

**Communicating expectations during  
Inclusive Learning Programme meetings  
with parents of children with  
Down syndrome**

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**COMMUNICATING EXPECTATIONS DURING INCLUSIVE  
LEARNING PROGRAMME MEETINGS WITH PARENTS OF  
CHILDREN WITH DOWN SYNDROME**

by

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University Of Pretoria

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September 2013

PRETORIA

## DECLARATION

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I, Hanlie Swanepoel (Student Number 29588830), declare that this thesis is my own unaided work, except to the extent explicitly acknowledged. This thesis is being submitted for the Degree of Master of Educational Psychology, Department of Educational Psychology, Faculty of Education and University of Pretoria. It has not been submitted before for any degree or examination by any other University.

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Hanlie Swanepoel

30 September 2013

## DEDICATION

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This work is dedicated to my husband Lukas (1961) and two children, Morné (1987) and Luan (1989). You taught me more about partnership, cooperation, parenting, teaching and learning than any person or book can.

This work is also dedicated to my parents, Gert (1924-2011) and Dalene (1929) Geldenhuys and Nols (1928-2009) and Joey (1936-2009) Swanepoel – warrior teachers, thinking spectators and imaginative parents.



## ACKNOWLEDGMENTS

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Me Marie Schoeman for showing me what it means to be a humanitarian. Your commitment to improve the education opportunities for learners experiencing barriers to learning has been an inspiration to me since the early days of Inclusive Education in South Africa.

Me Gugu Kgare from the Department of Education, for giving me the opportunity to explore and experiment in becoming a Learning Support Educator *Warrior* in District Tshwane South. Your compassion towards Inclusive Education has been an inspiration to me for the past 10 years.

All the brave warrior school principals in the Centurion area who opened *their* schools as dialogical spaces to broaden General Education ideals towards Inclusive Education ideals:

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Gerhard Meyer and Mr Henning – Laerskool Anton van Wouw

Jannie Raath – Hennospark Primary

Mr J Maree – Laerskool Wierdapark

Mr Wood - Springvale Primary

Neville Austin and Amanda Mashile – Valhalla Primary

Sandra van Dyk and Me. M. Pillay – Vhalliespark Primary

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Azette Engebrecht and Marietjie Kortenhoeven

Your dedication resulted in *know-how knowledge* which opened inclusive educational doors to many learners with Down syndrome and those *yet to come*.

## ABSTRACT

---

### COMMUNICATING EXPECTATIONS DURING INCLUSIVE LEARNING PROGRAMME MEETINGS WITH PARENTS OF CHILDREN WITH DOWN SYNDROME

SUPERVISOR: Dr M.G. Steyn  
DEPARTMENT: Educational Psychology  
DEGREE: Med (Learning Support, Guidance and Counselling)

The aim of the research undertaken was to answer the question “*How do insights during Inclusive Learning Support Programme (ILSP) meetings between parents and teachers of children with Down syndrome (DS) inform mutual attainment of each groups' expectations?*” Inclusive Education (IE) for the learner with DS was introduced informally during the early 1990s in South Africa within a few local schools in Pretoria. Transcribed interviews and observations were used from a sample of teachers and parents of children with DS conducted by the ILSP coordinator to collect data. They were analysed using Herman’s and Herman’s-Konopka's (2010) dialogical self theory, positioning theory and pronoun grammar analysis. Results showed there are two opposing tensions in education. One is a need for stability. This is offset by the dynamic nature of education practice with its many actors - learners, teachers, managerial and supervisory staff, support staff, institutions and government departments. Every actor interprets education according to their goals, subjective beliefs and understanding of what the education process is occupying a dominant position but working from a shadow position. IE brings its own set of tensions to the actors in education. Policy documents from government, as interpreted in schools in South Africa, express the need for stability in education. The study was limited to the constraints of the academic format. More accessible versions of the findings and recommendations can be developed in papers. For ILSP coordinators practically to have a promoter position in the dialogue between teachers and parents there is a need for them to become acutely aware of the positions they adopt in dialogue in themselves and with reference to others. The

study has offered a new way of interpreting the expectations of both parties in the ILSP meetings and rendering a solution to the often frustrating outcomes.

KEYWORDS:

- Inclusive Education
- Dialogue
- Monologue
- Positions
- Shadow positions
- Position repertoire
- Dialogical Self theory
- Positioning theory
- Phenomenology
- Spatiotemporal linguistic
- Dialogical space
- Short term and long term goals
- Learning support
- Assessment

## PREFACE

### AUTHOR NOTE

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Hanlie Swanepoel is a Learning Support Coordinator working for the Gauteng Department of Education; District Tshwane South. I work in 20 different schools in the Centurion area. The different schools reflect the realities of our South African education. I work in previously disadvantaged township areas as well as old model C schools and schools in more affluent areas.

I am the mother of two young adults. My youngest son Luan has Down syndrome. Luan attended General Education schools up to grade 10. This inclusive education experience prepared Luan to work in the open job market. He is currently working for an electrical engineering company (Specialist Systems Engineering) as a technical assistant. Luan is a self-advocate for the Down syndrome Association Tshwane. Luan acts as a motivational speaker where he shares his life story “A leap of faith – Becoming a proud young adult with DS”. Through my own son I gained 24 years of practical experience in early intervention, Inclusive Education and currently acts as educational adviser for teachers and parents of learners whom experience barriers to learning within general and special education settings. These learners experience diverse barriers to learning. Therefore my focus area of work is not only Down syndrome or Intellectual disability but include diverse intrinsic and extrinsic barriers.

I am aware that this study has been an academic exercise and the theory could be judged as being “inaccessible” for some readers as suggested by my supervisor, Dr Steyn. I do take this suggestion to heart and will write for a broader audience during the writing of future articles. Future articles will be written in such a way to create broader accessibility for teachers, parents and policy developers in general. The glossary placed after the bibliography may assist the reader with important terminology.

## Unity

By Cleo V. Swarat

Original poem found in "Thoughts in Poetry" self-published in 1948

I dreamed I stood  
in a studio  
and watched two  
sculptors there,  
the clay they used  
was a young child's mind  
and they fashioned it with care.

One was a teacher;  
the tools she used  
were books and  
music and art;  
one was a parent  
with a guiding hand  
and a gentle loving heart.

And when at last  
their work was done  
they were proud of  
what they had wrought  
for the things they  
had worked into the child  
could never be  
sold or bought.

And each agreed she  
would have failed  
if she had worked alone  
for behind the parent  
stood the school,  
and behind the teacher  
stood the home.

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## CHAPTER ONE

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### INTRODUCTION AND PROBLEM STATEMENT

#### 1.1 INTRODUCTION

This chapter serves as an introduction to the entire study. The aim of the research undertaken was to answer the question *“How do insights during Inclusive Learning Support Programme (ILSP) meetings between parents and teachers of children with Down syndrome (DS) inform mutual attainment of each groups' expectations?”* Inclusive Education (IE) for the learner with DS was introduced informally during the early 1990s in South Africa within a few local schools in Pretoria. Statistics from the Down Syndrome Association in Pretoria (Down Syndrome Association: Tshwane, 2012) indicate that more children with DS have gained access to ordinary schools within the Pretoria region since the late 1990s, than children with other disabilities. Parents of children with DS and teachers who teach the children meet at those schools during ILSP meetings at least once a term during the school year. During the meetings a learning support educator<sup>1</sup> facilitates the communication between the parties. As I am a learning support educator, working for the Department of Education in a number of schools in the Pretoria region, my interest in the topic of this study has grown more intense over the ten years of coordinating learning support.

The position as learning support educator means communicating on several levels with the intention of bringing the actors in the meetings to various shared understandings based on insights they can gain from each other as well as more

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<sup>1</sup> During 2003 the Department of Education appointed 20 Learning Support Educators in the Tshwane South education district in Pretoria, Gauteng. This project was a pilot project to inform future permanent Learning Support Educator (LSE) post establishments throughout South Africa. Each of these LSEs worked in more or less 8 to 12 primary and secondary schools in the Tshwane South District. *“Learning Support”* was understood in a broad sense -to support not only the learning of children but also the learning of teachers. LSEs assisted the School Based Support Teams (SBST) in identifying, assessing and supporting learners experiencing barriers to learning. The LSE is a member of the SBST and learners experiencing barriers to learning are referred to the LSE through the SBST. The LSE observes the learners in the classroom and then plans support for both the learner and the teacher. The LSE then serves as a co-ordinator of different kinds of learning support.

broadly from other actors. On some occasions professionals other than the teachers join the meetings. It is a general conviction amongst recent researchers that with such shared understandings both parents and teachers as well as other professionals can conceptualise effective support for all children who experience barriers to accessing and participating in learning (Karadag & Caliskan, 2009, p. 123). Two primary difficulties face children with DS in going to school - the subjective beliefs about the extent, depth and consequences of impairment for the child with DS differ from person to person; secondly, there are differences in how vulnerable different children with DS are in relation to learning successfully. All the actors in the ILSP meetings have different ideas and beliefs, some implicit, others explicit, about teaching practices which are appropriate for children with DS at school. Expectations of the outcomes for the children with DS in the education system expressed during the meetings are also profoundly different, consequently there are often tensions in the communication and reception of each actor's expectations during the meetings. Actors are understood in the sense in which Latour (1993, p. 4) uses it to imply agents, human and non human, organisations, departments and so on.

The efforts of the learning support coordinator are aimed at persuading, informing, guiding and mentoring the human actors in the meetings. The learning support coordinator acts, I believe, from a "promoter" position (Hermans & Hermans-Konopka, 2010, p. 228) both within herself and amongst the actors in the meetings and during other communications (such as emails, personal unplanned meetings, sms (short messaging services) messages, feedback in children's books, reports, and so on). By promoter position it is understood that a person both within themselves engages in dialogues in the self and does so in the context of dialogues external to the self. Hermans and Hermans-Konopka (2010, p. 9) explain the concept:

“In the dialogical self both multiplicity, (in the line of the post-modern model of the self) and unity (in the line of the modern model) are central concepts. Therefore, it is our concern to make the notion of unity and continuity fit with a conception of a self that acknowledges the existence of difference, multiplicity, contradiction, and discontinuity.”

To take on a promoter position in the context of what meaningful quality education for children with DS is, is to take account of all the actors - trying to accommodate their

emotions and the reasons for the positions adopted in their communications. The intention is to bear in mind, "concepts [that] elaborate on the tenet that the process of positioning is basic to understanding the workings of the dialogical self as a spatio-temporal process" (Hermans & Hermans-Konopka, 2010, p. 9). From a promoter position the learning support co-ordinator integrates and co-ordinates coalitions of positions within herself and within and between the other human actors - always for the sake of the shared mission of all the actors, which includes the school and aims to help the children with DS to learn successfully.

Broadly speaking, ideas about support for children with DS have been moving, over the last three decades, away from a strictly medical approach. A newer approach is exemplified by Ainscow and Booth description (Booth, Ainscow, Black-Hawkins, & Shaw, 2000, n.p.) of a socially inclusive one in line with ideas about other children with disabilities. Ainscow and Booth (Ainscow & Miles, 2008, p. 16) suggest a typology of five ways to think about inclusion, which are – “disability and special educational needs”; disabilities in relation to “disciplinary exclusions”; disabilities and what that might mean for all parties vulnerable to exclusion; a school for all as an ideal; and in relation to the larger conception of Education for All. The benefits of an inclusive approach, however, can be vitiated if there is an overemphasis on the individual which leads to children with DS being once again segregated and excluded, in this case by having been singled out for special attention. Keeping a fine balance among the medical, social and individualising methods of conceptualising the needs of children with DS in education is difficult. That is one of the reasons for this study. A close analysis of the communication during three ILSP meetings and six individual meetings was undertaken to provide the raw data for this study. That data were analysed in terms of what sort of model, medical, social or individualising was behind the statements and interactions of the participants within the overarching idea of IE. The beliefs, values and concepts of education and children with barriers to learning were termed "shadow" positions and made a significant difference to the way the actors either chose monological, hierarchical, stabilising, distancing positions when interacting, or chose dialogical communication. Dialogical communication was often associated with the shadow position of being open to new ideas, accepting uncertainty and change and listening empathetically to dialogical partners. The differing positions of the various actors was taken into

account and examined further from the point of view of whether they were engaged in a fruitful or good dialogue with each other.

For the purposes of this study communication is not viewed as identical with dialogue. Dialogue is the desirable style of communication as opposed to the monological one in encounters between parents of children with DS and their teachers. More specifically the ideas of Hermans and Hermans-Konopka (2010) about the way the self is linked to society inform what is meant by dialogue. Whereas self is generally thought of as an internal concept and dialogue takes place externally, Hermans and Hermans-Konopka (2010) in conceptualising the link between self and society as more profound, speaks about a "dialogical self-perspective" (Hermans & Hermans-Konopka, 2010, p. 1) This radical way of linking self and society takes account of the idea that we live in a globalised context. As Hermans and Hermans-Konopka (2010, p. 2) explain, "different cultures, including their different traditions, values, and practices, are meeting each other in the life of one and the same individual". Following on from this they (Hermans & Hermans-Konopka, 2010, p. 5) conclude that the "dialogical self is described as being involved in both decentralizing and centralizing movements". Opposite to the *dialogical self*, which is capable of many differing positions and sustaining the tensions and uncertainties induced by those positions, a *monological self* prevents negotiations between parents and teachers from being successful.

## 1.2 BACKGROUND

The context in which this study was taken up is not unique to South Africa. It is a vexing problem in education worldwide - what does IE which leads to quality education mean? Internationally, education is at an intersection between change and resistance to change (Lunenburg, 2010, p. 5). This intersection is characterised by complexities resulting from many forces and voices driving and shaping education into opposing inclusive and exclusive positions. There are also less developed counter positions (Hermans & Hermans-Konopka, 2010, p. 23).

Inclusive learning for children with DS has been approached in many different ways

worldwide: Human Development; Intellectual Disability; Ordinary Education; IE; Life Long Learning; Quality of Life; Curriculum Studies; Barriers to Learning (Special Needs Assessment SNA/ Special Educational Needs SEN) (De Graaf, Van Hove, & Haveman, 2013; McKenzie & Macleod, 2012; Verdugo, Navas, Gómez, & Schalock, 2012; Nussbaum, 2011; Holland, 2011; Eryaman & Riedler, 2010; Rogoff, 2003). To solve the problems associated with accommodating children with DS into the learning community a number of different problem solving models have held sway at differing times, Medical, Social, Social-relational, Capabilities models. Depending on the assumptions parents and teachers have about the value and efficacy of the models that underpin the educational support for children with DS their expectations and goals for the children differ (Sharma, Loreman, & Forlin, 2012, p. 21). This multiple number of ways of approaching inclusive learning for children with DS adds to communication confusion and complexities if teachers and parents do not take the time to engage in dialogue.

Literature and national education policy documents on home-school partnerships in ordinary and inclusive schools (Waitoller & Kozleski, 2013; Hornby & Lafaele, 2011; Swart & Tlakale, 2006; Epstein, 2002, p. 7) emphasise the importance of teachers and parents forming partnerships to support and promote ordinary education for children with DS into inclusive learning for children with DS in ordinary schools (Department of Education, 2001, 2012).

From Hermans' (2010) dialogical self-perspective such an understanding of dialogue - as a developmental process - was thought to have the potential to guide teachers and parents towards shared moral aims. Hermans and Hermans-Konopka, 2010, p. 6) explain:

“Dialogue refers not only to productive exchanges between the voices of individuals but also between collective voices of the groups, communities, and cultures to which the individual person belongs.”

When teachers and parents use dialogue through interchange and negotiations between their often opposing and different positions on rights, duties, beliefs, ideals and values, the result can be an active learning process. Further, what is desirable in dialogue is that the teachers and the parents have an opportunity to enact the

agency of their dialogical selves, whether they act intentionally or unintentionally. It is in the outcomes of teachers' and parents' doings and sayings that their own moral authority can be unconsciously sensed.

### **1.3 THE PROBLEM STATEMENT**

Although dialogue between teachers and parents is highly desirable to plan inclusive learning support programmes for children with DS, and resolve emerging difficulties in the execution of the programmes, frequent experiences in the ISLP meetings suggested that dialogue was not being practised during the meetings (Wright, Stead, Riddell, & Weedon, 2012, p. 1111; Booth, Ainscow, & Dyson, 1997, p. 337). There is a communicative exchange, but efforts in the direction of fruitful dialogue were regularly neglected and silenced, and often abortive. In collecting the data and analysing them for this study it gradually became clear that monological interactions informed by each person's dominant beliefs, values, ideals, duties were difficult to accommodate. The expectations of actors gave rise to outcomes which were unsatisfactory in the practices of teaching and in the communication between the parents of children with DS. Also, I noted an extreme example of failed dialogue when parents withdrew their children from an inclusive teaching situation as a result of misunderstandings. In general teachers and parents of children with DS have been found to struggle with uncertainty about the successful outcomes of the child's educational experience. Within the parameters of the ILSP management discourse, parents of children with DS and their teachers struggle to identify realistic, obtainable, educational goals. A further difficulty arises from how those goals, both long term and short term, can be fitted into daily classroom teaching and learning practices. What parents anticipate their children with DS will learn is different from what teachers might expect the learning to be. Parents have highly individualised expectations at multiple levels for their children with DS in an inclusive environment. Teachers, however, are constrained by time limits, by grade level assessment standards, general classroom management, administrative loads and extra mural demands. But the most important stumbling block in the dialogue arises from the very different perspectives of the actors in the ILSP meetings about assessment of the learning outcomes of the children in question. In addition teachers claim to have



little knowledge about supporting education for children with DS and would like training to do so.

Teachers and parents react according to their own idiosyncratic value assumptions when they engage in the ILSP meetings. As they are confronted with education language in national curriculum policy statements about IE, they have expectations which might (and usually are) different from what teachers, schools, governing bodies, LS staff, educational psychologists or any of the other actors has. A commonly observed response is uncertainty. The documents are written as a result of a combination of innumerable ideas drawn from whatever is considered best practice, in idealising circumstances. However, the actors in ILSP meetings might not be able to admit to their uncertainty or admit they experience the documents as complex and ambiguous. Another factor which impacts the way parents and teachers of children with DS negotiate their differing expectations about the ideal outcomes of inclusive education for children with DS is from a deficit of knowledge. The unpredictability of IE for children with DS is a source of confusion for parents, teachers and other actors in the community, the school. Then there is the fact that the interaction between parents and teachers is often monological and not dialogical. All these facts make for poor communication of expectations and a failure to gain insights.

### **1.3.1 AIM OF STUDY**

The study aims to explore and describe parents' and teachers' experiences in the dialogues they engage in during ILSP meetings through a dialogical self perspective lens. The objective is to create deeper understanding of the importance of compassionate conversations between teachers and parents during ILSP meetings when a broad position repertoire is made available to all parties.

### **1.3.2 RESEARCH QUESTION**

How does communication between parents and teachers of children with DS either foster and/or prevent the attainment of each parties' expectations?



### **1.3.3 SUB QUESTIONS**

The sub-questions can be stated briefly as:

- How do parents and teachers of children with DS communicate expectations during ILSP meetings?
- What do parents and teachers view as challenges in the ILSP communication process?
- How do power relations influence the negotiation of expectations?
- How does good dialogue mobilise the attainment of expectations for the child with DS as perceived by both parents and teachers?
- What concepts need to be considered in the construction of a communication framework in order to secure effective communication between parents and teachers during an ILSP meeting to ensure attainment of expectations for the child with DS?

## **1.4 RESEARCH DESIGN AND METHODOLOGY**

The design of the research informs the methodology used. The methodology has to take into account numerous factors, time, availability and best practices.

### **1.4.1 RESEARCH DESIGN**

The study is designed as a qualitative one in which every effort was made to keep it ethical and objective. The aim of the design is to answer the research question, "How do insights during Inclusive Learning Support Programme (ILSP) meetings between parents and teachers of children with Down syndrome (DS) inform mutual attainment of each groups' expectations?" With that in mind several issues had to be resolved for the research to fulfil the goals of the researcher. One of the first considerations was the paradigm in which the study is conducted. The research paradigm or world view informing the study was similar to what has been called postpositivism or constructivist (Denzin & Lincoln, The Sage Handbook of Qualitative Research, 2005). In this view the study is believed to be a systematic, controlled, empirical and critical investigation, based on guiding ideas about the

communication of expectations between parents of children with DS during ILSP meetings.

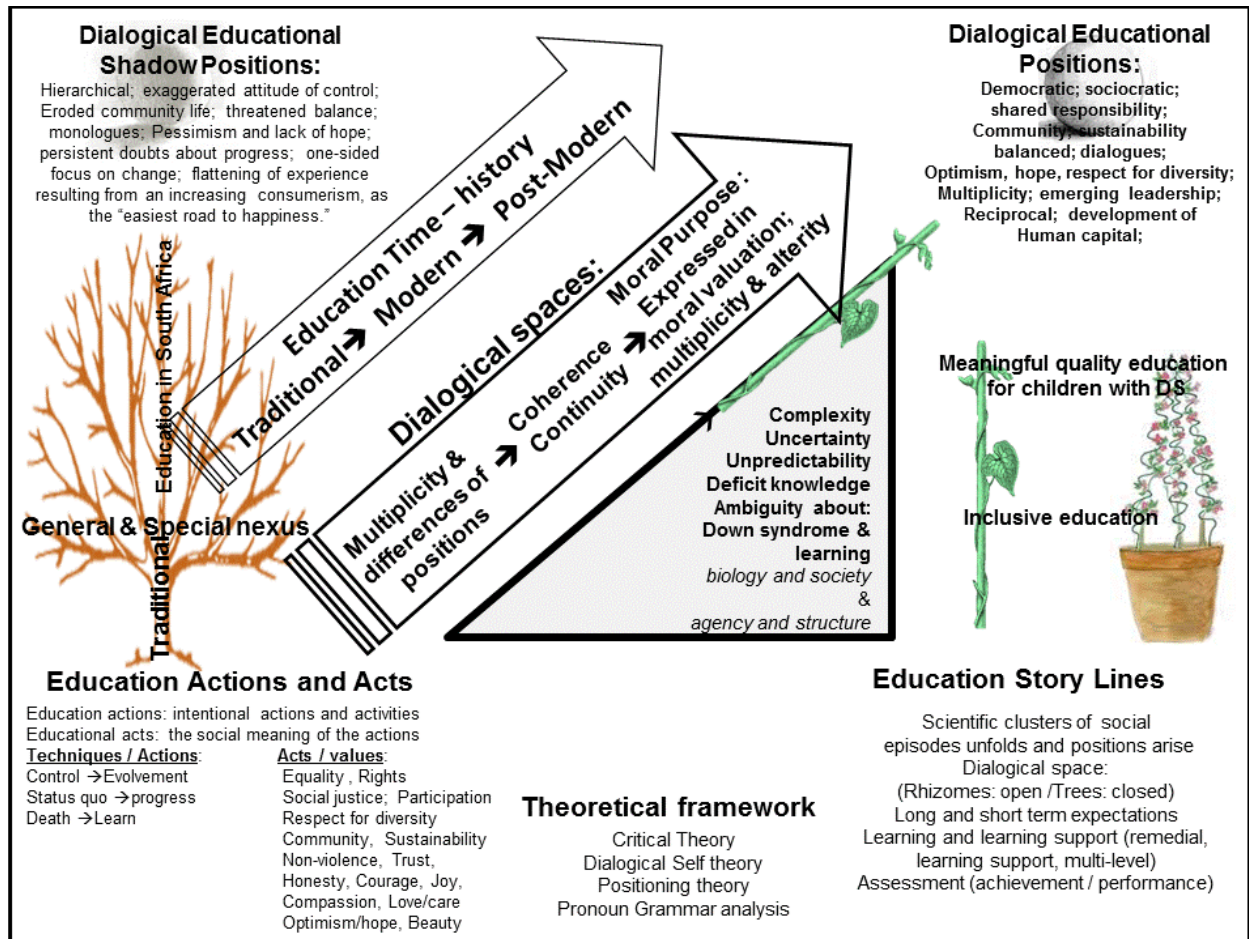
The theoretical framework chosen for the study is the Social Relational one in respect of disability as the Medical and Social models did not adequately allow for the goals of IE to be accommodated (Reindal, 2008; 2009, 2010). Upon examining the three models associated with the approach to disability and special needs for pupils, it was evident that the Social Relational model would help to identify and possibly explain the differing understandings of the actors in the ILSP meetings about IE. Reindal (2008, p. 135) explains, "The rationale for the social relational model of disability is that it better conforms to the morality of inclusion because the main issue of the social model, oppression, is not obliterated". The Social Relational model proved to be compatible with both the observation and previously validated medical and social models. However, once the interviews had been transcribed and the data were to be analysed it became clear that using Hermans and Hermans-Konopka's (2010) theory of dialogue would be a way of extending the ideas inherent in the social-relational model. Also because the theory of self dialogue was closely associated with positioning theory Hermans (2010, p. 128) an analysis of the communication between actors would benefit from an analysis from that point of view. The research data was closely analysed using pronoun theory (Redman & Fawns, 2010, pp. 164-182) to reveal the differing positions taken by the actors on key issues.

The phenomenon under scrutiny was the way in which teachers and parents of children with DS communicate during ILSP meetings. Using a small sample of those meetings and evidence of other communication an attempt was made to achieve an in depth understanding of what was happening during those meetings from a phenomenological standpoint. The reason for the need to understand was that parents, teachers and other actors interacting with children with DS appeared to have differing and often conflicting expectations for IE.

A qualitative approach seemed best for this study as I would use transcriptions of interviews and other communications. These transcriptions were the raw data They were analysed from three specific theoretical bases as stated above, dialogical self

theory (Hermans & Hermans-Konopka, 2010), positioning theory and pronoun grammar analysis (Moggaddam, Harré, & Lee, 2008; Harré & Van Langenhøve, 1999).

The design of the research is illustrated in Figure 1.1



**FIGURE 1.1 RESEARCH DESIGN**

To understand the research design figure an explanation of its main components is presented. Conceptions of IE are based on Education history which is represented as affecting Education Actions and Acts as is shown in the left lower quadrant of the figure. IE has arisen out of traditional South African education through modern to post modern education and is associated with its intentional actions and activities and the social meaning granted to those activities. Embedded in traditional, modern and postmodern education in South Africa is the "special" nexus - usually opposed to general education (Ypiatae & Pagliano, 2004, p. 423). This is placed on a barren tree to show that it has not had the best consequences for children with DS. What are called "shadow positions" (Hermans & Hermans-Konopka, 2010, pp. 5, 16, 84)

are the characteristics of traditional educational positions: hierarchical, exaggerated control, eroded community life, threatened balance, monologues, pessimism, lack of hope, persistent doubts about progress, one sided approach to change, flattening of experience as increasing consumerism is considered to be the way to happiness.

Beneath the arrow of traditional, modern and postmodern education is one which is associated with IE. When dialogical spaces are brought into the thinking about education as meaningful quality education for children with DS, the possibility of adopting a multiplicity of positions is envisaged as leading to continuity and coherence. This has a moral purpose which is expressed in moral valuation and the acknowledgement of multiplicity and alterity. The dialogical positions, opposite to the shadow ones, can be characterised as is seen in the right hand upper quadrant. They are democratic, sociocratic, shared responsibility, community sustainability, balanced, dialogues, optimism, hope, respect for diversity and multiplicity, enabling emerging leadership, reciprocal and allowing development of human capital. Educational storylines refer to loose clusters of social episodes that unfold from different educational scientific literature. Different positions and shadow positions arise from these storyline clusters. Educational actions refer to intentional actions or activities such as the ILSP meeting or speech actions during these meetings. Educational acts refer to the social meaning of the actions, for example the formal ILSP meeting that allows teachers and parents of children with DS to plan inclusive learning or to share relevant information. Educational positions refer to different clusters of rights and duties that limit the teachers' and/or parents' repertoire of possible social acts available to them (Moggaddam, Harré, & Lee, 2008, p. 294). Meaningful quality education for children with DS in an inclusive setting can emerge in four story lines.

In designing the research about the presumed relations between effective and ineffective communication, it was assumed that a combination of both experience and reasoning could be used.

### 1.5.2 Assumptions informing research design

It was useful for me as a researcher to express my assumptions explicitly.

In terms of parsimony, I have tried to explain the communication of expectations during ILSP meetings with parents of children with DS in the most economical way possible. In relation to generality assumptions I looked at the present state of knowledge in a review of the appropriate literature, then investigated the communication experiences between teachers and parents in a more dynamic and heuristic way. The field texts enabled the possibility through analysis of an explanation of the meaning which could be attached to the words and through that create deeper understanding. The choice of theories with which to analyse the data collected was guided by the idea that it was the communication of expectations between teachers and children with DS which would be a fruitful area to explore. As the investigation was about understanding what teachers and parents do communicate and need to communicate, it became evident that both teachers and parents have differing subjective understandings about meaningful quality education, as viewed and described from inclusive perspectives. This directed me to the differing IE typologies or views to describe the expectations. One specific typology that forms the foundation to describe and create deep quality understanding of the specific expectations to be communicated during the ILSP meeting in order to ensure the attainment of meaningful good quality education for the child with DS that was identified was: “Inclusion as ‘Education for All’” (Miles & Singal, 2010, p. 8).

A brief encounter with the leading ideas about complexity theory (Mason, 2008) made me realise that schools could be institutions of fragmentation and of complexities (Joyce, 2010). The disparities within hierarchies of power at schools were a valuable insight from the reading. These disparities of power also indicated the importance of effective communication in order to facilitate the formations of cooperative, trusting relationships from a democratic governance perspective. I believe that from a democratic governance (a form of sociocracy) (Buck & Endenburg, 2010) perspective both teachers and parents would be able to gain shared understanding about inclusive learning (meaningful, quality education for the child with DS).

The analysis of the data analysis of teachers' and parents' talks during narrative interviews and observations during ILSP meetings indicated that teachers and parents communicate from different dominant positions. Different dominant positions identified from teachers' and parents' story lines were concerned with Dialogical space, short and long term goals, learning and learning support and assessment. Each of these storylines exhibited dominant positions and counter positions on the educational issues relating to children with DS.

In this sense, a teacher or parent positioned her-/himself as agreeing or disagreeing, or as being closed or opposed to another or to their own selves. Different dominant positions constrained or motivated teachers' and parents' speech acts and actions when they communicated from their different contextual experiences, histories and emotions. Teachers and parents are often closed to different views and therefore they react by either reducing the number of options and so narrow down their views or they give the lead to one powerful, important or most pressing position when they feel uncertain about opposing or disowned points of view proposed by the other. However, when teachers and parents adopt broader views, they open themselves towards other views, they are able to go into the sense of uncertainty instead of avoiding it. They move flexibly between different positions when they act authentically on the basis of emotions and reasons. They are then able to form coalitions with different positions by giving room to divergent and dissident voices. In support of this idea Opertti, the coordinator of Community of Practice in Curriculum Development at UNESCO, and Brady, (Opertti & Brady, 2011, p. 469), fellow researchers at UNESCO IBE<sup>2</sup> state that the use of a broadened concept of IE,

“... is increasingly considered to be the provision of high quality, friendly, and diverse learning environments for all; it is no longer solely [understood] as the sum of initiatives and efforts in favour of specific groups or targeted [categories]. An inclusive education system at all levels is not one which responds separately to the needs of certain categories of learners but rather one which responds to the diverse, specific, and unique characteristics of each learner, especially those at risk of [marginalization] and underachievement under common frameworks of settings and provisions”

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<sup>2</sup> “The International Bureau of Education (IBE) is the UNESCO institute specializing in educational contents, methods and structures. Its overall mission is to contribute to the attainment of quality Education for All (EFA).” (<http://www.ibe.unesco.org/en.html>)



Theorists in support of governmental ideals who conceptualised the programme of IE for South African schools perceived it to mean *the provision of meaningful quality education for all children* (Pijl & Hamstra, 2005, p. 182; Forlin 2004, p. 186). In practice at schools, collaborative teacher – and parent relationships are perceived to support the attainment of meaningful quality education for all children (Hornby & Lafaele, 2011, p. 44; Swart & Tlakale, 2006, p. 225; Epstein, 2002, p. 7). Teachers and parents have differing expectations about the abilities of the children with DS. All the agents working within the social-educational system have their own deeply held beliefs and expectations about the outcomes of the inclusive learning process. For this reason, communicating beliefs, ideas and expectations among all the agents/actors is important. Assuming that through communication, effective strategies, processes and developments can be set in motion, makes all communications weighted. However, it is more than simply communication that enables expectations to be shared by parents and teachers. The macro structures of the educational system which makes provision through all its complex systems of IE are also important. In addition the micro structures at the schools such as the provision for ILSP meetings all provide the environment which can potentially nurture insights. Finally the provision of an LSE dedicated to co-ordinating the provision of sufficient learning support to schools, is a factor in making it possible for teachers and parents to move towards shared understanding about the needs of children with DS.

## **1.5 CLARIFICATION OF CONCEPTS**

A variety of concepts which are used specifically for this study are discussed.

### **1.5.1 DIALOGUE**

A brief summary of what is considered as good dialogue after Hermans and Hermans-Konopka (2010, pp. 10-11) is offered as a way of focusing ideas about dialogue in this study. The moral element of the dialogical self is valued in terms of "good dialogue" as a learning experience. Good dialogue can refresh or innovate the self - taking the self out of old positions which allow no fluency of movement to

new positions. A whole gamut of positions becomes possible to the person's self with this attitude. The consequences of adopting a fluency of positions is that misunderstandings are approached as unavoidable, but they are understood to happen within the dialogical space and are understood as inevitable. A feature of misunderstandings (and deceptions) is that there is an apprehension of otherness - otherness in both of the human actors in the dialogue and in the many differing positions within the self. The important point is that otherness or "alterity" is recognised. When engaged in a good dialogue the fact that societal power differences exist is acknowledged and these differences are reflected in the changing positions adopted within the self. Further, different speech genres are appropriate for changing positions. It is often the use of these different speech genres which leads to misunderstandings and can be used for deception. Two of the most valuable aids to good dialogue are broadening both actors' fields of awareness (perception and cognition of events) and /giving prominence to speaking silence. By speaking silence is meant "not ... absence of words but rather as [actors] being fully in the present" (Hermans & Hermans-Konopka, 2010-192). Part of speaking silence is the activity which Varela (2003, p. 153) characterises as "being present to introspection itself". This self-introspection may lead to what Goulah calls value-creative dialogue (2013, p, 1005; Brodie, 2013, p. 5). Value creative dialogue is based primarily on Daisaku Ikeda's philosophy and practice of:

“...a deep valuation and appreciation of the Other's humanity, and on the belief that engagement in dialogue with the Other is the best and, indeed, only means for developing both/all interlocutors' shared humanity. Such development [occurs] when [speakers] seek to create the value of greatest good, or the values of beauty, individual gain, and good for the social whole”.

### **1.5.2 UNCERTAINTY**

Teachers who teach children with DS and the parents of those children experience overwhelming feelings of *uncertainty* when faced with ambiguous education language and there are other uncertainties. When teachers and parents communicate in a complex and uncertain climate, well intended words and suggested support during intimate interactions such as the ISLP meetings, as well as during other communication, there are often misunderstandings. For this reason



dialogue between teachers and parents was viewed by the researcher as an important tool emerging from individual and shared developmental processes which could help clarify what was happening during sample interviews and ILSP meetings (Kazepides, 2013, p. 913). Joyce (2010, p. 288) who is involved in facilitating community engagement and public participation in Perth, Western Australia within a framework known as *New Public Governance* claims that:

“... uncertainties in schools are often the result of contradictions, oppositions, encounters, and integrations within a mishmash of philosophies: behaviourism’s high stakes testing and benchmarks; the social justice of criticalism and the collaborative nature of social constructivism bump up against each other, vie for power, push each other over, but [different role players] rarely sit down to communicate these complexities in a dialogical way.”

*Complexities* and uncertainties often result in schools that are governed in a fragmented way. In schools, information is often governed and “used as a source of power, handed out in frugal, fragmented packages with a view to control” (Flower, 1999, n.p.)

### 1.5.3 AMBIGUITY OF IE LANGUAGE

The ambiguity, in the sense of its being capable of multiple interpretations, of IE language can be overcome by taking a self dialogical perspective on it. It is in that sense it is used in this study. Ambiguity is understood from two different perspectives: the *dialogical self perspective* (Hermans & Hermans-Konopka, 2010) which focuses on the suspension or delays of clarity, and from a *positioning and counter positioning* perspective (Moggaddam, Harré, & Lee, 2008). Hermans and Hermans-Konopka (2010, p. 3) suggest that the suspension of clarity results from our apprehension that “the meaning of one part [of a dialogue] is determined by the flux and variation of the other part”. When teachers and parents experience ambiguity and uncertainty about inclusive learning programmes for children with DS they often feel trapped between their rights, their duties and their potential to act as responsible, moral agents as suggested by “Education White Paper 6: Special Needs Education, Building An Inclusive Education And training System” (Department of Education, 2001) and the target timeframe of twenty years to roll out this training

system. Even when all educational policies are in place in South Africa, parents do claim their rights and those of their children because they cannot wait until the system is ready for children with barriers to learning (Schoeman, 2012, n.p.).

Ambiguity also arises out of the use of differing language codes which issue in two different speech genres. Positioning and counter positioning is a means of distinguishing between two different language codes. The *language code of management* (Louis, 2008, p. 21) and the *language code of expression* (Louis, 2008, p. 21). But ultimately, unless the actors in the dialogue are able to suspend their desire for clarity, tolerate the ambiguity that arises out of the use of different language codes and adopt a multiplicity of positions in their selves and in relation to others, the ambiguity can lead to great tensions. Nevertheless, teachers and parents often need to reflect mindfully on the multi-voiced complexities in schools in order to suspend the urgency of their desire to resolve contradictions, oppositions and conflicting information.

### **1.5.5 LANGUAGE CODE OF MANAGEMENT**

Different interpretations of policy documents by teachers and parents result in two social codes (Louis, 2008, p. 21) that influence participating teachers and parents' communication during narrative interviews and communication during ILSP meetings: the language code of management and the language code of expression. The language code of expression dominates in most cases (Joyce, 2010, p. 288; Redman & Fawns, 2010; Moggaddam, Harré, & Lee, 2008; Harré & Van Langenhøve, 1999). There is an opposite argument which suggests that the language code of management still plays a much more significant role than initially anticipated (Tversky, Zacks, Bauer Morrison, & Martin Hard, 2011, p. 227). This research study found that both language codes impacted equally on the educational expectations and support for special educational needs (SEN) for children with DS.

### 1.5.6 DEFICIT KNOWLEDGE

What is meant by *deficit knowledge* is an “absence of a superordinate (superior) knowledge structure that can resolve the contradictions between the” conflicting claims of different parts. In the ILSP meetings parents and teachers of children with DS have a variety of differing reactions to the uncertainties they confront during the complex communication experiences of the meetings. Different reactions could be described from three interchange scenarios. These reactions could be grouped on a communication continuum between closed to open communication experiences or a communication continuum between monologue and dialogue. When local forces, for instance what Chaitin (2008, p. 33, 53) terms *Groupthink* evolves, group pressures lead actors to think in one direction only. Another interchange which is unhelpful is what Robinson (2012, n.p.) calls *Echolalia*, or *Habit thinking*. This kind of thinking becomes habit talking, then habit doing, characterised by the adoption of narrow views. The consequence of this is that the multiplicity of voices of the actors is reduced. Such a communication style serves to protect and / or defend dominant positions. It can also give a particular powerful position to some or one of the actors; it becomes a closed or monological style of communication. The monological “dominance of one voice or a few voices over the others leads to a reduction of the experience of uncertainty, but” [conversely it has] the questionable effect that other voices, as possible contributors or innovators of the self, are silenced or split off.” When teachers' and parents' reactions to communication experiences are open they are able to steer through complexities when they communicate educational expectations for children with DS during ILSP meetings through interchanges (McMaster, 2013, p. 1).

### 1.5.7 COGNITIVE NICHE CONSTRUCTION

Clark, (2010, p. 7) and Pinker (2010, p. 8995) refers to methods of teacher-parent communication which sculpted their socio cognitive learning in ways that simplified or productively transformed their ability to think, reason, and problem-solve. Clark (2010, p. 9) identified the following ideas from cognitive sciences which explain cognitive niches as: “Awareness amplifiers”, “knowing that makes us smart”, “epistemic actions” and “tools for thought”, to name but a few. These skills involve a “delicate interplay” between the internal and social (Clark, 2010, p. 9).

## 1.6 CHAPTERS

The chapters in this study are arranged so that Chapter 1 introduces the research question and contextualises it within the larger picture of IE. The design of the research and the key methods of analysing it are reviewed. Some key concepts are explained.

Chapter 2 consists of a literature review of materials, books, articles, policy documentation pertaining to the entire study and informing its key areas. The background to IE is summarised. The literature relating to the theoretical standpoints adopted in the study is reviewed. A significant part of the literature review is devoted to issues around the differing long and short term goals of teachers and parents of children with DS; assumptions about learning and learning support; learning and assessment.

Chapter 3 presents the research design, methodology and research approach and paradigm in which the research was conducted. The site and sample are presented. The methods of collecting and analysing the data are explained.

Chapter 4 is an expansion of Chapter 3 in that the data is presented, according to the design and the analysis undertaken. Some findings are presented which reveal that dialogues and monologues take place in the ILSP and other meetings, but the tension between the need for stability and the dynamism of IE leads to teachers and parents revealing themselves as herders or warriors very clearly. The former have strong, narrow views, the latter have the capacity to change and gain insights from others.

Chapter 5 summarises the findings, and presents recommendations arising from the study.

## CHAPTER TWO:

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### LITERATURE REVIEW

#### 2.1 INTRODUCTION

This chapter contains a review of the literature pertaining to this study. In the organisation of the literature review due consideration has been given to the dominant ideas which inform chapters 3 and 4. These may be described from a positioning perspective, that is, that all the actors in the complex system of Education reveal a dominant and a shadow position. The strongly felt need for stability in educational systems, is described in the literature extensively. This forms the first section of the chapter, relating to General education and Special education (General special education nexus). The second section of the chapter outlines literature pertaining to the idea that education is a dynamic system from an IE perspective. The idea of IE (and the history of its development) is discussed more extensively in Chapter 3. IE is the conceptual framework in which the methodology for the research is placed. In this chapter the positions adopted by IE proponents are discussed. There follows a summary overview of education in South Africa showing the steps by which the country came to IE.

With the intention of providing a comprehensive background for the complex educational issues which teachers and parents might encounter during ILSP meetings, this review drew from several substantive bodies of knowledge. These included human development and educational change, paradigm shifts in educational and education support, as well as insights into historical, social, political and educational processes, both internationally and nationally. The purpose was to provide a broad repertoire of relevant dominant positions within different educational practices or territories such as General Education; Curriculum; Special Education; IE; Intellectual Disability (ID); Human Development and Quality of Life (QoL). However, DePoy and Gilson (2012, p. 303) argue that “an un-mined element of embodiment scholarship to inform ‘action’ has not yet been initiated” (Teo, 2013, p. 96; DePoy and Gilson, 2012, p. 303; Wallin, 2010, p. 12; Johnson, 1989, p. 365). By

*embodiment* the performative act of teaching is understood (Lakoff & Johnson, 1980). Van Dijk (2009, p. 1) debates that many disciplines refer to vague complexities, uncertainties, ambiguities, deficit knowledge and the unpredictability that forms the “context” of the socio-cognitive processes that inform the speech actions and speech acts of the teachers and parents of children with DS during social episodes.<sup>3</sup> But, these traditional conceptions of context fail to account for a “crucial missing link”: the way teachers and parents “understand and represent [perform] the social situation” (Van Dijk, 2009, p. 5).

Background information about possible relevant, significant, dominant positions suggested ways to answer the main research question: “*How do insights from interpersonal communication during ILSP meetings inform expectations for children with DS?*”

Educational research is a dynamic process in which educational scientists try to explain the everyday behaviour of the many actors within education. Educational scientific studies are the product of dialogical social processes within global, national and local moral contexts of intentional and unintentional actions<sup>4</sup> and acts<sup>5</sup> (Harré & Van Langenhøve, 1999, p. 115). The different educational scientific social processes result in:

- different scientific educational storylines,
- scientific educational actions and acts, as well as
- scientific educational positions.

Educational storylines refer to loose clusters of social episodes that unfold from different educational scientific literature. Different positions and shadow positions arise from these storyline clusters. Educational actions refer to intentional actions or activities such as the ILSP meeting or speech actions during these meetings.

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<sup>3</sup>Social episodes included formal and informal social episodes. Formal social episodes include: Inclusive Learning support plan meetings (ILSP) and general parent-teacher meetings while informal social episodes include: more regular everyday communication in the form of written letters, e-mails, short message services (sms) messages etc. between teachers and parents of children with DS.

<sup>4</sup> Educational actions: intentional actions and activities, for example the 2006 Convention on the Rights of Persons with Disabilities, Education White Paper 6: Special Needs Education, Building an Inclusive Education and training System, and so on.

<sup>5</sup> Educational acts: the social meaning of the actions: “to promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities, and to promote respect for their inherent dignity.” (<http://www.thutong.doe.gov.za>)

Educational acts refer to the social meaning of the actions, for example the formal ILSP meeting that allows teachers and parents of children with DS to plan inclusive learning or to share relevant information. Educational positions refer to different clusters of rights and duties that limit the teachers' and/or parents' repertoire of possible social acts available to them (Moggaddam, Harré, & Lee, 2008, p. 294).

Such a view of educational scientists and educational scientific studies, as explained in the work of Harré & Van Langenhøve (1999, p.115) structured this literature review. Combined insights from many educational disciplines provided an informed landscape in which to position my reading of the educational literature.

Wallin<sup>6</sup> (2010, p. 23) states in his book about a Deleuzian curriculum that, “language does not simply describe things in the world; it does things”, the importance of language as an act is confirmed. In addition, when literature is presented from such a perspective it prevents “bracketing the content” (Harré & Van Langenhøve, 1999, p. 115) and simultaneously resists container views (Hermans & Hermans-Konopka, 2010, p. 323; Hoadley, 2010, p. 130) about educational practices. Container views of education isolate descriptions of education from its environment (Hermans & Hermans-Konopka, 2010, p. 323, Hoadley, 2010, p. 130).

The theoretical framework (more fully covered in Chapter 3) of this study borrows insights from Dialogical Self-theory of Hermans and Hermans-Konopka, (2010) and Sociocognitive theory of Van Dijk, (2009) and Positioning Theory of Moggaddam, Harré, & Lee, (2008) and Harré & Van Langenhøve, (1999). Philosophical concepts of a Deleuzian approach to learning, teaching, curriculum, assessment and pedagogical life come from Wallin (2010).<sup>7</sup> These theories lead to questions of what criteria imbue an individual, group and set of ideas with authenticity, acceptance and worth. I chose this theoretical position for its potency in guiding thinking about

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<sup>7</sup>In part, Wallin's book (2010) explains the importance of Deleuzeguattarian philosophy for contemporary problems which education faces. Further, it is through the mobilization of Deleuzian and Deleuzeguattarian thinking that his work attempts to create lines of flight for social transformation. Deleuze's works fall into two groups: on one hand, monographs interpreting the work of other philosophers (Spinoza, Leibniz, Hume, Kant, Nietzsche, Bergson, Foucault) and artists (Proust, Kafka, Francis Bacon); on the other, eclectic philosophical tomes organized by concept (e.g., difference, sense, events, schizophrenia, cinema, philosophy). Regardless of topic, however, Deleuze consistently develops variations on similar ideas (<http://dks.thing.net/GillesDeleuze.html>; Wallin, 2010, p. XII).



complex groups of ideas and their relation to humanness<sup>8</sup>. The uncertainties and complexities are multifaceted and are contested in education territories.

## 2.2 EDUCATIONAL STABILITY: GENERAL EDUCATION AND SPECIAL EDUCATION NEXUS

Common sense seems to dictate that a quickly changing environment often creates uncertainty. The way that humans are programmed to perceive, apprehend and interpret incoming sensory information primes them to sort the information out rapidly, for survival. Givón (2005, p. 39) says:

“Categorization - the mental representation of individual tokens of experience as members of recognizable recurrent types - is one of the most profound adaptive moves in the annals of biological evolution... Sorting tokens of experience into separate categories is the foundation upon which biological organisms structure their adaptive behavior. One's mental categories determine how one responds – with decision and action – to one's physical biological, mental and social environment.”

Givón (2005, pp. 47-9) explains that there are two ways of "chunking" this information, the rapid discernment of large chunks we can be reasonably sure about (about two chunks) and then fine-grained less easily resolved information processing. The information processing is very rapid. Uncertainty as to the environment whether physical, social, mental or emotional is a situation most humans find disagreeable. From a dialogical perspective, when uncertainty is viewed from a neural biological (psychobiological), a social perspective, it can be considered as a way to enhance understanding in social exchanges (Hermans & Hermans-Konopka, 2010, p. 48). A neural biological perspective on uncertainty is focussed on biological survival while the social perspective includes the social nature of emotions (Vincent & Martin, 2002, p. 124). The socio-cognitive perspective on uncertainty is focussed on the way participants understand and represent the social situation (Van Dijk, 2009, p. 5). People in general try to create stability and certainty in their environment. However, teachers and parents often find themselves in a state

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<sup>8</sup> Humanness “is defined as the attributes that endow an individual with legitimate membership in the category of human and thus entrust that individual with equivalent rights and opportunities, at least ostensibly, that are afforded to other category members” (DePoy & Gilson, 2012, p. 304).



of uncertainty in which ambiguities and misunderstandings are many and at many levels in ILSP meetings about children with DS who need support in the learning environment. Stable environments are believed to create structure and a sense of belonging, in which people can experience feelings of security, safety and self-confidence - they can anticipate the future within a quickly changing environment (Hermans & Hermans-Konopka, 2010, p. 54).

In the same way educational practitioners are often in pursuit of a stable education system. Because schools and other education practices do not function in isolation, what happens in these formal educational systems is a reflection of the developments and changes in society (Swart & Pettipher, 2006, p. 4). Given the specific mission of South African education system and its goals, (meaningful quality education for all), educational organizations require a certain amount of coordination of its parts, even when these parts are distributed and fragmented (Nilsen Eklund & Jensen, 2012, p. 13; Joyce, 2010, p. 289; Pinar & Irwin, 2005, pp. 209, 252, 362). Stability in education often involves rules and regulations as requirements for administration, management and control that secure safety, certainty and continuity.

Teachers' and parents' learning and mental positions are extended in space and time. Teachers and parents perform spatiotemporal mental positions during interaction and discourse. A cluster of general educational and special educational social episodes became discernible from the literature reviewed in the form of spatiotemporal-linguistic storylines and positions.

### **2.2.1 TEMPORAL STORYLINES AND POSITIONS**

In the literature there was evidence that teachers and parents need to reach mutual understanding when they plan learning support for learners with DS. Mutual understanding refers to a "common ground" (Van Dijk, 2009, p. 80; Reindal, 2008, p. 136) where teachers' and parents' relevant sociocultural, situational and interpersonal knowledge, as well as other relevant beliefs, such as the ideologies of the recipients are shared. Evidence in literature indicated the importance of the understanding of each party's intentions. Understanding the intentions behind the speech actions revealed the meaning of the "doings" (conduct). Teachers and

parents participating in social episodes need to know what the other (co-participants) want to obtain with their on-going talk and actions. Thus literature revealed strategic, practical hypotheses about teachers and parents goals. Goals extended in time: from Past (and the Known) - Future (and the partly still Unknown). Evidence from literature enabled a provisional, fragmentary temporal context model design for conversations. Table 2.1 structures the storylines and positions gained from literature into traditional, modern and postmodern temporal positions and shadow positions.

**TABLE 2.1: TEMPORAL POSITIONS AND SHADOW POSITIONS**

Temporal positions					
Traditional		Modern		Postmodern	
Position	Shadow	Position	Shadow	Position	Shadow
Moral Purpose: Expressed in moral Valuation: Multiplicity & alterity	Moral purpose expressed in moral valuation: Dualism & standardised norms	Unity: Coherence and Continuity: "agency-in diversity"	Unity: Coherence and Continuity: "agency-in uniformity/homogeneity"	Multiplicity & differences of positions: Contradictions & conflicts are <b>not</b> understood as antithetical (exact opposite) to the concept of dialogue	Multiplicity & differences of positions: Contradictions & conflicts are understood as antithetical (exact opposite) monologues
Consider connection with nature community-based meaning moral awareness	Strong hierarchical order overly moralistic attitude restrictive religious dogmas	Emergence of personal autonomy & self-development liberated from the oppressive forces of the hierarchical structures liberated from the dogmatic truth pretensions	Encapsulated self – risk of loneliness loss of the basic contact with the external environment dualism between self & other	Liberation of an intrinsically centralized stable structure broadening role-repertoire: participation in society more sensitivity , openness to multiplicity & flexibility of human mind perception of daily life from an aesthetic perspective, room for humour and play	Exaggerated control exploitation eroded traditional community life threatened the ecological balance lack epistemologic al basis for meaningful dialogue Pessimism & lack of hope; persistent doubts about progress; one-sided focus on change; flattening of experience resulting from an increasing consumerism, as the "easiest road to happiness."

