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Investigating affect, language, and meaning-making in Deaf classrooms: using LCT and Decolonial analyses to understand influences on teacher practices

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Guy Primrose

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Abstract

Deaf education in South Africa is an under-analysed space, with many questions left to answer. This project investigates affect, language and meaning-making in Deaf classrooms and explores what influences of these three components are present in teachers practices. Deaf students in South Africa are taught using the Curriculum and Assessment Policy Statement (CAPS), which plays a determining influence upon teachers, regarding what they teach and how they teach. I have made use of an ethnographic self-study as a research method. I have also analysed the Life Science, Mathematics and Visual Arts CAPS documents and my reflection teaching experience journal entrees of the years 2017 and 2018, in a Deaf school, through the use of Legitimation Code Theory (LCT) and decolonisation. The LCT analysis for the CAPS document used both the Semantic and Specialization planes. The results for the semantic analysis were that there is a large emphasis being place on complex stances, which are removed from the students' general context and experiences, as an influence on teachers' practice. Where the specialization analysis results reflects a high focus on specialist knowledge, which requires a specific type of knower, influencing towards this manifesting within teachers practice. The LCT analysis for the journal entrees made use of the Specialization plane only, which reflects that as practices within a Deaf classroom, teachers practice focus is on specialised knowledge structures, but not on the students as specialised knowers of the content. Where the students experience reflects that they are not receivers of specialised knowledge. This reflects a code clash being present between the two. The decolonisation analysis of the Life Sciences, and Mathematics documents showed a high focus on colonially orientated practice, where the Visual Arts analysis, reflected the opposite of this, fore fronting more decolonially orientated practices. The decolonial analysis of the journal had reflected mostly colonial influences at play within teachers practice within the Deaf classroom. Affect, language and meaning-making practices and the influences on these teacher practices was shown to have varying degrees of focus, in Deaf classrooms. Affect and language interact with each other, and when they do not interact in a positive nature this has a knock-on effect on meaning-making, which influences students self-actualisation in the Deaf classroom.

Key Words

Affect, language, meaning-making, decolonisation, Legitimation Code Theory, Deaf Education

Declaration

I declare that this thesis is my own unaided work. It is being submitted for the degree of Doctor of Philosophy at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination at any other University.



Guy Primrose
24 March 2022

To every Deaf students I taught,
I see you and acknowledge the great accomplishment that you all have made and will make.

To all the Deaf students to come,
be strong and persevere

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List of Abbreviations

BICS	: Basic Interpersonal Communicative Skills
CALP	: Cognitive Academic Language Proficiency
CAPS	: Curriculum and Assessment Policy
CEC	: Classroom Emotional Climate
ER	: Epistemic Relation
FET	: Further Education and Training
LCT	: Legitimation Code Theory
LS	: Life Sciences
MKO	: More Knowledgeable Other
PCK	: Pedagogical Content Knowledge
SASL	: South African Sign Language
SEL	: Social Emotional Learning
SEN	: Senior Phase
SD	: Semantic Density
SG	: Semantic Gravity
SoTL	: Scholarship of Teaching and Learning
SR	: Social Relation
ZPD	: Zone of Proximal Development

Glossary of Terminologies

Affect: This is the ability to incite change and to be changed. It is a social change being created, and experienced by each person individually as they, through social interactions outwardly invest energy into the situation, and hence creating change, while also being changed by others performing the same task.

Meaning-making: an iterative social practice which individuals are involved in to help create meanings based on world around them.

Coloniality: These are the practices which have been left behind from colonisation, which are still active influences in maintaining the colonial hegemony which could be pervasive within a society

Colonisation: This is the practice of colonisers actively establishing colonies, primarily in the Southern hemisphere. In establishing these colonies, they exert control over the indigenous inhabitants of the area, changing, social, political and environmental structures to suit the needs of the colony. This is a process of active land claiming and ownership to create an empire, and to receive compensation through the claiming of the lands resources.

Decoloniality: This is decolonisation in practice, where knowledge, practice, and society are untangled from coloniality.

Decolonisation: This is a process of unpicking the structures which colonisation has introduced. It is a complicated process of re-definition, in trying to move away from the norms and structures which colonisation had introduced, and to hence re-orientate and re-define the meanings of society, and humanity we attempt to move away from colonisation and coloniality.

Legitimation Code Theory: A set of principles and codes that enables knowledge practices to be seen, their organizing principles to be conceptualized, and their effects to be explored.

Specialization: A dimension within LCT, this dimension allows one to analyse the relationships which exist between the social elements (social relations) compared to the epistemic elements (epistemic relations) located within a field of practice.

Epistemic Relations: Focuses on the knowledge and skills being taught, and the practices orientated around the teaching and learning of discipline specific knowledge.

Social Relations: These are the elements relating to the specific actors, and the role they play. These are the actions they perform in a social setting relating to the practices being performed.

Semantics: A dimension within LCT, this dimension allows me to analyse the relationships which exists between how meaning is related to context (Social Gravity) compared to how meaning is related to the complexity of ideas (Social Density) which are located in practice.

Semantic Density: This is how complicated the ideas/concepts being taught are. A low complexity, focuses on more simple and general statements. It relies on the statement itself to portray the knowledge. As the complexity increases, it becomes more specific, with more reliance on prior knowledge and concepts.

Semantic Gravity: Focuses on context and whether there is a dependence upon it. It also refers to knowledge related to the lived experiences, looking at aspects of homes home lives, and communities, and experience.

1. INTRODUCTION

1.1. Educational Context and Overview

This project is an expansion of my Honours research project undertaken in 2019 titled: "*Do the current language of assessment practices allow for Deaf students to achieve well in Life Sciences?*" In that project two distinctions became prevalent. (1) reading and writing in English hampers Deaf students' performance in assessments; (2) Deaf students' have a lowered capacity to encode their higher-ordered and critical thinking from South African Sign Language (SASL) into written English, which in turn effects their performance in assessments. One of my findings of this project was that the affective domain was identified as playing a role; however, the scope of the project did not allow for in depth analysis of this. This project picks up on this, where the scope of the Honours project was limited, I can now look into this, with the inclusion of other aspects as well.

Deaf people have a difference in hearing capacity compared to hearing people, ranging from being completely deaf, to having a lowered range of hearing in one or both ears. Deafness can be present from birth, or it can be an acquired hearing loss attributed to medical conditions and disorders in later life. A consequence of difference in hearing capacity is that deaf people acquire knowledge by communicating in different ways. Deaf people in South Africa communicate mostly through South African Sign Language (SASL), a visual language made up of hand gestures, facial expressions, and body language. Deaf people also rely on spoken and written language.

There are two main differences in cultural representations of deaf people; a distinction represented in writing as, "big D – Deaf, and small d – deaf" (Reagan, 2008). A capital D signifies Deaf people who can sign, and who are involved in a community where signing is the predominant means of communication; the main premise being an ability to sign fluently for communicative needs. When written in lower case, the word deaf is a medical definition of a hearing impairment and applies generally to those persons who do not know sign language, and by extension, are not a part of the Deaf (Signing) community.

Based upon the understanding of the above aspects in Deaf education, learning assumptions present are as follows: that Deaf students gain understandings differently compared to hearing students. This understanding is primarily gained through visual means and through the use of SASL, therefore developing an understanding within SASL. Writing is a key feature used within Deaf education, and it is used to gauge what the students have already understood, through visual and SASL language-based learning. Writing is also primarily used for assessment purposed (both formal and informal), which could present challenges for Deaf students as it is founded upon a decoding-encoding translation process to express these understandings (Bochner & Bochner, 2009). Some subjects have the added complication of unfamiliar discipline-specific and abstract

terminologies which can be confusing and difficult to communicate and define in SASL, and visual means. This could require the use of alternative methodologies, and resources which might be difficult to access.

This project is contextually based within South Africa, with a close contextual look at Deaf education and schooling within the Johannesburg/Gauteng area. Johannesburg is ethnically and racially diverse, where students come from many different backgrounds, compromising of various beliefs, cultures and languages. Where Deaf students make use of SASL as their primary language of communication and learning, their "home languages" (i.e., those which they were born into) are still factors of this context. Each learner may come from a different contextual upbringing, with different forms of knowledge and meaning introduced to them before school, and various experiential learning opportunities available to them. While this greatly adds to the contextual knowledge within the classroom, this could present problems, where the diverse contexts and experiences may not come together cohesively.

1.2. Problem Statement

Deaf students are taught using the Curriculum and Assessment Policy Statement (CAPS) (Department of Basic Education, 2011), for specific subjects, which is un-altered for their specific learning needs, stipulating what content is to be taught and how the content is to be assessed. Little is said regarding language and the affective concerning these CAPS documents. Linked to this, is that the CAPS documents cannot be viewed as an all-round, holistic document. This is because the documents do not address all of the aspects which a teacher might encounter during their teaching. CAPS acts more as a guide for teachers to mediate what content needs to be taught when, and how it should be assessed. This could present challenges for Deaf students. The CAPS documents will be analysed to gauge the degree of this. Meaning-making[1] occurs through the encoding-decoding translation process, as these students do not construct their meaning-making in English (Bochner & Bochner, 2009). Meaning-making, in relation to this project, is orientated around how Deaf students receive the information that they are being given, and how they are able to build their own concepts around this. The CAPS documents have little focus in terms of balancing of affect[2] carried out in the classroom. There is a gap in understanding interplay between affect, language use and meaning-making practices in Deaf classrooms spaces, and regarding how teachers of Deaf students use these elements within their teacher practice, as well as the overall influences on their teaching.

[1] Meaning-making is an iterative social practice which individuals are involved in to help create meanings based on world around them (Vygotsky, 2012)

[2] . Affect is seen as social change being created, and experienced by the individuals, and it plays a large role on how learners learn in a classroom (Zembylas, 2007, 2021).

1.3. Purpose of the project

The aim of this project is to investigate the current affective, language and meaning-making practices conducted in Deaf classrooms, to understand how these could influence teachers' practice. This is an analysis of my own teaching practice and observations of other's practices, during two teaching practicums[3] in the years of 2017 and 2018, totaling three months. This includes using the CAPS Life sciences, Mathematics and Visual Arts curriculums, to understand the role they play in influencing teachers practice. I will be making use of a Legitimation Code Theory (LCT), and Decolonisation to perform a detailed analysis of the Life Sciences, Mathematics and Visual Arts CAPS curriculums, as well as my own journal analysis, of the practicums mentioned above to determine what these influences are.

My objectives are to understand the affective, language and meaning-making practices being conducted, in Deaf classrooms of students who are in the Further Education and Training Phase (FET) level. This will be done through the use of an auto-ethnographic approach, as a self-study, allowing for an analysis of socio-cultural experiences, within a Deaf school, as well as to understand the influences on teachers practice. I have made use of Legitimation Code Theory (LCT (Maton, 2014)) and my own decolonial framework drawn from both experience as well as decolonial literature, as an analytic tool to help compare and contrast the more epistemic versus the more social and affect-related natures of the CAPS curriculums, as well as of my own teaching practices of Deaf students in my classroom space.

My choice of affect, language and meaning-making, as influences on teachers practices is based on my own lens of what I view to be important within my own teaching. I chose affect, as in my own teacher training this was an underdeveloped aspect, which as I have been teaching over the years plays, what I consider to be a large role in overall education. My choice of language is orientated around my own experiences in teaching Deaf students. I have seen that language outside of SASL hinders students' performance in assessments. Meaning-making is something which happens in every classroom as students interact with knowledge and their environment, and I am interested in gaining insight into how this process could be made more dynamic. I acknowledge however, that there are many other aspects which contribute to the pedagogical choices which teachers make.

My positionality within this project is that of a teacher looking in. I am a hearing person, who's exposure to Deaf culture and SASL is based on my studies within my Undergraduate degree in university and my teaching of Deaf students. In this respect, I am an outsider, who has been

[3] The teaching practicums each spanned six weeks, as was required at the University of the Witwatersrand. These occurred in my Third and Fourth years respectively. During the practicums, it was expected that we take over the teaching of multiple classes, and a full teaching load in relation to our teaching subjects. My teaching Subjects were History and Life Sciences, and as such I had taught, over these two practicums, Grade 8 and 9 Social Sciences, and Grade 11 and 12 Life Sciences. All teaching occurred in SASL

brought into the context of the Deaf teaching context, and looking in to see where issues, (from my own cultural and contextual background) may be present. This study is thus, guided by my experiences as an outsider, who has been allowed to look into the world of the Deaf student. I am however, compassionately aware of the need for change to occur, and that this voice should be that of a Deaf person, interrogating the entrenched system themselves, as many already have. It is also important, in working within decolonisation, that I acknowledge this upfront. Despite my positionality, I feel that my adding my understanding could contribute to understanding the complexity of Deaf education, and empower more Deaf researchers to come to the fore and continue to do this much needed work themselves.

1.4. Key Questions

The key questions guiding this project are:

1. What affective, language and meaning making practices occurred in my teaching and observations of teachings of Deaf students?
2. What is the interplay/interaction between affective, language and meaning-making practices, in the CAPS documents for the selected subjects, and what potential does this have to influence teachers' practice in Deaf classrooms?
3. What aspects of colonisation and decolonisation influence teachers practice in Deaf classrooms?

1.5. Gaps that I am addressing

Research orientated around the various aspects which influence teachers' practices of Deaf students is not a focus within South African academia, making access to this information difficult to acquire. I am aiming to address the perceived lack of attention to aspects of affect, language and meaning-making which teachers incorporate within their practice to teach Deaf students, and the role in which these classroom practices play in contributing towards deaf student development. Aspects of affect language and meaning-making practices require further investigation within a Deaf setting.

This project has relevance for education in South Africa in general even though the focus is on Deaf education, it has implications for education more generally through the analysis of the CAPS policy. My practice as a teacher is mostly located within the Deaf education space, and as such, it is the focus, seeing many areas where improvement could be needed. I am however not unaware that that education in general could also need improvement where, if it was addressed more directly within a Deaf educational framing, it could be more generally applied, in time, to education as a whole. This engagement allows for interaction with broader questions pertaining to these issues, and the power structures which facilitate them. I seek to aim towards the re/un-making of the pedagogical assumptions around these facets using a theoretical analysis comprising decolonisation and transformation. The use of a decolonial framework to frame this will help highlight where the focus for the re/un-making should be. In addition, the use of the LCT dimension of Specialization can foreground where the current focus lies between the

epistemic and social relations of the curriculums. This ties to my project, as learning needs a balance between the two. This analysis allows me to better gauge whether this balance is present, and how this plays a role in learning. Further, an exploration of the curriculums using another dimensions of LCT such as Semantics can help bolster this understanding, by comparing the shifts in emphasis between context and concepts in teacher practice.

1.6. Outline of Project

This project will be carried out in the following order:

In Chapter 2, I explicate my theoretical framework. I use decolonisation as my primary theoretical position within this project. I will seek to define decolonisation, and highlighting the key theoretical underpinnings guided by my own understanding of the theory. I also make use of Transformative teaching and learning theory as well as Maslow's Hierarchy of Needs to highlight the practical used of decolonisation within Deaf education.

My literature review is presented in Chapter 3. In a move against convention, I have decided to present my literature review after my theoretical framework, as I feel that the theoretical framing need to be expanded upon prior to the literature discussions, to highlight core definitions which come into play. My literature review which follows the theoretical framing focuses on five aspects: Affective practices, dynamics of language use, reading and writing practices, meaning-making and assessment practices. Affective practices, where I define affect, provide its historical impetus, as well as manifestations of affect. In dynamics of language use I focus on the context of the use of SASL as a language, while denoting some of its features – history, minority language use and bilingual and multilingualism. For reading and writing practices, my focus is on features of reading and writing which Deaf students need to focus on. I then move onto meaning-making, where I discuss the use of constructivism, and the importance of context and while linking it to language through discourse analysis. My last aspect is assessment where I briefly explain the different types of assessment denoted within CAPS.

In Chapter 4, my Analytical Framework, I describe Legitimation Code Theory (LCT) as an analytical tool. I further explain the Semantic and Specialization features of LCT. For Semantics I detail semantic gravity and semantic density, and for Specialization, I perform the same task by detailing epistemic relation and social relation.

Chapter 5, is the Methodology. I begin by describing my research design, highlighting the key methodological features of both a self-study and an ethnography being my core focuses. I detail what my instruments will be, as well as how I performed my data analysis, where I provide my translation devices. I go over my ethical considerations of the project, considering my sensitivity around the use of prior students and teachers. Where lastly I explain my limitations and how I intend to address them within the project space.

In both Chapters 6 and 7, I denote my findings from my data analysis. My focus in Chapter 6 is on my findings of the analyses of the CAPS documents of Life Sciences, Mathematics and Visual Arts, while Chapter 7, the focus is on my findings from my journal entrees. Both these chapters begin with an LCT analysis making use of Semantics (Chapter 6 only) and Specialization (both chapter 6 and 7), ending with my decolonial analysis.

This leads on to the discussion in Chapter 8, where I critically consider all of my findings, and begin to make linkages between affect, language and meaning-making, and how these work together. I begin by examining affect and language together, and then include meaning-making. Where after this, I look at what the possibilities of these findings are within a Deaf school context.

My last is Chapter 9, where I make recommendations based on my findings, in relation to Deaf education, as well as general education in South Africa based on the CAPS documents, as well as my concluding thoughts.

2. THEORETICAL FRAMEWORK

My theoretical framework involves critically examining daily constructs within the classroom, by building up a literature on decolonial educational theory. My goal for the theoretical framework is to interrogate what decolonisation is, namely the understandings of western hegemonies, voices, and bodies as well as the notions of coloniality. I also analyse autonomy, and self-actualisation as decolonial ideas. I will be making use of transformative teaching and learning and Maslow's hierarchy of needs to demonstrate how decolonisation might be able to be brought into the classroom space by teachers. The affective, language, meaning-making, and teachers' classroom practices all have basis within decolonisation. I am therefore, placing the theoretical framework first, so as to highlight what decolonisation is, and how it manifests, so as to better help illustrate it later on in the literature review as well. It is to be noted that there are aspects within decolonisation, which overlap with other theories, i.e., critical pedagogy. I acknowledge these overlaps, and would like to place decolonisation at the forefront of this project.

2.1. Decolonisation

The development of decolonisation studies sets up an important term: coloniality. Coloniality (Maldonado-Torres, 2016a; Maluleka, 2022) refers to those practices which have been left behind by the colonisers. Its roots penetrate both culture and 'humanity' of those who have left behind in colonised spaces. It is the vestigial ways in which people dress, how people work and think and is even the pervading technology left behind, and the architecture of the buildings which we reside. Maluleka (2022), establishes coloniality relating to three aspects, namely, power, knowledge and being. Coloniality of power, as Maluleka (2022, p.75), describes is related to the structures of power and hegemony which have emerged during colonisation, whereby "Global North" maintains a hold over the "economy, … authority, … gender and sexuality and… of knowledge and subjectivity." Coloniality of knowledge, looks at "the continued monopolization of knowledge production" (Maluleka, 2022, p.75). What becomes prevalent here is that certain knowledge has been purposefully excluded from curriculums and the meaning-making process, where value is only associated with that deemed important by the "Global North." The last aspect is that of coloniality of being relates to the notion of binaries established within colonisation, i.e. good/evil, superior/inferior, white/black, where the first position occupies a higher position in the hierarchy of being and embodies the current definition of human, where the second aspect relates to that of the sub-altern/human category (Maldonado-Torres, 2016a; Maluleka, 2022; Spivak, 2020; Wynter, 2003). The sub-altern category of human relates to the those who do not fit within the current definition of humanity, which currently lie on the basis of whiteness, middle-class, male, able bodied, heterosexual – the list is inexhaustive. There are varying levels of the sub-altern, and the more categories you diverge from, the more one would be seen to move away from the current bounds of the definition of being human (Deleuze & Guattari, 2005; Spivak, 2020; Wynter, 2003).

Decolonisation changes who is defined as human, while also recreating the terms and conditions of a new humanity (Wynter, 2003). It is located within context, and relates to the diversity of humanity, each individualized self, carrying their own definition of what it is to be human. This accounts for the acknowledgement of lived experiences, and the need to challenge the hegemony of Western forms of universal knowledge as promulgated by colonialism (Higgs, 2011, p. 1). Decolonisation within this project is used as a way to re-address the voices which had been silenced due to the processes of colonisation, while also highlighting the injustices of colonial practices against these silenced voices. Decolonisation is not regularly used in terms of ableism, but I am arguing for its relevance within the context of this project. Maldonado-Torres (2016, p. 10) argues that decolonisation is the

> *"efforts at rehumanizing the world, to breaking hierarchies of difference that dehumanize subjects and communities and that destroy nature, and to the production of counter-discourses, counter-knowledges, counter-creative acts, and counter-practices that seek to dismantle coloniality and to open up multiple other forms of being in the world. "*

The current affective, language, and meaning-making practices within Deaf classrooms may be located in Western hegemonies as described by Maldonado-Torres (2016); and Quijano (2000). Western Hegemony is a core concept within decolonisation, and I will be using Quijano (2000) to expand upon its understanding. It is based within the understanding of coloniality (as I have explained above. As Quijano (2000, p. 533) explains, it is based upon Eurocentrism and American power expansion, which has shifted the global power structures around the ideas of race (gender, sexuality, ability etc.). The core construct which it relies upon is an unequal power distribution between the west (namely Europe and America) and the East (and the global south) being Africa, South America and Asia, as a direct result of colonisation. Quijano (2000, pp. 533–544) argues that this new power distribution is based on "the codification of the differences between conquerors and conquered in the idea of "race," a supposedly different biological structure that placed some in a natural situation of inferiority to the others… The other process was the constitution of a new structure of control of labour and its resources and products."

What is apparent is that notions of race and control of labour are inextricably linked to one another. These power structures became dominant with the Spanish conquest (colonisation) of South America, which becomes expounded by the transatlantic slave trade and consequent colonisation of Africa, Asia and Australia (Quijano, 2000; Wynter, 2003). The crux of Quijano (2000) regarding Western Hegemony is that it is based on the control of power, namely around authority, economy, race and gender. My use of Western hegemonies in this project is based on the idea of ablism as a construct (as explored in the next paragraph), as a dominance of Western practices being performed in South African Deaf education, where the practices of affect, language and meaning-making currently in use, have ties to this dominance. Maldonado-Torres

(2016) speaks to the creation of counter[4]-knowledges and counter-practices within colonial spaces and can be inferred as being able to relate these practices to education, and to my project located within the Deaf educational space. These can create a holistic student-centered approach to the teaching of the Deaf. This is through embracing of context as had previously been explained. As the world is viewed differently by each individual, this needs to be accounted for within this space, relating back to what was said in the beginning, redefining, and recreating the terms and conditions of humanity as each individual or society might see fit amongst themselves and their own exploration of humanness.

A focus of mine in this project is ableism - a colonial practice which favours the "privileging of ability" (Hutcheon & Lashewicz, 2020). What is meant by this is that within the diversity of humanness, there are differences in mental and physiological capacities, where those with lowered capacities are labeled as disabled (Jenkins, 2021). Ableism is that view of being able bodied as the normative aspect, and favoured, where disability or what I label as otherly-abled within this project, is seen as a difference which is not favourable within society (Hutcheon & Lashewicz, 2020; Jenkins, 2021). Hence those who are able bodied receive more privileges over those who are otherly-abled. This plays a direct role in the development of the human, and the ownership of one's body and space, as those labeled as otherly-abled within society are pushed to the outskirts, becoming othered, having their definition of humanity altered as they do not fit into the perceived norms of the body, and due to their "disabilities" have their power over their bodies altered to that of a lesser state (Jenkins, 2021). Decolonisation has this possibility to help re-define their humanity, and to provide a space where they can reclaim their bodies and their body space once again.

A criticism of decolonisation is made in a paper that argues: "decolonisation is not a metaphor" (Tuck & Yang, 2012, p.1). The main critique being made here is that decolonisation is regularly used in regards of setting up metaphors, using one view to counter and express what decolonisation could look like within an alternate lens. This project does not lean into making use of decolonisation or ableism regarding deafness as metaphors. Instead, ableism and Deafness in this project are used as a way to highlight how colonialism, coloniality and the power structures which it has created are at play through ablism with South African education, and where changes are still necessary to be made. The focus in Tuck & Yang (2012) is on the premise of power struggles between the colonisers and the colonised, namely relating to the aspects of Indigenous land and their way of life. They posit the notion that the core focus of decolonisation is based within this understanding, where coloniality as Western Hegemonic practices on struggle create power struggles around the ownership of land and the resources as a whole. This is the core to which decolonial theory focuses on, where we cannot simply use decolonisation as buzz word, and its use needs to be located within the power/land focus. I understand the core argument here, however as the land was colonised, so were human bodies beyond a true physical, "I own the land sense." They were stripped of their land, their dignity and their own humanity in whichever way they would define it within their ethno-cultural perspectives. So I argue that when

[4] The use of counter speaks towards making use of alternate means, not located within Western hegemonies, or relying upon the West

using decolonisation its focus can and does extend past the nature of a land "resettlement, reoccupation and reinhabitation" (Tuck & Yang, 2012, p. 1). The core to this is that the focus need to rest upon the power struggles as described in Quijano (2000). Power struggles of land and power struggles relating to authority and the human body. We cannot divorce these elements from one another. I)argue that the body space is equally as important within the decolonial works being performed, and in South African Deaf education work is needed to help re-capture various narratives of humanness, as well as to help reclaim the body (Ritenburg et al., 2014) – as disembodiment is a key feature of colonisation, which decolonisation seeks to un-make by highlighting the power struggles experienced within the body itself. Decolonisation occurs at many levels, and many discussion and working spaces are needed. However I agree with Tuck & Yang (2012), that the hard work involved within decolonisation cannot be marginalised by those who make use of it as an "attempt to reconcile settler guilt and complicity, and rescue settler futurity" (p.3). The work needs to be used to highlight all of the complicated weavings of colonisation and coloniality, to start the unpicking wherever it is necessary.

Within Western hegemony there has been a breakdown of who is considered to be human, where the current definition, within a colonial perspective, foregrounds white, middle-class able-bodied men, as being the hallmark to fit the definition of human the best, and those who do not fit into this are labeled as sub-altern. However, Wynter's (2003), goes against this, as she actively engages in trying to redefine humanity. Those who go do not fit the narrative of the definition, in the case of this project Deaf, otherly-abled individuals, need to re-claim their own humanity. For Deaf students, the focus of decolonisation is to highlight the diversity of Deafness, and the needs presented by each individuals Deafness, while also allowing for a shift towards counter-knowledges and counter-practices present within teaching spaces within Deaf education. The goal is a pedagogy and practice in which students' voices could become more defined

Voice – what do I mean when I use this word? Voice' as a concept is located within the power structures of Western Hegemony, with the creation of the subaltern (Spivak, 2020) voice within colonisation and carried through within coloniality (Darder, 2018). Spivak (2020) elaborates on the subaltern being those who were colonised, and through coloniality are excluded from the hierarchy of power. Historically they are those individuals who have been sidelined and silenced. Throughout the history of colonisation, a common occurrence has been the erasure of voices who do not fit within the colonisers' definition of human (Hartman, 2008) – hence creating this subaltern voice. There are histories of people which have been lost almost completely due to this erasure. With this erasure and silencing as Darder (2018, p.6) quotes Minh-Ha (2009) "in a quest to unsay the distorted Eurocentric representations placed upon us." However as these voices try to emerge they become silenced (Darder, 2018). This is the coloniality of voice – its erasure, silencing, absorbing, and at times out right destruction from the power centres brought out through the understanding of Western Hegemony. Hartman (2008), however journeys through the marginalized (subaltern) voices, providing stories, to raise these voices up once again. This does not answer the question of what the voice is though. Voice is an aspect which has been used in many different academic spaces i.e., feminism, decolonisation, critical pedagogy. They all have similar understandings on what Voice (capitalization is used intentionally for now) is. However Voice is difficult to define; at a basic level, it can be defined as individual expression

and as being able to actively participate (Freire, 2018; hooks, 1994; Snaza & Lensmire, 2006). In this project I am working within the space of participation, which "emphasizes playing an active part in the social production of meaning." (Snaza & Lensmire, 2006, p. 3). There are important aspects which this theoretical position rests upon – there is a social self which is embedded within context (Snaza & Lensmire, 2006). What my use of voice is about is the encouragement of active exploration of one's world and being able to in turn actively contribute how the world is spoken about, viewed, and constructed from a macrocosmic lens. This does link into intersectionality (Crenshaw, 1991), as one defines their own identity where there are conflicts, oppressions and joinings in the creation of the self, they are actively exploring their world, and in so doing finding their own voice. This view is highly important within education as hooks (1994) and Freire (2018) actively try to show that engagement is the key. In the South African context, Deaf students have marginalised voices – meaning that they are not active participants. Hartman's work draws on aspects of both archival records and her own story-telling to uplift the historically marginalised voices. As an educator of the Deaf in South Africa, it is my job to do the same thing, to uplift these marginalised voices, by attempting to highlight aspects where they have been marginalised. A part of the work being done here is to help set up a platform which Deaf students can use to bolster their voice off of. Where I can possibly open up ways of creating meaning in new unimagined ways (Nakata et al., 2012). I am aware that the space of voice is much more developed than this, however this project seeks to highlight this small specific aspect of voice as a starting point to work from.

In the speaking of voice, I had mentioned the notion of self. This project does not delve into the self, but I would like to briefly work through the understanding of body, which similarly to voice, is dense to define, and works within multiple spaces. A side note before I begin, this will be a basic definition to body, I understand that body has different meanings within different cultural spaces, and this definition does not seek to undermine any of these views. To look at the body there is a key concept and that is "embodied" (Lawrence, 2012; Ritenburg et al., 2014). Ritenburg et al. (2014, p. 69) speak on embodiment as "Embodiment refers to the double sense of the body as both experiencing living in the world and as a context for knowing about the world." This can help lead us to an understanding of the definition of the body by providing us with two key components 1) a physical body which has nerve endings and senses which allow us to experience sensations and phenomena, and 2) a space which allows one to experience life within a specific context. It needs to be made clear that the body within a decolonial understanding is not just an object (Ritenburg et al., 2014). Bodies as Linds (2006) helps lead us to, are spaces which are broad and are made through meanings within context, experience and culture. Our bodies, as our voices are colonised. Our bodies are colonised, colonial and are based within coloniality. This again is based on the power structures of authority within the understanding of Western Hegemony. We cannot work with the body space without working within the understanding of bio-power (Dixon, 2011). These are those who have more authority and hence more power, those who society states their bodies are more capable of holding the space and controlling others' bodies. This manifests within the classroom and the workspace, and hence each individual body. We mediate our own members through this, and with age and experience and positions of authority which the body may hold, our bio-power increases over others. Now we enter a space

of re-claiming the body. "Our body has a memory of its own that holds stories and potential traumatic experiences" (Lawrence, 2012, p. 72). Our body holds our stories, our experiences, our lives, and we use our bodies to tell these stories; our bodies are located within time and space, and is the holder of our emotions, physical sense experiences, memories… these are all aspects which make up the body, and none can be ignored (Lawrence, 2012). When we reclaim the body, we need to have self-awareness – how our body feels, what our emotional state is (Lawrence, 2012). What is also important is that our bodies are holders of space, our own unique individualised space, which our bodies occupy, which encapsulates our movement through time, and our memories, our experiences are important within our body space, and we need to claim the space which we occupy as the temple of our selfhood (Lawrence, 2012; Ritenburg et al., 2014). We cannot deny in the discussion of the body the relation to spirit which many may feel – all is valid, and embraced (Lawrence, 2012; Ritenburg et al., 2014). As we teach, we have these bodies which sit in front of our bodies, with all of this encapsulated within their beings and our beings, and we bring all of this with us to the forefront. I know that the Deaf bodies in front of me have varying different experiences to myself and each other in their experiences, but there is one experience which unifies them – their Deafness, and this cannot be ignored.

As I move on now from the body, the last aspect I would like to elaborate upon is that of autonomy, agency, and self-actualisation. These are three inter-related aspects within decolonisation, and are more seen as a goal which decolonisation strives towards. Agency, as defined by Giddens (1990) is the capacity to have control over your own thoughts and behaviours, to make decisions and to engage actively within ones environment, without many limiting factors being included. Agency has a tie into autonomy, and is seen as the capacity of a person to be able to freely choose their own beliefs and values (Dworkin, 1988). The focus for these aspects is that every culture around the world practices these ideals in their own capacity; some have much more fluid understandings of this, while others have more rigid and confining senses. For this project, I acknowledge that I am using a broad understanding of each, so as to hopefully fit into the broader understandings of what these ideals aim towards. This then leads me to the next aspect which I will focus on being post-humanism.

Post-humanism is an aspect closely tied to decolonisation, as it posits that all humans, and nonhumans[5] are involved in knowledge production (Braidotti, 2017). This directly applies to the notions mentioned in Hartman (2008), in terms of re-finding the voices of those who have been excised from the archive, and relevance in daily life. Within Hartman's work, she develops a genealogy through the use of both archival evidence and story-telling to perform this work, and that in itself is a decolonial counter-practice which this project strives towards establishing through the use of the ethnography as a methodology and through my use of my own personal

[5] Nonhuman is a term which extends to animals, but it is also a term which is nuanced towards humankind as a whole. As in humanism, the notion of a specific type of person was created. All other human beings who did not fall under this archetype were viewed as others, and hence nonhuman.

teaching reflective journal. A perspective of post-humanism within decolonisation of Deaf education then, is that knowledge (the classroom practices are included here), needs to be fundamentally changed so that the knower (the Deaf students) is included within the knowledge (Aslanian, 2018; Braidotti, 2017; Snaza & Weaver, 2015). Counter-discourses, counter-knowledges, counter-practices and the re-focusing on affect are all facets ignored within the realms of humanism, where the "disabled" are ignored, where posthumanism has a focus on how disability enhances the idea of the human (Braidotti, 2017; Goodley et al., 2014). What can be understood by this statement is that by grouping each person within the whole, that removes the differences each holds. Within humanism, those differences are towards the divergence from the human, where in a posthuman and critical disabilities study perspective, these disabilities, or otherabilities as I will make use of the term, adds to what makes each person human. These otherabilities create divergence and difference in which the notion of the human can be experienced as, creating innumerable ways in which the human can be redefined. This moves towards undoing the current ways of being, where new and more important ways of doing can emerge within pedagogies and practices, which represents all human beings and the "whole self", regardless of what that may look like, as each experience of the human being is unique.

In exploring decolonisation, a key element of focus that emerges is the movement of decolonisation and transformation within South African Education, spurred by the #RhodesMustFall (Ahmed, 2017; Mpofu, 2017; Ndlovu-Gatsheni, 2018; Nyamnjoh, 2016) and #FeesMustFall (Griffiths, 2019; Langa, 2017; Mpofu, 2017; Naidoo, 2020) movements within South African universities. Cecil John Rhodes, is known for his colonial legacy; his ambition was for the entirety of Africa to be under British imperial rule (Ndlovu-Gatsheni, 2018). He has many statues located around South Africa memorializing him, one of them being on the University of Cape Town campus. This iconography is a reminder of the role he played in inciting "genocide, enslavement, conquest, colonization, apartheid, material dispossession and [being an] author of inequalities haunting South Africa today." (Ndlovu-Gatsheni, 2018, p. 222). In 2015, this had led to the statue being attacked (Ahmed, 2017; Ndlovu-Gatsheni, 2018). Leading to larger discussions around the role of colonisation within university curriculums, "by confronting questions of institutional racism, access to education, and reforming the university curriculum." (Ahmed, 2017, p. 8). Towards the end of 2015 #FeesMustFall had started, as a student led movement against the increase of fees, the colonial and globalised nature of university curriculums and was demanding for a complete collapse of the university fee structure (Griffiths, 2019; Langa, 2017; Naidoo, 2020). This had sparked a movement of transformation in South African higher education. This was the very same year I was conducting my first year at the University of the Witwatersrand, and where I had first been confronted by the notions of decolonisation, which at this point in time was a lose collection of ideas presented to me in hear-say discussions. It had taken many years of dissecting this concept for me to come to grasps with the core discussions and ideologies being held within it. It was at this same time, that I had delved into teaching Deaf students during my practicums in both 2017 and 2018. In my understanding

of decolonisation, it was becoming clear to me that the system I was being confronted by within Secondary Deaf education in South Africa was based within colonial ideals, and that more research was needed to dissect this, and was the birthplace of this project.

Decolonisation in Higher Education (Cross & Ndofirepi, 2017; Vandeyar, 2020; Zembylas, 2018), is a hot topic in South Africa at the moment. These discussions are also being held in other universities (Hamamra et al., 2021), and in the general education space (Maluleka, 2022; Mulder, 2016). The core discussion being held in Higher Education in South Africa, focuses on is the breakaway of Western systems of knowledge reproduction, in favour of traditional and contextual forms of knowledge (Zembylas, 2018). In praxis at the university level, there are many considerations which need to made, such as how social justice is addressed, what knowledge constitutes as important, what curriculums need to look like, what pedagogy and methodology needs to be employed, which languages these need to be provided in and overall what transformation in the face of a decolonised reality might look like (Cross & Ndofirepi, 2017; Zembylas, 2018). The core of what is being put forward, is how do African universities place at the forefront African knowledge, and aim at improving the African way of life, by addressing the "priorities, realities and challenges of the African people" (Cross & Ndofirepi, 2017, p. 8).

One of the key questions portrayed in Cross & Ndofirepi (2017, p. 8), is "How do we articulate the conditions that make us who and what we are, in a world where epistemicide and imposition have been intrinsic to the colonial endeavour, and where the frameworks of understanding that legitimated the colonial endeavour are still presented as true, scientific, universal and objective?" This is what the approach of decolonisation and transformation at the higher education level in South Africa mean to interrogate, and what many transformation committees are trying to extract to see where decolonisation can truly be integrated. One of the core aspects in answering this question revolves around the incorporation of the African way, around African issues, interrogated by African authors in Africa (Cross & Ndofirepi, 2017). Education needs to serve its society, being mirrored in the knowledge being presented and in the learning process (Ramoupi & Ntongwe, 2017). However, due to colonisation, there was a move towards the colonial, white knowledge represented by the Global North, and their way of doing. Decolonisation is a move to reintroduce into education, African knowledge, by African authors representing African issues. These lines of debate are being carried over by teachers exposed to decolonisation within primary and secondary education in South Africa as well; this is expressed in Maluleka (2022), and his view on how school history curriculums can be decolonised. What is concluded in this article is that the decolonisation of a curriculum is complex, and requires many levels, and not just a removal of Eurocentric works for Afrocentric works. The basis of the work needs to be on a pluralised effort, to be able to create different forms of knowledge, and for engagement with this knowledge to be open and inclusive. This idea is held in the work of Mulder (2016), however, what is equally posited is that the education needs to reflect the

experiences of the students. Decolonising education involves the creation of an open space, where the students are able to question what they are being exposed to, and for the creation of clear and open pathways of dialogue to be established.

An important focus for this project in how I make use of decolonisation is based in the idea of "decolonial meaning making" as presented byNakata et al. (2012 p.121). They state that at times we become too hurried in trying to implement "counter-solution to overcoming colonial legacies." The core of their argument is the premise of opening up the space within decolonial teaching and thinking for broader and deeper, new, and unimagined ways. This is performed by forefronting indigenous ways of knowing and indigenous people experiences. I am working within this space of opening up those borders within Deaf education, to open up the floor to those who are better suited to pick up from where I left off. I am attempting to open up a space for larger discussion and interaction beyond my own experiences. My intention is to identify aspects which pose as problematic, and guide this through decolonial theoretical understandings. I am not fully attempting to solve the problem at hand, but I am rather attempting to highlight flaws, and to spark the needed conversations – to create an informed yet open space as a springboard to further discussions and opportunities.

What does this say for the decolonisation of Deaf education? I think some core takeaways from the above is that the learning needs of Deaf students needs to be actively addressed within the classroom. Deaf students need to be engaged within the learning process, which needs to mirror their learning needs. The inclusion of an open dialogue needs to be established. Most importantly, teaching to the students' experiences and context needs to be set up as a fundamental aspect. These need to be addressed in their assessments as well, where the students are more engaged in the assessment process, and are able through the lines of open communication to state what needs the assessments do or do not address. These open up a space for the continuous altering of the education system, where the needs are always at the forefront.

I have come to my own definition of decolonisation, being that it is a way of re-invigorating and re-defining the human, and of untangling the tightly woven overlays of colonisation on a society, slowly unpicking each thread to reveal the injustices hidden beneath. To me, decolonisation is healing (hooks, 1994), which will be touched on more in the Transformative teaching and learning section. Decoloniality is then the processes which stem from decolonisation, which counters coloniality. It opens up a way of re-claim different ways of being, so that with more unpicking of the weave, where the society and culture underneath may grow anew, unhindered. Regarding this project, it is looking at Deaf culture, and the diversity of Deafness, and what Deafness adds to the definition of humanity.

I can hence pull out nine distinct aspects of decolonisation from the above, these are namely:

1. Going against Western dominant hegemonies (Maldonado-Torres, 2016),
2. Multiple ways of being and the human being (Wynter, 2003),
3. Establishing voice power (Darder, 2018; Hartman, 2008, 2019; Snaza & Lensmire, 2006),
4. Embracing of the Affective (Zembylas, 2007, 2021),
5. Re-claiming the body (Dixon, 2011; Lawrence, 2012; Ritenburg et al., 2014),
6. Re-enforcing context (Fanon, 2008; Wilson & Laing, 2019),
7. Embracing of all languages, and their impact upon society, literature, education and academia (Brock-Utne & Holmaresdottir, 2004),
8. Breaking away from educational practices, pedagogies, curriculums and assessments which stem from coloniality (Maldonado-Torres, 2016).
9. Moving towards autonomy, agency and self-actualisation (Maslow, 1954).

These will be the basis of my decolonial framework of analysis.

2.1.1. Transformative Teaching and Learning theory

Transformative teaching and learning is understood on basic premises outlined within bell hooks (1994), namely theory and practice being combined, and the need for a break away from bureaucratic ideologies within the classroom. The theory includes elements of affective, language and meaning-making in the classroom. Simply put, "transformative learning is the process of effecting change in a frame of reference" (Mezirow, 1997, p. 5). This re-defines the classroom space, as a center not only for the acquisition of knowledge but also as a place of empowerment and healing (hooks, 1994)

Students have, through their everyday interactions gained numerous "associations, concepts, values, feelings, conditioned responses—frames of reference that define their life world" (Mezirow, 1997, p. 5). We have experiences and view these experiences within certain assumptions, and this is mostly created within a social space through interactions. A view that can aid in the understanding of experiences is that of intersectionality (Crenshaw, 1991). Intersectionality posits that a person is influenced by the world around them, and how they develop their identity is based on both the aspects which are in harmony with the persons views, as well as those which are out of harmony. Hence their identity is broken into aspects which cohesively work together, and those which are in conflict with one another. The classroom space shapes this identity in the way that theory and practice are consciously linked. As hooks (1994) frames it, they need to enable each other. Theory needs to fit ones lived experiences beyond where it is being used. This would allow it to become dynamic and empowering, allowing for multiple perspectives and contexts to be incorporated and for agency to be highlighted. Such an approach would re-define the classroom space, not just as a space for the learning of knowledge, but in using knowledge in a way which empowers and heals.

Transformative teaching and learning also moves towards a space which "relentlessly questions the kinds of labor, practices, and forms of production that are enacted in public" (Inderbitzin & Storrs, 2008, p. 48). Involved in this is a process of self-reflection, where one is able to critically question their society and equally, their place in that society, and the knowledge being presented within this society, and how they are able to internalize, and create a new, this knowledge for themselves, and to then be able to reproduce this knowledge (Freire, 2018; Inderbitzin & Storrs, 2008; Mezirow, 1997). This allows one to claim their education, making it their own, and receiving the power and freedom associated with that claim (hooks, 1994; Inderbitzin & Storrs, 2008).

Being aware of my own classroom practices relating to affect, language, meaning-making and transformative learning practices within the Deaf education space, and understanding the impacts which these could have on Deaf students assessment is thus a focal point of this project. In particular, the conceptualized use of transformative teaching and learning as a goal towards decolonisation, provides a lens for analysis for this project. This could lead to creating an understanding of the current classroom practices, while also acknowledging that a shift in these practices is needed. This in turn, could signal the need for a shift towards the inclusion of critical self-reflection and the need for a deeper understanding of the nature of practice within the classroom, and in how Deaf students might experience learning and assessments when they are offered an opportunity to reflect on these. This could assist in understanding how Deaf students might experience their needs being met within the classroom. This therefore leads to an understanding of both classroom and assessment practices, and could create an understanding of where shifts in practices are needed in accordance with their actual needs and context.

2.1.2. Maslow's Hierarchy of Needs

For the purposes of this project, I am re-framing Maslow's Hierarchy of Needs within decolonisation, this introduces and grounds the affective element within the scope of decolonisation. Maslow's Hierarchy of Needs analyses what motivates people (McLeod, 2007). It was observed that people are motivated through meeting certain needs, where some needs are more important than others (Maslow, 1954; McLeod, 2007). Motivation occurs when the deficiency of a need is present, and the longer one does not fulfill these needs, the stronger the desire becomes to fulfil them (McLeod, 2007).

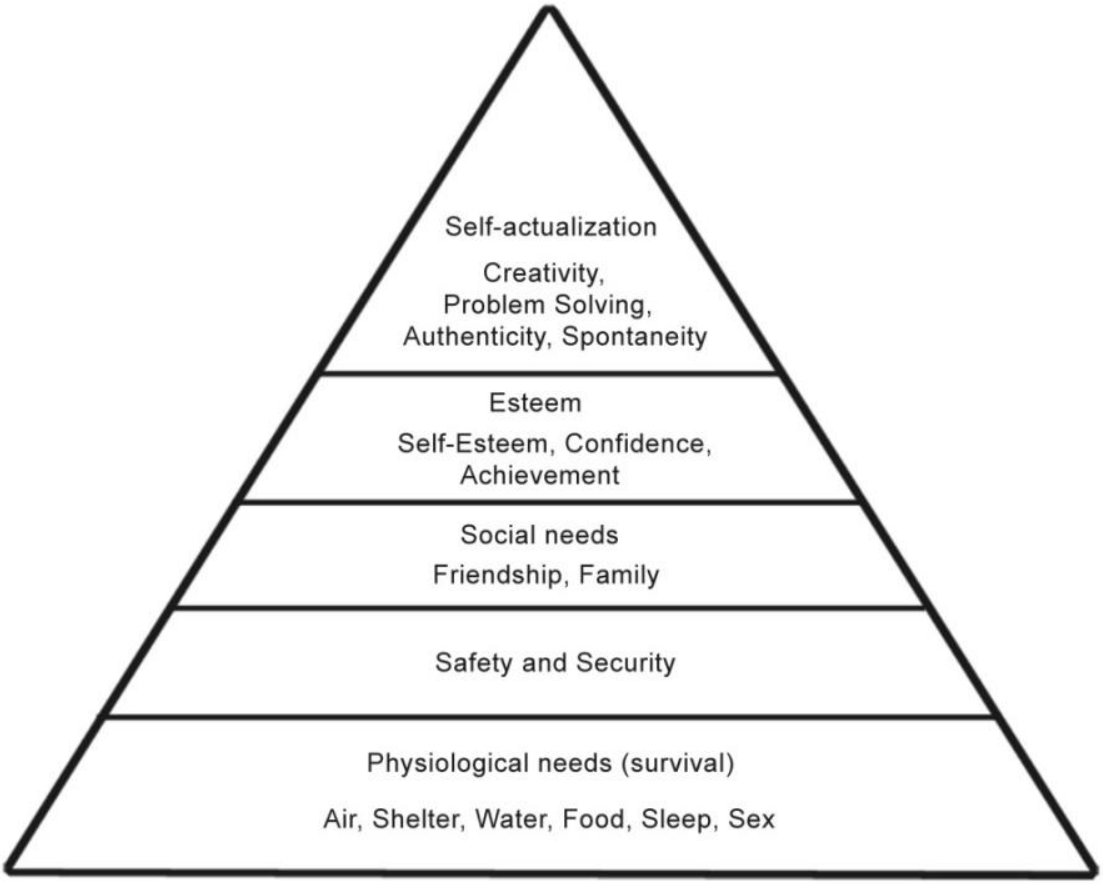

Figure 1: Diagram detailing the interaction of Maslow's Hierarchy of Needs, to reach self-actualisation (Ebrahim, 2014)

At the base of this hierarchy are physiological needs (Maslow, 1954). These are the core needs which relate to an individual's survival, such as food, sleep and water, which are the primary motivators for humans (Maslow, 1954). Safety needs emerge once the physiological needs are satisfied. These are as Maslow (1954, p. 39) states "security; stability; dependency; protection; freedom from fear, from anxiety and chaos; need for structure, order, law, limits; strength in the protector; and so on." Belongingness and love needs come next. One feels a need for relationships, "for a place in his group or family" (Maslow, 1954, p. 43). One has a need to be with their own kind, humans are by nature social, and they rely upon their social needs, for a place to belong. Esteem needs emerge next, and this is seen as "a stable, firmly based, usually

high evaluation of themselves, for self-respect, or self-esteem, and for the esteem of others" (Maslow, 1954, p. 45). Two categories emerge within this, first is the need for achievement, competence, independence and freedom (Maslow, 1954, p. 45). The second is the need for reputation, recognition, attention and appreciation (Maslow, 1954, p. 45). This allows for self-confidence and an ability to feel necessary in the world (Maslow, 1954). This ties directly to assessment, where if one performs well, their need for achievement and recognition is met, hence allowing one to move into the last stage. This last stage is detailed as the need for self-actualisation, and this falls into what one is meant to do, and stems from a sense of purpose, for self-fulfillment (Maslow, 1954). Self actualisation is what all people strive for, and it is at this level where true learning can occur.

The introduction of the affective domain through Maslow's Hierarchy of Needs, within the framing of decolonisation, is a call to the re-focusing of the basic understandings of affect within education. This hierarchy presents a basic understanding of what is needed in terms of the affective within a classroom, and is a good starting point for educators to begin including when re-focusing towards including the affective, within their lesson planning, and within their actual teaching practice. I argue that there is a need for educators to understand and move towards self-actualisation within the classroom. The shift towards understanding each student and what motivates them, as a focus for the affective is a beautiful way to begin this move towards recognition of the whole-self in the learning process. This directly correlates to decolonisation, and the move towards the breakdown of the Cartesian Duality (Deleuze & Guattari, 2005; Zembylas, 2007).

Cartesian Duality is the fundamental separation of the mind from matter, or the mind from the body (Deleuze & Guattari, 2005; Zembylas, 2007). It rests on the idea that the mental faculties are separate from the physical faculties of ones being, and that the mind and the body differ from one another. Decolonisation calls for the inclusion of counter-practices and counter-discourses. The move towards affect in education is a move towards decolonisation (Zembylas, 2021), as coloniality has cemented the notion of teaching the separated being and remaining neutral. Colonial education is located within Cartesian Duality, and seeks to keep the mind and body separate. In doing so the body becomes a controlled space, and it is the mind being taught. When I refer to neutral, I am referring to being without affect. When something is neutral, it has no positionality, and hence no location. Where in affect posits that change is created (this will be explained in more detail in the literature review). With affect's core being orientated to bringing about change, neutrality can no longer remain, where a more active approach is introduced to enable this change to become prevalent. Hence, the mind and body cannot remain separate, with the body being in a neutral space, the entire being is changed. Therefore, affects inclusion as a basis through Maslow's Hierarchy enables a counter-practice orientated towards being active (as in Spinoza (2000)) where one is the adequate cause of change, where they both undergo change and incite change. The notions of affect will be elaborated upon in the next chapter.

In this chapter, I explored decolonisation as the underpinning theory of my project. My use of decolonisation is based on exploring and interrogating the colonial roots, norms and structures present within Deaf education. This theory brings into focus coloniality, while defining western hegemony within Deaf education. I explore aspects of ablism, voice and body, as well as the notion of humanness. To better explore the uses of decolonisation I have related it to Transformative teaching and learning, as well as Maslow's Hierarchy of Needs.

In the next chapter, I will explore literature relating to affect, language and meaning-making. This will define these three topics, and highlight any relevant gaps, while supporting various claims which I am making within my project.

3. LITERATURE REVIEW

I will review five components relative to the current understandings with regard to my research; specifically: affective practices; language usage; reading and writing processes; meaning-making and assessment. My use of affective practices will include the meaning off affect to be used within this project, and its necessity within the teaching space. I explore the history of SASL within language use, as well as SASL being a minority language and bilingual and multilingual factors at play within language. I also explore the influences upon Deaf learners in the reading and writing practices. Regarding meaning-making, I begin with an analysis on social constructivism and its role within meaning-making as context-based education within South Africa, while also exploring the role of context and discourse analysis. My last topic is that of assessment, where I tie how CAPS influences formal and informal assessment practices.

3.1. Affective Practices

In this section I investigate affective practices, with a focus on social-emotional learning and the emotional climate of the classroom.

The affective aspect of schooling is important yet sometimes overlooked. The process of education is based on new experiences and daily interactions that are filled with positive and negative connotations and interactions (Johnson, 1973). The success of students in the classroom is based upon these as the affective domain is the cornerstone of learning and the path to self actualisation (Beard et al., 2007; Fortus, 2014; Hannula, 2020; Johnson, 1973; Maslow, 1954; Zembylas, 2021).

3.1.1. Defining the Affective Space

Spinoza (2000) focuses on understanding affect by looking at activity and passivity of the mind. For activity, the definition Spinoza (2000, p. 4) provides is, “I say that we ‘act’ when anything takes place, either within us or externally to us, whereof we are the adequate cause.” Spinoza (2000, p. 4) defines passivity as, “we are passive as regards something when that something takes place within us, or follows from our nature externally, we being only the partial cause”. He separates the body and mind, saying that one cannot do the others job; abiding to Cartesian Duality (Beard et al., 2007; Zembylas, 2007). I have elaborated on the contestation of Cartesian Duality within a decolonial framework, in the discussion on Maslow’s hierarchy of needs in chapter two above, and later again in this chapter. Power is fundamental to Spinoza’s understanding of the affective, as all living things strive to preserve the essence of what they are. To live, an organism requires energy or “power”. As external forces can diminish strength, the organism strives to maintain or increase its power. Spinoza posits the notion that there are two affects, joy, and sadness. Joy is an increase of power, whereas sadness is a decrease of power experienced by the organism. We as human beings who experience these forms of affect strive towards an accumulation of the affirmative power of joy. This understanding while not an idea

fully present within this project, it is a foundational piece within the development of the notion of affect which needs to be present here.

In many ways, schooling still adheres to the notion of Cartesian Duality. Zembylas (2007, p. 19) argues, "there are specters haunting the classrooms—bodies and affects." Teachers are teaching the mind, not the "whole self". Many teachers try to embrace aspects of the "whole self," but this includes breaking away from the norm, as they themselves are only supposed to give of their mind, not of their "whole self" (Zembylas, 2007). The classroom needs to be revolutionized towards affect; here Deleuze & Guattari (2005) are useful. The current educational practice within Deaf education do not embrace affect, and this change, when brought about would be revolutionary when it happens. Revolutionary because up until this moment education has not manifested within the affective, and it would change the landscape of what education will look like. I am not talking about the individual teacher practices, but the practice of affect being employed within the generalised educational space. Their focus is on the body and mind as one entity, the "whole self" - a self of multiplicity. They work within the notion of power/energy, but not in the way Spinoza does. Zembylas (2007, p. 20) states that, "bodies and affects in the classroom may be redefined as intensities and energies that produce new affective and embodied connections." According to Merleau-Ponty (1962) in Zembylas (2007, p.21), "Inside and outside are inseparable. The world is wholly inside, and I am wholly outside myself." Students bring their own experiences and selves into the classroom. Within those selves are emotions, as much a part of them as any limb is (Zembylas, 2007).

As Deleuze & Guattari (2005, p. xvi) state that "affect is an ability to affect and be affected." "'Affect,' then, is understood both as a process and a product; a process in which a body acts upon another, and a product as the capacity of a body to affect and to be affected" as is argued in Zembylas (2007, p. 26). Affect is a capacity to be changed and to incite change. This should be embraced within the classroom space as a needed force which drives learning (Wrench et al., 2009). Teachers cannot simply teach the mind, they must teach the whole self, as whole selves as it is not possible to just teach the mind, as there are students bodies sitting in that space as well, and that it regardless ends up being the whole self being taught, even where it isn't acknowledged. Affect is more than emotion, as affect looks at the capacity to incite change and to be changed (Rogers & Robinson, 2014). Emotion is a focus on the state of the individual, leading to physical and psychological changes which change both our thoughts and our behaviours (Myers, 2004). What is clearly understood about affect is that it is embodied within the human body – as an experience which all humans have (Ritenburg et al., 2014). Where emotion is a part of affect, affect is more than emotions; affect is the interactions between people, facial expressions, and body gestures, it "embedded in acts and practices; they are not psychological or mental processes, but they constitute an integral part of the practical activities with which bodies relate to other subjects and objects" (Zembylas, 2016, p. 541). There is a needed relationship with an individual, between their outside and inside worlds. This means that

the person is changed by their environment, and in turn can lead to changing their environments. What is key to affect is that it is located within the body, hence being embedded within the human experience.

Zembylas (2007, p. 28), argues that "without bodies and affects, there is no pedagogy." What Zembylas is referring to in this is that without the whole being, both the body and mind being viewed as one cohesive entity, teaching cannot occur. Highlighted in this is that teaching depends on the whole being, and that that ability to change as presented within affect is important to the teaching process. Affect drives learning, and the interaction and potential to change others. In general education, students are still viewed within the cartesian duality, and if it still holds true in the general space, then it is a directly transferable principle to Deaf education. In Deaf education, Deaf students' bodies are used to be able to communicate, but are being ignored within the affective domain relating to teaching processes. I agree with Zembylas, in that in education, the student as a whole should be taught, and this holds true in Deaf education, whereas Peter & Druchen (2010, p.496) state that "For years, Deaf people had to endure being viewed as incomplete because of their absence of hearing." Moving towards the whole-self within Deaf education is a needed shift within classroom practices, which will lead to a better understanding what influences are presents in teachers practice, while teaching of a Deaf class.

As stated in the beginning of this chapter, there needs to be a break away from Cartesian duality, which is a buy-in into colonial practices, as has been established in chapter two, primarily focuses on Western hegemonies. Western hegemony (Maldonado-Torres, 2016b), as has already been discussed in my theoretical analysis in chapter two, is the dominant practices of the west still being at play, and Cartesian Duality is one of those practice in education. The Deaf students body is made to sit still in the class while their mind learns (Dixon, 2011). It allows the Western hegemonies to be at play within the educational setting, while removing the ability to become the whole-self as portrayed above. Their bodies are being mediated by the Western hegemonial practices, as separate entities to their minds (Dixon, 2011; Zembylas, 2007). As seen in (Dixon, 2011), the bodies are controlled by where they sit, when they are allowed to take breaks, when they can stand, and in the case of Deaf students when they can sign. A shift into decolonial practices addressing the mind and body as one, allowing a move into the whole-self is needed. Deaf students are able to discover who they are as those whole selves, and to find their voices. As I move further on through analysing affect, the social interplay that is portrayed becomes much more important to affect, as affect is built within the social dimension of teacher practice.

3.1.2. Classroom Emotional Climate

Social interactions occur within classrooms, and the affective is always present (Victoria, 1971) This creates the Classroom Emotional Climate (CEC) (Brackett et al., 2011; Reyes et al., 2012). As Tobin et al. (2013, p. 72) states, "the sets of emotions expressed among individuals within a collective, such as a school or class, contribute to a climate that inscribes the feelings, actions

and social identities of its members." Kunyangara et al (2007) in Tobin et al. (2013, p. 72) argues that "emotional climate then is a collective state of emotional communion between members of a group or organization in which members' salience of self decreases as their collective identity is enhanced." The collective identity mentioned shows that affect is a social aspect, and that all of the students and the teacher in the class play a role in establishing the CEC. Positive emotions foster belonging, where negative emotions create a larger sense of isolation (Tobin et al., 2013). What I mean by positive emotions are those emotions which contribute to the creation of a motivational learning space, examples being happiness, joy and hope. Negative emotions are those that remove motivational learning, examples being sadness, anxiety, and anger. However, as hooks (1994), presents, negative emotions are also forces which can facilitate learning and healing within the classroom space. Teachers promote specific emotions within their teaching space; the goal is the creation of a positive emotional space, where the students' are taught as "whole selves" (Brackett et al., 2011). This however goes beyond the simple promotion of emotions within the learning space. The classroom space is geared towards the promotion of inciting change (change of understandings, change of viewpoints, change in interactions, change in social practices.)

(Brackett et al., 2011) believe that an affect-based, supportive atmosphere increases student motivation, interest, enjoyment, and academic achievement. The affective space is important in Deaf education as the students' needs are more diverse. The movement towards fostering a positive CEC within Deaf classroom practices could mean a shift towards focusing on the "whole-self" of Deaf students in order to achieve a greater sense of engagement and motivation within the classroom space. What is seen in (Batchelor, 2010; Parkin, 2010; Peter & Druchen, 2010), is that due to the current practices occurring, there is not a large focus on the creation of a positive CEC, and that a more negative CEC is manifesting, and hence, the whole-self is not a focus. Decolonisation manifests within the social, and the affective is located in the middle of that social dynamic.

3.1.3. Social-emotional learning

Learning is a social practice, where emotions, and more broadly the in affective domain, are continuously present (Denham & Brown, 2010). As Durlak et al. (2011, p. 405) show "emotions can facilitate or impede children's academic engagement, work ethic, commitment, and ultimate school success." This suggests that it is in the school's best interests to promote both the social and affective aspects, so that academic achievement is more attainable. As Durlak et al. (2011, p. 406) state, "schools have an important role to play in raising healthy children by fostering not only their cognitive development but also their social and emotional development." Social and emotional learning (SEL), should be at the forefront of all schooling as "recognizing and managing our emotions, developing caring and concern for others, establishing positive relationships, making responsible decisions, and handling challenging situations constructively and ethically" seen in CASEL (2013) and in (Rimm-Kaufman & Hulleman, 2014). The affective

then is of the utmost importance within schools. These aforementioned skills enable appropriate social interactions within the classroom, while also developing the affective competency of the students. This creates an awareness of self and others, which increases higher-order skill development (Denham & Brown, 2010). In Deaf classrooms, social interactions and the affective (emotions), are prevalent, as miscommunications, and increased feelings of anxiety occur frequently. However, with the curriculum having set time-frames, the ability to use SEL decreases. CAPS focuses on mastery of content (Majake, 2016). In an ideal world, academic achievement should not be confined to a 'teaching and assessing' environment, which by its very nature favours a passive learning format and is problematic in terms of testing outcomes for students who acquire knowledge in non- traditional way (Parkin, 2010).

3.2. Dynamics of Language usage

I will now explore contextualisation of language use within classrooms. This will be integrated with understandings around minority language, bilingualism and multilingualism. I acknowledge that these are all rich fields of research, with much to be said on these topics. From a socio-linguistic understanding these are located closely to one another. I am drawing these together, as Deaf students are for the most part either bilingual or multilingual, and developing these terminologies and interplays are necessary to this project. Minority language has been included, due to my focus on South African Sign Language, which, from an educational point of view is a minority language. Looking at language development in these three areas will aid in the development of how language is used by Deaf students, and the complexities there of.

3.2.1. Language in context

South Africa has 11 official languages. SASL is not yet an official language, but in the past few years, progress has been made to afford SASL the opportunity (Peter & Druchen, 2010; Storbeck & Martin, 2010). South African Sign Language was developed in South Africa by the Deaf community, and it is presumed that it was developed through a mix of three other Sign Languages, namely, Irish, British and American (Morgans, 1999). The Irish influence stems from the Irish Dominican nuns who had established the first school for the Deaf in Cape Town, South Africa in 1863 (Morgans, 1999; Storbeck & Martin, 2010). While there is no official date for when SASL was established, it is clear that for as long as there was a community of Deaf individuals in South Africa, there has been a use of Sign language, which over time has further developed into its own unique language. This would naturally include as far back as pre-colonial communities, where as long as a group of deaf individuals were present communication was needed (Tree, 2009), and this can be possible in many pre-colonial societies across Africa, the Americas, Asia and Australia. SASL is a minority language and the language of instruction in Deaf Schools, as determined by the Constitution of South Africa. English and Afrikaans[6] are still

[6] This in itself is a complex language; its main roots being within Dutch, due to the VOC setting up re-filling station in the Cape colony. This is an indigenous language of South Africa, having changed through the centuries. There

the primary educational languages, being seen as majority languages - due to their application in assessment. The other 9 languages in South Africa are minority languages in an educational sense meaning, at times, they have a place in instruction, but are not used for assessment. This is a by-product of colonisation's legacy which privileged colonial languages as languages of power, and so of instruction. This creates a polarity between minority languages and majority languages and how they have been used educationally (Brock-Utne & Holmaresdottir, 2004). Minority languages, are barely present within a South African educational context, as is shown by Lafon in (Beukes, 2009, p. 37) "the use of African languages as languages of learning and teaching 'remains de facto restricted to underprivileged schools located in townships and rural areas." SASL is a minority language, and is used in Deaf schools as a medium of instruction (Strobeck & Martin, 2010), however the students are not assessed in SASL. There is a direct tie in here to colonial legacies, where the colonial language of English takes preference.

Deaf students using SASL in South African schools are bilingual and multilingual language users, using at least both SASL and English (Pavlenko, 2012, p. 406). In terms of Deaf students as Bilinguals and Multilinguals, their fluency and proficiency in their known languages, varies. Pavlenko (2012, p. 408), argues, "Bilinguals rarely exhibit equal skills in all language areas." Deaf students show different competence levels between SASL and English. Bilingualism and multilingualism are aspects relating to one's identity[7] (Crenshaw, 1991; Gee, 2000; Hogg et al., 1995; Stryker & Burke, 2000). Pavlenko (2014, p. 16) asserts that "answers, self-reports, and narratives elicited from bicultural bilinguals may vary with the language of elicitation." Bilingual responses change depending on the language used. The affective is present, as different associations are made within one's home language, where this language is viewed in higher regard. For Deaf students, SASL is their primary language for communication, whereas English is used primarily for educational purposes.

Language is based within context and is entrenched within all human interaction; as context changes, so does language use (Boughey, 2008; Boughey & McKenna, 2016; Cummins, 2008). It is important to note the influences of colonisation on what we actively know to be contextual. South Africa has a distinct context with ties to many cultures and communities, and hence different languages. However, even though we have this rich diversity of languages, the de facto language automatically falls within the realms of colonial/European languages. The linguistic context has little influence on the language used within the educational sphere, beginning from the classroom practices and moving out towards assessment practices.

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are complex power relations attributed to Afrikaans, due to the Apartheid Era, as this is the language of the oppressor. (Brock-Utne & Holmaresdottir, 2004)

[7] These are social categorisations, where a structured society influences the self. The self is multifaceted, and interacts within society, mirroring projections of the society. These are both accepted and rejected by the self, as these identities intersect with one another, either working harmoniously or against other identities within the self. These identities are projected back into society.

Two models are presented for language use, the first being the autonomous model which views "reading and writing as involving a set of skills focusing on the encoding and decoding of printed text". (Bochner & Bochner, 2009; Boughey & McKenna, 2016, p. 3) This is aimed at communication, and is the current model schooling employs. Deaf students find this difficult to perform as this is based in the construct of English. The communication of thoughts is unnatural within second languages, as the demands of the language do not match their language capabilities. This creates a disconnect from context for Deaf students. The educational discourse further creates decontextualisation, as the literacy practices do not relate to the students' history, culture and language. The focus is on specific language practices centered around English (Boughey & McKenna, 2016). The ideological model, in contrast, views reading and writing as socially embedded practices - "things people do in relation to printed text – which emerge out of a set of beliefs and values common to particular communities about what it is appropriate to do" (Boughey & McKenna, 2016, p. 3). This view sees language as a resource, with no one language being placed above another. The ideological model is therefore potentially a better model to apply to Deaf students, for contextualized learning to be present. At present, I feel that the ideological model is not being used in Deaf schools due to a lack of resources and funding, and is hence, in part a political failure of implementation, through the curriculum. The current language practices within Deaf education are within the realms of the autonomous model, where a shift towards the ideological model is needed. This would capture the importance of all language, while also understanding the language needs of Deaf students. This shift is decolonial in nature.

3.3. Reading and writing practices

Reading and writing practices within Deaf education occur differently for Deaf students. I will show how these processes are to be understood within Deaf education.

3.3.1. Reading practices of Deaf students

Reading is a complicated process, becoming further complicated for Deaf students (Clark et al., 2011). "Deaf children are not only faced with the task to learn how to read but to learn a new language as well" (Hermans et al., 2008, p. 156). Linguistic issues have been shown to play much larger roles in the lowering of Deaf students' reading and decoding abilities, relating to: "metacognitive strategies, memory span, syntax knowledge, figurative language and vocabulary" (Wauters et al., 2008, pp. 175–176). I will be using vocabulary as an example. Vocabulary has both a broad and a deep definition. The broad definition is, "students need to know the word and its meaning only as it is used in a particular story." (Paul, 1996, p. 3). In contrast, the deep definition is "discussion about the additional meanings of a word, its relations to other words, or its metaphorical or figurative usage" (Paul, 1996, p. 4). Both are necessary within Deaf education; however, the broad aspect is acquired more acutely than the depth aspect. Students face real challenges in acquiring word and world knowledge via incidental learning (Hermans et al., 2008). This means that since they cannot form a meaning in context with the

text, they may not gain specific words as a part of their vocabulary and hence it is forgotten or used incorrectly within other contexts. Vocabulary is one aspect of reading which has an influence on the classroom practices of Deaf students as a whole, but is not the only aspect. This is because in Deaf education there is a larger reliance on the use of vocabulary within the context it is being used, and not on the extension past this (Hermans et al., 2008).

3.3.2. Writing practices of Deaf students

Writing for an educational purpose "produces a tangible product, readily accessible for examination and analysis" (Mayer, 2010, p. 146). Deaf students "struggle with English morphology, grammar structures, and transformational grammar rules" (Mayer, 2010, p. 146). Reading and writing practices for Deaf students are linked, as they struggle with similar aspects within both. Where reading is a decoding process, writing is an encoding process (Mayer, 2010) within a translation processes. English is not a Deaf student's L1, rather it is at least their L2, meaning that they at times do not understand the rules within the English language sufficiently to be able to produce written text during their schooling. This is also applicable to general education in South Africa, regarding students who are not L1 English users. More research needs to be done as to how written language skills are acquired by Deaf students. It is postulated that writing is taught in conjunction with the sign and finger spelling of a word (Williams & Mayer, 2015). The words themselves seem to be the focus of writing in Deaf education and not the construction of the grammar. This explains why writing in Deaf students, as a classroom practice, is at a sub-par level to that of hearing students.

3.4. Meaning-making

Meaning-making is difficult to define, it is made up of both social and epistemic factors. A goal of this project is to develop a definition for meaning-making, and this will act as a starting point for that definition. I will also be drawing on ideas from my theoretical framework, and what has already been discussed in my literature review to construct this basic working definition, which will be expanded on in my project. I will primarily be using the ideas presented in Discourse Analysis (Gee, 1999, 2011) and Social Constructivism (Vygotsky, 2012) to do so.

3.4.1. Social Constructivism

This is a theory which focuses on the inclusion of social aspects within education to help the students develop active meaning of the world around them. The main focus is that students make their own knowledge from their interactions and their prior experiences (Overall, 2007; Vygotsky, 2012). Aspects which are of importance within this theory are: context, language and mediation as seen in (Donald et al., 2010).

Social contexts are social interactions which occur within a specific space, i.e., the classroom, and meanings formed through these interactions cannot be removed from the social context (Donald et al., 2010). Meanings themselves are created within social interactions, as

knowledge in these spaces is mutually built (Donald et al., 2010; Kalpana, 2014). Hence one makes their meaning based off of interactions they have with others, therefore experiences are a key part in the development of meaning-making. A first step to meaning-making then is one gaining experiences through social interactions. These interactions then can be used and applied in other contexts and social situations. Meaning is created in one situation, and can be used, extended and changed in other situations. A key goal in developing meaning-making within the classroom then is the use of students existing meaning-making, and extending past this layer to other forms of meaning-making. Learning then occurs within this socially interactive space, where multiple individuals come together to provide their own experiences to create more dynamic knowledge as they contribute their own meanings towards the understandings being developed (Donald et al., 2010). Meaning-making is constantly being extended through this activity. In the classroom, which is a social space, students and the teacher interact, giving their own meanings, hence creating a shared understanding within this social context from their experiences, hence making more dynamic knowledge (Kalpana, 2014).

Language is extremely important within this understanding, as it is through the use of language that meanings can be conveyed, and experiences formed (Vygotsky, 2012). Language, both written and verbal, have the capacity to convey understanding. Understanding though is not meaning-making. Meaning making is the process one goes through internally, by making use of language, and interacting with their external environment, to be able to come to a specific understanding (Zittoun & Brinkmann, 2012). This understanding is moldable as one yet again goes through the same process, where the students take their understanding, and use it in another situation, and extends upon this through meaning-making. Meanings are constructed within language which is a "powerful carrier of values, information and world-views", but it is also the main way interactions within social contexts occur (Donald et al., 2010, p. 55). It is this connection through language which allows for the interactions themselves to occur, and for meanings to be conveyed and more concrete and dynamic meanings to be formed within the interactive space. Language enables meaning-making to occur. This also means that meaning-making needs to occur within a child's home language (ÇELİK, 2008), as this understanding is bolstered within their language structures, and they don't need to move this understanding into another language, and risk creating an alternate understanding which does not capture their actual understanding. This encapsulates a move into decolonisation.

For meaning-making to occur a process of mediation is needed. This involves a more knowledgeable other (MKO), who is seen to hold deeper meanings and knowledge (Brooks & Brooks, 1993; Donald et al., 2010; Vygotsky, 2012). In a classroom for Deaf students, because the students have differing contexts, and at the same time limited contexts, having an MKO is necessary to be able to draw these contexts together, and to be able to extend the context as is needed in the teaching environment. This is a person who can guide the learning process, to allow for the most appropriate meanings to be contributed to dynamic meanings being made. The zone

of proximal development (ZPD) (Donald et al., 2010; Kalpana, 2014; Vygotsky, 2012; Woolfolk, 2007)is important within this understanding. “The ZPD is that critical space where a child cannot quite understand something on [their] own, but has the potential to do so through proximal interactions with another person” (Donald et al., 2010, p. 56). The ZPD is important in developing meaning. The student needs to be in a positive affective space, and they need to have full cognition of the language being used. If the student does not understand what is being said, they cannot effectively reach the ZPD, there is then a gap, which creates a space for misunderstanding and misinterpretation to enter. The MKO guides the students from their current understanding to a level higher than their understanding (Woolfolk, 2007). They need to be aware of where the student currently is, and where they are at each stage in the meaning-making process. Meaning-making occurs within the space between the students’ current understanding, and the ZPD. Not every student has the same ZPD, and more mediation, or what is known as scaffolding, will be required for different student (Vygotsky, 2012). To help bridge the ZPD, scaffolding is used, where one starts at their level of understanding, based in the concrete and builds up to the more abstract (Donald et al., 2010; Kalpana, 2014; Woolfolk, 2007). All of this occurs within the social space and requires interactions to be performed. These interactions are loaded with affect, and if the affective is not accurately mediated to develop a positive CEC, then it becomes more difficult to develop meaning-making, as the students can only learn within the self-actualisation level according to Maslow’s hierarchy (Maslow). Bridging the ZPD requires the student to be able to fluently speak the language of instruction, to be in at least an affectively neutral learning space, and to have a prior understanding of what is being taught, some basis to build their understanding upon.

According to Gredler (2009, p. 4) Vygotsky saw cognitive development as being three fold, and these three aspects namely: “(a) cognitive development is a complex dialectical process that is everchanging,(b) individuals transform their thinking by developing increasing mastery of their cognitive processes, and (c) higher forms of thinking in the human race developed in the process of historical development.” This is an interesting perspective on meaning-making development, and shows that meaning-making is complex, ever changing, social and ever evolving past itself. What develops out of these Gredler (2009) proposes is the notion of mastery/self-regulation, which is a goal of meaning-making and hence the move into self-actualisation as seen in Maslow (1954). This notion of mastery/self-regulation relies upon the forces of stimuli present which enact upon the person, and the person reacts to these stimuli, and how the person reacts to stimuli changes depending on what stage of development they are on (Gredler, 2009). These stages of development being premastery stages, control of external auxiliary stimuli, internal reconstruction of auxiliary stimuli and ultimate outcomes (Gredler, 2009). This entire process is an assimilation of stimuli within the individual, and as an individual moves through schooling they become more capable of going inward (Gredler, 2009). At early ages the child reacts only to externally presented stimuli, but as they move throughout schooling and develop more complex forms of understanding, they are able to assimilate what they have learnt from these external stimuli and now begin to create internally constructed stimuli which networks with their

experiences with the external stimuli and other internally constructed stimuli (Gredler, 2009),. This process of mastery is the process of meaning-making development, where there is a presenting of an external stimulus, which needs to be internalized, and matched to other existing stimuli which are both external through their experiences and internal through their prior meaning-making. This new meaning requires these old structures to be in place, so that it can be organised within these layers for a new, more diverse meaning to be constructed. This relates to the ZPD, as the MKO leads them from this prior understanding to a new understanding.

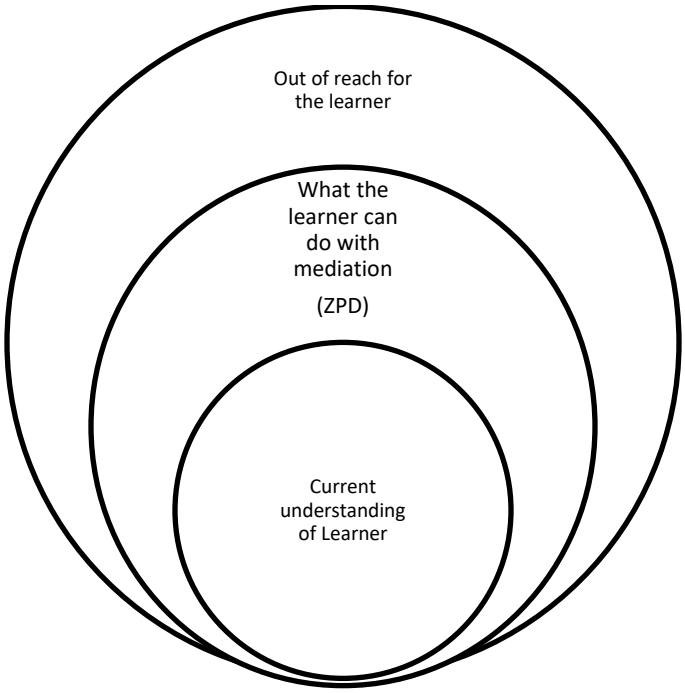

Figure 2:Diagram of the ZPD, illustrating how a move from the students current understanding into new understanding is developed

Decolonisation comes into play within meaning-making, as it requires a full engagement with students' contexts, their experiences, their community. Decolonisation helps bring the students' contexts to the foreground, and this ties into the community perspective, which is a good foundation to build the ZPD on. The students make their most meaningful meaning when their learning is based within their contextual understanding. Social constructivism draws into this. I acknowledge that there are problem areas within the theory (Ameri, 2020; Gredler, 2012), which do have ties to colonial roots, however, the theory does allow one to interrogate the students within their unique social settings, and draws the students contexts into their learning. Meaning-making cannot occur when the students are divorced from their context, where their initial learning had taken place.

3.4.2. Context

As was established within Social Constructivism, meaning-making has a social component within it, it relies upon prior-knowledges and experiences as builders of meaning. Meaning is made within all situations, inside and outside of the classroom. A fundamental aspect within meaning-making then is context. Each student within a classroom has their own personal background, and due to this they view the world through specific lenses. The students' context is seen as where the student comes from, and from this they develop contextual knowledge – this is the accumulation of their experiences from their home learning. This plays a role on the students learning throughout the rest of their learning careers (Vermunt, 2005). How, and what, they have learnt in the home and in their community plays a definitive role in how they will learn in the classroom. This is due to two factors, the first being the experiences which they bring from their home life, and the second being the way in which they are taught to learn (Lee & Shute, 2010; Vermunt, 2005). Students are taught how to learn in the home, and in their early schooling years, and these patterns are carried through in much of their life, and become difficult to break away from as they move throughout schooling. They have established patterns of learning by the time they start high school.