I have termed the temporal storylines and positions, in the next section, *Moral purpose expressed in overly moralistic valuation; Coherence Continuity - agency-in homogeneity; Position: Separation resulting in narrow dialogical repertoires.*

### 2.2.1.1 MORAL PURPOSE EXPRESSED IN OVERLY MORALISTIC VALUATION

Education has a moral purpose as it is one of the means of teaching values, beliefs and ethics. Stability in the education system can be expressed in an overly moralistic way. To discuss such an eventuality I have set the overall moral purpose of education systems which seek stability in the context of the means by which it is believed that stability is acquired: *Strong hierarchical order; Overly moralistic attitude and Restrictive routines resulting from dogmas.*

#### 2.2.1.1.1 STRONG HIERARCHICAL ORDER

The legacy of transcendent thinking<sup>9</sup> is apparent in the hierarchical educational practices which are rooted in the so-called “regimes of truth” (Wallin, 2010, p. ix). *Regimes of truth* resulted from adopting positions from instrumentalism and positivism (Wallin, 2010, pp. 26, 51). Furthermore, the *regimes of truth* were reinforced by “theoretical moulds” (DePoy & Gilson, 2012, p. 303; Wallin, 2010, p. 15; Thomas & Loxley, 2007, p. 12). Thomas<sup>10</sup> and Loxley<sup>11</sup> (2007, p. 12) argue in their book about *deconstructing special education* that *theoretical moulds* gave birth to what Slee (1998, p. 443) has called “essentialist perspectives”. Thomas and Loxley argue that stability in education is often secured through the use of a one dimensional explanatory scientific grand theoretical mould. Such ontological moulds have often been used to “explain how children learn and why they fail” (DePoy & Gilson, 2012, p. 303; Wallin, 2010, p. 15; Thomas & Loxley, 2007, p. 12). With *essentialist perspectives* (DePoy & Gilson, 2012, p. 302; Slee, 1998, p. 443) it becomes possible to locate children’s differences and disabilities in their individual pathology, which is the chief characteristic of a *deficit* or *medical* approach to

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<sup>9</sup>Transcendent thinking refers to transcendental (homogenous / one dimensional) knowledge about our cognitive faculty with regard to how objects are known or assumed without reference to experience (*a priori*) (Wallin, 2010, p. 5).

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disability (DePoy & Gilson, 2012, p. 302; 2013, n.p.; D'Amant, 2012, p. 53; Ainscow & Sandill, 2010, p. 407; Reindal, 2008, p. 135; Swart & Pettipher, 2006, p. 5; Thomas, 2004, pp. 569-583; Slee, 1998, p. 443; Treichler, 1987, p. 264). Essentialist views lead to standardized developmental norms and expressed in the pronouncements of prominent educational theorists such as Piaget “so-called normal stage-by-stage patterns of child development along the dimension of time” (Winter, 2012, p. 557) can become the “truth”. Deficit models of learner development resulted in the calculation of *a priori* (known or assumed) knowledge about learners’ cognitive faculty without reference to experience. *Regimes of truth and theoretical moulds* resulted in a form of “groupthink”. Redman and Fawns (2010, p. 164) note that such a form of *groupthink* (in this case hierarchical patterns of development), when it is publicly adopted, by a powerful and respected expert in the field of education, influences what teachers and parents say and do. These theoretical moulds informed the procrustean understanding of many teachers and other role-players in education (e.g. education training colleges, research disciplines, and so on) (Thomas & Loxley, 2007, p. 10; Pinar & Irwin, 2005, p. 294). Narrow conceptions reflected not only in standardized views on learner development but also resulted in hierarchical working relationships. Evidence of hierarchical working relationships in educational systems identified by Ainscow and Sandhill (2010, p. 408) and Johnson and Johnson (1989), characterised teachers and other actors in education settings as competitive and individualistic: teachers work “against each other to achieve a goal that only a few can attain”; “work alone to accomplish goals that are unrelated to the goals of other role players” (Ainscow & Sandill, 2010, p. 408; Pinar & Irwin, 2005, p. 294). Educational systems are often very robust in the way that authority can be imposed on lay parents. Further, educational systems enforce conformity when information is withheld within certain groups or when expert knowledge is perceived as power (Joyce, 2010, p. 284). The parental voice in authoritative systems of education is “individual, cautious and insecure” and parents’ knowledge was characterised by “passivity, dependency and fragmentation” (Vincent & Martin, 2002, p. 124).

Vincent and Martin (2002, p. 124) identified two communication typologies which explain the effects of a strong hierarchical order on parents’ and teachers’ voice styles. The work of Van Swet, Wichers-Bots, and Brown (2011, pp. 917- 8) also

identified how parents shifted between positions of “visitor or complainer to customer”. Van Swet *et al* (2011, pp. 917- 8) observed that parents act from a position of visitor when they exercise restraint and do not become involved with problem solving. When parents act from a complainer position, they view problems and the solutions to these problems as being outside themselves. Lastly, if parents act from a customer point of view they generally view themselves as the victim of external forces. Although Van Swet *et al* (2011, pp. 917- 8) never express it directly, the work of Ainscow and Sandill (2010, p. 408) has given the impression that teachers could also be acting from the same *visitor* or *complainer* or *customer* positions when they argue:

“Leaders may structure staff working relationships in one of three ways: competitively, individualistically, or cooperatively. Within a competitive structure, teachers work against each other to achieve a goal that only a few can attain; an individualistic structure exists when teachers work alone to accomplish goals that are unrelated to the goals of their colleagues...”

A strong hierarchical order has the tendency to separate teachers, parents, learners and other role players according to a one dimensional characteristic. Formally ranked orders encapsulate teachers, parents, learners and other role players in education and these encapsulated learners may experience loneliness when they are exploited within separate pull-out systems<sup>12</sup>. In addition intimate ties with traditional community life is eroded; this threatens the ecological balance (Hermans & Hermans-Konopka, 2010, p. 101)

#### 2.2.1.1.2 OVERLY MORALISTIC ATTITUDE

The moral purpose of education can be expressed in overly moralistic attitudes, of teachers and/or parents and other role players in education, who are concerned with principles of right and wrong and conforming to standards of behaviour. They invent their characters on those principles, and are filled with, for example, *moral sense*, *moral scrutiny*, *moral convictions* and *moral life*. Overly moralistic attitudes are what

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<sup>12</sup> A pull-out system refers to re-teaching, remedial teaching or therapeutic intervention that takes place during school hours. The learner is pulled out of his ordinary classroom whereby a specialised person support the child individually or in a small group.

Winter<sup>13</sup> (2012, p. 552), refers to as “notions of what it means to be acceptably human”.

In South Africa, with the intention of creating a controlled, stable learning environment, for decades educational systems (territories) were segregated into different types of schools and services. Different schools catered for groups of learners<sup>14</sup> with similar homogenous learning characteristics. Separation was viewed as creating different specialised school environments with highly trained specialised teachers who would provide suitable teacher proof curricula (Eryaman & Riedler, 2010, p. 294) for homogenous groups of learners. Teacher proof curricula provided the transmission of “readymade” expert designed curricula, in a cookbook fashion. The aim was to have standardised results (Eryaman & Riedler, 2010, p. 294). Learning transmission was stimulated from outside. Apartheid was therefore not only about the management of learning along the lines of colour of skin and race; it also grouped and selected individuals in relation to ability, deficits, language, developmental stages and ages and hierarchies of subjects.<sup>15</sup> In both racial apartheid and educational practice apartheid there was the general belief that separation was for the benefit of the learner, and maybe even more so for teachers and parents who held strong moralistic beliefs about *otherness*, low levels of good will and cooperation, inability to generate innovative solutions to procedural disagreements, distrust and the rejection of non-preferred decisions and policy outcomes. Reindal (2008, p. 135) argues that IE, in contrast, is about moral awareness, but overly moralistic attitudes as discussed in this section are not the way forward. By focusing on moral awareness (Reindal, 2008, p. 135), a distinction needs to be made between overly moralistic attitudes and a more balanced moral awareness. There is a need for a more balanced moral awareness that is shared by teachers and parents built on trust and clarified in a dialogical process. Fairness is

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<sup>14</sup> The term *learner* is synonymously linked with the term *schooling*. The learner and learning is therefore separated from his/her contextual environment. Learning is perceived to take place only in school, from there the term *schooling*.

<sup>15</sup> Hierarchies of subjects: The hierarchy of subjects in schools worldwide, which have mathematics and language at the top, the humanities in the middle, and the arts at the bottom, is mostly a product of the fact that school systems were developed during the industrial revolution, when efficiency and productivity were important, and not creativity. Science, mathematics and languages are perceived to be more important (Robinson, 2009, n.p.).



not necessarily about matters of right and wrong or good and bad (Lavoie, 2013, n.p.).

### 2.2.1.1.3 RESTRICTIVE ROUTINES RESULTING FROM DOGMAS

A third way of expressing moral purpose in education is revealed in a segregated education system and practice which has developed separate exclusive historical “container perspectives” (DePoy & Gilson, 2012, p. 303; Hermans & Hermans-Konopka, 2010, p. 323). Container perspectives of learner development as suggested by Thomas and Loxley (2007, p. 12) gave birth to powerful and highly specialised homogenous fields of expertise (Porter, 2012, n.p.; Robinson, 2009, n.p.). While it is rarely admitted, teachers and parents often believe that diagnosis, treatment and *cure* is not possible without professional intervention and a specialised environment (Van Swet *et al*, 2011, p. 909). These beliefs resemble what Hermans and Hermans-Konopka (2010, p. 356) describe as a form of *groupthink* (Hermans & Hermans-Konopka, 2010, p. 356). Groupthink arises as a result of group pressures that lead members to think in one direction only. Segregated education systems led to many binary systems with two main practices, General education and Special education. The one mechanism these two practices had in common was that the learners had to *fit* specific entrance requirements (DePoy & Gilson, 2012, p. 303; Lloyd, 2008, p. 228). From such a point of view about fitting into the system, DePoy & Gilson (2013, n.p.) say bodies are “designed” through medical measurement and practice, fashion, fitness, education, counselling, and so on. All definitions of design are purposive and intentional. Designed bodies are both shaped by and can be explored through notions of standards, acceptability, membership and desirability. Purposive design has the potential to shape constraints, maintain the status quo or transform for profound change. Wallin (2010, p. 20) says of this fact,

“The result of this dogmatic image of pedagogical life is a “narcissism that shepherds diverse experience toward the reflection of a unity that can then be easily placed within a pre-existing hierarchized system of values”... A “swarm” of potential becomings or relations are thus “captured” in this ontological move to the transcendent Same.”

The essence of Wallin's (2010, p. 20) argument is that education is marshalled and enslaved to a list of assumed (*a priori*) homogenous or identical images.

Aoki's (2005, p. 294) reflections suggest that that binary systems seduce many teachers and parents into the language of either “boosters of technology” or “knockers of technology”. Trapped within the either/or realm, we can become either promoters or opposers by becoming so polarized, we might unconsciously slip into an oppositional zero-sum game (Pinar & Irwin, 2005, p. 294).

### 2.2.2 COHERENCE CONTINUITY - “AGENCY-IN HOMOGENEITY”

Agency in homogeneity refers to teachers' or parents' rights, duties and agency that rely on homogenous mental environments. In order to maintain stability and a segregated education system, the following intentional activities were put in place. Goodley<sup>16</sup> (2011, p. 106) calls these activities after the techniques described by Foucault in his conception of “biopower”. The techniques of post/modern *biopower* are: statistics, demographics, assessment, education, measurement and surveillance. Importantly Goodley claimed that such techniques and activities generate discourses of the self which teachers, parents of children with DS and children with DS have come to know and constrain themselves by. Knowledge of oneself is proposed as a fundamental principle for choices and values nowadays.

The self is at the centre of everything we value (Goodley, 2011, p. 106) and intentional activities or techniques form part of policy and theory implementation in education. The result of efforts to maintain stability becomes even more severe. The techniques or activities to maintain stability in educational systems are discussed under the following headings: *entrance requirements; goals; learning and support and assessment*.

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### 2.2.2.1 ENTRANCE REQUIREMENTS

The segregated education systems gave rise to rigid segmentation between two main education territories, General education and Special (also referred to as specialised) education territories, as already stated. The word “practice” has specifically been replaced by “territory”. Territorialisation relates well to the boundaries set by conceptual models with a *priori* established norms. Territorialisation also suggests the distribution or disposal of learners/persons or things in a methodical way. This distribution and reactive image of learning, teaching and assessment is distinctly humanistic. Humanistic is understood as a style of thinking which reduces life to its all-too-human enframement (Bachke, 2012, p. 56; Wallin, 2010, p. 6). When a homogenous concept of learners and their learning and world – “just like us” -is adopted there is immediately a binary system of identity. The interiority of the territory, learning and teaching, prescribes the limits of movement. Such conceptual models reduce difference to degrees of variation. Segregation/territorialisation gave birth to concepts that *capture* difference within conventional images of pedagogy, teaching and learning. These two education territories (General and Special education) privileged and elevated foundational knowledge (“back to basics”, “foundations of learning”, and so on (The World Education Forum, 2000, p. 52)).

Teaching, learning and assessment were structured and restricted according to the “habits of representation” (Teo, 2013, p. 92; Wallin, 2010, p. 26). The two main education territories, General and Special education, were enforced by many other educational restrictive routines which colonized desire and produced dogmatic images of subjectivity. Restrictive routines had to *serve the needs* of the learners whose abilities were calculated and measured. Calculations of learner abilities resulted in a myriad of control mechanisms to divide those who “did” and those who “did not” meet the standardised requirements or norms (DePoy & Gilson, 2013, n.p.; Van Swet *et al*, 2011, p. 911). Van Swet *et al* (2011, pp. 911, 915) refer to this exaggerated attitude of control as “gate keeping stances” and “knowledge is power orientation”. Another description of an exaggerated attitude of control is provided by

Foucault (1979, p. 195) who speaks about the “panoptic nucleus”. The panopticum<sup>17</sup> is a metaphor for exaggerated control where all “lines out” are governed by the territorializing powers of the centre.

In the case of therapies for children with barriers to learning the therapies themselves were managed from an expert position enforcing commercialisation of expert services (Mckenzie & Macleod, 2012, p. 1083; Rose, 2007, pp. 19, 34) such as remediation, reteaching and different therapies. Parents who sought professional support for their children who experienced barriers to learning, were often sent to and fro between professional experts who diagnosed “special educational needs”, “handicaps”, “disabilities”, “defects”, “deficiencies” and “remedial problems” (Pather & Nxumalo, 2013, p. 427; D’Amant, 2012, p. 53; McMahan, 2012, p. 249; Van Swet *et al*, 2011, p. 911; Reindal, 2008, p. 135; Swart & Pettipher, 2006, p. 5). These practices enabled practitioners to approach learners in a de-humanising way when learners experiencing barriers to learning were referred to as “cases” and “subjects” with forecast “prognoses” leading to labels such as *educable* and *uneducable* (DePoy & Gilson, 2012, p. 306; Winter, 2012, p. 552; Buckley & Bird, 2000, n.p.). Self-contained<sup>18</sup> remedial programmes were “prescriptive” resulting in learning and learners being “segregated”/“excluded”. (Swart & Pettipher, 2006, p. 5). Foucault (Oliver, 2010, p. 29) viewed these types of practices and discourses as being associated with power and with the ability to exercise that power. Even more importantly, he contended that this professional discourse helped to define a particular type of person as suitable to have power and authority over others (Oliver, 2010, p. 29).

Practitioners within General education viewed learner differences as less important, while they were aiming their practices towards the mythical middle group of learners who presumably did “fit” the criteria (DePoy & Gilson, 2012, p. 303; Winter, 2012, p. 552; Van Swet *et al*, 2011, p. 911; Wallin, 2010, p. 26). Teachers teaching in General education did not need to invest too much time in accommodating learner

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<sup>17</sup>“The *Panopticon* is a type of institutional building designed by English philosopher and social theorist Jeremy Bentham in the late 18th century. The concept of the design is to allow a watchman to observe (*-opticon*) all (*pan-*) inmates of an institution without their being able to tell whether they are being watched or not” (oxforddictionaries; <http://www.eurojournals.com/ejsr>.)

<sup>18</sup> Self-contained: Individual programmes

differences, because learners with barriers to learning were referred to educational specialists and therapists as soon as possible. Those learners received remedial therapy as part of a pull-out system or in more severe cases they were referred to special or specialised schools (Lloyd, 2008, p. 228). Deleuze (2004) argued that viewing “problems” in this way - that teachers and parents have been led to believe that problems emerge ready-made -they can then disappear through the formulation of responses or solutions. Simply put, problems do not resemble their solutions (Wallin, 2010, p. 135).

#### 2.2.2.2 GOALS

Teachers and/or parents who may believe that schools are the only environment where *learners* learn, often have differing and opposing starting positions (Hornby & Lafaele, 2011, p. 44) and consequently goals. Schooling is often understood as providing fragmented content which is decided in a curriculum according to developmental, norm referenced standards. In these circumstances the general and special education practices most often only focus on short-term tasks (McConkey, 2012, n.p.; Porter, 2012, n.p.; Hornby & Lafaele, 2011, p. 44; Joyce, 2010, p. 286; Bower, 2006, p. 46; Morgan, 2006, p. 74). Short term fragmented learning and teaching goals were expected to be achieved within one academic year (Van Swet *et al*, 2011, p. 909; Bower, 2006, p. 46). If learners did not reach these deadlines, teachers and parents could dedicate time and effort to finding solutions for the remediation and cure of immediate academic barriers. Short-term goals narrowed their attention to tasks of immediate urgency. Education and life goals were often reduced to *grassroots movements* such as *back to the basics* and the *foundations for learning*. This *back to the basics* movement territorialized thought and action. Territorializing movements in this way arrested the flow of difference by reducing curriculum, teaching and learning to an *a priori* image of life ( $x = x = not y$ ) (Wallin, 2010, p. 26). Essentially, I am arguing that education was most often involved with short term curriculum goals. These short term goals are focussed on the reproduction of knowledge, concepts and skills (Teo, 2013, p. 92; Wallin, 2010, p. xii). *Back to basics* also refers to a narrow focus on *foundational* knowledge which is represented in standardized assessments. Short term goals are accurately represented according to the learner’s ability. If learners experience barriers to meet

these short term, standardized curriculum goals, they receive remediation in the form of re-teaching, where the foundational knowledge is once again represented.

Long- term goals and purposes were overlooked because of the focus on short term goals only. In extreme cases, teachers and parents took on the role of “fire-fighters” (Hermans & Hermans-Konopka, 2010, p. 306) if unrealistic academic goals were not met as planned within the one year academic time limit. From my own observations teachers and/or parents often took on the role of *fire-fighters* when they talked from defensive positions in which emotions received top priority. Emotions in that case can often function as obstacles. Further, subjects were grouped according to a hierarchy of assumed importance and urgency (Robinson, 2009, n.p.). Worldwide mathematics, science, and language skills are ranked as the most important subjects at school. Also teachers viewed parents’ roles and responsibilities as being as follows, support in areas of homework, provision of a nurturing environment, raising money, and attending school events and parent–teacher meetings (Hornby & Lafaele, 2011, p. 44). With goals like these children with barriers to learning and their life goals are confined within narrow limits.

A further indicator of norm referenced thinking is enshrined as a long term goal in the National Curriculum for Grades R - 12 in South Africa (Department of Basic Education, 2012, p. 4) where it is stated that learners should be produced who are able to:

- “identify and solve problems and make decisions using critical and creative thinking”;
- “work effectively as individuals and with others as members of a team”;
- “organise and manage themselves and their activities responsibly and effectively”;
- “collect, analyse, organise and critically evaluate information”;
- “communicate effectively using visual, symbolic and/or language skills in various modes”;
- “use science and technology effectively and critically showing responsibility towards the environment and the health of others”; and

- “demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation.”

### 2.2.2.3 LEARNING AND SUPPORT

Over simplification and over use of grand theories are also believed to have resulted in mechanistic, linear and impersonal education management practice metaphors (Winter, 2012, p. 553; Wallin, 2010, p. 26; Robinson, 2009, n.p.; Thomas & Loxley, 2007, p. 12). Theoretical underpinnings from the behaviourism of Watson (1878–1959) and Skinner (1904-1990) (Orey, 2010, p. 271) inform educational goals, the way learners learn and the way teachers teach and assess. This way of learning and teaching was mainly focussed on lower order thinking (remembering skills) (Thomas & Loxley, 2007, p. 12) or as Teo (2013, p. 92) and Wallin (2010, p. 26) call it, *representation skills*. Content/knowledge was over emphasised when reciting and remembering skills were practised and re-taught with little emphasis on understanding. Content was “force-fed” to learners by means of rote learning. Mechanistic “fast-food” (Robinson, 2009, n.p.) educational practices like this were not accessible to those who did not *fit* into pre-selected homogenous, fragmented environments with a strong focus on standardized curriculum practices. Traditional education practitioners held firm views about intelligence. Behaviourism as a concept led in education practices which were based on conformity, a schismatic view of the mind, standardization, aptitude, deficit, differences, distinctions and hierarchies of subjects and learner achievement (Hyland, 2011, p. 2). Intelligence was measured against a standardized norm according to chronological age groups. Practitioners from traditional education shaped their views on particular notions of what it meant to be acceptably human (DePoy & Gilson, 2012, p. 303; Winter, 2012, p. 552; Hyland, 2011, p. 8). Assumptions underlying behavioural psychology and the production of developmental scales remained unquestioned (Thomas & Loxley, 2007, p. 156). Educational practices were and mostly still are, grouped according to homogenous groupings: General -, Special-, and Vocational - education practices. Parents had little or no say in their child’s educational pathway or curriculum. Values and assumptions were taken for granted and mostly viewed as common sense (Hyland, 2011, p. 3; Robinson, 2009, n.p.). Mainstream schooling was, however, circumscribed by narrowly defined boundaries of curriculum knowledge, *ability* and

progress, evaluated through pre-determined norms founded on particular notions of what it means to be acceptably human (Winter, 2012, p. 552; Wallin, 2010, p. 26).

Learning support is provided through pull out systems in which learners receive more representational opportunities in the form of rote learning or expanded opportunities. The image of life is projected. Learning, and learning support, is represented in a form of reactive power that establishes particular ways of thinking for *them* (the learner, the parent, the teacher). In this narrow image, “teaching’ becomes ‘implementation’ and ‘instruction’ becomes in-structuring students in the image of the given” (Aoki, 2005d, p. 418; Wallin, 2010, p. 32). The learner is viewed as a “sponge-like neuroreceptor” (or a piggybank) (Goodley, 2011, pp. 116, 149-50). Learning and learning support is therefore seen as a course/track (racetrack) to be run (Wallin, 2010, p. 6). Thus teaching and learning is perceived as a process of exchange, habitualization (done as a habit), and order. This learning and learning support racetrack has its own roundabout (circumlocutionary) negative and repetitive feedback loop (Miles & Ainscow, 2011, pp. 168, 173; Skrtic, 1991, n.p.). Therefore the learning and teaching course that is perceived to be run is a foundational and a stable (being/ontological) territory.

#### **2.2.2.4 ASSESSMENT**

Assessment often results in a dualism where the self and other are separated. This dualistic approach to assessment often creates teachers and parents to lose basic contact with their external environment when they only focus on the achievement of norms and standards according to a set time frame. At school level the key policy developments have involved a technicist commodification of knowledge (Thomas & Loxley, 2007, p. 12) in the form of an overriding concern with *standards*. The standardization of knowledge, concepts and skills encourages assessment-driven teaching, or “teaching to the test” (Winter, 2012, p. 555; Robinson, 2009, n.p.; Lloyd, 2008, p. 221). When learning is viewed as a race course, assessment in all of its forms provides the means and a metric for the process of policing practices around this learning race course (Kress, 2006, p. 173). Block observes that with assessment: “We are always to be found, by our position on the well-travelled, well-lit, and heavily-marked path which is the curriculum” (Block, 1998, p. 327). Thus,

policy developments often result in a “policy panopticon”. This policing of learning and teaching involves the “use of highly prescriptive systems of accountability – performance indicators, inspections, league tables, achievement targets” (Hyland, 2011, p. 1; Wallin, 2010, p. 77).

Content, knowledge and skills are defined in terms of employability skills and competences (Hyland, 2011, p. 3). Lloyd, (2008, p. 221) suggests that norm related standards, in the form of contrastive judgement, is linked closely to the notions of effective and successful schools. Rigid norm and standard related measures of success and achievement create many tensions (Van Swet *et al*, 2011, p. 909; Lloyd, 2008, p. 221). When achievement is viewed as the difference between correct and wrong answers (Woolfolk Hoy & Tschannen-Moran, 1999, p. 179; Woolfolk, 1998, p. 281) it often results in competition between learners, teachers and even parents. Therefore an unsustainable standards agenda is itself central in the production of “barriers to learning and participation”, “producing the conditions of exclusion”. In this way national targets and standards contribute to the erection of barriers to achievement (Lloyd, 2008, p. 221).

When schools become *sites of homogenisation* they most often reject difference and contribute to the “one size fits all” approach to learning and achievement. Instructional prescriptions and *high stakes testing* is the result of this approach. When teachers and/or parents value achievement (and when they measure learning and learners), their “moral valuations restrict learners” identities; learner identity is formed in terms of their school-achievement-success, or school failure, only (Cahill Paugha & Dudley-Marling, 2011, p. 819).

In Table 2.2 the intentional actions and activities as well as the social meaning of these acts are graphically shown, what they mean for teaching and learning and what they emerge as in the curriculum.



**TABLE 2.2 TRADITIONAL EDUCATION ACTIONS AND ACTS**

<b>Traditional Educational Actions</b> Intentional actions and activities	<b>Traditional Educational Acts</b> Social results and meaning of actions and activities
Theoretical framework	
Behaviourism “know-that knowledge” Intensive scientific research informing theoretical frameworks explaining how children learn and how they fail to learn (Thomas & Loxley, 2007, p. 12) Assumptions underlying behavioural psychology, production of developmental scales remained unquestioned Quasi-scientific procedures	Theoretically definite; <i>Ability</i> and progress, evaluated through pre-determined norms founded on particular notions of what it means to be acceptably human (Winter, 2012, p. 552) Statistical calculations describing ‘normal’ and the identifying ‘abnormal’ Legitimated the dominant conception of science as ‘truth’
Teaching	
Ability and disability quantifiable (Rose, 2007, pp. 19, 34)  Pull Out Therapies  Homogeneous Groups Self-Contained Programs  Standardized Assessments/Tests (snap shots)  Teacher Proof Curriculum (Eryaman & Riedler, 2010, p. 294 )  Teaching in Isolation Talk and Chalk Method (D'Aquanni, 2009, n.p.) Professional incompetence (Joyce, 201, p. :284)  Hidden power bases (Joyce, 2010, p. 284) Reductionist world views (Joyce, 2010, p. 284)	Professionalization - experts of a particular discipline mark out their territory and establish a monopoly on the services that they provide, expertise (Mckenzie & Macleod, 2012) Focus on deficit; uplift or cure intrinsic barriers ‘programs don’t teach, teachers do’ (McGill-Franzen & Allington, 2011, p. 498; Allington, 2002, p. 17) ‘One size fits all’ / learner has to ‘fit’ in a school-within-a-school (individual education programme) Learner has to fit criteria - Fixed body of knowledge to acquire (Winter, 2012, p. 552) “special educational needs”; (Winter, 2012, p. 552) Reliance on commercial products (Joyce, 2010, p. 284) to do the work of teachers (Joyce, 2010, p. 284) contrastive judgement – assessment of learning or assessment of learners; Correct wrong answers (Woolfolk, 1998, p. 281); assessment of outcomes encourage assessment-driven teaching, or ‘teaching to the test’ (Winter, 2012, p. 555) Transmission of ‘readymade’ expert designed curriculum, in a cookbook fashion - curriculum will have the same results (Eryaman & Riedler, 2010, p. 294) learning stimulated from outside (Woolfolk, 1998, p. 281) no collaboration between teachers  Dumbing down of the best to ensure the worst is not exposed Teacher has all the knowledge, withholding of information within certain groups (Joyce, 2010, p. 284) Short term solutions for long term problems
Learning	
Individual Seat Work Passive Participation  Low-Level Thinking (memorization)	no group learning – individual learning learner receives content passively – lower order thinking – remember - renders knowledge into facts and reduces it to handy morsels susceptible to easy swallowing and recitation (Winter, 2012, p. 555) norm referenced – no room for difference



Adult Support/Tutoring  Individual Success Differences as Flaws Cliques/Gangs (D'Aquanni, 2009, n.p.)	Passive reception of information (Woolfolk, 1998, p. 281) Teach and model effective strategies (Woolfolk, 1998, p. 281) exclusion Individual support – no recognition of peer or group interaction; Teacher talk – learners listen passively Acquisition of facts, skills, concepts Occurs through drill, guided practice Mixed Expectations; Competition; ableist normativity is constituted (Winter, 2012, p. 557) Fear, Rejection, Stigma, Label, Competition
Curricular	
Standard Curriculum	Focus on content Hierarchies of subjects (Robinson, 2009, n.p.)

Currently separate Special education is becoming so elaborate and diverse that it is no longer sustainable. Slee (1998, p. 450) calls this a materialist perspective on disability, because exclusion is created and maintained by the economic system (Slee, 1998, p. 450). Many kinds of special schools or special classes are believed to strip education budgets and therefore weaken core services (Porter, 2012, n.p.).

### 2.2.3 POSITION: SEPARATION RESULTING IN NARROW DIALOGICAL REPERTOIRES

When teachers and parents give lead to a powerful or most pressing position for example: pathological perspective when they concentrate on the deficit aspects of a learner with DS or when they host negative attitudes to and stereotyping of difference (Ekins, 2012, p. 410; Povee, Roberts, Bourke, & Leonard, 2012, p. 961; Smit & Engelbrecht, 2010, p. 121) they close themselves off to learning (“closure on learning” Thomas & Loxley, 2007, p. 156). This *closure to learning* results in a narrow dialogical repertoire. Actors take up certain positions in the traditional educational environment. Given that schools and other education practices are not isolated but reflect both developments and changes in the society (Swart & Pettipher, 2006, p. 4), and there is the opposite constraint of a need for stability, all actors are under considerable pressure. The positions they adopt reveal the fragmentation and separation in the educational environment. From the enormous numbers of possible positions to adopt during communication, their repertoire is necessarily narrow. The consequence is that in exercising what they believe to be their rights and performing their duties, they limit their repertoire of monological

repertoires. To represent traditional rights, duties and consequent position repertoires, Table 2.3 summarises them and at the same time points to the main sources in the literature.

**TABLE 2.3: TRADITIONAL EDUCATION RIGHTS, DUTIES AND POSITION REPERTOIRES**

Rights	Duties	Position Repertoire
<p>What a person is expect others may be reasonably held to be accountable for and to provide and protect for them (Redman &amp; Fawns, 2010, p. 166)</p>	<p>What other can expect a person to be providing and to be accountable to and responsible for (Redman &amp; Fawns, 2010, p. 166 )</p>	<p>Narrow: Reduce the number and heterogeneity of positions / Give the lead to on powerful or important or most pressing position/ Prescriptive / increase number of positions in expectation of finding rewards (Hermans &amp; Hermans-Konopka, 2010, pp. 3; 4, 44–7)</p>
<p><b>Teachers' rights:</b> (Hornby &amp; Lafaele, 2011, p. 44) training specialising, fragmented adequate resources adequate support services discipline learners not to be subjected to unilateral variation of conditions of service</p> <p><b>Parents' rights:</b> (Hornby &amp; Lafaele, 2011, p. 44 Swart &amp; Tlakale, 2006, p. 225) Based on what the parents can offer the school</p>	<p><b>Teachers' duties:</b> (Hornby &amp; Lafaele, 2011, p. 44; Swart &amp; Tlakale, 2006, p. 225) Teach isolated homogeneous groups Teach standard curriculum Subject hierarchies Refer learners who do not 'fit' to pull out therapies Assess learners and learning</p> <p><b>Parents' duties:</b> Based on what the parents can offer; Attend meetings; Support with homework; Provide nurturing environment at home; Raise money</p>	<p>D'Amant, 2012, p. 54; Jonas, 2010, p. 45; Shevlin, 2010, p. 110; Swart &amp; Tlakale, 2006, p. 225; Ferguson, 2002, p. 147; Schoeman, 2004, n.p.)</p> <p><b>Narrow position repertoire:</b> Teachers view parents from a pathological perspective: Easily label parents as "difficult", "a problem", "hard to reach", and "not interested", "in denial" or "absent" &amp; ascribe children's pathology perspective concentrates on the medical aspect of a person; diagnosticians ; Tragedy and charity - pity Parents view teachers as hosting negative attitudes to and stereotyping of difference (Smit &amp; Engelbrecht, 2010, p. 121) 'closure on learning' (Thomas &amp; Loxley, 2007, p. 156) Consumer interested in magic fixes (Joyce, 2010, p. 284; Thomas &amp; Loxley, 2007, p. 107) When a position is publicly adopted it influences what teachers &amp; parents say and do (Redman &amp; Fawns, 2010, p. 164).</p>

To conclude, the current curriculum landscape has become inadequate. It is impoverished. It is habitual. It is concerned with *learning-as-plan*. The learning plan refers to the analysis of potentials, unique points, and blockages affecting teaching, learning and assessment. Learners learn to adopt and adapt and then to present

their desires to align with those of the school. They adopt the ready-made desiring-machines of the institution for themselves. Educational institutions can be viewed as social machines that attempt to bring learners into the light and into a “small theatre in which each actor is ... constantly visible”; in this *hyper visible* space, tracking behaviour and movements is easy; processes of repetitive and evaluative surveillance and recording within these *theatres*, result in *student drop out*. So the educational organisation becomes anxious and preoccupied with student drop out. Tensions and preoccupations about student drop out result in a form of institutional violence that seeks to transform variations and anomalies into what exists or what is believed ought to be. Simply put, as said before, problems do not resemble their solutions. As such, the challenge for curriculum theorists is to think “geopedagogically” - a compositional space that remains immanent to the virtual problem of how a pedagogical life might go (Wallin, 2010, p. 131). Teachers and parents need to become “code-breakers”. They have to develop the ability to “communicate” across oppositional forces in the production of relations not predicated on the necessity of either friends (strong affiliations) or enemies (over-coding). To explain the neologism of *geopedagogy*, we adopt the dialogical perspective. From that dialogical perspective, life (thus learning) is similar to “royal minor geography” (Wallin, 2010, p. 131). “Royal minor geo-pedagogy” is oriented to the broad mapping of disciplinary borders, the organization of the field into positions and shadow positions. The tracing of heavily surveilled historical, political, paradigm, theoretical and philosophical passages of geo-pedagogy is introduced by way of its *decoded* recruitment into entrepreneurial systems of exchange. This entrepreneurial system of exchange is a porous space of tensionality between *the strict codes of feudal society* and the *decoding of flows in consumer society*. It is against the limiting codes of conduct, rules, regulations, and laws of a period that concepts might be mobilized to their greatest innovative and measurable effect.

“Imposed bureaucratic 'top down' changes have resulted in school being 'over managed and under led.' Now is the time for courageous leaders, at all levels, to emerge and add their 'voices' to the debate. There are no experts with 'the answer' - we will have to invent the future ourselves together as we go along.”

## 2.3 EDUCATION IS DYNAMIC: INCLUSIVE EDUCATION

The previous section on the General education and Special education nexus portrayed a dreary picture of both special and general education. Education, however, can be seen a dynamic dialogical process. In the words of Fullan<sup>19</sup> and Hargreaves:<sup>20</sup>

“It is only by raising our consciousness and insights about the totality of educational change that we can do something about it ...”

“Schools must forge greater relationships with the wider community, parents and other schools. Too many schools are working in isolation. Schools need to share their power with students and the wider community.”

It goes without saying that education has changed over different time periods. Educational reform processes are often designed to provide skills to meet the changing needs of the evolving world. Educational change and reform are therefore part of that evolving world.

To describe education as a dynamic process it can be viewed as being at an intersection between forces encouraging and forces resisting change (Joyce, 2010, p. 284; Lunenburg, 2010; Fullan, 2011, pp. 8, 92). In this view it becomes possible to take dialogue as an “instrument” which will facilitate learning during the interface stage between the old and the new (Hermans & Hermans-Konopka, 2010, p. 6) and also between general and special education territories. For years the different dominant positions (General academic education, Special academic education, and Vocational education) were managed within segregated fields and domains. Because separate, special education was becoming increasingly elaborate and diverse it was no longer sustainable. A plethora of special schools or special classes began to be suspected of eating into education budgets with the consequences of weakened core services (Porter, 2012, n.p.). In an attempt to “root out” the legacy of transcendent thinking about the course of a possible alternative or improved pedagogical life, different actors in education started to engage in dialogue. The inclusion of multiple and other alternative viewpoints, resulted in more ways of thinking about life, learning, teaching and assessment. Teachers, parents and other

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<sup>19</sup>Michael Fullan, Dean of Ontario Institute for Studies in Education and Teacher Development

<sup>20</sup> Andy Hargreaves, Chair in Education, Boston College

role players were liberated from the dogmatic truth pretensions (Hermans & Hermans-Konopka, 2010, p. 114) about what meaningful quality education for all as well as for the child with DS *might do*. Teachers and parents started to recognise historical and social circumstances and the impact of history, language, social networks, globalization, and technology (Højberg & Jeppesen, 2012, p. 126; Hermans & Hermans-Konopka, 2010, p. 126) on education. The aim was to use pedagogical difference thinking to create an excess of concepts for a people yet to come (Wallin, 2010, p. 149). Because of uncertainties resulting from complexities in education Wallin (2010, p. 13) claims, "we do not yet know how a life might be composed". Therefore teachers, parents and other role players in education do not only want to represent the existing image of the world, but want to affirm the worlds' creative powers of becoming (Wallin, 2010, p. ix).

In the *knowledge trade* (Thomas & Loxley, 2007, p. 11) of education there are two positions - traditional "know-that knowledge" and practical "know-how knowledge". Traditional educational practices traded mostly in *know-that* knowledge. More importantly teachers and parents realised that the traditional *know-that* knowledge did not provide a "miracle pedagogy as of yet, or is ever likely to be revealed" (Thomas & Loxley, 2007, p. 13). Thomas and Loxley (2007, pp. 18, 130) argue that an improvement in education systems for the future needs to be shaped by pragmatism's *know-how* knowledge. Future educational systems need confidence in teachers and parents as practitioners, practitioners with "knowledge of learning"; "knowledge of failure", knowledge of "success", knowledge of "acceptance" or knowledge of "rejection". They go on by saying: "There is nothing to be lost in so doing, for the evidence is that there are no magic fixes or startling insights to emerge from the traditional knowledge base of [general and] special education" (Black-Hawkins, 2012, p. 512; Thomas & Loxley, 2007, pp. 18, 19, 130).

As mentioned previously from the work of Hermans & Hermans-Konopka (2010, p. 114), participants from the two dominant general and special educational practices have interacted with each other, and this has led to more integrated and coordinated coalitions. These coalitions were to serve a more broadened provision of meaningful quality education for all. Participants in different dominant practices each communicated from differing homogenous positions. Individual opinions about



education reform were based on perceptions of rights, duties and ideals. Coalitions that were formed resulted from the early understandings of a more inclusive approach to education. Coalitions gave room for divergent and dissident voices and positions of different educational practices. Centralising and decentralising processes within the dialogical interface between different dominant positions opened up broader position repertoires within the coalition.

In Figure 2.1 different position repertoires for actors in education are presented. This graphic presentation is described in more detail and discussed critically in the next section on IE story lines, IE actions and acts and IE education positions.

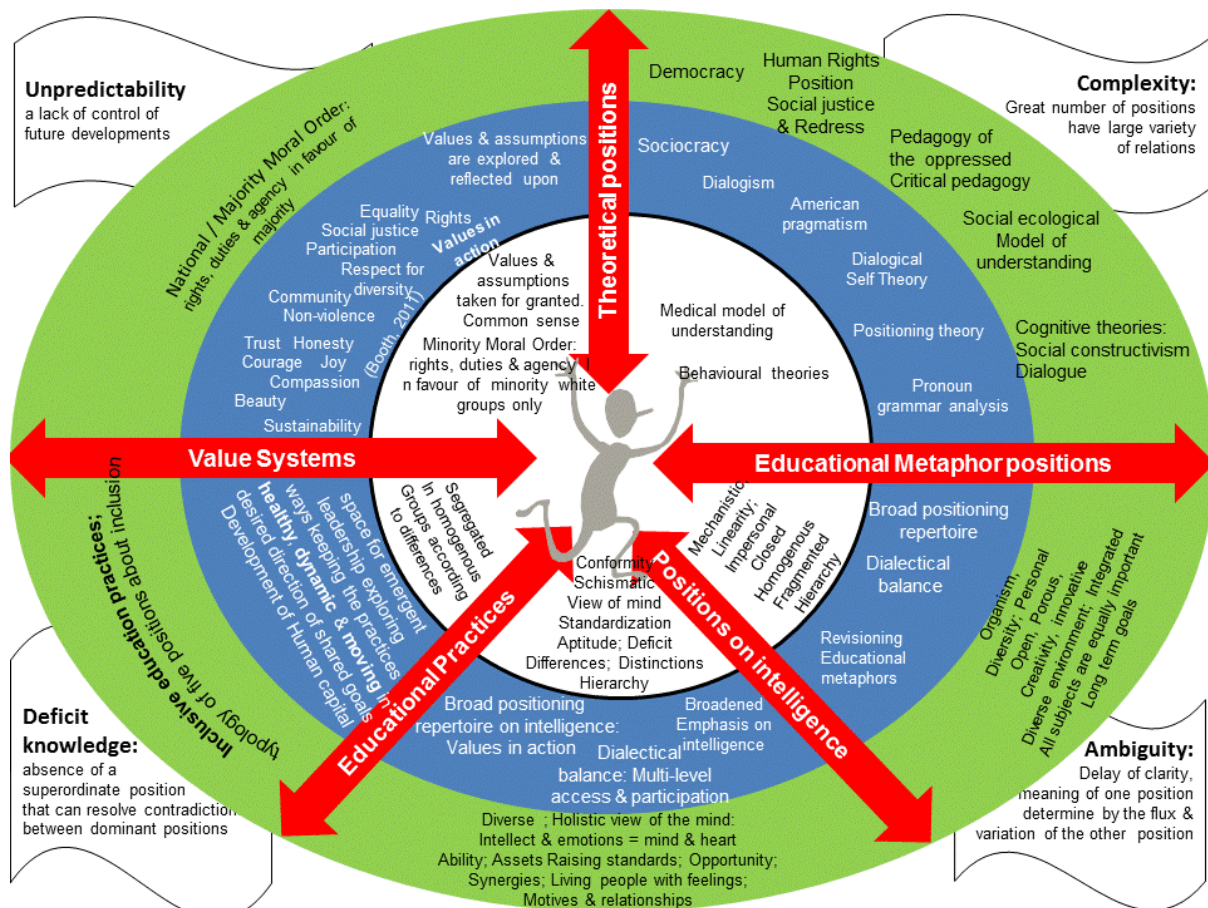


FIGURE 2.1: FROM TRADITIONAL EDUCATION TOWARDS INCLUSIVE EDUCATION

### 2.3.1 MORAL PURPOSE EXPRESSED IN MORAL VALUATION

Within a sociocognitive context the moral purpose of education is expressed in moral awareness of alternative viewpoints (Lévinas, 1970). Therefore *otherness* is valued for its multiplicity and alterity (Hermans & Hermans-Konopka, 2010, p. 77). Global and national educational literature provide dialogical and monological educational reform storylines. These educational storylines are presented in clusters of social episodes that unfold revealing dominant scientific positions about education (Hermans & Hermans-Konopka, 2010; Redman & Fawns, 2010, p. 164; Moggaddam, Harré, & Lee, 2008; Harré & Van Langenhøve, 1999). A cluster of spatiotemporal-linguistic educational reform social episodes unfolded from reviewed literature.

#### 2.3.1.1 OPEN DYNAMIC ORDER

The first of these spatiotemporal-linguistic educational reform episodes can be termed an "open dynamic order" and has to do with a *connection with nature*. When teachers and parents achieve control of their learning and teaching environment from strong hierarchical positions (as discussed extensively in the section about educational control), it is possible that from a dialogical perspective teachers and parents may become less connected with nature, of which they are a part (Hermans & Hermans-Konopka, 2010, p 83). A dialogical perspective positions "a strong hierarchical order" as the shadow position of "the connection with nature". This means that hierarchical order is not the direct opposite of a connection with nature, but rather the back grounding of the experience with nature and it does not necessarily mean that it is lost (Hermans & Hermans-Konopka, 2010, p 83). Hierarchical order can therefore be disowned (Hermans & Hermans-Konopka, 2010, p. 179), or deterritorialized as described by Wallin, (2010, p. 11) when he followed the philosophical concepts of Deleuze<sup>21</sup>, to mobilize a philosophical passage for thinking about pedagogical difference, in turn creating an excess of concepts and positions for "a people yet to come".

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<sup>21</sup> Gilles Deleuze (18 January 1925 – 4 November 1995) was a French philosopher who, from the early 1960's until his death, wrote influentially on philosophy, literature, film, and fine art.

Wallin (2010) and Hermans and Hermans-Konopka (2010) both identified that the potential in a connection with nature could open dialogical “leakages” within the borders of a strong hierarchical educational system. Wallin identified the Deleuzeguattarian conceptual tools: “rhizomatic”, “nomadic”, and “schizoanalytictio” mobilise educational transformation. These conceptual tools also correspond with Hermans and Hermans-Konopka’s (2010) dialogical self approach to problemsolving. A dialogical self approach allows teachers and parents to reconnect with nature. This reconnection with nature may heal the divisions within and between reason and sensibility. A reconnection with nature allows teachers and parents to overcome their divisions which were the result of hierarchical order positions and a more community based connection through nature. Taylor (1989, p. 384) describes this process as community based connection through self - discovery. Taylor debates that a connection with nature (community) gives depth, a domain which reaches farther than teachers and parents can ever articulate. The sense of depth creates an inner dialogical space guiding teachers and parents to move into and through uncertainties (Hermans & Hermans-Konopka, 2010, p. 343). Positions and shadow positions are transformed when a new set of ideas and beliefs come to the fore. Through the connection with nature and inner depth, teachers and parents are able to express positions in a more balanced way (Hermans & Hermans-Konopka, 2010, p. 115; Taylor, 1989, p. 390). Community-based meaning broadens the role-repertoire of teachers and parents which improves their participation in the education society (Hermans & Hermans-Konopka, 2010, p. 115). Community-based meaning suggests a way of thinking and a material practice upon which subjectivity and social organization might be rethought and liberated from the oppressive forces of the hierarchical structures (Taylor, 1989, p. 390). The connection with nature then mobilizes concepts for thinking and practising learning and teaching as a qualitative multiplicity (as a difference in kind) (Hermans & Hermans-Konopka, 2010, pp. 5, 9, 145-6; Wallin, 2010, p. xi).

The experience of being part of nature does not have to disappear when attitudes of control and exploitation dominate the conversations of teachers and parents and other role players in education during ILSP meetings. Aoki (2005, p. 75) says,



“I think we need to break away from that narrow version of humanness by reconstituting the meaning of human in terms of, perhaps, our relation to the earth. If we were to link the word human with related words like humility, we begin to see a new relationship between self and others. It may help us to remember that human has kinship with humus and humor. We need to move to an earthly place where we can have fun and laugh, too.”

The next of these educational reform episodes in the open dynamic order has to do with *community based meaning*. Because teachers and parents of children with DS do not know what a life of a child with DS might be composed of, (because of a problematic that cannot be fully represented, grasped, or registered in its multiplicity), the geopedagogical creation of a life, as explained by Wallin (2010, p. 135), needs further exploration. Geopedagogical refers to "a compositional holey space that remains immanent to the virtual problem of how a pedagogical life might go" (Wallin, 2010, p. 135). This holey (porous) space reflects the characteristics of an open dialogical space. An open dialogical space becomes a way of imagining the problem of how a life might go, actualizing singular assemblages capable of stuttering or “perplexing” those majoritarian images of life composed by “Royal (state) geography.”

Wallin (2010, p. 135) explains the position and shadow position of difference between Royal (referring to state sponsored researchers) and minor geographers (researchers) as:

“Royal geographers trace ‘the boundaries of empires, revealing the best ways to colonize and educate, to establish transportation and communication networks, and to wage wars,’ [while] such minor geographers as Krapotkin<sup>22</sup> and Reclus<sup>23</sup> worked for the creation of a new earth (Bonta & Protevi, 2004, p. 91). Such movements might be traced in contemporary curriculum scholarship, revealing the work of a ‘Royal geopedagogy’ oriented to the broad mapping of disciplinary borders, the organization of the field into warring territories, and the tracing of heavily surveilled historical and philosophical passages.”

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<sup>22</sup>Prince Pyotr Alexeyevich Kropotkin (Russian: 9 December 1842 – 8 February 1921) was a Russian zoologist, evolutionary theorist, philosopher, scientist, revolutionary, philologist, economist, activist, geographer, writer, and prominent anarcho-communist.

<sup>23</sup>Élisée Reclus (15 March 1830 – 4 July 1905), “also known as Jacques Élisée Reclus, was a renowned French geographer, writer and anarchist. He produced his 19-volume masterwork *La Nouvelle Géographie universelle, la terre et les hommes* (“Universal Geography”), over a period of nearly 20 years (1875–1894). In 1892 he was awarded the prestigious Gold Medal of the Paris Geographical Society for this work, despite his having been banished from France because of his political activism.” ([http://en.wikipedia.org/wiki/Élisée\\_Reclus](http://en.wikipedia.org/wiki/Élisée_Reclus))

From a dialogical perspective, geopedagogy is no longer solely restricted to hierarchical monological positions. Rather, the hierarchical monological positions of geopedagogy are introduced by way of their decoded recruitment into entrepreneurial dialogical interfaces of exchange. Dialogical interfaces of exchange between a hierarchical, monological position and its shadow nature/community position refer to the flow of words within a discourse, flows of information in the media and policy documents, and so on. This flow of words is often against the limiting codes of conduct, rules, regulations, and laws of an age, that positions might be mobilised to their greatest material effect. Learning and teaching theorizing have produced new codes for re-territorializing, turning determined social flows into new, and presumably less oppressive organizations. Wallin (2010, pp.31, 36, 65), Goodley (2011, p. 105), Aoki (2005, p. 161) warn against the double positions within education, such as, learner centred versus teacher centred; closed teaching versus open teaching; meaning making versus meaning receiving; authoritarian versus democratic; traditional versus progressive and many more. The problem with these dichotomies is that educationists run risks. The risks are that by emphasizing a structuralist foundation for all social formations, the assumption is made that educational organization is a transcendent formation *beneath, behind, or beyond the* education society (school). The error of this illusion lies in its separation of molar (relating to the whole rather than parts, arborescent- growing like a tree) and molecular (rhizomatic - relating to or organized from simpler parts) forces, or rather, the severance of actual from virtual forces. Such an illusion denies the inherent tension of order “that at once moves toward fixation of thoughts, action and passions, and simultaneously dissolves this fixation, then becoming a structural principle of a different nature” (Fuglsang & Sorensen, 2006, p. 7).

Another geopedagogical notion of learning and teaching is Aoki’s (2005, pp. 116-122; Pinar & Irwin, 2005): Analysing the instrumental conceptualization of the *curriculum and instruction landscape*, Aoki implicitly argues that *the people are missing*; the instrumental *over coding* of the curriculum and instruction landscape prevents the preparation of new forces and bodies-in-becoming.

From a dialogical perspective, according to Herman and Hermans-Konopka, (2010, p. 62), the centering and decentering movements between the different positions, which aim at unity, coherence, and continuity, fits well with the nomadic movements as suggested by Wallin (2010, p. 128). These refer to holey space, a space that communicates across both striated (organized) and smooth (or deterritorialized / nomadic) spaces. Thus the mind is viewed as nomadic with the potential of creation, a trajectory for thinking a process immanent to potential life courses, no longer enslaved to an image of who we are or *should be*, but rather a vehicle for experimenting with how a *life might go* (Wallin, 2010, p. 121).

The next of the educational reform episodes in the open dynamic order has to do with *moral awareness*. It comes from the concept of “good dialogue,” which is based on the moral consideration that it is good to develop dialogues between teachers and parents of children with DS. People are positioned in very different ways, yet are part of an interconnected world society. In order to guide informed action to accomplish the shared goal of meaningful quality education for the child with DS, also of minimising hierarchical control and segregation, teachers’ and parents’ positions need to be expanded. By expansion of positions it becomes possible to look at the meaning of the atypical body of the child with DS within the context of humanness (DePoy & Gilson, 2012, p. 304). Moral awareness is therefore expressed and experienced through dialogue between teachers and parents of children with DS when they begin to think about relations in terms of productive encounters (Wallin, 2010, p. 28).

To contextualise moral awareness a brief summary of what is considered as good dialogue in this study, after Hermans and Hermans-Konopka (2010, pp. 10-11), is offered. It also serves to focus ideas about dialogue. Dialogue serves a moral and developmental purpose. Therefore dialogue is an activity that is anticipated and appreciated when teachers, who teach children with DS, and the parents of these children, want to learn from each other and from themselves in the service of further development of self and society. With that purpose in mind, this review summarises their proposed features of good dialogue as: *innovative, with a sufficiently broad bandwidth, as recognizing the existence of misunderstanding, as creating a dialogical space, taking into account the alterity of the other and also the alterity of*

*the different parts of the self; taking into account the existence of power-differences; as having an eye for the differences between dialogical genres; having the potential to participate in a broader field of awareness and leaves room for silence..*

## **2.3.2 IE ACTIONS AND ACTS**

Moving towards an IE System, the following intentional actions were taken and activities put in place, supported by policy and theory. Education reform often results in many uncertainties, complexities, ambiguity, deficit knowledge and unpredictability. These uncertainties form part of the social situation (also called socio-cognitive context) (Van Dijk, 2009, p. 4).