According to the theory, the contextual then is the "variables which originate outside of the student" (Lee & Shute, 2010, p. 2). This comes with the notion that there are variables which are inside the students. A degree of learning then is the combination of the outside and the inside factors, which push learning in their own way. Each student is influenced to different degrees by each of these factors (Lee & Shute, 2010). Context represents a social aspect, as they engage in learning in different levels, and in different locations. There is continuous learning happening in their at home environment, and this is brought into the classroom. This is what is used to build learning on in Social Constructivism. Learning happens outside of the classroom, and the engagement with the contextual and experiential knowledge gained in this learning should be brough into classroom teaching. However, it cannot be denied that the student is experiencing these outside factors and is internalizing them, which is at play in any learning situation where the student is located, regardless of the location.

Context is an aspect which drives meaning-making. It is within context that students pick up patterns of early learning, and prior knowledge. Prior knowledge exists as early meaning-making faculties for the students, however, Deaf students, due to issues around communication, at times have lowered relations of context, as portrayed in Batchelor (2010, p. 499),:

> *"our students are from hearing families who do not have the knowledge, experience, or resources to provide these students with an accessible linguistic environment for the acquisition of either their natural home language or South African Sign Language (SASL), or cultural understanding or experience from a Deaf culture perspective."*

Understanding the role of context in Deaf students' lives, is needed to understand how they conduct meaning-making, and from a contextual level, where gaps in their meaning-making might exist.

3.4.3. Discourse Analysis

Context is important within Discourse Analysis; however, it takes a slightly different shape. In Gee (1999, p. 11), he states that " Language has a magical property: when we speak or write we craft what we have to say to *fit* the situation or context in which we are communicating. But, at the same time, how we speak or write *creates* that very situation or context." Through this we can see that context then becomes dependent on language, and that context can mould language, and at the same time be moulded by language. Discourse according to Gee (1999) then is the language being used for social aspects, including behaviours, interactions, feeling. It is the correct use of language, at the correct time. This is seen as the student making correct use of the meanings which they have already constructed. Language is an important determiner in making meaning, and being able to convey that meaning which has been created.

Students are located in multiple different contexts within their learning, they have a home, community and school-based context, and they meet one another in the middle, as seen in the Venn diagram below. What also becomes clear in this diagram is that there is a relationship between each of the different contexts, the home and schools are a part of a community, and that there is an exchange within each context, where they rely upon each other.

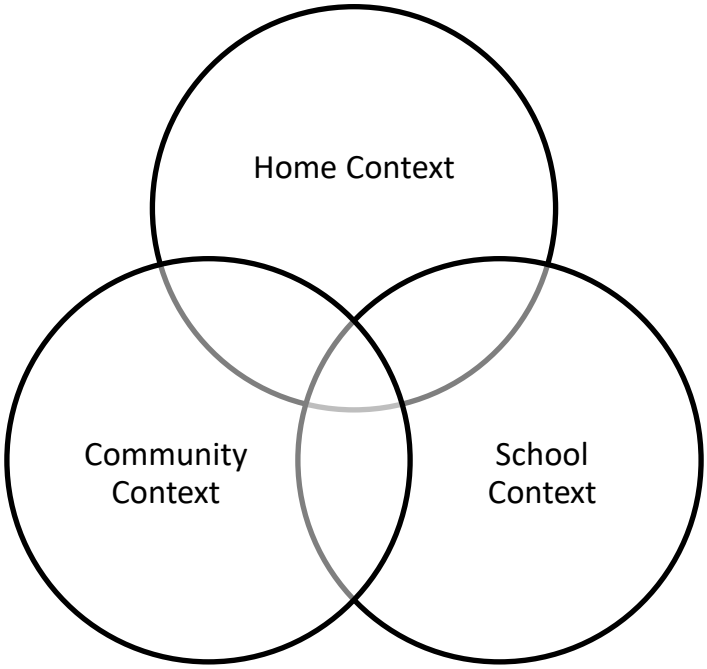

Figure 3: Venn diagram showing the relation of the types of contexts to one another

What becomes important then is that, in each of these contexts, language is used differently. What this also alludes to is that meaning-making differs in each of the contexts, and that the language which meaning is attached to in each of the contexts differs. This can be in the forms of formal and informal language, written and spoken, or simply different languages entirely. Language moves, and is used differently, in each of these contexts, and there is a tie within meaning-making through each of these contexts, which meet in the middle. Another important point Gee (1999, p. 11) makes on this then is "We continually and actively build and rebuild our worlds not just through language, but through language used in tandem with actions, interactions, non-linguistic symbol systems, objects, tools, technologies, and distinctive ways of thinking, valuing, feeling, and believing. Sometimes what we build is quite similar to what we have built before; sometimes it is not. But language-in-action is always and everywhere an active building process." Hence if language-in-action is an active building process, because language is present within content, and context is present in meaning-making, meaning-making and language are tied to one another. One creates meaning within a specific language, and is able to convey this meaning in that same language.

Two aspects to consider in this are 1) affect in meaning-making and 2) meaning-making in one language, and not being able to apply the Discourse in another language. Affect is tied to meaning-making, as one feels more comfortable in their social settings, and are in a positive affective space, they can develop and grow meanings at a faster pace, as they are enacting in self-actualisation. They are able to look at the entire picture, and make meaning and use meaning, and re-make meaning as is required, as they have the internal and external motivations to do so. However, if the student has made meaning in one specific language, and is required to provide their meaning in another language, and then build upon that meaning to re-make meaning in the new language, this can be detrimental, as a break in their meaning occurs due to the encoding-decoding relationship (Bochner & Bochner, 2009).

A few strategies to help mediate this are seen in Maarof & Yaacob (2011). These include repeating of unknown words, use of dictionaries, translation into home language (not word for word). Another strategy is that of note-taking, summarising and highlighting. When it was analysed what made successful L2 readers, a few strategies were seen, namely: reading for meaning as a whole, and not for individual word meanings and the co-operation with peers.

3.5. Assessment practices

The goals of assessment as reflected in Ricci et al. (2018, p. 352), is "providing direction and motivation for further learning, supporting future learning, and identifying areas for improvement." Assessment has two uses, informal and formal. Informal assessment is content and performance driven, and does not count for stakes, but rather for teachers to understand what the students have understood (Weavers, 2020). Formal assessment is related to stakes and uses "data which support the conclusions made from the test" (Weavers, 2020). These can be further

divided into two forms of assessment: summative assessment and formative assessment. Summative assessment is "judgement which encapsulates all the evidence up to a given point" (Taras, 2005, p. 168). These are the written tests and exams, where marks impact on advancement into higher grades and acceptance into higher education (Knight, 2002). Formative assessment "gives information in order to help students grow and make progress" (Sioborger & Macintosh, 1998, p. 24). The role of formative assessment is three fold, "establishing where the students are in their learning, establishing where they are going and establishing what needs to be done to get them there" (Black & William, 2009, p. 7). Feedback is fundamental within this process as it allows for meta-learning, and reflection to occur, showing where improvement can be made (Brookhart, 2008). In Deaf schooling formative assessments do not occur frequently, it is normally summative assessment, Mann & Prinz (2006, p. 356) argue that "widespread use of standardized tests—developed for hearing individuals—for diagnostic and educational placement purposes" are used in Deaf education as the primary assessment method. Due to the use of summative assessment, Deaf students receive insufficient feedback" (Mann & Prinz, 2006).

Another level of both summative and formative assessments is that of transformative assessment. The use of transformative assessment can help influence teachers practice through its reflective nature. An important feature of assessment is to enable students to reflect on what they have learnt, and it is through assessment that teacher practice can change (Bond, 2007). An element of transformative assessment is reflection, where the students are required to look back on their own thinking, on their own meaning-making, the language they use, and what they are learning makes them feel (Bond, 2007). Students evaluate their own learning, allowing teachers to see deeper into the students learning and understanding. This needs to be used in conjunction with already implemented formative, summative, formal and informal tasks. This form of assessment should be used by the teacher to adjust their teaching and learning strategies accordingly.

The literature review has analysed some of the affect, language and meaning-making features which influence teachers practice, while teaching in a Deaf classroom. These are aspects which, in a masters scope I feel play a role. I will now move on to my analytical framework, where I detail what Legitimation Code Theory is, and how it will be used within this project.

4. ANALYTICAL FRAMEWORK: LEGITIMATION CODE THEORY

I focus on the analytical framework of Legitimation Code Theory (LCT) within this chapter. I explain what LCT as an analytical framework is, as well as detailing the planes of Semantics and Specialization. For the Semantics plane, I define and elaborate on Semantic Gravity and Semantic Density, while for the Specialization plane I expand upon Epistemic Relation and Social Relation, and how these aspects are used as analytical tools within this project.

LCT is essentially a set of principles and codes that "enables knowledge practices to be seen, their organizing principles to be conceptualized, and their effects to be explored" (Maton, 2014, p. 4). It is also a very effective framework for bringing to light the various tensions present within various fields of practice, providing a mechanism for examining and explaining the tensions, and providing a way to represent this (Maton, 2016, p. 3). It therefore proved to be a useful tool for my project, where the focus is on exploring the affect, meaning-making and language used as Deaf classroom spaces and the various tensions and influences that shape teachers practices. LCT was used as a tool to help identify these practices, and to act as an analytical tool to determine what underpins these practices. In this respect, LCT proved to be useful as an analytical framework in both the CAPS document analyses and my journal entry analysis (discussed later). LCT has a wide frame of usage, which allows me to use it to analyse for use of affect, language and meaning-making. However, to appreciate the application of LCT, it is necessary to first explain the core elements of LCT.

LCT is comprised of four dimensions: Autonomy, Specialization, Semantics and Temporality (Maton, 2014, 2016). "Each dimension comprises a series of concepts centered on capturing a set of organizing principles underlying dispositions, practices and contexts" (Maton, 2016, p. 11). This project employed the use of the LCT dimensions of Semantics and Specialization specifically. Using both enabled a deeper focus into the organizing principles influencing the meaning-making process in Deaf classrooms.

Semantic codes

The LCT dimension of Semantics looks at meaning-making and is broken into two key concepts, viz., semantic gravity (SG) and semantic density (SD) (Maton, 2014). Semantic gravity (SG) looks at the degree to which meaning is related to context. Semantic density (SD), on the other hand, refers to degree of complexity and condensation of ideas and concepts (Maton, 2014). The strength of SG and SD can vary along a continuum, with stronger (+) or weaker (-) characteristics. Stronger Semantic Gravity (SG+) shows that meaning is highly dependent on the context, whereas weaker Semantic Gravity (SG-) shows meaning is less dependent on context. Similarly, stronger Semantic Density (SD+) informs a high relation to complexity of ideas, while weaker Semantic Density (SD-) reveals a lower degree of complexity of ideas. An example to illustrate both SG and SD this is in the teaching of any subject. At first, when a new idea is presented, simple, one sentence definitions are given, located in general events, highlighting a

low degree of conceptual complexity (SD-). The definition is generally relatable to observable occurrences in the natural world, illustrating SG+. Then as the lesson goes on these observations are brought in, asking the students how they understand these occurrences to work in their direct community setting. This illustrates a shift in complexity (SD+). As they add their experiences (SG+), they also elaborate more on this occurrence (SD+). This is thus increasing developing of complexity of the idea (increasing condensation of meaning), by specifying particular concepts and elaborating on how it works, while using experiences and observations to facilitate meaning making. Thereafter, there is generally a shift to greater focus on definitions, diagrams and explanations (i.e., increase in complexity; shifting from SD+ to SD++), becoming increasing less related to what is observable in their own community and experiences, but more related to events and observations at a global scale, hence showing decreasing SG.

The changes in the strength of semantic density and sematic gravity can be plotted on a set of axes (the semantic plane) to better illustrate the shifts in emphasis between context and complexity. The result is the formation of four distinct quadrants of four modalities of practice (shown in Figure 4), called sematic codes (Maton, 2014, 2016). These codes include:

- Rhizomatic code (SG-, SD+), context-independent, based on complex ideas.
- Prosaic code (SG+, SD-), context-dependent and based on less complex ideas.
- Rarified code (SG-, SD-), context-independent which are based within less complex ideas.
- Worldly code (SG+, SD+), are context-dependent and are based on more complex ideas.

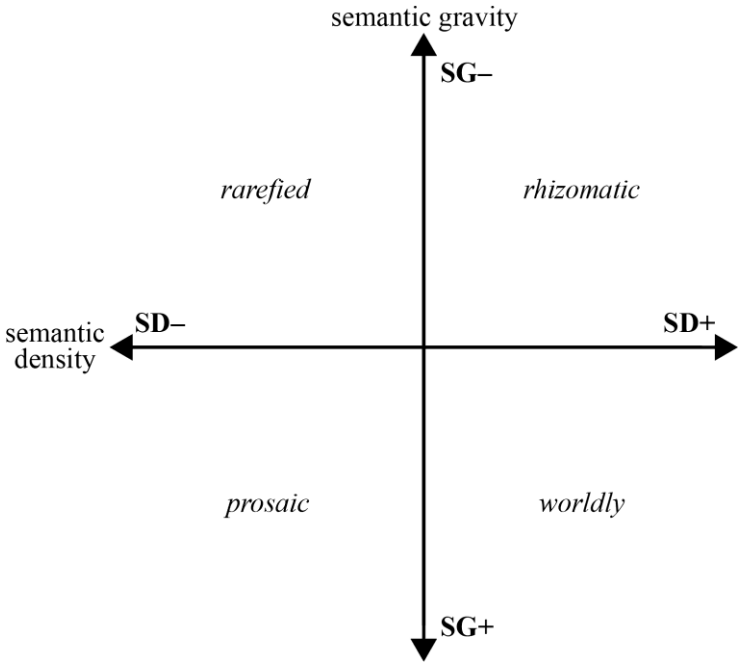

Figure 4: Semantic plane of LCT showing the four semantic codes

In this project, semantic codes will be used to better understand my own practice and the practices recommended within CAPS relating to meaning making within Deaf education. I will employ the use of Semantic to determine the extent to which context and conceptual complexity are emphasized and balanced across the curriculum.

Specialization codes

The Specialization dimension, in contrast to the Semantic dimension, focuses on "practices about or oriented towards something and by someone" (Maton, 2016, p. 12). In this dimension, the concepts that are considered are epistemic relations (ER) and a social relations (SR). In general, the focus of ER is 'the what' of knowledge, where SR focuses on 'who' the legitimate holders of knowledge are. As with SD and SG, ER and SR can also vary in strength along a continuum, in this case referring to the extent to which the knowledge is more strongly (+) or more weakly (-) bound to either the knowledge or the knower (Maton, 2014).

Also similar to Semantics, ER and SR may be plotted on a set of axes to form the Specialization plane, in this instance, forming the following modalities or codes (Maton, 2014, 2016) :

- Knowledge codes (ER+, SR-), sets knowledge concerning objects at the forefront, and downplays knowledge of the subject / knower.
- Knower codes (ER-, SR +) downplays the knowledge and objects, while emphasizing attributes of the subject/knower.
- Élite codes (ER+, SR+), focuses on legitimacy being based on "possessing specialist knowledge and being the right kind of knower" (Maton, 2016, p. 13).
- Relativist codes (ER-, SR-) focuses on legitimacy being based in neither specialist knowledge nor being a knower.

This is illustrated in the Figure 5 overleaf. I used the concepts of Specialization to understand the variations in the strengths of the epistemic and social relations in the CAPS document and in my journal entries. This allowed for an illustration of the dominance of one or the other (if any), and enabled a more nuanced consideration of the implication for Deaf students and teachers.

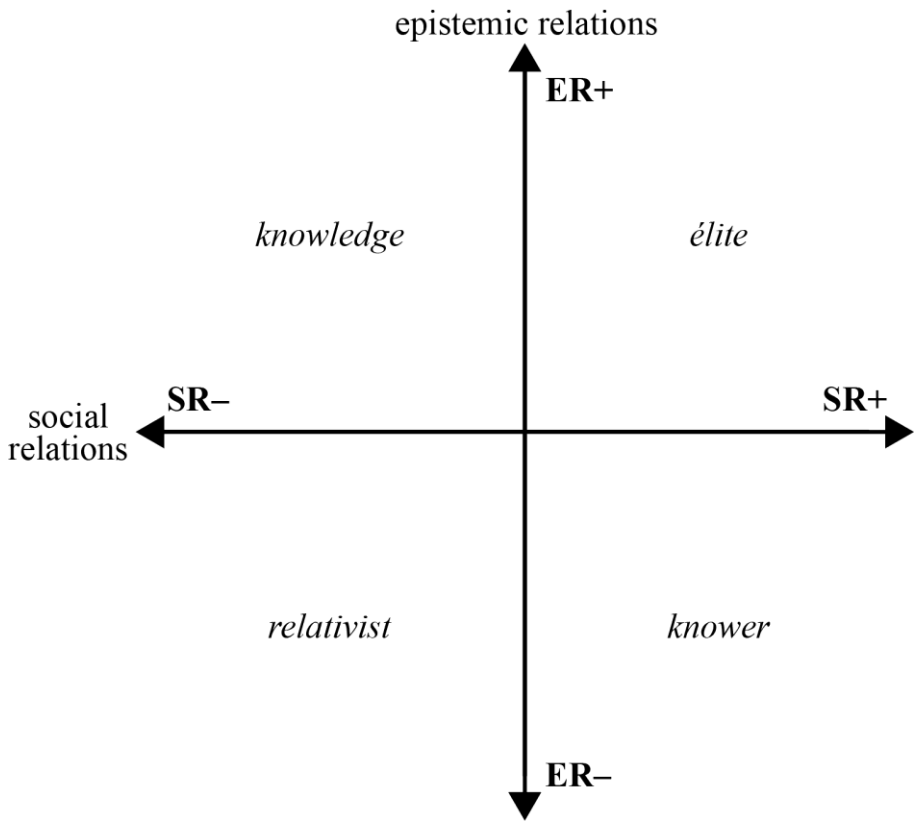

Figure 5: Specialization plane of LCT showing the four specialization codes

To summarise, LCT provided a useful set of tools for analysing CAPS as the policy document guiding teacher practice, and to reflect on my own practices more critically. For ease of reference, I created a table (Table 1) that summarizes the key LCT concepts used in this study, and how it was applied to analyze different data sources.

Table 1: Glossary of LCT terminology and its use in this project

Term	Description
Specialization	As an analytical tool, this dimension allows me to analyse the relationships which exist between the social elements (social relations) compared to the epistemic elements (epistemic relations) located within a field of practice. Affect, language and meaning-making in part contribute to both the formation of and shifts in social and epistemic relations.
Social relations	These are the elements relating to the specific actors, and the role they play. These are the actions they perform in a social setting relating to the practices being performed. In this project the actors are myself, other teachers and Deaf students.
Epistemic relations	This dimension focuses on the knowledge being taught, and the practices orientated around the teaching and learning of discipline specific knowledge.

Semantics	As an analytical tool, this dimension allows me to analyse the relationships which exists between how meaning is related to context compared to how meaning is related to the complexity of ideas which are located in practice. Semantics refers to an understanding of meaning, and these elements when viewed together allow me to analyse aspects of how meaning-making is formed as a practice in the classroom.
Semantic Gravity (Context)	In terms of this project, context relates to the spaces in which learning occurs, and whether there is a dependence upon them. It also refers to knowledge related to the lived experiences of the students, emanating primarily from where the students come from i.e., their homes, and communities, and their experiences.
Semantic Density (Conceptual complexity)	When looking at this idea, it is key to view it as the complexity of ideas being presented. This is how complicated the ideas/concepts being taught are. A low complexity, focuses on more simple and general statements. It relies on the statement itself to portray the knowledge. As the complexity increases, it becomes more specific, with more reliance on prior knowledge and concepts.

The use of LCT is that of an analytical framework, where semantic and specialization codes are used to identify and analyse the organizing principles involved in meaning-making within selected CAPS curriculums and the enactment of these in Deaf classrooms.

5. METHODOLOGY

In the methodology section, I expand upon how I intend to carry out my project. I give a description of my research design, which is that of a self-study and an ethnography as well as my research instruments to meet these. These instruments are a CAPS document analysis of the FET Life Sciences, Mathematics and Visual Arts curriculum statements and a journal analysis of my 3rd and 4th year. To show how my analysis will take place, I detail my translation devices for LCT and my decolonial frameworks. I also explore the ethical considerations to be taken into during this project as well as the limitations and how I intend to address these.

5.1 Research Design

The purpose of my research was to understand how the teaching practices, which I have employed, and which are suggested in the CAPS documents could possibly influence teachers practice of affect, language, and meaning-making in Deaf classrooms. To do this, I made use of a qualitative self-study research approach, using an ethnographic approach. I have analysed the Life Sciences, Mathematics and Visual Arts CAPS documents to gauge their possible influences upon teachers practice, in line with affect, language and meaning-making. I have also made use of my Teaching Journal, which was a record of my reflections on my own teaching during my third and fourth year (2017-2018) practicum. In Chapter 3, I mentioned Discourse analysis, while not a methodological focus within this project, when looking at language, a Discourse analysis will be used to a limited extent to determine the social role in which it plays and how it interacts with affect and meaning-making.

5.1.1 Self-Study

In my studies to become a teacher, I had always been encouraged to reflect upon my own teaching practices, as per the understanding in Shulman (1987), through the figure on page 39. This process, adapted from Shulman (1987), has six stages: comprehension, transformation, instruction, evaluation, reflection and lastly new comprehension. In this process, the teacher first goes through a process of comprehension, where they understand the content to be taught, while considering the students contextual knowledge and teaching methodologies which could be useful. Step two is transformation, where the teacher needs to make use of the contextual understanding, to be able to adapt the content to the level of the students. This leads into step three of instruction, where the lesson is taught by the teacher. Once the lesson has been taught, the next step needs to occur evaluation. Here the teacher needs to analyse what the pros and cons of the lesson were, where improvement could be made, what aspects to keep the same, and what aspects to change. This leads onto the next step, being reflection, where the teacher reflects in writing on the above evaluation of the lesson, while also looking at their teaching, and the students learning. This is the step where I wrote in my own journal, so as to grasp my own teaching practices. This then allows for new comprehension to arise, where throughout this process one is to adapt on their teaching, leading yet again to comprehension where the cycle

begins anew, however it has been altered throughout this process and will again be altered anew once this process has been enacted again.

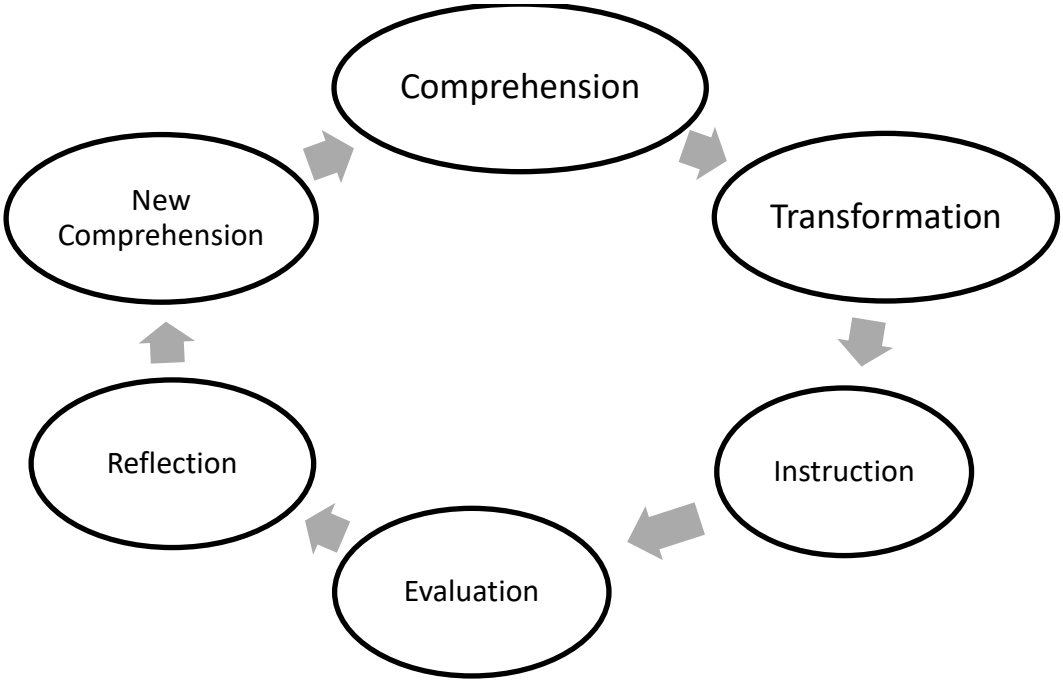

Figure 6: Model of Pedagogical Reasoning adapted from Shulman (1987),

A self-study then, as quoted from Bullough and Pinnegar (2001) in LaBoskey (2004, p. 817) "The aim of self-study research project is to provoke, challenge, and illuminate rather than confirm and settle." The goal then is on the improvement of education, through analysing the challenges one has faced in their own teaching. This is grounded in the works of Vygotsky's "Social Constructivism," where it is accepted that change is a societal force (LaBoskey, 2004). As the theory of Social Constructivism posits, all interactions occur at the social level, which lead to change, and as we interact with ourselves, we too perform this interaction at the social level (Vygotsky, 2012). It is at the external and internal space where this social change occurs. The forefront of this methodology is the ability to analyse ones' short comings as a teacher, and the gaps between where one would like to be, versus the actuality of what is currently being affected within the educational system (LaBoskey, 2004). Self-study is based on learning from experience based on our own teaching practices, whereas teachers who are in the teaching space, can critically focus on where their faults and flaws are, and what needs to be changed within themselves, and in teaching as a whole from their own experiences (LaBoskey, 2004). What needs to be clear in this is that participating in a self-study, means that one is both an actor and a spectator to their own teaching practice, who is able to combine, what they have learnt about teaching, what they have gained experientially about teaching, and what they have garnered from their research into education (LaBoskey, 2004). Hence, what can be understood as seen in

Nyamupangedengu (2015, p. 15) "is that researcher and researched are one in the same." A limitation to this approach then is the perceived inability to focus solely on ones' own work, through individual interpretation, as a means to remaining objective. This requires a critical, and interactive approach, with other individuals, and the literature, to help mediate this limitation (LaBoskey, 2004; Nyamupangedengu, 2015).

5.1.2. Ethnography

Ethnographies (Murchison, 2010; Pole & Morrison, 2003) allow for one to explore the social and cultural experience of humanity. It is through immersion of the researcher into these cultures and societies, that this can occur. Data collection is through involvement in, and observation of, the society and their research subjects (Murchison, 2010). It is hence through interaction that the researcher collects data, as they become a participant observer within the relevant setting (Murchison, 2010; Pole & Morrison, 2003). Data collection occurs through immersion, interviews, conversations, group discussions and participation within activities (Pole & Morrison, 2003). However, the issue of subjectivity is critiqued, as the researcher brings in their own biases and perceptions from the onset of this (Murchison, 2010). Can it not be stated though that research as a whole is fueled by subjectivity of the researcher, who is guiding the process of the research along? This subjectivity may manifest in the literature choices, the theoretical framework, the research instruments. These are all choices which the researcher is making within a subjective capacity. Researcher subjectivity is an aspect which is present within many methodologies and fields. Researchers drive their own research, and they make many vital subjective choices within the research process. From the outset of research projects to the final product, there are subjective choices which are at play. Hence, the subjectivity of ethnographies is no more than that of many other social-science based research methodologies. However, to aid in addressing this, it is necessary for the researcher to bring in multiple different perspectives within the society. Ethnographies are socially and culturally orientated, and are performed through researcher emersion, involvement and observation as a participant observer to collect data.

Critical ethnography (Ashlee et al., 2017; Carspecken & Walford, 2001; Palmer & Caldas, 2015; Tilley-Lubbs, 2014) is based within Critical Theory, with its focus being on critiquing "hegemony, oppression, asymmetrical power relations, and the normalization of these structures in society, in order to potentially foster social change in direct or indirect ways" (Palmer & Caldas, 2015, p. 1). This allows for an exploration into social power dynamics, to lead to social change, especially within marginalized communities and cultures. There is an assumption that within societies there are complex systematic inequalities which are being maintained and perpetuated by systems, communities and cultures on all levels (Carspecken & Walford, 2001). For Critical ethnography, a '"thick description" of the culture, daily lives, values, systems of beliefs, norms, and language practices of a specific culture or community" (Palmer & Caldas,

2015, p. 1) is provided. It is evident that the core of critical ethnographies is that an analysis of how communities are engaging in praxis (Palmer & Caldas, 2015)

5.2. Research Instruments

The data collection tools I used for my project were: a thorough analysis of my annotated Reflection Journal (this could be more broadly seen as a "field notebook[8]") from my teaching experience, as well as a deep analysis of the CAPS FET curriculums of Life Sciences, Mathematics and Visual Arts for a document analysis.

My Reflection Journal was written over the years of 2015-2018. However, for use in this project, I had only made use of the 2017-2018 entries, as these were the entries where I was doing my practicums in a school for the Deaf. From my Journal, I annotated based on what my current understanding was in my Reflection Journal. This provided an in-depth self-analysis, of my own teaching practices, drawing conclusions from where I had made mistakes, where I had not placed my focus, what was helpful and what positive aspects were present. Seeing as the initial reflections were based on my overall experiences during my teaching, the annotations were orientated around my understanding of affect, language and meaning-making, further interrogating my own understanding of my teaching practices. An example of this annotation can be found in Appendix 1. An analysis of my own experiences within Deaf education has been performed on myself as a passive observer and willing participant, taking into consideration my observations, as well as being able to identify my own short comings in my teaching practice, and any gaps which were present between my prior understanding, my current understanding and the literature. This is on the basis of being a participant observer for two, six-week practicum within a School for the Deaf, equaling 3 months of data as immersion within a culture and society, for the purpose of the practicum performed, and not for the research being conducted. Interactions with teachers and students occurred within these timeframes, where I was engaged as an active in-service teacher. My journal captures these experiences from a trainee educator's perspective. These provide my experiences, thoughts and practices as a participant observation. Having the observation performed during a practicum, prior to the research performed does introduce the research being performed, as it is not directly related to the research while the practicum was performed. This relates to the value teaching experiences should hold within the academic space, highlighting the insights that can be gained from research conducted around one's own teaching experiences (Beaudoin, 2012; Gilpin & Liston, 2009; McKinney, 2012).

The Curriculum and Assessment Policy Statement (CAPS) (Department of Basic Education, 2011) is a document which dictates the curriculum and assessment measures to be carried out in teaching and learning within all schools for each recognized subject in South Africa, including

[8] A field notebook could feel more familiar to some. The reflection journal of my teaching experiences could easily be seen as a field notebook capturing my understanding of the Deaf education system. This includes my own insights to my experiences.

schools for the Deaf. Each subject document has the following in common: a general background, an overview of the subject, the general aims of the curriculum, a time allocation per phase and subject, the specific aims for each subject, an overview of the curriculum per each subject, a content breakdown for each grade on a termly basis, an assessment explanation, and an assessment breakdown per each subject. The specific aims, overview of the curriculum, content breakdown and assessment breakdown are each unique per each recognised subject. The other aspects are all identical within each document, hence unifying the aims and goals for the curriculum as a whole.

I have performed a document analysis of the CAPS FET curriculums for Life Sciences, Visual Arts and Mathematics. I have chosen these three curricula, as I know that these are subjects which are taught at Schools for the Deaf at the FET level. It was necessary to perform this analysis using subjects which Deaf students actually learn, so that I can ground it in praxis of what actually occurs. This was to understand what the policy states regarding affect, language, and meaning-making. This enabled me to create a comparison between the policies and the practice which they portray as influences on teachers, while being able to look into aspects of colonisation and decolonisation, social and epistemic factors and complexity and contextual notions.

5.3. Data Analysis

For analyzing the data from my reflection journal and the document analysis, I had made use a combination of approaches, namely: Legitimation Code Theory where my focus will be on Semantics and Specialization, and my own decolonial framework that I developed specifically for this project.

The use of LCT (Maton, 2014, 2016), and Decolonial framing (Maldonado-Torres, 2016b; Wynter, 2003) as analytical tools are important in balancing the subjectivity which the project might bring forward. LCT had provided a more general and broad analysis, acting within a specific set of analytical guidelines. Where LCT did not speak directly to decolonisation, it did allow for some insight into how decolonisation might be able to manifest. LCT was however, somewhat restrictive on what was being analysed for, based on the translation devices established, where the decolonial framework opened up the analysis beyond the restrictions of LCT, allowing larger questions relating to decolonisation to be asked of the data, which helped steer the project. The decolonial framework was used to offer a more specific and in-depth focus relating to the core theoretical underpinnings of the research. My analytical approach is visually represented in Figure 7.

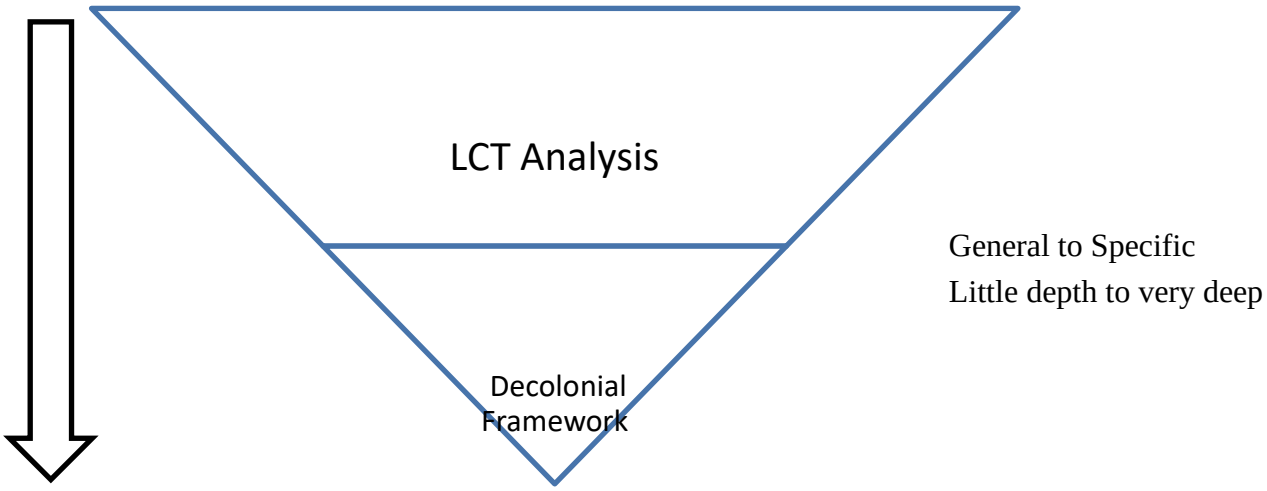

Figure 7:Diagram showing specificity of Data analysis tool

Coding of the data was thus performed through multiple stages, as guided by Figure 8, facilitating a move from general to specific analyses. The first stage was a read through of the relevant data, namely that of the CAPS FET documents and the annotations of my Reflection Journal. This was to gauge an overall sense of the work, unhindered by specific frames of analysis. Stage two involved the application of LCT semantics and specialization. This required a further two read throughs of the CAPS documents through the lenses of semantics and specialization. In the first instance, I examined the journal looking only for evidence of specialization concepts (ER and SR), and the relative strengths of these. This information was plotted on the specialization plane. I then examined the data for evidence of semantic concepts (SD and SG), and the relative strengths of these, followed by a plotting of the data points on the semantic plane (in the journal analysis).

I then performed a second, more specific analysis, through the use of my Decolonial Framework, again because this framework provided a more in-depth focus into the possible decolonial versus colonial manifestations, in a more specific sense. This had required many read throughs, of both the CAPS documents and my journal analysis, for each of the nine fields which I was looking at. This had allowed for a deep analysis for instances of decolonisation, and decoloniality within the analysed pieces. The analysis helped highlight where specific adjustments made regarding teaching practice in a decolonial sense. The coding occurred similarly to a thematic analysis however, it already had specific "themes." Similarly, to thematic analysis, I had allocated each occurrence of either decolonial or colonial a numerical value. One occurrence being one point.

Having provided an overview of the data analysis process, I will now provide more detail of translation devices used in these processes.

5.3.1. Translation Devices

A translation device is a tool used at the analysis stage of research. While performing research, theoretical and analytical frameworks are used to help steer and guide the process, especially when analysing data, in looking for trends and formulating results. This is the stage where a translation device is used, to help analyse the data through a specific lens, to achieve a specific result (Maton, 2016). It helps bridge the theory and data together. In this study, I made use of two translation devices for Legitimation Code Theory (i.e., separate translation devices analysing semantics and specialization (Tables 2 to 6) and another for the decolonial framework. These helped me look for specific instances of the aspects of either Semantics or Specialization in LCT, or colonial and decolonial factors.

LCT translation devices

Both the Semantics and Specialization dimensions within LCT have already established forms of representing data, however I had established translation devices for both my CAPS and journal analyses (Tables 2 to 6). For each translation device, my focus was on affect, language and meaning-making, showing how Semantics and Specialization codes manifest in the CAPS document. I paid particular attention how these concepts manifested, including the relative strengths of these in the different CAPS documents which were then scored accordingly.

Note that the examples provided in Tables 2 and 3 are hypothetical, and included for explanatory purposes only. Also worth mentioning is that I am aware of the subjectivity around these codes; however, it was discussed and verified with my supervisors and another external consulting individual in LCT.

Table 2: Semantic Translation Device for use with CAPS documents

	Semantic Density (SD)				Semantic Gravity (SG)			
	Manifestation of the practices		Indicator/ when in use	Examples	Manifestation of the practices		Indicator/ when in use	Examples
Affect	Formally considered	SD+	Formally acknowledged and integrated within responses	"In my teaching I acknowledge students having strong feelings towards the subject matter"	Internal and external classroom contexts	SG+	Considerations are present according to contexts of students	"The students come from different homes, and I give examples from their experiences"
		SD-	Informal acknowledgement or no acknowledgement within responses	"There is little time to have to consider the emotions of the students as the content is the most important"		SG-	Considerations are minimal relating to students' contexts	"The content cannot be related to their contexts; I have to give more scientific examples"
Language	SASL in instruction/ assessment	SD+	SASL is mostly used to unpack the complexity of ideas	"I primarily use SASL as my language of instruction, and I explain the content to them in SASL"	Language of choice used within any environment	SG+	High usage of Deaf culture relating to most environments, allowing expression of students' language of choice	"I allow the students to use which ever language they are more comfortable with within the classroom"
		SD-	SASL is minorly used or not used at all to unpack the complexity of ideas	"I ask them to write down their answers in correct English to the questions on the board"		SG-	Low usage of Deaf culture relating to environments, students mostly not allowed expression of language of choice	"The students are only supposed to use SASL in the classroom, this is school policy"
Meaning-making	Based on content	SD+	Students understand complexity of ideas being presented	"The students can explain the concept to me when I ask questions during the lesson"	Based on context	SG+	Considerations placed on context relating to degrees of meaning making are present	"I allow for discussions based on the students understandings to see if they understand"
		SD-	Students struggle presenting complexity of ideas being presented	"The students cannot answer questions when it asks for their insight into the idea"		SG-	No consideration of context relating to degree of meaning making	"Discussions in my class have to be related to the content only"

Table 3: Specialization Translation Device for use with CAPS documents

	Epistemic Relation (ER)				Social Relation (SR)			
	Manifestation of the practices		Indicator/ when in use	Examples	Manifestation of the practices		Indicator/ when in use	Examples
Affect	Related to academic needs	ER+	Academic needs are placed at the forefront	"Teaching of the content is the most important task"	Related to students personal needs	SR+	Personal needs of students are being met	"I try to meet the students individual needs as much as possible"
		ER-	Academic needs are minimally met	"I focus a lot on external aspects to the classroom, the content is secondary"		SR-	Personal needs of students are minimally met	"It is difficult to meet the needs of my students when the content is so dense"
Language	SASL used for academic purposes to unpack knowledge	ER+	Knowledge is unpacked solely or mostly through the use of SASL	"I use SASL to teach the students the content to the students"	SASL is used for communicative and personal reasons	SR+	SASL is the primary language for communicative and personal reasons	"I try to use SASL as much as possible to communicate during my lessons"
		ER-	Knowledge is unpacked through the use of other languages/ forms of language	"I use a lot of writing in my lessons, where the students have to copy down my notes, and write out answers to the activities"		SR-	Other forms of language are used for personal and communicative reasons	"I ask the students to write down their responses to my questions"
Meaning-making	Unpacking of content and skills relating to schooling	ER+	Both knowledge and skills or either/or are being unpacked by teachers for students	"I try to make sure that I am scaffolding and unpacking the content for the students"	Relates to achievement of personal academic goals	SR+	Goal achievement is set and actively worked towards in a constructive manner	"I ask the students to write down their goals so that we can actively work towards them"
		ER-	Content and skills are minimally being unpacked for the students	"The students are expected to read the textbook and my notes on the content"		SR-	Goal achievement is not an active focus	"The students are here to learn the content. I make sure that they are up to date with what CAPS requires"

Table 4: Specialization Translation Device for use with Journal Entries

	Manifestation		Indicator/ when in use	Examples
Affect	Manifestation of the practices Related to students classroom and personal needs	ER+	Academic needs are placed at the forefront	"Teaching of the content is the most important task"
		ER-	Personal needs of the students placed at the forefront	"I ensure that the students personal needs are met at all times"
Language	SASL in instruction	ER-	Moves away from content being the focus	"I focus a lot on external aspects to the classroom, the content is secondary"
	Based on content SASL used for academic purposes to unpack knowledge	ER+	Knowledge is unpacked solely or mostly through the use of SASL	"SASL is the primary mode that this explanation should be given in"
		ER+	Content is accurately conveyed through SASL	"SASL is the students' language of learning, and wherever possible, I make use of it within my teaching"
		ER-	Knowledge is mostly unpacked through the use of languages other than SASL	"I use a lot of writing in my lessons, where the students have to copy down my notes, and write out answers to the activities"
		ER-	Content cannot accurately be conveyed within	"Regardless of whether I use SASL or writing, the students cannot

Manifestation		Indicator/ when in use	Examples
Manifestation of the practices Related to students personal needs	SR+	Personal needs of students are being met	"I try to meet the students individual needs as much as possible"
	SR-	Only academic needs are the focus	"My only focus is on meeting the learning needs and completing the content"
Specific language is enforced	SR-	Shift in focus towards the academic needs of the content and skills being met	"The core focus is placed on ensuring the content is up to date"
Based on context SASL is used for communicative and personal reasons	SR+	SASL is the primary language for communication within the classroom	"I try to use SASL as much as possible to communicate during and out of my lessons"
	SR+	High teacher competence in SASL	"The teachers have high SASL language skills, and this is evident in their teaching"
	SR-	Other forms of language are used for communication within the classroom	"I ask the students to write down their responses to my questions"
	SR-	Lowered teacher competence in SASL	"Many teachers go in with lower competence in

			SASL/ other language	seem to understand the content I am teaching during my teaching"				SASL, or no competence"
		ER-	Content only/mostly conveyed through writing	"The students copy down notes from the board that I have written down for them"		SR-	Writing is dominant, either as a form of social communication or within classroom learning practice	"The students are expected to write everything they try to say during the lesson so that we can build their English writing skills"
Meaning-making	Unpacking of content and skills relating to schooling	ER+	Both knowledge and skills are foregrounded, being unpacked by both the teachers and students, focus is on content and skills of lesson	"I primarily focus on the teaching of the content during the lesson, and doing activities"	Social communication and relation to experiences and context	SR+	Discussion of experiences and context is placed at the forefront	"I try to tie in as much of the students context as possible during the lesson, and this opens up a space for discussions"
			Teachers' practice matches the learning needs of the students	"The teachers are aware of the students' needs, and match their teaching accurately to the lessons requirements"			Students context & experiences are predominantly used	"I try to always use the student's context wherever possible"
			Teacher explanations are understandable, given in many different ways, i.e., visual, text, sign.	"I try to make use of many different teaching aids, and ways of explanation, such as diagrams, visual aids, and different ways of representing information for the students"			Students basic emotional and academic needs are being met	"I am aware of my students needs at all times, and try to make this a priority within my teaching, and outside of the classroom"
		ER-	Focus diverges from the core of the lessons content and skills to address other needs	"I spend time in the classroom focusing on aspects not in the curriculum, but which		SR-	Focus shifts away from students context and experiences and is based within the knowledge and skills	"My focus while teaching is on the content, and ensuring that the students know all of

			hold importance to the students”
		Misconceptions are carried through, and meanings become fragile	“Miscommunications however are detrimental to the learning process. They slow the lesson down, while also not allowing for the actual content to be accurately transferred to the students”

			the content required”
		Time frames and content do not allow for student talk & interaction	“The amount of content required for Deaf students to be taught within the time frame slows down the lesson”

The different manifestations of practice were further analyzed in in terms of the relative strengths of the epistemic relations (ER) and social relations (SR) for Specialization, and the relative strengths of semantic density (SD) and sematic gravity (SG) for Semantics. These relative strengths were generated using a scoring system that was developed for this purpose (Table 5 and 6). In each case, scores ranging from 0.6 to 1 indicates very strong relations (i.e., ER++ or SR++ for specialization, or SD++ or SG++ for semantics), while scores ranging from 0.1 to 0.5 indicated strong relations (ER+, SR+, SD+ or SG+). Scores from -0.1 to -0.5, in contrast, indicate weak relations (ER-, SR- for specialization, and SD- or SG- for semantics) while scores ranging from -0.6 to -0.1 indicated very weak relations (ER--, SR—for specialization and SD--or SG—for semantics). By quantifying the strengths, I was able to generate data points which were then plotted on the semantic and specialization planes respectively, to provide a visual indication of the extent to which each practice manifested, and which practices tended to dominate in Deaf classrooms.

Table 5: Example of the coding device and scoring system used for CAPS LCT Semantic analysis

CAPS LCT Semantics Coding Device		
LCT Aspect	Score indication	Manifestation
Semantic density		
SD++	0.6 to 1	I strongly agreed that the point being mentioned manifested within the realms of Semantic density, for the point of complexity, and that this highly promoted complexity of ideas
SD+	0.1 to 0.5	I agree that the point relates to complexity, or develops complexity, however it is within the lower levels of this progression
SD-	-0.1 to -.0.5	This was used to indicate that I felt the point does not directly speak to the complexity of ideas, however, there is an underlying understanding that complexity is implied within the understanding
SD--	-0.6 to -1	It does not speak to complexity of ideas and the development there of in any way
Semantic Gravity		
SG++	0.6 to 1	I highly agreed that the point related to Semantic Gravity, as a manifestation for context. It highly promoted contextualization and the use of context
SG+	0.1 to 0.5	The point does relate to context in some minor way
SG-	-0.1 to -.0.5	The point does not speak directly to context; however, context can be inferred
SG--	-0.6 to -1	The point does not relate to context

Table 6: Coding Device used for CAPS LCT Specialization analysis

CAPS LCT Specialization Coding Device		
LCT	Score indication	Manifestation
Social Relation		
SR++	0.6 to 1	I strongly agreed that the point being mentioned manifested within the realms of Social Relation and had a high relation to the Social Relation and the understanding presented relating to the subject as an actor within practice.
SR+	0.1 to 0.5	I agree that the point relates to the subject/actor, but is not the focus
SR-	-0.1 to -.0.5	The point does not directly speak to the subject; however, it can be inferred as its deeper meaning or relation within practice is within that realm
SR--	-0.6 to -1	No relation to the subject
Epistemic Relation		
ER++	0.6 to 1	I strongly agreed that the point being mentioned manifested within the realms of Epistemic Relation and had a high relation to the Epistemic Relation and the understanding presented relating to the knowledge within practice and object/ive of learning
ER+	0.1 to 0.5	The point does speak to the object/ive of learning but is not the primary focus
ER-	-0.1 to -.0.5	The point does not directly speak to the object/ive of learning, it can however be inferred that within its practical use that it might relate to the epistemic relation
ER--	-0.6 to -1	There is no relation to the object/ive of learning

The data points that emerged through the use of the translation devices and scoring enabled me to determine in which quadrant the scores were to be placed on the sematic and specialization planes (Figure 7), allowing for a finer translation process and for more accurate analysis.

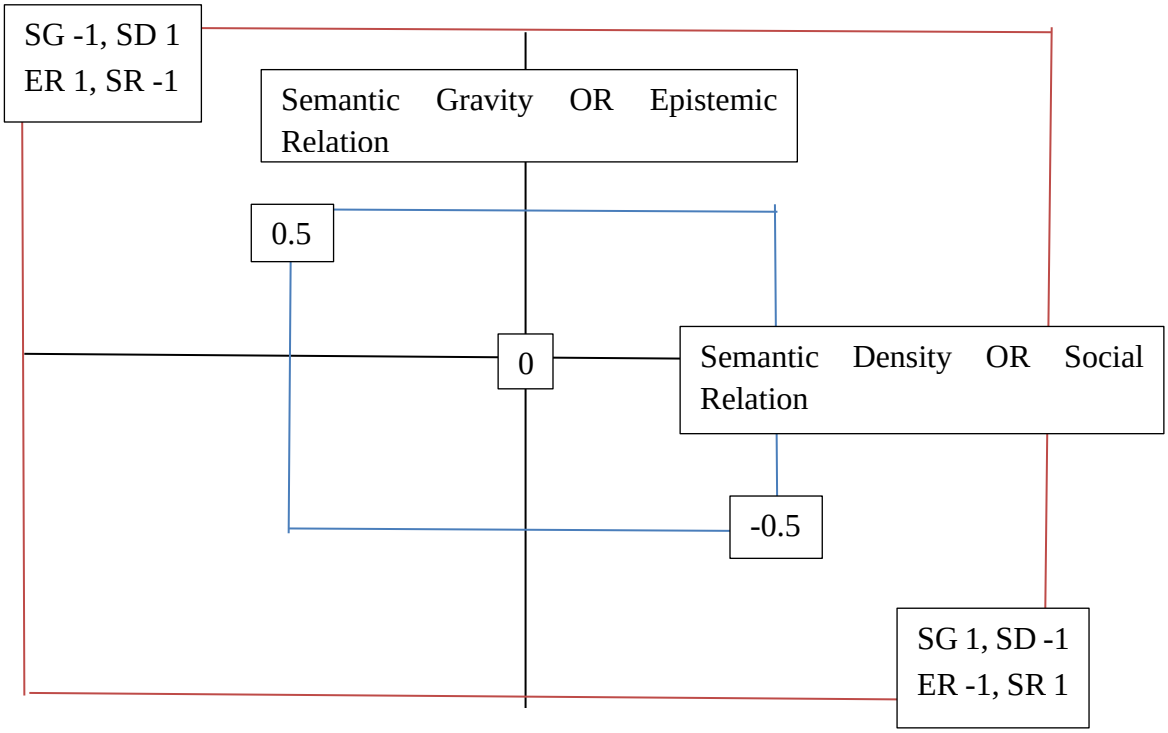

Figure 8: Plotting of codes on LCT semantic and specialization planes

Translation device for the decolonial framework

I developed the decolonial framework for use in this project, to look for possible instances of decolonisation, versus colonisation within pieces of work. This framework served as a translation device for analysis in this part of the study (Table 7). Nine key aspects of decoloniality, derived from the literature reviewed earlier, were used as a basis for the framework. These included:

1. Going against Western dominant hegemonies;
2. Multiple ways of being and the human being;
3. Establishing voice power;
4. Embracing of the Affective;
5. Re-claiming the body;
6. Re-enforcing context;
7. Embracing of all languages, and their impact upon society, literature, education and academia;
8. Breaking away from educational practices, pedagogies, curriculums and assessments which stem from coloniality;
9. Moving towards autonomy, agency and self-actualisation.

These aspects, shown in Table 7, purposefully go from the general to the specific, allowing for a broad analysis to occur first, then as one moves through the points, to address more specific manifestations, which allows me to truly interrogate whether those aspects speak to

decolonisation, or if they are only applicable in a more general sense, and begin to break down and hide aspects of colonisation at their core. The framework / translation device also provides a description of how decolonisation is expressed, in both the decolonial, and colonial senses, and how and when each theme was evaluated when applied in the analyses. In the translation device, the section labeled “guide/when to use” helps highlight when aspects of either decolonisation of colonisation are at play within the document.

5.3.2 A personal note on the Decolonial Framework as a translation device

A Decolonial framework, working as a translation device, could be read as staying within colonial norms and values of research methodologies within an academic setting. For me, this set up an inherent contradiction in its use in the context of a study on decolonization which I attempt to explain below.

I developed the decolonial framework through analysing many pieces of decolonial texts, and drawing my own conclusions from these. This process (i.e., working with issues of decoloni**s**ation and decoloniality) is messy due to the many contradicting views present in the literature. I therefore had come to my own conclusions based on my own understanding, views and definition of decolonization. This conclusion was either in contradiction or acceptance of the current decolonial theories, depending on the viewpoint being analysed. The development of the framework brought together those aspects which speak in harmony to my views, however I remained fully cognizant of other less harmonious viewpoints, even though I might not have included them in the framework. I am therefore aware of my own biases in the development of the framework, but felt that it was unavoidable in order to provide a structured approach to the analysis of data for the decolonization aspect of the study. However, this presented a second challenge, explained below.

I brought in the translation device specifically as a way to incorporate the theory into the analysis, a translation device being a tool which is used to help analyse data through a specific theoretical lens. It is used to help clarify and ensure the analysis is brought within clear lines and boundaries of the theory. In this way, I felt the tension and constraint of working with a colonial academic structure where specific norms within academia need to be met in order for the research to be regarded as legitimate and deserving of the qualification. Nevertheless, I reconciled this tension by viewing the framework not as a colonial construct but rather as a tool to help bring to light possible decolonial and colonial relations within the data. Thus, in my view, the tool itself was adopted from the colonial setting and was morphed within decolonial guidelines to bring the obfuscated and sometimes very hidden nuances of colonisation to light.

Table 7: Decolonial framework that was used as a translation device for the decolonial analyses

Focus	**Expression/Manifestation**		**Guide/When to use**
1. Going against Western Dominant Hegemonies	Decolonial	Diverges from Western hegemonies – creation of counter-practices, knowledges and discourses. These are aspects which relate to the embracing of un-doing which go against the current norms of society	When aspects which are against the current grain of doing within society are actively being gone against. These embrace change around creating practices which enable Deaf students to be a part of the society
	Colonial	Shown to keep to Western dominant hegemonies – keeping practices and knowledges as is within its current form so as to maintain the current status-quo, and to ensure divergences away from the norms do not occur	A blanket coloniality relating to dominant ways of doing are present (Broad societal aspects are being continued). Deaf students are not considered by the current practices.
2. Multiple ways of being and the human being	Decolonial	Embracing and viewing all as human is at the core. But the works specifically look towards the redefinition of the human as an entirely new entity not within the previously understood definition. This embraces multiple ways of being and does not limit what the human experience entails. It is not contained to race, sexuality, gender, ability etc.	The human experience is not being limited to the colonial understanding being put forward. A broad analysis of what Deaf students experience while bringing new meaning to the label of humanity. Deaf students are actively able to re-define their own humanity
	Colonial	The non/sub-human complex is highly present. The placing of white privilege and superiority as the primary way of being a human is front-and-center. The old definition of the human is at play here.	White, heteronormative, male, ablest ways of doing are at the forefront, as non-negotiable points. The definition of the human is related to being a coloniser or colonised.

3. Establishing voice power	Decolonial	The historical and present voices are loud and are speaking their truths, and converge into the expression of those previously muted histories and voices. The voices are actively working on the re-construction of what has been previously lost and purposefully untold. The re-making of narratives is present.	Multiple presentations and voices are used, within a framing which does not explicitly try to convince of its validity upon the reliance of one type of voice. The voices are many and they are giving their history as it is, unchanged.
	Colonial	The historical and present voices of the colonised are evidently not considered. The narrative being presented is based within Western dominant forms. It seeks mute the voices which do not present the narrative as has been historically portrayed.	What is presented is by voices which are within a Western/European frame. A whole picture is not constructed from multiple viewpoints.
4. Embracing of the Affective	Decolonial	The affective is fully considered as an influence over others and of others over the self, and as a vital means to access humanity. It includes aspects of healing, empathy and compassion as aims of the process.	When emotions and human interactions which show to have an influence and as being needed are given importance. The change and be changed phenomenon is embraced
	Colonial	The affective is not considered. Nucleation of the mind and body as being separate is evident. The focus is based within sympathy, and an understanding of the interplay between actors is clearly not present.	When emotions are classed as being unimportant, and where human interactions are shown to be downplayed so as not to bring attention to various ways of being.
5. Re-claiming the body	Decolonial	The body is a space which is embraced by the individuals, who have control and ownership over themselves. This is also applied to the space which the individual is within.	People are unique individuals who claim ownership over themselves as well as the space which they are in. Direct says as to what actions are performable and what knowledge is usable to that individual are key
	Colonial	The colonised bodies are shown to be a controlled unit, where power is exerted over them as a means of dominance. It is the commodification of the individuals body, as well as the presence of a hierarchy which establishes the power-norm structures	People are shown to be a commodity, or to fit into a system as a cog. The system is making use of specific bodies due to the need for working-class individuals.
	Decolonial	The community and the context are important and are shown to be the focus. It focuses on education which seeks to uplift and	The focus on the small, the individual ways of being is present. There is a definite view on how the

6. Re-enforcement of context		include those views of the community and to do so within that lens.	context is applicable and needs to be brought in so that a full understanding can be attained.
	Colonial	Globalisation and western dominant views and ideals are placed at the forefront.	The use of the world, the global, and interconnectedness are presented as and embrace having Western and European ways of being at the forefront
7. Embracing of all languages, and their impact upon society, literature, education and academia	Decolonial	Focuses on the importance of all languages in all settings. No one language is seen as being important, or placed against another.	Embracing of the variety of languages, and showing that these languages have a substantial and needed place within the functioning of the world, and are equally as important as the more currently dominant languages
	Colonial	Only focuses on the use of Colonial/European languages and the settings in which these languages are seen to be important within.	The languages of importance are shown to be those which have origins and ties to the West and are evidently languages which have been made to be spoken by those who were colonised
8. Breaking away from educational practices, pedagogies, curriculums and assessments which stem from coloniality	Decolonial	The move towards teaching individuals and embracing the various needs which may arise is present. Education is moved away from teaching set knowledges and skills and is adaptable towards these needs	Education focuses on individual students' needs, and is adaptable to those needs. What is being taught is due to the needs of the students, and where the students do have a say on what they are being taught. Assessment is a continuously learning plan which should show where the needs for each individuals learning lies.
	Colonial	The one-size-fits-all aspects of education are highly present. Set knowledge and skills are taught, and he various needs which may emerge are not considered	Education is shown to have a specific goal. It is highly assessment orientated, with a set curriculum to follow, which is not adaptable. Education is shown to be inclusive by nature, and the need for inclusion is enforced, regardless of the actual needs of the students. Specific knowledge and skills are what are being taught

9. Moving towards autonomy, agency and self-actualisation	Decolonial	Autonomy and agency are present and are being developed so as to attain self-actualisation	The focus is solely on the development of the individual and their capacity to enact as an entity by themselves. Aspects of decision-making and critical-thinking are embraced.
	Colonial	Autonomy, agency and self-actualisation are not present as goals	The structure is placed as being the most important. Societies needs are placed over the individuals. The individuals' capacity is limited, and their needs are not considered

5.4. Ethical considerations

The reflection journal is of my own work, and was based on my own understandings and experiences. As this is my own work, and was created with the interests of observing my own teaching practices in mind, no permissions were needed for this to be used. All data being collected is protected in a locked room and is on a password-protected laptop. The names of the institutions were changed, and pseudonyms were used in place of actual names. In instances of specific names being included in my journal analysis, these were blanked out. These measures were taken to ensure the anonymity and confidentiality of any members not aware of their participation. This was in line with the ethics clearance protocol of the University of the Witwatersrand. My ethics clearance protocol number is H20/06/34.

I also feel I need to address my being a hearing person conducting research within the Deaf educational space. Deaf people, in many spaces have been subjected to unethical practices (Young & Temple, 2014). Deafness is a cultural association as much as it is a physical and medical association. As a student, I entered a Deaf socio-cultural space, where I had to be aware of the practices which occur within those spaces, which may appear to be different to what I am used to. I had to shift away from the power-centered arguments of ability and language. I had to be aware that it is I who had to become acclimatized to the cultural setting. I could not impose my own socio-cultural understandings upon the Deaf community, where divergences occur. Due to my exposure within this setting, my lens had shifted towards understanding the Deaf community was more heightened. I had to remain within this lens throughout my data analysis, as I ensured that I did not lapse into my own pre-conceived notions of the socio-cultural phenomena of Deaf culture. Staying within the socio-cultural lens of the Deaf community is an ethical requirement for this project, it is in-appropriate to place my own societal understandings upon a culture which I am an observer of, and where I need to approach my analysis through their understanding.

5.5. Limitations

Due to the global Covid-19 pandemic spanning this research period, access to actual classrooms was not possible for this research. Deaf students are considered to be at risk during these times, due to medical conditions that some might have. As such, I had decided, that it was in the best interest of the teachers and students not to interview teachers, as doing so might have endangered the health of both teachers and students. Also due to the fluctuating high demands of the education system currently upon teachers, I had made the decision, to pull away from interviews entirely as the practicalities of online interviews had also decreased. Therefore, I based my research entirely on my own experiences, due to the limitations of lockdowns on schools, social-distancing and permission requirements.

Unfortunately, in South Africa, experts in Deaf education were limited to approximately 33 schools and only one university at the time of this project, which as mentioned, occurred during the global Covid-19 pandemic. Of those 33 schools, many cater for Deaf students, but are not schools for the Deaf. This further limited the number of teachers within the field who could have been interviewed. Of those 33 schools, only 3 are in Gauteng, and again, considering the pandemic, and the restrictions which it had imposed, traveling out of the province into schools, could have endangered myself, teachers, and students in other schools. This was a motivator to perform the shift away from interviews as had originally been planned. This limitation was however, compensated for by my already having had an immersive, in-field teaching experience for a period of over 3 months, which had been well documented in my journal in terms of exposure to the research environment. The use of the journal thus provided the basis for self-study of my own practice.

The consequence to this is that this limits the information I was able to collect and hence analyse for this project, such as not being able to ask teachers of Deaf students how affect, language and meaning-making influence on various classrooms and teachers practices. Another consequence to this is that I could not gauge to what degree other teachers are influenced in their teaching through the CAPS document of their subject. However, this has been addressed by including my journal analysis as a means to look deeper into what my own influences are as a way to provide valid insights into my own experiences. This does not remove from the validity or the reliability of this project, as I am interacting with three months of my own reflective experiences which, as Shulman (1987) indicates that reflection is needed to bring about new comprehension. This reflective and then re-reflective process of my journal entry has allowed this to come around full circle, where I can analyse myself and my understanding from a new perspective. Hence this allows for me to add my own contribution based on how I have changed and grown through my own experiences within the classroom, to abstract those experiences and turn them around and to use them as my own (and hopefully others) learning tools.

I have analysed my methodological approach to this project by expanding upon my approach through the use of a self-study and ethnography by using CAPS document analyses and journal analyses. I have expanded upon how I intend to perform my data analysis through providing translation devices for both my LCT analysis and my decolonial framework. In the next chapter, I will discuss my findings on the CAPS document analysis I performed. This will include both my LCT analysis (both the semantics and specialization analyses) and my Decolonial analysis.

6. FINDINGS OF CAPS DOCUMENT ANALYSIS

The findings in this chapter are broken down into two primary areas: 1) LCT analyses of the CAPS documents for Life Science (LS), Visual Arts and Mathematics, and 2) analyses of the CAPS documents using the decolonial framework developed for this study. Within the LCT analysis, data was analysed in relation to the LCT dimensions of Semantics and Specialization (Maton 2014). The findings of these analyses revealed the influences placed on teachers practice within Deaf classrooms, primarily focusing on the aspects of affect, language and meaning-making.

6.1. General findings of CAPS Document Analyses

I have performed this document analysis by looking at the CAPS documents for Life Sciences, Mathematics and Visual Arts at the Further Education and Training (FET) level. This was to gauge the influences which CAPS has on teachers' practices in Deaf classrooms. None of the documents examined makes explicit provisions for Deaf education, nor do they have direct focuses on how implement the curriculum within the context of schools for the Deaf.

The CAPS documents primarily speak to the development of meaning-making as a classroom practice, and how it relates to being assessable, while barely speaking to language. When each speaks to language, it is based on an understanding of how meaning-making is to be developed within practice, relating to the subject-specific language requirements. The following extracts from the CAPS documents highlight this:

> "*Teachers of Life Sciences should be aware that they are also engaged in teaching language across the curriculum. This is particularly important for students for whom the Language of Learning and Teaching (LoLT) is not their home language. It is important to provide students with opportunities to develop and improve their language skills in the context of learning Life Sciences. It will therefore be critical to afford students opportunities to read scientific texts and to write reports, paragraphs and short essays as part of the assessment, especially in (but not limited to) the informal assessments* ***for*** *learning*." (Life Sciences document, p.19)

> "*Communicate effectively using visual, oral and written language skills*" (Visual Arts document, p.8)

> "*Develop the correct use of the language of Mathematics*" (Mathematics document, p.8)

Notably, the CAPS documents of Life Sciences and Mathematics did not speak to the development of the affective domain as a teaching practice. There is also little to no mention of how meaning-making as a classroom practice is able to tie to affect development within the same space.

CAPS sets out to develop the understanding that meaning-making is the development of skills and knowledge within both concrete and abstract realms as well as within theoretical (sit down and learn) spaces and practical (more hands on, doing work) spaces. The classroom for the Deaf needs to be set up as a practical learning space, but this is not acknowledged. It is the development of knowledge and content-based competencies, within the realms and understandings of Bloom's lower, middle and higher-ordered skill developments, both theoretical and practical which relate to this understanding. However, CAPS has little focus on bringing in practical assistance to cater for those with diverse learning needs, such as Deaf students, who need to interact with the knowledge at a more concrete level. A few examples from the CAPS document of how leaners need to engage with knowledge that reflect this are:

> *"access information; select key ideas; recall information; describe knowledge of natural sciences; build a conceptual framework; organise or reorganise knowledge; write summaries; develop flow charts and mind maps; recognise patterns and trends; apply knowledge in new contexts; use knowledge in a new way; analyse information/data critically; evaluate scientific information; recognise relationships between existing knowledge and new ideas; identify assumptions; categorise information."* (Life Sciences CAPS document, p.18t)

> *"observe, assess and analyse art forms, processes and products; manage own working process; Give students opportunities to write about art, to develop their writing skills and to use art terminology"* (Visual Art CAPS document, p.8)

While the Life Sciences and Mathematics CAPS documents did not include affect in relation to meaning-making, I did however, find that the Visual Arts document had included this, and it was a large focal point on how meaning was being developed to include the development of the students' affective sphere. As a broad pre LCT analysis on this, this domain of Visual arts appeared to allow for the inclusion of affect and hence stronger social relations, more so than the sciences. Below are a few extracts from the Visual Arts documents to reflect this:

> *"Increased confidence, self-discipline, focus and creativity… increased and deepened self-knowledge and personal identity formation… therapeutic and healing aspects"* (p.15)

The above extract suggests emphasis on particular ways of being, rather than particular ways of working with knowledge.

6.2 Legitimation Code Theory Analysis

6.2.1 Analysis of the Semantic dimension of the CAPS document:

I used the dimension of Semantics within this project to analyse the CAPS documents to determine organizing principles of how meaning-making as a teacher's practice is developed. Meaning-making as a teacher's practice is orientated around the relation between how teachers make use of the students' local understandings and contexts (semantic gravity) and the degree of focus on the knowledge and the degree of conceptual complexity (SD). When performing these analyses, I made use of the semantic plane to plot the data points. I felt analysing the data within this sense was the best way of identifying any clustering of data points or any dominant trends with respect to the meaning-making processes in these subjects.

With regard to Life Sciences, the trend that was observed stronger SD and a fairly even spread in terms of the relative strength of SG (Figure 9). In other words, the LS curriculum is dominated by the rhizomatic and worldly codes (Maton 2014), indicating an emphasis on the knowledge (SD+) and varying emphasis on context and students' experiences (points spanning across SG- to SG+).

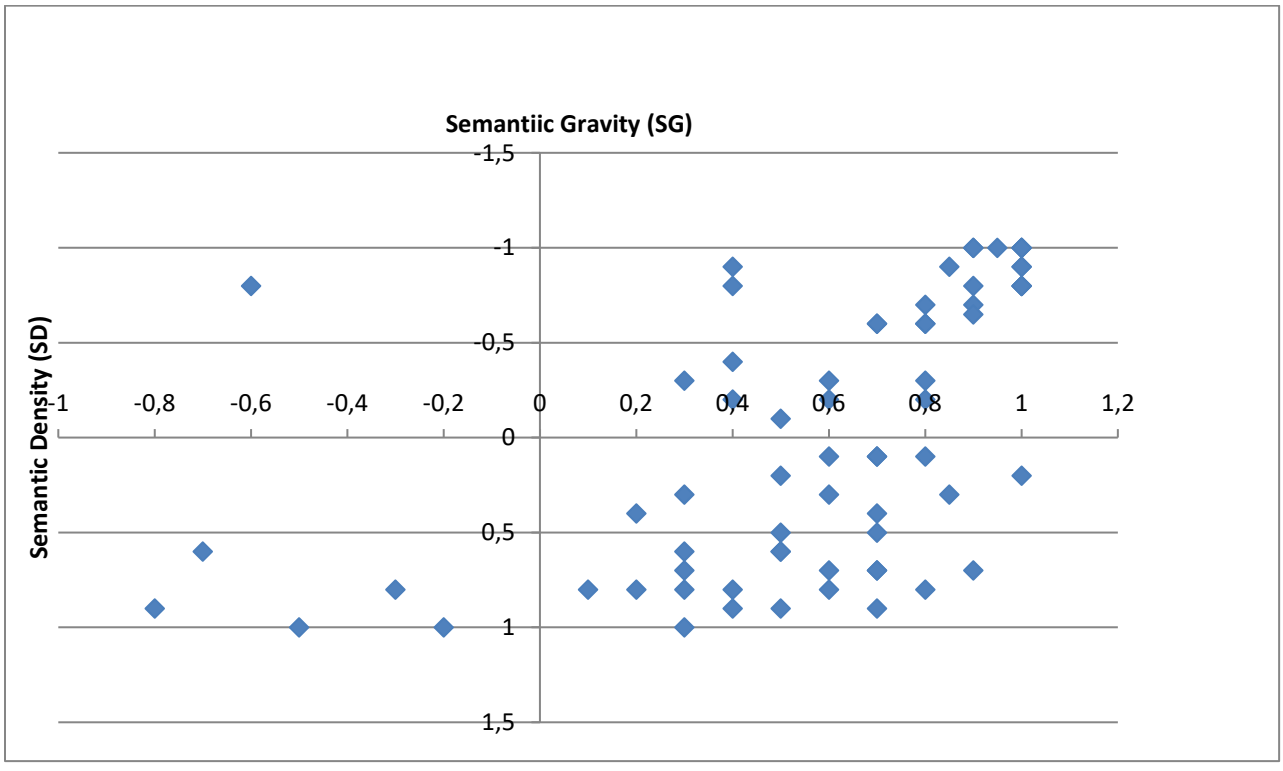

Figure 9: Graphical representation of semantic density (SD) and semantic gravity in the CAP Life Science FET (Gr10-12) curriculum

The Life Sciences document reflects the tightest clustering within the worldly (SG+, SD+) quadrant. The document favoured context dependence (as indicated by SG+), while also emphasizing complex, discipline-specific conceptual development. There is a near equal clustering within the rhizomatic (SG-, SD+) quadrant. To me, this shows that the Life Sciences CAPS document equally favours context independence, while still emphasizing complex conceptual stances. With the CAPS document being located primarily within SD+, this indicates that the subject of Life Sciences primarily operates within more complex concepts and content. The moves between SG+ and SG-, highlight that Life Sciences equally makes use of more and less contextual variables as determined by the location of the content.

Interestingly, the spread of data points for Visual Arts was similar to LS in terms of stronger SD and a fairly even spread across the range of SG (Figure 10). The Visual Arts curriculum is dominated, as the Life Sciences document was by rhizomatic and worldly codes, emphasizing complex knowledge and knowledge practices being fore fronted, while also having varied emphasis on contextual, experiential factors.

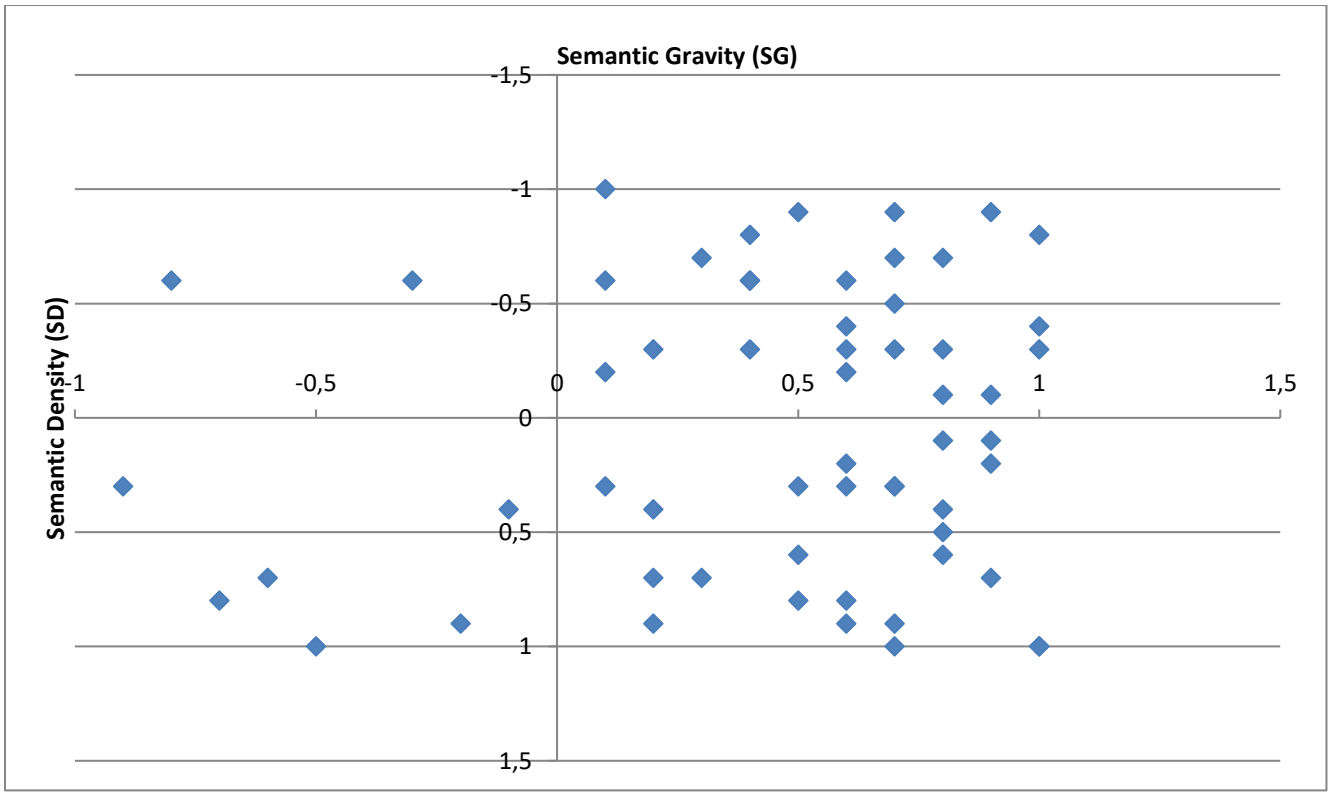

Figure 10: Graphical representation of semantic density (SD) and semantic gravity in the CAP Visual Arts FET (Gr10-12) curriculum

In the Visual Arts document, similarly to the Life Sciences document, the tightest clustering was within the worldly (SG+, SD+) quadrant. The subject document of visual arts favours context dependence as indicated by SG+, while emphasizing complex conceptual stances. Again, Visual

Art similarly clusters within the rhizomatic (SG-, SD+) quadrant. To me, the Visual Arts CAPS document, similarly to the Life Sciences document favours context independence, while still emphasizing complex conceptual stance. The Visual Arts CAPS document being located within SD+, indicates that it within more complex concepts and content. The moves between SG+ and SG-, highlight that it equally makes use of more and less contextual variables as determined by the location of the content.

The similarities between the Life Sciences and Visual Art CAPS document analyses in terms of the dominance of the worldly code reflects the emphasis on the development of context-dependent understandings of complex concepts. Within the CAPS documents, context is suggested to be emphasized strongly, where the aim is to use the students' "local" understandings, and for the teacher to use this space as well as the subject knowledges space within their practice, to interrogate the students understanding within how they view the world. In terms of the Deaf education setting, what is key regarding the local setting, is teaching that relates to the students' community environment, however, it is worth noting that the contextual focus tends to lie more on the national level, which as a curriculum, is too broad and possibly more decontextualized for Deaf students as well as other students in the classroom. It is the teacher's responsibility to determine the appropriate context at which to engage students for maximum access and meaning making. These aspects of these two CAPS documents act as influences on teachers practice.

The spread of the data from the analysis of the Mathematics CAPS document was however, strikingly different from the LS and Visual Arts documents, as shown in Figure 11. In this instance, the curriculum was characterized by an even spread

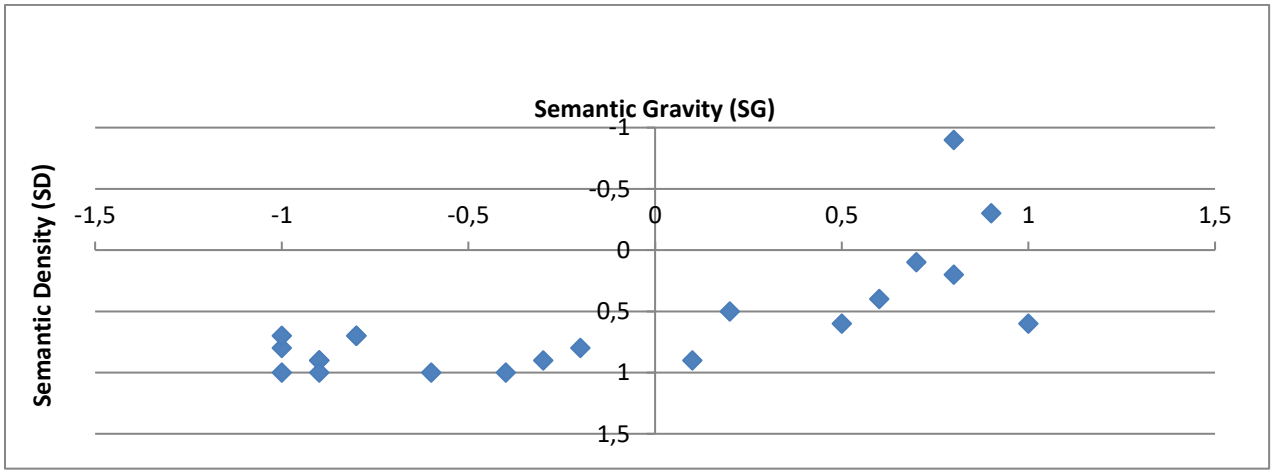

Figure 11: Graphical representation of semantic density (SD) and semantic gravity in the CAP Mathematics FET (Gr10-12) curriculum

In the Mathematics document, the tightest clustering was found within the prosaic code (SG+, SD-) quadrant. This is interesting for me, as this shows that the document favoured context dependence (indicated by SG+, generally), however it also suggested emphasis on a move towards less complex content, although data points did spread across the worldly quadrant (SG+, SD-) as well, indicating an almost equal spread between simple and complex stances. To me, this shows that the CAPS document foregrounds conceptual development which manifests between simplified and accessible content, relating the concepts to more real-life context while trying to simplify the complex nature of the disciplinary content. While also manifesting within more complex content. This could be seen as a positive stance within the context of Deaf education where teachers guided by the CAPS curriculum can make use of more real-life focuses within mathematics, if this is employed correctly. An extract from the Mathematics CAPS document which helps illuminate this understanding is:

> "*Examples used should be realistic and not contrived. Contextual problems should include issues relating to health, social, economic, cultural, scientific, political and environmental issues whenever possible.*" (p.8)

However, there were several points that plotted onto the worldly quadrant as well (Figure 11), showing an almost equal spread into making use of more complex ideas as well, indicating the intent to make the content more accessible, while slowly building complexity. To me, this shows a suggestion to teachers to make use of the students current understandings, and trying to make use of those understandings to facilitate access to the new content being presented, or using the prior understandings and content as a map, to move into more complex concepts. There is an example of a leveled use of the ZPD, where it understood that Deaf students are brought step-by-step, up to the level required within Mathematics by relating new concepts to their prior knowledge and to their experiences and contexts. The two points in the Rhizomatic code primarily speaks to the move towards balancing the level of simplicity of the context. The teaching practices recommended by the CAPS document would therefore enable greater integration of Deaf students contexts into the teaching of mathematics, where context helps create more impactful, and diverse meaning-making, which relies upon students prior knowledge and concepts, and which become more complex over time. These analysed points act as influences on teacher practice.