### **2.3.2.1 EDUCATIONAL REFORM IN DEVELOPED COUNTRIES**

In developed countries traditional special education has become so elaborate and varied that it is often not sustainable any longer (Porter, 2012, n.p.). It became clear that the many kinds of special education practices, schools, special classes, and therapeutic services impacted on education budgets and therefore weakened core services. There are 113 million children worldwide who have no access to primary education (World Education Forum , 2000, n.p.). IE has evolved from general education as a response to traditional educational practices. Although educational reform and transformation towards a more inclusive education system is endorsed worldwide, resistance and weak leadership within developed countries often disable the implementation of IE practices (Hansen, 2012, p. 89; Porter, 2012, n.p.; Miles & Singal, 2010, p. 8).

### **2.3.2.2 EDUCATIONAL REFORM IN DEVELOPING COUNTRIES**

In developing countries generally quality public education itself is an issue (Harber & Mncube, 2011, p. 236; Tikly, 2011, p. 89; Swart & Pettipher, 2006, p. 17; Fiske & Ladd, 2004, 84). Education provision for all is not assured (World Education Forum , 2000, n.p.; UNESCO, 1990, n.p.) and children with disabilities and barriers to learning are often last in the queue to receive meaningful quality education (United

Nations, 2008, n.p.). As a response to inadequate education services, public schools may be mandated to include children with disabilities and barriers to learning, but these schools often lack resources (Pather, 2011, p. 1105). Private schools are reluctant to compromise a sense of high expectations and status by embracing inclusion (Porter, 2012, n.p.).

### 2.3.3 CRITIQUE ON IE

IE is frequently critiqued for being formulated as a vision that is, in principle, unlimited. While there seems to be an agreement that inclusion has a limit in the pedagogical practice, this limit is theoretically indefinite (Dickson, 2013, p. 1093; Hansen, 2012, p. 89; Winter, 2012, p. 551; Miles & Singal, 2010, pp. 1-15; Thomas & Loxley, 2007, p. 10). Critics are concerned that IE, in contrast with the traditional education model, is less concerned with learners' supposed special educational needs. In addition it is becoming increasingly difficult to define what such “needs” are (Miles & Singal, 2010, p. 11 ; Thomas & Loxley, 2007, p. 130).

Theoretical positions are often borrowed from a broad number of theories and include:

- Democracy;
- Human Rights Position;
- Social justice and Redress;
- Pedagogy of the oppressed;
- Critical pedagogy (Paulo Freire 1921 – 1997);
- Social Ecological Model: Access and Participation;
- Cognitive theories: Social constructivism: (Vygotsky 1933): interpretations made because of social values and beliefs;
- Active social learning (Schunk, 2011, p. 276)
- Disability movement perspectives: eclectic quest for social change (Slee 1998, p. 440).
- The Adaptability Approach in which disability arises out of expectations imposed by people in that environment (Söders, 1989).

More recently proponents of IE called for a radical reappraisal of theory and practice, in which pragmatism should prevail. Progress towards inclusion can emerge from many and various changes at local and school level (Thomas, 2013, pp. 473–490; Hansen, 2012, p. 89; Winter, 2012, p. 553; Miles & Singal, 2010, pp. 1-15; Thomas & Loxley, 2007, 156).

The British Educational Research Association (European Agency for Development in Special Needs Education, 2010: 14) suggests that there are two main directions for IE research and exploration:

- to inform understanding of educational issues:
  - drawing on and developing educational theory and in some cases
  - theory from related disciplines (for example sociology, psychology, philosophy, and so on.);
- to improve educational policy and practice, by informing
  - pedagogic,
  - curricular and
  - other educational decision-making.

A pragmatic approach, suggested by the European Agency for Development in Special Needs Education, expressed different opinions about IE, which resulted in different IE practices in communities globally and locally (Ainscow & Miles, 2008, p. 17). Dissimilar IE practices drew attention to different interpretations of role-payers' rights and duties and the agency of different communities in education. These interpretations were evident from the research of Booth, Ainscow, and Kingston, (2006, n.p.) who suggested a typology of five ways of perceiving inclusion:

- disability and *special educational needs*;
- a response to disciplinary exclusions;
- all groups vulnerable to exclusion;
- the promotion of a school for all; and
- Education for All.

All of these different positions on IE might be represented within a single country, or even within a school (Ainscow & Miles, 2008, p. 17).

This typology of five different positions is also a reflection of the dominant positions of teachers and parents who try to communicate expectations founded on individual perceptions of rights, duties and responsibilities during ILSP meetings. These five different perspectives are discussed critically in the next sections.

The five positions described in these sections are taken up by teachers and parents based on subjective perspectives.

### **2.3.3.1 POSITIONS FROM SUBJECTIVE PERSPECTIVE 1: “INCLUSION AS CONCERNED WITH DISABILITY AND ‘SPECIAL EDUCATIONAL NEEDS’”.**

Often parents and teachers are of the opinion that inclusive learning and teaching is primarily about educating children with DS with the focus on DS as a disability only (Berry, 2011, p. 629; Reindal, 2010, p. 2; 2009, p. 166; Engelbrecht, Swart, & Oswald, 2005, n.p.; Gallagher, Heshusius, Iano, & Skrtic, 2004, pp.1-11; Danforth, 2001, p. 349). The emphasis on the deficit/disability often results in categorising children with DS (Ainscow & Miles, 2008, p. 17), ignoring other ways in which participation may be promoted or enhanced. Categorising of children is concerning, because “the term ‘inclusive education’ is [often] used to describe practices within special schools (Spurgeon, 2007, p. 57). The ‘special educational needs’ [position] of educational difficulty, undoubtedly, remains the dominant [position] in most countries” (Swart & Pettipher, 2006, p 5; Mittler, 2000, n.p.). A “special educational needs” position often results in compulsory segregation. However, South African policy writers use the expressions “person first language”<sup>24</sup> “learners experiencing barriers to learning and participation” and “learning support and participation” to avoid dehumanisation of children with disabilities. In this context, support is seen as all activities which increase the capacity of schools to respond to diversity (Department of Education, 2010, p. 59). This response to barriers to learning and learning support and participation is viewed from a multi-level approach in which children with barriers to learning [DS] gain access to learning while participating in activities on individual levels (Department of Education, 2001, p. 18).

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<sup>24</sup> “Person first language” means that the child or learner with DS is firstly a person (human being) and then the learner/child has DS, for example, learner with DS, learner with barriers to learning and so on. The “person first language” enables us to avoid perceived and subconscious dehumanisation when discussing people with disabilities.



### **2.3.3.2 POSITION 2: “INCLUSION AS A RESPONSE TO DISCIPLINARY EXCLUSIONS”**

In many countries inclusion is often connected with children behaving poorly (Hatton, 2013, p. 155; Ainscow & Miles, 2008, p. 17). It is important though to observe poor behaviour within the context of not only preceding events but also from the nature of relationships, and the approaches to teaching and learning in a school (Feeley & Jones, 2008, p. 153; Lewis, Romi, & Roachen, 2012, p. 873). Children with DS are at an increased risk for engaging in challenging behaviour that may present problems within educational settings, and, in many instances, prevent them from accessing ordinary schools. For example, children with DS show higher rates of attention barriers (compared to typically developing children<sup>25</sup>), social withdrawal, noncompliance, and compulsions (such as arranging objects and repeating certain actions), as well as high rates of self-talk (Feeley & Jones, 2008, n.p.). Factors contributing to the occurrence of challenging behaviours include characteristics associated with the DS behavioural phenotype (Fidler, Most, & Philofsky, 2008, n.p.), increased incidence of illness, sleep disorders, and the way in which individuals in their environment respond to their behaviours (Feeley & Jones, 2008, n.p.). It is thus important to address challenging behaviour of children with DS to ensure successful inclusion in general education settings. Too often children with DS are excluded because of either a lack of knowledge or behaviour intervention.

### **2.3.3.3 POSITION 3: “INCLUSION AS ABOUT ALL GROUPS VULNERABLE TO EXCLUSION”**

Vulnerability is not exclusively associated with behaviour and disability. Vulnerability includes all children who are not able to develop their optimal learning potential (Thompson, 2011, p. 99; Norwich, 2009, p. 482). This may include the following vulnerabilities: socio-economic vulnerability, backlog due to illness or families who relocate often, girls in some countries, emotional problems, previously disadvantaged children, children coming from homes with poor learning cultures or illiterate parents, learning difficulties, language of learning and teaching being different to their home language. All of these groups are disadvantaged and therefore vulnerable to exclusionary pressures (Operti & Brady, 2011, p. 469; Miles

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<sup>25</sup> The word "normal" has been replaced with "typical", or "typically developing" is the most appropriate way to describe children who are not receiving special education services



& Singal, 2010, p. 10; UNESCO, 2012, p. 67; 2011, p. 18; 2009, p. 11; Ainscow & Miles, 2008, p. 17; Booth & Dyssegaard, 2007, n.p; Mittler, 2000, n.p). This broadened concept of IE is set out by Opertti & Brady, (2011, p. 459) when they state that IE resembles the provision of “high quality, friendly, and diverse learning environments for all” (Opertti & Brady, 2011, p. 460). Opertti and Brady argue that an IE system operates on all levels which responds to the diverse, specific and unique individualities of each learner.

#### **2.3.3.4 POSOTION 4: “INCLUSION AS THE PROMOTION OF A SCHOOL FOR ALL”**

IE envisions a common or comprehensive school (Department of Basic Education, 2009, p. 10). It involves creating a single type of "school for all" which serves the surrounding diverse community. These comprehensive schools are also part of the South African inclusion model. Full-service/inclusive schools are first and foremost general/mainstream education institutions that provide quality education to all learners by supplying the full range of learning needs in an equitable manner. They have the capacity to respond to diversity by providing appropriate education for the particular needs of each learner, irrespective of disability or differences in learning style or pace, or social difficulties experienced.

Full services schools are envisioned to cater for diverse learners of communities. In South Africa, the *Education White Paper 6: Special Needs Education, Building An Inclusive Education And training System*, promotes access for all children to local neighbourhood schools (Department of Education, 2001, p. 22; 2008). In the building capacity of these schools, special emphasis is placed on inclusive principles, which include flexibility in teaching and learning and the provision of education support to learners and educators (Department of Basic Education, 2009, p. 1).

#### **2.3.3.5 POSITIONS 5: “INCLUSION AS EDUCATION FOR ALL”**

An international landmark world conference held in Jomtien, Thailand, intensified international efforts to promote the Education For All position (EFA) (Opertti & Brady, 2011, p. 460; Miles & Singal, 2010, p. 10;; UNESCO, 2012, p. 67; 2011, p. 18; 2009, p. 11; Ainscow & Miles, 2008, p. 17; Booth & Dyssegaard, 2007, n.p.; Mittler, 2000,

n.p.). The significance of Jomtien was its acknowledgement of the exclusion of large numbers of vulnerable and marginalized groups of learners from education systems world-wide. It also presented a vision of education as having connotations broader than mere schooling (Ainscow & Miles, 2008, p. 17).

The different positions of IE as discussed in the section above add to the many uncertainties, disputes and contradictions in the field of IE. These uncertainties are then also visible on national, local and school levels. Parents' and teachers' communication is often influenced by these uncertainties when they communicate from differing standpoints. Teachers and parents may react and cope differently towards uncertainty as a result of different views about IE.

### **2.3.4 ACCESSIBILITY AND PARTICIPATION**

Literature on learning support of barriers to learning of children with DS has shifted from the traditional deficit orientation to a focus on "systems change and competency building in education" (Swart & Tlakale, 2006, p. 219). This shift raised "an awareness of possibility" (Grenier, 2010, pp. 387-400). Reindal (2008, pp. 135-146) summarises the idea when he says the shift "recognizes the personal and social effects of reduced function caused by impairment without sliding into an individual approach". Miles and Singal (2010, p. 10) propose a "twin-track approach" because of the additional vulnerability of children belonging to an intellectual disability group. The twin-track approach refers to learning support that views children with DS holistically. The SEN of children with DS and ID give new meaning to diversity, "urging connections between schools and communities" (Ainscow & Sandill, 2010, pp. 401-416).

When teachers and parents in the ILSP meetings are "orientated towards achievement" they often experience fear of not delivering an adequate education (Vincent & Martin, 2002, p. 124) because of their focus on the limitations of children with DS (Grenier, 2010, p. 387). When teachers and parents focus on the limitations of DS children they will include "compensatory measures of support, such as individualized learning, extra resources and specialized teaching skills" (Lloyd, 2008, p. 229). The focus on compensatory measures reinforces failure in children with DS

(Lloyd, 2008, p 229).Lloyd (2008, p. 229) suggests that teachers and parents need to aim to participate in learning for children with DS. When the focus is on participation in learning, children with DS will achieve on individual levels. Teachers and parents need to develop a "different set of rules and measures of success" (Lloyd, 2008, p. 229). Part of the teachers' and parents' duties will include the utilisation of a "clinical eye, intuition and creativity" through which the screening and assessment of the SEN for children with DS will consider "the child as a whole". Teachers and parents need to "assess the current and the desirable situation systematically at different levels", "diagnostic cooperation is emphasised in order to direct explicit attention to the strengths of the pupil, involvement of the context and the provision of adequate recommendations with regard to the approach to be adopted at both the school and in the home" (Cahill Paugha & Dudley-Marling, 2011, pp. 819–833; Van Swet *et al*, 2011, pp. 909-923). Teachers, parents and other professionals need to "optimize the utility of the advice provided by taking the desires and possibilities of a teacher, parent or child into consideration" (Van Swet *et al*, 2011, p. 913).

Teachers, specialists and parents exercise the agency gained from shared expertise and experiences (Mortier, Pam, Leroy, Van de Putte, & Van Hove, 2010, p. 235). Through mobilization of will teachers and parents develop their own human capital (Joyce, 2010, p. 284) and local knowledge (Mortier *et al*, 2010, p. 235). Teachers and parents develop a "desire to empower others through their own evolution as human beings". Teachers and parents "do the jobs that need to be done" (Joyce, 2010, p. 296).

#### **2.3.4.1 GOALS**

From the literature it is clear that teachers and parents need to "actively participate in the process of identification and the formulation of goals" (Department of Education, 2012, p. 22; 2010, p. 19; Van Swet *et al*, 2011, p. 920). Teachers and parents are encouraged to "share clear information about the children's progress, curricula, educational policies and school activities with families. Parents, ...obtain this information to better support their children's learning and development" (Swart & Tlakale, 2006, p. 218). Teachers also need to acknowledge the "curriculum of the

home" and to recognise the important influence of "out of-school time on learning" (Swart & Tlakale, 2006, p. 219).

When teachers and parents include both long and short term goals for children with DS they "see themselves and each other as communal resources" (Laluvein, 2010, p. 45). From this view children with DS are "developed from both inside and outside the school" (Laluvein, 2010, p. 46). Teachers and parents enact their agency and perceive collaboration as a "positive emotional experiences of self-initiated change" (Hargreaves, 2004, p. 287). A "[s]elf-initiated change, evokes enthusiastic and effusive emotional responses from teachers who become energized and motivated by the benefit of fulfilment and accomplishment" (Hargreaves, 2004, p. 299). When teachers and parents are empowered they develop their own solutions from local knowledge. Local knowledge refers to that of teachers and parents who rely on their own skills and experiences (Mortier, et al, 2010, p. 352), "using what is in your own backpack".

In the literature counter positions in teachers and parents who are predominantly focused on short term goals in schools were discussed. Short term goals often only refer to norm referenced goals which forms part of the academic curriculum. An examination of the language of teachers and/or parents, when they talk about the "teaching of struggling students", indicated how teachers covertly constrained their learners' rights (Cahill Paugha & Dudley-Marling, 2011, p. 820). The language that they use fosters "social boundaries within schooling where they classify rather than include diverse learners". Miles and Ainscow (2011, p. 17) identified "more subtle forms of segregation, albeit within mainstream settings".

Lloyd (2008, p.284) says that teachers often made, "no attempt ...to address the exclusiveness of the curriculum, assessment procedures, and practices of mainstream provision... notions of normalization, compensation and deficit approaches to SEN". Teachers often rely on commercial products to do their work (Joyce, 2010, p. 284). Commercial products are often the result of teachers and/or parents "reductionist world-view that reduces problems to discrete chunks that are minimized by seeking short-term solutions" (Joyce, 2010, p. 284). Reductionist views are often the result of "pressure" from outside (Osguthorpe & Osguthorpe,

2009, p. 23). Pressure as experienced by teachers and/or parents refers to "poorly conceived and badly managed change" (Hargreaves, 2004, p. 288) that may result in unnecessary emotional suffering which is called "repetitive-change syndrome" by Hargreaves (2004, p. 288). Repetitive change syndrome as experienced by teachers often leads to "embittered senses of the present" allowing them to indulge "nostalgically in idealized recollections of their more mission-driven pasts" (Hargreaves, 2004, p. 289). The resurfacing of previous dominant positions are often the result of "initiative overload and change-related chaos" (Hargreaves, 2004, p. 292) which impacts on teachers' and/ or parents' agency.

Teachers and parents find it difficult to exercise their agency because of the contradictions between education policy and the actual provision. Contradictions between policy and provision often make it difficult for teachers and parents to negotiate the "official" education process (Laluvein, 2010, p. 45). Teachers and parents are often labelled as complainers when they perceive the solutions to these problems are outside themselves (Van Swet *et al*, 2011, p. 918).

#### **2.3.4.2 LEARNING AND MULTI-LEVEL ENGAGEMENT**

Kress (2006, p.169) argues that "learning is the transformative engagement by the learner with an aspect of the world on the basis of principles brought by them to that engagement, leading to a change in the learner's conceptual resources". As part of the learning activity, assessment is a way of primarily gauging what learning has happened. However, the purposes of assessment can vary widely. The four main purposes are usually: certification/accreditation (for example, to obtain a senior certificate); system monitoring (large-scale assessments such as Annual National Assessment ANA); classification/advice (for example, to identify a learner's appropriate direction and level of further study); to provide feedback for learning. These four main purposes are often the source of tension between teachers and parents if they are only focused on short term learning goals set against standard norms (Van Swet *et al*, 2011, p.919).

Dominant monological views of achievement create many tensions between teachers and parents and can be the cause of significant dialogical gaps/paradoxes

(Hornby & Lafaele, 2011, p. 40; Lloyd, 2008, p. 221). In the Department of Education (2012, p. 35) document, "Guidelines for Responding to Learner Diversity in the Classroom", assessment of learning for learners experiencing barriers to learning is described as:

“...representation of inclusive assessment practices across all grades. Curriculum differentiation implies that learners will straddle grades and phases. This needs to be dealt with in assessment, recording, reporting and promotion.”

This statement gives recognition to achievement on differing levels and grades, called a multi-level and multi-grade approach to curriculum differentiation. Watson and Emery, (2010, p.781) also recognised non-cognitive learning in policy and practice. Social and emotional aspects of learning (SEL) are recognised in some European countries and this recognition is also relevant for the national education policy documents of South Africa. Unfortunately these documents do not guide teachers and parents on how to practise these differentiated ways of assessment. The academic community in South Africa is struggling with significant confusions in SEL. Emotional aspects of learning are often referred to as “soft skills, emotional intelligence, emotional literacy, ... employability skills” (Watson & Emery, 2010, p. 771). According to Watson and Emery (2010, p.781) SEL should be assessed through: “observational assessment, portfolios, video evidence, diaries and journals”. Similar assessments are also recommended by the South African educational policy documents which suggest: "...creating greater flexibility in teaching methods and in the assessment of learning", "a flexible curriculum and assessment policy ... accessible to all learners, irrespective of the nature of their learning needs" (Department of Education, 2001, p. 22) and "... representation of inclusive assessment practice across all grades" (Department of Education, 2012, p. 19). These assessments are often viewed as non-standardised methods. Watson and Emery (2010, p. 779) distinguish between educational measurement and assessment when they state that assessment does not need to correspond with a numerical value only. The concept of measurement is also echoed in the work of Lloyd (2008, p. 229) when she discusses the need to "reconceptualise achievement in such a way that it is attainable and accessible to all..." and the need for a "total reconstruction ...of success and achievement...".

The rhetoric of governance and management is clear from the critical work of Cahill Paugha and Dudley-Marling (2011, p.821) when they state that schools in South Africa are often still "sites of homogenisation" that reject difference and contribute to the "one size fits all" instructional prescriptions with "high stakes" on "testing".

#### **2.3.4.3 PERFORMANCE**

The purposes of assessment can vary widely (Newton, 2007: 149-170). The four main purposes are, certification/accreditation (for example, for obtaining a senior certificate); monitoring (for example large-scale assessments Annual, National Assessment ANA); classification and advice (for example, to identify a learner's proper direction and further study); and for feedback about learning. Tensions between differing understandings of these four main purposes are often the source of tension between teachers and parents if they only focus on short term learning goals set against standard norms (Yu, Ke, & Frempong, 2012, 152; Hornby & Lafaele, 2011, p. 40).

From The Department of Education (2012, p. 135) Document: "Guidelines for Responding to Learner Diversity in the Classroom", describe assessment of learning for learners experiencing barriers to learning as:

"...representation of inclusive assessment practices across all grades. Curriculum differentiation implies that learners will straddle grades and phases. This needs to be dealt with in assessment, recording, reporting and promotion."

This statement recognises achievement on differing levels, grades and phases called multilevel or multigrade or multiphase approach to curriculum differentiation. The words "level, grade and phase" mark the straddle<sup>26</sup> levels: within a specific grade, between grades and even according to phases (foundation -, intermediate - and senior phase). A multi-level approach allows children with DS to straddle between terms, grades and phases. This strategy allows children with DS to gain access to learning and engage in learning according to their own individual levels. A

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<sup>26</sup>The concept straddle refers to a strategy used when children experience barriers to learning due to backlog and or developmental delays.



multilevel approach means that children with DS may enter on different levels, (for example when the grade five learners do addition and subtraction up to the number range of hundred thousand, the child with DS take part on a lower level, but still take part in addition and subtraction up to hundred only if the child is achieving on a grade 3 level.). Straddling is and adaptation method which allows the child to access the curriculum and join in on individual levels.

In table 2.4 the intentional actions and activities leading to IE as well as the social meaning of these acts are displayed. The reason these had to be taken into consideration was that despite the innumerable changes enunciated in Educational Acts, many people still adopt positions not in line with the latest thinking in education. The language in which the ideals are stated when they trickle down into theoretical frameworks (taught to pre-service teachers) are often difficult to mediate when teaching in the classroom. Learning in the classroom is impossible to direct according to the ideals of the Acts given the dynamic nature of learning and especially according to IE principles. The curriculum is a watered down version of the Acts and can be interpreted in widely differing ways by all actors in education.

**TABLE: 2.4 INCLUSIVE EDUCATION ACTIONS, ACTIVITIES AND ACTS**

<b>Inclusive Educational Actions</b> Intentional actions and activities	<b>Inclusive Educational Acts</b> Social results and meaning of actions and activities
Legal frameworks in support of inclusion 1948-2007 (UNESCO, 2009, p. 9)	
2007 United Nations Declaration on the Rights of Indigenous Peoples 2006 Convention on the Rights of Persons with Disabilities 2005 Convention on the Protection and Promotion of Diversity in Cultural Expressions 1999 Convention concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour 1990 International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families. 1989 Convention on the Rights of the Child 1989 Convention concerning Indigenous and Tribal Peoples in Independent Countries 1979 Convention on the Elimination of All Forms of Discrimination against Women 1965 International Convention on the Elimination of All Forms of Racial Discrimination 1960 Convention against Discrimination in Education 1948 Universal Declaration of Human Rights	Several historical events started to meet each other in the interface starting to work towards a dialogical view aimed at a more broadened view of education initiating integration of different dominant positions within education. This legal framework recognized the right of persons with disabilities to education on the basis of equal opportunity, ensuring an inclusive education system at all levels and the facilitation of access to lifelong learning. Respect dignity of all learners and the right to develop their full potential Equal access to inclusive schools in the communities in which they live reasonable accommodation must be made for persons with disabilities(United Nations , 2008)

Theoretical framework	
Pragmatism's 'know-how knowledge' Democracy; Human Rights Position, Social justice and Redress; Pedagogy of the oppressed; Critical pedagogy (Paulo Freire 1921 – 1997); Social Ecological Model: Access and Participation; Cognitive theories: Social constructivism: (Vygotsky 1933): interpretations made because of social values and beliefs; and Active social learning (Schunk, 2011, p. 276) Disability movement perspectives: eclectic quest for social change' (Slee 1998, p.440). The adaptability approach disability arises out of expectations imposed by people in that environment Söder's (1989)	Theoretically indefinite; drawing on and developing educational theory and in some cases theory from related disciplines (for example sociology, psychology, philosophy, etc.) To improve educational policy and practice, by informing pedagogic, curricular and other educational decision-making (European Agency for Development in Special Needs Education, 2010, p. 14) Organism, Diversity; Personal, Open, Porous, Diverse environment; Integrated, Living people with feelings, Motives & relationships
Teaching	
Heterogeneous & Flexible Groups Inclusive Programs Integrated Therapies Curriculum Based & Portfolio Assessment (on-going) Universal Design & Differentiated Instruction Co-teaching Teaching to All Modalities Curriculum adaptations Inclusive Learning programmes Booth, (2011, pp. 303–318) Values in action: Identified some values, central to inclusive education: Equality, Rights, Social justice, Participation, Respect for diversity, Community, Non-violence, Trust, Honesty, Courage, Joy, Compassion, Beauty and Sustainability.	Cooperation; High Expectations; Individual & Group Success; Differences are Celebrated Acceptance, Understanding; Belonging; Community; Considering unique needs of learners during lesson / programme design Constantly re-evaluating methods of teaching and assessing Always varying approaches, methodologies and strategies Creating opportunities for all learners to participate in the learning process They ensure that the curriculum is accessible to all learners through the way in which they teach and allow learners to learn Access to and participation in learning They provide support to all learners in a multitude of creative ways without necessarily referring them elsewhere Purpose of assessment: To inform instructional planning To inform instruction To evaluate effectiveness of teaching for all learners To assess learning To identify learner needs and strengths To evaluate achievement against predetermined criteria for grading and reporting
Learning	
Cooperative Learning Active Participation (real life experiences) Peer Support/Tutoring	Cooperation; High Expectations; Individual & Group Success; Differences are Celebrated Acceptance, Understanding; Belonging; Community (Macartney, 2012, p. 171)
Curricular	
Curriculum Differentiation Multi-Level Curriculum (To include: Accommodations & Modifications) High-Level Thinking (problem solving) Modification, changing, adapting, extending and	Takes into account differences in learners' ability levels, interests, background etc. Concern for standards and outcomes

varying aspects of the curriculum Aspects of the curriculum to be Differentiated: Content Teaching methodologies Learning environment Assessment	
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## 2.4 EDUCATION IN SOUTH AFRICA

South Africa with the rest of the world, has been part of the global educational reform movement for integration of ordinary education and special education into a coalition of IE. However, it needs to be stressed that the landscape of educational policy positions in South African has changed dramatically since 1994. Crucial to the understanding of education reform in the post-apartheid period is an understanding of South Africa's historical position on education and of the oppressive role these education positions played during apartheid. Prior to 1994 the country had many segregated educational histories (Harber & Mncube, 2011, p. 233; Fiske & Ladd, 2004, pp. 2, 4; Department of Education, 1995, n.p.). Until 1994, education departments were managed as different, segregated, autocratic systems which were determined by race, language, provinces and special educational needs (Harber & Mncube, 2011, p. 234; Fiske & Ladd, 2004, p. 83; Department of Education, 1995, n.p.). Segregated, separate departments operated in more or less total isolation from each other (Harber & Mncube, 2011, p. 239; Department of Education, 1995, n.p.; 2001, p. 21). During apartheid, minority stakeholders predominantly made use of traditional dominant educational management and support position models to provide unequal education systems that were based on standardisation and individualism.

With the change to democracy after 1994, South Africa's new constitution granted all persons an unqualified right to basic education. South African educational legal and policy framework included constitutional imperatives. The constitutional imperatives include dignity, freedom of choice, non-discrimination, linguistic identity, access to basic education and incremental access to Further Education and Training (FET). Democratic positions pushed education in South Africa towards a unified education community aimed at providing good education to all learners. Because of South Africa's unequal educational past, during which provision of good education

only went as far as white minority groups, the new ruling democratic government had the task to reconstruct and unify the different segregated education systems into one national education system (Mabovula, 2009, p. 219; Fiske & Ladd, 2004, pp. 169, 202). A unified educational system had to develop and implement policies to redress the vast educational inequalities that had resulted from the previous minority rule dispensation. Social power was no longer located in one or a few educational institutions, but spread over a larger and more heterogeneous range of stakeholders. Thus education in South Africa has been at the intersection of a multitude of forces that are driving and shaping education, firstly to redress inequalities and secondly to provide sufficient and inclusive education to all (Harber & Mncube, 2011, p. 236; Tikly, 2011, p. 89; Swart & Pettipher, 2006, p. 15; Fiske & Ladd, 2004, p. 206). However, although the vision of the newly elected government was admirable, it soon became evident that meaningful quality education provision for all was not easily achieved (Harber & Mncube, 2011, p. 236; Tikly, 2011, p. 89; Swart & Pettipher, 2006, p. 17; Fiske & Ladd, 2004, p. 72). Children with disabilities and barriers to learning were still last in the queue to receive meaningful quality education (United Nations, 2008, n.p.). As a response to inadequate education services to most of public schools, the national ideal of education viewed IE as an instrument to secure good education for all.

Schools became self-governing and had the right to create ample opportunities to share ideas and information between different role-players. This also opened up opportunities for teachers, parents and other role players to become more involved in school governance. Teachers and parents are no longer governed by one or a few dominating positions (medical, social/ecological) in the internal or external education domain, but different positions or coalitions of positions in the teacher, parents and other role players are involved in relationships of relative dominance. Democratization broadened the range of external and internal positions in schools and other educational institutions. The positions refer to other parties that have an interest in the functioning of the organization and its implications for the broader society. This broadened concept of IE is explained by Operti & Brady, (2011, p. 460),

“ ... inclusive education is increasingly considered to be the provision of high quality, friendly, and diverse learning environments for all; it is no longer solely [understood] as the sum of initiatives and efforts in favour of specific groups or targeted [categories]. An inclusive education system at all levels is not one which responds separately to the needs of certain categories of learners but rather one which responds to the diverse, specific, and unique characteristics of each learner, especially those at risk of [marginalization] and underachievement under common frameworks of settings and provisions.”

The Department of Basic Education in South Africa defines IE as, “a process of addressing the diverse needs of all learners by reducing barriers to, and within the learning environment”.

The different educational policies are listed as evidence of a more democratic approach to education:

*“White Paper on Education and Training in a Democratic South Africa” (1995)*  
*“The South African Schools Act” (1996)*  
*“White Paper on an Integrated National Disability Strategy” (1997)*  
*“The National Commission on Special Educational Needs and Training and The National Committee on Education Support Services” (1997)*  
*“Education White Paper 6: Special Needs Education: building an inclusive education and training system” (2001)*  
*“Draft Guidelines of Inclusive Learning Programmes (ILP)” (2005)*  
*“Guidelines for Inclusive learning programmes” (2005)*  
*“Conceptual and Operational Guidelines for District-based Support Teams” (2005)*  
*“Guidelines to Ensure Quality Education and Support in Special Schools and Special School Resource Centres – November” (2007)*  
*“The National Strategy on Screening, Identification, Assessment and Support” –(2008)*  
*“Guidelines For Inclusive Teaching And Learning” (2010)*  
*“Guidelines for Full Service schools” (2010)*  
*“ACTION PLAN TO 2014 Towards the Realisation of Schooling 2025” (2010)*  
*“National Curriculum Statements (NCS)” (2011)*  
*“Guidelines For Responding To Learner Diversity In The Classroom” (2012)*

The following key educational policy documents envision redressing the backlog from the previous Apartheid dispensation:

*Education White Paper 6: Qualitative improvement of special schools; Phased conversion of special schools into resource centres; Social rights approach to special*

needs education; Promoting access to local neighbourhood schools; Central role to be played by parents / caregivers.

*South African Schools Act*: One system making provision for public, ordinary and special schools, reasonable accommodation and support in mainstream; Adhere to financial regulations, Governance structures.

*National Curriculum Statement Gr R – 12 and the Curriculum and Assessment Policy Statements (CAPS)*: One curriculum for all – effective differentiation and support ensuring that everyone can obtain meaningful qualifications.

The United Nations' Convention on the Rights of Persons with Disabilities 2007, Article 26 on education (United Nations , 2008, n.p), recognizes the right of persons with disabilities to education on the basis of equal opportunity, ensuring an inclusive education system at all levels and the facilitation of access to lifelong learning. The dignity of all learners should be respected and they should be provided with opportunities to enact their right to develop their full potential and have equal access to inclusive schools in the communities in which they live. Such community schools must provide reasonable accommodation for persons with disabilities. Furthermore parents have a right to choose the kind of education that shall be given to their children. South Africa signed the UN convention on the rights of *People with Disabilities* on 30 March 2007 and ratified the UN Convention on 30 November 2007 on the *Rights of People with Disabilities* (United Nations, 2008, n.p.).

South Africa indisputably has a number of well-designed policies on the books now. What has been lacking in many cases has been the capacity to implement these programmes (Fiske & Ladd, 2004, p. 247). The lesson here is clear: in addition to good intentions and policies, serious reform requires both the managerial capacity to implement programmes successfully and close attention to the design of effective implementation strategies.



## 2.5 CONCLUSION

The literature reported on general, strongly felt needs for stability in educational systems, especially relating to General education and Special education (the General special education nexus). The need for stability is the context in which the dynamic system of education operates and as IE fits into that system. The need for stability and the dynamism of the system are not in sharp contrast with each other but many tensions arise from the need for stability when the dynamism of the education system pulls in other directions. As far as parents of children with DS and their teachers' social episodes are concerned in the discussion around teaching and learning experiences the literature examined helped to point up the paradoxical situation in which teachers, parents and learners often find themselves. The subjective mental positions of both teachers and parents of children with DS led to very different stances in relation to the moral purposes of education. When a narrow dialogical repertoire was adopted, the impact on entrance requirements for children with barriers to learning, the goals of all actors, their ideas about learning and support and their assessment practices placed whomever was other themselves in a difficult position, often of powerlessness (Slettebø, et al., 2012, p. 270; Yu, Ke, & Frempong, 2012, p. 152).

The several positions in relation to IE as part of reforms to educational practice in developed and developing countries, from IE as concerned with disabilities and special needs to the ideal position of education, has an impact on accessibility and participation of actors. Goals, multilevel engagement and performance ideally are approached differently within IE. However, in South Africa, despite good policies, for a serious reform the need for managerial capacity has to be faced and implementation strategies need to be carefully designed.

Effective communications in teacher-parent social episodes have the potential to secure real inclusive learning and teaching for children with DS in which children with DS would reach their full learning potential, and teachers and parents would learn from each other. In addition to the value of collaborative relationships as proposed, communication between teachers who teach children with DS and the parents of those children, there is the likelihood that they will encounter complex *educational issues* in *teaching, learning, curricular* and *other educational decision –making issues*.

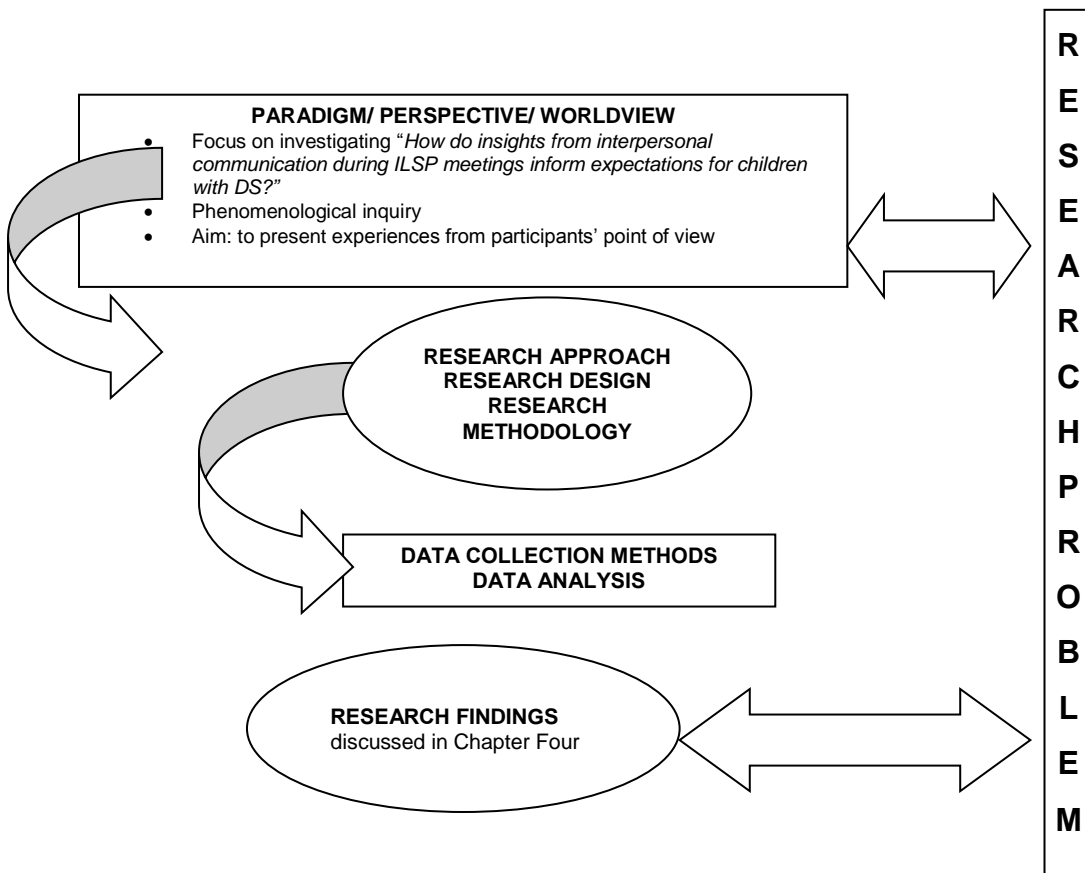


## CHAPTER THREE

### RESEARCH DESIGN

#### 3.1 INTRODUCTION

This chapter is a description of the research design and methods used in this study. The methodology was planned to answer the research question, namely, *“How do insights during Inclusive Learning Support Programme (ILSP) meetings between parents and teachers of children with Down syndrome (DS) inform mutual attainment of each groups' expectations?”* This question is framed within the ideological landscape of IE. Consequently the chapter is divided into sections: *Paradigm for Research, Research Approach* which includes a description of the larger educational context, namely, IE and IE positions, *Research Design, Research Method* and in this last section, the subsections *Collection of data* and *Analysis of data*. Figure 3.1 illustrates the research design to clarify the steps taken.



**FIGURE 3.1 RESEARCH DESIGN AND PROCESS**

### 3.2 RESEARCH PARADIGM

A paradigm as a set of *basic beliefs* representing a *worldview*, defines for the holder of the paradigm, the nature of the “world”, her place in it, and all the range of possible relationships to that world and its parts (Guba & Lincoln, 1994, pp. 107-108). This study is interpretivist in the sense that I was concerned to construct the small world of the communication in various social episodes of communication between teachers and parents of children with DS who were enrolled into IE programmes at ordinary schools on the assumption that the reality I was describing was constructed intersubjectively (Qualitative research guidelines project, n.d., n.p.; Henning, van Rensburg & Smit, 2004). This way of thinking arises from “Constructivism”, a way of thinking about how learning happens has deep roots as an epistemological position (Vygotsky, 1979; Bruner, 1996; Bandura, 1997; Shunk, 2000). Constructivism is based on specific assumptions about the key areas of reality, knowledge, learning and intersubjectivity. The premises that underlie these assumptions about reality, knowledge, learning and intersubjectivity are important to state in respect of the research done in this study. Constructivists assert that reality is constructed through human activity. The understanding is that human actors in a society invent the properties of the world together (Kukla, 2000). For social constructivists, reality cannot be discovered: it does not exist prior to its social invention. In terms of knowledge, it is also considered to be a human product, socially and culturally constructed (Bohnenmeyer & Pederson, 2011, p. 11; Tversky, Zacks, Bauer Morrison, & Martin Hard, 2011, p. 227). Individuals create meaning through their interactions with each other and with the environment they live in.

“language use drives participants to shift their focus of attention away from more purely perceptual features of the stimuli toward functional or intention-related features. This suggests a role of language as a language serves as a cognitive tool, a tool that can guide and craft perception, thought, and action.”

As to learning, it is considered to be a social process. It takes place within an individual, and is not simply a passive development of behaviours shaped by external forces (McMahon, 1997). Meaningful learning happens when individuals are engaged in social activities. Finally, intersubjectivity, which refers to a shared understanding amongst individuals, is an interaction based on common interests and

assumptions - these form the ground for their communication (Rogoff, 2003, p. 85). “Communications and interactions entail socially agreed upon ideas of the world and the social patterns and rules of language use” (Rogoff, 2003, p. 85). “Construction of social meanings, therefore, involves intersubjectivity [amongst] individuals. Social meanings and knowledge are shaped and evolve through negotiation within the communicating groups” (Kim, 2001, pp. 57-61). “Any personal meanings shaped through these experiences are affected by the intersubjectivity of the community to which the people belong. Intersubjectivity not only provides the grounds for communication but also supports people to extend their understanding of new information and activities [amongst] the group members (Rogoff, 2003, p. 298; Vygotsky, 1967). Knowledge is derived from interactions between people and their environments and resides within cultures (Shunk, 2011; McMahon, 1997, n.p.). The construction of knowledge is also influenced by the intersubjectivity formed by cultural and historical factors of the community” (Kim, 2001, pp. 57-61). “When the members of the community are aware of their intersubjective meanings, it is easier for them to understand new information and activities that arise in the community”.

Since constructivist philosophers (Denzin & Lincoln, 2003, p. 35; Crotty, 1998, p. 42) suggest that humans actively create knowledge through interaction with others and the meaning of the knowledge constructed depends on the interpretation of the participants involved, the researcher has to interpret the meanings assigned by participants to their experiences. Secondly, constructivists assume we all experience reality personally and differently, with the result that our realities are multiple (Charmaz, 2000, p. 510; Crotty, 1998, p. 42; Denzin & Lincoln, 2003, p. 35).

These ideas outlined as constructivist are the basic beliefs (Guba & Lincoln, 1994, p. 107), in other words, the ‘paradigm’ for this research.

In presenting the issues from the participants’ point of view, the inquiry is “interpretivist” (Henning, *et al.* 2004, p. 20). Denzin and Lincoln (2000, p. 368) remind researchers that in an interpretivist research design, unlike in a positivist one, all the “problems that may arise in a qualitative study” are not necessarily anticipated. Further as Schwandt (2000, p. 192) says in his discussion of interpretivist philosophies,

“ ...the idea of acquiring an ‘inside’ understanding – the actors’ definition of the situation is a powerful central concept for understanding the purpose of qualitative inquiry.”

Table 3.1 is a summary of the epistemology of the paradigm of this study:

**TABLE 3.1 SUMMARY OF THE PARADIGM**

Epistemological questions	Interpretivism
<b>Nature of knowledge</b>	<ul style="list-style-type: none"> <li>▪ Knowledge is based on observable phenomena, and on subjective beliefs, values, reasons, and understandings</li> <li>▪ Knowledge is constructed</li> <li>▪ Knowledge is about the <i>way</i> in which people make meaning in their lives, not just <i>that</i> they make meaning, and <i>what</i> meaning they make.</li> </ul>
<b>Role of theory</b>	Theories: <ul style="list-style-type: none"> <li>▪ Are revisable</li> <li>▪ Approximate truth</li> <li>▪ Are sensitive to context</li> </ul>
<b>Theory building/testing</b>	<ul style="list-style-type: none"> <li>▪ Theories are built / constructed from multiple realities – the researcher has to look at different things in order to understand a phenomenon</li> <li>▪ Theory is shaped by social and cultural context</li> </ul>
<b>Role of research</b>	<ul style="list-style-type: none"> <li>▪ Study mental, social, cultural phenomena – in an endeavour to understand why people behave in a certain way.</li> <li>▪ Grasp the ‘meaning’ of phenomena</li> <li>▪ Describe multiple realities</li> </ul>
<b>Research findings are true if:</b>	<ul style="list-style-type: none"> <li>▪ Research has been a communal process, informed by participants, and scrutinised and endorsed by others.</li> </ul>
<b>Role of common sense</b>	<ul style="list-style-type: none"> <li>▪ Common sense reflects powerful everyday theories held by ordinary people</li> <li>▪ Iterative and inductive reasoning used</li> </ul>
<b>Role of researcher</b>	<ul style="list-style-type: none"> <li>▪ Co-creator of meaning</li> <li>▪ Brings own subjective experience to the research</li> <li>▪ Tries to develop an understanding of the whole and a deep understanding of how each part relates and is connected to the whole</li> </ul>
<b>Role of values</b>	<ul style="list-style-type: none"> <li>▪ Values are an integral part of social life – no values are wrong, only different</li> </ul>
<b>Methods</b>	<ul style="list-style-type: none"> <li>▪ Unstructured observation</li> <li>▪ Open interviewing</li> <li>▪ Discourse analysis</li> <li>▪ Try to capture “insider” knowledge</li> </ul>

The research tradition in which this study is grounded is that of phenomenology.

### 3.3 RESEARCH APPROACH

The research is qualitative, not quantitative. As Denzin and Lincoln (2000, p. 8) say of qualitative research – it “implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured”. The research approach can be described as phenomenological (Bloor & Wood, 2006, p. 128). Bloor and Wood (2006, p. 128) remind researchers that,

“The scholar who has been most influential in the philosophy of phenomenology is Edmund Husserl (1859–1938). Husserl emphasized the centrality of the human context in understanding life; that is, researchers and readers of research can understand human experience because they are participants in the human condition.”

The “phenomenological method aims to describe, understand and interpret the meanings of the experiences of human life” (Bloor & Wood, 2006, p. 128). In this case it was to “describe, understand and interpret the meanings of experiences of” teachers and parents of children with DS in an ILSP communicative process. The danger in using the phenomenological approach is that it can slip into a description of participants' view rather than exploring their lifeworlds, which was why in this study the narrative interviews were subjected to rigorous analysis. The context was in schools in which IE was understood to be inclusive of children with barriers to learning.

### **3.3.1 CONTEXT FOR THE RESEARCH APPROACH: MEANINGFUL QUALITY EDUCATION FOR CHILDREN WITH DS**

To expand the context in which the research was undertaken - that is, meaningful quality education for children with DS, a short summary of the participants is provided. Buckley (2008) stated that until comparatively recently, children with DS were considered "ineducable". Less than fifty years ago in the United Kingdom, when a child was diagnosed with DS the child was labelled as "unfit to benefit from education in school" (<http://www.down-syndrome.org/information/education/overview/>). “Similarly in most other countries, the majority of children with DS have only gained access to education within the last 30 years” (DePoy & Gilson, 2012, p. 303; Hartas, 2012, p. 257; Buckley & Bird, 2000, n.p). In many developing countries the majority of children with DS still do not have access to education in schools.

The lack of educational opportunities meant that research on DS published before 1980, was based on studies of individuals with DS who had received little to no education. It also meant that most adults with DS who are currently 25 and older “received at best limited education at school or none at all. Social isolation and educational deprivation will have a negative effect on any child's development”, even more so for children with DS. Buckley & Bird (2000, n.p) stated that the

“pre-1980 studies are therefore of questionable value as it is not possible to separate out the effects of [DS] on development, from the effects of social and educational deprivation. [The levels] of cognitive or social development [that] children with DS are able to achieve will only be [reached] when: they are fully included in the social world of childhood in their communities have access to optimal health therapy and [have access] to education services”

Engelbrecht, Swart, and Oswald (2005, n.p.) documented how parents of children with DS experienced their rights with regard to IE in South Africa. The results of this study revealed that parents viewed inclusion of children with DS into ordinary schools as a "challenging and dynamic process" (Povee, et al 2012, p. 961; Engelbrecht, *et al*, 2005, n.p.). This challenging and dynamic process began with the decision of the parents to place their child in an inclusive educational setting. It is evident from previous studies that parents still have to fight for their children with DS to be included into ordinary schools. Engelbrecht *et al* (2005, n.p) identified an important challenge in South Africa, which may affect the outcomes of IE profoundly, namely the failure to create relationships between teachers, parents and professionals which are cooperative and trusting .

Prior to 1994 and specifically prior to Education White Paper 6 on Special Needs Education (2001), children with DS had limited access to education in South Africa. Some parents of children with DS, under the auspices of the Down Syndrome Association, investigated and advocated other options of education for their children with DS. Consequently, as a result of policy documents such as White Paper on Education and Training in a Democratic South Africa (1995), schools became more accessible for parents to establish partnerships with teachers and other role players in education. Parents were invited to form partnerships with schools (Department of Education, 1995). As a result of these initiatives, children with DS gained access to a few ordinary schools in Pretoria during the early 1990s. Statistics from the Down Syndrome Association in Pretoria (Down Syndrome Association: Tshwane, 2012, n.p.; Engelbrecht, Swart, & Oswald, 2005, n.p.) indicate that more children with DS have gained access to ordinary schools within the Pretoria region since the late 1990s.

An increasing recognition and acknowledgement amongst parents of the benefits of IE brought about the first educational placements of learners with disabilities in

ordinary South African schools in 1994. Since then, the Department of Basic Education has introduced numerous strategic steps which have allowed children with DS to attend their local neighbourhood schools. Key policy and implementation guidelines such as, *Guidelines for Inclusive Schools* and, *Strategy on Screening, Identification, Assessment and Support*, as well as *National Curriculum and Assessment Policy*, made it possible for children with DS to attend ordinary classes in their local school. Parents however had to play a central role in the support of their children and the teachers who teach them (Swart & Tlakale, 2006, p. 213). The parental role was viewed as particularly important. From the policy document list the shift from a traditional exclusionary educational model towards a more social ecological inclusive educational model of support is detectable. Although key policy documents are in place and implementation guidelines make it possible for children with DS to attend an ordinary class in their local school, the national and provincial Ministries of Education are dealing with the legacy of South Africa's historically separate education and training systems on a daily basis. This legacy informed a recent Action Plan To 2014 *Towards the Realisation of Schooling 2025 (2010)*.

IE is no longer understood as only for children<sup>27</sup>; it is also increasingly considered as a comprehensive ideal in education (Opertti & Brady, 2011, p. 460; Thomas & Loxley, 2007, p. 130). IE is therefore positioned within this broad ideal as meaningful, quality education for all. IE might become a vehicle for the potential development of a child (Wallin, 2010, p. 121). IE, general education and special education are not to be seen as mutually exclusive opposite practices, but rather all these educational territories are involved in a dialectical process. IE dialogue is currently concerned with developing education systems in which tolerance, diversity and equity are the goals (Thomas & Loxley, 2007, p. vi).

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<sup>27</sup> Barriers to learning: When the education system neglects to provide for and accommodate the diversity of learner needs, learning breakdown takes place and as a result learners are excluded. Consequently, the phrase “learners are experiencing barriers to learning and development” was adopted as the official term in South Africa (Department of Education 2001). This, therefore, requires that the education system must be structured and function in such a way that it can accommodate a diversity of learner needs as well as system needs (NCSNET & NCESS 1997). The Education White Paper 6 (Department of Education, 2001) however recognises that the terms “disability” and “impairments” are still internationally used and for that reason this terminology is retained when referring specifically to those learners whose barriers to learning and development are rooted in organic/medical causes.



This broadened ideal of IE emphasizes the responsibilities (rights, duties and agency) of teachers and parents (Department of Education, 2011, p.11; 2001, p. 6). The standard way of thinking was that parents were held accountable, for not only providing a nurturing home environment, but also for their role as primary teachers of their children (Hornby & Lafaele, 2011, p. 40; Strydom, 2005, p. 97). To achieve meaningful, quality education for children with DS, the responsibilities of parents and teachers towards these learners' education have been expanded and intensified. Collaborations between teachers and parents have never been more important (Swart & Pettipher, 2006, p.19; Engelbrecht *et al*, 2005, p. 256).

### 3.3.2 IE POSITIONS

Different clusters of rights and duties that extend the repertoire of possible social acts identified from the literature from different educational practices available to teachers, parents or education practices informed the research approach.

**TABLE 3.2 RIGHTS, DUTIES, POSITION REPERTOIRE IN TERMS OF IE**

Rights	Duties	Position Repertoire
What a person is expect others may be reasonably held to be accountable for and to provide and protect for them (Redman & Fawns, 2010, p. 164)	What other can expect a person to be providing and to be accountable to and responsible for (Redman & Fawns, 2010; p. 164)	Narrow: Reduce the number and heterogeneity of positions / Give the lead to on powerful or important or most pressing position/ Prescriptive / increase number of positions in expectation of finding rewards (Hermans & Hermans-Konopka, 2010:3;4, 44–7)
<p>Rights</p> <p><b>Teachers' rights:</b> (Hornby &amp; Lafaele, 2011, 40; Smit &amp; Engelbrecht, 2010: 121) Training; adequate resources adequate support services discipline learners not to be subjected to unilateral variation of conditions of service</p> <p><b>Parents' rights:</b> (McConkey, 2012, n.p; Porter, 2012, n.p.; Samuel, Rillotta, &amp; Brown, 2012, p. 1; De Boer, Pijl, &amp; Minnaert, 2010, p. 175; Hornby &amp; Lafaele, 2011, p. 44 Swart &amp; Tlakale, 2006, p. 225) Parents want: improving performance, Change ethos or curriculum within the school, to increase their understanding</p>	<p>Duties</p> <p><b>Teachers' duties:</b> (Hornby &amp; Lafaele, 2011, p.40; Swart &amp; Tlakale, 2006, p. 225) Teach learner centred diverse groups Teach multi-level curriculum All subjects are equally important Assess for learning</p> <p><b>Parents' duties:</b> Collaboration – teachers, parents and others empowered, problem solving focus building capacity dealing with current challenges</p>	<p>Position Repertoire (D'Amant, 2012, p. 54; Jonas, 2010; Shevlin, 2010, p. 110; Swart &amp; Tlakale, 2006, p. 25; Ferguson, 2002, p. 147; Schoeman, 2004, n.p.)</p> <p><b>Broad position repertoire:</b>  <b>The promoter: dynamic, authentic, co-ordinates, Integrates</b> (Hermans &amp; Hermans-Konopka, 2010, p. 228)  <b>The acceptant: listens,</b>  <b>The Artistic: holistic</b>  <b>The spiritual: awareness, mindfulness ; opens doors of perception</b></p>

of school life (Hornby & Lafaele, 2011, p. 44) Social position of inclusive education four key elements, namely: positive contact/interaction between ; Acceptance; social relationships/friendships Parents of children with ID are concerned about: child's emotional development		
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In the concluding summary the IE positions are summarised (table 3.6).

### 3.4 RESEARCH DESIGN

As the research approach is phenomenological, the design was aimed at a close exploration of the lifeworlds of the teachers and parents of children with DS. The choice to record, transcribe and analyse the discourse in critical narrative interviews, during a typical ILSP meeting, by using several strategies to unpack that discourse from a dialogical perspective, was a way of merely recording the views the actors might have on the topic of mutual expectations. To design the research in response to the primary research question, *“How do insights from interpersonal communication during ILSP meetings inform expectations for children with DS?”* it was necessary that the communication be available for analysis, that expectations for children with DS be articulated and that there be a way of ensuring that insights could be tracked.

#### 3.4.1. SITE AND SAMPLE

The sites chosen were schools at which ILSP meetings usually happened, but after hours to avoid possible interruptions. The sample consisted of three sets of teachers and parents of children with DS from three different schools from the broader Pretoria area. In all, the participants numbered eight persons ranging from two recently qualified teachers to parents in middle age. Table 3.2 graphically sets out the details of the participants:

**TABLE 3.2 PARTICIPANTS**

Participant	Home language	Sex	School	Grade of child with DS	Age of child with DS	Qualifications of parent and teachers
T1	Afrikaans	Female	A	4	12	4 year education diploma
P1	English	Female	A		Female	Grade 12
T2	Afrikaans	Female	B	2	9	B.Ed
P2	Afrikaans	Male	B		Female	Grade 12
T3	Afrikaans	Female	C	R	7	B.Ed
P3	Afrikaans	Female	C		Female	Grade 12

The purposively chosen sample was a little unbalanced in relation to gender, but it is usually mothers who attend the meetings.

### 3.5 METHODS OF DATA COLLECTION

The data collected was through transcriptions of ILSP meetings over two weeks in a situation which was considered quite normal in the schools. Documents such as learner books, report cards, learner profiles, emails and communication books between parents and teachers, teachers' diaries provided further supporting data and examples can be found in the Appendices of this study. The use of narrative methods to collect data resulted in unique and rich data, but posed a great challenge to the researcher because it led to difficulties about making sense of it and how to select the relevant data. There was a large amount of complex data which had to be analysed.

### 3.6 DATA ANALYSIS

The data interpretation tools used in this chapter may be termed *experience, analysis of narrative interviews* and *analysis of critical social narratives*. These tools identified socio cognitive processes and practices that are spatiotemporally demarcated fragments of possible (social) worlds (Van Dijk, 2008, p. 24). Socio cognitive processes shaped the expectations of the different parties, while the socio-structural beliefs barred or fostered the learning experiences of the different parties. The context model revealed the complex social influences on teachers and parents when they self-represented themselves and their co-participants. The teachers' and parents' social identities were involved, identities that changed during text and talk. The first step of analysis included identifying those teachers and parents who displayed characteristics of inclusive promoter positions. Teachers and parents of children with DS who promote inclusive education adopt multiple positions about difference. This means they exhibit respect for differences, believing that while differences make us individuals, we have a common humanity. Human sociality supports cooperative endeavours such as IE (Fiske, 2013, n.p.; Savin-Baden & Howell Major, 2010, p. 16) in which similarities are recognised. The data revealed that the dialogical process of moving from one position to another can be described through socio cognitive theory, positioning theory, dialogical self-theory and pronoun grammar analysis, the methods that I used.

The analysis of the data was from the point of view of a communication continuum between teachers and parents of children with DS. The overriding concepts about dialogues versus monologues come from Hermans and Hermans-Konopka (2010). Good dialogue is innovative, it has sufficient bandwidth, the existence of misunderstandings is taken for granted, it helps to build a broader awareness and it incorporates a listening silence. In the words of Hermans and Hermans-Konopka (2010, pp. 10-11),

“... good dialogue, as a learning experience, innovates the self; it has a certain bandwidth referring to the range of positions allowed to enter the dialogue; it acknowledges the unavoidable role of misunderstandings ; it develops in a dialogical space; it recognizes and incorporates the alterity not only of the other person but also of other positions in the self; it recognizes the importance of

societal power differences as reflected in the relative dominance of positions in the self; it recognizes the existence of different “ speech genres ” and their role in misunderstanding and deception; it can be deepened by the participation in a broader field of awareness ; and it profits from “ speaking silence .” We consider these features of good dialogue as relevant to learning processes in a society in which individuals and groups are confronted with differences, not only between each other but also increasingly within themselves.”

The summary of what has been understood as dialogue is listed as it pertains to this study.

- *Dialogue is innovative:* Dialogue is viewed as a developmental process; active learning evolves through interchange that motivates teachers and parents. Dialogue may introduce elements that were not there before: long term and short term goals, learning and learning support, and achievement and performance, to name but a few. Dialogue is innovative when the new elements that are introduced are experienced by the participants as valuable. Dialogue is innovative when the participants are able and willing to recognize the perspective of the other party in its own right, and to adapt, revise, and develop their initial standpoints by taking the preceding verbal and nonverbal messages of the other into account.
- *Dialogue has a sufficiently broad bandwidth:* Dialogue needs to be open to a range of different positions (such as goals, learning, teaching and assessment) that are expected to be relevant to a particular dialogical relationship between teachers and parents of children with DS during ILSP meetings. A broad bandwidth refers to the meta-position. An effective meta-position requires the inclusion of those positions that are relevant to a particular decision enabling the participants to consider a problem from different angles. Positions that are relevant to a particular problem do not remain out of sight and, consequently, lead to a decision that has a sufficiently broad basis in the repertoire. For a good dialogical relationship a sufficiently broad bandwidth is required in order to make positions or their coalitions “work” in a particular situation, and to enable the participants to take decisions that have a sufficiently broad basis in the repertoire. The more positions support a particular decision, the broader is its basis in the repertoire. It should also be taken into account that, when the bandwidth that different participants tolerate is asymmetrical between them, there is a risk that they find no common base for mutual understanding. This suggests that a meta-

position at the interface of different cultures is challenged by a higher density, stronger heterogeneity, and even incompatibility of positions, and, as a consequence, its complexity is enhanced. Yet this does not preclude the emergence of new meanings, even when the meta-position is infused with contradictions and a high level of uncertainty. Tensions, conflicts, contradictions, and incompatibilities are perceived as a fertile basis for the innovation of the original position in particular and for creativity in general. Creativity is simultaneously conceiving multiple opposites or antitheses side by side. In a similar way, a meta-position which is filled with contradictions and opposites creates a “Janus head”<sup>28</sup> as an important condition for creativity, with the difference that there can be more than two heads.

- *Dialogue recognizes the existence of misunderstanding:* Misunderstanding is not the opposite of dialogue but rather part of it. When teachers and parents of children with DS are engaged in a social activity (ILSP meeting), they have to combine directly perceived or first-person information about themselves with imagined third-person information about themselves (from the side of the other) in order to fully understand the intentional activity. Moreover, they have to succeed in integrating imagined first-person information about the other person with directly perceived third person information of the other person’s activity in order to understand the other’s intentional acts. Teachers and parents of children with DS engage in dialogue in order to exchange and compare their individual viewpoints and they may even arrive at common viewpoints and decisions, but the two points of view will never match entirely. Therefore, misunderstanding is intrinsic to dialogue and can never be avoided entirely. Dialogue between teachers and parents of children with DS cannot be realized without the recognition of the existence of a basic epistemological uncertainty about what meaningful quality education for the child with DS ought to be. This uncertainty is echoed in the words of Wallin (2010, p. 13) when he states, “we do not yet know how a life might be composed”. Nevertheless, claims of exclusive truth about the other do not recognize this distinction because it is in their nature to consider the imagined other as identical to the other as he or she “really is.” Failing to see the

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<sup>28</sup> Janus head: is devoted to maintaining an attitude of respect and openness to the various manifestations of truth in human experience; it strives to foster understanding through meditative thinking, narrative structure, and poetic imagination.  
([http://www.theliterature.net/reviews\\_and\\_criticism/](http://www.theliterature.net/reviews_and_criticism/); Robbins, 2011, n.p.)

difference, intentions are attributed to the other that may be entirely different from the other's own perspective, but this difference is not made visible because the exclusive truth claim is blind to any difference between imagination, interpretation, and assumption on the one hand, and "reality" on the other hand. Such truth claims often have the form of general statements such as: *children's differences and disabilities are located in their individual pathology; children with DS need specialised education*, and so on.

- *Dialogue creates a dialogical space*: When teachers and parents of children with DS are increasingly involved in a dialogue, they may feel the emergence of an invisible common space in which they feel accepted as dialogical partners and feel the freedom to express their experiences from their own point of view. When in this "dialogical space" the teachers and parents of children with DS are open to each other's experiences, although these may be very different from their individual experiences. The bandwidth of the space is broad and a diversity of positions and experiences can be expressed. The participants typically feel a strong sense of sharing and have the impression that the space between them, connects them. Disagreements, conflicts, and even shadow positions do not exclude the emergence of a dialogical space. Further, the affective dimension is particularly important for the construction of a dialogical space.
- *Dialogue takes into account the alterity of the other and also the alterity of the different parts of the self*: Respect for alterity is the moral feature of dialogue *par excellence*. In its most general sense, alterity refers to the otherness of the other and its recognition as intrinsically valuable. Alterity implies the discovery, acceptance, and even stimulation, of the differences between self and other in dialogical relationships. This refers not only to the actual other in general, but also to the other in his/her multiplicity. This statement applies not only to the functioning of the self in one and the same situation, but also to the self as manifesting itself in successive situations. That is, the multiplicity of the other can take the form of expressing one position at one moment and another position at another moment.
- *Dialogue takes into account the existence of power-differences*: First, dialogue can evolve only on a voluntary basis. When somebody is forced, by some authority, to engage in a dialogue, it is not very probable that such a person, in



this situation, can contribute to the emergence of a dialogical space with freedom to move in different directions. Second, in the case of a dialogical process in an organization or institution, the social positions of the participants should be taken into account. When power differences are too large, the information initially given in a positive atmosphere could, at some later time and in a different situation, be used or abused by the person in power for other purposes. This is not to say that dialogue between parties differing in power is not possible. It is just to emphasize that such differences put constraints on the openness required by good dialogue. Generally, differences and opposite views between individuals, groups, or cultures are a fertile basis for engaging in a dialogical relationship. However, it would be naïve to assume that people located in different or opposite positions, representing equally strong parties are able to disagree or to express their different points of view (Sim, Milner, & Lishman, 1998, pp. 53-74). Many different and opposite positions are loaded with power differentials. Although social power limits dialogue, the self is able to produce forms of counter-power. It is one of the great insights of Mead (1934) that selves are not only representatives of society and conform to existing institutional structures, but are also able to *create* them.

- *Dialogue has an eye for the differences between dialogical genres*: Dialogue is not an abstract process that takes place apart from time, space, customs, and traditions. A frequently used term to indicate a more or less stabilized way of linguistic interaction is “speech genre” (Bakhtin, 1986) referring to a particular style, thematic content, and compositional structure of communication. Speech genres are highly dependent on the time and the space that determine their content and structure. Genres are very diverse because they are contingent on the situation, social position, and the nature of the interrelations of the participants in the communication. Misunderstandings may emerge when two parties in communication use the same phrase or word, but give these words a different meaning as if speaking in different speech genres. Misunderstanding is complete when the participants are unaware of this difference. Therefore, it is relevant in dialogical relationships to be aware from which genre a particular person is speaking. Change of genre by the same person can also be misleading when the speaker is aware of the change but the audience is not. The examples described above suggest that a dialogical relationship between two parties in communication can only evolve when (a) the genre in which the

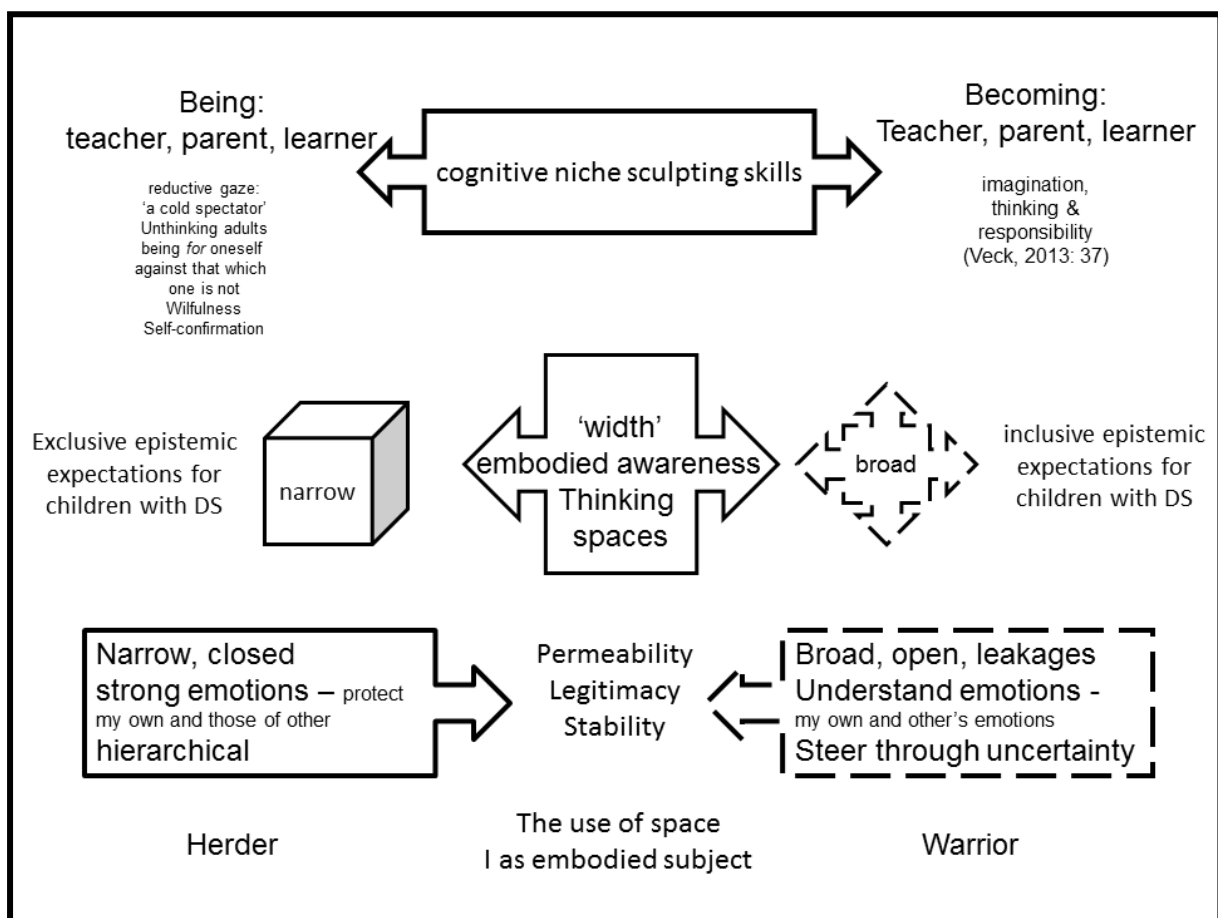
communication takes place is shared by both parties; (b) they take into account that the listener understands the words of the speaker according to the meaning defined by the genre in use; (c) they explicitly indicate a possible shift to another genre.

- *Dialogue allows teachers and parents to participate in a broader field of awareness and leaves room for silence:* Being fully present in the actual situation without any distraction from interfering thoughts or verbalizations is a part of good dialogue. In this form, it creates space in the self and in the other and has the potential for bringing people closer together than is possible by words or explicit communication only. As part of a field of awareness, silence becomes a deeper kind of dialogue in which the participants feel that they participate in something wider and greater than their limited selves. They experience themselves as part of some larger composition.

Together with the concept of "good dialogue", ideas of repositioning, "I –position", "meta-position," "third position," "coalition of positions," "composition," and "depositioning" are important for this study. For Hermans and Hermans-Konopka (2010, p. 11) positions, "allow us to stretch the theory [dialogical self-theory] into different directions so that phenomena that are usually treated in their separate qualities can be brought together in a more comprehensive theoretical framework".

To make the benefits of viewing communication between actors as operating from a range of positions, Figure 3.3 illustrates what is meant. On the left teacher, parent and learner are represented as being in a static sense. On the right teacher, parent and learner are shown as part of a dynamic process of becoming. Adopting a static position of being leads to exclusive epistemic expectations for children with DS, a narrow bandwidth of embodied awareness. The opposite is the case in a dynamic "becoming" position which enables inclusive epistemic expectations for children with DS. It is a broader position. On the left is shown the teacher, parent or learner who adopts hierarchical positions will exhibit a narrow range of strong emotions and seem closed to others and their emotions. Adopting a position of becoming allows actors to understand others' emotions, allow them to leak through and not adopt too many hierarchical stances. The opposing forces between the desire for stability and the evident dynamism in IE make the use of mental space of I as embodies subject

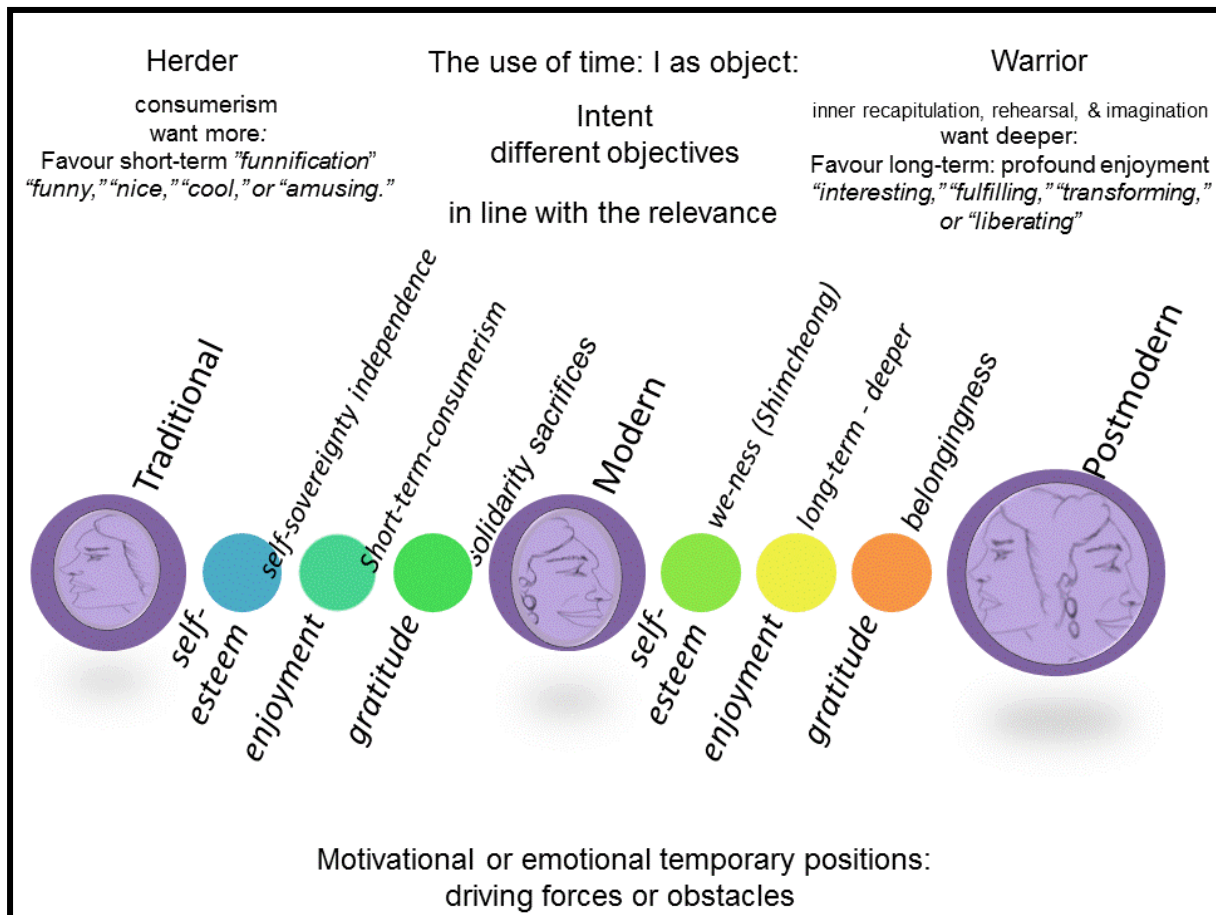
vacillate between different positions. Issues of permeability, legitimacy and stability pull in different directions in the mental spaces of the actors. Clark, (2010, p. 7) and Pinker (2010, p. 8995) refers to methods of teacher-parent communication which sculpted their socio cognitive learning in ways that simplified or productively transformed their ability to think, reason, and problem-solve. Clark (2010, p. 9) identified the following ideas from cognitive sciences which explain cognitive niches as: “Awareness amplifiers”, “knowing that makes us smart”, “epistemic actions” and “tools for thought”, to name but a few. These skills involve a “delicate interplay” between the internal and social (Clark, 2010, p. 9).



**FIG 3.2 EMBODIED SOCIO COGNITIVE SPACES OF TEACHERS AND PARENTS**

The metaphor of herder as opposed to warrior summed up the embodied socio cognitive spaces of teachers and parents of children with DS. In the socio cognitive niche actors extrapolated advantages backward and forward in time and space to create mutual understanding, forming less strict implicatures. Less strict implicatures meant less strict inferences based on social situations. The next figure represents a

summary of the objectives revealing the intent behind them. Figure 3.3 summarises the intent of the objectives of teachers and parents of children with DS as herders and warriors.



**FIGURE 3.3: INTENT OF THE OBJECTIVES OF TEACHERS AND PARENTS OF CHILDREN WITH DS AS HERDERS AND WARRIORS**

It can be noted that positioning theory and self-dialogical theory dovetail with each other. Hermans and Hermans-Konopka (2010, pp. 11, 120) explain it as follows,

“What is known in the literature as “positioning theory” has some significant similarities with the present dialogical theory. Positioning theory is often contrasted with the older framework of role theory. Whereas roles are relatively fixed, long-lasting and formally defined, positioning theory is interested in conventions of speech and action that are unstable, contestable, and ephemeral ... . Dialogical self theory is also sensitive to the dynamic qualities of the process of positioning and repositioning. There is, however, an important difference. More than conventional positioning theory, dialogical self theory is focused on the self as an agentic and original source of meaning production... Like positioning theory, dialogical self theory is interested in the role of language, social conventions, collective history, and linguistic communities. However, while

positioning theory is focused on the processes that take place between people, dialogical self theory aims at a profound exploration of the experiential richness and emotional qualities of the self in close connection with inter-subjective processes.”

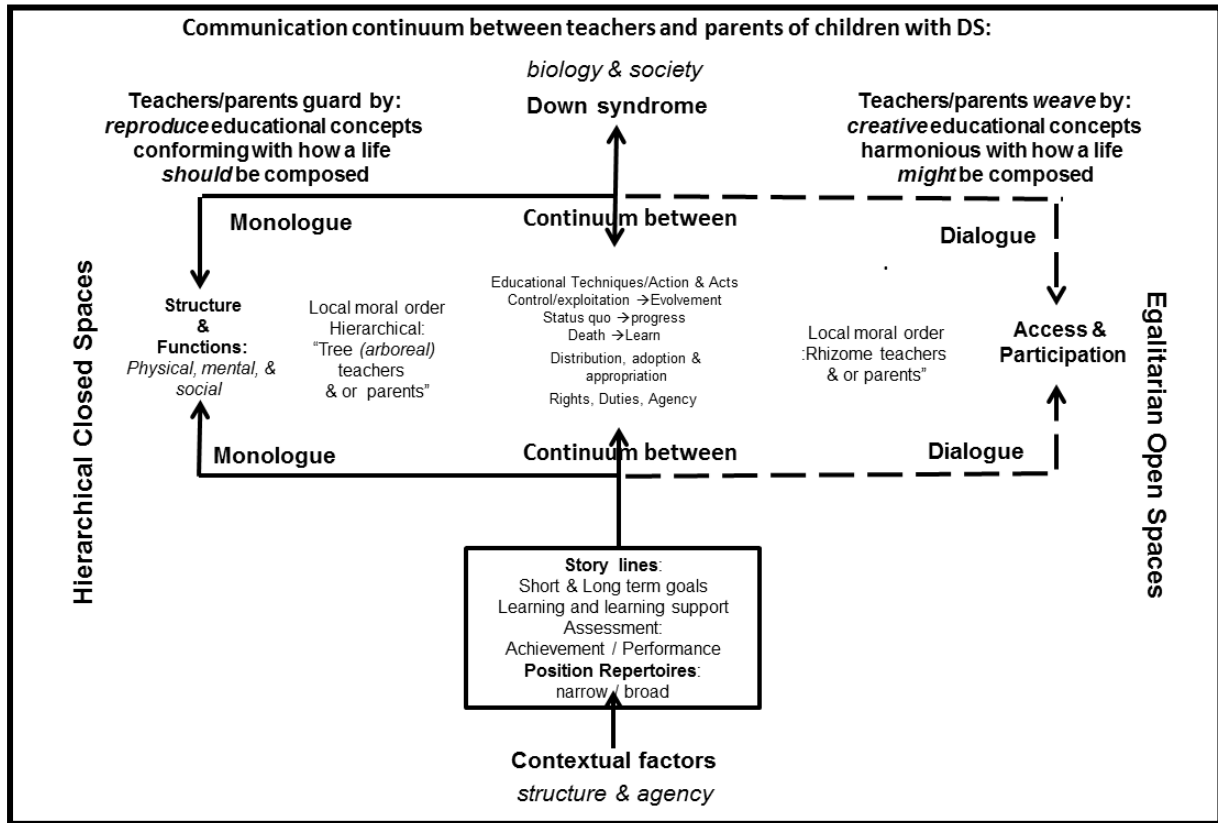
### 3.6.1 MONOLOGICAL AND DIALOGICAL COMMUNICATIONS AND HOW THEY REVEAL THEMSELVES

In Figure 3.4 the relationship between monological and dialogical communications is represented, moving from hierarchical closed mental spaces to egalitarian open mental spaces - the ideal. The data was analysed by looking for evidence in the communications of language used by parents and teachers which showed whether they guarded and reproduced educational concepts which were associated with more traditional ideas about education. Those ideas were more to do with how they imagined a life *should* be composed. Hermans and Hermans-Konopka, (2010, p. 3) describes different reactions to the need for stability when confronted with uncertainty:

- “uncertainty can be reduced by diminishing the number and heterogeneity of positions;
- uncertainty can be reduced by giving the lead to one powerful or important position;
- uncertainty can be minimized by sharpening the boundaries between different positions
- in a paradoxical way, uncertainty can be reduced by increasing instead of diminishing the number of positions or voices in the self, particularly when new positions are expected to offer rewards that earlier positions were not able to provide
- a dialogical reaction that copes with uncertainty by going into and through this uncertainty rather than avoiding it, in such a way that initial positions are influenced or changed, marginally or essentially, by the encounter itself (for example, meeting with another person, with a group, or with oneself in order to learn, develop, and create).”

Whereas the last reaction aims at post-dialogical certainty, the former ones take refuge in pre-dialogical forms of certainty. Along these lines, it is argued that

uncertainty is not just a positive or negative feeling state, but rather an experiential feature of a self in action.



**FIGURE 3.4 FROM MONOLOGUE TO DIALOGUE AND BACK**

In a closed dialogical space, I as object, exhibits itself as reactive, the expression of that reactivity will reveal itself when the narratives performed by teachers and parents are analysed in the language used. Gatekeeping and activist speech acts become evident, showing the objectives of the "herder" and her values. The discourse is monological. In an open dialogical space, I as subject, can adopt a broad repertoire of roles and these will be exhibited in the language used by the "warrior". Occupying a mental space which is broad allows the actor to be an acceptant, to be spiritual and artistic and to weave a pattern for a life as it might be and act as a promoter of that idea.

### 3.6.2 FACTORS AFFECTING THE ANALYSIS OF DATA

In order to analyse the data there were several factors which had to be considered - expectations, dialogical space expectations, open dialogical space, closed dialogical space, stressors and coping skills, vocation versus positive parenting, and the



general goals of education (long and short term goals of all actors, learning and learning support and assessment).

### 3.6.2.1 EXPECTATIONS

Teachers and parents of typical developing children often have different positions on the management and support expectations for the education of their children (Hornby & Lafaele, 2011. p. 40; Department of Education, 1995; 2001). This is also the case between teachers and parents of children with DS within IE settings (Yssel, Engelbrecht, Oswald, Eloff, & Swart, 2007; Engelbrecht, Swart, & Oswald, 2005). These management and support expectations can be grouped in four sections: *Dialogical space expectations, Long term and short term educational goals, Learning and learning support expectations and Assessment expectations.*

### 3.6.2.2 DIALOGICAL SPACE EXPECTATIONS

Teachers and parents are often described by educational research and policy documents as central role players in their children's and learners' education (Schoeman, 2012, n.p.; Department of Education, 2010). This central role of parents and teachers is particularly important for children with DS as argued by Schoeman, (2012, n.p.) during the 12th World Down Syndrome Congress (2012):

“Parents/caregivers must play a meaningful role in forming a partnership with the educator to ensure that the support outlined in the Inclusive Support Action Plan is successfully implemented; Parent/caregiver participation in the Screening, Identification; Assessment and Support (SIAS) process is not a matter of choice, but compulsory.”

However, Engelbrecht *et al* (2005, n.p.) claims that the main challenge to inclusive education in the South African context, is the failure to create relationships between teachers, parents and professionals which are collaborative and trusting. These perceived problematic relationships are envisaged as potential impediments to the communication and inclusive education process for children with DS in this current study. One of the reasons for problematic relationships is parents' lack of trust in teachers' willingness to be accommodating and supportive (Schoeman, 2012, n.p.).



Despite the failure to create relationships, in the literature it was made clear that the family is perceived to be a child's most important resource (Hornby & Lafaele, 2011, p. 40; Kwok, Haine, Sandler, Ayers, Wolchik, & Tein, 2005, p. 260; Simon, Murtpy, & Smith, 2005, p. 428). This is true for all children, including those with DS (Buckley, 2002, n.p.). Most parents are perceived to be their child's advocate (Vincent & Martin, 2002, p. 124). The history of the past half century has demonstrated that the main advocates for human rights, healthcare, social inclusion and education for children with disabilities have been parents and parental organisations (Buckley, 2002, n.p.). If parents do not support their children, because parents lack information or there is a lack of communication opportunities, this may cause frustration between teachers and parents (Sandberg & Ottosson, 2010, p. 743). It is expected that teachers guide parents, by strengthening and supporting the families of children with DS, even when the teachers' primary function is to offer services to aid children with DS development (Simon & Murtpy, & Smith, 2005, p. 428). Changes in the child's development and behaviour will come about as a result of the quality of daily interactions and routines within the classroom and the family home environment (Booth, & Dyssegaard, 2007, n.p.). Therefore teaching activities or behaviour management strategies will only be maximally effective if professionals actually transfer their skills and knowledge to parents (Turner, Alborz, & Gayle, 2008, p. 380; Buckley, 2002, n.p.; Simon, Murtpy, & Smith, 2005, p. 428).

### **3.6.2.3 OPEN DIALOGICAL SPACE**

The transferral of skills and knowledge can only be accomplished if both teachers and parents are willing and able to enter an open dialogical space. An open dialogical space may result from partnerships between teachers and parents but collaboration between teachers and parents is socially complex (Waitoller & Kozleski, 2013, p. 23; Miles & Ainscow, 2011, p. 159). Furthermore the expertise of teachers, parents and other support staff is largely unarticulated. Therefore teachers and parents of children with DS need to "create space for reappraisal and rethinking by interrupting existing discourses, practices and beliefs, and by focusing attention on new ways of working and responding to diversity".

Miles and Ainscow (2011, p.160-1 ) suggest five working propositions: Make use of existing expertise; Create conversations about practice; Use evidence as the catalyst for change; Strengthen collaboration; Adopt forms of leadership that encourage a spirit of inquiry. Characteristics of such collaborative partnerships are collaboration, intentional and on-going; mutual goals, rules and values and expression of commonalities and differences, with the aim to develop a menu of potential solutions (Van Swet *et al*, 2011, p.919). Partnerships empower parents and improve teacher morale (Bojuwoye, 2009, p. 461), making children with DS do better in school and in life, resulting from a community of practice (COP) (Laluvein, 2010, p. 45; Mortier, Pam, Leroy, Van de Putte, & Van Hove, 2010, p. 352). Joyce (2010, p. 291) described the interaction between different role players within educational settings as "webs of relationships guided by dynamic and ever-changing rules of engagement" which "demands leadership at every level of the organization" (Joyce, 2010, p. 291). Therefore teachers and parents need to act as leaders who know how to function as modern day 'guides and guardians' who are aiming to create 'dialectical balance'. Moreover teachers and parents need to "create visionary agendas" while recognizing the constraining and enabling elements in the school environment, and assist each other to make choices for empowerment (Joyce, 2010, p. 296).

In summary, teachers who care for their learners also care for the learners' families (Swart & Tlakale, 2006, p. 225; Epstein, 2002, p. 7). This statement urges all educators to re-evaluate their relationships with parents (Swart & Tlakale, 2006, p. 225). Teachers and parents need to be mindful that learning involves diverse needs which are influenced by diverse social circumstances/contexts. Thus, active involvement of families in the teaching and learning of their children with DS is viewed as fundamental to the development of an effective, inclusive learning community. Global research also promotes the idea of inclusive learning communities that are based on the principles of democracy, equity and social justice (Booth, Ainscow, Black-Hawkins, & Shaw, 2000). Even more important for this study is that members of such communities learn to communicate honestly and share a commitment to celebrate together, grieve together, enjoy each other's company and care for each other, much like the idea of the African proverb: "It takes a village to raise a child" (Beets, 2012, p. 81; Swart & Pettipher, 2006, p.19). Furthermore Christenson *et. al* (2001, p. 79) argued that:

“Family involvement cannot be successfully facilitated unless educators and other professionals learn not only about families, but also with and from them.”

Inclusion also implies an approach from the whole school to social relations (Laluvein, 2010, p. 45). Such an approach values equally the knowledge and contributions of parents, teachers and pupils. Furthermore difference, disability and impairment call forth possibilities for developing transformative relationships (Bottcher & Dammeyer, 2012, p. 445). Difference thus invites a form of engagement and understanding that allows for the preservation of the individual. Moving towards inclusion requires that teaching is considered to be relational where resources for joint actions emerge, promoting an awareness of possibility rather than an adherence to limitation (Grenier, 2010, p. 387).

In table 3.3 the values of an open dialogical space is indicated from the work of Booth, (2011:309-312) on: Inclusive values into action in teacher education.

**TABLE 3.3: INCLUSIVE VALUES OF AN OPEN DIALOGICAL SPACE**

Equality:	Equity, fairness, and justice are central to inclusive values; about reducing inequalities
Rights:	Every child has the right to any education setting where his specific educational needs must be addressed. The promotion of human rights within education encourages the development of reciprocal and caring relationships.
Social justice:	Teachers' and parents' agency, capability and transformative diversity; deconstructing of difference - diversity and sameness all people as complex and valuable; (Picower, 2012, p. 564)
Participation:	Joint action to reach shared goals and objectives; Participation involves dialogue with others on the basis of equality and thus requires the deliberate setting aside of differences of status and power. Going into the thought of uncertainty and not avoiding it; Move flexibly between different positions;
Respect for diversity:	Diversity is similarity and difference; difference within a common humanity; Diversity encompasses everyone, not just those seen to depart from an illusory normality; differences in communities are unrecognized; recognition of different ways of smartness; respects the equal worth of others irrespective of their perceived difference.
Community:	Obligation beyond family and friendships to a broader fellow feeling towards others; culture which encourages collaboration; linked to the development of responsibility and to ideas of public service, citizenship, and global citizenship, and a recognition of global interdependence; An inclusive school community provides a model of what it means to be a responsible and active citizen whose rights are respected outside school; Inclusive communities are always open to, and enriched by, new members who contribute to their transformation. Open dialogical spaces. Acts authentically on the basis of emotions and reasons; Form coalitions with different positions through by giving room to divergent and dissident voices
Sustainability:	Prepare children and young people for sustainable ways of life within sustainable communities and environments, locally and globally; commitment to the well-being of future generations; linked to hope and optimism that hazards can be overcome; Integration of values in cultures and social contexts (Gurin-Sands, Gurin, Nagda, & Osuna, 2012, p. 60)

Non-violence:	Requires listening to, and understanding, the point of view of others and weighing up the strength of arguments, including one's own; It requires the development of skills of negotiation, mediation, and conflict-resolution in children and adults so that disputes are resolved through dialogue rather than coercion derived from differences in status and physical strength; It is concerned with rethinking ideas of "losing face" and "losing respect" and their links to "revenge". It necessitates finding a balance between assertion and aggression.
Trust:	Trust supports participation. It is required for the encouragement of independent learning and the establishment of dialogue within education settings; Trust is closely related to ideas of responsibility and trustworthiness; Trust is needed for the development of self-respect and mutual respect in professional practice; People feel free to speak their minds when they trust that others will engage in respectful dialogue without seeking advantage from it; equal participation; listen; innovative risks;
Honesty:	Honesty involves avoiding hypocrisy by acting in accordance with one's stated values or principles. It involves keeping promises. Honesty is linked to integrity and sincerity and to courage and trust. Honesty in education involves sharing knowledge with young people about local and global realities so that they can make informed decisions. It involves encouraging people to ask difficult questions and being prepared to admit one's mistakes and the limits to one's knowledge.
Courage:	Courage is often required to stand against the weight of convention, power, and authority or the views and cultures of one's group. Whistle-blowing, speaking out about malpractice in one's organization by expressing loyalty to the wider community, particularly the most vulnerable within it, and thereby risking loss of advancement, employment or friendship, requires courage. Courage may be involved in counteracting discrimination by acknowledging it, naming it, and then acting against it.
Joy	Enhancing the human spirit, with joyful engagement in learning, teaching, and relationships. A joyful education encourages learning through play, playfulness, and shared humour. It is about celebrating contentment in acquiring new interests, knowledge, and skills as the best way of sustaining them. share success stories focus on progress
Compassion:	Compassion involves a wish to get to know about and alleviate the suffering of others. It requires a willingness to engage with other people's perspectives and feelings. Inclusive well-being is always linked to a concern with the well-being of everybody. Embracing compassion involves curtailing relentlessly punitive approaches to the breaches of rules and the assertion of professional duties of care and resourcefulness. Compassionate education is one where mistakes can be acknowledged, irrespective of the status of the person involved, apologies can be accepted, restitution can be made, and forgiveness is possible.
Love/care:	Compassion is closely linked to the value of love or care. A caring for others, which asks for nothing in return, is a core motivation for many educators and a basis for a sense of vocation. It involves nurturing others to be and become themselves. This fosters a sense of identity and belonging (Macartney, 2012, p. 171) and promotes participation (Jorgensen & Lambert, 2012). A willingness to care for others and be cared for in return underlies the creation of communities connected by fellow feeling as well as common activities.
Optimism/hope:	Optimism and hope require an eagerness to engage with reality as the foundation for principled action in solidarity with those who share one's values.
Beauty:	A concern with creating beauty is deeply motivating for many people and connects with their desire for spiritual nourishment. Inclusive beauty is to be found away from stereotypes, in the diversity of people and in the diversity of nature. It is about creating environments and ways of being together that raise the spirits. I see beauty in gratuitous acts of kindness, in precious occasions where communication has transcended self-interest, in collective action and support to demand rights, when people find and use their voice. Beauty is there when we love something that we or others have crafted, and in an appreciation of drama, literature, art, and music. empathy, trust and comfort

Dialogue is the most precious “instrument” that humans have that they can, under facilitating circumstances, learn to use (see closed dialogical space for the notion of obstacles to dialogue, resulting in monologues) Dialogue can be neglected, silenced or even damaged as presented in the following section.

#### 3.6.2.4 CLOSED DIALOGICAL SPACE

Traditionally teachers were described and viewed from the professional participant position while parents were often viewed from the non-expert participants position (Hornby & Lafaele, 2011, p. 40). These contrasting views were further substantiated in the work of Hornby *et al* (2011, p. 40) when he stated that:

“Teachers and parents each bring to the melting pot of parental involvement, personal attitudes that are deeply rooted within their own historical, economic, educational, and ethnic, class and gendered experiences. There persists amongst many teachers a deficit model of parents which is manifested through attitudes whereby parents are viewed as “problems”, “vulnerable”, or “less able” and are therefore best kept out of schools.”

However, within the recent context of the new-liberal market driven economy, where parents are often constructed from a consumer position, parental positions have changed from ones of deference and helplessness to recognition of their rights and position (Schoeman, 2012, n.p.; Apple, 2006, p. 22; 2001, p. 409).

Although parents have become more aware of their rights, most parent-teacher meetings are overwhelming for parents (Berry, 2011, p. 629). Laluein (2010, p. 45) identified various issues that limited or blocked and excluded the engagement of both educators and parents, such as underlying power relations and parental participation that is separate or fragmented rather than an embedded approach which fosters empowerment. Ainscow and Sandill (2010, pp. 401-416) argue that leadership practice is a crucial element in gearing education systems towards inclusive values and bringing about sustainable change. Lambert (2002, p. 36) argue for constructivist leadership as a strategy for responding to learner diversity. This involves reciprocal processes that enable teachers and parents to construct meanings that lead toward a common understanding and purpose about schooling, education and learning. Furthermore it is argued that leadership involves an

interactive process between parents, teachers and children (Ainscow & Sandill, 2010, p. 405). Consequently, there is a need for shared leadership, with the school principal seen as the leader of leaders. Hierarchical structures have to be replaced by shared responsibility in a community that becomes characterised by agreed values and hopes. Effective class leadership and a positive classroom climate will also be more likely to affect teachers' cooperation with parents positively (Westergard, 2007, p. 157).

Different learning needs for children with DS may also arise because of the non-recognition and non-involvement of parents (Department of Education, 2001, pp. 7, 21). This non-recognition and /or non-involvement of parents often results in adversarial relationships where teachers may want to manage parents, and schools or groups of teachers discuss strategies on 'how to handle parent issues' when they feel the 'need to present a unified front to the parents' (Berry, 2011, p. 629). Teachers often make use of 'deficit discourse' when they inform parents that their children with DS do not perform according to expectations in school' (Cahill Paugha & Dudley-Marling, 2011, p. 821). When teachers focus on what children with DS cannot do they continue to support the separation of curriculum (Cahill Paugha & Dudley-Marling, 2011, p. 821; Mortier, Pam, Leroy, Van de Putte, & Van Hove, 2010, p. 352).

In table 3.4 the misrecognition of values of a closed dialogical space is indicated from the work of Booth, (2011, pp. 309-312) on Inclusive values interaction in teacher education:

**TABLE 3.4: MISRECOGNITION OF VALUES OF A CLOSED DIALOGICAL SPACE**

Inequality:	Stereotyped and judged; inequity, unfairness, and injustice are forms of exclusion; experience unequal status, wealth, and living conditions
No Rights:	The child has the right to education setting if he/she fits in. Where an activity leads to inequality then it cannot be a right.
No Social justice:	Oppression/disablism; non-recognition or misrecognition of teachers' and or parents' agency
No Participation:	Differences emphasised; power monologues; closed dialogical space; Reduce the number and heterogeneity of positions; Give the lead to one powerful or important or most pressing position; Prescriptive; increase number of positions in expectation of finding rewards – leading to Cacophonous hoarding
No Respect for diversity:	Identified with otherness / difference; stereotypical focus on differences; categorising; focus on intrinsic differences; deficit discourse; A rejection of diversity commonly involves the denial of otherness in ourselves.
No sense of	Closed dialogical spaces. Conflicting Role identities. Individual conflicting goals.



Community: a collective identity rooted in victimhood:	Power Hierarchies sometimes both, reconstruct their identity around its victimization by the other side difficult for parties to look beyond their own suffering and to develop a more complex identity a negative dependence on one's enemy as an external (alienated) position in the self-one's definition of self is determined by the identification of the enemy as the embodiment of evil. Victimhood tends to reduce the multiplicity and multi-voicedness of the self to such a degree that it functions as an / -prison that seriously reduces the range of possible actions
Strong emotions & over-use of defence mechanisms:	Role models of violence; The harassment and bullying of people because of their ethnicity, gender, disability, age, or sexual orientation are all forms of violence; victims of humiliation and violence often displace their anger toward the aggressor on others used to distort one's perception of reality in order to ward off anxiety. Anger and aggression towards third parties, evoked in order to protect the individual from expressing risky hostility toward the original, more powerful target; people to see threat everywhere and all of the time; them to distinguish peaceful periods from non-peaceful ones or opportunities for dialogue from non-opportunities; use additional defences such as projection and rationalization. See themselves as victims, it is easier for them to rationalize that their lack of empathy toward the other party is justified; the overuse of defences functions as an emotionally based obstacle to dialogical change and development; overuse of defences leads to a regression to lower levels of integration
No Trust:	Unequal participation; do not listen; scared of taking risks; The less people are trusted, the less trustworthy they may become.
Honesty: Group-think:	Withhold information; Hypocrisy; Dishonesty may have more to do with the deliberate omission of information than with direct lying. Deliberately withholding information from, or misleading, others impedes their participation. group pressures lead members to think into one direction only, failing to take different possibilities into account and adopting a biased view of reality; leading to views that deviate from the group norm, is systematically avoided or ignored so that any attempt at dialogue is doomed to fail;
Lack of Courage / Ignorance:	To not stand up for oneself or others where there is no culture of mutual support or it has been eroded. Erosion of autonomy
Stress	Education settings which focus only on the role of education in securing personal status and economic benefits can diminish adults and children by constricting their self-expression and lead to disaffection and disengagement; share little success stories (progress/achievement always not enough)
problems in being empathetic to the suffering of the other	Indifference and meanness; suspicious; Dialogical paradox; When empathy is reduced, it is difficult or even impossible for the parties to see reality from the other's point of view and to understand how they view the situation or the conflict from their specific angle. It is even difficult to have access to the emotions of the other as involved in the conflict. In fact, these emotions are often very similar on both sides (e.g., powerlessness and anger
Love/Care:	It may be a professional duty that educators should care equally for all children and young people within their settings without regard to any warmth, gratitude, or progress that they display.
Blame and scapegoating:	"Positive" effects: it removes negative feelings about the self that is defined as not responsible for the problems around the conflict and, at the same time, it provides a sense of gratification by feeling able to identify the "guilty." This, in turn, can lead to the justification of aggression toward the scapegoat and to a strict and rigid separation between "good" and "bad."
"Otherness":	Stereotypes, in the diversity of people and in the diversity of nature
Sustainability: Recurring patterns:	Suffering and victimhood may become re-inscribed in different generations; repeating family stories and patterns tend to reinforce particular positions that become more and more dominant in the self, associated as they are with a closed and biased position history

The various possible obstacles that parents and teachers may experience with dialogue are a reminder that dialogue is not self-evident. It is not something that is



“always there” or easily accessible. Dialogue is the most precious “instrument” that humans have in and between themselves and that they can, under facilitating circumstances, learn to use (see Open dialogical space for the notion of the values of “good dialogue”). At the same time, this instrument can be neglected, silenced or even damaged.

### **3.6.2.5 STRESSORS AND COPING SKILLS**

In the previous discussions it has been suggested that both parents and teachers may experience differing extra demands and extra stresses during ILP meetings, but they may find differing resources to cope successfully (Buckley, 2002, n.p.; Engelbrecht, Eloff, & Swart, 2001, p. 10). These stressors and coping skills will now be discussed from the reviewed literature. Researchers have identified at least some of the factors that help parents and teachers to cope well and some of the factors that make them vulnerable to stress (Engelbrecht, Eloff, & Swart, 2001, p. 10; Beresford, 1996, p. 171; 1994, p. 30; Dunst, Trivette, & Cross, 1986, p. 403). Participants (parents and teachers) often report that dealing with teachers/parents is a major source of stress. From literature I’ve identified two positions regarding resilience and relationships: Vocation or calling versus Positive parenting.

### **3.6.2.6 VOCATION VS. POSITIVE PARENTING.**

Neuroscientists have discovered that the social brains of humans ‘*are wired to connect*’ (Goleman, 2006, p. 4). Furthermore it became evident from the literature that resilience is “All about relationships” (for both parents and teachers) (Hartling, 2010; Friborg, Barlaug, Martinussen, Rosenvinge, & Hjemdal, 2005) and the finding of resources from the connectedness that results from relationships (Simon, Murphey, & Smith, 2005, p. 428). It is furthermore perceived that relationships foster opportunities to learn together where resilience is strengthened through the formation of collective resolve (Gu & Day, 2011, pp. 4, 16; Hartling, 2008, p. 51). Collective strength is associated with its properties to maintain equilibrium and a sense of commitment and agency in the everyday worlds in which both teachers teach and parents raise their children (Gurin-Sands *et al*, 2012, p. 60). From literature it was noted that teacher resilience is associated with the strength and

conviction of their vocation (Gu & Day, 2011, p. 5) while parent resilience is associated with positive parenting.

Vocation or calling: A key notion that connects the intellectual, emotional and spiritual identity of teachers is their “vocation” or “calling”. Thus, in education, a teachers' vocation or calling is related to a students' progress and achievement. So too is the notion that positive parenting influences child outcome. Furthermore positive parenting is perceived to mediate the process between parental distress and parenting behaviours (Kwok *et al*, 2005, p. 260). It is noted that resilience fluctuates as a result of personal, relational and organisational settings (Gu & Day, 2011, p. 1).

Stressors or vulnerabilities that may influence (negatively and or positively) the equilibrium of teacher resilience can be identified from both the quality of teachers and the environments in which they work. Other factors that may challenge resilience in teachers are the changes in the social dynamics of the teacher–learner and/or teacher-parent relationships in and outside the classroom (Greenfield, 2008), and the general perception that teaching has become rated as one of the most stressful professions (Gu & Day, 2011, p. 3).

In this study, the differing challenges that may erode a teachers' capacity for individual and collective resilience to such an extent that teachers may only “*survive*” in the classroom when they resist quality development, is of particular interest ( Morgan, 2011, p. 99; Day, Edwards, Griffiths, & Gu, 2011, p. 5) Hargreaves, (2004, p. 289) concluded that during times when there are global and /or national reform in education policy and curriculum, (which is especially true in the case of South African curriculum reform since 1994), a teachers' capacity for resilience comes under severe stress and they then often resist change/reform. Hargreaves calls this “Repetitive-Change Syndrome” (Hargreaves, 2004, p. 288). Contrary to this, Edwards (2003) argues that ALL children “deserve to be taught by enthusiastic, motivated individuals” (2003, p.11). Identified key positive influences that may motivate teacher resilience are the result of trust and positive feedback from parents and pupils (Day *et al*, 2011, p. 10; Gu & Day, 2011, p. 11 ).

Stressors or vulnerabilities that may influence the equilibrium (negatively and /or positively) or normalization in parent's resilience (from literature on parental resilience) is perceived to be through in/flexibility, un/connectedness, and ignoring or not identifying available resources (Walsh, 1998). Therefore "social expressiveness" is identified and perceived to be the most effective protective skill against maladaptation (Friborg, Barlaug, Martinussen, Rosenvinge, & Hjemdal, 2005, p. 32; Luthar, Cicchetti, & Becker, 2000, p. 560).

In summary, based on the widely accepted notion that all people are resilient (Brown, D'Emidio-Caston, & Benard, 2001; Walsh, 1998), it is not a matter of determining if the family or teacher is resilient, but to what extent they are resilient. Thus change in resilience occurs when parents and teachers shift their thinking and language from "problem talk" to "solution talk". Resilience-based conversations are useful in establishing collaborative and respectful relationships that set the tone for the family's acceptance of, and cooperation with other types of interventions. Thus when families perceive that the teacher respects their unique strengths and struggles, they are more likely to accept and implement interventions with commitment and integrity (Gurin-Sands *et al* 2012, p. 60; McMahon, 2008, p. 49; Bachelor & Horvath, 1999, p. 133).

### **3.6.2.7 EDUCATIONAL FACTORS**

Educational long and short term goals had to be considered as well as life goals parents had for their children with DS. Learning is differently understood by different actors. This has an impact on dialogical and monological communication of actors in the ILSP meetings. Ideas about learning support differ, as do those on assessment (Yu, Ke, & Frempong, 2012, p. 152).