For Life Sciences and Visual Arts, the spread is denser within the worldly quadrant (as explained above), although there is a large splay of data within the rhizomatic quadrant as well. This suggests that within the teaching practices of both, the primary focus is on developing a complex understanding of the knowledge. It also indicates that the work that was taught in earlier grades and concepts becomes a foundation for the work still to come. This further indicates as shift from home learnt knowledge towards school learnt knowledge. This shifts further indicates a move away from students' contexts, towards using prior school-based content knowledge. Within Deaf

classrooms, a shift away from the community context is more likely to occur. Again these analysed points become those aspects which influence on teachers practice.

One issue within Deaf education which is not being focused on, is that there are many potential gaps within Deaf Students' conceptual foundation, due to misunderstandings based within language (Batchelor, 2010; Parkin, 2010). Hence, the foundations upon which the further conceptual development is reliant, is often incomplete. Hence meaning-making practices dependent on prior knowledge suffers, as there are many misinterpretations and misunderstandings which the teachers need to work around. However, this tight timeframes of the CAPS syllabus do not enable the teachers to reinforce concepts, further compounding the problem, which influence on teachers practice in Deaf classrooms, around both meaning-making and language

Nevertheless, all the CAPS documents foreground the development of both skills and knowledge competencies, in relation to the context of the students, underpinned by the development of particular attributes and values. Extracts reflecting this understanding from both documents are:

> *"Understanding, and making meaning of sciences, thereby enabling students to make many connections between the ideas and concepts…The process of acquiring a deep understanding of science is about more than just knowing a lot of facts. The scope of knowledge that students should acquire includes knowledge of the process skills related to carrying out investigations… Students must be able to plan and carry out investigations as well as solve problems that require some practical ability. This ability is underpinned by an attitude of curiosity and an interest in wanting to find out how the natural world and living things in it work."* (Life Sciences CAPS document, p.13)

> *"opportunities to stimulate and develop students' intellect, engaging their creative imagination through visual and tactile experiences and the innovative use of materials and technology in realising their idea… The emphasis on visual literacy makes this a dynamic and interactive subject. Students must be guided to participate actively through questioning, discussions, debates, games and other interactive activities…Although specific artworks must be studied in depth in each theme, students should be exposed to a wide range of examples from each theme to illustrate art as visual communication."* (Visual Arts CAPS document, p.8)

As an overall observation of the manifestation of semantics in the CAPS documents, it may be said that the focus is generally on increasing complexity of knowledge, based on prior content knowledge. However, as knowledge and skills become more complex, teachers' reliance on

students' context for meaning making is more necessary. This confirms what has already been presented, which is that meaning-making is based within context, and teaching practice thus require the students' context (and home language as part of that context) to be explicitly incorporated.

This relates to my project, by allowing me to highlight and understand three important aspects. The first is that teachers are trained within CAPS to focus primarily on skill and content development as meaning-making incidents within their classroom practice. The focus of these CAPS documents is on meaning-making development as a primary classroom practice, and then assessing that meaning-making. The second is that there is no focus on the implementations/use of language in terms of home/mother tongue usage. This becomes problematic within Deaf education. The focus on language is more on how the language specific to the subject is implemented as a means for meaning-making. As has already been discussed, this has a negative influence on Deaf students meaning-making. My observation is that the focus is on reading and writing within English, and on subject specific terminologies. This being carried through to Deaf students assessments as well, where they are assessed within English as a classroom practice, and then teaching in class becomes focused on teaching towards being assessed within English and assessment readiness and not on the development of understanding. This shows then, that since Deaf students' learning occurs in SASL, creating a significant contextual barrier to learning that impedes on their ability to truly show their constructed meanings within assessments. Lastly affect is an area of focus which is not fully developed within the document. The focus is on skill and content development, but not on the teaching towards students' needs, and guiding through emotional instances which may arise through the content. Affect is only really addressed in the bringing in of contextual understandings, and approaching students learning through the use of their own contexts and prior knowledge. This does create a tie in to interacting with the students' beliefs, values and perceptions, which plays a significant role in developing student motivation (Kiemer et al., 2015). However, affect has many layers to it, and bringing in true affect requires one to go deeper into the actual practice. It requires teacher involvement at the affective level, and interacting with the students' beliefs and assumptions, as well as with the students' needs, and allowing that open space to emerge where these beliefs can be discussed beyond the level of the content. Meaning-making occurs in the classroom, and students require a voice to facilitate the meaning-making process. The CAPS document influences teachers practice in the areas of affect language and meaning making. Interesting, the CAPS documents do emphasize the types of attributes that students should develop, thus highlighting the social relations of specialization, as discussed next.

6.2.2 Analysis of the Specialization dimension of the CAPS document:

I used the Specialization dimension of LCT in this project to analyse the CAPS documents to determine the extent to which the curriculum foreground social relations (the knower and knower attributes) or the epistemic relations (foregrounding the knowledge). This was done to

understand how CAPS influences the teachers' emphasis on the actors (students and their contexts and experiences) compared with emphasis on disciplinary content, in a Deaf classroom.

Regarding Life Sciences, the data trended towards strong epistemic relations (ER+) and weaker social relations (SR-) (Figure 12). The LS curriculum is thus dominated primarily by the elite and knowledge codes (Figure 12). This shows emphasis on disciplinary content and skills development (ER+). In tandem, there is widely varying emphasis on the students' and their experiences as well as weak relations between the students and the knowledge practices being presented (shown by socials relations varying from SR- to SR+ (Figure 12)).

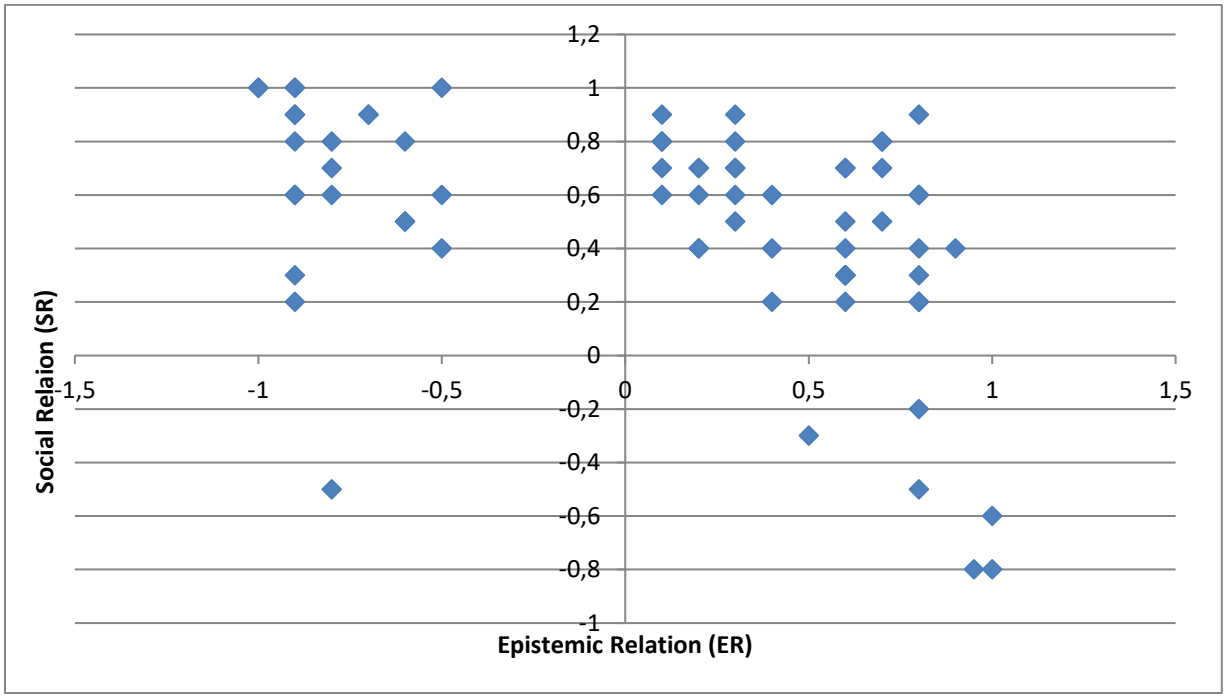

Figure 12: Graphical representation of social relation (SR) and epistemic relation (ER) in the CAP Life Science FET (Gr10-12) curriculum

Thus, the LS curriculum focuses on the specialist knowledge, and skills, present within the subject of Life Sciences only, requiring the students to become familiar with specific types of knowledge. The classroom practices are also based on the development of students to become specific types of knowers who are able to make use of specific content and skills. This is demonstrated in the following extract of an outcome from CAPS:

> *"An ability to critically evaluate and debate scientific issues and processes… scientific skills and ways of thinking scientifically that enable them to see the flaws in pseudo-science in popular media; a level of academic and scientific literacy that enables them to read, talk about, write and think about biological processes, concepts and investigations."* (Life Sciences document, p.8)

Similarly, the Visual Arts curriculum also presented with stronger epistemic relations (ER+) and weaker social relations (SR-) (Figure 13), with clustering of data points in both the elite and knowledge codes (i.e., the upper quadrants in Figure 13). Like LS, this pattern shows the emphasis on both content and skills development (ER+), with varying emphases on the students and teachers as social actors in relation to the classroom practices being presented.

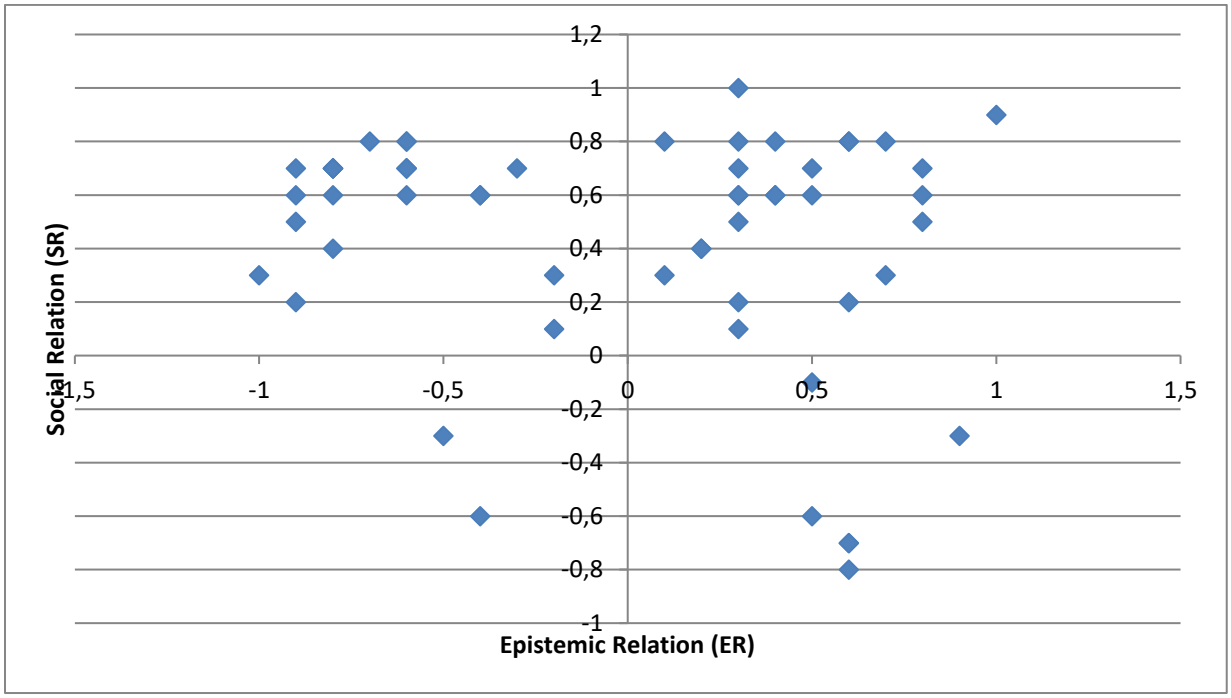

Figure 13: Graphical representation of social relation (SR) and epistemic relation (ER) in the CAP Visual Arts FET (Gr10-12) curriculum

The spread of data points indicates in Figure 13 indicates a greater emphasis on specialist content and skills in Visual Arts. As with LS, the students are required to become specialist knowers based on the specialised content and skills being presented. The classroom practices are therefore focused on developing the students as specific types of knowers as a result of developing an understanding of the content and practices of the discipline of Visual Arts. An extract reflecting this understanding is:

> *"explore, develop and realise creative ideas in response to both externally set and self-generated projects, drawing on own experience and own knowledge of visual culture in the past and present… explore materials, processes and techniques in an efficient, economical, safe and responsible way… exposed to the diversity of visual arts traditions in international and Southern African contexts and use it as a resource."* (Visual Arts document, p.8)

The subject of Visual Arts does, however, introduces a different dynamic, where there is an added element of the practice that brings affect into the realm of knowledge and skill development. The primary development is on affect as a foundation on which the content and skills can be built up on, which informs and shapes teacher practice. Portrayal of this interplay between conceptual understanding and affect can be seen through the following extracts:

> *"A broad field of creative practice that involves the hand, the eye, the intellect and the imagination in conceptualising and creating two-dimensional and three-dimensional artworks, objects and environments which reflect the aesthetic, conceptual and expressive concerns of individuals or groups… [it] is about self-expression and offers students a way to engage meaningfully with, and respond to, their world. It provides opportunities to stimulate and develop students' intellect, engaging their creative imagination through visual and tactile experiences and the innovative use of materials and technology in realising their ideas… [to bring to the forefront] therapeutic and healing aspects."* (Visual Arts document, p.8)

There is thus an indication of stronger social relations (SR+ and SR++) in the Visual Arts curriculum compared with the LS curriculum.

In contrast to the LS and Visual Arts curriculums, the Mathematics curriculum only clusters in the knowledge quadrant, showing strong (ER+ (up to 0.5) and very strong epistemic relations (ER++ (0.5 to 1.5)), and varying strengths in social relations (-1 to 1) (Figure 14). The stronger manifestation of ER emphasizes content and skills in comparison the emphasis on the students and the teachers as actors, in relation to the classroom practices being presented.

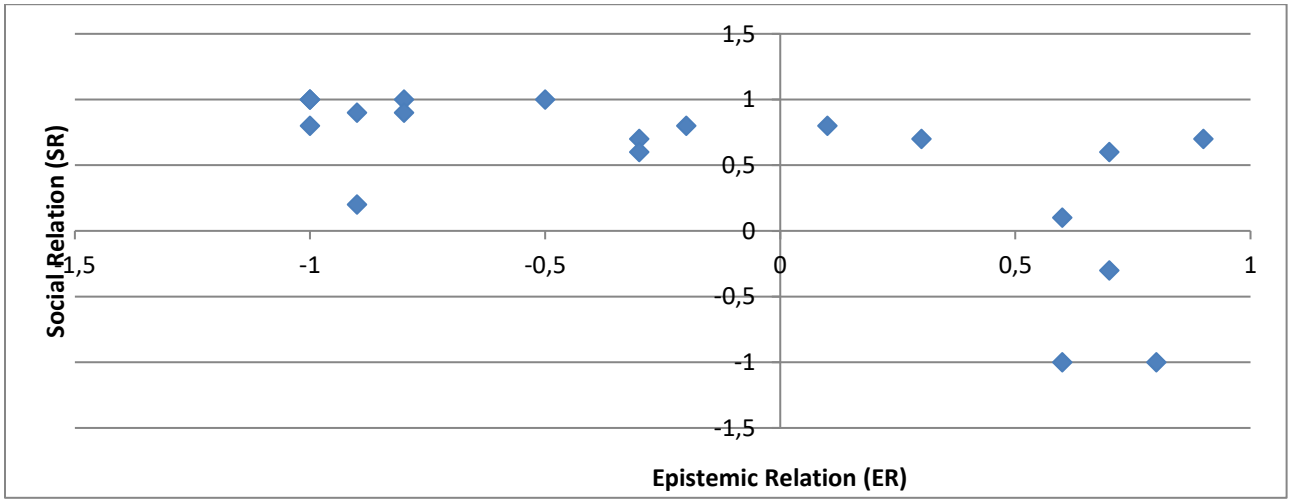

Figure 14: Graphical representation of social relation (SR) and epistemic relation (ER) in the CAP Mathematics FET (Gr10-12) curriculum

The clustering of Mathematics in the knowledge and elite codes of the specialization plane highlights that the teacher is orientated around the development of specific content and skills, while the role of the students as actors is downplayed.. Extracts from the mathematics CAPS document to reflect this understanding are:

> *"To provide the opportunity to develop in students the ability to be methodical, to generalize, make conjectures and try to justify or prove them… use mathematical process skills to identify, investigate and solve problems creatively and critically… use spatial skills and properties of shapes and objects to identify, pose and solve problems creatively and critically."* (Mathematics document, p.8)

To me, the analysis of the Specialization dimension highlights that meaning-making in all three subjects occurs on the grounds of the development of skill and content-based understandings, mostly limited to the classroom space, while allowing for the inclusion of the individual's own experiences and observations in the meaning making process to varying degrees (seen in the varying strengths of SR in all three subjects). However, there is greater emphasis on the knowledge in Mathematics and Life Sciences, a pattern that is typical for Science and Mathematics, given the hierarchical knowledge structure of these disciplines (Maton, 2014). This points to there being an underlying basis of social constructivism (Vygotsky, 2012), and the role of the teacher as a mediator. What this also shows is that in these subjects, the teacher is established as a knower with an established "cultivated gaze" (Maton 2014), developed through their own education and training as a teacher of the subject, who then guides students (in this case Deaf students) as a mediator, through the use of the ZPD, to a higher, more complex levels of conceptual understanding. In this way, the students may begin to develop a trained gaze as they engage with the content, mediated by the teacher. In such a paradigm, the teacher's classroom practices aim towards the development of specific skills and understanding of content knowledge within the specific parameters of the subject. Thus, highlighting the meaning-making influences upon teachers practice in the CAPS document

However, restrictions upon teaching practice, to teach a very specific skill set, and knowledge base does have some potentially negative implications, and influences on teacher practices. For instance, the removal of the affective domain is implied in this approach, as it emphasizes (privileges) specific knowledges over the knower's attributes. For Deaf students in particular, being taught within the realms of these specific meaning-making practices sets them up as passive receivers of knowledge, hence it can be argued that Cartesian Duality (Deleuze & Guattari, 2005; Zembylas, 2007) is at play. Students are also expected to developed specialised understanding of the content, which places a large amount of stress, anxiety, and low levels of motivation ((Kiemer et al., 2015; Steinberg, 2013). Stronger epistemic relations combined with weaker social relations can potentially exacerbate the problem by increasing negative emotional factors (Steinberg, 2013). In the subjects analysed in study, however, the CAPS documents do

recommend an interplay between social and epistemic ranges, even though for Mathematics and LS, the epistemic relations tend to dominate. It is therefore important, especially for Deaf students, that teachers weave between stronger and weaker social relations whilst maintaining strong ER. In Visual Arts, this weaving between is perhaps more easily achievable. In this subject, the same expectations are placed upon the students, but the emphasis on creativity and freedom of expression increases the strength of the social relations and places greater emphasis on affect, which can create a more positive classroom emotional climate (CEC), decreasing stress and anxiety, and increasing motivation.

Despite the different degrees of emphasis on affect in the three subjects, teaching is inherently a socially situated practice. Teachers act within the emotional sphere at all times, and need to be active mediators of how affect is being introduced and used within their classroom space (Brackett et al., 2011). That this emphasis is on affect as a teacher practice is reduced in the CAPS documents compared with the emphasis on the content could have significant implications for teacher practices and for meaning making for students. There is also little to no time or space for the divergence away from the teaching material and skills to be developed, regardless of the needs of the specific students in the classroom space of Deaf students. In my view, CAPS largely focuses on the "model" student in the classroom, and does not account for learning difficulties and differences in learning requirements, which Deaf students, as an example, might have. The documents are rigid, with little space for divergence, as shown in the findings thus far. By illustrating the dominance of the epistemic relations over social relations using LCT, the findings highlight for teachers of Deaf students the potentially negative consequences of teaching practices that are rigidly structured by the CAPS curriculum, without consciously accommodating for students with different learning needs, where affect may play a greater role in the learning process. It also thus allowed for the elements of decoloniality to be highlighted and addressed through the decolonial framework that was developed.

These are also aspects of affect and language that examination of the specialization dimension of the CAPS documents, in the way it was conducted in this study, could not reveal. This is where the decolonial framework and analysis of my own teaching journal helped to provide more insights, allowing me to see how my teaching practices allowed each of the aspects I am focusing on to manifest within specific, real life focuses. A document cannot speak directly to individual teachers training, experiences, classroom situations, and the overall reality of what it is to be a teacher within specific understandings. This is especially true within the Deaf space, and teacher interviews are needed to provide a larger layer of depth to this, and to see how these might play out.

6.3 Analyses of elements of decolonisation in CAPS documents

The analysis of the CAPS documents through the lens of LCT forefronts the social versus the epistemic relations of the curriculums. As mentioned, this analysis and the findings provided a

useful starting point to think about decolonisation, by highlighting the limits to which the social relations manifest in the curriculum. The instances which do appear to be decolonial in nature, are primarily based on the contextual nature of learning. Furthermore, by foregrounding the epistemic relations and downplaying the social relations in the CAPS curriculums examined here, it suggests a weak emphasis in the CAPS on decolonization. There is seemingly, not enough emphasis on social relations for it to have an impactful presence on decolonisation.

The LCT analyses therefore brought aspects of decolonisation to the surface. As Dube (2021, p. 66), highlights, "In reading decolonisation through a Matonian lens, we can understand it as another 'sociological framework for researching and changing practice." I argue that the LCT analyses was used to good effect in this study to highlight where possibilities for change might exist for the decolonization of Deaf education practices. However, the decolonial framework added greater depth to the analysis.

The decolonial analysis started with a read through of each of the documents, to re-acquaint myself with the documents within a decolonial focus. The coding[9] was conducted deductively, using the translation device (Table 7) as a guide for the coding process. The coding was performed similarly to a Thematic analysis, in terms of looking at each of the nine aspects as its own theme, and coding for whether that specific aspect was being spoken to within a decolonial or colonial sense. I assembled Table 7 as a representation for these codes, where the numerical values indicate the number of times an aspect of the framework was identified and whether it was found to be mentioned in a decolonial or in a colonial sense. When performing this analysis, each document was read a further 10 times, each read through focusing on a particular theme of the framework, as this could not be fully completed with only one. Each theme required specific its own read through and analysis for the level of analysis required.

The analysis of the CAPS documents started with the theme, "Going against western dominant hegemonies," to provide a general analysis of decolonial versus colonial events. This points towards aspects which may be fronting as decolonial or colonial. In each document analysed, this theme accounted for the most points.

[9] I am aware of the subjective nature of the coding performed, and of the nine aspects which I have selected to focus on for this analysis. These nine aspects were chosen from multiple sources which showed up as a common point of reference, which decolonisation could be analysed within. The decisions of allocating a point within decolonisation versus colonisation were based on my own discretion, but guided by the literature.

Table 8: Coding for CAPS documents decolonial framework analysis

Decolonial Framework CAPS Analysis						
Focus / Theme	Life Sciences		Visual Arts		Mathematics	
	Decolonial	Colonial	Decolonial	Colonial	Decolonial	Colonial
1. Going against Western Dominant Hegemonies	18	33	38	25	7	13
2. Multiple ways of being and the human being	17	21	34	28	5	12
3. Establishing voice power	3	41	27	28	0	19
4. Embracing of the Affective	10	29	30	27	5	15
5. Re-claiming the body	1	7	30	27	3	15
6. Re-enforcement of context	9	27	32	25	5	12
7. Embracing of all languages, and their impact upon society, literature, education and academia	0	3	0	8	0	3
8. Breaking away from educational practices, pedagogies, curriculums and assessments which stem from coloniality	7	32	37	21	6	15
9. Moving towards autonomy, agency and self-actualisation	4	26	36	22	3	16

6.3.1 Decolonial analysis of the Life Sciences CAPS curriculum

Starting with the theme "Going against Western dominant hegemonies," allowed me to generally understand the possible relation to decolonisation present within the CAPS document. Overall, there is a higher relation to colonisation at this level. This broad analysis offers valuable insight into the general state and focus of decolonisation within the curriculum, highlighting that there is a larger focus on the use of colonial practices, and that as this is present within general education, it is also present within Deaf education, as an influence on teacher practices. It shows that western hegemonic practices still remain dominant within South African education as this influence. These are practices which favour the colonial way of doing, and support the nature of the hidden curriculum.

Theme two, “multiple ways of being and the human being” showed similar results: a larger focus being on the colonial - highlighting that the CAPS document portrays one way of being. The primary aspect of focus was an analysis of how the subject of Life Sciences related to human experiences and created creating specific ways of being, in relation to the skills and content. Not enough learning diversity is being shown in the document, forefronting to general learning needs, while sidelining the individual needs.

In Deaf education being Deaf is a way of being human, and that way of being human needs to be able to be explored by the students as a means of self-discovery, where the Life Sciences classroom can, through context and community settings help explain their own Deafness to them. This can link to meaning-making and affective practices within the classroom. This can also open up an avenue where the individual needs are a focus. The document of Life Sciences, reveals an awareness of the students lived experiences, however it presents colonially, as it does not provide an actuality for this to occur. A move to decolonisation would require allowing the students experiences to drive the drive learning, through emphasizing specific ways of being in different subject contexts (Wynter, 2003), as an aspect of teachers’ practice. Currently the subject of Life Sciences makes passes at trying to incorporate aspects of context and indigenous knowledge, as a way addressing being decolonial, where the actuality of it lies in the basis that it is still centered on being teacher and content/skill focused (de Beer & Whitlock, 2009). There is little capacity for student exploration of the content to occur. There is little capacity for student exploration of the content to occur. The content is formulaic, with no means to diverge from it, and to allow the students to explore their humanness and their own knowledges in relation to the subject content. The skills being presented are procedural, and not on the exploration of what it means to be within the world, and to discover the biology of the living world around them, aided by the teacher (de Beer & Peterson, 2016; de Beer & Whitlock, 2009). Teacher practice dominates; at this level affect is a minimalized factor as the policy is not orientated around the students experience of the world around them, and their incorporation of how they understand that world around them to operate. In Deaf education the flip-of-the-coin needs to occur where student practice is highlighted, as this will encapsulate the move towards decolonisation. Currently, the Life Sciences document does not create a space for students to explore being human, and to find themselves. This directly impacts on meaning-making, as the students little capacity to create meaning based on their experiences, versus the world which the content is posing they understand (de Beer & Whitlock, 2009). A decolonial function of meaning-making then, is to bring what is being taught in the classroom into alignment with how the students experience the world around them, to aid in defining their own humanity through means of exploration. It currently operates within the colonial realm of not providing a level of deeper interaction and exploration.

Voice power, as theme three, shows a low relation to decolonial considerations, primarily operating within colonial hegemonial norms of downplaying student and teacher voices. The decolonial focus is based on two aspects: the first being the teachers having a level of choice in the teaching styles to be used, including resources and strategies, and the second aspect being the consideration of the role ethics plays within Life Sciences, considering how the students respond to ethical considerations, and being able to voice these during lessons. Beyond this, the document relies on colonial norms. The curriculum is highly prescriptive, dictating the content and skills to be taught, and how assessments are to be carried out. There is no consideration for the role of students expressing: a) their needs and understanding of the content; b) their interest beyond the curriculum; c) skills which do not form a part of the formalized curriculum and; d) the students own knowledge which they hold. These are constricting factors in Deaf education which aid in the removal of Deaf students voices, as they have no control in what their education looks and feels like. The curriculum is prescriptive, detailing what is to be done when and how, and extending into how assessment is to be performed. Assessments are set within confined boundaries, based solely on the direct content and skills, with little room for formative/reflective assessment and learning around the content and skills, which allows Deaf students to bring more of their voice into the lessons, and therefore more of a capacity to help steer what is being learnt. There is no space for the students to include themselves, and to provide their voice within the realms of the expectations of the curriculum and assessments. The assessment practices remove Deaf students voices, as it tests within conforming realms, based on the "general" needs of the non-deaf students. As Deaf students are allowed no voice to state what their needs are in the classroom or in assessments, this limits both affect and meaning-making in the classroom. In part I feel this is based on the norms science sets up as specific uncontestable content, which is presented and which needs to be learnt, which need to be abided as global precepts. There is a limited capacity for Deaf students to explore their living world, and to have a voice within their learning space, in their own language. Regarding meaning-making, the students are not given the opportunities to voice and clearly state what it is they understand, and to include themselves within the content. They do not see themselves mirrored there, especially regarding Deaf students, who could feel their voice is being negated. This can lead to students becoming demotivated, where they are aware of their inability to be able to convey their true understanding within their own voice language, SASL. Meaning-making is always at play, however the CAPS document is formalizing what meanings need to be made, and with what specific skills. Presented is a prescriptive form of meaning-making, set out by the document. There is no room for Deaf students to actively build an understanding of their work using open skills. Teachers' practice is also limited, in terms of the requirements of the CAPS document, and there is little space to bring in a level of affect in addressing the students' needs. Learning is designed to move onto the next aspect, instead of allowing space for the students to voice their needs and concerns regarding the content. The colonial control of student voice present acts as an influence on teacher practices.

Affect is the fourth theme, and the analysis revealed a reliance on colonisation. Affect is not a focus within the CAPS Life Sciences curriculum, rather the focus is on the provision of content and skills. It has long been held that there is a large pastoral role within teaching, addressing the needs of the students at many levels (Ogina, 2010; Purdy, 2013). Maslow's hierarchy can be used in a more systematic manner to bring strengthen this pastoral role - making affect more tangible, and highlight where specific needs, are to be met. Affect is only visibly brought in with the inclusion of the students' context. There are layers of affect which are not considered before reaching this point, such as how students direct learning needs are going to be met, what their emotional state is regarding the content, what the classroom emotional climate (CEC) is, and the balancing of these. The practice of affect is always present as an undercurrent in the classroom, however, in Deaf education, it needs to be actively brought to the surface, where it can be analysed, and adjusted to suit the diverse needs of Deaf students in the classroom. One cannot simply bring in context, when the affective space for that build up is not present. This is because there are many levels in which affect operates in (take Maslow's hierarchy for example, illustrating different moves through an affective space) and context is a level which should be addressed once other more pertinent areas are foregrounded before it, e.g., aspects of basic needs, security and self-esteem. The document is so densely skill and content focused, that it does not address the emotional and psychological needs that the students would encounter when dealing with the extremity of content and skills as seen within this curriculum. Teachers have to be more acutely aware of the needs being presented in their classroom, i.e., learning needs, basic human needs, hygiene, needs of love, security and support. These are practices which need to be visible at the surface. There is a need for the overlay of affect at fine levels, which can be included in this document, which have been overlooked in favour of this density. There is no practice overlay to mediate affect in the classroom, considering the difficult nature of the content. It is clear in hooks (1994), that teachers play a role in trust, and in healing the inner wounds students might hold, through their teaching, and assessment. Assessments create feelings of anxiety, stress, low self-esteem and low motivation, which can morph into feeling of no self-worth, depression, and anger (Steinberg, 2013). Assessment requires a mediating layer, allowing the students to reflect on and respond to the content, and their feelings as a general teaching practice. This is where, in my opinion, decolonial affective practices need to aim. Negative feelings need to be actively delt with to help create feelings of worth, and stability. Currently teachers practice within Deaf classrooms, as influenced by the Life Sciences CAPS document is not orientated towards this level. Without the fine overlay of affect, bringing in of context has no substance, where teachers need to work harder at bringing it in and sustaining it over and above the teaching of the content. This flatness within context highlights an attempt at moving towards decolonisation, but still maintains colonisation, as there is no affective-based scaffolding presents.

Theme five is based on re-claiming the body, and the focus in the CAPS Life Sciences document is colonially based on doing science within a specific, mediated manner, where all instructions are given. There is no means to explore science in a safe, yet creative way, through interaction

with the world around them, and through open experimentation (de Beer & Peterson, 2016). Doing Life Sciences requires the following of set procedures, within a specific order set out by the teacher/department to complete. The content is limited to specific content areas, and the students do not have the capacity to explore the content with their bodies. Simply put, Deaf students cannot use their bodies to explore science, and the world around them, their bodies are mediated, to sit down and learn within the classroom (Dixon, 2011). There is no means of exploration around the meaning of discovery in science and "doing science" beyond the limited capabilities provisioned within the document. Students perform set and monitored experiments, without the capacity of exploring their own understanding through various other experiments and investigations which might not be present, again keeping to the norms of Cartesian Duality and body control shown within Dixon (2011). Deaf students bodies are being restricted, as they cannot explore, and do science openly, within a safe and controlled environment, to be able to come to specific conclusions for themselves. Each aspect is fully prescribed, and overly mediated within the confines of the document. Classroom language practices in Deaf education are orientated around writing, they have no control over their naturalized body space that their own home language of SASL provides to them. As Ingrid (2010), states, Deaf students are equally as capable, however I believe that these capabilities will come out if the classroom practices embody meeting their affective, meaning-making and language-based needs, where they have an equal use in their natural body. Deaf students are confined to making meaning of a specific event or action. Meaning-making needs to be based within the ZPD of the students, to facilitate scaffolding. Scaffolding in SASL is a requirement in Deaf classrooms, and needs to be performed in SASL, and to be guided by the students' needs. Each student does not have the same needs, and each student might require different aspects to help fill in these gaps. This is where body autonomy and meaning-making meet, as the students dictate the requirements that each has regarding affect, meaning-making and language, in the classroom to mediate their own body and mind autonomy. Again, this highlights the colonial influence on teacher practices.

Context (theme six) is possibly the only area of the Life Sciences CAPS document which I can say speaks to decolonisation. I have analysed that context is double layered. It is wrapped in the guise of decolonisation, but at its core is based within colonisation. It is presented as a way to enter decolonisation, but offers no roots to build on. The document makes no direct move to illustrate how contexts are to be used to further the aims of teaching and learning within the classroom. Context is simply brought in as a "should be included" aspect and has no meaningful use within teaching of the content which the document sets up. The context detailed is located in a broad South African setting, bordering the global setting, with no focus on the direct community setting. The inclusion of the community, and the more localized setting, is not established as a means to assist in building the foundations of science for Deaf students, as a starting point for the lesson or to explore within, and engage with the community within the processes of doing Life Sciences, so as to learn science within their direct and meaningful community. If this was included, there would be moves towards decolonisation being made. This

includes community exploration, and community project-based learning, where they as Deaf students engage within their community, and are able to tangibly explore through the use of indigenous knowledge (IK) and Indigenous Knowledge Systems (IKS) (de Beer & Whitlock, 2009; do Amaral et al., 2018; Melaville et al., 2006). The exploration of experience is not present; the students cannot base their foundation on their direct community understanding. The Life Sciences CAPS document makes moves into world understandings, capturing focuses of globalisation and the expansion of global scientific endeavors. The document does not try to build knowledge up from the contextual into the exploratory and then into the more specific content-based work as a teaching and learning practice, and then through as a reflective classroom-based process, which takes into consideration the students direct learning and context requirements as an affective need. The focus is purely on the specific, even when they try to bring I aspects of context, as it appears to work specific to general. There is a loss in the core value of appealing to the students' knowledge base, and building upon that through the ZPD as a basic understanding of what meaning-making is, as a bottom-up approach. It is more related to the scientific context at the global scale, instead of trying to teach the students around what it is they have access to within their school, their back yard and their community. The document has almost switched it heads and tails where the triangle becomes inversely balanced, with the point resting at the bottom, with no solid foundation to build it up on, as portrayed in Figure 15, indicating how the Life Sciences CAPS curriculum influences teacher practices.

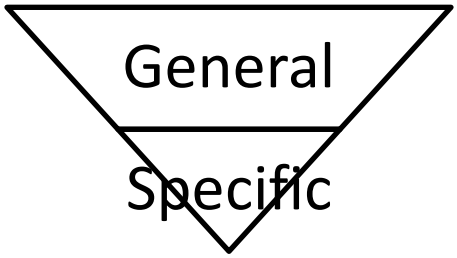

Figure 15: Diagram illustrating the inversion of meaning-making occurring in Deaf education

Theme seven is that of language. The analysis reveals no means being presented of decolonisation regarding language being performed. There is no reference to the capacity of transformation for teaching Life Sciences within students' home languages. The focus is on the colonial hegemony of English language dominance, specifically on scientific language, and terminologies, with no focus into what can be done to accommodate students whose native language is not English. *Specific Aim 2: Investigating Phenomena in Life Sciences*, requires specific language understandings, where those who are not native English speakers might struggle with. Deaf students do struggle as there are no developed signs for specific scientific terminologies. There is a need to shift into learning within all 11 languages (at this point in time), in South Africa, with the inclusion of SASL. This is within the realms of affect, where students would feel more motivated to learn within their specific language, and where Deaf students will have more voice regarding the content and what it is they are being taught, if this was performed

in their own home language. This also has direct links to context, where they feel contextually secure within their own languages vocabulary, to build their understanding upon, as they can make direct use of words and understandings as has been taught to them within the home, and within their direct community around them. The focus being within colonial language practices also has an influence on meaning-making and its definition in two ways. The first is the curriculum has designed meaning-making as a skill basis, where scientific language is required to make meanings. Hence meaning-making for Life Sciences is based around how students can do science as they have been instructed to do. The second is that students develop their own understanding and hence make meaning within their own home languages. When education is performed in any language not of their home language, it removes from the students ability to fully make meaning, and carry that meaning accurately through within assessments, as the decoding-encoding translation process becomes involved (Bochner & Bochner, 2009). Deaf students are expected to learn within means of written English language, creating a disadvantage within written components. Deaf students understand their proficiency in English to be low, and develop anxiety around being assessed within English (Steinberg, 2013).

Educational practices (theme eight) are the foundation of the CAPS documents for South African teachers. The CAPS document sets up what educational practice should manifest as within South African schools, including schools for the Deaf. These practices within the Life Sciences have not been made with decolonisation in mind. The goal of the Life Sciences CAPS document is to put knowledge and skills across to the students, which is objective from the point of view of the global scientific community, where the educational practices are required to match these. Hence the teachers' practices have to fall in line with these. The aspects of decolonisation present are primarily focusing on the teachers ability to use their own resources, and teaching strategies (within a range), in order to teach the subject of Life sciences. However, teachers still need to comply with the practices relating to content and skills. Deaf students are taught highly prescriptive content and skills, where they put forward the idea to teachers to teach within a specific way. The goal is to teach towards the assessments being written throughout the year. The main focus of this curriculum is placed upon objectivity, where science presents certain facts, and situations, and these need to be adhered to. The assessment practices become application, analysis and evaluation focused, where one needs to interrogate the meaning-making proposed within the content, and then use that to write the assessment. There is little to no room for student subjectivity and the exploration of these objective ideas to be explored, and for the knowledge to be created within less strict and formal senses. Meaning-making becomes a process where Deaf students take information, and order it into their schema of the world around them, so that the puzzle pieces fit is then hindered, because the objective, one-size-fits-all puzzle piece does not necessarily fit into each student's schema. It needs to be adjusted around the students settings and prior understandings around their own community constructs, and education needs to adjust towards these needs. The educational practices of assessment are highly formalized and based almost fully within summative assessment practices, of needing to know specific content

and make us of determined skills, in order to accurately perform, a one-size-fits-all, colonial approach. There is no stipulation in the document for learning to occur around and from the assessment process, assessment is given purely to test what the students have learnt as an evaluation "to pass, and proceed to the next grade". Assessment is not used as a tool to assist in correcting mis-understandings around the content, but rather to observe whether the standardised criteria of the curriculum are being met, and whether stakeholders means are being met.