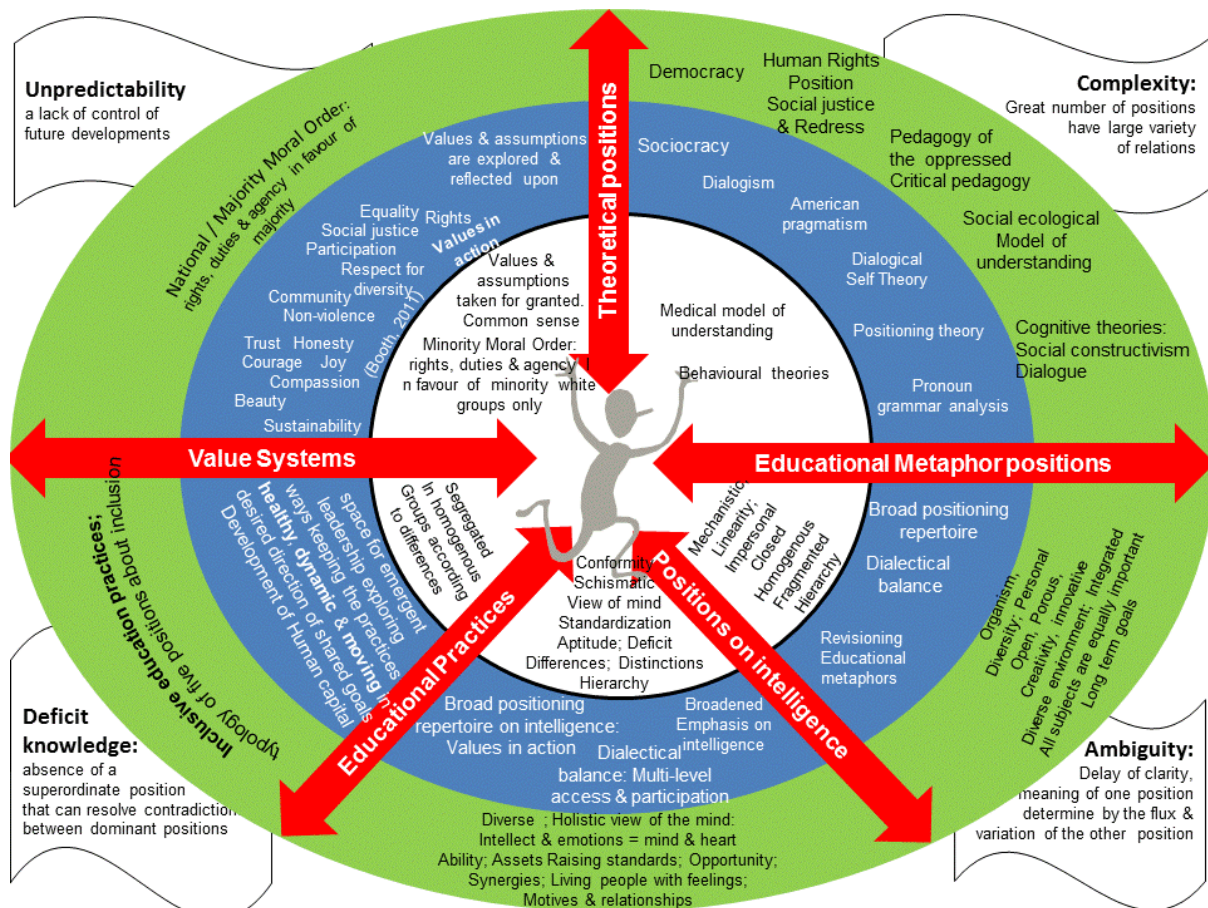


FIGURE 4.4: FROM TRADITIONAL EDUCATION TOWARDS INCLUSIVE EDUCATION

### 3.6.3 PRONOUN ANALYSIS

In the analysis of the transcripts of the teachers and parents of children with DS their communication was examined with pronoun analysis (Redman & Fawns, 2010). Table 3.5 indicates a summary of all the positions, and shadow positions that have been identified with pronoun analysis.

**SUMMARY OF ALL THE POSITIONS, AND SHADOW POSITIONS THAT HAVE BEEN IDENTIFIED WITH PRONOUN ANALYSIS**
**Position 1: *I as subject*: REACTIVE POSITION *I as a herder* versus *I as activist***
**Position repertoire: Narrow**
**CLOSED DIALOGICAL SPACE**
**Spatial position: *I as wilful***
**Narrow spaces (awareness):**

- We know how a life [of child with DS] should be
- reducing doubt by sharpening boundaries
- conform to the restrictive rules of 'tree-like' organisations
- Monologues
- Dialogical paradox

***'I as gatekeeper'***

- **Guard Covert: Fear** threat
- **Expectations Unauthentic: Unfair** Staff needed protection
- **Invitation to talk burden:** Uni-level conflict between fair and unfair qualifying words: "*clearly*" & "*necessarily*": stereotypical statements
- **Restrictive routines:** Control tactics

***I as activist***

- **Contest Overt: Anger:** previous experiences
- **Expected more:** "must be willing" & "must be open"
- **Authentic:** anger determination to pursue engagement
- **Invitation to talk:** commissive verbs: "I would go and find out a solution"
- **Misfire:** hollow, void without an effect

**Position 1: '*I as object*': REACTIVE POSITION '*I as a herder*' versus '*I as activist*'**
**Position values: Traditional, modern, post-modern (emotion and motivation)**
**Objectives:**
**Tecqniques and actions:**
**Acts and values:**
***Teacher as a herder***

- Safety found in strong hierarchical mental spaces
- Reductive mental gaze, habitual thinking, "cold spectator" "unthinking", risked loneliness
- Ridged rules
- Echolalia- Impairment of reciprocal communication, Syntax and speech well developed – impaired social use
- Impairment of imagination and social understanding (flexible thinking), Limited imagination. Unable to distinguish between reality and imagination

***Parent as an activist'***

- Safety found in community based meaning
- Several attempts where the parent tried to enter dialogue
- Wilful gate-crashing tools, productive gaze

**Positions 2: RESPONSIVE POSITIONS *I as warrior***
**Position repertoire: Broad: *I as acceptant, I as artistic, I as spiritual = I as Promoter***
**OPEN DIALOGICAL SPACES**
**Spatial position: *I as willing***

- we do not yet know how a life [of children with DS] might be composed
- metaleptic quality: shifting quickly between the world of telling and told
- Reducing doubt by going through uncertainty while crossing borders
- experimented with imagination, thinking attention dialogues

***I as acceptant***

- **Initiated and excepted invitations to talk:** Commitment: "immediately", "really", and "definitely"
- **Listen, trust and silence:** community-based meaning: *Desire* Commissive verbs: "spent my time", "wanted to know", "learned" "asked" and "phoned"

***I as artistic***

- **Work satisfaction:** "thinking spectators" "thinking attention": DS social learning
- **Win-win relationships:** motivating and inspiring, affirm differences and sameness, no unsought advice and quick interpretations
- **Find solutions:** experimentation

***I as spiritual***

- **Joy, gratitude:** Recognition for parents' and teachers' self-sacrifices; Emerging leadership "we"



## **3.7 ETHICAL CONSIDERATIONS TRUSTWORTHINESS OF THIS STUDY**

Numerous ethical considerations were taken into account in the design of the research and they were given prominence as the transcriptions of the ILSP meetings needed to be kept confidential so as not to breach trust, abuse the privacy of the actors or in any way damage the fragile relations amongst the actors.

### **3.7.1 VOLUNTARY PARTICIPATION AND TRUST**

#### **3.7.1.1 TRUST**

I gained trust by preparing the interviewees and warning them that they might feel some pain as a result of choosing to narrate difficult experiences in their lives. I made use of two informed consent forms – one at the beginning of the interview agreeing to participate, to be taped and acknowledging that the participant had a right to withdraw at any time. The second form was presented at the end of the interview with agreements about how the material would be managed from that point on. I regarded consent as a continuing process throughout the research. I returned to less emotionally intensive ground to end the interview on a more positive note. I debriefed the participants to allow them to reflect on their personal experiences during the interview.

#### **3.7.1.2 VOLUNTARY PARTICIPATION**

I assured all the participants that their participation was voluntarily. Every aspect of this study was informed by the ethics of the research relationship. I showed my respect to the teachers and parents of teachers of learners with DS by recognising their rights. Therefore I shared the purpose and aims of the study, but also how the results of the research would be utilized. The parents and teachers had the right to refuse to participate and withdraw at any time. See letter of informed consent (Appendix D).

### **3.7.1.3 BENEFITS AND CONSEQUENCES**

I aimed to explore and describe participants' experiences as conveyed in narratives. Transcriptions of communication during ILSP meetings and personal experience semi-structured narrative interviews provided qualitative data that showed dialogical and monological communication trends. The narrative research interview was intended to allow the interviewees to air their difficulties and share their successes. It was important for the actors to be able to speak, especially those who have been silenced through marginalization. The need to hear the voices of both the parents and the teachers who previously had not been heard, informed the research agenda and participation in this research project.

### **3.7.2 THE POTENTIAL RISKS AND HARM TO PARTICIPANTS IN THIS STUDY**

Hearing the voices of the participants was not the same as understanding how the interviewee perceived the research process. The interview was viewed as a collaborative, meaning-making experience involving both me (researcher) and the interviewees. Due to the possibility that vulnerable emotions might be triggered during semi-structured interviews, as a result of reflexive progression, it was helpful to allow participants to use the interview to work through their own understanding of their behaviour. The result of this emphasised the need for the participant to articulate more clearly how the qualitative narrative research interview was perceived from the perspective of the interviewee. The research project confirmed the significance of the interviewee's experience, which related to a wider field of persons with similar experiences, and allowed the interviewees to talk about their experiences. Teachers and parents who talked about their experiences added a whole new dimension to the meaning of the research interview for the interviewees which moved considerably beyond the perceived objectives of my research.

The interview and observation revealed what happened when the interviewer and interviewee as well as the participants interacted and how meaning was constructed. Although I as the interviewer largely controlled the direction, length and focus of the interview and the interviewee, by definition, acquiesced (agreed passively in a reserved way) to those objectives. The interviewees had to give order and meaning



to her/his experiences through the interview, in what Denzin (2001, p. 25) calls "interpretive practice". Thus, both I as interviewer and the interviewees were active, but we were active in different ways.

Denzin (2001, p. 25) suggests that the concept of reflexivity is particularly useful when focussed on the interviewee. It demonstrated the importance of helping the respondents to understand and interpret their own behaviour. It also showed how the process of self-discovery occurred that made the interview an intense experience for the interviewee, which not only affected the data that were gathered but also had a personal impact on the respondents to which the data gatherer might not be attuned. Above all, the interview allowed the interviewee to shape their own discourse and interpretation, rather than viewing the interview as a fully collaborative process.

Given the unfolding nature of the response, it was very important to probe in order to allow the respondents to fully explore their answers. I prepared for the fact that interviews on apparently straightforward topics (for example, expectations) unexpectedly stirred feelings and emotions in the interviewee. The purposes of the interview had been fulfilled from the researcher's perspective but, to the interviewee, the interview laid bare many things that have been repressed and remain unresolved.

### **3.7.3 SAFEGUARDS THAT MINIMISED THE RISKS**

As stated above I used two informed consent forms – one at the beginning of the interview and the other at the end of the interview with agreements about how the material would be managed from that point on. Consent was regarded as a continuing process. Debriefing took place in the form of reflections from the participants on their personal experiences during the interview.

### **3.7.4 PRIVACY, CONFIDENTIALITY AND ANONYMITY**

Privacy, confidentiality and anonymity are significant for human participants especially in the emotion-laden atmosphere of an interview about their children.

### 3.7.4.1 CONFIDENTIALITY

The study had social consequences and therefore the parents and teachers had the right to refuse to participate and withdraw at any time. See letters of informed consent (Appendices). Confidentiality was protected and all names of the participants, schools and area where the study took place were removed from the onset of the study. The principle of assurance of confidentiality and privacy was central and therefore everything was done to safeguard participant's privacy. All the names in the texts were labelled and I made use of a codebook and double checked the method of disguises before submission of this study for examination. The codebook is kept separate from the transcripts in order to allow only me to reconstruct the narrative. The material will therefore only be shared with people involved in the research project (for example, supervisors) and then only with all names, places and identifying information removed and disguised.

### 3. 8 CONCLUDING SUMMARY

This chapter can be best summed up in a table (Table 3.6) as a conclusion. It sets the scene for the following chapter in its thick description of all the considerations that emerged from experience and the literature review.

**TABLE 3.6: CONCLUDING SUMMARY**

Socio structural knowledge			
Dialogical positions			
I -position:	Meta-position :	Coalition of positions	Third position:
"I", "me" or "mine" imprint	I is able to leave specific positions and move to a meta-perspective	Cooperate and support each other	Conflict between two positions can be reconciled by creating a third position
Unity and continuity are created in the midst of uniformity / multiplicity	Act of self-reflection observing or meta-cognitive activity Spectator	Creating strong forces Korean phenomenon of " <i>Shimcheong</i> " that celebrates we-ness in human relationships	Unifying the two original ones without denying or removing their differences.
Promoter position	Acceptant	Artistic	Spiritual
These positions only become productive if the leaders succeed in inspiring the participants to develop similar positions in their own selves:	Able to listen: things happen as they happen and the promoter sees things as they are without denying or avoiding confrontations with problems or conflicts. In the	Positions are not seen in isolation, but as belonging to a larger composition so that they become meaningful as part of an encompassing pattern people feel they are part of	A broader field of awareness: Opens the door of participation (Thomas, Whybrow, & Scharber, 2013, p. 746; Jorgensen & Lambert, 2012). However, self-esteem - enhancing the promoter's ego may

	course of time acceptance became strong enough to function as a healthy counter-position in the further development of his self.	something that transcends their purely practical concerns and daily worries. Composition refers to bringing social, artistic, and cultural interests together in one and the same activity.	result in energy that is invested in purely personal /-positions the promoter may follow aims that are not in tune with the cooperative mission and may even deviate or work against relevant collective goals.	
<b>Semantics: (Monological self versus Dialogical self)</b>				
<b>Propositional structure.</b> Meaningful clauses and sentences express underlying propositions whose official organization is organized by the structure of our experience as represented by mental models: <i>Spatiotemporal Settings; Agents in different participant roles and relationships; Events or Actions and their Conditions; Goals and Consequences.</i>				
Modality.	Evidential	Local coherence	Sequential order	Global coherence
Events may be known about with variable degrees of (un)certainly, typically expressed by modal expressions (grammatical mood) ( <i>may, might, must, possibly, necessarily, etc.</i> ).	Sources of knowledge about events may be variably expressed in discourse, such as empirical observations ( <i>I saw it</i> ), discourse ( <i>Mary told me; I saw it on TV</i> ), or inference.	Discourse is structurally incomplete and incoherent if only its propositions actually expressed are taken into account and not the propositions that may be inferred by the recipients on the basis of their contextual or socio-culturally shared <b>Common Ground</b> knowledge, as they are projected into their (mental) situation model of the discourse.	The order of propositions in discourse may reflect the 'natural' order or structure of situations, events, or actions, such as cause consequence and whole-part relations as they are represented in our generic knowledge about such situations and events. Inverted order thus may have special functions (e.g., focus, contrast, explanation, or justification).	Discourse not only has local meaning, but also global meanings such as topics or gist, represented by hierarchical semantic macrostructures. However, often such global meanings are implicit (unless expressed in headlines, titles, summaries, etc.) and only characterize the structure of mental models of discourse. The derivation of global meanings from local meanings during discourse comprehension presupposes knowledge about the structures of situations, events, and action.
<b>Pragmatics</b>				
<b>Speech acts.</b>		<b>Self-presentation.</b>		
Many speech acts are appropriate only given specific epistemic conditions. All action, speech acts are carried out under the control of "cognitive" context factors such as aims or goals. Local moral order; Positioning theory		Discourse is defined in terms of known context parameters, such as the relationships between the teachers and parents. Strategies of self-presentation have the goal to influence the knowledge and the opinions of the recipients (as represented in their context models) about the speaker.		
<b>Interaction: Conversation</b>				

Epistemic rights of (first) assessment		Sequential knowledge construction and presupposition			
<p>Among the many interactional strategies controlled by the distribution of information or knowledge among the participants of conversation, speakers who have (had) more access to states (for example, teachers know a lot about teaching / parents know a lot about DS) of affairs have more rights to (first) assess such information than others, and such differences may be negotiated (upgraded and downgraded) and expressed, for example, by tag questions, negative interrogatives, <i>oh</i>-prefaces (Potter &amp; Hepburn, 2008, p. 277, 280).</p>		<p>All discourse, turns in conversational (move between positions, dynamic) interaction. In principle interaction is organized by the pragmatic rule that what has been asserted/assessed before by the speaker is known to the recipients after such an assertion and hence may be presupposed in next turns (Samra-Fredericks, 2008, p. 365).</p>			
Temporal positions					
Traditional		Modern		Post Modern	
Position	Shadow	Position	Shadow	Position	Shadow
<p>Moral Purpose: Expressed in moral Valuation: Multiplicity and alterity</p>	<p>Moral purpose expressed in moral valuation: Dualism and standardised norms</p>	<p>Unity: Coherence and Continuity: “agency-in diversity”</p>	<p>Unity: Coherence and Continuity: “agency-in uniformity/ homogeneity”</p>	<p>Multiplicity and differences of positions: Contradictions and conflicts are <b>not</b> understood as antithetical (exact opposite) to the concept of dialogue</p>	<p>Multiplicity and differences of positions: Contradictions and conflicts are understood as antithetical (exact opposite) monologues</p>
<p>consider connection with nature community-based meaning moral awareness</p>	<p>strong hierarchical order overly moralistic attitude restrictive religious dogmas</p>	<p>emergence of personal autonomy and self-development liberated from the oppressive forces of the hierarchical structures liberated from the dogmatic truth pretensions</p>	<p>encapsulated self – risk of loneliness loss of the basic contact with the external environment dualism between self and other</p>	<p>liberation of an intrinsically centralized stable structure broadening role-repertoire: participation in society more sensitivity , openness to multiplicity &amp; flexibility of human mind perception of daily life from an aesthetic perspective, room for humour and play</p>	<p>exaggerated control exploitation eroded traditional community life threatened the ecological balance lack epistemological basis for meaningful dialogue Pessimism and lack of hope; persistent doubts about progress; one-sided focus on change; flattening of experience resulting from increasing consumerism, as the “easiest road to happiness.”</p>
<p><b>Socio cognitive knowledge:</b> Teachers and parents acquire knowledge through various sources and</p>					

types of learning, such as perception, experience, and especially discourse.			
<b>Elements of a broad socio cognitive theory:</b>			
pragmatics of context in cognitive terms	Members' current, dynamic, on-going representation of the communicative situation	as represented in their context models	features hypothetical (strategic) assumptions about the specific or general knowledge of the recipients.
context models filter out the interactionally <i>known</i> information	assumed to be present in recipients' situation models of events talked about	make the discourse appropriate in the current communicative situation	
<b>Paradoxical situation:</b>			
Knowledge need to be located in the cognitive conditions and consequences of text and talk.			
<b>Syntax</b>			
<b>Word order:</b> earlier parts of sentences tend to express given knowledge	<b>Definite expressions</b>	<b>Pronouns</b>	<b>Semantics-Pragmatics:</b> Deictic expressions.
Position theory: Pronoun grammar analysis positions			
<i>"I"</i> in conversation	'you' in conversations	'We' in a conversations	Qualifying & quantifying words
Pronoun I is a key indicator of a person's moral commitment I, my – personal commitment 'I' immerses the speaker into the context	distancing or detachment of from personal responsibility or agency form a vision of future agency 'You' addressed to a present second person or often to a vague other person 'You' replaces 'one' 'You' isolates a speaker from the content	'we' – represents others' views	strengthen or weaken statements: the strength or lack of personal conviction <b>quantify / qualify speakers words</b> 'suppose'; sort of' and somehow'— <b>weakening / strengthening, hesitant or unsure or weighing up prospects</b> Perhaps / maybe / possibly – uncertain, and findings, potential opportunities in an idea <b>Confident and certain</b> – really, actually or basically – arise from specific moments in history
Illocutionary force (Austin, 1962):			
<b>Verdictives</b> Giving a verdict, Need not be final An estimate, reckoning or appraisal	<b>Exercitives</b> Exercising of powers, rights or influence. Examples: appointing, Voting, ordering, urging, advising, warning	<b>Commissives</b> Promising or undertaking commit you to do something Include: Declarations; announcements; intention which are not promises. vague which we may call espousals, as for example: Siding with	<b>Behabitives</b> Miscellaneous group Have to do with attitudes & social behaviour. Examples: apologizing, congratulating commending, condoling challenging
Discourse serves to communicate knowledge among participants: The expression of (new) knowledge in discourse is subject to a complex set of interactional and epistemic conditions, constraints, and rules.			

### 3.9 CONCLUSION

This chapter has laid the foundation for chapter 4.

## CHAPTER FOUR:

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### DATA ANALYSIS AND FINDINGS, DISCUSSION OF FINDINGS

#### 4.1 INTRODUCTION:

This chapter presents the findings of my research data. As stated in Chapter 3 the phenomenological approach (Bloor & Wood, 2006, pp. 128-30) allowed a description of the essential qualitative meaning of experiential communication between teachers and parents of children with DS during ILSP meetings. With the phenomenological approach I was able to generalize beyond the individual teachers and parents and articulated transferable meanings of what made the communication experiences what they were. Socio cognitive theory, positioning theory, dialogical self-theory and pronoun grammar analysis were used to analyse the data collected. The data was analysed to provide an understanding of teachers' and parents' epistemic<sup>29</sup> (Clark, 2010, pp. 9, 10; Van Dijk, 2009, pp. 24, 32, 52, 102) expectations and learning experiences during ILSP meetings. The research question I sought to answer was, "*How do insights into communication between parents and teachers of children with DS either foster or prevent realization of expectations?*" By revoicing teachers' and parents' communication experiences, I was able to become a mediator between the voices and experiences of the parents and teachers and the broader community (Bloor & Wood, 2006, pp. 128-30). Data findings were interpreted as teachers' and parents' perceptions about the social situation<sup>30</sup> of the ILSP meeting. The data was further interpreted as able to reveal the socio cognitive influences on teachers' and parents' identities and how they formed and "performed" (Hermans & Hermans-Konopka, 2010, pp. 42, 59, 130; Van Dijk, 2009, pp. 109, 148, 182) their spatiotemporal identities within the discourse itself.

This chapter is divided into two main sections: *Reactive performances* and *Socio responsive performances*. Teacher-parent learning relations are presented as

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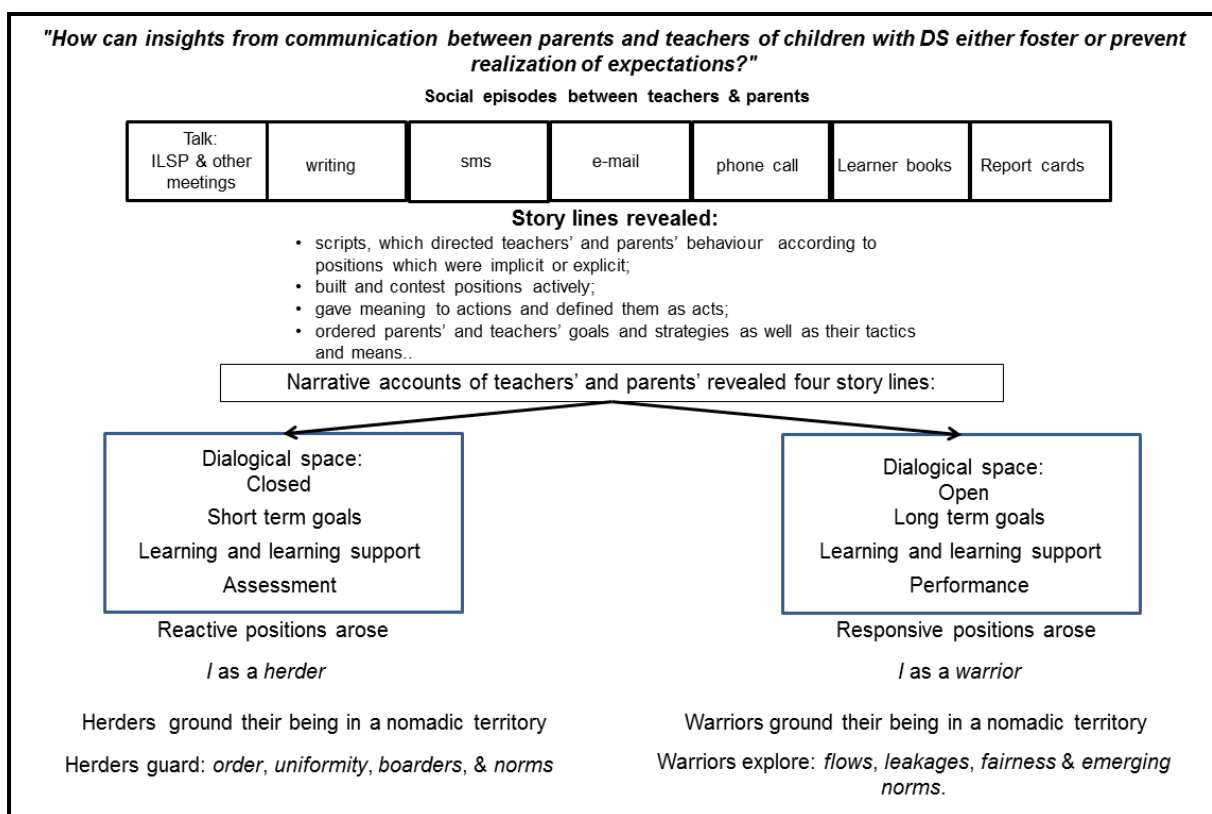
<sup>29</sup> Epistemic expectations refer to conditions to acquire knowledge.

<sup>30</sup> In social situations the subjective contexts of teachers' and parents' understanding of the learning situation became apparent.

performances from / positions, either / as a “herder” or / as a “warrior”, in which the metaphors of herders and warriors ground their being (performances) in a space (Wallin, 2010, pp. 3, 20, 22, 69; Ahern, 2003, n.p.; Deleuze & Guattari, 1987, pp. 241, 410). Spaces can be understood as places in which it is possible to control or to open understanding. *Herders* guard spaces to be sure of keeping order, uniformity, borders, and norms; *warriors*, on the other hand, explore spaces to allow for flows, leakages, fairness and emerging norms (Wallin, 2010, p. x, 120, 128, ; Goodley, 2007, pp. 326, 331).

In the presentation of the findings, the data was treated as a homogenous body from which conclusions were drawn. The Appendices contain critical examples of the data under separate headings - *Transcriptions of experience narrative interviews*, *Transcriptions of critical social narratives*, *Transcriptions of observation*. This chapter is based on the design and methodology decisions outlined in Chapter 3 and it serves as the basis for the discussion of the findings in Chapter 5.

Figure 4.1 represents a schematic representation of the findings presented in this chapter:



**FIGURE 4.1: ILLUSTRATION OF FINDINGS**



Analysis of the data revealed that the acts of self-construction and self-representation of the teachers and parents consisted of a “subject” (the self-constructed), an “object” (the *me* and *mine* as the object of self-construction and representation), and a “project” (the way *I* organize myself across time – am or am becoming) (Hermans & Hermans-Konopka, 2010, p. 106). Therefore, this presentation of data analysis is about the crucial “influencing” force in teachers’ and parents’ representations or constructions of the social structure and *social* “situations” (Van Dijk, 2009, pp. IX, 4) and not the society or social structure itself. Social situations of teachers and parents consist of *cognitive practices (learning)* and *social beliefs*. They are about the forces between learned/learning- positions and structural-representation-shadow-positions. Thus, control in social situations is defined in cognitive terms (part of context models and mental processes) and in social or societal terms. Simply put, teachers and parents express their identities cognitively. They teach one another and they control and are controlled by their subjective understanding (Van Dijk, 2009, pp. 9, 23, 24).

#### **4.2 REACTIVE POSITION / AS A HERDER**

When teachers and parents communicate they enter an awareness space, a space that is experiential and experimental (Hermans & Hermans-Konopka, 2010, p. 163, 334). The permeability of a space depends on the width of teachers’ and parents’ awareness. Spaces can be narrow or broad, open or closed. Open and closed spaces do not represent a dichotomy or opposites but are conceptualised on a continuum on a communication scale; this has different gradations of dialogue and monologue on it (Hermans & Hermans-Konopka, 2010, p. 174). Communication between teachers and parents can be described in terms of three scenarios namely monologues, dialogues and a mixture of both dialogical and monological elements.

Teachers and parents (re)acted differently when they had to solve complex problems. Problems were complex because (Hermans & Hermans-Konopka, 2010, p. 345; Kahane, 2004, n.p.):

- “Different aspects of a problem were difficult to grasp.

- Problems unfolded in unpredictable and unfamiliar ways, creating a high degree of confusion.
- Different opinions were held about the distribution, adoption and appropriation of roles, rights and duties (responsibilities).
- Negative emotions complicated problems. Analysis of teachers' and parents' emotions revealed reactive positions in terms of privileges, restrictions, obligations, and entrance requirements.”

Research Diary: As a learning support educator I often visit classrooms to observe learners with barriers to learning in their classroom contexts. This following observation forms part of my research diary. The grade 1 class was busy counting ...forward and backward between 1 and 20. Johnny an eight- year- old boy with DS, was sitting on the floor in the reading corner of the classroom threading beads. While he was threading beads he mimicked his peers, by counting with them. The teacher looked at him and said: 'String the beads Johnny!' Johnny 'fortunately' did not stop, frustrating his teacher. I asked the teacher why she stopped him when he tried to count. She explained that the occupational therapist's report indicated Johnny has delayed midline crossing. She recommended that he should not start counting and reading before his midline crossing is fully developed. So he needs to thread beads. This observation made me aware of my frustration to find the language ('words') to explain why it is good for Johnny to copy his peers, but also engage in a dialogical learning process with the teacher, (2010/03/10). (Miles & Ainscow, 2011, p. 6)

Teachers and parents reacted to problems by reducing doubt and fell back on familiar ways to solve problems and restrict the range of their awareness. They were dominated by one powerful mental position to create a sense of stability, safety, and self-maintenance: *I as a herder* position. Herders are reactive; they react by sharpening boundaries and conforming to the restrictive rules of “tree-like” (Wallin, 2010, p. 69, 155; Goodley, 2007, p. 323; Deleuze & Guattari, 1987, pp. 1-25) organisations. The reactions of teachers and parents became clear from their speech acts and speech actions during closed social episodes. They presented reactive positions from storylines in *closed dialogical spaces*.

## 4.2.1 CLOSED DIALOGICAL SPACE

This data sample presents a communication problem, a dialogical paradox. By paradox it is understood that an argument seems (or does) contradict itself. The dialogical paradox was described by Hermans and Hermans-Konopka (2010, p. 359) as, “there where dialogue is most needed it does not take place”. Space (closed) and time (old and new knowledge) separated the cause and effect of the dialogical paradox. Identified spatial positions of the teacher and parent were: *I as wilful*. Time referred to historical (old and new knowledge) and emotionally bound effects, resulting in positions of *I as gatekeeper* and *I as activist*.

Transcripts of the data are displayed in different colours. Each teacher and parent is displayed in a different colour in order to easily differentiate between participants. The pronouns and important phrases are highlighted for the convenience of the reader.

T1: “...if the parent sends his child to a normal school, then I feel that he [parent] also needs to obey the normal program of the school where we only have contact with the [other] parents once a term. There could not be expected of me to make big exceptions ... [parent] can't have more privileges, because their child is disabled....  
 ...ummmm so there needs to be some protection I feel the staff needs to be protected but on the other side as a member of staff I am much more accommodating...”

T1: “well...ummm we are clearly not on the same page when it comes to [her child] this... I think that we have a very good relationship not that we necessarily have the same expectations for the child. I think the parents' expectations are not realistic, when they expect her to stay in mainstream education up to grade 9”

P 1: “I think [it] works both ways. I have to co-operate with her as much as the teacher co-operates with me’.

“I think, you know, sometimes as a parent you sometimes get so angry when something like...you've explained to the teacher, and it [suggested support activity] still doesn't happen in the classroom...”

P: 1 “Normally I would ask the teacher [if she experience problems with the child with DS] okay, if there is a problem, if she doesn't have a solution. Then I would [go] and find out a solution, so that I can come to her. But then she must be willing to co-operate with that option. Her options or whatever, methods that she implemented didn't work and she comes to me for help she must be open for that...cooperation.”

### 4.2.1.1 SPATIAL POSITION: WILFUL

Social episodes between teachers and parents revealed reactive mental positions about the need and purpose of communication. The teacher (T1) guarded hierarchical mental spaces while the parent (P1) contested the closed mental spaces of teachers. The teacher's and parent's speech acts displayed the use of the pronoun *I*. The use of *I* suggested the mental position of the teacher and parent, that is, *I as wilful*. The parent (P1) expected opportunities to communicate, while the teacher disagreed insisting on meeting once a term. T1 believed the teaching staff needed protection against the assumed *unfair expectations* of parents. The teacher

anticipated that the parents' invitation to communicate regularly would become a burden to the teacher and other teaching colleagues and therefore guarded conventional mental images of communication based on general school rules about home-school partnerships, for example, "we only have contact with the [other] parents once a term". The teacher set boundaries with local restrictive routines and thus communication experiences between teacher and parent became less motivated. Van Dijk (2009, p. 205) identified several "doing delicacy" tactics to control subjective mental models. These tactics were also part of this data sample when the teacher used covert mental power opposition between superior and inferior. The teacher expressed her critical mental conviction by using qualifying words to strengthen her statement. The words "clearly" and "necessarily" pointed to a rigid dominant view when she used generalising and stereotypical statements as the only 'right' view. The teacher was hesitant and used contradicting and occasional "positive" remarks about the parent, "I think that we have a very good relationship not that we necessarily have the same expectations for the child." The parent's position, that is, 'I as activist' posed a threat and the teacher reacted it by restricting all attempts at communication.

The parent expressed her emotions truthfully<sup>31</sup> as *anger* which set the mood for the conversation: "as a parent you sometimes get so angry when something like...". Thus, the parent sensed unfair treatment and felt determined to pursue engagement actively and thereby change perceived bad treatment. The parent's expressed anger was not discharged in the present (was taken out of its appropriate time frame). The anger was withheld and could have built up to excessive levels, which would cause more damage during future interactions. The parent's anger could therefore be classified as a "bad" feeling. The parent's use of the pronoun "you" in "you've explained to..." isolated the parent from the immediate content by referring to a vague other person (in this case teachers in general). The parent also made use of, "you know" which refers to her previous statement: "I think [it] works both ways. I have to co-operate with her as much as the teacher co-operates with me". The parent was positioning the interviewer by

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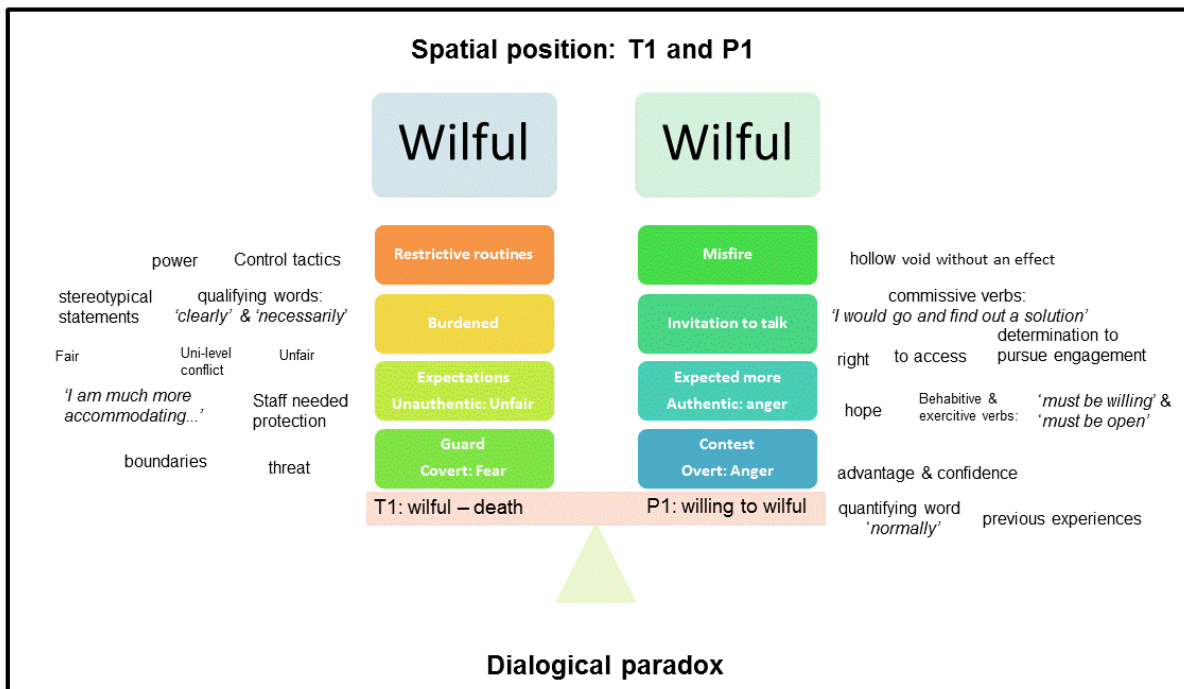
<sup>31</sup> Four authentic feelings, sadness, anger, happiness and fear ('sad, mad, glad, scared') are feelings which, if expressed in a healthy and supportive environment, lead to solving problems and getting needs met. Each has an appropriate context and an appropriate time frame. Each of the authentic feelings can also be expressed inauthentically as "racket" feelings (in the sense of the idiomatic expression, "it's a racket", that is, "it's an illegal activity in business"). Also in terms of transactional analysis see Tinley, 1998, p. 1.

affirming her mental position for the need for dialogical space, but the parent also challenged the teacher to allow entrance to a dialogical space. The parent perceived that her suggestions were ignored previously and she felt that she was not being understood even if she tried to enter conversation (dialogical space). The parent's frustration at lack of dialogical space was expressed verbally.

The parent used the qualifying word “normally”. *Normally* suggested that she had had previous experiences with dialogue, which gave her an advantage and the confidence to persevere and incorporate new tactics. The parent anticipated that the teacher might experience problems. This expected reaction affirmed the parent's commitment in her mission to support quality education for her child with DS. The parent's illocutionary intent was one of naming the problem (not being able to enter) and marked her right (access dialogue) when she expected the teacher to be *willing* by using behabitive and exercitive verbs, “must be willing” and “must be open”. Use of behabitive and exercitive verbs pointed to the parent's activism which also showed she felt a willingness and openness could be expected from the teacher, in order to find possible solutions.

Also, the parent used commissive verbs “I would go and find out a solution” which told of the parent's commitment to find solutions to the teachers' problems. However, an undertaking like this was negated by the teacher's rigid position that disallowed the parent's efforts of support. The unacceptability of the proposed solution resulted in genuine feelings of unhappiness and anger being experienced by the parent while the teacher experienced feelings of abuse and unfairness. Both parties felt true and untrue feelings as insincerities which introduced new dimensions of criticism.

Figure 4.2 represents a summary of the dialogical paradox.



**FIGURE 4.2: DIALOGICAL PARADOX**

**4.2.1.2 TIME: TRADITIONAL, MODERN AND POSTMODERN VALUES**

The *teacher as a herder* felt safe in strong hierarchical mental spaces. "Tree"-like mental spaces enabled the teacher's mindset to be narrow and the reductive mental gaze was focused on habitual thinking. Narrowing the borders of her mindset allowed her to limit any expressive forces her thought might take. The teacher's ridged mental borders arrested the flow of new ideas and territorialized relations through the striating, hierarchical, and limiting powers of the tree-like mental space. Tree-like mental spaces fostered an approach similar to that created by restrictive religious dogmas which cultivates her speech acts as forms of echolalia. She became a "cold spectator" (Veck, 2013, p. 45; Dewey 1958, p. 5). She used limiting mental processes of appropriation and rejection through the mental toolbox of thinking rules. The teacher's learning "died of unthinking" (Veck, 2013, p. 45). Her speech actions and speech acts separated the learner with DS from the other children, and it mentally separated the teacher from the parent. So these excessively moralistic mental beliefs resulted in a mental toolbox with many traditional "gatekeeping tools". The teacher made use of generalisation and even stereotypical statements which she considered the only *right* ones. The teacher,

parent and learner with DS risks suffering a sense of loneliness in an atmosphere like this.

The teacher interpreted the “parent as activist” as a threat. Conflicts resulted from the raising of moral dilemmas. The teacher substituted her genuine feeling of fear with “racket” feelings. Racket feelings were veiled as honest feelings of the threat of abuse and unfair treatment. These feelings of abuse and unfairness, as expressed in “*I feel the staff needs to be protected*”, resulted in the teacher moving between two unit-level<sup>32</sup> mental positions *I as a victim* and *I as a protector of my own position and that of other teachers*. Inauthentic feelings influenced the teacher’s commitment to engagement when she subconsciously became a *gatekeeper* who made the parent’s access to dialogue problematic. *Teacher as herder* believed dialogue was *socially unfair* and even an *abuse of her time* when she moved to a position of *I as a time guardian*.

The parent adopted the *I as an activist* mental position as a counterforce to gain access to conversations. Community based meaning formed the parent’s mental model of moral awareness. Previous experience allowed the parent to conduct speech actions and act with autonomy. Self-development resulted in confident and determined mental models which allowed her to continue her attempts to persuade the teacher to enter conversation.

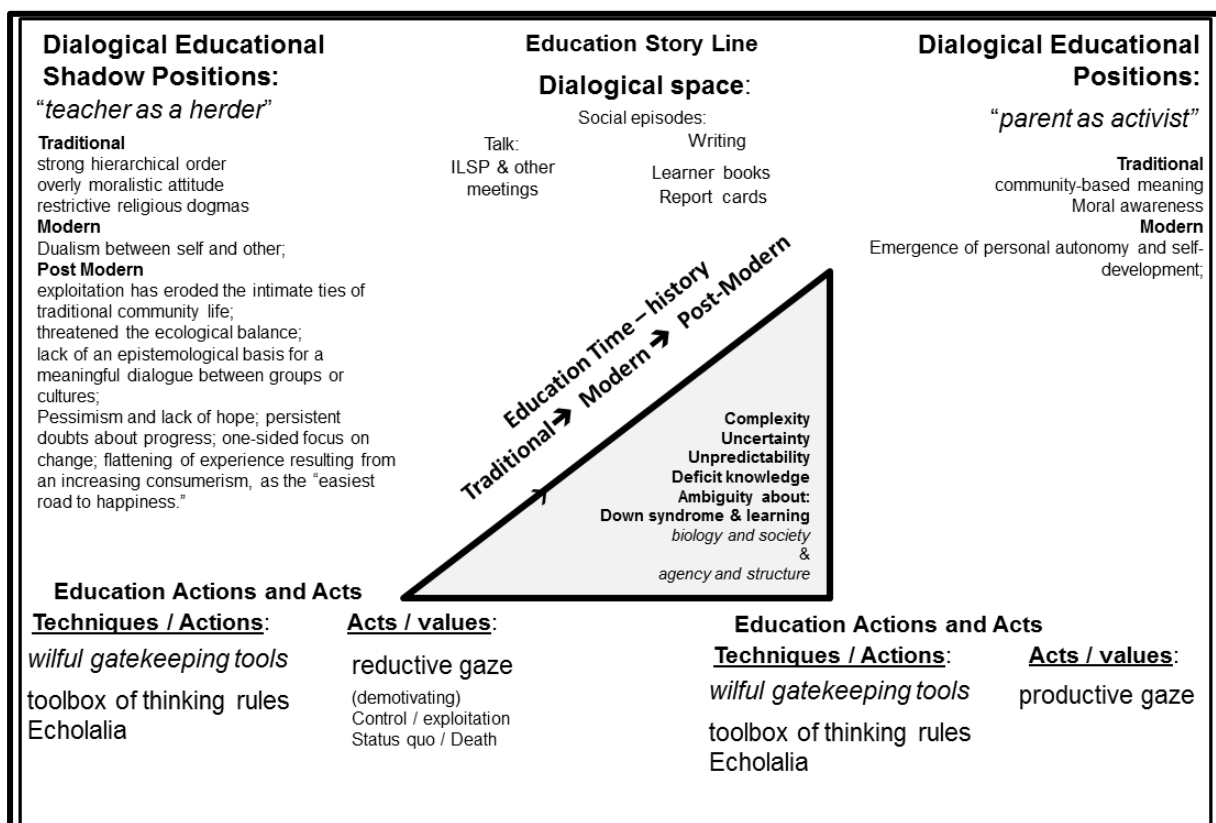
On the whole, the data sample presented an incoherent speech community with mental positions and mental shadow positions. The ILSP meeting was full of uncertainty. The teachers and parents dealt with their confusion by reducing their number of mental positions. The teacher reacted to the uncertainty by relying on her dominant defensive *I as a wilful gatekeeper* position. The *I as a gatekeeper* denied and avoided confrontation or conflict. Thus social episodes between the teacher and the parent created a mental paradox. The teacher’s defensive position *I as a gatekeeper* did not allow dialogue during social episodes which ostensibly were set up for dialogue and fruitful exchange. The data sample represented monologues. The atmosphere of doubt and the parent’s need to be heard, forced the parent to

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<sup>32</sup>Conflict between two positions at the same level of integration: *I as a victim* and *I as a protector of my own position and that of other teachers*.



face confusion rather than avoid it. The data revealed attempts in which the parent tried to enter dialogue by sharing previous learning experiences, thoughts and wants. However, the teacher kept the parent at a distance and so the learner with DS suffered under a reductive gaze. Attempts to engage in dialogue were fruitless because the border around the teacher’s frame of reference was closed. Teachers and parents moved in opposite directions. Monologues were reactive with closed position repertoires. Figure 4.3 represents a summary of the reactive closed position repertoires as identified from data.



**FIGURE 4.3: REACTIVE CLOSED POSITION REPERTOIRES**

### 4.3 RESPONSIVE POSITIONS / AS WARRIOR

Teachers and parents both responded by experiencing thoughts of doubt and they explored new ways to respond to doubt. They broadened the range of their awareness as they moved through multiple spatiotemporal mental positions. Teachers and parents emerged as *teachers* and *parents as warriors*. *Warriors* are responsible learners creating open, imaginative, and thoughtful mental spaces (Veck, 2013: 37). *Warriors* are responsive; they respond by finding leakages and they prepare lines of productive escape. *Warriors* are “rhizomatic” and they explore

“flows”, “leakages”, “fairness” and “emerging norms” (Wallin, 2010, p. 69, 155; Goodley, 2007, p. 323; Deleuze & Guattari, 1987, pp. 1-25). *Warriors* experiment with resistance and social transformation into planes of immanence<sup>33</sup>. The responses of teachers and parents became clear from their speech acts and speech actions during mental open social episodes. The responsive positions presented included *open dialogical spaces, short-term and long-term goals, learning and learning support and performance*.

### 4.3.1 OPEN DIALOGICAL SPACES

Data samples presented coherent dialogical spaces. Van Dijk, (2008, p. 185) defined coherence as a sequence of events, actions, situations and mental positions which are related. Hermans and Hermans-Konopka (2010, p. 359) viewed coherence as "good dialogue". Space (global/local) and time (historical/current/future) separated the cause and effect of different speech actions, speech acts, rights and duties of teachers and parents of children with DS. Identified spatial positions of the teacher and parent were, *I as willing*. Time referred to historical, current, future and emotionally bound effects, resulting in a broad mental position repertoire: *I as acceptant, I as artistic, I as spiritual*. An example:

T: 2: “At the beginning of the year I spent most of my time with her [referring to the learner’s teacher of the previous year] so if I wanted to know something specific I would ask teacher C because she is the one with the most experience. And the dad also said, I mean, if she [learner with DS] told me she does not feel well, then I phoned the parents because I know such children [referring to children with DS] suffer a lot with ...chest and asthma and such type of things. So I am scared that if I do not phone and then something happens to her. Then the dad said, no, she only watched too much TV the previous evening and she is maybe just tired. So I learned a little bit quickly. He [father] said I can phone him. Yes, they [parents] cooperate very well ...I know I can phone them any time.”

“The [father’s] friend helps her with her homework and her father helps her ...now and then...but the father said the granny also helps her with her homework. Because the friend told me during parents’ evening that , you know, she takes time to sit with her, she will ask her to sit down and N would read to her and so on”

P: 2 “So, I and the teacher communicate and if she encounters problems she will write me a letter and then I will reply on the letter. Or if I want to know something then I will write to her...I pick her up from school [at the classroom] and then we will talk, you know. Then if she (teacher)has an unhappy expression on her face, I ask her: ‘what is the matter? Then she tells me: “No this mathematics or something else...she [child] did not do her homework ... And yes, we talk with each other- the teacher will phone me and I will phone her...”

T: 3 “From the binning we spoke with each other verbally [everyday]. Then I told her that it is sometimes difficult when she [parent] comes in [the classroom after school] and all the other parents ... are there as well and then I need to talk with her

<sup>33</sup> Planes of immanence: the world is a “slice” or “strata” amongst a swarm of virtual potentials... we might begin to think about relations in terms of productive encounters (and . . . and . . . and) (Wallin, 2010, pp. 27-8).

[mother] and then **it** [conversation] is done **in such a rush**. So, then **we** started to **write down** [homework, progress and other information]. **We** have a communication book. On Mondays **I write** the whole weeks activities down, then mommy can practice at home. Like she [girl with DS] **hears it** [knowledge, concepts and skills] in the class, and she **sees how the other children do it** [learning activities]. Then her mother practices [the learning activities] **one on one** with her at home. Yes. These parents are **definitely** involved. **I know** the mother worked full time at the beginning of the year, and she then started to work only in the mornings so that she can spend the afternoons with M.

If **I sometimes forget** [about the homework] on Mondays – **actually not forgetting**, it was a busy day, **you know**, there was maybe a lot of admin...Then **I did not have time** to write [down the homework] before she goes home. And then she will say to **me** on Tuesday: Please remember to write down the homework today.

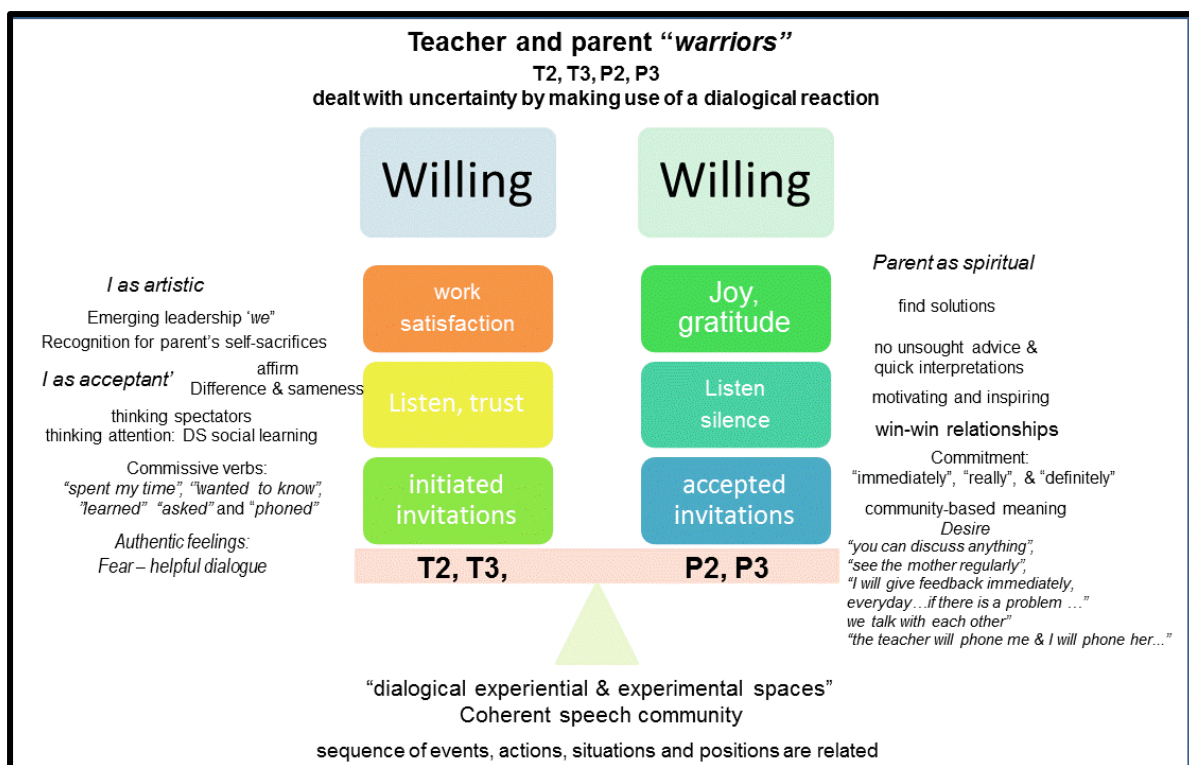
'Yes, it is very important to have a good relationship [with the parent] ...so that **you can discuss anything** with the mother. If **you** do not **see the mother regularly** there is not a good relationship and if there is problems, how will **you** discuss the problems with her? How will she [mother] react and accept her child has a problem? And **we** are very **open with each other**. **I will give feedback immediately, everyday**...if there is a problem ...it doesn't matter I will give feedback to the mother. Because one day she for example – she was a bit more ... she smacked some of the children playfully and it went on for a while... she was not really aggressive, but she hit the children as they passed her. She gave them just a little slap. Then I discussed it with the mother. So, **anything out of the ordinary** ... that happens .... **You** are not going to share that if **you** do not have a good relationship with the mother. **I feel** if I share it [problem] immediately, she [mother] can talk to her. Yes **I think** it is important that **one** have a good relationship with **all parents**, but yes, children with DS or learning problems or whatever..., **you definitely need** to have a good relationship with the parents..."

P: 3 "The teacher and **I made** a date to meet early in December [Month before the school opens for a new academic year] And then I ...She asked a lot of questions, what is M temperament and personality, and all that type of things. And the teacher and I met with each other en we had a good conversation and **Teacher shared information with me like her personality**...She told **me** she is strict and the children do not take chances with her [structured class environment]. And she asked how M will adapt to her structured classroom. But, listen, **N and I** [teacher] get along very well.

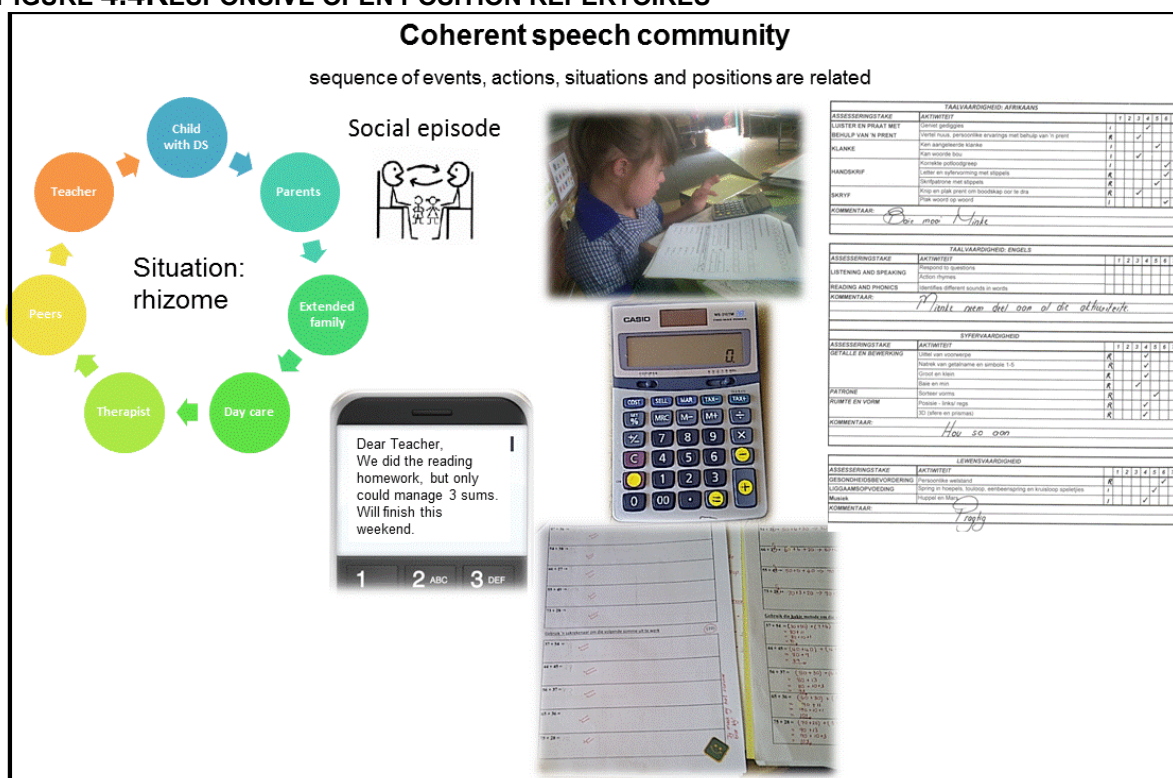
**Really - I told her from the beginning** if there is something [to share], she can tell **me immediately**. **We talk** every day, when **I take** M to school and in the afternoon when **I fetch** M at school. She will tell **me** she [child] had a **good day**. But she also **writes to me**, because M gets homework every day. So **every day** she writes in her communication book."

#### 4.3.1.1 SPATIAL POSITION: *I AS WILLING*

In figure 4.4 the spatial positions of teachers and parents (T2,3 and P 2,3) are display how these teachers and parents of children with DS dealt with uncertainty by using a dialogical response.



**FIGURE 4.4 RESPONSIVE OPEN POSITION REPERTOIRES**



**FIGURE 4.5: RESPONSIVE POSITION REPERTOIRES AND COHERENT SPEECH COMMUNITIES**

Social episodes between teachers and parents revealed how each responded to invitations to communication in the example given above in section 4.3.1. Teachers (T2, 3) and parents (P2, 3) understood and valued the dynamic nature of education.

They accepted that “we do not yet know how a life [of children with DS] might be composed”: “Look, I think he only needs to be happy, if it is like, I mean I had the same experience with my other child. It is the same with any child, not only for the child with DS...would like to work there one day. I don’t know.”

Teachers and parents have differential (complete, partial, no) knowledge about quality education for children with DS. Teachers have professional expertise and knowledge about teaching and learning in general while parents have valuable experience and knowledge about their children with DS. Differential knowledge and lack of experience resulted in open invitations to communicate and both teachers and parents accepted invitations. They planned their speech acts according to their expectations. Propositions (intentional mental states) were organized by the structure of parents’ and teachers’ learning experiences. Learning experiences were represented (performed) from teachers’ and parents’ subjective, intentional, mental models, the latter being performed covertly or overtly. The teachers and parents of this data sample expressed honest emotions of fear, which was helpful because it motivated dialogue. Teachers and parents trusted each other and were able to share desires, relevant background information and experiences, and to brainstorm possible learning and teaching support when needed. They also shared the progress of learners with DS regularly. The pronouns “I”, “we” and the words, “immediately”, “really” and “definitely” confirmed parents’ and teachers’ commitment to dialogue and learning. They also revealed their speech actions and acts in the phrases “spent my time”, “wanted to know”, “learned” “asked” and “phoned”. All of these speech actions pointed to their awareness of the value of working cooperatively. *I as acceptant* was the first step towards becoming a promoter (agent) of inclusive learning for the learner with DS. The *I as acceptant* opened up opportunities to listen and to observe. Teachers and parents emerged as “thinking spectators” (Veck, 2013, p. 37; Dewey, 1958, p. 5) with broad awareness and intensified focus. Thoughtfulness drew attention to social and informal learning between children with DS and their peers. Thoughtfulness conveyed new insights on rich learning environments.



In my work, teachers and parents often share stories of unexpected learning. Reflection on these stories often amazes all. These 'stories' tell us much about the real informal learning which these episodes reveal. This made me realize not only the importance of spectator observations, but also the richness of a diverse 'typical' (ordinary) learning environment. One such example: An eight-year-old boy with DS went home (within the first week in grade one) telling a joke for the first time in his life! Yes, it was only a short (one sentence joke), but two weeks later the boy came home, telling a long story joke. A joke with many repetitions! Where did he learn this joke? Obviously one of his classroom peers shared the jokes with him. Jokes and humour became a valuable learning tool. Parents and teachers used it in reading lessons and in many other learning situations. Parents and teachers celebrated this kick-start to learning motivation for many years. Who was the teacher? A six year old, grade one boy opened many interesting learning opportunities for a boy with DS. At that stage, nobody knew this boy with DS would ever be able to remember such a lengthy joke! It all started with a one-line joke!

Teachers' speech acts (T2, T3) displayed the use of the pronoun *I* often, with performative and commissive<sup>34</sup> verbs "spent my time", "wanted to know", "learned" "asked" and "phoned" "need to talk," "write", and "asked". The use of "I" and "me" were key signals of the teachers' personal moral commitment and ability to move flexibly between different/ positions resulting in the teachers' agency. Teachers T2 and T3 acted both intentionally and unintentionally and so their sayings and doings showed their moral authority. The teachers' position repertoires included, *I as acceptant*. Adopting the mental position *I as acceptant* enabled them to listen because they anticipated they might need support. T2 and T3 could see the situation for what it was without denying or avoiding asking for help. The position *I as acceptant* proved to be a healthy counter-position in their further development. T2 was open to "spending my time" because she "wanted to know more", she "asked and phoned". T2 and T3 understood the advice of her mentor peer teacher and she valued and trusted the parents' suggestions and reasons for their suggestions, therefore she learned when she said, "Yes, they [parents] cooperate very well ... I know I can phone them any time". T3 described how the child with DS learned, "Like she [girl with DS] hears it [knowledge, concepts and skills] in the class, and she sees how the other children do it [learning activities]. Then her mother practices [the learning activities] one on one with her at home".

<sup>34</sup>Commissives commit the speaker to doing something. It is announcements of intention which are not promises.

Both teachers offered invitations, which parents accepted, to engage in open mental spaces. Transient and relational defined positions of both the teachers and parents displayed and captured the swift changes resulting from social influence and dominance of conflict contexts. Teachers and parents understood each other's roles. They understood each other's social expectations. "Dialogical experiential spaces" motivated engagement. Teachers' and parents' experiences during ILSP meetings also enabled the recognition of the specific support of the child with DS, as well as the child's development in general.

All parties expressed their commitment towards an open dialogical space by using qualifying words to strengthen their statements. The use of the words "immediately", "really", and "definitely" indicated that all parties felt confident and sure about their commitment. This confidence resulted from the many social episodes that motivated them to form strong coalitions. These strong coalitions co-ordinated and integrated the different / positions in the service of their mission, namely quality education for children with DS. Good dialogue formed the basis for fertile coalitions and win-win relationships which resulted from expressed valid emotions and reasons that functioned as a driving force in the dialogue. The teacher/parent relationship became motivating and inspiring. The different parties were open while they listened and asked open questions and these open questions gave the different actors new perspectives and even revealed skills that invited them to think more creatively about each other. The actors did not give unsought advice and quick interpretations. The different actors did not force each other to fit into each other's frame of reference. Exchange took place not only at the verbal but also at the non-verbal level. P3: "...if she (teacher) has an **unhappy expression on her face**, I ask her: 'what is the matter? Then she tells me: "No this mathematics or something else..." The intensity and concentration of listening, and the matching mental openness of the conversational partners were, sometimes, enough to promote dialogue.

The different actors also made use of many commissive verbs: "you can discuss anything", "see the mother regularly", "I will give feedback immediately, everyday"... "if there is a problem" ... "we talk with each other", "the teacher will phone me and I will phone her..." which showed the different actors' commitment to finding solutions to problems experienced by either one of them. Authentic feelings were the driving force to open



doors to participation in good dialogue (Thomas, Whybrow, & Scharber, 2013, p. 743).

#### 4.3.2.2 TIME: TRADITIONAL, MODERN AND POSTMODERN VALUES

T2 and T3 moved from a mental position of *I as acceptant* to *I as artistic*. T2 and T3 understood the larger picture in the example provided above in section 4.2.1. Teachers moved from purely practical concerns and daily worries to a broader consciousness about community-based meaning. Community based meaning also refers to the teachers' moral awareness. The teachers valued the benefits of social learning in a *rich*<sup>35</sup>, diverse, learning environment for children with DS. This recognition signalled their sensitivity and openness to the multiplicity and flexibility of the human mind. Emergence of personal autonomy and self-development was visible when T2 and T3 guided the parent to support their child's formal learning. These teachers were liberated from the oppressive forces of school hierarchical structures when they acted from their own emotions and for their reasons, and that of the parents, in the service of their joint mission to build working relationships to provide quality education for the child with DS. This evidence showed that these teachers experienced intrinsically centralized and stable mental thought structures. T2 and T3 emerged as leaders when they often made use of the pronoun "we". The use of the pronoun "we" indicated that they represented others' (including the parent's) mental views. T3 recognised the parent's sacrifice when she stated: "Yes. These parents are **definitely** involved. I know the mother worked full time at the beginning of the year, and she then started to work only in the mornings so that she can spend the afternoons with M." T3 expressed authentic feelings of fear by saying, "So I am scared that if I do not phone and then something happens to her". T2 realised that if she performed some action (phone call) in the present, this action would make the future safer, so her genuine feeling of fear was helpful.

Data samples revealed balanced speech communities, which in turn revealed the ambience of the social situation of the ILSP meeting. Although doubt infiltrated the ILSP meeting, the open mental spaces of teachers and parents provided innovative ideas to solve problems. Teachers and parents responded by facing the thought of

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<sup>35</sup>Rich: a stimulating environment

hesitation rather than avoiding it. Original mental positions changed as teachers and parents met - to learn, develop and create. Teachers and parents progressed from: *I as an acceptant*, to *I as an artistic* to *I as spiritual*. The conversations from this data sample were open. The data revealed many engagements in which teachers and parents shared previous, current and future learning, thoughts and wants. Teacher and parent were open with broad mental position repertoires. The open space formed a common space (also called coalition positions) so motivation to cooperate during ILSP meetings increased. Teachers and parents broadened their perception of daily life from aesthetic perspectives which made room for humour and play. Figure 4.5 displays the open dialogical space with different leakages.

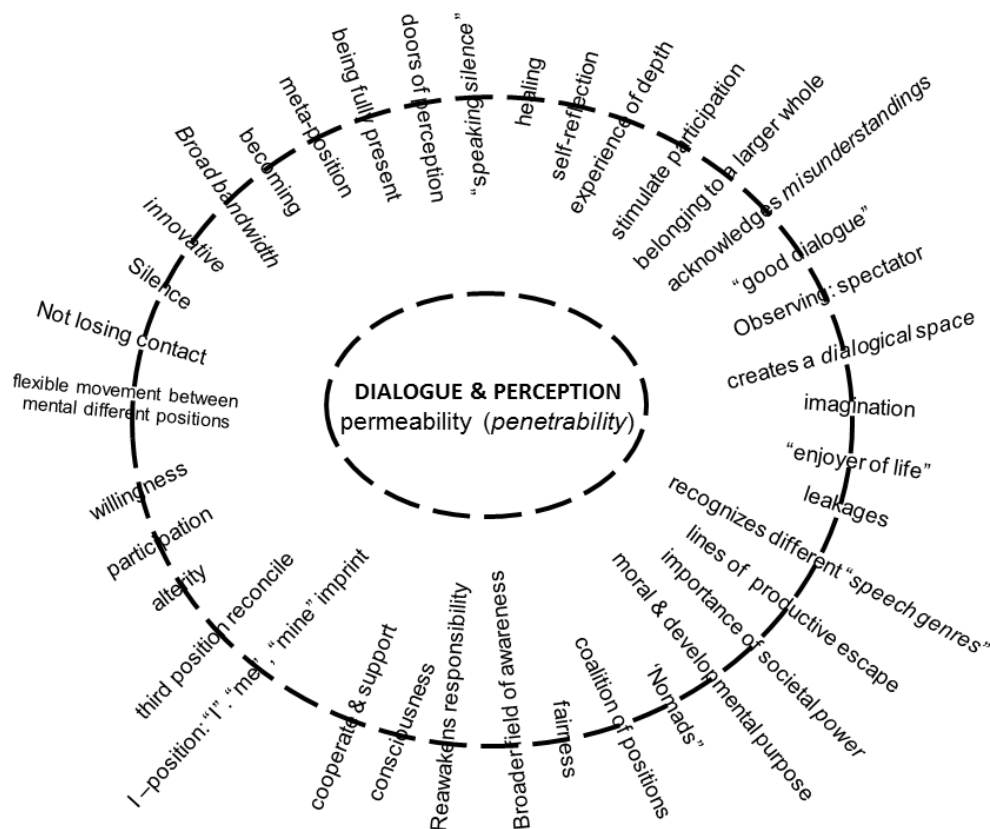


FIGURE 4.5: OPEN DIALOGICAL SPACE WITH DIFFERENT LEAKAGES

#### 4.4 SHORT AND LONG TERM GOALS

The following quote from the data transcripts encapsulates section 4.4 which deals with short and long term goals. *"I just want her to sing...you want her to write music notes"*. When teachers or parents only focus on short- or long term goals, they display their different (Hornby & Lafaele, 2011, p. 42) starting points

P2 “...this teacher wrote me a note... [learners had to] write musical notes... F has been doing music since Gr 2...she's now in Gr 4. Her perception was that F should be able to do it. I just want her to ...sing.” This data sample can be analysed so that it gives a sketch of the different mental positions between teachers and parents. The teachers focused on the short-term *schooling* mental position but the parents focused on an adapted goal: “I just want her to ...sing.” The parent’s goal was concerned with the broad term *education*. The parent adapted her future hopes for her child with DS by aiming towards emerging independence for the child. Parents valued the diversity within ordinary classrooms and schools, where the typical developing peers represented a form of *apprenticeship*, enabling the child with DS to learn from them.

P: 3 “Yes, I also want to tell you, since she started to attend the big school, [referring to the ordinary primary school] grade R, it [progress] is because now [she is between] her own age children, I can almost say. Although she is a year older than her peers, but I can tell you, her speech went up, [referring to progress] in the past six months.” “And I said to Jan (husband and child with DS’s father), I think this is why, as I said, [being] with her own children [peers, seems to be beneficial]. It is not like at the nursery school where there were two year olds, three year olds, babies, and everyone was mixed, at the end of the day. I think this is where she learnt a lot more.”

Peer teachers created an informal learning apprenticeship experience, which in these data samples was *singing* and *speaking*. Thus, parents’ mental positions showed how they valued diverse peers as the secret weapon in the inclusive learning toolbox. They had experienced this by observing the progress of their children with DS.

Thus, a parent’s dominant mental position about their child’s learning concerns furnishing a safe educational environment to provide the learner with DS with opportunities for engagement. Opportunities included generalizing and reinforcement. These practice opportunities needed to be purposeful and age appropriate. Purposeful learning refers to *survivor goals*, skills which are essential concepts and knowledge to later help young adults with DS develop an independent life. Identified survival skills from data included basic reading, numeracy, and expressive language development.

P3: Yes, she sort of copes, but the work is somewhat adapted for M because this week’s homework, for example we practice to count from one to five. So, the other children can count up to twenty, or whatever the case may be. So, every day we receive homework and every day I tell the teacher: ‘Listen, we struggled a bit with this’ Yes, reading is a definite goal. Mathematics...I am not that concerned about mathematics. If she just knows, but listen, I have twenty rand in my purse and I want to by a loaf of bread, I have enough money. Because I mean, to teach her calculator skills will be much easier than to teach her mathematics. Something that she can use the rest of her life... As I said, reading is actually an

important life skill because if she wants to withdraw money at an ATM, she needs to know her pin. I have a shopping list with milk on it. So it is maybe also important to learn to write.

Research diary; interestingly all the children who formed part of this study showed a healthy interest in books. All of them could read. Reading has been observed as an obtainable skill.

Parents sought agreement and support for their adapted ideals for their children with DS. These adapted ambitions were often misunderstood and created tensions between the differing subjective understandings of the parents and the teacher's mental models (positions) about their rights and duties. These subjective understandings affected and had an effect on both parents' and teachers' social behaviour and sanctioned their agency.

All in all it could be stated that teachers' and parents' experiences revealed differing starting points. The differing starting points referred to different understandings about each other's goals and how these goals might impact on their traditional roles and social expectations. Differing goals resulted from disparities rooted in differing / positions, *I as focused on short term goals and I as focused on long term goals.*

Teachers' and parents' storylines from narratives formed and performed revealed what moral forces were dominant and they were expressed in language. By "moral forces", I mean why and how teachers and parents chose to adopt a specific position about long-term and short-term goals. Through analysing the data one example of an incoherent speech community was identified. This community used several demotivating speech acts in which individual positions of teachers and parents were identified as 'patterns of beliefs', firstly about the teachers' and parents' expectations about learning, and secondly about their responsibilities to reach expectations.

T: 1: "I don't think that they realise that she sort of reached her ceiling [developmental levels]. Then she is [currently achieving] on a grade one level and she struggles to keep up [academically]. So the parents' expectations ... I think that they expect her to stay in mainstream education up to grade 9. I think it is unfair of them to expect that of her. So ummm yes the expectations...in her case I should I should actually recommend that she is placed between children [of her own kind – intellectual impairment] where she could learn to work physically with her hands,...to learn more handcrafts and specific skills but not academic skills."

P: 1 "They just don't get what is inclusive education. I think they are just so set and preoccupied in one direction of how children should be taught that they actually can't deviate from that path." "For example the music teacher. They [learners] were given assignments where they had to actually write musical notes. And I mean if you've done music you know a certain note has to go on a specific line. And this teacher wrote me a note this one time that said that F now could not do it and she's now in Gr 4. Music started in Gr 2. F has been doing music since Gr 2. Her perception was that F should be

able to do it. And I said you know what, I have to confront the teacher, I mean really, how does she expect a child with DS to go and write a specific musical note on a specific line. F could clap the specific notes, she could do that because that was something visual, see could see it, she could hear it. But the minute you put it on paper it totally threw it. So that was one where I had to go in and say to the teacher. Look I'm not interested in F learning to write musical. It's pointless for her. I just want her to be able to sing [enjoy the music].”

This example of an incoherent speech community resulted from a reductive point of view in which the toolbox of thinking rules were employed to “capture” difference (Wallin, 2010, pp. ix, 3). Learning was represented and confirmed by *a priori* assumptions and was offered to teachers, parents and children with DS. Learning difference was grounded within the presupposed limits of popular/traditional opinions.

Teacher’s and parent’s speech acts, in their use of the pronoun “I” and “they” together with the verbs “think” and “feel”, often pointed to their conflicting mental positions. The use of “I” and “they” were key indicators that they would be struggling with moral dilemmas about the setting of goals for the child with DS during ILSP meetings. Moral dilemmas emerged in a context of uncertainty<sup>36</sup> about isolated daily practicalities versus the composition of coalitions aimed at broader long term goals. Teachers and parents from this data sample particularly identified with opposing and critical positions and their opinions were expressed from these two opposing positions: the parent’s position of *I as acceptant focused on adapted long and short term goals* versus the teachers’ position of *I as a teacher focused on daily practicalities*. Opposing positions uncovered the teacher’s and parents’ covert intents. Opposing positions created meta-level<sup>37</sup> intrapersonal and interpersonal conflicts as the teacher expressed her feelings through racket, inauthentic feelings. The teacher substituted her authentic feeling of anger with statements rooted in racket feelings which when analysed showed they were feelings veiled as abuse and unfair treatment. These feelings of abuse and unfairness as expressed in “I think it is unfair of them to expect that of her” resulted in the teacher moving between two uni-level<sup>38</sup> positions *I as incompetent* and *I as assessor*. Inauthentic feelings influenced the

<sup>36</sup> The ILSP meeting took place in a context of uncertainty which was characterised as complex, ambiguous, and unpredictable. *Complexity* refers to the number of inter-group (meta) positions that affected a large variety of intra-personal and inter-personal relations of both teachers and parents. *Ambiguous* refers to the teachers’ and parents’ unclear statements that often added to more uncertainty. *Unpredictability* refers to the teachers’ and parents’ lack of control of future developments.

<sup>37</sup> Meta level conflict occurs when a particular position is more developed than another one and the less developed position(s) is interfering with the more developed ‘higher’ position.

<sup>38</sup> Conflict between two positions at the same level of integration: “I as a victim” and ‘I as a protector of my own position and that of other teachers.

teacher's commitment towards engagement when she consciously became a *gatekeeper* who made the planning of both short term and long term goals problematic. Even more important was the fact that she allowed her feelings of incompetence to interfere with the learner's access and engagement in learning. From the teacher's position '*I as assessor*' the teacher judged the child with DS to have "sort of reached her ceiling", as she was focused on short term goals only. Focusing on short term goals only was socially not viable, unfair and even an abuse of the child. The teacher perceived the parents' long term goals as unrealistic and potentially a burden in the future to herself and her colleagues, for example, "So ummm yes the expectations...in her case I should actually recommend that she is placed between children [of her own kind – intellectual impairment] where she could learn to work physically with her hands,...to learn more handcrafts and specific skills but not academic skills,"

"I just want her to sing and you want her to write music notes"... "She has to write the notes .... she could clap the notes, see it and hear it"

The parent (P1) positioned herself as '*I as belonging to a larger composition*' when she stated the following, "And I said you know what, I have to confront the teacher, I mean really, how does she expect a child with DS to go and write a specific musical note on a specific line. F could clap the specific notes, she could do that because that was something visual, she could see it, she could hear it. But the minute you put it on paper it totally threw it. So that was one where I had to go in and say to the teacher. Look I'm not interested in F learning to write musical. It's pointless for her. I just want her to be able to sing [enjoy the music]." From this statement the parent positioned the teacher by affirming her position as '*I as acceptant focussed on a composition of short - and long term goals*'. The parent's position between long and short term goals was displayed when the parent moved between adapted short term goals "could clap the specific notes" to adapted long term goals 'I just want her to be able to sing [enjoy the music]'.

The teacher expressed her critical personal conviction by using qualifying words that weakened her statement. The use of the words "should actually recommend", "as you know it all depends on the level of severity ..." and "sort of reached her ceiling [developmental levels]" indicated that the teacher felt unsure, as if she were weighing up findings and potential opportunities. The teacher's uncertainty resulted from discrepancies between her institutions' documented curriculum policies' stated values (Department of Education, 2001, pp. 5, 11) and the teacher's traditional dominant / position that



was interfering with her willingness to enact and embrace the values of documented practices.

The parents' coalition position *I as acceptant focussed on a composition of short - and long term goals* is therefore interpreted by the teacher as a threat. The restriction and closure of the teacher's dominant *I position* prevented the emergence of common ground that could lead to fertile coalitions within the dialogical space. This restriction and failure by the teacher and parent to form coalitions made the teacher and parent considerably less motivated to plan meaningful quality education for the child with DS during ILSP meetings.

The parent started her statement by using the pronoun "they", a generalisation for all teachers, "They just don't get what is inclusive education. I think they are just so set and preoccupied in one direction of how children should be taught that they actually can't deviate from that path." She further used qualifying words "just", "set and preoccupied", "one direction", "should" and "can't deviate". The use of these qualifiers indicated her previous experiences where she had encountered similar interpersonal negative experiences. From this statement the parent's illocutionary intent<sup>39</sup> is one of naming the problem (teachers are focussed on direction) and also indicated her reasons why the teachers are only focused on short term goals when she generalised that the teachers were "preoccupied" with how children in general "should" be taught and they were not able to "deviate" from their traditional roles and responsibilities which are focussed on short term goals only. The parent was using behabitive and exercitive verbs, "just don't get", "just so set and preoccupied" and "can't deviate". Behabitive and exercitive verbs indicated the parent's uni-level conflict between *I as parent*, *I as acceptant* and *I as dynamic, flexible and empathetic*. The parent also made use of commissive verbs "I had to go in and say to the teacher. Look I'm not interested in F learning to write musical notes. It's pointless for her. I just want her to be able to sing"... which indicated the parent's commitment to focus on *I as acceptant focussed on a composition of short - and long term goals*. The parent's illocutionary force was in line with her emotions and reasons that took account of both short term and long term goals.

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<sup>39</sup>Illocutionary intent: parent was prevented to choose and practice her moral awareness to strategically undertake duties and responsibilities or rights



## 4.5 LEARNING AND LEARNING SUPPORT

Teachers and parents often hold different views on learning and learning support. From the following lengthy abstract I've discussed a dialogical process on how the teacher moved from traditional views on learning and learning support (de-positioned) towards a broadened view about IE and multilevel learning and learning support. A lengthy abstract from the research data showed how teachers and parents learn from shared experiences:

T2 "I do the following. Every Monday I go through all the themes of the week's planning. And then I look at all the concepts that is more or less important and on her [learner with DS] level. Then I give it to the mother, every day...so I give her five things [activities / concepts] to practice and we do this every Monday. Sometime I just don't get the time to do it and the mother will remind me the next day ..."

"It doesn't stay like that... because I am concerned because I cannot really give her individual attention together with the other thirty children. I mean there are a number of children that are also poor performers in some areas and you have to rotate between them as well and try to help everyone. So, one does support but not so much as what I think one is supposed to do. But regardless of that she still develops nicely. But what is more wonderful is how her little friends [peers] also observe her progress. The other day when I praised her they will also say: "wow, look she drew all the circles, well done, M. Then she laughs...she enjoys it very much. I have to share this: 'D' is sitting opposite her. He is a very busy little boy, but he is quite clever. And it is he that when she achieved something, then he would say: "Well done M". The other day he came to me and said: "Teacher, M is such a beautiful girl!" and you can see he really means it. That is wonderful to me.

The father said to me yesterday that this is how it works: when you have a class full of children and they all have Down syndrome. Their IQ's are maybe all ... he said is like this: "I don't know what their IQ's are – maybe 20". And, then he said: "So, what now? So she sits between these children and all of their IQ's is 20 ...so how can it go higher than that? "Because...they see just how poor everyone is and: blah, blah, blah. Then he said this is what is so wonderful ...she is here, she sees what her friends do and she does the same...She lives up to their expectations. I can tell you this is why she started to draw circles and rectangles and more. Because she sees and is always looking what the other children do. So, no, it is wonderful that he told me this, because then I realised that is the real reason – one is most often negative and you think it should have been better if she was in a special school, where the teacher knows exactly... how to work with down syndrome children. And where she could study further and they would know exactly to give her activities on her level, because you know what is best for the child with DS. But when he told me this, I realised he is speaking the truth and it is right and wonderful. And although she will not be able to do everything immediately she is still learning more than an ordinary child will learn in a school for Down syndrome children."

Research diary: Parent participants involved both parents. Both parents were actively involved. Both parents were equally informed. The extended family members were also involved.

Learning and learning support is discussed in line with the teachers' and parents' socio cognitive learning in line with the process of de-positioning.

#### 4.5.1 PROCESS OF DE-POSITIONING

The teacher (T2) composed or organized her mental position repertoire about learning and learning support. The act of self-reflection consisted of a “*subject*” (the self-reflecting *I*), an “object” (*me* and *mine* as the object of self-reflection), and a “project” (the way she organized herself across time). She designed her understanding about learning and learning support over time. This designing included learning experiences as a learner, as a student, as a teacher and as a mother to name but a few. The teacher’s work environment disclosed dualisms between “positive” versus “negative,” “pleasant” versus “unpleasant,” or “good” versus “bad”. All of these experiences created a hierarchical pattern about learning and learning support. The teacher’s subjective experiences created a reductive gaze (narrow space of awareness) which closed her to experience, making her mind less receptive. This narrow space displayed values about learning and learning support. Values included, participation in learning to fit into set developmental stages; reproduction of knowledge; the movement of learners from one place to another to another. However enrolment in her class of a girl with DS confronted the teacher’s mental position about learning and learning support with new knowledge. The parents of the child with DS invited her to broaden her awareness. The teachers’ and the parents’ limited selves were invited to something wider and greater. This awareness included imagination, thinking and taking up responsibility.

Imagination allowed her to plan, teach and learn from past experiences, current thought and about the future. She first had to move backwards before she could move forwards. Imaginative awareness formed the bridge that simultaneously linked and separated sensibility and understanding. Practically, thinking meant considering anew each time teachers and parents were confronted with some difficulty about learning and learning support. Therefore thoughtfulness (awareness) as experienced by the father and the teacher did not have rigid rules. The teacher and parent constantly renewed responses to the shifting circumstances. Responsibility was persistently awakened within the parents’ and teachers’ mental positions. As a consequence, the teacher and parents became thinking spectators. They employed the “thinking attention”. They were able to “teach children what the world is like and not to command them in the art of living” (Veck, 2013, p. 41; Arendt, 1993a, p. 195).

When the teacher and parents paid special attention to the spaces *between* the positions, rather than to positions in isolation, they discovered circumstances in which there was no position but where there could or should be one. Teachers and parents composed the different parts of learning and learning support together in an act of “juxtaposition” so new “bridges of meaning” could emerge.

From this data sample it was possible to see that the far-reaching experiences of the teachers’ and parents’ human minds were not so much in the different / positions but rather between them given them, access to a wider field of awareness. Three forms of awareness can be observed from this data sample, *speaking silence and being fully present*; *speaking silence is part of the experience* and *dialogue evolves not as successive turn-taking but as simultaneous presence*. Table 4.1 displays three forms of awareness as displayed in the data sample.

**TABLE 4.1: THREE FORMS OF AWARENESS AS DISPLAYED IN THE DATA SAMPLE**

Speaking silence and being fully present	Speaking silence is part of the experience	Dialogue evolves not as successive turn-taking but as simultaneous presence
<p>...because I am concerned because I cannot really give her individual attention together with the other thirty children. I mean there are a number of children that are also poor performers in some areas and you have to rotate between them as well and try to help everyone. So, one does support but not so much as what I think one is supposed to do.</p>	<p>But regardless of that she still develops nicely. But what is more wonderful is how her little friends [peers] also observe her progress. The other day when I praised her they will also say: “wow, look she drew all the circles, well done, M. Then she laughs...she enjoys it very much.</p>	<p>I have to share this: ‘D’ is sitting opposite her. He is a very busy little boy, but he is quite clever. And it is he that when she achieved something, then he would say: “Well done M”. The other day he came to me and said: “Teacher, M is such a beautiful girl!” and you can see he really means it. That is wonderful to me.</p>
<p>The father said to me yesterday that this is how it works: when you have a class full of children and they all have Down syndrome. Their IQ’s are maybe all ... he said is like this: “I don’t know what their IQ’s are – maybe 20”.And, then he said: “So, what now? So she sits between these children and all of their IQ’s is 20 ...so how can it go higher than that?” Because...they see just how poor everyone is and: blah, blah, blah. Then he said this is what is so wonderful ...she is here, she sees what her friends do and she does the same... She lives up to their expectations.</p>	<p>So, no, it is wonderful that he told me this, because then I realised that is the real reason – one are most often negative and you think it should have been better if she was in a special school, where this teacher knows exactly... how to work with down syndrome children. And where she could study further and they would know exactly to give her activities on her level, because you know what is best for the child with DS.</p>	<p>But when he told me this, I realised he is speaking the truth and it is right and wonderful. And although she will not be able to do everything immediately she is still learning more than an ordinary child will learn in a school for Down syndrome children.</p>

## 4.6 ASSESSMENT

Assessment often results in a dualism where the learner with DS and his peers are separated. Dominant monological views of achievement create many tensions between teachers and parents and can be the cause of significant dialogical gaps/paradoxes (Hornby & Lafaele, 2011, p. 40; Lloyd, 2008, p. 221). At school level the assessment policy documents are often interpreted as a priori of set *standards*. These standards often enslave teachers and parents of learners with DS, when they try to control learning and teaching according to developmental standards. The next data sample displays how teachers and parents communicate about assessment.

T3 M understands well. The problem is she cannot always show me [what she knows]. And her language is very poor. It did improve since January [beginning of academic year] but it is still very poor. In the beginning she could basically only understand yes and no, and now she can say a few words...and now we begin to understand what she wants to do. But if one gives her an activity to do ...she cannot actually do it.

There are a lot of concepts ...especially mathematics which she does not understand at all. If one ask her: "Show me what is more, or what is less, short, long ...you know things like that...that is very difficult for her

P3 We would like to see progress, but we don't want ...at her own pace...And I don't want to force her to do stuff that she does not want to do...because then she will not enjoy school. And on this stage she can't wait to come to school. Yes, I don't want school to become a bad experience...

T 2: "I think she will be able to progress to grade 3. The mathematics...[may be a problem] but language...I think because she is so good with languages and, you know, talking, she also tries to speak English [which is not her home language]

Her assessment book looks exactly the same as all the other children's book. I only edit...where the other children will do more or less twenty calculations she will do five or ten. And I also discussed this with the father and he said it is one hundred percent correct. [Father's way of approving the adaptation]"

P2: "Teacher P2 said she [child with DS] reads almost better than her friends [peers] in the class. She gets full marks for her spelling tests. So, and the other children get three or five out of twenty, and C2, and you know, against all odds, and she... – OK she is not good in mathematics ... not that well... During the first term, the report card... it only described C3's progress in words about how she progressed and what she did. And then we asked her [T2] if she will give her marks, so that one can know where she are [according to her peers]."

### 4.6.1 ACHIEVEMENT AND PERFORMANCE

Teachers and parents experienced difficulty in communicating their understanding of what and how learning progress for the child with DS could be measured. Parents' desires informed their expectation that the child with DS should be held reasonably accountable for learning. However, the parent's moral duty to protect the child

against unfair assessment created tension (in this case shown in the expressive language).

The parent moved between two dominant positions about assessment and performance. Parents adopted a third position in relation to assessment that was more concerned with performance rather than assessment. The *I-position* can be described in three ways in relation to *assessment*. In terms of *I as a parent who value and expect progress* and *I as a parent who value and expect fair assessment* the parent could be said to have adopted a third position. The parent found unity in multiplicity when the conflict between the two positions was reconciled by the creation of a third position. *I as a parent who value formal and informal / social learning opportunities* had the potential to unify the two original positions without denying or removing their differences. The parent progressed from “*I as acceptant*” to “*I as artistic*” (Hermans & Hermans-Konopka, 2010, p. 232). When parents experienced a conflict between two positions the conflict was reconciled by the creation of a third position that had the potential of unifying the two original ones without denying or removing their differences (unity-in-multiplicity).

When the parent adopted an acceptant position, the acceptant position formed a healthy counter position and overview of possible other positions. The acceptant position was a fertile position to broaden the position repertoire of the parent towards future more “artistic” positions. Artistic position had the advantage that the parent was able to view a larger variety of other positions. The artistic position was an overarching artistic pattern. Positions were not seen in their isolation but as belonging to a larger composition so that they become meaningful as part of that encompassing pattern.

*I as a parent who value formal and informal/social learning assessment*: The parent used the ‘acceptant’ position to observe her child’s formal, informal and social learning opportunities and assessment in the learning environment. She did not deny or avoid confrontations with the teacher’s mental positions about learning and assessment. The acceptant position became strong enough to work as a healthy counter-position in the further development of herself and her child.

The adoption of the third-position – formal and informal/ social learning assessments were valuable. The ‘artistic’ position broadened the parent’s mental position about assessment. The parent therefore did not only focus on the early, isolated *I-position* but unified the two positions without denying their differences. Unification of the two *I positions* led to a situation where she belonged to a larger third position. Thus the two earlier positions became part of an encompassing pattern in which she, as a parent with a child with barriers to learning, felt part of something that transcended their purely practical concerns and daily worries. From this third position the parent could bring social and cultural interests together to ensure learning and assessment experiences that ensured fair and valid assessment of language progress. The parent’s third position broadened her awareness and opened the door to recognising advantages of a diverse classroom environment. The parent used the pronoun ‘I’ when she described the expressive language progress of her child with DS. The two *I-positions* reflected the parent’s reaction to conflicting moral forces resulting from two uni-level (integration) positions. These two positions created tension between the parent’s expectations of what the child with DS could be held accountable for in displaying learning progress (in this case expressive language), and the parent’s moral duty to protect the child against unfair assessment. Conflicting moral forces represented the parent’s values, dispositions and expectations. The parent acted on what she needed to do, how she needed to do it and what she was expected to do as a parent. Moral forces shaped the ‘why’ and ‘how’ a parent corrected her actions when she learned from the different *I-positions*. This learning process served the parent in her adoption of a coalition-position that aligned with the parent’s values and expectations.

Tension between the two *I-positions* created emotions of doubt. The parent reacted hesitantly with the words, “I can almost say”. The parent sought confirmation and proof of her child’s progress. The use of the word “you” refers to her need for agreement and support. She needed support for her current understanding and for a possible future vision of agency. Therefore, she projected the progress of the child with DS into the future towards possibilities beyond those currently rehearsed.

The parent compared the current learning experience of the child with DS to previous experiences, during which the child had attended school with children of a



much younger age. The progress of the child with DS was more favourable in a learning environment with children of more or less her own age. The parent identified barriers which ‘hampered’ the progress of the child with DS. The parent first made use of speech acts that identified opposing *I* positions which were rooted in opposing ontological models: *I as a parent who value and expect progress* rooted the parents’ understanding in the traditional medical model of understanding. *I as a parent who value and expect fair assessment* established the parent’s comprehension in the social model of understanding. The parent shared her observations of progress by comparing learning experiences from both medical and social models. The third position *I as a parent who value formal and informal/social learning opportunities* unified the two original positions into a third position. This third position was informed by a social relational model of understanding. The social relational model provided common ground to unify the two original positions without denying their differences.

#### 4.6 CONCLUSION

Social situations such as ILSP meetings between parents and teachers of children with DS were not “objective,” but “subjective”. Through an analysis of the data, collected through narrative interviews and transcribed, by using the tools of socio cognitive theory, positioning theory, dialogical self-theory and pronoun grammar analysis a selection of discursively relevant properties in the narratives was identified. Those properties could be used to define the social communicative situation between teachers who taught children with DS and the parents of those children.

Reactive and responsive positions arose during social episodes between teachers and parents during ILSP meetings. Teachers and parents formed their different ‘*I*’ positions - *I as a herder* or *I as a warrior*. The *I* formed the *self* “subject” (the self-constructed *I*). Previous, current and planned possible future learning experiences formed the *I* positions. The herder and warrior reacted and responded differently to the *me* and *mine*, the object of the *I*. The *me* and *mine* pronouns referred to the *object* of self-construction and representation: *my* learners in *my* class, *my* school,



*my* child with DS, *my* family, and so on. The way the teacher and parent learned and organised their learning across time was referred to as the “project” of being a teacher and parent or becoming a teacher and parent. Teachers and parents guarded and *reproduced* educational ideas. They either followed norm referenced learning and teaching ideas of how a life *should* be organised, or, they wove creative learning and teaching ideas harmoniously into the possibility that the idea about how a life *might be* composed should be given credence.

Through content analysis of the data from participating teachers’ and parents’ narratives four storylines emerged which pointed to different spatiotemporal epistemic positions. These were named *positions*, *meta-positions*; *coalition of positions* and *third positions*. These positions were actively formed and performed during speech actions and speech acts. The storylines were characterised as *open and closed spaces*; *long and short term goals*; *learning and learning support* and *assessment*. As the data were examined in terms of whether teachers and parents occupied open or closed mental spaces, had something to say about short and long term goals, had ideas about learning and learning support, and thought what they did about assessment, scripts could be exposed. The metaphorical scripts revealed what directed teachers’ and parents’ behaviour and whether they had adopted positions which were implicit or explicit. The storylines were a summary way to describe the key issues teachers and parents discussed in the ILSP meetings. It was in the four areas of the storylines that it was possible to see the actors’ contesting positions as they actively performed in the communications with each other. The way the teachers and parents acted and spoke from open and closed mental spaces; what they thought about long and short term goals for children with DS; how they interpreted learning and learning support for those children and what they deemed appropriate as assessment impacted on their goals, strategies, tactics and means used in their dialogues with each other. Behaviour of the actors sometimes made their scripts explicit but at other times it was found to be implicit. Emotion functioned in some situations as a driving force but in other social situations as an obstacle. The scripts of the storylines showed how teachers and parents formed, performed and contested mental positions actively; how the scripts gave meaning to actions and defined them as acts.

In the relationships between teachers and parents, awareness as a feature of good dialogue was considered from the point of view of permeability (*penetrability*), legitimacy (authenticity /fair) and stability (*wilfulness*). Permeability is a description of how open or closed the dimensions of the teachers' and parents' awareness were. Further that awareness could be described as actors *adopting an attitude of openness and receptivity; permitting high permeability of boundaries*, and allowing their awareness to *become part of a larger whole*. By legitimacy we understood that teachers and parents recognised their own and the emotions of the actual other. Attention was given to the learning processes that were connected with them. Significant emotions in the different *I positions* emerged and were emotions related to self-esteem (with a bias towards self-sovereignty and independence, *Shimcheong* that celebrates we-ness between teachers' and parents' relationships). A second emotion which was emergent in the *I positions* was joy or enjoyment (but it was divided into consumerism - short-term enjoyment, as against enjoyment with long-term implications - typical of experiences that reach the deeper regions of the self). The third emotion to manifest in the *I positions* of teachers and parents was gratitude.

Parents and teachers either opted for stability as a spatio-temporal position believing it would provide them with safety, and self-maintenance. Usually this restricted the range of their position repertoire and the openness of the teachers' and parents' communication. The other spatio-temporal position that was possible was one in which the dynamic nature of IE was actively interpreted as a positive.

In the next chapter, Chapter 5, the conclusions to this entire study are offered.

## CHAPTER FIVE:

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### CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 INTRODUCTION

This chapter has been divided into six main sections, entitled *General conclusions*; *Answering the research questions*; *General conclusions*; *Limits of this study*; *Comparisons between research findings and the current body of literature* as well as *educational terms and ideas*; *Recommendations for future research* and *Recommendations for teachers and parents*.

#### 5.2 GENERAL CONCLUSIONS

This chapter serves as a general conclusion to this study about communicating expectations during ILSP meetings with teachers and parents of children with DS. The findings, as analysed in Chapter 4 from a combination of theoretical perspectives, positioning theory, dialogical self-theory, socio cognitive theory and pronoun grammar analysis, can be summed up as showing that social situations in the meetings are not “objective,” but “subjective”. The theoretical analysis enabled a clarification of the response to the question posed in Chapter 1, “*How do insights gained during ILSP meetings between parents and teachers of children with Down syndrome (DS) contribute to mutual attainment of expectations?*”

The general conclusion to this study is that there are two opposing tensions in education. One is a need for stability. This is offset by the dynamic nature of education in practice. Policy documents from government, as interpreted in schools in South Africa, express the need for stability in education. However, the dynamic nature of education practice with its many actors - learners, teachers, managerial and supervisory staff, support staff, institutions and government departments – interpret and practice education according to their goals, subjective beliefs and understanding of what the education process is. IE brings its own set of tensions to the actors in education. The tensions emerge as a result of interpretations of stability by government departments and institutions as standardisation of concepts, knowledge and skills. For institutions, stability is interpreted as learners reaching

typical, predetermined concepts, knowledge and skills according to developmental phases and stages. The impact of this situation on learners with DS in the classroom is that they are not able to show their learning from this typical perspective nor are they able to keep up the typical developmental pace. Children with DS often have atypical developmental stages and phases, but teachers compare the learners with DS with their typically developing peers. The reason for the comparison is that the institution values stability. These subjective understandings based on comparisons between *them* and *us* gives rise to fear, tension, confusion and doubt. Negative feelings are demotivating for teachers, and parents of children with DS.

A second conclusion from both the literature and the empirical evidence in the data analysis of the critical narrative interviews is that some teachers and parents of children with DS do find a way to accommodate their insecurity about the learners experiencing barriers to learning in general education classrooms. Some teachers and parents introduced new expertise, talents and tasks. Expertise, talents and tasks as introduced by these teachers and parents broke away from the existing structures, habits and rituals as prescribed within existing government curriculum policy (Rogers, 2007, p. 66). The bandwidth of the curriculum policy was broadened when teachers and parents had the opportunity to introduce a variety of new positions about curriculum policy concerned with IE support during ILSP meetings. Teachers and parents were able to integrate these new positions into coalitions which were in line with their shared mission - meaningful, quality education for the learner with DS. The mission was formulated and reformulated in such a way that it permitted the emergence of productive coalitions of mental positions both within teachers and parents and between teachers and parents and other actors in education. These additional expressed positions formed a productive group when teachers and parents combined their specific kinds of expertise in order to realize complex goals. The teachers created a form of “integrative motivation”. Such motivation emerges in a field of tension between centering and de-centering movements in the teachers and parents selves. Motivation is relevant to the development not only of teachers and parents but also of teams and organizations.

A third conclusion is that language and dialogue or the socio cognitive and linguistic dimension often preclude the expression by teachers and parents, in a satisfactory way, about what they have observed, understood, experienced, and anticipated. Policy documentation which ends up as the curriculum makes no provision for a language in which to describe non-normative and atypical experiences in relation to children with barriers to learning. The language from policy is often used as a jargon in institutions to maintain the status quo. The use of jargon leads to a lack of autonomy in the users and a diminution of self-agency.

The fourth conclusion is that communication episodes between teachers and parents of children with DS were in the form of conversations of a dialogical and monological nature. The meaning of creative interchange between some teachers and parents who steered successfully through dynamic education systems was different from the group of teachers and parents who guarded educational stability from fixed positions. Communication between teachers and parents revealed that there is a continuum from monologue to dialogue. This continuum between dialogues and monologues is not a dichotomy but rather a scale with different gradations. The communication continuum can be described as one of three scenarios:

*Scenario one*

Teachers and parents are involved in an interchange and both of them

- try to dominate the discussion;
- are not aware of possible misunderstandings that are slipping through;
- do not allow themselves to learn from the preceding interchange.

In doing so, one or both of them move the conversation to the monological end of the continuum.

*Scenario two*

There were, however, situations when interchanges between teachers and parents showed a mixture of both dialogical and monological elements. The fact that teachers and parents exchanged opinions in a discussion is no guarantee of an open and innovative dialogue. In case of disagreement they often defend their point of view against the opinion of the other, and in case of agreement they use the opinion of the other party as a means to further corroborate or even expand their initial viewpoint. In education teachers and parents are confronted with myriad opinions

and ideologies that are different from those that they have learned from their personal situations and experiences.

*Scenario three:*

The relationship is on the dialogical end of the continuum when the teachers and parents as participants

- give each other the chance to bring in their own experiences and point of view;
- are aware of misunderstandings and able and willing to correct them; and
- learn from each other during the interchange for example, they arrive at a new, shared insight or experience or are able to articulate, recognize, and even respect their differences.

Close analysis of expressed tensions, as a case in point, show that ILSP meetings are ideal sites for development. Dialogue analysis showed how the human actors in the system gave more weight to stability or authority than to dynamism. Teacher and parent performances showed whether they took up *I positions*; *meta-positions*; *coalition of positions* and *third positions*.

*I positions* -

In viewing the narratives of teachers and parents of children with DS, as they adopted a variety of positions (meta-positions; coalition of positions and third positions) the researcher saw a pattern of four storylines emerge. Analysing the data in terms of the storylines - what kind of dialogical space did the actor inhabit, what were the goals of the actor, what was their position on learning and learning support, and what did they aim at, assessment or performance - two main camps became clear. These were termed metaphorically *herders* and *warriors*. These positions were revealed in the analysis of the data and they were considered to have been actively formed and performed during speech actions and speech acts.

### **5.3 ANSWERING THE RESEARCH QUESTION**

Insights obtained during the ILSP meetings, when they could be apprehended, and honestly absorbed, did seem to guide actors towards achieving some of their expectations. However there were marked differences in how the actors understood

the communication to function. It can be deduced that communication was not viewed as identical with dialogue. Dialogue between teachers and parents can be viewed as an important tool if it follows from individual and shared developmental practices. From Hermans' (2010) dialogical self-perspective (Hermans & Hermans-Konopka, 2010) such an understanding of dialogue as a developmental practice serves to guide teachers and parents towards shared moral aims. Teachers and parents need to use dialogue as an active learning process through interchange and negotiations between their often opposing and differing understandings of what their rights, duties, beliefs, ideals and values are. Regardless of whether they act intentionally or unintentionally, teachers and parents perform their agency when they act. The results of teachers' and parents' doings and sayings points to their unconscious sense of their own moral authority. If dialogue is understood as a tool which can aim to motivate teachers and parents to engage in activities that are desirable and valuable it can serve many purposes. It is desirable that parents and teachers learn from each other and from themselves in the service of the further development of self and to develop children with DS. From this perspective dialogue is the most precious instrument that teachers and parents have in and between themselves. Dialogue between teachers and parents is vital to plan inclusive learning support practices for children with DS.

Although dialogue between teachers and parents is widely agreed as vital to plan inclusive learning support programmes for children with DS, this study has shown that under certain limited circumstances dialogue between teachers and parents during education transformation is not evident (Porter, Georgeson, Daniels, Martin, & Feiler, 2013). Dialogue between teachers and parents is not something that is always practised and in fact is clearly not treated with the seriousness it deserves.

#### **5.4 SPATIOTEMPORAL LINGUISTIC CONCLUSIONS**

Successful schools valued teacher/parent involvement. Involvement allowed teachers and parents to share their insights in gradual and unique ways. Parents based their understanding of what was socially acceptable on their own cultural behaviour. Social situations showed people naturally adapting ideas and motives in line with kinship, dominance, alliances, and reciprocity. When teachers and parents



were on their own, they applied these adapted social rules to different social episodes within schools. This resulted in obedience to authority and polite consensus, all of which are aligned with traditional objectives and projects, but are detrimental to present-day inclusive objectives and projects.

The discussion continues under these headings: use of *space*, use of *time*, and use of *language* to give a more detailed description of how teachers and parents adjusted their expectations of IE and teaching. In line with use of *space* or *I as embodied subject*, the question was asked, "*Herder or Warrior?*" On the topic of the use of *time* or *I as object* the question was, "*Are they wilfully protecting objectives or willingly providing objectives*", and as to the use of *language* or *performing the project*, the question was "*What about the four expectations?*".

#### **5.4.1 THE USE OF SPACE: /AS EMBODIED SUBJECT: HERDER OR WARRIOR**

The width of teachers' and parents' embodied awareness directed them towards narrow or broad mental spaces. Teachers and parents adopted mental spaces and actively formed or resisted mental positions. Broad mental spaces created common ground in which teachers and parents could scaffold expectations. Teacher-parent awareness was formed around three noticeable characteristics: permeability (penetrability), legitimacy (authenticity or fairness) and stability (wilfulness). These characteristics opened or closed reasoning spaces. Teachers and parents became a "body- transparent- tool". "Embodied tools" (teachers' and parents' reasoning) actively organised mental spaces. Mental spaces were thinking spaces. In thinking spaces teachers and parents experimented with inclusive epistemic expectations for children with DS. These mental spaces "worked" by channelling awareness and action towards objectives (for example, protecting engagement and providing engagement) and projects (designing provisional - always a work in progress - IE engagement and support).