The final focus being autonomy, and the move towards self actualisation within the Life Sciences CAPS document, is seen to be located within colonisation as well. The low focus of autonomy and the creation of self actualisation within the CAPS document is a cause for concern. Life Sciences as reflected within the CAPS document, is content dense, where limited focus is provided on developing the student beyond the content. Since this is not being addressed, the move within autonomy cannot occur, as the above realms are not being prescribed to allow for the creation of autonomy. This severely hinders the capacity to move towards self-actualisation, and to fully develop ones capability and fully realise ones potential, where their prior body and ego needs have been met, as based on Maslow's Hierarchy. This prescriptive nature is stifling and prevents true growth, as the heaviness of the content and skills becomes the sole focus, where the needs of the students are not fostered and developed within the subject space. There is little to no actual focus on the student within the document. The focus is on the teacher, teaching specific work.

6.3.2 Decolonial analysis of the Mathematics CAPS Curriculum

There are only a few pages in the Mathematics curriculum detailing how the curriculum is to be implemented. Focus one, going against western hegemony primarily indicates a colonial curriculum, speaking to staying within the norms of colonial practices which have been portrayed by the dominant hegemony. These are staying within Western norms and derivatives of how Mathematics has been seen to work within, and has hence been adopted as a mathematical norm within this document. It does not speak to how the students interact with mathematical understandings based on their context and community. The document is based on rules which are prescribed within the understanding of "this is how it is done", but nothing points to how it could be done or has been done in the past within alternative settings which could diverge from the norm but could still logically be acceptable.

Ways of being (theme 2) as promoted within the Mathematics CAPS document primarily manifest within colonisation. The documents decolonial focus is on how exploring mathematics allows one to explore the world around them, as well as themselves as a being (Hill et al., 2021). It does not orientate Mathematics regarding each student being different, especially in exploring needs of otherly-abled students such as Deaf students, and what access might look like within the classroom to these students. Mathematics is an area of exploration and discovery for achieving specific answers, and the teachers being guides to provide scaffolding throughout this

process. The focus is on knowledge and skill promotion, instead of students exploring mathematics and finding intersections based on understanding and viewing the world around them from different perspectives. Mathematics as a subject within Deaf education generally focuses on the mechanical skills needed to perform mathematics (Swanswick et al., 2005), not allowing Deaf students to explore mathematics in alternate ways to develop a practice of being. When focusing on alternative need-based education, which Deaf students fall within, there needs to be an added layer within the document to help foster this ability, by providing practical situations which can help grow each student's way of being. However, Mathematics does not allow for that to occur, as its prescriptive nature removes the ability to explore understanding. Because Deaf students are more mechanically trained in mathematics, they make meanings in very specific manners, which are difficult to diverge from (Swanswick et al., 2005). They also learn language within a specific sense in this manner. Due to this, they take very mechanized, procedural skills into their assessments, which require them to use these skills in different ways, where their meanings within those mechanized skills are difficult to transform into the way it has been asked. This skill focus influences teacher practices.

When looking at voice power (theme 3), it is seen that there is no decolonial consideration. Students voices do not have an ability to emerge and to speak up on the difficulties being experienced within the curriculum. As seen in Faustino et al. (2017), there are microexclusions, which tend to isolate the individuals from what appears to be an inclusive learning environment. This occurs within Deaf education in South Africa, as these students have no voice to dictate their learning needs. It is a one-way path, where the students' voices are being put down within the system, not giving them the chance to be able to come forward with alternative solutions, and to build meaning-making which they can make use of practically. Deaf students have no say in what is taught, or how they are to be taught, and the focus is purely on Western mathematical practices, hence influencing teacher practice. The basis is not from the point of view of teachers' practice, on bringing the mathematics down to the level of the students understanding, and for the students to voice out their concerns and abilities, in an environment which supports learning in a transformative sense, and to reflect on this. Mathematics is one way of viewing the world, which is entrenched in a more colonial sense, where the students cannot come to conclusions which might differ from the generally accepted way of doing. Meaning-making should be an active process at work within the Deaf mathematics classroom, where Deaf students should be able to make use of various tools and resources, to come to individualized conclusions of how certain aspects relate to each other. Teachers of Deaf students need to be formalized to help facilitate the students in bridging from their current understanding into a new understanding. Exploration is a needed part of this process. The simple giving of information in a formalized mechanical procedure is not learning, and does not allow for Deaf students to interrogate their own understandings for themselves. Deaf students could feel lost within the subject, as there are formulas and steps to follow, which at times are difficult to explore. They cannot see themselves represented in the subject, which is orientated around "logical" approaches, that they feel they

have no voice power to address their misconceptions and misunderstandings which they might hold.

As Mathematics is based more within the construction of logic, there is a tendency for the affective to not be a focus. The CAPS document reflects this. The document is based on colonial understandings of knowledge, veering away from affect. Affect is necessary, especially within the subjects which are perceived as being more difficult by students, such as mathematics. It is seen in Ariapooran (2017), that in general motivation, anxiety and performance in Mathematics were lower in Deaf students than in hearing students. Affect then needs to be more consciously mediated within Deaf classrooms, as a conscious, active teaching practice, so that an environment is created where learning and encountering mistakes within learning are perceived as growth potentials by the Deaf students. The mechanization of skills present within the CAPS document plays a role in decreasing of affect. The primary focus of affect is seen in the continued use of the term "create" within the document. However, more work is needed in bringing in aspects of motivation, divergence from the "formulaic" understanding of Mathematics, as well as the formation of a positive learning environment which meets all of the needs of the students. This, when reflected in a policy statement, will also allow teachers to more thoroughly think about what it is they are presenting to the students, and how they should present the content and what ground-work needs to be laid besides the content, in order to maximize the learning potential in Mathematics as a dense workload subject. This will also lead to affect being a part of the lesson planning process.

The fifth theme is that of being able to re-claim the body, is located within colonisation. The mathematics classroom space influenced by the CAPS document, is restrictive and based upon content and skills. Deaf students' bodies are made to do highly prescriptive work in a highly prescriptive manner. This falls in lines of ableism, where due to the students Deafness, there are both microexclusions and microexclusions which occur within schools for the Deaf (Faustino et al., 2017). These exclusions, in terms of this project are based upon language, learning needs, inclusion of affect, but to name a few. There is no space for Deaf students to reclaim their bodies and space, and to move into a more explorative way of doing mathematics. This divergence could help the students explore Mathematics within their own terms and come to various mathematical understandings through the ability to explore the world around them. This requires the guidance of a teacher, and hence a rework in the teaching practices within the classroom. This is a better method, compared to being bound to a chair, learning set rules, and not being able to diverge in their thinking from the rules and formulas being presented, as portrayed in Dixon (2011). This opens up a space to explore the meaning of the world around them, and to bring that meaning into their classroom space, to help make meaning of the content, through exploration. The presenting of specific skills, specifically lends to the mediation over students bodies. Where they will perform specific tasks at a specific time. With the current curriculum being within

colonisation, teachers have no choice but to perform these mediations of the students' bodies, as the workload is so intensive, that they have to perform it in this way.

Regarding the move towards context (theme six), there too is more of a colonial influence being presented. Context here is used similarly to how it was in Life Sciences; it is used as a means to push a visage of decolonisation, instead of as a means to form a bridge into decolonisation. The decolonial aspects present, refer to bringing in realistic and real-life problems to the class, however there is no reference to referring this to the students to do. This comment gets left in the air, and is not grounded through the skills and the rest of the aims of the document. Hence this comment has no point to being tied in to be performed within the parameters the document sets up. It also diverges towards being linked into colonial practices where the focus becomes on being global instead of being local. The moving away from the local into more national and global levels shows that the orientation of the curriculum in terms of context is colonial due to the shift into global contexts and perspectives (Wilson & Laing, 2019).

The seventh theme is that of language. The Mathematics CAPS document has no tie to bringing in students' home language as an attempt to contextualise the knowledge and to make it more accessible to the students. This is also inline of affect which is being excluded within South African schooling. Teaching mathematics in a student's home language is a decolonial act. The only language focus within this document is that of mathematics language, and how students are expected to accept the norm of being taught within English, especially for those with minimal fluency. An inference from this is that while Deaf students are taught in SASL, there are few developed signs for mathematics terminologies. This is entrenched within colonial language regulations, which have been maintained since the Apartheid era, and to date have not been changed to reflect the current language needs of the country. This is equally reflective in terms of the language Deaf students are being assessed within. They are being taught within English, where they are not developing a true competency with mathematics terminologies due to a language barrier being present, This is seen in Swanswick et al. (005, p. 9), where it is stated that:

> *"For some questions there were indications of pupil difficulty regarding the recognition and interpretation of key mathematical language. In some instances particular difficulties seem to occur with certain phrases, such as 'more than' and 'less than'. Pupil performance also suggests that the identification of the key mathematical word in the question also caused difficulties where there were other language or layout distractions."*

What I have analysed regarding educational practices, is that the specific aims of the document, for the most part, carry the decolonial aspects present, these aims are:

> *"Real life problems should be incorporated into all sections whenever appropriate… Contextual problems should include issues relating to health, social, economic, cultural, scientific, political and environmental issues whenever possible… To promote accessibility of Mathematical content to all students. It could be achieved by catering for students with different needs… Teaching should not be limited to* ***"how"*** *but should* ***rather*** *feature the* ***"when"*** *and* ***"why"*** *of problem types. Learning procedures and proofs without a good understanding of why they are important will leave students ill-equipped to use their knowledge in later life."* (p.8)

They speak to the use of context, affect, and the reality of bringing these in as educational and pedagogical practices within the subject. However, the skills which the document talks to are bound within colonial practices. They are set up antagonistically against the aims, and do not provide an open space for the aims, which is being brought in through them to come to fruition. These skills are the hallmark for what the curriculum is trying to develop; where they do not offer the capability to enter into decolonisation, as they limit affect, language and meaning-making. In Deaf education skills become rote, and mechanized, where step for step procedures need to be followed in order to receive a specific answer (Swanswick et al., 2005). The language practices as seen above also play a limiting role in the educational practices of Deaf students. What this shows is that while educationally there is a goal to move into decolonisation, it is more as a front, as the skills and content being provided in the mathematics curriculum do match the decolonial aims set out, as there is no way for these aims to be met with the skills being provided.

Autonomy, agency and self-actualisation have extremely low scores for decolonisation. This highlights that the aims of the mathematics curriculum, are more orientated towards the hidden curriculum (Jackson, 2007; Kentli, 2009). There is no analysed aim within the document, geared towards moving into the autonomous space for the students. It is more so the creation of societally based and mediated skills. These are all colonially reproducing the current system. There is nothing aimed at developing the students ability to govern themselves and to move into a space of being self-sustainable within the school level. This includes the process of being included in decision making in one's own learning. That level has been removed; hence the goal is not decolonial, but rather based on colonial replication of the society. This does play a role on assessment, as students need to be self-actualised to be able to write assessments, and if the education system does not allow Deaf students to become self-actualised due to the microexclusions and microexclusions occurring.

6.3.3 Decolonial Analysis of the Visual Arts CAPS Curriculum

One surprising aspect which has come about through this document analysis is the breath of fresh air which I received while doing it. The Life Sciences and Mathematics analyses were dense with a large content and skill focus, however, in doing this analysis the results were surprising, where

in almost every focus, I had analysed meticulous strides to ensure decolonial inclusion within the document. The decolonial starts to shine through as a beacon for which many other document are lacking, i.e., Life Sciences and Mathematics.

Theme one, going against the western hegemony, shows a higher focus on decolonisation. The aims and goals of this curriculum reflect the ideology of moving away from the current norms and the embracing of difference. The core of the document is still based within colonisation, but strides were made to help bridge the gap into more decolonial approaches, to the extent where the decolonial aspects of the document make more of an impact, as it makes strides in explaining how it aims to center decolonisation within teaching and learning. There are still points within colonisation, which is to be expected, however, they are trying to mediate those aspects by counteracting them with the inclusion of the decolonial. The colonial root which is still based within the western hegemonial norms is that of the skills and content knowledge, however there is a decolonial bloom which overweighs: the practice overlay. There is an awareness present of aspects which could be based in colonisation, and that specific points have been included to mediate this through decolonisation.

The second theme, ways of being showed another decolonial bloom. There is a high focus on the students being in control. This starts the capacity for the students to re-define who they see themselves as, while moving into a space where exploration is capable, and where they are not being stifled. Deaf students can embrace their being within the visual arts classroom space. There is a re-definition process occurring, as the students are being facilitated by the teachers to be able to claim their own humanity, and to move away from the past representations of the human which colonial society is trying to impress upon them (Wynter, 2003). However, there is still a pullback present in the skills and content, prohibiting this full move from occurring. The skills being provided are stifling the students, by holding them at a position where they cannot fully move through into the new definition. Colonial roots are still present. The decolonial bloom however is creating enough of that difference for the pull away to start to occur, however it is not enough for the full manifestation to occur within the students, because they have to return back into the skill cycle to continue on with the work being performed. They are hence pulled out of the decolonial and into the colonial way of being and of viewing the human. The meanings being made are based in different definitions of being human, in comparison to those definitions which the skills bring them into. This means that there is a disconnect occurring between the meanings being made, and the meanings being asked for during lessons.

Voice power is an aspect which Visual Art helps brings to the forefront, as it is a space for exploration, and representation of the self (Alerby & Bergmark, 2012; Berman, 2017). Voice is not simply a manifestation of a vibrational tone; it is the full expression of ones being to the world (Darder, 2018). The sciences have this way of dwindling that, where the arts pull it out and do not let go of it. Within the Visual Arts CAPS curriculum, the decolonial bloom creates a

space where the enabling of voice becomes a goal, and where the actual practice is performed within the classroom. Within the Deaf classroom space, students have a voice regarding what they are learning, which contributes towards a positive affective practice being developed. Teachers are given practical ways to help include affect into the lessons within the CAPS document, allowing affective teaching practices to emerge. This also contributes to the creation of meaning-making practices where through the Deaf students' voices, they can help steer how learning needs to occur. However yet again the skills come in and pull this down. It does not enable the full release of the voice, as the skills mediate how far this can go regarding what is assessable, where the voice becomes stifled again. The skills are just a basis but can be risen over by the practice, as once there is a voice it can never be drowned out again. This document sets up a basis to enable student voice and to help teachers grow that voice.

The affective aspect is an area which is beautifully crafted to help bring affect into focus (Zembylas, 2021). The decolonial outweighs the colonial. There is a sense of the creation of freedom, mobility and positivity which is tangible when reading this document, as a direct contrast to the stifling feels of the previous documents (This is focusing solely on how the documents read). Teachers are encouraged to bring affective practices into all of their lessons. The students have independence within Visual Arts, and have more say on their own learning. Due to this, Deaf students can make decisions, and are guided by their teachers through this process within the classroom. An active affective teaching practice emerges within the classroom space of Deaf students. These Deaf students have a control within the Visual Arts which is not present within the Life Sciences and Mathematics documents. There are many overlays present within the Visual Arts CAPS document mediating decolonisation as a way to combat the colonisation present within the document. There is a sense of cognizance of the colonisation present; hence there is a mediation of using decolonisation to override this. The practice of affect overrides the skills which do little to mediate affect. However, the document is fully aware of the power which affect has on the students learning, and is an invaluable addition. The most appreciated aspect which has been included is that there is a goal for the subject itself to be therapeutic and healing, seen in the following extract: "Increased and deepened self-knowledge and personal identity formation; and therapeutic and healing aspects (social and individual)." This is the pinnacle move within affect, and the document if fully cognizant of the capacity they as a subject have (and which every subject has) to be involved within this process for the students. To heal from individual traumas which they may experience and being able to heal from societal aspects based within colonisation. While also acknowledging the role of the teacher in providing this (hooks, 1994; Zembylas, 2013).

The fifth theme is that of re-claiming the body, again indicating a larger decolonial focus. The document is making strides to transform the role of students' bodies in the classroom space, allowing students to openly claim the space they are in, and to have an ownership over their own bodies. This is evident within the practice of the subject, where students have a larger space to

perform their own activities, and to find solutions to their own problems with the teachers assistance, the following extracts show this:

> *"explore, develop and realise creative ideas in response to both externally set and self-generated projects, drawing on own experience and own knowledge of visual culture in the past and present."* (p.8)

> *"Continuously do informal assessments by discussing the progression of students' work. Try to guide students to come up with their own solutions, rather than imposing your ideas on them."* (p.13)

Deaf students can hence re-claim their body by being involved in guiding the lessons towards their unique needs. This plays a role on the affective and meaning-making practices within the classroom. The students have the capacity to be in charge of their own learning, and take the lead, guiding their own learning processes with the aid of the teacher. Learning is explorative, where the students take charge of their own space and their own bodies to perform this. This is making strides within decolonisation, as overlays are being placed throughout the CAPS document to make it explicit, that this is a function of learning within this space, and that the students need to be able to hold their own space. There are skills which are being implemented through the CAPS document, primarily around the conduction of the content knowledge of the curriculum, which are stifling in this regard, however the skills are overlaid with the classroom practice, which opens them up to allowing the re-claiming of the body to occur. Lastly, and possibly the most important aspect of this re-claiming effort is the ability for the students to reflect, linking this process to the affective, where the students are involved in the learning process. They can reflect on what this means for them. The process of continuous reflection is necessary to ensure the correct functioning of decolonisation within the classroom. As much as there are colonial aspects present which could seem to hinder this, I feel as though the way the decolonial has been added rather removes from the colonial aspects which could be at play, and rather raises the decolonial up as the norm being established.

Context is an important part of the decolonial process, and regarding the Visual Arts CAPS curriculum, again showed a higher decolonial focus. Embracing of students contexts within the classroom is a focus, using students experiences within their community. There is an emphasis on the South African artist and the South African culture around art, which the students find themselves becoming a part of as they can tie in this through their own context. A lot of time is spent in the relation to "their world;" what their understandings and references are, and being encouraged to relate to those experiences. The students are not removed from their experiences. The colonial is outweighed through this process, and it is mostly only present within the skills portion, where the students context is not considered, it simply lists skills which the students need, however, with all of the fortifying work being done before this, it is nullified. This inclusion

of the context, means that Deaf students can tie their experiences in the world more tangible, enabling stronger meaning-making and playing a larger role in boosting affect.

The only theme which fails and has no decolonial relation within this document is that of language. Within the CAPS documents as a whole, language is consistently an area where colonisation is actively present within education. The language practices within schools, and for this project in schools for the Deaf, are based within colonial norms, where the use of English is evident. Teachers are forced to make use of written English in Deaf schools, in their classrooms to maintain this western hegemonic practice. These are then taken through into assessments, where all of the decolonial aspects mentioned above are instantly degraded. This contributes to the removal of context and affect. This is because, even though the students have the space to express themselves within a certain way, and have more of a say on how they are to learn, they do not have the capacity to learn in their own home language. There are no considerations made to direct learning through other official languages in South Africa. This also plays a part in assessments, as the students cannot fully express themselves and their true understandings within their own language. The primary language focus is that of terminologies and "visual literacy" which is not based within language, but on how they perceive visual information.

The theme breaking away from educational practices, curriculums and assessments has a much higher decolonial emphasis. In comparison to the other documents. The Visual Arts curriculum document makes use of decolonial educational practices as its main focus for teaching and learning. There is an open mind to divergences in learning styles of individual students, and the focus is largely on exploration of the content and skills, while also leaning more towards the creative side. This is one aspect lacking within the sciences even though creativity and innovation are hallmarks within the scientific community. The policy is cognizant of student capability and makes space for divergences which might occur as students' levels and ability differ throughout the process. However, the policy is aware of this and does not disable the students in any way, rather embracing these differences, and allows the teachers to mediate these at their discretion. Seeing as the skills are restrictive this is only performed to a certain degree, meaning that as much as there is a width to walk within, is it can only go a certain length before the threshold is met, however there is a wide berth to work in. In this case what is limiting is the adaptability of the curriculum, it is still contained within a set space. There is no capacity to move beyond what the curriculum details or requires to be learnt. It is prescriptive as to what needs to be learnt and what skills will be gained throughout the learning process, and it does not allow for divergences beyond that. However, regarding the artworks which the students are required to make, there are barely any limits to that. There are positive classroom practices occurring within this space regarding self-assessment and reflection as a continuous process which teachers are encouraged to perform with the students, as well as a continuous formative assessment program which the students are capable of learning from. The curriculum does have colonial influences, which it is

aware of and tries to work around by making strides to be adaptable and move into decolonialism, and address the colonial aspects which it has present.

The last aspect to look at is that of autonomy and self-actualisation, which too, has a higher decolonial focus. What is striking from the beginning is that both students' and teachers' autonomy is spoken to within this document, again showing the potential which, the other documents have to reach these same goals. That is extremely clear, where the students have a large capacity to steer the learning process towards their needs, and the teachers have that ability to respond to that, and mold parts of the lesson to these needs. The teacher has a lot of decision-making capacity and have the ability to make choices and teach around certain aspects of the curriculum. The students have more independence within the classroom; they can make decisions which would not be permissible within more structured curriculums such as that of Mathematics and Life Sciences. They have the room to make contextually based decisions on what a situation would require at that time, while also being aware of the impacts of these decisions and of what having their own autonomy brings. One aspect which shows the autonomy is the use of the words make and own (self), showing that there is the capacity to create around the self. However, autonomy is restricted in the same cases as where the students' capacity to re-create themselves as humans.

6.3.4 Gaps that have been identified

The major gap that has been revealed through the decolonial framework analyses is that, as a whole, the CAPS curriculum is primarily orientated around colonial educational patterns, and encourages the use of colonial teaching practices. What is clear in the Life Sciences and Mathematics documents, is that there are slight moves being made to make the document appear to be decolonial, primarily through the use of contextual focuses, however, these are too broad to actually lie within decolonisation. The Visual Arts curriculum has set up a means to reach decolonisation through allowing student voice and body to better emerge and to have some control over their own learning, hence, the humanities seem to be having a better job at breaching into decolonisation compared to the more science-based subjects. Overall, however, there is a larger focus on colonisation within each document as a whole in comparison to decolonisation. This highlights that shifts from a policy level need to occur, as it is this policy which determines the teaching practice of teachers, especially regarding affect, language and meaning-making. There was an overwhelmingly low response to language as a whole within the CAPS document, with no focus beyond English, and this is what is being institutionalised from a policy standpoint within schools for the Deaf. There is also a marked ignorance of affect, and the role of affect within the classroom. There is an over emphasis on the epistemic, without realising that affect is an aspect of the epistemic, and its being ignored is colonial in nature. Meaning-making suffers because of this, as the only focus is on dense content and skills which are not transformable for Deaf students.

7. FINDINGS OF JOURNAL ENTRY ANALYSES

The Journal Analysis is an analysis into my own teaching practices during my practicums during my teacher training at the University of the Witwatersrand. This is an accumulation of 3 months' worth of my reflections as a self-study and narration of my own teaching practice. These are my own observations, and a critique on my own teaching practices, while teaching Deaf students and making use of the CAPS document to do so. This journal analysis is completed similarly to the CAPS document analysis in Chapter 6. It begins with an LCT analysis, using the Specialization plane, and then moves onto the decolonial analysis.

7.1. Legitimation Code Theory Analysis

In performing the LCT Journal Analysis, my focus was on analysing for instances of language, meaning-making and affect mentioned within my own journal analysis. I used the same coding method used for the CAPS LCT which involved the use of the scoring systems and plotting of the data points on the specialization plane. Year 3 and Year 4 journal entry analyses were combined. The patterns of the spread of data were found to be different depending on whether it was my experience as the teacher that I was reflecting on, or the students' experiences of the learning. For my reflections on practice, there was a clear clustering of data in the knowledge code (defined by weaker SR and stronger ER). This is shown in Figure 16 in green. In contrast, the reflection on student experiences clustered in the Relativist code (weak SR and weak ER, shown in yellow on Figure 16).

This highlights that my practice is, in general, characterized by greater emphasis on the knowledge (epistemic relations) than the attributes of the students as knowers (social, as explained next), but for students it was probably not the same, as discussed next.

7.1.1 Analysis of language in journal entries, using the specialization dimension of LCT

Language is socially located, and is purely a social phenomenon, and as seen in Gee (1999), is responsible for the portrayal and transmission of (D)iscourse. This Discourse acts as the transmission of the epistemic and portrays acquired meaning on the basis of language. The analysis of social relations (SR) and epistemic relations (ER) in my journal entries reveals that absence of a defined language teaching practice, guided through policy within Deaf education is re-orientating how Discourse is acquired and passed on through the specific language practices. While SASL is the language which students make use as the language of instruction, all resources and assessments are given in English. The teacher teaches a portion of the content in SASL (conveying knowledge to the students), but the heavy reliance on texts (in English) within the lesson removes epistemic impetus from the lesson (Miller et al., 2013). I as the teacher provided the content as the CAPS documents required, however due to this language barrier, the students are not able to receive the knowledge. As the teacher I operated within strong ER, and weak SR, placing my practice within the knowledge code, while the students, operate within weak ER and

weak SR placing their experiences in the relativist code, primarily due the language barrier. This can be demonstrated by the following extract:

> "*At many times Deaf students do not understand the question itself. As the questions go up from lower ordered to higher ordered, their capacity to answer the questions decreases. This shows that there is a deficit in meaning making which is based in a misunderstanding based on language. The students' language skills in English are lower, so answering the questions becomes confusing. They could misinterpret what is being asked or purely not understand how to go about answering the question in English*." (Year 3)

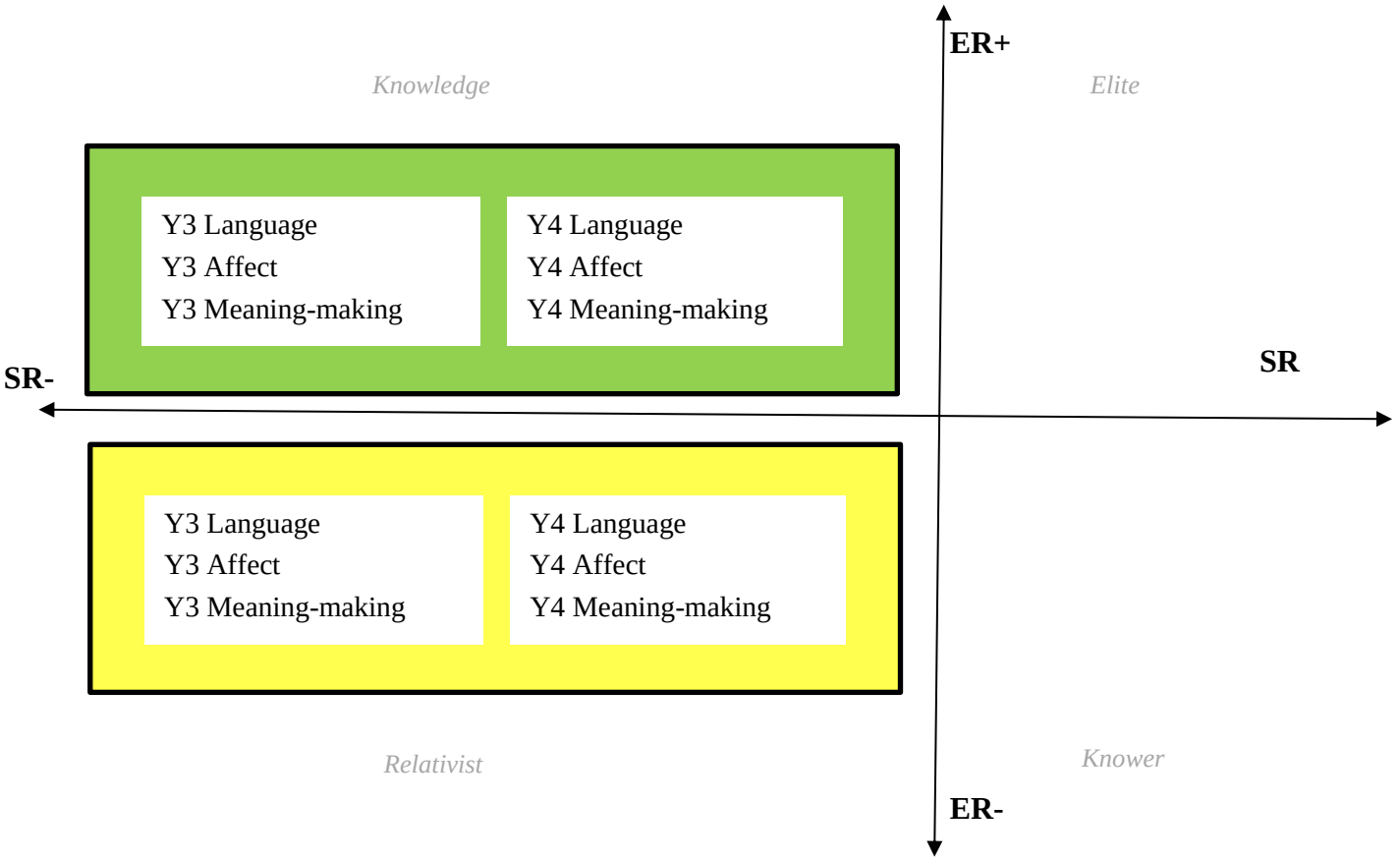

Figure 16: Findings of LCT Specialization analyses of journal entries related to language, affect and meaning-making

With me working within the knowledge code, and the students within the relativist code, this presents a code clash (Maton, 2016). This code clash is due to the language barrier. I am providing small portions of information in SASL, while relying on texts in English. The students cannot engage with the strong ER being presented, as the text reliance, and the dense workload presented in CAPS creates a disconnect away from the content. This presents as weak ER for the students, hence creating a code clash within teacher practice and student experience. What further comes forwards based on this code clash is that epistemological access (Morrow, 2010)

is limited. This is the access to good provided by the institution, in this case Deaf schools, such as knowledge and skills. This code clash, on the basis of language removed the students from basic access to the knowledge being presented to them. Access to knowledge is a fundamental within schooling, however with the majority of Deaf students only having formal access to schools this becomes a problem.

By not allowing Deaf students the ability to properly communicate within SASL to convey understanding, removing their opportunity to engage with the students' contexts and experiences, thus reflecting as SR- as well. The mode of learning also shifts drastically, within a social language sense, to English. The students' therefore cannot convey their understanding in their own language, suggesting weaker epistemic relations (ER-), as their access to, and expression of their grasp of the knowledge, becomes reduced. While the content I am presenting being held within ER+, with a reliance on the English language (SR-), which further entrenches this code clash. The actors being the Deaf students, are not yet familiar with the Discourses and have not yet developed the "trained gaze" of legitimate knowers of the content, therefore, they cannot accurately convey their understanding of the content, within the language it is required (English). From my journal entries, I found that there was minimal to no conveying of specialist knowledge, due to the lack of access to SASL, from both myself and the students. The students learn within SASL, but the textbooks which I used, the notes I wrote on the board, what they wrote in their books was all in English. On reflection, what is sad is that there are no textbooks which are signed for students, an issue highlighted by Morgan et al. (2016) in the SASL curriculum creation. This issue regarding knowledge presentation within text; from the teachers it manifests as ER+, as they are still providing the knowledge, and performing teaching tasks, where for the students, they operate within ER-, as they cannot accurately develop meaning or convey their understandings within SASL. This further illustrates the presence of a code clash within epistemic relation. The reliance on English removes their ability to relate at a social level to the content being taught, and disallows student talk to occur within the class when text-based work was provided. The following excerpts from my journal highlight this text reliance:

> "*Not necessarily having the language abilities to understand the content as being presented within the textbooks plays a role in how meaning making is constructed for Deaf students*." (Year 4)

> "*As the students' comfortability with the English language is lowered, they cannot fully express themselves and their made meanings within writing, as they have developed this understanding within SASL*." (Year 4)

> "*Their reliance on text-based work and English is counter intuitive to their learning processes. There are outdated practices occurring in these spaces, which are involved in holding the students back*." (Year 4)

> "*An extension past the written is needed. SASL is the primary mode that this explanation should be given in, with simplified written explanations to aid in their understanding*." *Year 3)

> "*Language also plays a role in this. Not necessarily having the language abilities to understand the content as being presented within the textbooks plays a role in how meaning making is constructed for Deaf students*." (Year 3)

It becomes difficult for Deaf students to reach the level of familiarity with the Discourse when teachers have this heavy reliance on English, especially since many teachers are not trained in SASL (as a note, I had by this point received training ins SASL, and was teaching within SASL, however many challenges were still present) (Parkin, 2010). A clear indication of this is seen in the following extracts:

> "*Communication between teachers and students in SASL is a one of the largest challenges in schools for the Deaf. As meaning has to be conveyed and created withing that language understanding, which also forms an affective layer."* (Year 3)

> "*Many teachers go in with lower competence in SASL, or no competence. This is built up over time through interactions and miscommunications in the classroom. They are also built up through programmes at the school. These miscommunications however are detrimental to the learning process. They slow the lesson down, while also not allowing for the actual content to be accurately transferred to the students. Misconceptions are then more regularly created and taken through to higher levels.*" (Year 4)

Students cannot become experts in the subject when they are being navigated through the subject by a teacher who does not have the capacity to correctly relay the information needed to the students. Again, the teachers are shown to be operating within ER+, while the students experiences in these situations moves them further in ER-. What happens in this situation is the "student-becomes-teacher situation" (Parkin, 2010), where the students teach the teachers how to sign over time, removing the locus of communication control from the teachers teaching the content, and limiting meaning-making in the class. Teachers doing this also default to a large amount of writing to be able to get their lesson across to the students. This combination of

language challenges manifests for students as both weak social relations and weak epistemic relations (i.e., the relativist code on the specialization plane), with poor outcome for learning. While the teachers operate within strong epistemic relations, but are unable to transfer the "trained gaze" required of the content to the students, further illustrating the code clash.

What was also clear from my journal analyses was that I and other teachers over emphasize the content knowledge in our teaching practice (i.e., stronger epistemic relations (ER+)) partly because of the lack of fluency in sign language, but by relying on resources in written English, this knowledge is not easily accessible to the students. Again, this reflects weak social relations (SR-) and weak epistemic relations (ER-). This is also driven in part by an over reliance on text presented in the CAPS documents. As a pre-service teacher, my reliance on the CAPS document was very high, with the focus of my teaching practice in the class strongly influenced by the pace setters. There was therefore no opportunity to use different modes of language as is seen in the following extracts:

> "*Students skills in English are low as the emphasis in higher grades is not on how English is used. These is little mastery of the language as there is not enough time for this*." (Year 3)

> "*They* [the students] *feel more comfortable copying from the textbook than giving their own answers as they become scared to get the answers wrong, however in doing so they are not showing learning, rather a reliance on the written text, on already written English, on already written understanding, because they have been shown that their written understanding is not at the level needed to answer the questions*." (Year 4)

The content becomes a hurdle for the students, being taught as a mixture between SASL, as an initial teaching mode, and then becoming more and more reliant upon written English. This is carried over within the assessment practices of the students, where the language becomes a hurdle to their ability to perform well in assessment. There is a direct correlation between teachers language practices and students ability to succeed in assessments, as is illustrated in the Figure 17:

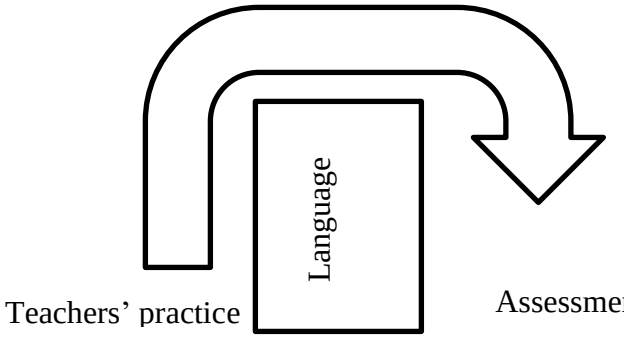

Figure 17: Diagram presenting how the language barrier operates from teachers practice to assessment practices of the students

This language barrier is thus a significant challenge, as further illustrated in the following journal excerpt:

> "*The use of writing days for communication as a means to increase language skills in English is a flawed system. As much as getting practice is helpful, is as much as mediation over the process and guidance is an important but lacking factor in this. There is no practice of correction of writing, and it limits the content teaching. It is not enough to simply ask the students to write down all that they would rather sign. There has to be a process where learning around language for each particular subject is included. At its current form it more prohibits the proper language learning, and the language itself is not being mediated*." (Year 4)

What is highlighted here is an entrenched reliance on text, and the need for students to be able to partake in normal society, by reflecting a "proper use of English." This manifests as SR-, as the students social needs are not being considered. Since language is a social phenomenon, and SASL is being sidelined for more "acceptable" languages, it is clear that there is no consideration of the actor (in this case the student) as a legitimate participant in the learning process. Since learning has to occur within this writing day as well, the students obvious lack of understanding in written English means they cannot communicate their understanding (or misunderstanding) of what has been taught. The students thus cannot learn, nor can they show what they have learnt prior to this. For the student, this results in weaker epistemic relations as well, resulting in the learning experience being located squarely in the relativist code (ER-, SR-). This again exemplifies the widening the barrier between teaching practice and the content being taught, and the students' success.

One last aspect reflecting the relativist code in relation to the students experiences regarding language, is their inability to answer questions in written English. This example reflects the relativist nature, while also showing the dire need for teaching practices to change in Deaf

education in South Africa. In my experiences, what I had observed was that Deaf students struggled with answering informal, writing based activities and tasks in the class, to the point where the majority of the answer provided were incorrect. These various extracts reflect this:

> "*They do not have the skills able to find the answer within the written text. They would rather ask for the answer itself, than face the probability of getting the answer wrong. This is also a layer in Deaf education, where many students have been ostracised and brought down for getting incorrect answers that they have completely lost confidence in their ability to answer the questions correctly at all. They also lack the skills to understand what the question truly wants, at times. This is because their meaning making is tied to SASL. They can provide their understanding only after they can process what is being asked or presented in SASL, however, they also benefit from being able to answer in SASL. Writing should more be used as a thinking device, to get to the answer, rather than the means in which we expect them to be assessed within*." (Year 4)

> "*They are not taught how to answer the questions at the level which the question requires. The students do not understand what the question words themselves are guiding to, which is a language problem. It is not that they do not know the content, but they do not understand how to place the content in a way which is understandable.*" (Year 4)

> "*They could not answer the questions especially the higher ordered question, as the students do not have the self-directed autonomy or the language ability to accurately do so. They feel more comfortable copying from the textbook than giving their own answers as they become scared to get the answers wrong, however in doing so they are not showing learning, rather a reliance on the written text, on already written English, on already written understanding, because they have been shown that their written understanding is not at the level needed to answer the questions. At a level this could manifest as the students do not feel they own the content/knowledge/understanding. Or they feel that they do not own these because of the language they need to represent it within. I can allude to their textbooks as becoming biblical in a sense, as it has all of the answers in it. Regardless of what the question is asking, the textbook has the answer*." (Year 4)

The students therefore seem to have an over reliance on the use of existing text to provide written answers. This reflects to me, that Deaf students are being hindered by the current language-based teaching and assessment strategies to the extent that as the complexity of question increases, the students ability to answer the question decreases. This suggests to me that the students struggle

transferring what has been learnt in SASL to written English. This was extremely prevalent in evaluative questions where the students were prompted to give their own opinions, where many had still extracted answers from the text, and could not accurately give an answer. This reflects weaker social relations (SR-), as the students do not trust their experiences and their capacity to accurately portray their understanding of the work. Further, because they cannot engage in discussion on the content, it results in weaker epistemic relations as well, since their engagement with the knowledge is limited too. The language teaching practices in Deaf schools therefore do appears hold Deaf students back.

Gaps identified in the analysis of Language practices using LCT Specialization

The result of the over-reliance on English as shown above is the dominance of the knowledge code (ER+, SR-) in teacher practice. My earlier analysis into the CAPS document had reflected these findings as well, in two main areas. The first is that CAPS does not speak to language besides on its text reliance, and subject terminology. The second is that within my Specialization analyses of the CAPS documents, what was seen is generally stronger epistemic relations, and weaker social relation across the three documents analysed. Combined with the findings of the dominance of the knowledge code (ER+, SR-) in my own teaching practice, what is evident is that the students are being taught the work in a manner that is underpinned by a knowledge code, but their ability to relate to the epistemic through language has been removed, resulting in a relativist experience of learning (ER-, SR-). This code clash is an important finding requiring further future investigation.

The language analysis also highlights that English is not the only mediator of knowledge. Knowledge is constructed in all languages. Language, however, falls in the dimension of social relations and thus requires greater consideration of the knowers and their attributes (in this language fluency). By defaulting to English in the Deaf classroom, the teacher shifts the balance of power in the learning relationship, with potentially negative consequences for students. This links strongly with decolonial framework, where the power/language relationship is explored further. The language however needs to be placed within a social relation, where knowledge can be constructed within that language. What is seen then is that there is a Power/Language relationship being developed, which is more easily seen in the Decolonial Framework analysis, and will be discussed later.