Teachers and parents formed different participant roles and identities (also called *I* positions) when they acted as agents. Teachers and parents took part as agents who formed mental (socio cognitive) positions (dialogue or monologue) during different social episodes. Social episodes between teachers and parents formed

spaces to create cognitive niche skills. These spaces immersed the teachers and parents in embodied “I” as a subject position: *herders* or *warriors*. Social situations defined the context of experimental and experiential mental spaces as subjective. Thus, social situations are always subjective. “Cognitive” context, such as subjective learning and learning support expectations for learners with DS, controlled the social situations of all speech actions between teachers and parents. Past socio cognitive learning experiences of teachers and parents educated the *I* positions. Existing knowledge formed foundational shadow positions. Instrumentalist and positivistic stances influenced traditional shadow positions. These stances showed the teacher or parent to be wary of doubt. However, when teachers and parents used a socio cognitive stance they could steer through doubt. Socio cognitive spaces altered any crisis while dialogue was the common ground and language the vehicle to create meaning.

Broadened and narrowed awareness of teachers and parents formed different embodied positions: *I* positions; meta-positions; coalition of positions and third positions. Teachers and parents performed their agency by either guarding (closing up) homogeneity or by finding leakages to gain access to multiple diverse ideas for “a people yet to come”. Doubt influenced social cognitive contexts which required parents and teachers to develop survival spaces. Survival spaces helped them to find skills to steer through ambiguity, lack of knowledge and unpredictability within schools. Teachers and parents controlled the crisis to advance fixed mental *I* positions. These teachers and parents withheld information which gave them security through the power of exclusive knowledge which in turn created unbalanced relations. When parents and teachers defended their position during social episodes they often adopted critical powerful positions. These critical power positions resulted in a paradox.<sup>40</sup> Teachers and parents shy away from communication when most needed. When parents and teachers chose open socio cognitive mental spaces they experimented with knowledge about socio cognitive know-how. Socio cognitive contexts included conversations about shared and personal experiences, goals, different learning experiments and experiences; strategic, practical theories about

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<sup>40</sup>Dialogical paradox: dialogue refers to a communication between persons to convey information, inform or share the communication. Despite being engaged in a so-called dialogue, when there is no listening, receptive other, and the speaker is actually performing a monologue, I call that the dialogical paradox.

teachers' and parents' goals to design a provisional, fragmented context model open to innovation.

#### **5.4.2 THE USE OF TIME: / AS OBJECT: WILFUL PROTECTION OR WILLING PROVISION**

From the previous section teachers' and parents' different embodied / position roles: as herders and warriors were described. This section describes how the teachers and parents expressed their objectives as herders and warriors. The intentions of herders and warriors were motivated differently according to their relevance. Herders and warriors communicated intentions by moving between the boundaries of different models of self and other - : traditional, modern and postmodern models. Positions on fairness were used to evaluate the objectives of herders and warriors. Authentic (fair) objectives correlated with teachers' and parents' (herders' and warriors') ability to access their emotions and the ability to act on them. From a dialogical point of view teachers or parents considered their own emotions but also the emotions of the other. The genuine awareness of each other's emotions unlocked the intention and meaning behind the teachers' and parents' objectives which opened them to learn from each other in service of their mission (quality education for children with DS) and development (becoming teachers and parents).

Teachers and parents as herders or warriors displayed three significant emotions: *self-esteem emotions*; *enjoyment* and *gratitude*. Self-esteem emotions included self-sovereignty and independence on one side of communication and celebrating wellness (*Shimcheong*) in teacher-parent relationships on the other side of the communication. Short-term enjoyment emotions resulted in consumerism and long-term enjoyment emotions resulted in experiences that reached deeper regions of teachers and parents' / -positions (awareness) as herders and warriors. Articulation, clarification and change of emotions resulted in gratitude viewed as an "extension of an extension". Different fixed / -positions (herders and warriors) made actors react through behaviour described as motivational or emotional temporary positions. Emotions functioned in some as a driving force (motivating) but in others as an obstacle to objectives. Temporary emotional positions expressed moral value: Multiplicity and otherness; Unity: Coherence and Continuity: "Agency-in diversity";

Multiplicity and differences of positions: Contradictions and conflicts. In the dialogue conflicts between positions were understood not as exact opposites, but viewed as potential.

Knowledge is dynamic, comprised of speech acts moving back and forth in time. This cognitive process revealed parents' and teachers' ordered (local) morals and values. Temporal implicatures<sup>41</sup> of teacher-parent behavioural intents moved back and forth between traditional and modern models in line with relevant, legitimate, fair objectives. Cognitive niche construction described "me" and "mine" embodied objectives of teachers and parents. Spatiotemporal-linguistic models of the teacher and parent positions as herders and warriors; (I, me, mine – positions – from traditional, modern and social models of understanding) traced the covert intent as it moved through time and space from objective and subjective stages of teacher and parent development. Past (and the known), Future (and the partly still unknown) speech acts were intentional mental states expressed during either dialogical conversations and/or monologues. The following steps identified the teachers' and parents' intent behind their objectives:

Identify traditional shadow positions and emerging current and future positions;

Identify the motivation and emotion behind covert intuitive behaviour. This resulted in two scenarios: Incoherent objectives and coherent objectives.

Incoherent objectives used reactive energy resulting from a legacy of teachers' and parents' transcendent thinking. Reactive energy controlled teachers' and parents' social situations through:

exploitation; humanness grouped in line with strong hierarchical orders according to mind/body dualism; segregation resulting from ego "meta-structures" designed and used conventional images of pedagogy (teaching and learning); fixed norms captured difference; morality was a mixture of intuitions of purity, authority, skewed loyalty, conformity and security.

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<sup>41</sup>"Implicature: What is observably done or said is only the tip of the iceberg of a communicative event. Language users do not mindlessly participate in such events as if they were blank slates. They come with vast amounts of socioculturally shared knowledge, with personal experiences, with plans, goals, opinions and emotions, all of which may influence what they say and how they say it. They not only interpret what is observably said or shown, but by "reading" the minds of their interlocutors they are able to understand subtleties of text and talk far beyond the socially based implications or implicatures" (Van Dijk, 2009, p. ix).

Continuity was created by coherent objectives by responding actively; by structuring a space that motivated; by a space that was interdependent; by a space that fostered effective cooperation; that was connected with nature and community; by a space in which acquiring new knowledge and skills was valued; a space in which there was shared self-development as “non-rival good”, communal sharing and cooperation.

### **5.4.3 THE USE OF LANGUAGE: PROJECT: FOUR EXPECTATIONS**

Subjects form embodied I positions (herders and warriors) formed different intentional objectives. Subjects performed/expressed objectives when they engaged in thought, writing and talking from mental positions. These objectives were represented, repeated, created, invented and designed with language. Language displayed teachers’ and parents’ consciousness; thoughtfulness, reasons, and problem-solving skills. Problem-solving skills included: interpretation, planning, recalling and performing. Subjects’ (herders and warriors) protected and provided (intent) objectives for the *cognitive niche performed project*. The performed project is concerned with: *additions; cooperation, communication* (dialogue and monologue), and *know-how*. The performance vehicle was language. Language was not just a communicative instrument, but a means to alter and transform the problem spaces. Teachers and parents used language to steer through space and time to make sense of complexity. Language multiplied or restricted the benefits of the performed project. The performed mental positions (*I as a herder* or *I as a warrior*) explained the interaction between dialogues and monologues of teachers and parents. Conversation revealed different performances (scenarios): *Herder performances; Warrior performances* and *Language performances*

#### **HERDER PERFORMANCES**

Herders formed and performed speech actions and acts. Herders reproduced representations of prior models. Prior models guarded stability from “know that knowledge”.

## WARRIOR PERFORMANCES

Warriors formed and performed speech actions and acts. Warriors experimented with imagination and thinking attention. Warriors reawaken responsibility of “know-how knowledge” (McMaster, 2013, p. 1).

## LANGUAGE PERFORMANCES

Performance of the project included: events or actions and their social conditions; (Syntax: I, you, we, rights, and duties: local moral order). Language performed and provided labels. Labels matched with teachers’ and parents’ narrative story lines: social episodes, long and short-term goals, learning and learning support, assessment. The language performed by teachers and parents provided recipes. These language recipes described either *how life should go* or *how life might go*. These recipes provided lists of similar ingredients (ideas). The covert intent of the methods applied cognitive representations and cognitive niches.

### RECIPES FOR “HOW LIFE SHOULD GO”

“How a life should go” included narrow position repertoires in those restrictive routines and conversations represented a myriad of control mechanisms which allowed selective attention to stay on fragmented items belonging to the recipe. Such linguistic labels were tools for grouping and segregation.

### RECIPES FOR “HOW LIFE MIGHT GO”

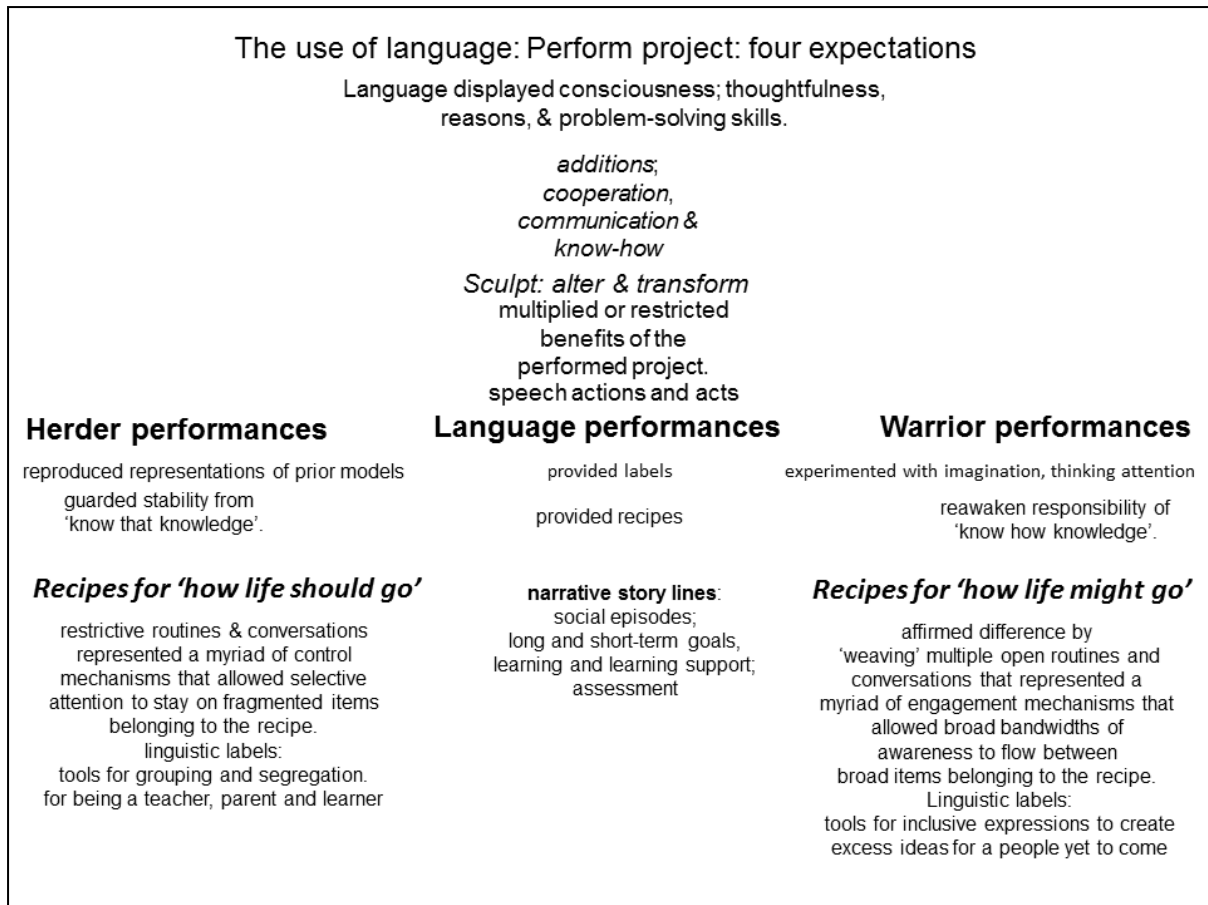
“How a life might go” included broad awareness repertoires that affirmed difference by “weaving” multiple open routines and conversations which represented a myriad of engagement mechanisms that allowed broad bandwidths of awareness to flow between broad items belonging to the recipe. Linguistic labels were tools for inclusive expressions of creating excess ideas for a people yet to come. Linguistic mechanisms performed and explained the emerging learning of the teachers’ and parents’ embodied mental spaces.

Language provided added cues in a matrix of multi-cued problem-solving ideas, treated, shared and categorised as *pairs-of-pairs* of objects in *higher-order* sameness or difference. Higher-order relation: the relation between the relations is difference. *Experience* with external tags and labels is what enables the brain itself - by *representing* those tags and labels - to solve problems whose complexity and abstraction would leave us baffled. Learning a set of tags and labels, it allows us to target our thoughts (and learning algorithms) in new ways. But in addition, the labels themselves come to make up a whole new domain of basic objects. Unruly sensory patterns change into simple objectives. These simplified objectives revealed further (hidden) patterns, as in relations-between-relations. Traditionally teachers and parents looked at the parts (space, language) but not at the inter-animated whole.

Language fostered cooperation, but it also depended on it, because there was no advantage in sharing information with opponents (as we saw in the expressed words of one teacher, "*We are clearly not on the same page*"). The inherent synergies among language, intelligence, and sociality, strengthened grand-paternal and -maternal investment, extended lives and childhoods and diverse habitats and sources. This study suggests that these features cohere as a characterisation of the cognitive niche, with improvements in each serving as an added selection pressure for emerging quality education for all. The next figure represents a summary of the use of language when performing the project.

Figure 5.1 summarises the use of language when teachers and parents of children with DS perform their project (storylines).





**FIGURE 5.1: THE USE OF LANGUAGE: PERFORMING THE PROJECT**

Pinker (2010, p. 8995) describes the advantages of Socio Cognitive spaces as:

“provided explanations of the learning emerging from the human mind. It incorporates facts about the cognitive, affective and linguistic mechanisms discovered by modern scientific psychology rather than appealing to vague, prescientific black boxes like ‘symbolic behaviour’ or ‘culture’. To be specific: The socio cognitive adaptations [comprised] the “intuitive theories” of physics, biology and psychology. The adaptations for cooperation comprise the moral emotions and mechanisms for remembering individuals and their actions. The linguistic adaptations comprise the combinatorial apparatus for grammar and the syntactic and phonological units that it manipulates.

The selection pressures and the dialogical understanding it invokes are straight forward and “do not depend on some specific” behaviour (for example, using a pull-out system for remediation or standardised assessments to track educational performance according to standardised norms) or educational environments (for example, a particular change in curriculum). Instead they invoked the “intrinsic advantages of know-how, cooperation and communication that we” recognise controversially in the present-day world.

## **5.5. LIMITATIONS OF THIS STUDY**

### **5.5.1 SMALL N (POPULATION) SIZE AND SMALL SAMPLE SIZE**

The population size of children with DS in ordinary schools is small. And many of the learners of this particular small population are learners, parents and teachers I worked with previously in my work as Learning Support Coordinator. For ethical reasons I had to make use of families and schools whom I had not supported previously. This made the sample size even smaller. The focus of the study was to explore communication between parents and teachers who promoted IE and to find out whether events in the ILSP meetings contributed to their agency. The results of this study could not be generalised.

### **5.5.2 SELF-REPORTED DATA**

The independent self-reported data limited the verifiability of the data (Larsson & Sjöblom, 2010, p. 278). This meant that I had to take as true what teachers and parents said during interviews and conversations at ILSP meetings. Therefore, teachers' and parents' self-reported data contained several potential sources of bias. Limitations were selective memory (remembering or not remembering experiences or events that occurred at some point in the past); telescoping (recalling events that occurred at one time as if they occurred at another time); attribution (the act of attributing positive events and outcomes to one's own agency but attributing negative events and outcomes to external forces); and exaggeration (the act of representing outcomes or decorating events as more significant than realised from other data).

### **5.5.3 CULTURAL AND OTHER BIAS**

Larsson and Sjöblom (2010, p. 278) argue that all people have biases, whether or not they are aware of their biases. I have been especially critical in reviewing how I stated problems, selected the studied data, omitted data, the order of the events (space, object and project), people or places and how teachers and parents are represented. The use of the spatiotemporal-linguistic analytical approach and the socio cognitive approach helped in this study to enable the detection of bias in prior

research. That bias was admitted and formed part of the research analysis which explained the research question in more detail.

#### **5.5.4 THE LARGE AMOUNT OF COMPLEX DATA**

The use of narrative methods directed to unique and rich data posed a great challenge to the researcher because it led to difficulties about how to make sense of it and how to select the relevant data according to the four storylines.

#### **5.5.5 THE USE OF NARRATIVE IN QUALITATIVE AND QUANTITATIVE RESEARCH**

Adopting a qualitative style of analysis could be interpreted as a limitation to the study. However, the essence of using a narrative strategy is that it enabled an approach to an in-depth understanding of the teachers' and parents' views; of his or her identity or self-image and encouraged teachers and parents to voice their often unheard stories (Creswell, 2008, p. 511). The current discussion on how to open the possibilities of combining narrative data with quantitative methods or the use of narrative in quantitative analysis was not possible in the ambit of this study (Elliott, 2005, p. 60). It is acknowledged that a combination of quantitative and qualitative methods could provide deeper insights in future research. By mixing the two methods it may be possible to reach a more integrated description of the phenomenon in question (Creswell, 2008, p. 551).

#### **5.5.6 THE PROBLEM OF HOW TO CAPTURE THE HIDDEN OR IMMersed STORIES**

Narrative methods used in communication-based approaches often allow the possibility of coming to understand complex life experiences and immersed stories (Goodley, 2011, p. 95), for example, the concept of disablism. Listening to the teacher-teller's and parent-teller's stories and negotiating with the narrator about story constructions opened the possibility of revealing hidden parts of the story (Goodley, 2011, p. 101). The difficulty of revealing these "*unconscious stories*" was partly overcome by the use of a narrative strategy (Crossley, 2000; Freeman, 2003,

p. 331). Again the spatiotemporal-linguistic analysis provided valuable insights on the socio cognitive understanding of teachers and parents.

### **5.5.7 THE POSSIBILITY OF USING COMBINED POSITIONS**

This study combined several trans-disciplinary stances from the postmodern constructivist approach. Crossley (2000) tried to outline a middle position between these positions. It was possible to consider the narrators' stories as a real expression of their psychological world beyond the boundaries of the interview context and to see it as an expression of their psychological and social worlds. However, narrators also performed speech acts and actions during the interview. The narrative was taking place inside the mind of the teller and represented a mental structure that evolved over time. The narrative interview elicited aspects of that structure during the interview. This study presented a combined narrative model in which analysed stories represented a number of different voices or various aspects of the narrator-teachers and -parents of children with DS on different levels. From this model it was possible to consider embodied position constructions connected to the ego or persona level, combined temporary motivational and/or emotional intent, with socio cognitive analyses resulting in educational niche practices (Clark, 2010, p. 8; Pinker, 2010, p. 8993). The researcher was not merely a naive listener but took a middle course between these ends and did both at the same time. It was possible to listen to a story on different levels.

### **5.6 COMPARISONS WITH THE LITERATURE**

Interpretations of the research findings allowed the researcher to compare the personal views of the researcher, teachers and parents with the current body of literature and educational terms and ideas (Creswell, 2008, p. 266). Research findings supported and contradicted the current body of literature and educational terms and ideas. Personal views of the researcher, teachers and parents correlated with and contradicted prior literature. Table 5.1 displays these correlations and contradictions in the following way, the four story lines about Table 5.1 is my own interpretation of the different story lines:

- The use of space: I as embodied subject

- Teachers and parents of children with DS need to communicate.
- Teachers and parents immerse themselves as embodied subjects in conversations.
- The use of time: I as object:
  - Teachers and parents form long-term goals.
  - Teachers and parents form short-term goals.
  - Learning and learning support
  - Assessment: Achievement and performance
- The use of language: project: performing the inclusive learning project:
  - Language displayed consciousness; thoughtfulness, reasons and problem-solving skills.
  - Language Sculpt: altered and transformed teachers' and parents' understanding of inclusive learning for the learner with DS.

**TABLE: 5.1 CORRELATIONS BETWEEN RESEARCH FINDINGS AND PRIOR LITERATURE**

Story lines	Author and year	Current body of knowledge	Interpretation
The use of space: / as embodied subject			
Teachers and parents of children with DS need to communicate. Teachers and parents immerse themselves as embodied subjects in conversations?	Veck, 2013, p.37	"imagination, thinking and responsibility"	'width' of embodied awareness: thinking, experiential and experimental Spaces Awareness beyond dualisms Three characteristics of awareness: Permeability, Legitimacy and Stability
	Miles & Ainscow, 2011	"create space for reappraisal and rethinking by interrupting existing discourses"	
	Department of Education, 2001, p. 6, 7, 21, 23,34, 50, 53, 56	"parent participation '...social partners ...part of... developing inclusive schools"	
	Bojuwoye, 2009, p.461–475	"...teachers ...cannot educate children alone... help from parents." "Parents need to know what is happening in school to contribute maximally to their children's development"	
	Laluvein, 2010, p.35–48	"The 'community of practice' as a 'mechanism for change'"	
	Grenier, 2010, p.387–400	"an awareness of possibility"	
	Mortier, Pam, Leroy, Van de	"shared expertise and experiences of teachers,	

	<p>Putte, &amp; Van Hove, 2010, p.235</p> <p>Swart &amp; Tlakale, 2006, p.219</p> <p>Reindal, 2008, p.135 -146</p> <p>Wallin, 2010, p.2</p>	<p>specialists and parents” ...</p> <p>“Parental involvement ...to enhance the school’s accountability”</p> <p>“the social relational model is better aligned to the morality of inclusion”</p> <p>“the position is not given, it is created; it is to be created”. “productive capacity to create new flow”</p>	
	<p>Laluvein, 2010, p.35–48</p> <p>Ainscow &amp; Sandill, 2010, p.401–416</p>	<p>“networking’ ‘transformative relationships’ ... “teaching is relational”</p> <p>“reciprocal processes ...to construct meanings ...lead common purpose...”</p> <p>“continuous communication with the parents, both positively and constructively”</p>	<p>Broad spaces</p> <p>Broad awareness: inclusive epistemic expectations for children with DS</p> <p>leakages</p> <p>Understand emotions - my own and others’ emotions</p> <p>Steer through uncertainty</p>
	<p>Joyce, 2010, p.283-299</p> <p>Van Swet, Wichers-Bots, &amp; Brown, 2011, p.909–923</p> <p>Berry, 2011, p. 627–648</p> <p>Pather, 2011, p.1103–1117</p> <p>Rawatlal &amp; Petersen, 2012, p.353</p>	<p>“Conversation in schools: harbours hidden pathologies: hidden power, fear, professional incompetence; <i>dumbing down</i> of the best to cover the worst, withholding information...”</p> <p>“gate keeping diagnostics”</p> <p>“a visitor, ...observation, testing, assessment and action plan” ...difference of opinion ...to whether a problem exists or not”</p> <p>“allows for a ‘synergistic collaboration”</p> <p>“...adversarial relationship ... ‘parent management’, ‘how to handle parent issues’ ‘need to present a unified front to the parents”</p> <p>“Most ... meetings are overwhelming for parents’ ‘contesting notions in the minds of teachers”</p>	<p>Narrow and broad spaces:</p> <p>Narrow awareness:</p> <p>Exclusive epistemic expectations for children with DS</p> <p>Narrow, closed: strong emotions – protect my own and those of other, hierarchical</p>

	Winter, 2012, p.552	“This hierarchy was seen as promoting disempowerment of teachers and distancing learners”. “notions of what it means to be acceptably human”	
The use of time: / as object			
Teachers and parents form long-term goals	Lloyd, 2008, p.221–236  Swart & Tlakale, 2006, p.219	“the quality of their experience, how they are helped to learn, achieve and participate fully in the life of the school”  “Acknowledgement of the curriculum of the home” “Recognition of the important influence of out-of-school time on learning”	Intent of different objectives in line with the relevance of objectives. Inner recapitulation, rehearsal and imagination want deeper: Favour long-term: profound enjoyment “interesting”, “fulfilling”, “transforming” or “liberating”
Teachers and parents form short-term goals	Lloyd, 2008, p.221–236  Van Swet, Wichers-Bots, & Brown, 2011, p.909–923  Hargreaves, 2004, p.287–309  Joyce, 2010, p.283-299  Sandberg & Ottosson, 2010, p.741–754 Winter, 2012, p.557	“...no attempt ...to address the exclusiveness of the curriculum, assessment procedures and practices of mainstream provision... notions of normalization, compensation and deficit approaches”  “complainer” “solutions to these problems as being outside themselves”  “embittered senses of the present ...indulging nostalgically in idealized recollections of their more mission-driven pasts” “a reliance on commercial products to do the work of teachers”  “a reductionist worldview that reduces problems to discrete chunks that are minimized by seeking short-term solutions”  “priorities for parents and professionals often differ” “so-called normal stage-by-stage patterns of child development along the dimension of time”	Intent of different objectives in line with the relevance of objectives. Consumerism want more: Favour short-term goals;
Learning and learning support	Vincent & Martin, 2002  Grenier, 2010, .387–400	“orientated towards achievement”  “fear ...not delivering an adequate education”	Learning and learning support is about creating access to learning. Access to learning was created by focussing on general themes and using the core curriculum.



	<p>Joyce, 2010,p.283-299</p> <p>Van Swet, Wichers-Bots, &amp; Brown, 2011,p.909–923</p> <p>Lloyd, 2008, p.221–236</p> <p>Cahill Paugha &amp; Dudley-Marling, 2011, p.819–833</p> <p>Reindal, 2008, p.135-146</p> <p>Joyce, 2010,p. 283-299</p> <p>Ainscow &amp;</p>	<p>”adherence to limitation” ”and adapts according to the particular needs.. “</p> <p>”balance between inside needs and outside pressures”</p> <p>”complainer” “solutions to these problems as being outside themselves” ”provision of adequate recommendations with regard to the approach to be adopted at both the school and in the home. ”solution within the medical model is sought within the individual, who has to be healed’</p> <p>”Improving diagnosis through solution-focused thinking” ”aim ...participate and achieve ...”“compensatory measures of support, such as individualized learning, extra resources and specialized teaching skills, can only lead to the reinforcement of their failure”</p> <p>”what counts as learning and who gets to decide”</p> <p>”recognizes the personal and social effects of reduced function without sliding into an individual approach” ”social capital: social resources embedded in social relationships and networks, ... an asset of particular value to children, both quantity and quality were important.”</p> <p>”a reliance on commercial products to do the work of teachers”</p> <p>”balance between concern for people and accountability” ”What we learn is that our child will never be good</p>	<p>Learners with DS engaged in learning and gained access to learning on different levels. The assets of the learner with DS were used to create access and engagement in learning,</p>
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	<p>Sandill, 2010, p.401–416 McKenzie &amp; Muller, 2006, p. 317 Winter, 2012</p>	<p>enough because he or she will never be normal. Such learning contributes to the exclusion of the child from society.”</p> <p>“One size fits all’ / learner has to ‘fit’ in a school-within-a-school” “teaching to the test”</p>	
<p>Assessment: Achievement and performance</p>	<p>Lloyd, 2008, pp. 221–236</p> <p>Cahill Paugha &amp; Dudley-Marling, 2011, pp. 819–833</p> <p>Joyce, 2010, pp. 283-299</p> <p>Bouwer, 2006, p. 46</p> <p>Lloyd, 2008, pp. 221–236</p> <p>Van Swet, Wichers-Bots, &amp;</p>	<p>“view of achievement creates many tensions” “standards are absolute, ...can be made accessible to everyone” “competitive and unsustainable standards agenda is itself central in the production of barriers to learning and participation” “producing the conditions of exclusion”</p> <p>“national targets and standards ...” “contributing to erecting ...barriers to achievement.” “moral valuations, re-inscribing students’ identities in terms of their school success or failure...” “schools as ‘sites of homogenisation’ that reject difference and contribute to the ‘one size fits all’ instructional prescriptions ...” “high stakes testing”</p> <p>“the measure of their [teacher] competence is increasingly tied to student performance”</p> <p>“...assessment for learning.”</p> <p>“reconceptualise achievement in such a way that it is attainable and accessible to all...”</p> <p>“gate keeping stance” or “‘knowledge is power orientation’ assessment to assessment which is aimed at ‘the provision of optimal education’” “teachers are viewed as</p>	<p>Rethinking of traditional assessment practice. Assessment needs to inform future teaching as it enables teachers assess learners with DS on different levels. Achievement is not only about standardised short term goals, it needs to include also long term individual goals. Parents value and expect progress, but they also value and expect fair assessment where social and informal learning is valued and celebrated..</p>

	<p>Brown, 2011, p.909-923</p> <p>Reindal, 2008,p.135-146</p> <p>Cahill Paugha &amp; Dudley-Marling, 2011, p.819–833</p>	<p>educational experts, parents as hands-on experts and students as important partners or co-assessors”</p> <p>“A holistic vision of the person is assumed” “...talents and weaknesses within a person thus develop...depending upon the interplay between aptitude and environmental factors.”</p> <p>“school failure was socially constructed and failure was caused by individual deficiencies.”</p>	
<b>The use of language: project: performing the inclusive learning project</b>			
<p>Language displayed consciousness; thoughtfulness, reasons and problem-solving skills. Language Sculpt: altered and transformed teachers’ and parents’ understanding of inclusive learning for the learner with DS</p>	<p>Vincint &amp; Martin, 2002</p> <p>Cahill Paugha &amp; Dudley-Marling, 2011, p.819–833</p> <p>Laluvein, 2010, p.35–48</p> <p>Miles &amp; Ainscow, 2011</p> <p>Clark, 2010,p.12, 3</p>	<p>“School ...seen separate ...with its own language and procedures, which were distant and not easily available for parents to access”</p> <p>“examination of teachers’ language and how this constrains their teaching of struggling students” “...social boundaries within schooling ...classify rather than include diverse learners”</p> <p>“Contradictions ...from education policy and provision often leave parents finding it difficult to negotiate the ‘official’ education process”</p> <p>“more subtle forms of segregation, albeit within mainstream settings”</p> <p>“Language thus acts as a source of additional cues in a matrix of multi-cued problem-solving. This adds a very special layer of complexity to language-mediated cognitive niche construction.” “words and labels help make relations we can perceptually detect into</p>	<p>Language performances provided labels, Labels provided recipes. Labels reproduced representations of prior models and guarded stability from ‘know that knowledge’. Labels also experimented with imagination, thinking attention: reawaken responsibility of know-how knowledge. Recipes for ‘how life should go’: restrictive routines and conversations represented a myriad of control mechanisms that allowed selective attention to stay on fragmented items belonging to the recipe. Linguistic labels: tools for grouping and segregation, for being a teacher, parent and learner. Recipes for ‘how life might go’ : affirmed difference by ‘weaving’ multiple open routines and conversations that represented a myriad of engagement mechanisms that allowed broad bandwidths of awareness to flow between broad items belonging to the recipe. Linguistic labels: tools for inclusive expressions to create excess ideas for a people yet to come.</p>

	<p>Van Dijk, 2012, p.482; 2009, p.42</p> <p>Pinker, 2010, p.8995</p> <p>Wallin, 2010, p.26</p>	<p>objects, allowing us to spot patterns that would otherwise elude us”</p> <p>“Functions of language: cultural functions (definition of cultural identity and reproduction); social/societal functions (e.g., for group identity, institutional activity, dominance); evaluative or normative functions (e.g., for the reproduction of norms and values); ideological functions (e.g., for the enactment of group interests, etc.); emotional functions (for the enactment or expression of emotions); intrapersonal functions (establishment and maintenance of self-identity, etc.)”</p> <p>“An obvious interdependency connects language and know-how.” “The ability to share information via language leverages the value of acquiring new knowledge and skills.”</p> <p>“the habits of <i>representation</i>. Limits the expressive forces of thought and extension Becomes dogmatic Repetition – plan as tracing ... habitual thinking... Curriculum as plan”</p>	
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STORY LINE	AUTHOR AND YEAR	CURRENT BODY OF KNOWLEDGE	CONTRADICTION TO CURRENT BODY OF KNOWLEDGE	INTERPRETATION
Parents do not always participate	Mclaughlin, Goodley, Clavering, & Fisher, 2008: ix	“the lack of Participation from parents and children in their development” “the level of training provided for professionals working with disabled children and their families”	All participating parents participated actively in this study.	When parents found it difficult to communicate, they still did not stop to support their children with DS. They persevered in their attempts to provide support.

Parents conform to limits		Parents are acutely aware of the limits of their citizenship, aware that they are free only to govern themselves in ways that fit with these clashing contradictions.	Although participating parents were aware of possible closed dialogical spaces, they acted from this shadow limiting positions and became “code breakers” finding leakages to ensure meaningful quality education for their child with DS.	Warrior parents steer through limitations with good dialogue as their most valuable tool.
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## 5.7 RECOMMENDATIONS

Following from the conclusions to this study there are two sets of recommendations. The first concerns future research and the second are more practical for teachers and parents.

### 5.7.1 RECOMMENDATIONS FOR FUTURE RESEARCH

Given the limitations of the sample, future research could take larger samples or trans disciplinary samples into account. To obviate the difficulties of self-reported data, future research would need to incorporate measures to triangulate data. Cultural and other biases would need to be taken into account during future research. Narrowing down the specific research topic would help future research to deal with large amounts of data more effectively. A mixed method approach may open the possibilities of combining narrative data with quantitative methods. Further studies using spatiotemporal-linguistic analysis may provide valuable insights on the socio cognitive understanding of teachers’ and parents’ communication. Further studies which combine trans-disciplinary stances outlining a middle position between differing positions may allow further investigation on combined positions about general – special and inclusive education positions. From this stance it would be possible to incorporate different levels of understanding and adding to know-how knowledge.

## 5.7.2 RECOMMENDATIONS FOR TEACHERS AND PARENTS

The following recommendations are directed to teachers and parents.

### 5.7.2.1 BROAD MENTAL SPACES

Teachers and parents could strive to adopt mental spaces which are broad and create common ground in which they can scaffold expectations. To do so they would need to engage in a problem solving, inquiry-based approach. Understanding the covert influences their subjective understandings have on their problem solving practices would go a long way towards making the mismatched expectations align better. In more detail, engaging in socio cognitive learning, which includes double-loop learning, they could unpack the implicit intent underpinning their IE expectations. First by analysing their individual subjective understandings of IE and teaching objectives and tactics, parents and teachers could take an honest look at difficulties faced in communication. They could do this by challenging and addressing thinking, reasons, motivations and emotions *behind* existing expectations and the ways expectations are communicated. Once they have developed an awareness of spatiotemporal-linguistic positions, they could become aware of whether they are adopting a herder position or a warrior position, either guarding themselves or opening themselves up. Ideas then become resources for all to use, which enables teachers and parents to make use of existing expertise and trust that they know more about teaching, learning and parenting than they make use of.

### 5.7.2.2 CHOOSING THE RIGHT TIME FOR WILFUL PROTECTION OR WILLING PROVISION

Teachers and parents of children with DS, so as to achieve mutually different expectations during their communication, need to be open to explore and experiment with new ways of learning and teaching support rather than wilfully protecting a hardheld belief or value. If they are able to realise that imposed coercive ideas can only result in token changes, because single-loop learning involves improvements to existing practice without any fundamental reconsideration of the assumptions on which that practice is based, they would be able to work together more harmoniously.

### **5.7.2.3 LANGUAGE CAN DISPLAY TEACHERS' AND PARENTS' CONSCIOUSNESS, THOUGHTFULNESS, REASONS, AND PROBLEM-SOLVING SKILLS**

In engaging in dialogue with each other teachers and parents should settle on new rules to form the basis of an open dialogue with each other. That would mean teachers and parents would need to consider the values underlying their expectations from the process of IE and in its different manifestations such as in communication during ILSP meetings and other communications. Language can be used to foster new meanings about diversity; promote inclusive practices within schools; and build connections. To achieve this it is recommended that all actors engage in thoughtful observations and keep a record of these observations with the use of reflective diaries (this is the only way to evaluate the relevance and practicality of ideas and objectives). Thoughtful observations create deep awareness which results in “adhocracy”. Adhocracy refers to a model of problem-solving which is more flexible and adaptable but still recognises “anomalies” in existing practice.

### **5.8 CLOSING REMARKS**

I have found that dialogue is not conceptualised as the mode of communication between teachers and parents of children with DS. It is not something that is “always there” or easily accessible. I believe that dialogue is the most precious “instrument” that teachers and parents have in and between themselves and that they can, under promoting circumstances, learn to use it successfully. At the same time, this instrument can be neglected, silenced or even damaged. Teachers and parents of children with DS find themselves at an intersection. They have often experienced overwhelming feelings of doubt when they were pushed and pulled and even bombarded with words in ambiguous education language. This education language becomes murkier when teachers and parents have to plan IE support programmes for children with DS. However, when teachers and parents communicate within a complex and uncertain climate, well intended words and suggested support during intimate interactions with each other may often be influenced by the multiple constructions and flows of public and social cognition. To support and promote IE for all children, as well as for children with DS, teachers and parents need to communicate.



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## GLOSSARY

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**Actors:** Actors are understood in the sense in which Latour (1993, p. 4) uses it to imply agents, human and nonhuman, organisations, departments and so on.

**Agency:** Teachers and parents develop their own human capital (Joyce, 2010, p. 284) and local knowledge (Mortier *et al*, 2010, p. 235). Teachers and parents develop a "desire to empower others through their own evolution as human beings". Teachers and parents "do the jobs that need to be done" (Joyce, 2010, p. 296). Teachers, specialists and parents exercise the agency gained from shared expertise and experiences (Mortier, Pam, Leroy, Van de Putte, & Van Hove, 2010, p. 235). Agency allows a fixation of meaning (ambiguity), that has no super-ordinate voice for resolving contradictions and conflicting information (lack knowledge), and that adds to unpredictability.

**Bandwidth:** the range of positions allowed to enter the dialogue.

**Barriers to learning:** To understand the idea *barriers to learning* it is necessary to describe the difference between intrinsic and extrinsic barriers to learning and development. (Also refer to intrinsic and extrinsic barriers to learning.)

**Becoming:** Adopting a dynamic position of becoming refers to a people yet to come (Wallin, 2010, p. 149; Merceica, 2012, p 43). This position may lead to inclusive epistemic expectations for children with DS, and a broad bandwidth of embodied awareness.

**Being:** Adopting a static position of being leads to exclusive epistemic expectations for children with DS, a narrow bandwidth of embodied awareness.

**Bio power:** The techniques of post and modern *bio power* are: statistics, demographics, assessment, education, measurement and surveillance. Importantly Goodley (2011, p. 106) claimed that such techniques and activities generate

conversations with the self. Teachers and parents of children with DS and children with DS have come to know and constrain themselves by bio power.

**Coalition of positions:** A dialogical leader has the capacity to create coalitions between people in the service of the mission of the organization. Coalitions gave room for divergent and dissident voices and positions of different educational practices. Centralising and decentralising processes within the dialogical interface between different dominant positions opened broader position repertoires within the coalition.

**Cognitive niche practices:** Clark (2010, p. 9) identified the following ideas from cognitive sciences which explain cognitive niches as: “Awareness amplifiers”, “knowing that makes us smart”, “epistemic actions” and “tools for thought”, to name but a few. These skills involve a “delicate interplay” between the internal and social (Clark, 2010, p. 9).

**Composition:** Positions are not to be seen by itself but as belonging to a larger composition so they become meaningful as part of that encompassing pattern.

**Continuum:** Open and closed spaces do not represent a dichotomy or opposites but are viewed on a continuum or a communication scale; this has different gradations of dialogue and monologue on it (Tait, 2013, p. 55; Hermans & Hermans-Konopka, 2010, p. 174;).

**Depositioning:** refers to the capacity of the self to move beyond a particular position or group of positions and to take part in a broader “field” of awareness.

**Designed bodies:** Education is marshalled and enslaved to a list of assumed (from the former) homogenous or identical images of how a life should be.

**Dialogical paradox:** Many people, both individuals and groups, abstain from social conflicts and react to them with avoiding or ignoring behaviour. As a result, conflicting parties become separated from one another so exchange stops and

dialogue has no chance to develop. Instead of entering a dialogue, parties employ forms of “othering”.

**Dialogical Self theory:** provides a comprehensive social-scientific theory that incorporates the deep implications of globalization, and its impact on individual development. Hubert Hermans and Agnieszka Hermans-Konopka present a new and compelling view of the historical changes in opinions of social realities, and how these changes affected motivation, emotion, leadership, and conflict resolution. Dialogical self theory details to improve relationships both within the self and between individuals, groups, and cultures, providing evidence from everyday life.

**Dialogical Space:** are mental spaces in which existing positions are further developed and new and commonly composed positions have a chance to emerge. Hermans & Hermans-Konopka (2010, p. 327) describe the dialogical space as:

...dialogue is more than communication, in that it does not simply communicate a particular emotion, reasonable argument, or message, but also confirms it or adds something to it that was not there at the onset of the communication. Such new elements (e.g, insights, common feelings, or compassion) are added to the emotion as a result of being part of a process of innovative dialogue.

**Dialogue:** refers not only to productive exchanges between the voices of individuals but also between collective voices of the groups, communities, and cultures to which the individual belongs. Collective voices speak through the mouth of the individual (for example, “I as a teacher,” “I as an employer of a governmental school,” or “I as a representative of an educational movement”). Dialogues not only take place between different people but, closely intertwined with them, they also take place between different positions or voices in the self (for example, “I’m a teacher but I’m also a parent concerned about how parents experience my teaching and communication, therefore I make the agreement with myself to ...”). Furthermore, Kazepides debates (2013, p. 925) that nothing else will improve our educational institutions and the character of our civilization so much as our efforts to cultivate genuine rational dialogue within all our schools as well as within our world. “Education as Dialogue”, in my view, is the most appropriate antidote to our divided, rudderless and competitive world today (Kazepides, 2013, p. 925).



**Disability:** is the consequence of an impairment that may be physical, cognitive, mental, sensory, emotional, developmental, or some combination of these. Thus disability is complex, reflecting an interaction between features of a person's body and features of the society in which he or she lives.

**Disablism:** Oppression and disablism; nonrecognition or misrecognition of teachers' and or parents' agency. Disablism refers to the sociopolitical, economic and exclusion of people with impairments (Swain, Finkelstein, French, & Oliver, 1993).

**Down Syndrome:** Down syndrome is a chromosomal disorder arising at the time of conception. There is an extra number 21 chromosome (Trisomy 21) which causes delays in physical and intellectual development. The exact cause of Down syndrome is unknown. It is not related to race, age, religion and socio-economic status and is one of the most often occurring chromosomal disorders. Down syndrome is characterised by unique features and a wide range of abilities in physical and cognitive areas of development. Intellectual ability cannot be assessed by the number of clinical signs and symptoms present. Most people with Down syndrome fall in the mild to moderate range of intellectual disability. The incidence of Down syndrome is estimated to be one in every 1000 live births in developed countries and one in every 650 live births in developing countries. (In South Africa it is roughly one in every 500). Although it cannot be cured, people with Down syndrome benefit from loving homes, appropriate medical care, early intervention, educational and vocational services. Because of advanced medical care, most of people born with Down syndrome today have a life expectancy of around fifty-five years. The person with Down syndrome has the same emotions and needs as any other person and deserves the same opportunities and care. The proper and accepted terminology for this disability is Down syndrome.

**Duties:** What the *other* can expect a person to be providing and to be accountable to and responsible for.

**Dynamic:** Education is dynamic, comprised of speech acts moving back and forth in time.

**Education for All:** An international landmark world conference held in Jomtien, Thailand, intensified international efforts to promote the *Education For All* position (EFA) (Opertti & Brady, 2011, p. 460; Miles & Singal, 2010, p. 10; UNESCO, 2012, p. 67; 2011, p. 18; 2009, p. 11; Ainscow & Miles, 2008, p. 17; Booth & Dyssegaard, 2007, n.p.; Mittler, 2000, n.p.). The significance of Jomtien was its acknowledgement of the exclusion of large numbers of vulnerable and marginalized groups of learners from education systems world-wide. It also presented a vision of education as having connotations broader than mere schooling (Ainscow & Miles, 2008, p. 17).

**Embodiment:** refers to the performative act of teaching (Lakoff & Johnson, 1980). Van Dijk (2009, p. 1) debates that many disciplines refer to vague complexities, doubts, ambiguities, lack of knowledge and the unpredictability that forms the “context” of the socio-cognitive processes that inform the speech actions and speech acts of the teachers and parents of children with DS during social episodes. But, these traditional conceptions of context fail to account for an “important missing link”: the way teachers and parents “understand and represent [perform] the social situation” (Van Dijk, 2009, p. 5).

**Expectations:** Teachers and parents of typical developing children often have different positions on the management and support expectations for educating their children (Hornby & Lafaele, 2011, p. 40; Department of Education, 1995; 2001). This is also the case between teachers and parents of children with DS within IE settings (Yssel, Engelbrecht, Oswald, Eloff, & Swart, 2007; Engelbrecht, Swart, & Oswald, 2005). These management and support expectations are grouped in four sections: *Dialogical space expectations, Long-term and short-term educational goals, Learning and learning support expectations* and *Assessment expectations*.

**Extrinsic barriers to learning:** Different learning needs may also arise because of: Negative attitudes to and stereotyping of difference; An inflexible curriculum; Inappropriate languages or language of learning and teaching; Inappropriate communication; Inaccessible and unsafe built environments; Inappropriate and inadequate support services; Inadequate policies and legislation; The nonrecognition and noninvolvement of parents; and Inadequately and inappropriately trained education managers and educators (Department of Education, 2001).

**Gate keeping stances:** refers to an exaggerated attitude of control.

**General Education:** The primary purpose of the General Education and Training Certificate (GETC) is to equip learners with the values, knowledge and skills that will enable or strengthen participation in society, contribute towards developing sustainable communities, provide a basis for learning in further education and training, and set up a firm foundation for assuming a productive and responsible role in the workplace.

**Geopedagogy:** involves the centering and decentering movements between the different positions. Thus the mind is compared as being nomadic with the potential of creation, a trajectory for thinking a process immanent to potential life courses, no longer enslaved to an image of whom we are or *should be*, but rather a vehicle for experimenting with how a *life might go* (Wallin, 2010, p. 121).

**Groupthink:** evolves from group pressures which lead actors to think in one direction only.

**Herder:** Objectives of Herders reflected the following: Safety found in strong hierarchical mental spaces; Reductive mental gaze, habitual thinking, “cold spectator” “unthinking”, risked loneliness; Ridged rules; Echolalia- Impairment of reciprocal communication, Syntax and speech well developed – impaired social use; Impairment of imagination and social understanding (flexible thinking); Limited imagination and unable to distinguish between reality and imagination.

**I –position:** Unity and continuity are expressed by attributing an “I,” “me,” or “mine” imprint to different and even contradictory positions in the self, indicating that these positions are felt as belonging to the self in the extended sense of the term (for example, “I as ambitious,” “I as anxious,” “my father as an optimist,” “my beloved children,” and even “my irritating colleagues”). *I* as differentially positioned in time and space, the self functions as a multiplicity. However, as “appropriated” to one and the same *I* , *me* or *mine*, unity and continuity are created in the midst of multiplicity.

**Impairment:** Refer to Intrinsic barriers to learning.

**Inclusive Education (IE):** Education white Paper 6 defines IE within the South African context as: Acknowledging that all children and youth can learn and that all children and youth need support; Enabling education structures, systems and learning methodologies to meet the needs of all learners; Acknowledging and respecting differences in learners, whether due to age, gender, ethnicity, language, class, disability, HIV or other infectious diseases; Broader than formal schooling and acknowledging that learning also occurs in the home and community, and within formal and informal settings and structures; Changing attitudes, behaviour, teaching methods, curricula and environment to meet the needs of all learners; and Maximising the participation of all learners in the culture and the curriculum of educational institutions and uncovering and minimising barriers to learning.

**Inclusive Learning Support Programme (ILSP):** involves designing instruction and assessment in such a way that individual learner barriers to learning are taken into account. It allows for: learners to work at their own pace and according to their unique levels of ability to access the curriculum at a specific point in time; It enables learners to develop the ability to work independently, but at the same time it also promotes group skills and encourages cooperative attitudes; It helps learners to develop organizational skills and take responsibility for their own learning – they become partners in learning and eventually self-regulate their learning; Due to the fact that learners are challenged at their own levels, it limits harmful competition between learners; Learners do realize that their peers are at different places in their learning and they also understand why they are all at different places. Learners eventually set their own learning goals within the broad framework of the requirements for the grade; The range of social relationships that learners build in multi-level classrooms closely resembles the range of social situations that they would encounter in their family situations and will also one day encounter in their places of work.

**Intrinsic barriers to learning:** These are needs that exist among the learner population such as physical, mental, sensory (hearing and visual impairments),

neurological and developmental impairments, psycho-social disturbances, differences in intellectual ability, particular life experiences or socio-economic deprivation (Department of Education, 2001). According to the ICF a disability or impairment exists only when limitations in functioning are experienced. The focal point for defining a disability or impairment must not be the person, but the degree to which the person is able to successfully function given the demands of any environment or context (Soresi, Nota & Wehmeyer 2011, p. 16).

**Janus head:** is devoted to maintaining an attitude of respect and openness to the various manifestations of truth in human experience; it strives to foster understanding through meditative thinking, narrative structure, and poetic imagination (Robbins, 2011, n.p)

**Know-how knowledge:** Future educational systems need confidence in teachers and parents as practitioners, practitioners with knowledge of learning; knowledge of failure, knowledge of success, knowledge of acceptance or knowledge of rejection.

**Know-that knowledge:** Intensive scientific research informing theoretical frameworks explaining how children learn and how they fail to learn (Thomas & Loxley, 2007, p. 12). Ability and progress are evaluated through pre-determined norms founded on particular notions of what it means to be acceptably human (Winter, 2012, p. 552). Statistical calculations describe *normal* and identify *abnormal*. Legitimated the dominant conception of science as *truth*.

**Language:** a role of language as a language serves as a cognitive tool, a tool that can guide and craft perception, thought, and action. Language displayed teachers' and parents' consciousness, thoughtfulness, reasons, and problem-solving skills (Tveit & Tveit Walseth, 2012, p. 232). The performance vehicle was language. Language was not just a communicative instrument, but a means to alter and transform the problem spaces. Teachers and parents used language to steer through space and time to make sense of complexity. Language multiplied or restricted the benefits of the performed project.

**Learning Support Educator:** During 2003 the Department of Education appointed 20 Learning Support Educators in the Tshwane South education district in Pretoria, Gauteng. This project was a pilot project to inform future permanent Learning Support Educator (LSE) post establishments throughout South Africa. Each of these LSEs worked in more or less 8 to 12 primary and secondary schools in the Tshwane South District. "Learning Support" was understood in a broad sense -to support not only the learning of children but also the learning of teachers. LSEs assisted the School Based Support Teams (SBST) in identifying, assessing and supporting learners with high levels of support needs. The LSE is a member of the SBST and learners experiencing barriers to learning are referred to the LSE through the SBST. The LSE observes the learners in the classroom and then plans support for both the learner and the teacher. The LSE then serves as a co-ordinator of different kinds of learning support.

**Learning Support:** "Learning Support" was understood in a broad sense - to support not only the learning of children but also the learning of teachers and parents. It also refer to Inclusive Learning Support programmes: Acknowledging that all children and youth can learn and that all children and youth need support; Enabling education structures, systems and learning methodologies to meet the needs of all learners; Acknowledging and respecting differences in learners, whether due to age, gender, ethnicity, language, class, disability, HIV or other infectious diseases; Broader than formal schooling and acknowledging that learning also occurs in the home and community, and within formal and informal settings and structures; Changing attitudes, behaviour, teaching methods, curricula and environment to meet the needs of all learners; and Maximising the participation of all learners in the culture and the curriculum of educational institutions and uncovering and minimising barriers to learning.

**Legitimacy:** teachers and parents recognised their own and the emotions of the actual other.

**Local moral order:** Examines individual's practices during social episodes in the light of distribution, adoption and appropriation of *rights*, *duties* and *agency*.

**Meaningful Quality Education:** Includes both long-term and short-term goals; access to and participation in learning and fair assessment.

**Medical model:** This model focuses on a medical deficit or within-child model which proclaims that the problem is inherently within the child (Swart & Pettipher 2006, p. 6). The child is thus, in some way, either diseased, and needs to be cured, or broken, and needs to be fixed, or impaired, and needs to be rehabilitated.

**Meta-position:** A meta-position, sometimes also described as an “observing ego” or “meta-cognition,” has some specific qualities: it permits a certain distance from the other positions, although it is attracted, both cognitively and emotionally, toward some positions more than others (for example, “I as critical” or “I as introspective” or “I as ironic”); it provides an overarching view so that several positions can be seen simultaneously and their mutual relationships become visible; it leads to an evaluation of the reviewed positions and their organization (for example, “I discovered that some positions have been seriously neglected in my life up till now”); it makes it possible to see the linkages between positions as part of one’s personal history or the collective history of the group or culture to which one belongs (for example, “I’m becoming aware of the limitations of the culture in which I was raised”); the individual becomes aware of the differences in the accessibility of positions (for example, “I became aware that my playful side, which was quite prominent when I was young, became less accessible as I grew older”); the importance of one or more positions for future development of the self becomes apparent; it facilitates the creation of a dialogical space (in contact with others or with oneself) in which positions and counter-positions engage in dialogical relationships; it gives a broader basis for decision making and for finding one’s direction in life. A meta-position is not to be considered a “control centre” of the self or an agency that guarantees the unity and coherence of the self in advance.