7.1.2. Analysis of meaning-making in journal entries, using the specialization dimension of LCT

My journal entries on my observations of students' meaning-making processes also clusters within the relativist code, indicated by the absence of social communication relating to context, and the lack of reflections on unpacking of content relating to schooling in my journal analysis.

The reason for this in part is due to the curriculum being too restrictive in a Deaf setting (as already discussed in relation to language), not allowing the students enough time to explore the content and to develop meanings within their individual contexts. The Deaf students context is largely ignored in my reflections on my practice and observations of students. This suggests that an important social element is removed from the Deaf classroom, with the students not being actively included in the lessons. From a meaning-making perspective, they are passive observers to the knowledge being presented by me in the lesson. Meaning-making is socially developed, and if it is removed from the social, learning becomes watered down and a non-viable to the students. They cannot make meaning when they are passive observers. They have to be actively engaged, and teachers need a space to introduce this active learning through the use of immersive, explorative learning. However, in its current condition, CAPS does not allow this form of teaching and learning to occur, and hence it is inducing weaker social relations (SR-), and hence low meaning-making in Deaf students.

This reinforces the earlier finding that the students' experiences are largely situated within a relativist code (with both weak epistemic and weak social relations), negatively impacting on learning, and clashes with my practice which is located in the knowledge code of the specialization plane. This re code clash is further compounded if the content is placed at a level higher than students are able to reach. In other words, the mediating process is limited by the code clash because I as the teacher, might be unable to take students through the ZPD due in part to the time constraints imposed by the CAPS curriculum. This is clear in the following extract:

> "*Where CAPS is at the moment, there is no ability to adapt a hearing curriculum, and the stringent requirements to that of Deaf students. Hence a more adaptive and changeable curriculum is needed for the teaching of Deaf students*." (Year 3)

> "*Time frames for deaf lessons in terms of content needs to be altered. The content being taught, and the time frames allocated need to be adjusted to capture Deaf Students' needs in the classroom*." (Year 3)

> "*Learning is not the priority but the completion of the CAPS curriculum. Deaf education does not enable Deaf students to achieve, it is rather a post mark; the content has been taught as required and we assessed them as is required*." (Year 3)

To elaborate, there is not enough time to discuss the students experiences while attempting to bring in their context, to diagnose where the students' ZPD is, as timeframes do not allow for interactive talk relying on their contexts to occur. The result is the manifestation of weaker social relations. Students are simply learning the words in the textbook, and not developing an

interactive capacity to understand the content being portrayed. The result is weaker epistemic relations (ER-) within the students' learning experience.

The dominance of the relativist code is also evident in the journal reflection on classroom-based assessment and meaning-making, which are linked to one another, and when used correctly become interchangeable with one another. However, in Deaf education, this is not what is currently occurring. Students are given a task, they perform the task, it is marked, and they are given the correct answers. These assessments are supposed to test the meaning-making being made by the students and to gauge any misunderstandings being presented. However, the current state of Deaf education sees many misunderstandings being portrayed in these tasks, but no time is spent addressing the cause of them. The assessments, especially the in class, formative assessments, should also offer the opportunity to engage students and bolster the epistemic through the social, however, when one dimension faulters, the other will faulter as well. This is clearly seen in the following extracts:

> "*We can move into developing meaning-making foundations while being adaptable to the needs of the students at any specific time. Finding multiple ways to explain the content, while also making use of informal and formal assessment opportunities is the crux of scaffolding, which at times appears to become lost in the process of Deaf education. This is the most fundamental area of education as a whole, however, a shift into transformative assessments which includes teachers and students' reflections is required*." (Year 4)

> "*Adaptive teaching and assessment practices which morph with the students' needs is crucial. There needs to rethink assessment and its role in Deaf education*" (Year 4)

> "*Another important step to the planning is considering assessment, and how assessment will be brought into the lesson. This is a fine point of bringing meaning-making in, so that, as the teacher, one can always look at how they are developing meaning-making, and how it is being constructed by the students. Assessment in this case, allows the students to test this meaning-making, see where misconceptions lie, and then, diagnose what will be needed afterwards, to bring the students meaning-making to where it is needed. Again, this highlights the necessity of having an adjusted curriculum, which can be moulded to the students' learning needs*." (Year 4)

One can therefore conclude that the Deaf educational system is too reliant on hearing-based practices to fully allow the students participation to a meaningful capacity (Batchelor, 2010; Parkin, 2010; Peter & Druchen, 2010). What is also evident in my analysis of my own

understanding of meaning-making from my own practices, is that I understand and am aware that students bring in their own experiences, stories and knowledges, however, there is no space or time, based on the CAPS curriculum, to get this from the students.

> "*CAPS does not take into consideration the need for an adaptive content and skill set which relates to specific skills and needs of a diverse student population within the country. More emphasis on decolonisation and decolonial ways of being need to be introduced so that the curriculum may be fairly instituted and so that assessments match the needs of the students as well. the one-size-fits-all approach needs to be broken down so that more freedom within learning may occur*." (Year 3)

My analysis also showed my awareness of the underpinning assumptions evident in the lack of attention to the needs of Deaf students, regarding their potential place and role in society:

> "*They are being moved into a lowered-cognitive state, and hence their meaning-making is actively being lowered, where the education system is not shifting to their needs, but the students rather are being shifted to the societal needs, and the need for lowered class, basic unskilled and minor skilled labourers*." (Year 3)

This has important links to affect and to decolonization, as discussed next.

7.1.3. Consideration of affect in journal entries

Journal entries related to affect were mainly coded within the social dimension since it is a part of both language and meaning-making, and forms the social layer of both. This was clear in my analyses of my Journal entries, where each time language or meaning-making were identified, there was always an aspect of affect tied within it.

My main findings related to affect is based on addressing Deaf students needs in the classroom space. It is clear from my entries that this was not an actuality in my own teaching practices. Deaf students have alternate needs to hearing students in the classroom. These students do not have many of their fundamental needs being met in their home spaces, and often rely on the schooling structures for support, as is seen by the following excerpt:

> "*The students do not receive adequate support from the home structure, and the schooling structure provides limited support where necessary.*" (Year 3)

> "*Most of their parents and siblings do not know how to communicate with them. Hence' they are cloistered away from the world, as much of the world does not come with subtitles around them. For many their lives are constrained to their home and to school*." (Year 3)

It is hence the role of the school to fulfil these needs to a degree, however this is not always a possibility with the current state of Deaf education due to the limited time and space to engage with students given the constraints of the curriculums. As discussed, the engagement between teacher and students is defined (from the teacher's perspective) by weaker social relations and stronger epistemic relations, leaving little room to engage with affect, and presenting as a code clash. Deaf students' personal and learning needs are therefore not always met, which impacts on the way students engage with the knowledge and achieve the outcomes set up in the CAPS curriculums. The stronger epistemic relations that dominate teacher practices thus shapes a learning experience that is characterized by weaker social and weaker epistemic relations, with poor learning outcomes for students.

Another important element linked to language and affect is that Deaf students have no voice, which manifests in a more literal sense with Deaf students and people as a whole. This can contribute to Deaf students having no say over how they are taught, no say in what they are taught or how they learn. Being passive in the learning process creates a negative affective space. It creates demotivation and can lead to the development of low self-esteem and self-worth, and a decrease in trust for their teachers. Trust is one of the cornerstones on which affect is located, and the absence of it within a classroom highlights that affect is barely a focus of teaching practice (Bruney, 2013).

In my analysis, it is clear that the needs of the students were placed under the requirement of completing a curriculum. Meeting the needs of the curriculum, as dense as it is, means that the students' needs fall by the wayside, the content becomes the focus and not the students. The result is that students experience high levels of anxiety, and other negative emotional states, which in turn impedes on their overall success in school. A shift in the affective emphasis in Deaf schooling therefore needs to occur, which can be achieved in part by addressing the language issues already discussed.

7.1.4. Gaps that have been identified

My observation and reflections on teaching practices within Deaf education does not appear to foster strong epistemic or social relations, locating the learning experience in the relativist code. This is due in large part to the lack of attention to affect due to the time constraints faced by teachers, but exacerbated by language issue and barriers, which impacts on how students engage with the knowledge and how they make meaning in the different subject contexts. Critically, my observation of my teaching practices shows the existence of a code clash between teacher

practices (which is knowledge focused) and student experiences (which are arguably relativist in nature). The findings also reveal a de-centering of the student within the classroom as a result of the dominant teacher practices, which links directly to issues of decoloniality.

7.2. Decolonial Analysis of Journal Entries

This analysis was performed similarly to the CAPS decolonial analysis above, using a combination of my Year 3 and 4 reflection journal. The coding was performed by using the translation device in Table 7, and in the same fashion as the CAPS analysis above. Table 9 below is a representation of this analysis, the numerical values indicating the number of times an aspect was being spoken to, whether in a decolonial or in a colonial sense. This helped set up an important comparison to take further.

The theme of "Going against Western dominant hegemonies" reflects a high colonial score, with a weak decolonial focus. The general teaching practices which I had employed while teaching Deaf students were to maintain the social order as established and maintained by colonial powers. The norms and values of the Deaf education system align with colonial norms of language use, content being taught, time-frames, and have not been countered to favour Deaf students. It sets up a colonial violence against Deaf students, and shows that Deaf education falls within the hidden curriculum (Jackson, 2007; Kentli, 2009). Established within these practices is a Discourse (Gee, 1999) which favours hearing students, primarily in the way in which information is passed on, which is based upon English language norms and practices, as set up within colonisation, and still being maintained within Deaf education. It is based on the coloniality of Western globalisation standards within education, as the teaching practices reflect this standard. This will be further elaborated upon throughout this section. This links through to the LCT analysis above, as this becomes a contributing factor to the removal of epistemic relations which disfavours Deaf students, as their access to knowledge is being limited.

Table 9: Coding for Year 3 & 4 decolonial framework journal analysis

Focus	Year 3		Year 4	
	Decolonial	Colonial	Decolonial	Colonial
1. Going against Western dominant hegemonies	10	31	4	50
2. Multiple ways of being and the human being	8	30	2	30
3. Establishing voice power	9	29	0	28
4. Embracing of the Affective	10	28	1	43
5. Re-claiming the body	11	33	0	25
6. Re-enforcement of context	5	17	0	35
7. Embracing of all languages, and their impact upon society, literature, education and academia (Add power/language discussion)	10	20	3	25
8. Breaking away from educational practices, pedagogies, curriculums and assessments which stem from coloniality	10	29	2	45
9. Moving towards autonomy, agency and self-actualisation	4	17	1	28

The second theme is "Multiple ways of being and the human being". This again reflects a high colonial reliance (Table 9). The high scores for coloniality here suggested that Deaf students are not in control of their own humanity (Maldonado-Torres, 2016b; Spivak, 2020; Wynter, 2003)). Their humanity is instead determined by the hidden curriculum present, as they as Deaf students do not fit within the ablest hallmark of the definition of humanity (Jenkins, 2021). These students have been placed in a sub-altern (Spivak, 2020; Wynter, 2003) category of human, where not even their education system caters to their needs. This is present in the following quotes from my own work:

> "*This has an influence on affect, as with no one to help at home due to many parents not knowing SASL, the teachers not being able to assist the students, and then the textbook not being designed to meet their learning needs, there is bound to be a negative backlash where they move further away from self-actualisation.*" (Year 4)

> "*The system insists on the students being taught in a specific manner, in specific*

time frames, with the specific content. It is premeditated, and planned for the students not to do well." (Year 3)

"*Time constraints and a high content workload are placed on Deaf students, and unrealistic expectations of ablest views are placed on these students as well. They are expected to perform and learn in a way which those who are hearing can learn within. The realms are not shifted to become aware of the students' needs at all. Rather the student's needs are to be forsaken rather, to fit within a specifically moulded education*." (Year 4)

In my own teaching practice, I could not embrace who the students really are, and could not provide them with their own sense of humanity, because the classroom dynamics shaped by the CAPS curriculum and enacted by me took away, to a large extent, their capability of choice, their ability to portray their needs, and to have these needs met. The schooling system is all about sequencing and pacing - keeping within specified timeframes, and is premised on the students doing what they are supposed to. Deaf students, are at many times kept on the bottom rung of Maslow's Hierarchy of Needs (ref for Maslow) with their basic needs of being a human not always being met. They are placed on a different ignored level of sub-humanity(Spivak, 2020; Wynter, 2003). From my analyses and perspective, there is little perceived effort in the schooling system to help these students re-claim their own humanity. They have no choice of what language to learn in, they have no choice of what they are taught, nor do they have a say in how they need to be taught. As a teacher I tried to meet their needs, but my entries revealed my struggles with becoming aware of the needs, and realizing that I could not meet them all and that the system and dominant teaching marginalize and hold back these students, rather than bolstering them.

Theme 3, being "Establishing voice power", is entrenched within colonial practices, which foundations are so deep that it would appear they will never be removed. Deaf students are perpetually silenced. They are silenced by the educational system which is meant to support and facilitate their learning. They cannot speak as to what content they would like to be taught, or what timeframes they need to be taught in because they do not understand the work. Their voice is lost in all 3 of the aspects my project focuses on (i.e., language, meaning making and affect). Regarding affect, my entries suggest that students cannot express their own personal and learning based needs in the classroom because of the lack of opportunity and space to do so. This diminishes affect, and moves affect over into the negative sphere.

The finding that students have no voice (choice) over the language they learn in further impacts on affect. They were taught in SASL, but my teaching practices were aimed at encouraging their learning in English, with the textbooks, auxiliary notes, and activities all in the English written language. Students have no say in which language they would like to learn in, or what language they would like to be assessed in, or how they would like to be assessed. These students do not

have a voice to say that they do not understand the questions in their formative tests and exams because they are in English, with consequences for their performance in these. I as a teacher was pushed to teach and assess the students in English, to the extent of using full written English over the course of the writing days, which occurred once a week. My analyses highlighted that this teaching-practice completely removed the voice of Deaf students to learn in their own language which they had fought for so long to be able to do. They are trapped in a world which holds their voices back, and determines what their voice needs to manifest as. These realisations emerged from journal excerpts like the following:

> "*It's a continuous repetition of thy could not answer the questions especially the higher ordered question, as the students do not have the self-directed autonomy, or the language ability do accurately do so. They feel more comfortable copying from the textbook than giving their own answers as they become scared to get the answers wrong, however in doing so they are not showing learning, rather a reliance on the written text, on already written English, on already written understanding, because they have been shown that their written understanding is not at the level needed to answer the questions. At a level this could manifest as the students do not feel they own the content/knowledge/understanding. Or they feel that they do not own these because of the language they need to represent it within.*" (Year 4)

Leading on from both the affect and language-based aspects highlighted above, this ties into the students not having voice over their own meaning-making. They have no control in bringing in their own understandings, or to voice their mis-understandings, or to develop counter understandings to what is being taught. Their voice is trapped, and silenced, through a colonial system, which insists that Deaf students should be taught no differently, through using the exact same teaching and assessments as hearing students. This is the violence of colonization at play, the forced removal of voice of the teachers and the other-needed students (Licata & Volpato, 2010; Wagner, 2016).

The Fourth theme to look at is "Embracing the Affective." Reflected is a high colonial relation related to this. This is because the focus of education, as has already been highlighted in the CAPS analysis, is not on affect, especially in more science education spaces, as I as a teacher am located in. Affect is aimed at embracing the student as a whole; Deaf based learning and personal needs are incorporated in this. Decolonially, the move is orientated towards the positive affective space, of embracing and fostering these needs within the lesson. However, this is not a focus within Deaf spaces. Deaf education does not allow teachers to employ affective practices within their classroom. The teacher is simply there to teach. They are making use of Cartesian Duality, an anti-affect centered practice, where the teacher is to center the lessons on the students minds, focusing only on teaching the student what is required to be able to write assessments. However,

by isolating and focusing on the cognitive, affect is left out of the equation. The following extracts highlight this:

> "*This lowers the students affect level, as become demotivated, and develop low self-esteem and self-worth, where the system that is supposed to educate them, simply shifts them into a better role which is more palatable for the society after school*." (Year 3)

> "*They are isolated, and at an affect level, that brings down the students' comfort, self-esteem and security levels. When they get to school, they are expected to perform as though they have supportive home lives*." (Year 4)

The needs of the students are not the focus of the lesson. Maslow's Hierarchy of needs (Maslow, 1954) is not at play. This reflects a fundamental breakdown within Deaf education, as there is an expectation for the students to become self-actualised. Deaf students are located within the rungs of basic needs and security needs. As a teacher, there is no space to provide for the students basic needs and to ensure they are being met. Students are so removed from affect, that they see no escape from their own reality, which is within the grasps of coloniality and the hidden curriculum, supporting the goal of the need for low-class low wage, unskilled to semi-skilled workers (Kentli, 2009). This is an unfortune reality, where the hidden curriculum influences teacher practices which realistically leads to this being the outcome, as is seen in the following extract:

> "*Deaf education is in two different realms then, the realm of academic versus that of skills. Deaf students are placed into societal roles in this manner, according to where they are best seen to play a role. The affective implications are huge in this, as students are being placed in specific roles without their own say. They are being placed in roles based on societies perceived understanding of their roles within the society after school, being denigrated within the school environment already. There is a large basis of the hidden curriculum at play, which plays into societies ableist goals. Hence there is a correlation between ableism and the hidden curriculum, where those being perceived of lower cognitive tasks, being assessed within a hearing "high cognitive" schedule will obviously not be able to meet the benchmark set, where I actively excluded them.*" (Year 4)

The teaching practice of moving through work at a rapid pace, to keep up with the demands of the curriculum without considering the needs of the students within the learning space is detrimental. They are on the negative end of the affect scale, located within demotivation and low self-esteem (Maslow, 1954; Steinberg, 2013). Deaf students are trapped within the notion of colonial violence enacted against them; their needs being ignored, and being trapped within an

education system which does not care for their affective needs, with teachers who care, but do not have the ability to go against the system, due to the external influences place upon them.

Theme five is "Re-claiming the body." The body is a historic site of conflict within colonial practices, where the body has been controlled (Hartman, 2008). This directly relates to the Cartesian Duality (Deleuze & Guattari, 2005; Zembylas, 2007) which still pervades education to this day. Deaf students' bodies are hyper controlled. They have to sit in their seats and be receptacles of knowledge (Dixon, 2011); being made to learn in a system which in no way caters to their learning needs. There is no body freedom, and control over body space.

These students are controlled through the teachers cultivated gaze (Maton, 2014), having to participate in practices which they understand to not serve in their best interests, and having no voice to break free from this. This practice is entrenched within Deaf education. The students are required to perform tasks in a language which they do not learn in, and they are forced to show their meanings in ways which stifle them, where they cannot show their true potential. They are forced to abide to the norms and values which the hidden curriculum put forward. There is no way for Deaf students to take control of their learning space, and to direct it in ways which benefit their being, and their body (also evident in the weaker social relations of my LCT-analysed journal entries and the LCT analyses of the CAPS documents). The colonial ideals which CAPS puts forwards, and which teachers need to mirror in their practice, is that of the maintenance of the social order, and the social hierarchy, by using the mediation and gaze of the teachers to perform this.

Theme six is that of "Re-enforcing context." In my teaching practice, it was difficult to bring in the context of the students. Even so I had learnt that I needed to be adaptable in my teaching, and I needed to make use of examples which they had a larger contextual relation to their home lives. Their learning is based on colonial understandings as determined by CAPS, which I have already shown to put forth colonial influences over teaching practices. The contextual focus on CAPS is broad, and this is another way where the affect of the students is being ignored. There is a removal from their grassroots; there is not enough of a link to the students direct community and home life as to be able to contextualize their learning within their Deafness as well. This is clear in the following extracts:

> "*There has to be a process which is integrated where the students can easily receive information, as a collaboration between their context, their experiences, and layers of language*." (Year 3)

> "*Context, content and language are all important and at times overlooked, as teachers see that their students understand, but the limit to which they understand might not be gauged.*" (Year 3)

> "*Poor prior knowledge in terms of contextual knowledge and experiential knowledge is seen. This does limit the students meaning-making capacity based on what knowledge they have to build up from. It is the teacher's responsibility to find these and to find ways to build the knowledge beyond these. However. time frames are at play meaning that teachers might not have the time available to build the right conceptions*." (Year 4)

The seventh theme is that of "Embracing of all languages, and their impact upon society, literature, education and academia" which is primarily based within colonization, for three reasons. The first is that many teachers who teach in Deaf schools are not trained in SASL (Parkin, 2010). The second is that the primary language being used in schools for the Deaf is still English, even though SASL the language of instruction. As has been stated in the LCT analysis, English is still predominantly used in text-based aspects. As a teacher, within the current system, it is not possible to direct ones teaching practice fully away from English, when there are no SASL-based resources for Deaf students to have access to. Slideshows, their notes, their textbooks and their tests are all in English. The students are originally taught in SASL however the rest of their learning is on the basis of English, a colonially maintained language (Batchelor, 2010; Parkin, 2010). The third issue is the need to rely on written English, where Deaf students are being forced to part take in writing only days to encourage access and reliance in English. Again, I understand the need for Deaf people to be able to generally read and write in English, however, education needs to shift to being more SASL focused. At this stage, the English dominance restricts students' ability to perform within the classroom. Deaf students are disadvantaged by the current language-based teaching practices which teachers cannot escape from using in their classroom, which is influenced by policy. The students are trapped in the encoding-decoding translation process, where they learn in SASL, and have to decode their understanding into English, where there could be a mistranslation or the students cannot accurately give their understanding gained in SASL (Bochner & Bochner, 2009). All of these language focus issues have been referred to in the LCT aspect above, of the journal analysis, with extracts.

Theme eight focuses on "Breaking away from educational practices, pedagogies, curriculums and assessments which stem from coloniality." The core focus on this is the formalized teaching and assessment practices carried out in Deaf education. This, as with all of the rest, is also centered within colonization. Since there is still a large reliance on the hidden curriculum present, there is still a maintenance of colonial practices and patterns within Deaf educational institutions. My findings using the decolonial framework leads me to conclude that Deaf education and teaching practices within this context is entrenched within colonial practices. There is a large reliance on skills and knowledge being reproduced, and maintaining norms and values of the society within education. The focus of what has been stated above, in this section of the

decolonial analysis, and the extracts used, all help highlight this point. The assessment are summative, and are based on achieving base-line skills and knowledge (Knight, 2002), test how well students understand the knowledge being taught and whether they have acquired set specified skills. It does not allow Deaf students to show their true potential and their true understanding (Bond, 2007). Deaf education as a whole is entrenched within the use of colonial ablest norms, The curriculum and hence the government is in complete control, and cannot allow this control to slip for the betterment of Deaf students.

The final theme is that of "Moving towards autonomy, agency and self-actualisation." What is clear within the analysis is again the entrenchment within colonial norms, which remove Deaf students' autonomy within the classroom. My analyses (Table 9) highlights the extent to which this occurs in the Deaf classroom space. Deaf students have been silenced, and their bodies controlled through specific colonial teaching practices which have been applied. These students therefore have limited capacity to reach self-actualisation, as their autonomy of being a human being, and having their learning needs and personal needs being met within the classroom is diminished, made worse by the assessment modes that do not account for diversity and result in inevitable poor performance. Their inability to take control of the assessments in which they engage with these impacts on their faith in their ability to succeed.

7.3. Gaps that have been identified

What is clear is that the teaching practices which I have employed, and as an extension, which other teachers of Deaf students could employ, are entrenched in colonial systems, and which is being exacerbated in Deaf education. The curriculum and policies are created around maintaining these systems, operating in the dimension of the hidden curriculum. There needs to be a shift in policy and in actual practice, to embracing counter-practices, which will require more hand-on work and time from the teachers, as well as shifting the focus to more affect-based education, of meeting the students' needs. This includes a shift towards the creation of resources in SASL, and assessments which can be performed in SASL, as will be elaborated on in my recommendations

8. DISCUSSION

From my analyses of the CAPS documents (chapter 6), and my own teaching practices through my journal analysis (chapter 7), some clear data has emerged. The first is that there is a tie between affect and language, while there is also a cycle to meaning-making which emerges as well. The following explanation expands on this understanding and will be discussed throughout this chapter:

What has emerged is that affect and language work together to help create meaning-making. Both affect and language are social practices, and are experienced by each Deaf student. However, if one, or the other, or both are not present then the meaning-making which is developed is faulty (Maarof & Yaacob, 2011; Park & George, 2013).

The problems in Deaf education begin well before the FET phase. They begin in the formative years, before schooling begins. Deafness is picked up at later ages in South Africa, and due to this, Deaf students are not sent to Deaf schools at an early enough age (Storbeck & Young, 2016). This becomes a governmental preparedness issue, and has ties to both affect and language-based education.

8.1. Affect-language tie

Affect is based on social interactions, and learning is based within the social (Deleuze & Guattari, 2005; Zembylas, 2021). Affect is based on a continuous interplay within these social interactions, of continuous gives and takes. One puts out, and hence affects, and one receives what has been put out by others, and is hence affected. From my findings, affect takes three forms, positive, neutral and negative, as a teaching practice for Deaf students, and hence, this serves as a mirror into all other learning environments as well. Affect, as seen by Zembylas (2021), is also the culmination of both body and mind; both body and mind have positive and negative aspects at play. This manifests in the following way:

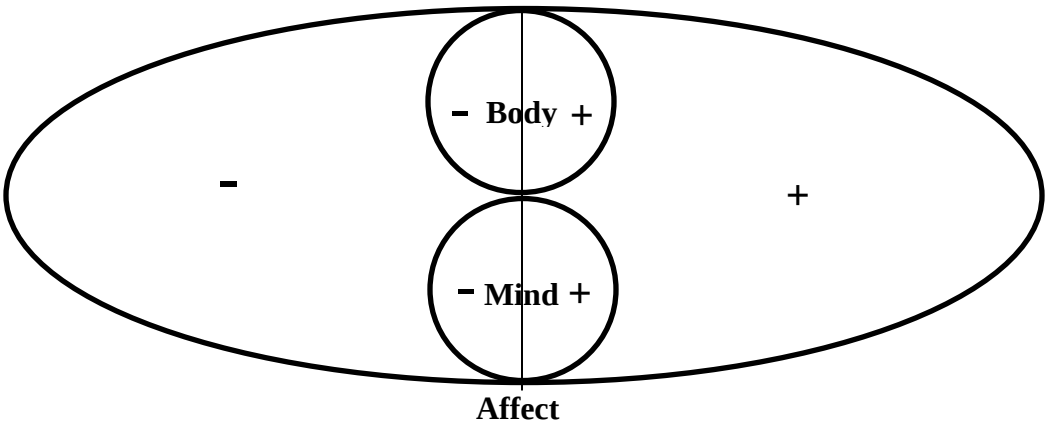

Figure 18: Diagram showing the locations of Positive and Negative Affect, and how it interacts with the body and mind of the students

The negative aspects of affect in teacher practices remove the students capacity to become self-actualise, and incorporate aspects is their needs not being met socially, such as being insecure, unmotivated, uncomfortable, losing control, being in pain, hungry, thirsty etc. (Maslow, 1954). The positive aspects of teacher practice are those aspects which bring students closer to being self-actualised, where they feel their needs are being met, and hence learning can occur. These are the opposites of what has been presented in the negative. In many instances, due to curricular, school-based, home-based, and community-based issues, for Deaf students, many find themselves constantly within the negative side of affect. Here learning cannot occur. It is the role of the teacher to implement affective based practices into their classroom, which start to bring the students closer to the neutral space, and then from the neutral space, into a positive space (Brackett et al., 2011; Reyes et al., 2012). These practices need to include meeting the students basic needs of food and water, and extend into meeting the needs of security and self-esteem, as based on Maslow's Hierarchy of needs. A teacher's role is to make the students feel worthy and capable of learning, by having their needs being met within their classroom space (Romano et al., 2021). As the students feel these needs being met, they begin to trust the teacher, and it is at the level of trust, that the teacher slowly brings the students through the neutral and into the positive (Bruney, 2013). Trust hence is the engine that drives affect within a classroom space. This comes by showing the students that you are meeting their learning needs within your teaching space. Hence, your teaching allows their affective needs to be met, and your teaching space creates a positive CEC (Brackett et al., 2011). Teaching is a guiding process, where the teacher guides the students learning, and the foundation for this is trust. Hence, establishing decolonial practices of embracing context, body, voice and language, all work towards building the foundation of trust. The key pin in this is the need to move into a decolonial space as quickly as possible. Deaf education needs to be located within decolonisation, so that the affective can be reintroduced into the class.

The affective domain isn't simply introduced by lowering the number of students within the classroom space, when the demands of the curriculum, as an influence on teacher practices keep pushing Deaf students into negative affect spaces of being demotivated, and having feelings of low self-worth and low self-esteem. In my practicum, I had observed this over and over again, students did not have the esteem required to be able to actively learn, and this was in part influenced by my own practices, and they were hesitant to place their trust within my hands, as they were keenly aware of the teachers' general inability to alter the curriculum to fit their learning needs.

Language is tied to affect. When learning occurs in SASL for Deaf students, they are better able to fit the knowledge into existing meaning-making schema, and hence feel more comfortable (Batchelor, 2010). This is because they as Deaf students are learning in their home language. This bolsters positive affect, as the students are comfortable and do not need to perform extra work, and worry about making misunderstandings around the work being taught in a language other than their own. The Deaf students have built a positive affect around the content, in relation to their language understanding of what has been taught. These offer positive language and meaning-making practices which teachers make use of in the classroom. This understanding, gained from the meaning-making in SASL has a higher chance of being transferred through in the assessments, in comparison to understandings developed in English. This is in comparison to being taught in one's home language, and then being assessed in another language such as English. The Deaf students make meanings within their home language, but become stressed, and demotivated when they have to rely on their understanding in a completely different language to which it was learnt in. What is worse though is having a hybrid form of learning, where learning occurs in one's home language, and within another language, and then being assessed in the other language, as is seen in my results relating to Deaf students, where this occurs (Bochner & Bochner, 2009; Parkin, 2010). Each case lowers the affect more. What becomes evident is that there was a code clash between the teacher practice and the students experience within the classroom (Maton, 2016). The students were being taught the content as require by CAPS, but the language barrier prevented the students epistemic access to the content (Morrow, 2010). The teachers presented a strong epistemic relation (ER+), however the students were in a weak epistemic relation (ER-) due to the curricular and language based factors preventing access. The teachers were located within a knowledge code presenting both strong epistemic relation and weak social relation, while the students were in the relativist code presenting both weak epistemic relation and weak social relation.

What is evident from the findings is that the current language policy within CAPS, as an influence on teacher practices, and the schools does not foster a positive affect regarding language within classrooms in Schools for the Deaf. Deaf students are taught in a hybrid SASL-English combination. There are no current systems within South African education to allow Deaf students to only learn in SASL. The curriculum is restrictive in this sense, as is clearly shown in

the CAPS and Journal analysis. The language policy of learning does allow for Deaf students to learn in SASL, however no resources, to ensure continuous learning in SASL are created i.e., textbook, and video resources. They use textbooks written in English, notes on the board, or slideshows in English, and this interrupts their learning in SASL. The lesson is taught through the use of sign language but an over reliance on written text is present. Language is intrinsically tied to affect, when one is able to fully learn in their own home language, there is an instant move into positive affect (Durlak et al., 2011; Pavlenko, 2012). However, for Deaf students this move is being continuously broken. They have an initial learning period of using SASL, and then an inevitable shift into English occurs. This is them either reading, or writing of notes. When they study, this studying occurs within English, and they are continually shifting between English and SASL, and this can create issues in their meaning-making. This creates feelings of anxiety around testing (Steinberg, 2013), where the students are aware that the summative assessments they write are imposed to test their degree of understanding based in a specific language, not their home language, or their language of learning.

This shows that there is a strong tie between affect and language (Oxford, 2015). Both are social phenomena, and are at continuous play with one another. Affect is located within language, because language allows affect to be created, and conveyed to others. Where the language which they learn in creates levels of affect, which they are receiving from the outside world. There is a conceived understand in this, where Deaf students bodies and minds are not cohesively brought together when being taught in English. There is a division between the two being created, and this forces affect to warp, and not flow correctly. The students' bodies are in a situation which, through a decolonial understanding, they have no say over their body space, including learning in a language which is not their own. Affect lies firmly in the negative when this occurs, and also leads to feelings of distrust and discord for their teachers, who inadvertently are the constructers of this negative affect (Tobin et al., 2013). Teachers, myself included, who follow CAPS, and the educational colonial norms which it introduces, create teaching and learning patterns and practices, which hinder students learning on the basis of affect and language, creating an interrupted flow through to meaning-making

8.2. Meaning-making practices

When analysing meaning-making, through-out this project, what has been realised is that it is a full social practice. It requires the students to be fully engaged; wanting to learn, because they are aware of their needs being met socially, in and outside of the classroom, and their academic needs being met (Vygotsky, 2012). However, as has already been shown, their affect-language needs are not being met accurately. Since these are the basis of which their social needs are developed upon, their social needs then are not accurately being met, and hence their meaning-making needs cannot be accurately met. Teaching as a practice is designed to facilitate meaning-making, however, in Deaf education, the CAPS curriculum, which has a large content and skill

push, does not fully allow Deaf students to develop meaning making, the following diagram shows how meaning-making should be approached in Deaf education:

The cycle of meaning-making as shown in Figure 19, is a representation of my findings. It begins with gauging students experiences within whichever topic one is teaching (Lee & Shute, 2010). Next, one has to determine the contextual relationships the students have developed within the home lives, communities and even in school, relating to the topic (Shulman, 1987; Vygotsky, 2012). This a move into decolonial teaching practices, through embracing the students context, and tying it into the content being taught. Followed by that, you begin introducing new terminologies, and it is necessary to attach these terminologies to the experiences and context that you have heard (Motloung et al., 2021). In this situation, the students provide the teacher with their own examples, which the teacher now uses to help elaborate the content. The next step requires a classroom discussion, where one broadly look at the content of the lesson, and begins to tie the content to what has been given, and to ask for any new information (Croninger et al., 2017). After this, the last step is to provide the content to the class. Going back to step 4, during the lesson, to help relate the content back to what has already been discussed, and then moving back into step 5 again will most likely be actualities which occur at this stage. These steps allow the teacher to integrate, context into their teaching practice.

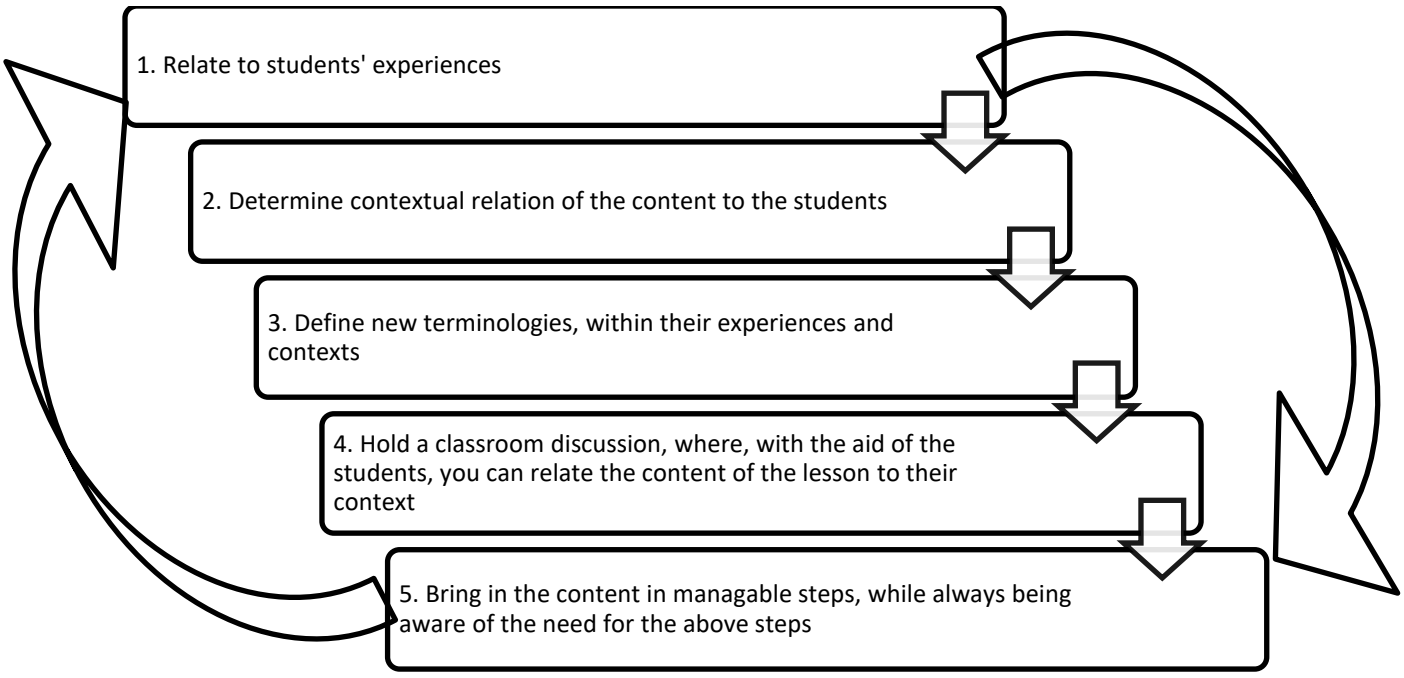

Figure 19: The proposed Cycle of Meaning-making to be used within Deaf education:

This is not the actuality of teaching practice in Schools for the Deaf. Currently there is very little availability to incorporate a true contextual tie in with the content (Batchelor, 2010), when having to comply with the strict, colonial enforcing CAPS requirements of content and time-frames. Deaf students cannot accurately develop their meaning-making, when no adaptability is present.

As is seen in White Paper Six (Department of Education, 2001), there is a need for curriculum adaptability, however the enforcement of it within CAPS is not mentioned. As is seen in my CAPS decolonial analysis, Deaf students are taught with outdate colonial practices, through a colonial curriculum, which focuses on pushing epistemic relation, and removed contextual relation. An added measure on top of this is that Deaf students in many cases are taught by teachers who are not trained in SASL (Parkin, 2010). This plays a further role in dis-establishing correct meaning-making within classrooms for Deaf students, as their teachers cannot accurately portray the intended meaning to them. Meaning-making in this sense becomes baseless, it doesn't matter what strategy the teacher uses, when they have to push through the content within a certain allotment of time, coupled in many cases with a limited SASL vocabulary. Teachers meaning-making practices, as inferred from my own, become broken down, and do not allow for accurate meaning-making to occur within the Deaf classroom space. The students are removed from their context, beyond what they can relate to, and the work becomes more complex, where this complexity is far removed from the students ability to meaning-make. The meaning-making being developed is not based in achieving self-actualisation, nor to establish autonomy. It is to keep to the colonial practice of the hidden curriculum, and to allow teaching to occur to create set people within society, as being a key influence on teacher practices.

What develops in Figure 19 is a cycle of meaning-making, where throughout all teaching, of any topic, one needs to approach it at this level, and that this might need to be performed multiple times before being completed by any one student. This allows teachers to be keenly aware of the students learning needs, at all times, and then bringing those needs through their teaching. This is so important when teaching Deaf students, as they feel connected to the content at all times, because it becomes relatable to their outside world. The use of context is a key in developing accurate meaning-making, and language is tied to this. They can see what is being taught, and that they, as Deaf students are active builders of knowledge in the learning process. This however can only occur when students are taught in their home language. They develop more meaningful meaning-making in their home-language, which is a part of the students context, and the language which they think in. Doing this as has already been shown, brings positive affect into the classroom, for all students to have access to. Affect and language come together and allow for meaning-making to be accurately developed, this relationship can best be described in figure 20 below.

I can now re-cap, and introduce my definition of meaning-making. Meaning-making is an interactive social practice (Zittoun & Brinkmann, 2012). It makes use of the students contexts, their prior-knowledge and experiences as a basis. From here, social interactions need to occur, as well as a self-dialogue (Vygotsky, 2012). Two main components which enable meaning-making to be successful are affect and language. Meaning is made in language, and the meaning needs to be actively developed within the students home language (ÇELİK, 2008). Affect is based on social interactions and is the ability for a person to interact and to create change, hence

using their voices and prior-understandings, to give their understanding, and to then be changed, where they receive judgement upon this, and hence having this understanding possibly being changed. Hence meaning-making can only occur within a social situation, otherwise no alternate meanings and improvement of meanings may occur. Therefore, meaning-making is a socially based construct which requires the use of language where one can incite change, and be changed upon, as an interactive and continuous process.

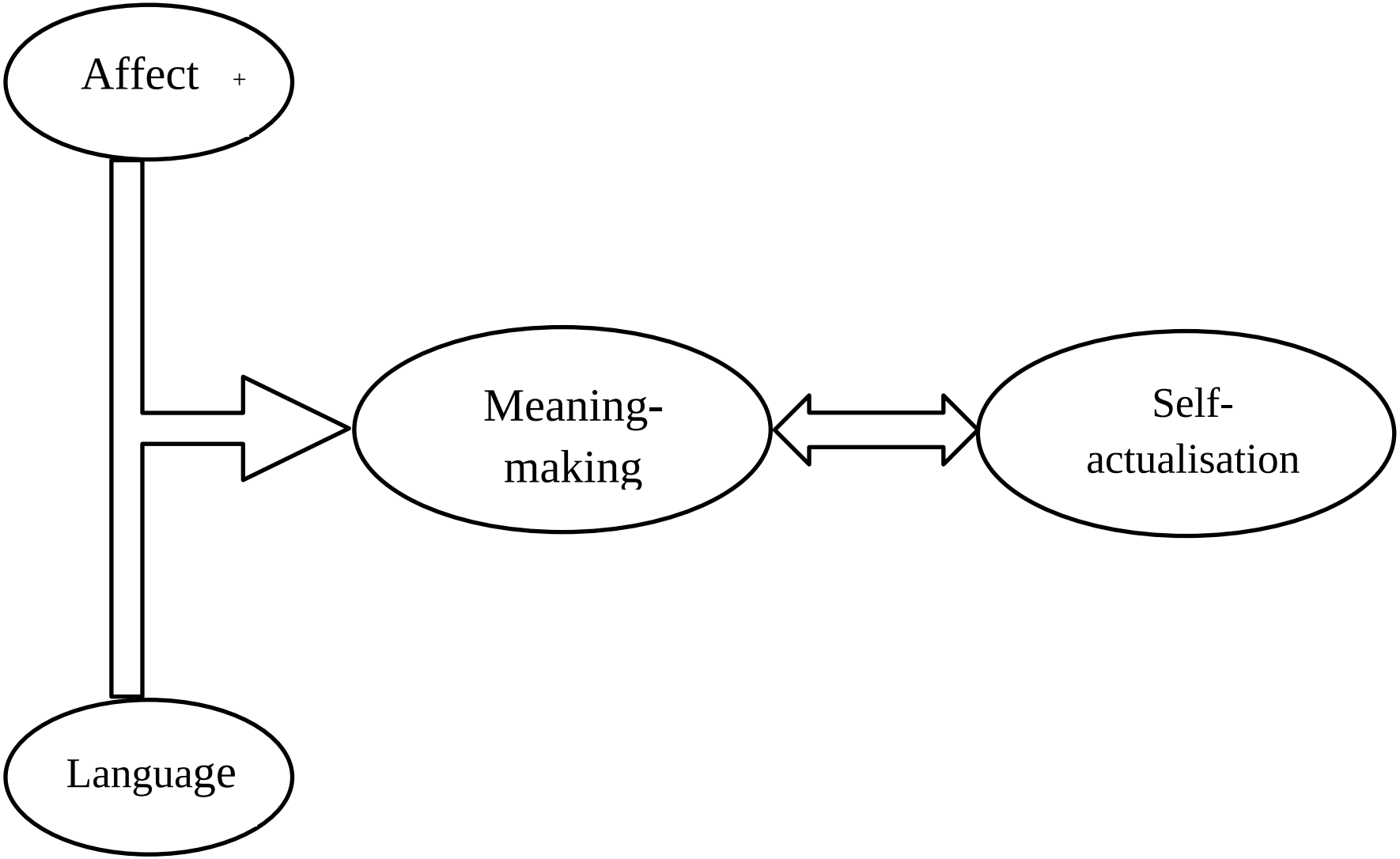

Figure 20: The interaction of Affect, Language and Meaning-making as teaching practice, as a goal to reach self-actualisation, and the interplay between self-actualisation and meaning-making being continuous

8.3. Possibilities of Teaching Practice in Deaf Schools

Figure 20 above indicates the nature of teaching practice as it should operate within Deaf schools in South Africa. Keep in mind that this is a completely social practice occurring, and regarding the LCT Specialization codes, should reflect within the Elite section, indicating a high social relation, while also reflecting a high epistemic relation. This will also indicate a move into decolonisation, as has already been alluded to in my findings.

Figure 20 indicates that affect and language need to operate together, and that when positive affect and language come together, this leads to correct meaning-making occurring. Meaning-making when occurring in tandem with these, means that the students is building the correct foundations of their understanding (Zittoun & Brinkmann, 2012). This is how the teaching-practice should be developed. Affect and language need to be foregrounded, with one another, and need to move cohesively as a unit through into meaning-making. This will help bring the students through from lower-ordered content and skills up to higher-ordered content and skills. Having the correct foundation is important to bring the students all the way up to a point of metacognition with the content. This occurs at the level of self-actualisation, where the students accept the content and skills to be a part of themselves, they have reflected upon its understanding, and have come to a new, more complex understandings (Maslow, 1954). The teacher needs to be the facilitator in this process (Vygotsky, 2012), however, as it stands, this process is not occurring within Deaf education currently. Once one moves through into self actualisation this process becomes multi-directional. Meaning that the self-actualised self can move freely through into meaning-making, and make further meanings in a continuous process, moving through the above stage multiple times. There is another level to this however, which will be discussed in the next section

8.4. Assessment as a classroom practices

Teaching practices and assessment practices are tied to one another (Brown, 2015). Assessment is the culmination of how students have gone through the teaching process, and is in direct relation to how teacher have taught the content and skills necessary (Black & William, 2009; Sioborger & Macintosh, 1998), and is used to gauge the students understanding of the content. Both summative and formative of assessments are performed in the classroom, at both a formal and informal level as a general classroom practice. These allow teachers to gauge student meaning-making of what has been taught during the lessons.

Formative assessments allows both students and teachers to gain feedback on where misconceptions lie, what sections are the most troublesome, what most of the class understands, and what level students are at in their learning. This form of assessment can be given at any point, but requires complete transparency in the assessment process at hand. It can be performed in the students home language, being SASL, and requires no formal writing. The results of the assessment are used to help steer the relevant teaching practices required during the lessons to follow, where the teacher tangibly works through the misconceptions, and aims to bring the

students to the next level in their learning. Teachers need to continually assess at various stages, to ensure the content is being actively engaged by the students, and to help keep a track of where the various students are in their learning, and to be actively involved in working with individual student's needs.

Another level, namely transformative/reflective assessment practices, which is a form of informal and formal, formative and summative assessments, needs to be included. These assessments can be useful at any of these levels, depending on the teachers' needs. These test the students learning, by allowing them to comment on their own understandings, and where they feel their understandings are lacking (Bond, 2007; Hooks, 1994). This is a step which can be included in everyday teaching, through the use of a reflective moment during the lessons, where students can come individually to the teachers desk, for them to speak over any learning issues they might feel they have at that point in time. It is not language dependent, and can be performed by the teacher in many different ways. It helps identify the students individual learning needs, and where they feel their own learning lies. The use of reflective assessment, and teaching and learning strategies, allows for there to be a shift, where teachers are capable of performing diagnoses in their teaching of the individual learning needs. Reflective assessment allows students to take control of their own learning, and to voice what it is they need assistance with. The teacher is then able to orientate their teaching to suiting these needs. This can then be done, daily, weekly, per concept or topic and termly. They can also be performed at the end of assessments for marks, allowing the students to reflect on the assessment itself. This can be done again once the students receive their marks, so that assessment is brought into the learning process.

Teachers need to be teaching to meet the learning needs of the students (Zembylas, 2021). Assessment is meant to offer insight into the students learning, and for teachers to use that information to help better address the students' needs. In Deaf education, there is a dire need for the assessment strategies to offer insight into the students learning, so that the misconceptions which are deeply entrenched can be uncovered and altered.

There is a need for student self actualisation within learning, and Deaf students are not able to reach this self actualisation. Figure 20 below elaborates more on the spheres of influence the different practices hold. The three, affect, language and meaning-making are contained within the sphere of teaching practice. The outer sphere is that of assessment practices, as assessment is reliant upon the teaching practice. This further elaborates that if one of the inner principles is not seen to then teaching practice falls, and if teaching practice falls, then assessment practice falls. The last aspect of this diagram is that, for self-actualisation to occur, the students need to go through correct teaching practice, which will lead to correct assessment practice. Once this has occurred, then the students will reach degrees of self-actualisation. This process then continues, if it is allowed to ad infinitum, where the teaching practice encapsulates the assessment practice

before it, and then the assessment practice encapsulates that teaching practice. Each time this is re-performed, there is more of a move made towards self-actualisation at each step.

8.5. Decolonisation

I briefly want address the notion of colonial violence. Any act of colonisation which is performed, is an act of violence against the person, or group of people it is being performed against (Césaire, 1955; Licata & Volpato, 2010; Wagner, 2016). Hence any policy willingly making use of colonial practices is undertaking colonial violence. It needs to be clear that this colonial violence benefits colonisers, and is a part of the privilege which they experience. However, for those who were colonised, the aims of this violence, is to dehumanize, through micro-aggressions, the erasure of histories, the minimizing of voices (Hartman, 2008; Wynter, 2003). This violence is active within Deaf education, to a larger extent. Deaf students are treated like they have no voices, no autonomy, no control over their own bodies. Their educational needs are being sidelined, and they are trapped in a colonial way of learning which seeks to push them further down. This is a violence against the mental and psychological aspects of a person. Deaf education is based on ableist views, which undermine otherly abled individuals because of their perceived difference. The teaching and learning practices being conducted in most Deaf schools are in no way augmented to suit the needs of Deaf students, and this is a targeted form of violence undertaken against school aged students, who are made to feel undervalued in an education system which has in no way altered its policy to accommodate their learning needs.

What is clear in this discussion is that affect, language and meaning-making are interlinked with one another as social practices. I have explored this by firstly showing how affect and language are ties as social practices, and then explore how meaning-making is included within this process. I have also discussed the possibilities of breaching into new ground within Deaf classroom practices and a way in which assessment could be made more dynamic.

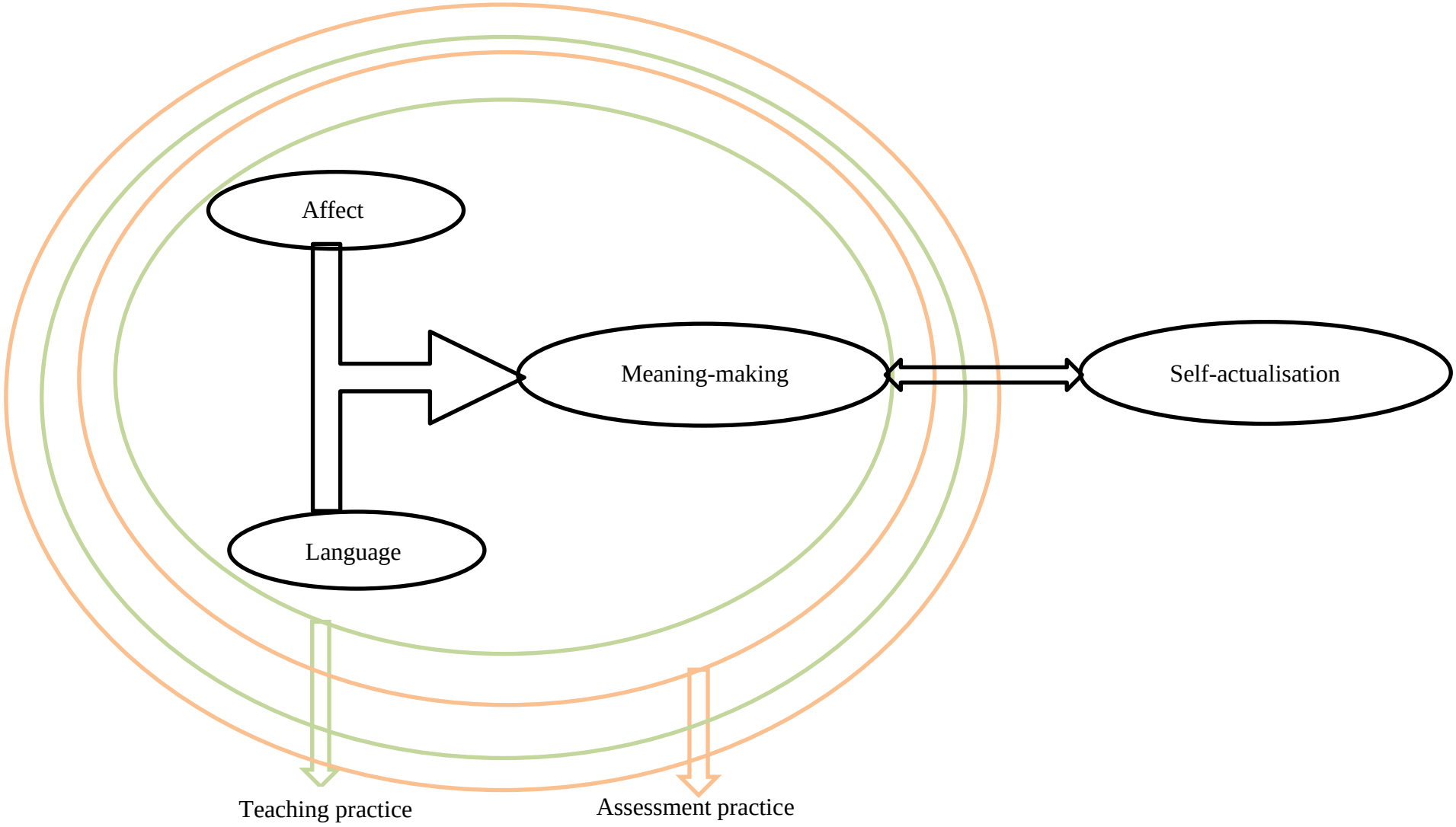

Figure 21: The interaction of Affect, Language and Meaning-making in both teaching and assessment practices, and the moves towards self-actualisation

9. RECOMMENDATIONS & CONCLUSION

The purpose of this investigation was to discover if there was any influence on teaching practices from affect, language and meaning-making, in Deaf classroom spaces. This was based on an ethnographic self-study of my own experiences of teaching Deaf students in a school for the Deaf, captured in my reflection journal, and on the CAPS documents of Life Sciences, Mathematics and Visual Arts. I made use of both Legitimation Code Theory, primarily Specialization and Semantic codes, and my own designed Decolonial Framework to accomplish this. In this chapter I explore what recommendations can be made from my findings on chapters 6 and 7 as well as my discussion in chapter 8.

I designed the decolonial framework around my theoretical framework of Decolonisation, which enabled me to create a larger tie to decolonisation within the project. With no current analytical tool for decolonisation, I had extracted nine core aspects which I feel are aligned to decolonial education, and where decolonial education should be moving to. This decolonial framework has enabled me to be able to extract both instances of decolonisation and colonisation, to help highlight where change should be focused on. Where LCT was used as an analytical framework, to help guide my analysis of the research devices, the decolonial framework was used as a theoretical analysis tool, which helped me analyse how the theory of decolonisation was being carried through the work. Both LCT and decolonisation had a meeting point in this project, to help highlight different aspects and to reveal hidden aspects within each other. I accomplished this in this project. LCT Semantics allowed me access to understand how the CAPS document was prioritising meaning-making, a core focus in my project. Specialization enabled further access into how the social versus epistemic dimensions had been presented. These analyses clearly showed me that affect, language and meaning-making are tied within the social, and it is the social aspect, which enables access into the epistemic aspects. The social acts as a bridge into the epistemic, and the goal in all education should be to work within the knower codes. These were integral in allowing me to see that gaps were present in the current teaching practices, where there was a larger focus on the epistemic, and the social had been minimized drastically. The education system requires specific knowers of specific knowledge to be established, but the huge push of epistemic factors, within the limited timeframes CAPS presents, and the already complex social environment within Deaf education, prevents this from being a reality.

In this, it became clear that the core element tying LCT's Specialization framework, and a decolonisation framework, together was their focus on the social. Specialization had granted me access into the social, but had stopped at a certain level. It had allowed me to see where the social lies, but not the diverse social practices which occur, only that something was a social practice at its core. It had limiting factors present, due to the LCT framework only focusing on the social within the realms of actors performance within society. My decolonial framework had provided me deeper access into the social element. This is because the decolonial is situated highly within

the social aspect, in other words it is SR+, or even SR++. This deep analysis allowed me to dissect the social elements more thoroughly, while also allowing me to analyse whether there was a higher decolonial or colonial relation to the work. A higher colonial relation constituted as a move further away from the social elements. The decolonial analysis had provided a window into which social elements were at play, where Specialization could only reveal whether an aspect was social or not. This process had enabled my understanding around what social teaching practices were being ignored by myself, in my own practices, as well as what aspects were being bolstered within the CAPS documents. This then further allowed me to see which epistemic aspects could be improved on by the addition of the social aspects.

9.1. Core Analytical findings

In doing the Analysis of the CAPS documents, as well as my own reflection journal, the primary findings were:

9.1.1. CAPS Analysis

In the Semantic CAPS analysis, I found that there was generally a higher Semantic Density and Semantic Gravity. What this indicated was that when focusing on meaning-making CAPS was more focused on developing context-dependent understandings, which were based on more complex stances. What this points to is that while there was a larger focus on including context, it relied on passing over complex information to the students. The content was posed at a high level within both Semantic Density and Gravity. However, even though it relied more upon context, the context was more nationally orientated. Meaning that it was placed at a further position form the students general contextual understanding, and hence too removed for many Deaf students who did not have the greatest access to the information. This access manifests through access to diverse media, which is close captioned, conversation within their family, and around general knowledge which they might not receive due to their deafness. Their deafness does in part at least, hold them back from access to general contextual knowledge which they would access through interacting within a hearing-based world. This is one aspect where ableism is present within the general society. Through my analysis, it was found that meaning-making, presented within CAPS, and which was employed in the classroom, was at levels which were too complex, and dense for Deaf students to accurately make meaning around. This is because again, the content shifted away from their contextual level. This complexity and density of knowledge, being too high for Deaf students to access, also means that the meaning-making practices being employed within the classroom were out of reach from the Deaf students, due to where it was being positioned from. This plays a role in how they are able to make meanings, where misunderstandings and misconceptions could more easily arise, due to them not being able to bring the knowledge together based on their context, and where at times they are building their new meanings, on misconceptions which are already present, further entangling this misconception. The elite codes present within the specialization analysis, reveal that the meaning-making practices which are being portrayed in the

classroom as detailed by CAPS, which influences teacher practice. It is posed at too high of a level for the students to accurately bridge the gap enough to be able to succeed.

My specialization CAPS analysis, had brought focus on it being more based in the Elite codes. This means that it had both a high epistemic relation as well as a high social relation. What this points to is that CAPS requires a specific type of knower, who holds specialist knowledge in the subject's content and skills. The high epistemic relation shows that there is a large focus on both the content and skills, which requires the students to be the main receivers of this knowledge. Where the high social relation points to the students needing to a specialist knower of the content, who is accurately trained in the content, and hence is accurately trained to be able to perform the assessments provided. This is an assumption which is being made within the CAPS policy documents: that the students entering FET level in Gr 10 are trained in specialized content enough, and are capable of performing assessments testing this specialist knowledge. What I am posing is that Deaf students at least do not receive enough training for this to be a reality.

What is also presented as an undercurrent within these analyses is that language plays a role in the development of specialist knowledge. However, the language focus being on English and not on SASL further removes this ability to access knowledge. This is where gatekeeping became present, as knowledge is being withheld from Deaf students due to them not being able to access it because of the language barriers, which CAPS does not seek to transform. Affect is also at play here, as the CAPS document having the complex and dense knowledge focus, means that affect is sidelined, which is readily seen within the CAPS LCT analysis. These three aspects of affect, language and meaning-making practices not being fully accessible due to there being many limiting factors present, play a role in lowering success within Deaf students assessments.

This had then led me to perform the decolonial analysis of the CAPS documents, to further dissect what is required of the Deaf students as specialist knowers and to further locate this understanding in either the decolonial or colonial spheres. I discovered that the Life Sciences and Mathematics, documents had a high colonial focus, where the Visual Arts document, had a high decolonial focus. However, all three documents scored low regarding language, showing a high colonial focus in all three. Let us begin with these language practices. This analysis reveals that CAPS has a high tie to the use of English in schools, and this relates through to Deaf schools, where even though their language of instruction is in SASL, they have no choice but to learn in English and write their assessments in English. This is also linked to the students voice, where they are not allowed to claim their voices, and have a say in how they are learning, what language they learn in, what content to learn and most importantly what their needs are. This brings meaning-making into the colonial, based on ablest motivations, where only specific types of students are able to make meaning in the way required by the CAPS document, and no considerations are made for any students who diverge in this. This then transfers to affect, as both language and meaning-making are tied to affect. Affect is located in the colonial as well. Meaning that affect has been removed

from the classroom as a teaching practice focus. The focus within the classroom is on teaching the content, therefore the pastoral focus of the teacher is pushed to the side, to accommodate the content. This relates to the CAPS document not being located in catering to the students direct personal and learning needs. The CAPS document does not help guide and direct teachers in their practice to be able to fill the students' needs. Due to the meaning-making requirements, the students cannot accurately develop the needed meanings because of the dense workload, and timeframes in which the content is taught in, not allowing accurate time to help Deaf students develop their meaning-making at the proposed level. This leads the students to being anxious, having low motivation and self-esteem, and not being able to perform assessments accurately. Hence the CAPS documents are based on colonial teaching norms and practices, conforming to ableist criteria and which these students are not capable of meeting. Bear in mind that this general analysis, besides for the language component, is not seen in the Visual Arts curriculum. The Visual Arts curriculum is open to the students' needs and diversity, in all other cases showing a larger decolonial tie, and catering to students needs which might arise. This hence encourages teachers to teach to the needs of the students, as there is a guiding platform on how to accurately do this. Because of the autonomy presented in this, this can lead to a move towards self-actualisation, and can reflect higher success rates in visual arts as a subject, which could be further bolstered if assessments were performed in SASL (More research is needed to be able to prove this).

The curriculum has a high skill and content-based focus, requiring specific knowers of specific content, who are able to learn at complex levels, in a broad contextual lens. The CAPS curriculum caters to a specific type of students, who is able to perform these as required. They speak a specific language, they come from stable home backgrounds, who have a broad understanding of the world around them. They have no learning needs or barriers. In many cases, this is not what the average Deaf student looks like, and they are hence being ignored, in comparison to the students who fall into the above requirements. Deaf students learning needs are not being met, and the hidden curriculum is at play within the South African schooling system as a whole. This maintains the colonial norms and practices, which further sideline students who do not fit the required standard being presented. This is a curriculum statement which does not cater to the learning needs of all of the students who learn within it, and hence denies epistemic access to those students.

9.1.2. Journal Analysis

My Specialization journal analysis, as well as my decolonial journal analysis have revealed that there were larger influences on my teaching practices regarding affect, language and meaning-making, at play. My Specialization analysis, analysed for affect, language and meaning making, and all 3 showed the majority of the data in the relativist code (ER-, SR-), regarding the students experiences. However, for the teachers practice, a strong epistemic relation and weak social relation was seen, clustering within the knowledge code. I have identified code clash between the teachers practice and the students experience. This was namely due to the expectations of the CAPS curriculum presenting a dense workload, and the language barriers between SASL and

English in the classroom, and the over reliance of text-based resources. Even though teaching did occur, it was not based in the social realm, and required students to be passive observers, as the content was the priority of the lesson, due to the continuous dense content and timeframes of the curriculum.

The decolonial analysis highlighted that similar to the CAPS analysis, my teaching was based in colonial norms, as guided by the CAPS curriculum itself, as well as the pace setter, being large influences on my teaching practice. Hence, these practices which are used, and which many other teachers had guided me to use have colonial influences which.

9.2. Recommendations to be made on these findings

Recommendations that can be made on the basis of this project, relate primarily to the 4 core principles of this project, namely affect, language, meaning-making and assessment.

It is the role of the teachers to make affect an accessible part of the lesson. In Deaf education, affect has been ignored. It is time to locate affect into the Deaf classroom space, and to make it a common teaching practice. Affect plays a large role in the students capacity to learn. Implementing positive affect schemes into the classrooms will have a marked role in a) reducing anxiety around the content and workload (Bledsoe & Baskin, 2014), b) increasing overall student motivation (Ariapooran, 2017; Leon et al., 2015), c) creating a safe space for students to be able to accurately portray their understandings (hooks, 1994) and d) to fully address the students' b. Affect has a large role within the classroom, and its inclusion necessary. The social relation has been forsaken to bolster the epistemic relation. In so doing, the affective has fallen to the way-side in Deaf education. This then is a way in which the colonial norms of schooling and hence society as a whole are re-instated. The inclusion of affect is a necessary move in making steps towards decolonisation, to fully locate Deaf students and their needs into the lesson, and allows many of the other aspects of decolonisation to be brought to the front such as re-establishing voice power and to re-claim the body. Affect allows teachers in their practice, to bring these elements in and to re-establish the students' humanity.

In Deaf schools, there needs to be a complete reliance on SASL as the language of instruction. As it stands SASL is a partial language of instruction. The CAPS document does not make provisions for language use outside of English in the Deaf classroom environment. Deaf students are located within a fully colonial setting, and due to this, they cannot make the necessary meanings, as the content becomes too far removed when it is not fully in SASL. It is time for the South African Basic Department of Education to create full SASL resources at all grade levels, from pre-school to Grade 12. Deaf students require have alternate, non-text-based resources to rely on whilst studying. I am not advocating for the full removal of textbooks and text-based work in the Deaf classroom, however, additional resources, which are accessible in SASL are required. These can be video recordings, which are provided to Deaf Schools, which Deaf students can use in

conjunction with the textbooks to better aid their understanding of the content. The issue is that the students are taught in SASL, and from that moment of initial teaching, become intrenched in epistemic focused, text-based works. From my own practice as a teacher making use of the textbook, notes on the board and printouts were my only other way to provide the students with the necessary information, beyond my initial teaching in SASL. This highlights a major focus in colonial education practices. These extra provisions will allow Deaf students to be able to learn the content in SASL and have a constant reference to the content in SASL.

There is a need for an adaptable curriculum, which can be altered to suit the needs of Deaf students. Currently, the teaching practices which are being fostered in the CAPS curriculum are stifling to Deaf students. Teachers have no ability to diverge from CAPS. There needs to be a flexibility present, where teachers, who are teaching these classes, have a say in what is taught, and for how long. The shift to an adaptable curriculum, where students can claim more of a voice regarding what they are taught, and how is a necessary shift within Deaf education. With an adaptable curriculum, teachers are able to make the necessary decisions to cater towards students' needs in the classroom. It can be decided that the content can be slowed down or sped up, and that certain topics do not need to be taught, but to name a few. This can create a space where more fluid meaning-making can occur, at a pace determined by the students, and where the needs of the students are continually considered, fostering the necessary meaning-making at whatever pace is required. This will shift the focus to decoloniality, opening the educational space up, so that all students can learn, regardless of their individual needs at hand, as the teacher can match their teaching of the curriculum towards this. I am aiming for the establishment of a decolonial, adaptable curriculum.

As a part of this shift, I have realised the need to make use of explorative teaching and learning (Montessori, 2002) within and outside of the classroom. This was not an aspect which I had thought of within this project, until after the analysis, where I started seeing the need for explorative learning to occur within this setting. What I saw was that there is no time in the curriculum to currently allow teachers to orientate entire lessons, to students exploring their own learning, through experience-based projects, or through the students own natural desire to explore. Explorative learning as portrayed in Montessori's (2002) work is the ability for students to be given all the resources necessary to enable learning, and to allow them to figure it out on their own. This means the students have to be in contact with their experiences, context and prior meaning-making. The classroom, in part, needs to open up, and allow students to explore their own understanding, and to develop practical, hands-on learning experience, in a safe and productive learning space which the teacher has purposefully set up. This can include a variety of practices, such as having a multitude of stations set up, allowing for project, group-based learning to occur, but to name a few. This will mean that learning is guided by the students, and that they have more hands-on, practical experience relating to their own learning. They have a control over their learning environment. Enabling this form of learning will have a positive effect on the students,

and the learning is completely open to being in SASL, to cater to Deaf students' needs. Their learning will be mediated by the teacher, but will be performed through their exploration of the world around them.

There is a need to shift towards reflective teaching and assessment practices, and to open up diagnostic learning within the classroom. Assessment should be used as a means of diagnosing students' needs and performance (Sun & Suzuki, 2013). One way as I have already explained in detail of accomplishing this, is through the use of continuous assessment practices, and making use of reflective teaching strategies. This will help ensure that the meaning-making which is being developed is continuously being developed and improved upon.

The last aspect is that there needs to be a move into sign-based assessments. Learning in SASL removes the need for translation between SASL and English to occur. Where being assessed in SASL allows the students to make direct use of their own language, and the understanding they have acquired within that language in their assessments. Please note that this was not the focus of my research, but had emerged as one of the aspects which needs to be addressed. This project has not thoroughly interrogated this notion, nor the implications which it presents. And I am fully aware of the research which is still required to be fully implement this.

9.3. A relation to general South African Education

As I stated in my introduction, this project while focusing upon Deaf education, could bring to the surface issue which could relate more generally to South African education as a whole. As I had predicted, this came about. I will only speak of two, however many other could be present

The first area, which I had seen this was regarding language. In South Africa we have eleven official languages, however, for the most part, English and Afrikaans are the primary languages of teaching and learning in the country from a grade 4 level onwards. The same language barriers present within Deaf education, can equally be applied to learners of the nine official languages which are not catered towards. This represents an equal colonial relation as with SASL.

Another aspect which I had analysed to relate similarly as to Deaf education was that of context. There are thousands of contexts around South Africa, representing the various different communities scattered throughout all nine provinces, taking into consideration the various racial groups and ethnicities, as well as those who are blind, to name a few. With the contextual basis of the CAPS documents relying on larger national contexts, there could be an equal divergence away from the community and local contexts as was seen in Deaf education. This could lead to similar influences on students capacity to make meaning, where the meaning-making cycle in Figure 19 could be equally applied within general education.

9.4. Limitations

The major limitation which I had experienced in this project was working within a global pandemic. I had begun this project in 2020, and in March of that year we were in a complete lockdown. This limited access to libraries and information, as well as face-to-face contact. However, the largest limitation which this had brought was the lockdown of schools. With schools access being limited, and in my case special needs schools, which had larger limitations due to health risks, there was no capacity to interview teachers at all. Even with GDE approval, schools had the final say in whether interviews were a possibility and due to the unique health risks at play and the requirements of the teachers, interviews were not a possibility. This meant that I needed to become a little bit more creative regarding how I was going to get my data. Having had access to these schools and having taught and having performed extensive reflections on these experiences, this became my primary source for data collection. It also meant that a move into a self-study was beneficial to receive this data. This was not a limitation in itself, and it also meant that I needed to change my research to more look at what influences were present on teaching practices.

A general limitation which I have picked up on in this project, is that of working within a specific data set. Working with specific data only reveals specific instances within that data, and it at times becomes difficult to infer these instances to alternate situations or manifestations. Data can be very specific and the way in which it is analysed is again highly specific. I combed through the data with my data with the aid of my translation devices to help, but these could only bring out what I was looking for. Where the translation devices are able to pull out these specific instances, they also hid other instances. This was clear when as I used Legitimation Code Theory and decolonisation. What I was receiving from both analyses were different, allowing, me to see how when one highlights a specific aspect, the other could hide it. There is no way to analyse the data with all of the various techniques and methodologies to fully extrapolate every meaning. Never mind this only, but the title itself and the specific manifestations being analysed for due to the scope of the project also mean that some useful data will fall through the cracks.

9.5. A Personal Reflection

My findings reinforce my belief that teachers' practices in Deaf classrooms is based on colonial-based practices, which is maintained through the CAPS documents. There are needed changes to the curriculum, which will lead to a change in how teachers teach Deaf students. The saddest thing for me to see in this study is that I was responsible, as a teacher for the students not performing at the required level due to the influences placed upon me within the Deaf education space. In the current reality of what it means to teach Deaf students, it is impossible to fully bring students to the expected level of understanding and performance. There was no capacity to bring in the affective, and to deal with the unique learning needs of the students within the current system. Not having resources in SASL was a large language-based factor which played a role in limiting the Deaf students in my teaching, as it was evident that they did not understand the key question words

and could not accurately transfer their understanding from SASL in English as required. These played an impact on meaning-making. It is time for change, it is time to consider what the actual needs of Deaf students are, and to stand up for their rights as human beings and to bring them there.

I have worked with two very different forms of analysis in this project, Legitimation Code Theory and decolonisation. At times I experienced the tension between these two. At times it felt as though there was no way to allow these two forms of analysis to speak to each other. I had to find the linking point within both, that one aspect which they share in common, to help uplift these two analyses, so that they could synergistically with each other. This took time and a tremendous will to perform, with many hours of labour to bring them together. Hours of analysis and re-working to see where the two had similarities to help bring them together.

As a researcher doing my Masters, and working within the decolonial space, I have concluded that the current academic system is also entrenched within colonial norms. These norms severely impact trying to work within decolonisation. I make steps within decolonisation, and I am pulled back by these norms regularly. It manifests in the small things, such as the headings one uses, and the placement of content within the project. It prohibits a full move into working within decolonisation. These are aspects which influence the level of qualification received, where if I have to fully move into decolonisation, I know that due to the current hegemonial norms at play, this work would be discredited. Working with decolonisation at this level requires it to be based within colonisation, so even decolonisation is being mediated by the colonial systematic features. Decolonisation itself at the postgraduate level can only be brought to a certain position, and cannot be fully worked into the work being performed. Decolonisation is trapped within the boundaries of colonisation. The system of academia is counter-productive to decolonial work.

I make steps and strides within decolonisation and the system moves me back a pace or two. There is always a needs to explain yourself whilst doing this work, always a backlash waiting, always a sentence or two extra to explain why you cannot always work within decolonisation. There is always a hurdle which at times stops you dead in your tracks

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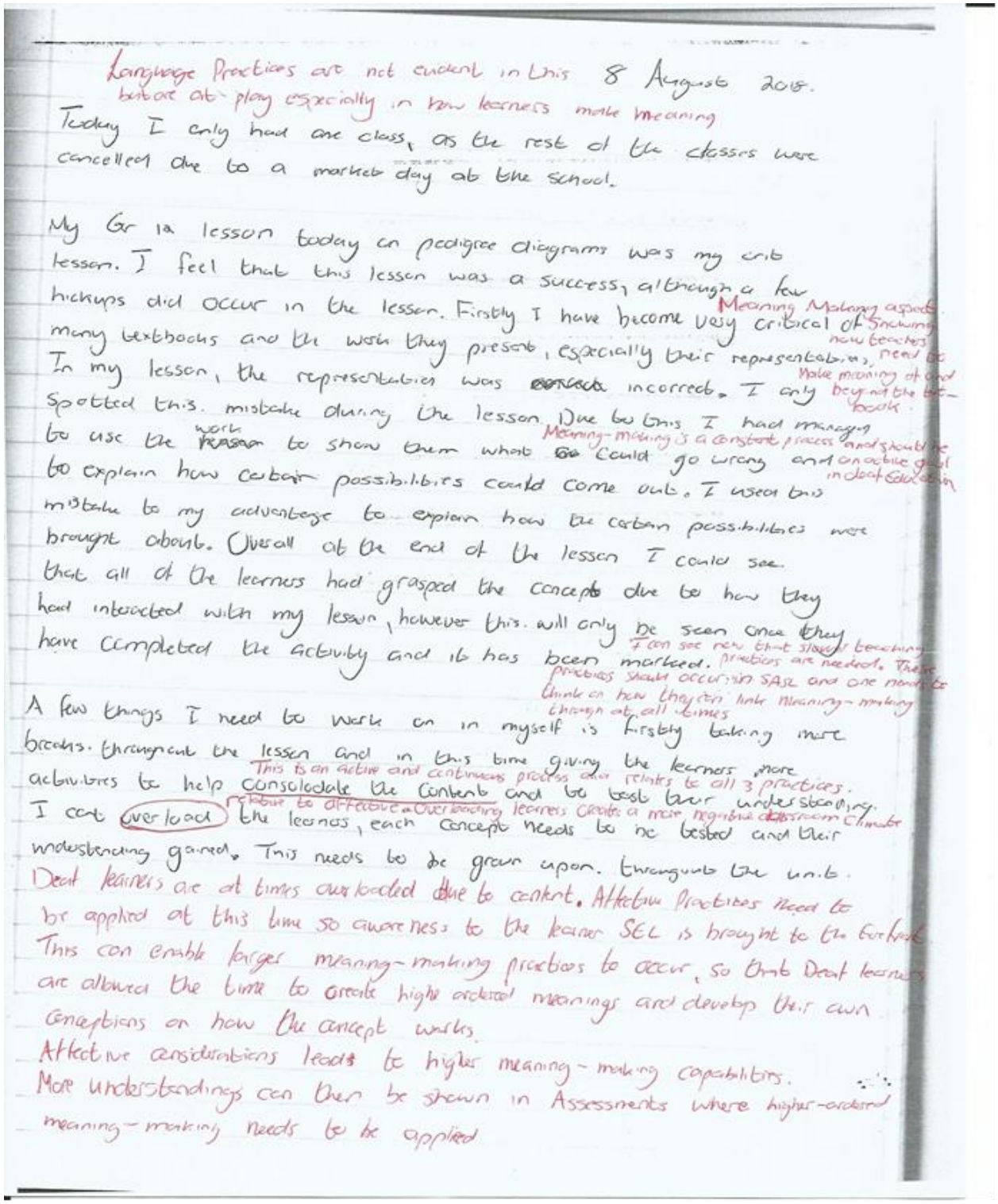
Appendix 1



Language Practices are not evident in this but are at play especially in how learners make meaning

8 August 2018.

Today I only had one class, as the rest of the classes were cancelled due to a market day at the school.

My Gr 12 lesson today on pedigree diagrams was my crit lesson. I feel that this lesson was a success, although a few hickups did occur in the lesson. Firstly I have become very critical of many textbooks and the work they present, especially their representations. In my lesson, the representation was ~~correct~~ incorrect. I only spotted this mistake during the lesson. Due to this I had managed to use the ~~lesson~~ work to show them what ~~to~~ could go wrong and to explain how certain possibilities could come out. I used this mistake to my advantage to explain how the certain possibilities were brought about. Overall at the end of the lesson I could see that all of the learners had grasped the concept due to how they had interacted with my lesson, however this will only be seen once they have completed the activity and it has been marked.

Meaning Making aspect. Showing how teachers need to make meaning of and beyond the text-book.

Meaning-making is a constant process and should be an active goal in deaf Education

I can see now that slower teaching practices are needed. These practices should occur in SASL and one needs to think on how they can link meaning-making through at all times

A few things I need to work on in myself is firstly taking more breaks throughout the lesson and in this time giving the learners more activities to help consolodate the content and to test their understanding. I can overload the learners, each concept needs to be tested and their understanding gained. This needs to be grown upon throughout the unit.

This is an active and continuous process and relates to all 3 practices.

relative to affective. Overloading learners creates a more negative classroom climate

Deaf learners are at times overloaded due to content. Affective Practices need to be applied at this time so awareness to the learner SEL is brought to the forefront. This can enable larger meaning-making practices to occur, so that Deaf learners are allowed the time to create higher ordered meanings and develop their own conceptions on how the concept works.

Affective considerations leads to higher meaning-making capabilities. More understandings can then be shown in Assessments where higher-ordered meaning-making needs to be applied

Appendix 2

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Primrose

CLEARANCE CERTIFICATE	PROTOCOL NUMBER: H20/06/34
PROJECT TITLE	Investigating the factors influencing success in Deaf learners' assessments: An Ethnographic study on affect, language and meaning making practices
INVESTIGATOR(S)	Mr G Primrose
SCHOOL/DEPARTMENT	Education/
DATE CONSIDERED	19 June 2020
DECISION OF THE COMMITTEE	Approved Risk Level: Low
EXPIRY DATE	11 August 2023
DATE 12 August 2020	CHAIRPERSON _____ (Professor J Knight)

cc: Supervisor : Dr S Godsell and Dr K Padayachee

DECLARATION OF INVESTIGATOR(S)