**Monologue:** Teachers and parents are involved in an interchange and both of them: try to dominate the discussion; are not aware of possible misunderstandings that are slipping through; do not allow themselves to learn from the preceding interchange.



**Multilevel teaching:** Refer to learning support that: Acknowledges that all children and youth can learn and that all children and youth need support; Enable education structures, systems and learning methodologies to meet the needs of all learners; Acknowledge and respect differences in learners, whether due to age, gender, ethnicity, language, class, disability, HIV or other infectious diseases; Broader than formal schooling and acknowledging that learning also occurs in the home and community, and within formal and informal settings and structures; Changing attitudes, behaviour, teaching methods, curricula and environment to meet the needs of all learners; and Maximising the participation of all learners in the culture and the curriculum of educational institutions and uncovering and minimising barriers to learning.

**Object:** the *me* and *mine* as the object of self-construction and representation.

**Panopticon:** is a type of institutional building designed by English philosopher and social theorist Jeremy Bentham in the late 18th century. The concept of the design is to allow a watchman to observe (-opticon) all (pan-) inmates of an institution without their being able to tell whether they are being watched or not (oxforddictionaries).

**Permeability:** The permeability of a space depends on the width of teachers' and parents' awareness. Spaces can be narrow or broad, open or closed. Open and closed spaces do not represent a dichotomy or opposites but are conceptualised on a continuum on a communication scale; this has different gradations of dialogue and monologue on it (Hermans & Hermans-Konopka, 2010, p. 174).

**Position repertoire:** an overview of internal positions (for example I as a mother, I as an ambitious worker, I as an enjoyer of life) and external positions (for example, My parents, my children, my husband, my friends, my enemy).

**Position:** A cluster of rights and duties that limits the repertoire of possible social acts available to persons or person-like entity (such as a corporation) as so positioned.

**Positioning theory:** is the study of the nature, formation, influence and ways of change of local systems of rights and duties as shared assumptions about them influence small scale interactions. Positioning Theory is to be seen in contrast to the older framework of Role Theory. Roles are relatively fixed, often formally defined and long lasting. Even such phenomena as `role distance' and `role strain' presuppose the stability of the roles to which they are related. Positioning theory concerns conventions of speech and action that are labile, contestable and ephemeral.

**Practice:** The word practices refers to problem solving. Therefore teachers and parents need to adopt an inquiry-based approach. This inquiry-based approach need to be aware of teachers' and parents' subjective understandings about inclusive learning and learning support. Also teachers and parents need to understand the covert influences their subjective understandings have on their problem solving practices.

**Project:** the way / organize myself across time – *am* or *am becoming*.

**Promoter position:** Teachers and parents of children with DS who promote inclusive education adopt multiple positions about difference. This means they exhibit respect for differences, believing that while differences make us individuals, we have a common humanity. (Also refer to Agency.)

**Pronoun Grammar analysis:** Positioning theory has informed the development of pronoun grammar analysis (PGA) as an objective coding tool for the fine-grained analysis of conversational data (Mühlhäusler and Harré, 1990). Coding of pronoun grammar in conversation analysis has a Vygotskian emphasis on the way in which socio-psychological tools and signs (Vygotsky, 1987) act in the mediation of social factors, but it allows more success in addressing the pressing issue of how the collective representation may be being actively interpreted by the individual (Daniels, 2004) at particular moments. In the analysis of conversations between groups, pairs or with individuals, it becomes apparent when people feel confident, hesitant or committed to the content under discussion.

**Reactive performances:** Teachers and parents reacted to problems by reducing doubt and fell back on familiar ways to solve problems and restrict the range of their positions.

**Responsive performances:** Teachers and parents responded to problems by broadening the range of their awareness as they moved through multiple spatiotemporal mental positions.

**Rhizome:** Against the myriad control mechanisms of the institution (school), lines of productive escape are constantly being prepared. The term "rhizome" and "rhizomatic" describes theory and research that allows for multiple, non-hierarchical entry and exit points in data representation and interpretation. Rhizomes reflect "leakages" allowing the escape of something through a break in a barrier or wall.

**Rights:** What a person is expecting others may be reasonably held accountable for and to provide and protect for them.

**School Based Support Team (SBST):** An institutional-level support team (also referred to as School Based Support Team) is an internal support team within institutions such as early childhood centres, schools, colleges, adult learning centres and higher education institutions. In each institution, this team will ultimately be responsible for liaising with the district-based support team and other relevant support providers about identifying and meeting their own institution's needs. For this reason, institutional level support teams should be made up of educators and staff from each individual institution.

**Shadow Position:** Ordinary life is not free from shadow aspects. When teachers and parents become aware of their rigid life patterns, extended self-reflection or dialogue may lead to a change of habits and ordinary life patterns in the form of the reversal of dominant positions. Dichotomies create not only a structural tension in the self but also tend to separate teachers and parents from each other so that dialogue both between and within selves is hampered. Therefore, it makes sense to give special attention to shadow positions as representing the "bad" side of the self and to subject them to dialogical processing.

**Shimcheong:** is a central phenomenon in communication and interaction in the everyday lives of Korean people. One of the major aims of Koreans is to develop and reinforce “we-ness” achieved through *Shimcheong* communications. Koreans define, understand, and judge relationships in terms of the nature of their *Shimcheong* and, in order to express and share it, they have developed particular sets of communicative grammar and practice. It is also a key term in Korean arts, music, and literature. *Shimcheong* consists of two parts: *shim* meaning mind and *cheong* meaning affection. *Shimcheong* refers to a particular state of mind brought about by situations in which people are engaged in affective forms of we-ness.

**Social episodes:** As far as parents of children with DS and their teachers’ social episodes are concerned in the discussion around teaching and learning experiences.

**Social model:** scholars turned attention away from a preoccupation with people’s impairments to a focus on the causes of exclusion through social, economic, political, cultural, relational and psychological barriers. Social model thinkers demand changes to the structural exclusion of disabled people.

**Social Relational model:** it is possible to distinguish between personal experiences of social restrictions due to the reduced function in a social setting. By holding on to both personal and social effects of a reduced function, it is possible to talk about “additionality” that is needed in order to adjust to the experience of disability on an individual level. At the same time, it is possible to expose what is imposed on top of the social restriction due to the reduced function, and in this way, to see in/exclusive mechanisms within the social setting and at various macro levels. Within this model it is possible to give weight to the personal experience of living with reduced function, both socially and individually, without embracing an individual approach (Reindal S. M., 2008, p. 144).

**Socio Cognitive theory:** addresses itself to a number of distinctive human attributes (Bandura, 1986). The remarkable capability for symbolization provides a powerful tool for comprehending the environment and for creating and regulating environmental conditions that touch virtually every aspect of life. Another distinctive

attribute is the advanced capability for observational learning that enables people to expand their knowledge and skills rapidly through information conveyed by modelling influences without having to go through the tedious and hazardous process of learning by response consequences. In the model of triadic reciprocal causation, personal factors in the form of cognitive, affective and biological events; behaviour patterns; and environmental events all operate as interacting determinants that influence each other bidirectionally (Bandura, 1986). Social cognitive theory distinguishes among three types of environmental structures (Bandura, 1997). They include the imposed environment, selected environment, and constructed environment. Gradations of environmental changeability require the exercise of increasing levels of personal agency. In the case of the imposed environment, certain physical and socio-structural conditions are thrust upon people whether they like it or not. Although they have little control over its presence, they have leeway in how they construe it and react to it. Thus, for example, school attendance and academic curricula are mandated for children regardless of their personal preferences.

**Sociocracy:** is a method of designing harmonious organizations, workplaces and associations in which each member is valued equally. It is based on creating self-optimizing systems that are effective and productive. The principles and practices were developed by Gerard Endenburg. Values of the Quaker tradition: integrity, equality, community, simplicity, and peace.

**Special Education:** The term “special education” encompasses segregated educational programs that serve children with mental, physical, emotional, and behavioural disabilities.

**Speech actions:** Any intentional activity/behaviour/response.

**Speech acts:** the social meaning of actions.

**Story lines:** A loose cluster of narrative conventions according to which a social episode unfolds and positions arise.

**Subject:** the self-constructed. Previous, current and planned possible future learning experiences formed the / positions.

**Third position:** conflicting positions can meet each other in the construction of a “third position” as a way of transcending social dichotomies and reconciling divisions and oppositions. The common construction of a third position and the corresponding involvement in common activities create centralizing and integrative movements in the self that have the potential of lifting the parties up to a higher level of integration.

**Tree:** Embedded in traditional, modern and postmodern education in South Africa is the "special" nexus - usually opposed to general education. This is placed on a barren tree to show that it has not had the best consequences for children with DS. What are called "shadow positions" (Hermans & Hermans-Konopka, 2010, pp. 5, 16, 84) are the characteristics of traditional educational positions: hierarchical, exaggerated control, eroded community life, threatened balance, monologues, pessimism, lack of hope, persistent doubts about progress, one sided approach to change, flattening of experience as increasing consumerism is considered to be the way to happiness.

**Uncertainty:** We see the experience of uncertainty as composed of four aspects: (i) *complexity* , referring to a great number of parts (of self and society) that have a variety of interconnections; (ii) *ambiguity* , referring to a suspension of clarity, as the meaning of one part is determined by the flux and variation of the other parts; (iii) *deficit knowledge* , referring to the absence of a superordinate knowledge structure that is able to resolve the contradictions between the parts; and (iv) *unpredictability* , implying a lack of control of future developments.

**Values:** Teachers and/or parents, are perceived as being successful participants within the discourse community of the school [ILSP meeting] when they display certain inclusive beliefs, values and language practices (Paugha & Dudley-Marling, 2011, p. 821) that are central to inclusive education (Booth, 2011: 310-312). Booth, (2011, pp. 309-312) has identified some values, central to inclusive education: Equality, Rights, Social justice, Participation, Respect for diversity, Community, Non-violence, Trust, Honesty, Courage, Joy, Compassion, Beauty and Sustainability.

**Warrior:** Teachers and parents as warriors explore spaces to allow for flows, leakages, fairness and emerging norms (Wallin, 2010, p. x, 120, 128, ; Goodley, 2007, pp. 326, 331). *Warriors* are responsible learners creating open, imaginative, and thoughtful mental spaces (Veck, 2013: 37). *Warriors* are responsive; they respond by finding leakages and they prepare lines of productive escape. *Warriors* are “rhizomatic” and they explore “flows”, “leakages”, “fairness” and “emerging norms” (Wallin, 2010, p. 69, 155; Goodley, 2007, p. 323; Deleuze & Guattari, 1987, pp. 1-25). *Warriors* experiment with resistance and social transformation into planes of immanence.



## APPENDICES

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**APPENDIX A:** Research Schedule and Data collection schedule

**APPENDIX B:** Visual Data; Examples of adapted report cards; Comments in learner's book; Classwork; Adaptation of activities; Inclusive Learning Support Programme;

**APPENDIX C:** Transcriptions: Example of proof reader's certificate; Example of data transcriptions

**APPENDIX D:** Data collection protocols; Letters of approval and informed consent

**APPENDIX E:** Analysis process

**APPENDIX F:** Ethical clearance certificate

## APPENDIX A

### RESEARCH SCHEDULE

Role	Vulnerability status	Institutional affiliation	Justification for participation
3 Parents	Medium	Family	Parent of a child with Down syndrome
3 Teachers	Medium	Ordinary inclusive school	Teacher of a learner with Down syndrome

Participant	Research activity	Duration	Single/multiple
Parents and teachers	Individual unstructured interview. One on one interview with participating parent and teacher individually in order to establish perceived anticipated expectations of both parties.	Approximately 15 minutes to 30 minutes	Single
Three ILSP meetings between parents and teachers	Observation of 3 Inclusive Learning Support Education Plan meetings	Approximately 1 hour each	Single
Parents and teachers	Individual semi-structured interview. One on one interview with participating parent and teacher individually in order to establish perceived outcomes of the Inclusive Learning Support Plan meeting.	Approximately 15 minutes to 30 minutes	Single

### DATA COLLECTION SCHEDULE:

#### Phase 1: Unstructured interview prior to the Inclusive Learning Programme meeting:

What are your expectations of an Inclusive Learning Programme meeting?

#### Phase 2: Observation of Inclusive Learning Programme meeting:

#### Phase 3: Semi-structured interview after the Inclusive Learning Programme meeting:

What do you as a parent / teacher view as challenges during Inclusive Learning Programme meetings?

How did information shared with each other support you in the classroom/home situation?

What aspects of the Inclusive Learning Programme meeting did you perceive as positive?

Why did you perceive these aspects as positive?

What aspects of the Inclusive Learning Programme meeting did you perceive as negative and challenging?

Why did you perceive these aspects as negative and challenges?

APPENDIX: B

VISUAL DATA

EXAMPLES OF ADAPTED REPORT CARDS:

VAKKE	KWI	
	LEERDER	
	%	VLAAK
Afrikaans taal	70	1
Talster en pros	11	+
Les en kante <i>mooi</i>	60	2
Handwerk <i>Proglig</i>	50	4
Skrif	0	+
Opmerkinge		
English First Additional Language	0	+
Listening and Speaking	0	+
Reading and Fluency	0	+
Opmerkinge		
Wiskunde	34	1
Gradele, bewaerings en vertoudings	0	+
Patrone, formules en algemes	0	+
Wisk en vers <i>Fantasties - met hulp gedoen</i>	66	7
Meting <i>culik</i>	33	2
Getalrekening	0	+
Opmerkinge		
Levensvaardighede	41	3
Aanvankelike en Persoonlike en Sosiale Vaardighede <i>mooi so</i>	45	3
Stippende Kurs / Ultrasonele Kurs <i>goek werk</i>	50	4
Stippende Kurs / Visuele Kurs	20	1
Opgevoering <i>hou so aan</i>	50	4
Opmerkinge		
	Leerder Gemiddelde	29
	Aantal Dae Afwesig	2

TAALVAARDIGHEID: AFRIKAANS							
ASSESSERINGSTAKE	AKTIWITEIT		1	2	3	4	5
LUISTER EN PRAAT MET BEHULP VAN 'N PRENT	Geriet gediggies					✓	
	Vertel nuut, persoonlike ervarings met behulp van 'n prent	R			✓		
KLANKE	Ken aangeleente klanke	1					✓
	Kan woorde bou	1		✓			
HANDSKRIF	Korrekte potloodgreep	1					✓
	Letter en sylvervorming met stippels	R					✓
	Skripatrone met stippels	R				✓	
SKRYF	Knip en plak prent om boodskap oor te dra	R		✓			
	Plak woord op woord	1					✓
KOMMENTAAR: Die moo [redacted]							

TAALVAARDIGHEID: ENGELS							
ASSESSERINGSTAKE	AKTIWITEIT		1	2	3	4	5
LISTENING AND SPEAKING	Respond to questions						
	Action rhymes						
READING AND PHONICS	Identifies different sounds in words						
KOMMENTAAR: [redacted] neem deel aan al die aktiwiteite.							





  

SYFERVAARDIGHEID							
ASSESSERINGSTAKE	AKTIWITEIT		1	2	3	4	5
GETALLE EN BEWERKING	Littel van voorwerpe	R				✓	
	Natrek van getalname en simbole 1-5	R				✓	
	Groot en klein	R				✓	
	Bale en min	R			✓		
PATRONE	Berkeer vorme	R					✓
RUIMTE EN VORM	Posisie - links/ regs	R				✓	
	3D (ylere en prisma's)	R				✓	
KOMMENTAAR: Hou so oon							

LEWENSVAARDIGHEID							
ASSESSERINGSTAKE	AKTIWITEIT		1	2	3	4	5
GESONDHEIDSSEVORDERING	Persoonlike welstand	R					✓
LIGGAAMOPVOEDING	Spring in hoepels, touloop, eenbeenspring en knusloop spelletjies	1					✓
Musiek	Huppel en Mars	1				✓	
KOMMENTAAR: Proegtig							

An example of an adapted report card: T3 assessed C3 on knowledge, skills and concepts according to multi-grade levels. C3 achieved knowledge, concepts and skills on a grade R and grade 1 level.

<b>Huistaal: Afrikaans</b>	60%-69%
<p>_____ vorder goed met Afrikaans. Sy spel en lees baie goed. Sy is baie gretig as dit by Afrikaanse werk kom. Sy sukkel wel om hoër-orde denkvrae te beantwoord.</p>	 <b>5</b>
<b>Addisionele Taal: Engels</b>	50%-59%
<p>Sy kon met hulp baie vrae mondelings beantwoord en tot een van die werkkaarte redelik goed voltooi. Sy probeer om Engelse boekies te lees en het begrip van wat engelse woorde beteken.</p>	 <b>4</b>
<b>Wiskunde:</b>	40%-49%
<p>_____ het baie aanmoediging nodig om wiskunde te doen. Baie van die werkkaarte wou sy mondelings beantwoord het en nie skryf nie. Sy kan eenvoudige plus somme doen asook met hulp tot by 50 tel. Meer ingewikkelde somme soos halvering en verdubbeling kon sy nie doen na baie verduidelikings nie.</p>	 <b>3</b>
<b>Lewensvaardigheid:</b>	60%-69%
<p>_____ vorder goed met lewensvaardigheid. Sy het 'n goeie persepsie oor wat in haar omgewing aangaan. Sy het alle werkkaarte op haar eis voltooi en sy het goed reggekam.</p>	 <b>5</b>

TOELATINGSNUMMER: 01107	JAAR: 2012/3	KW.3
AFRIKAANS HUISTAAL		Vlak
ENGLISH FIRST ADDITIONAL LANGUAGE		<b>3</b>
WISKUNDE		<b>2</b>
LEWENSWAARDIGHED		<b>2</b>
AANTAL DAE AFWESIG		<b>5</b>
		<b>0</b>

PRESTASIEVLAK:	PRESTASIE BESKRYWING:
1	Critiese/lae prestasie
2	Basiese prestasie
3	Matige prestasie
4	Voldoende prestasie
5	Betredende prestasie
6	Versienbare prestasie
7	Uitnemende prestasie
8	Afwesig
*	Oplegging nie ingehandig

**OPVORDER OPMERKINGS:**

Ons begin met baie moeiliker werk waar hulle van 6 tot 8 sinne moet skryf in Tale. \_\_\_\_\_ sukkel om mooi sinne te vorm. Die wisk. behels nou breuke, maal en deel wat vir Kayla baie moeilik was. Haar gedrag is nog goed in die klas.

AFWESIGHEDE IS INGESLUIT TOT 21 SEPTEMBER 2012  
SKOLE HEROPEN OP 8 OKTOBER 2012

<b>HOOFDTAAL: AFRIKAANS</b>	
Luister en Praat Groep- en selfstandige lees - lees baie goed Klanke - herken klanke Skryfwerk - skryf sinne Handskrif	
<b>EERSTE ADDISIONELE TAAL: ENGELS</b>	
Listening and Speaking Reading and Phonics - sukkel met engels Writing	
<b>WISKUNDE</b>	
Getalle, bewerkings en verhoudings Patrone, funksies en algebra Meetling Datahantering - Kan glad nie somme doen nie. Ruimte en vorm - Kan tel tot 20. Herken sufers tot 10.	
<b>LEWENSVAARDIGHEID</b>	
Aanvangskennis Persoonlike en Sosiale Welsyn Skeppende Kunste Liggaamlike Opvoeding - Doen mooi lewensvaardigheid saam ons.	
<b>AANTAL DAE AFWESIG</b>	3

**COMMENT IN LEARNER'S BOOK:**

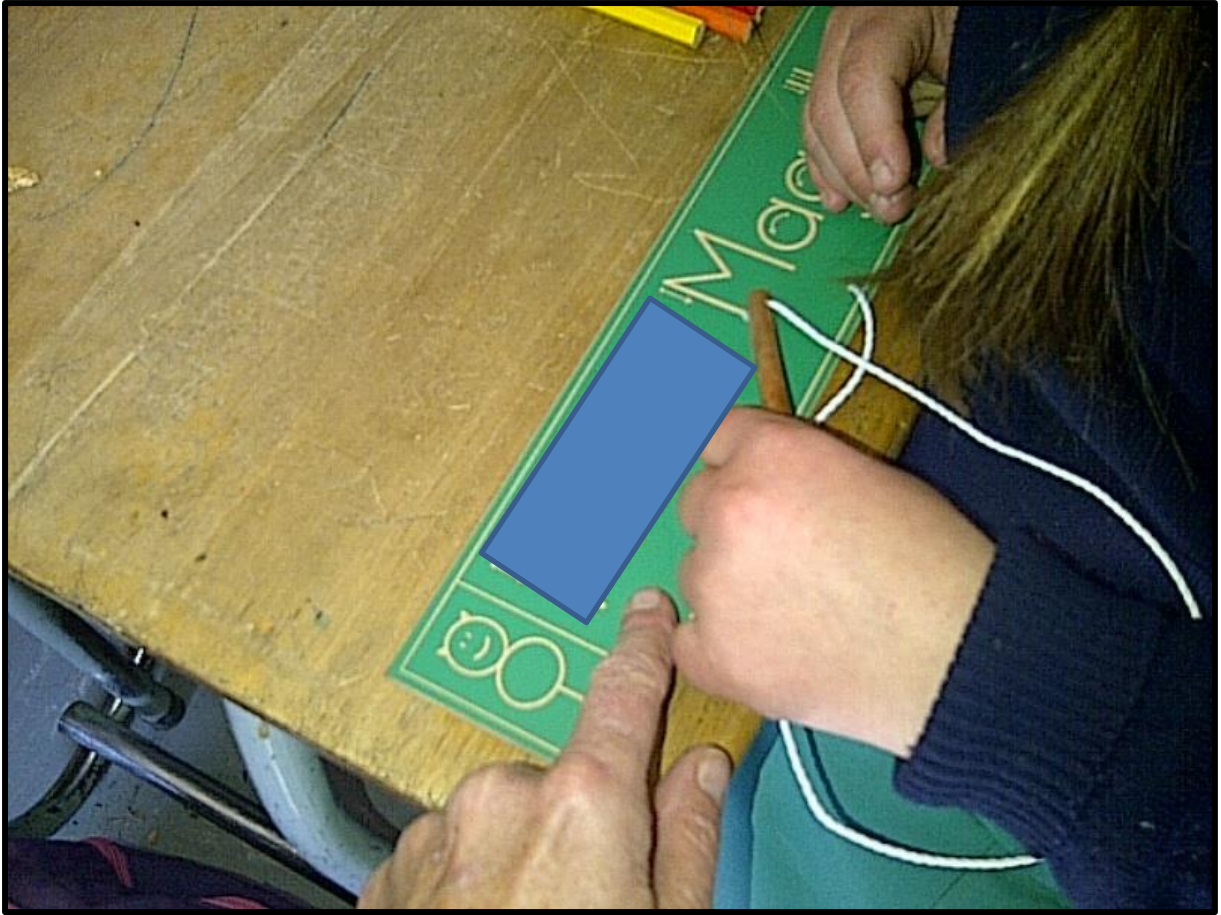
Juffrou is so trots op jou. Jy het so hard gewerk.  
 Al die take is vereenvoudig of saam met juffrou gegee.  
 Hou so aan poplap!



## CLASSWORK:

Woensdag: Maak sinne.

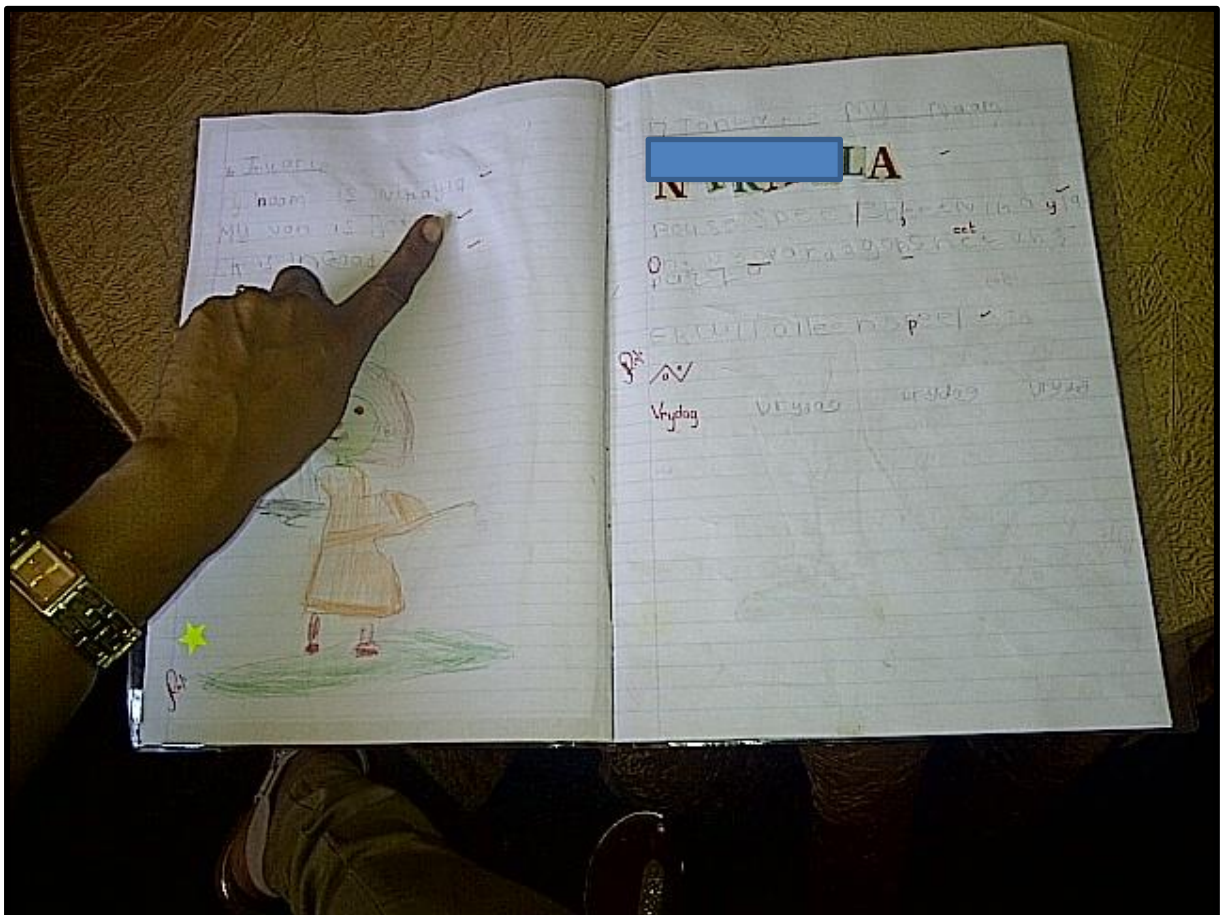
- nar:  
nar
- kat:  
kat
- pad:  
pad
- bal:  
bal
- nat:  
nat
- Spelling: dat wat dan van kan  
daar waar laat maat kaas





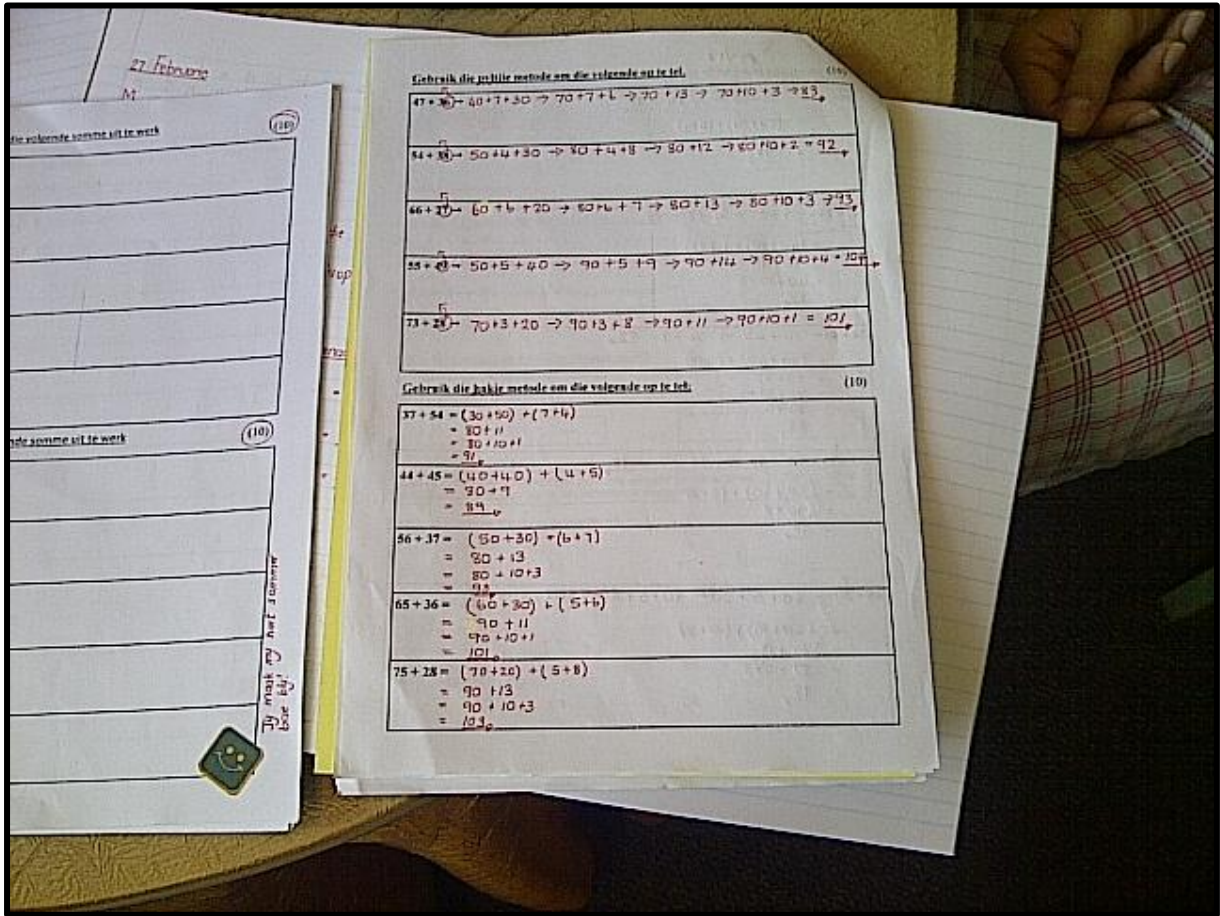


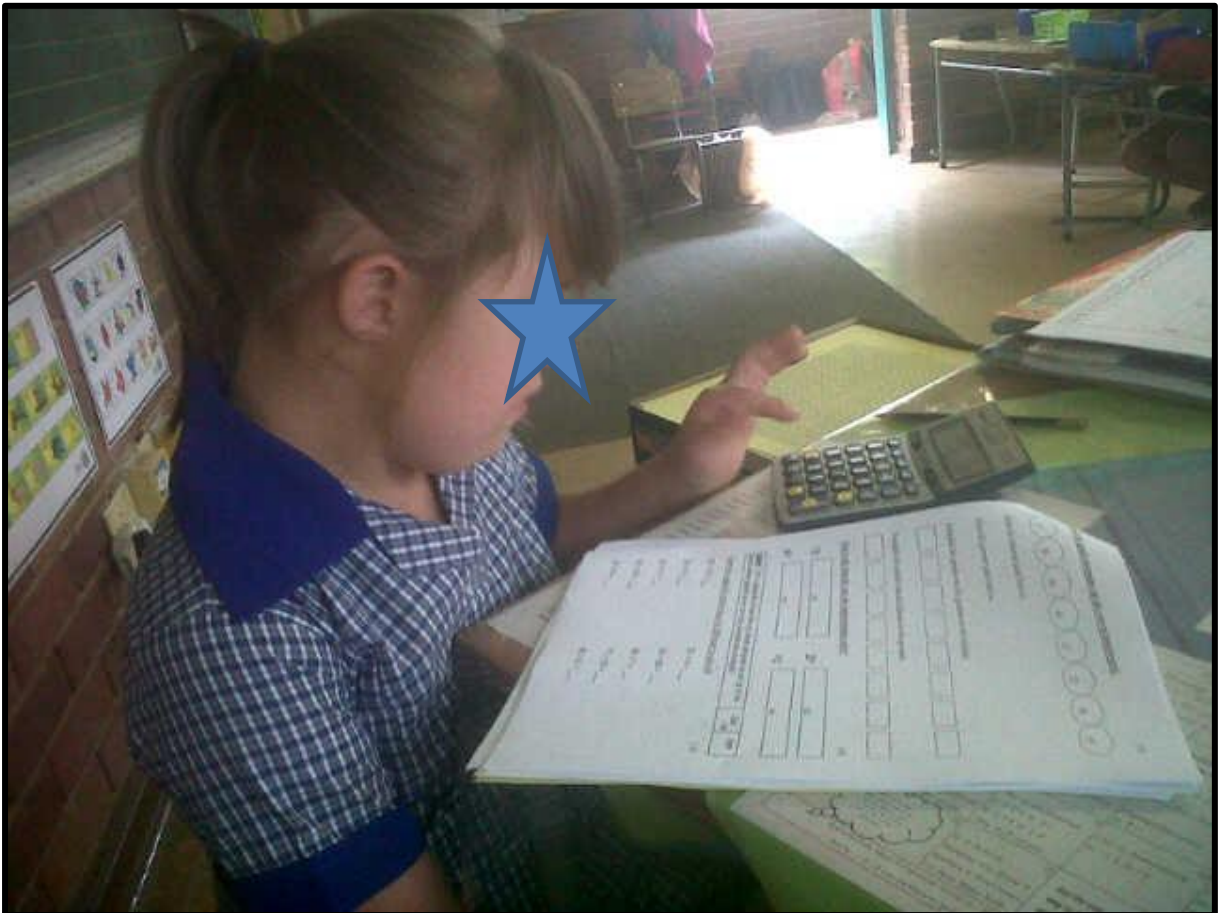
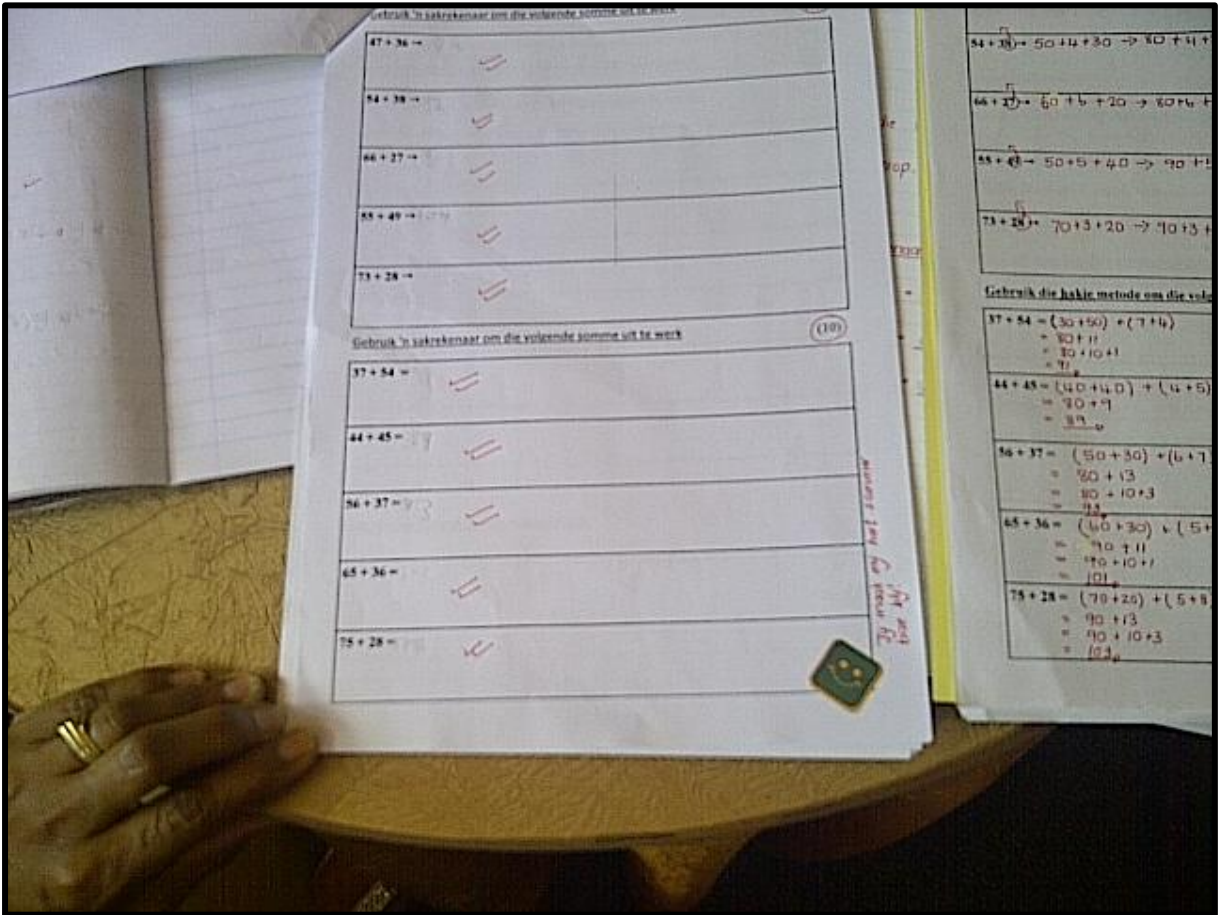






## ADAPTATION OF ACTIVITIES



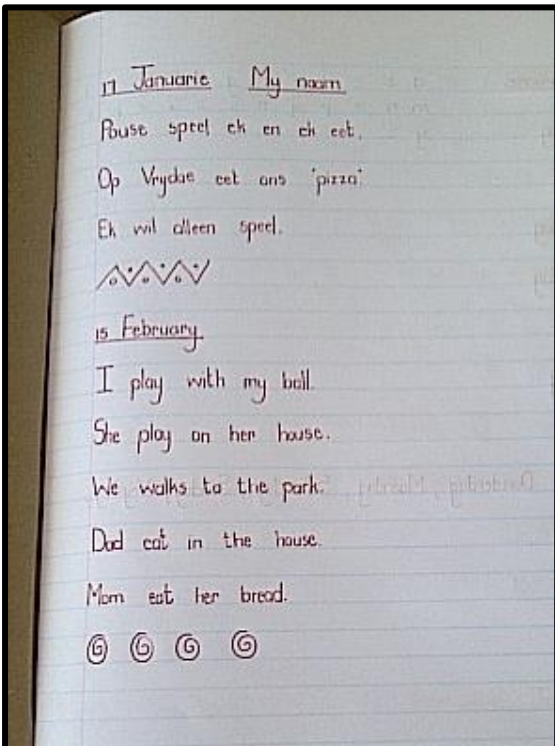


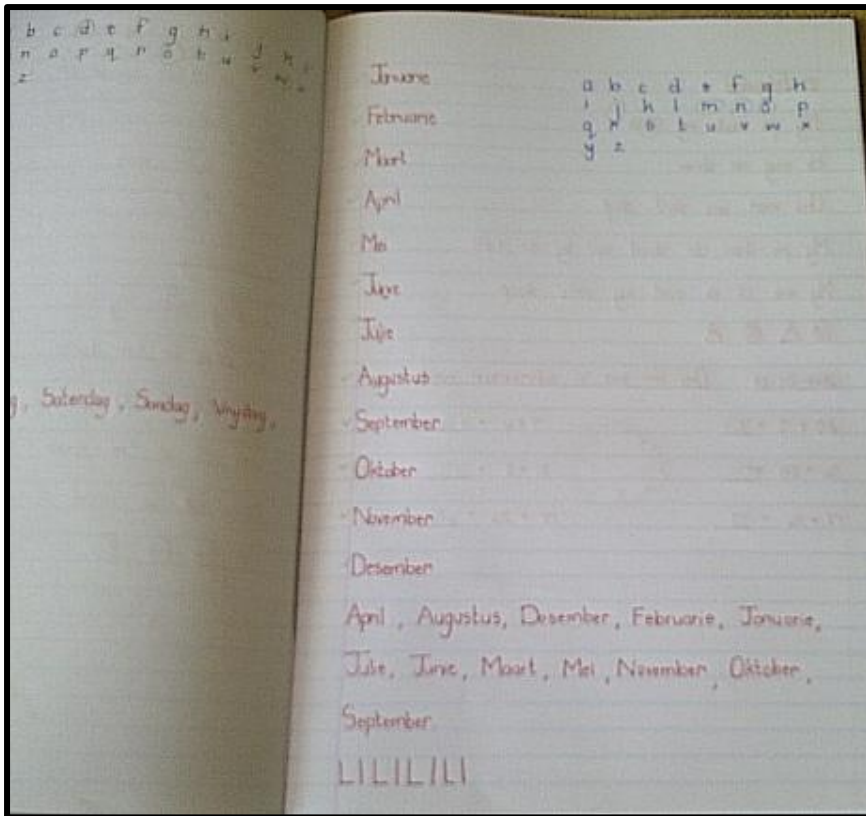




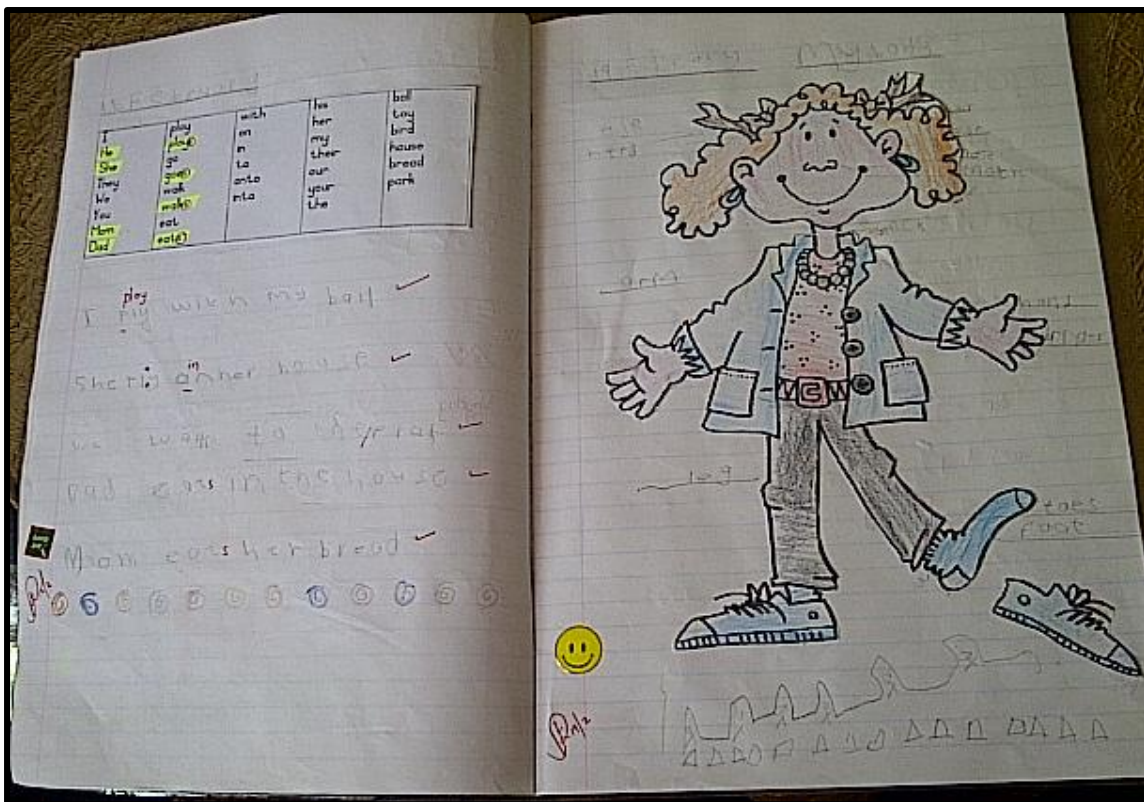
T2 allowed C2 to use a calculator to do more difficult calculations. The yellow markers on the calculator were visual prompts to support C3.

### INCLUSIVE LEARNING SUPPORT PROGRAMME





Examples of T3's preparation for an Inclusive Learning Support Programme.



EXAMPLE OF PROOFREADER'S CERTIFICATE



.....[Registered No. 2005/011251/10]

The Cottage 21  
 9 Woodside Ave  
 Cowies Hill  
 Pinetown 3610  
 Tel/Fax: 031-7019145  
 Cell: 0738417602  
 e-mail: docuscript2@gmail.com

.  
 .  
 .  
 .

PROOFREADER'S CERTIFICATE

¶  
 ¶  
 We, the undersigned, JENNIFER SCHOULTZ and ELIZABETH FOURIE, hereby  
 certify that, as far as is audible, the foregoing is a true and correct transcription of  
 the proceedings recorded by means of an electronic recorder in the matter of:

¶

¶

NAME: → INTERVIEW 4 – Rachel de Beer Naskool  
 CASE NO: → D14/2012  
 VOLUME: → 4  
 CD NUMBER: → 1  
 WORD COUNT: → 6 515  
 NUMBER OF LINES: → 661  
 NUMBER OF PAGES: → 27

¶

¶

¶

¶

.....J.Schultz /E.Fourie..... → → → .....15/09/12.....  
 .....PROOFREADER → → → → → .....DATE

¶

## EXAMPLE OF DATA TRANSCRIPTIONS

ILSP MEETING  
BETWEEN  
TEACHER: T 2  
  
AND  
  
PARENT: P 2

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6 Junie 2012

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Pages 1 – 3 of 31

Audio recording: H Swanepoel

Place: School 2

Transkripsie deur: *DocuScript CC*

T2: Welkom hierso by ons.

T2: Ek dink waar ons moet begin is oor die huiswerkies wat ek so huis toe stuur vir jou. Ek wil graag net weet of jy weet dit is op C2 se vlak en of dit dalk 'n bietjie te hoog is en of dit dalk bietjie nie op die regte vlak vir haar is nie, dat dit dalk bietjie te maklik partykeer is. Dit is eintlik waar ek wil begin.

P2:: Ja.

T2: Of dit suksesvol is, dink jy, want ek skryf alles vir jou neer maar ons praat nie eintlik, daar is nie so baie terugvoer [nie]. Partykeer kom wys [sy] ook vir my maar ek wil eintlik weet soos in die klas, byvoorbeeld, as ek met haar goetjies doen fisies en ek sê vir haar, ek pak 'n groepie en ek pak 'n groepie daar en ek wys vir haar, raak sy partykeer deurmekaar of daar is 'n taal probleem dat ek ook partykeer nie verstaan nie. Maar ek meen met my kleintjie [T2 referring to her own child] ook as hy goetjies doen, ek lees sy liggaam waar jy kan nou vir C2: baie mooi lees en so aan. En ek wil weet as jy nou die goeters met haar doen kan sy dit fisies doen en so aan.

P2:: Weet jy, T2, daar is van die goetjies wat sy baie oulik doen en daar is van dit wat sy mee sukkel.

T2: Ja. Is daar iets spesifieks? Ek het (papier geluid onderbreking) gegaan en alles gaan neerskryf wat min of meer en toe ek het nou maar - hierdie is wiskunde, so bietjie ander goetjies en daar is haar bewegings goed. Hierdie is ook wiskunde so is 'n bietjie [moeilik] vir my ...

P2:: Wiskunde vir laaste. Ons praat sommer, hierso. Lig en swaar kry sy reg maar nie elke keer nie. As ek nou vir haar 'n dingetjie gee dan sal sy, byvoorbeeld, reg kry 'n paar sekondes later soos ek weer doen dan is sy dalk verkeerd. Maar ek dink sy het die konsep van wat is lig ...

T2: Sy [verstaan] die konsep, ja.

P2:: ... en wat is swaar want toe sy, byvoorbeeld, van die wasgoedmandtjie moet dra dan sal sy sê maar dit is swaar. So, sy weet wat dit is.

T2: Sy weet. Ja, ...

P2:: Daardie ene, dit is dalk van naby aanmekaar is dalk dat sy ...

T2: Daarsy.

P2:: ... as net twee.

T1: Reg.

P2:: Die patroontjie pak sukkel ons partykeer.

T2: Is dit nou die voltooiing van 'n patroon?

P2:: Yes. As ek nou 'n rooi blokkie, 'n groen blokkie en 'n geel blokkie sit en ek wil hê sy moet dieselfde doen, daarmee sukkel sy. Want ek doen dit met die pennetjebord met haar. So, sy pak somer 'n rooi rytjie of 'n geel rytjie maar sy pak hom nie rooi, groen, geel, soos ons hom ...

T2: Ek dink daar kan jy maar aanhou oefen maar moet dit nie drie kleure maak nie, maak dit twee kleure.

P2:: Okay.

T2: Drie is 'n bietjie moeilik, selfs van die maatjies in my klas sukkel met drie. Hulle begin maar met twee, so as jy kan aanhou oefen by die huis en dan doen jy dit net met twee kleure.

P2:: Okay. Lank en kort kry sy redelik reg want ek speel met haar by die huis met strooitjies. So, ek het 'n klomp strooitjies gevat en ek het kleintjies geknip en 'n groter een en 'n groter en dan die hele strooitjie. So dan gooi ek dit uit op die tafel en ek sê vir haar, "Sit vir mama all die kleintjies bymekaar, al die babatjies", dat ek nou 'n bietjie mooi probeer verduidelik ...

T2: Ja, dit is oulik, ja.

P2:: En dan die groter maatjies en dan die papas.

T2: En dan pak sy dan ...

P2:: En dan pak sy hulle almal bymekaar.

T2: Wonderlik.

P2:: So, daar het sy redelik die idêe ...

Haar kleure is sy redelik op vorm en daarmee sukkel ons nie rereg nie. Die vorms ook, daarmee sukkel ons ook nie. Sirkel, driehoek en vierkant en die reghoek ken sy maar jy moet nou nie ietsie anders bybring want dan raak sy vas.

T2: Reg. En ek het [dit] getoets, ons het ek dink dit was vier goetjies, en sy het gesukkel met die driehoek en die sirkel maar sy kon vir my sê reghoek en vierkant. So, sy raak maar 'n bietjie nog verwar.

P2:: Sy raak deurmekaar. Sy het 'n redelike idêe van die vorm. Wat het ons dan? Sorteër volgens groot en klein. Daarmee sukkel sy nie by die huis nie. Ek pak somer die kruidenierskas uit en haal ek ...

T2: Spesery ...

P2:: So doen fisiese ...



Dit pak sy mooi vir ons. Wat is daardie? ...

T2: Ek het in die klas gesien sy – kyk, ek dink dit is weereens 'n taal probleem daar want as ek vir haar sê – ek wys, byvoorbeeld, vir haar die nommertjies en dan vra ek vir haar vir my te tel maar ek verwag nie van haar om nou presies te doen wat die ander doen nie. Azette het mos vir ons gesê ons moet 'n bietjie op 'n ...

P2:: Laër vlak.

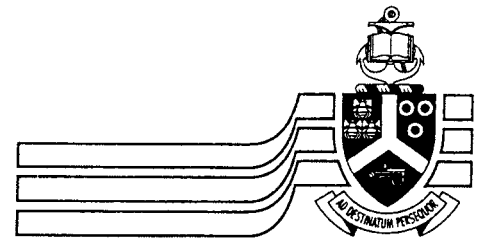
T2: Net 'n bietjie 'n laer vlak, veral die wiskunde. So, ek sal net een tot drie met haar doen. Maar partykeer ek kan nie mooi hoor nie. Ek kan hoor as sy sê een en twee maar drie kan ek nou nog nie uitmaak nie – ...

## APPENDIX: D

### DATA COLLECTION PROTOCOLS

	YES	NO	Comments:
Provincial Department of Education	x		A letter of informed consent was written to Department of Education.
School / Institution	x		A letter of informed consent was written to principals of identified schools.
Other authority (specify)	X		A letter of informed consent was written to the chairperson of the Down Syndrome Association of Pretoria/Tshwane.

## EXAMPLE LETTER OF CONSENT



**University of Pretoria**

Pretoria 0002 Republic of South Africa Tel (012) 420-4111  
Fax (012) 362-5168 / 362-5190 <http://www.up.ac.za>

**Faculty of Education**

### LETTER OF CONSENT: School and Governing Body

2 February 2012

(XYZ) School

Private bag

XXXXXX

0001

Dear \_\_\_\_\_,

**REQUEST FOR PARTICIPATION IN A RESEARCH STUDY ON HOW INSIGHT REGARDING COMMUNICATION (DURING INDIVIDUAL EDUCATION PLAN MEETINGS) BETWEEN PARENTS AND TEACHERS OF LEARNERS WITH DOWN SYNDROME INFORM MUTUAL ATTAINMENT OF EXPECTATIONS.**

Hereby I, Mrs. H. Swanepoel (currently a MEd student at the University of Pretoria in the field of Learning Support, Guidance, and Counselling), wish to apply for permission to conduct research on how 'insight regarding communication (during Inclusive Learning Support Plan meetings) between parents and teachers of learners with Down syndrome inform mutual attainment of expectations.

This study aims to create deeper understanding of the importance of communication in conversations between parents and teachers during ILSP meetings. The challenges for both teachers and parents, in order to meet the specific needs of children with Down syndrome, require some targeted educational interventions that need to be done in a collaborative manner. Communication between parents and teachers often prevents and/or foster the realization of expectations as communicated during ILSP (Individual Education Plan) meetings for the learner with Down syndrome (DS) in inclusive schools.

Therefore the focus of my research will be on the role of communication on the targeted educational interventions set during Individual education plan meetings (of children with Down syndrome in inclusive schools). I trust that the information gained by this research will help me to find ways to strengthen support services rendered to both parents and educators.

The fieldwork for the study will take place during June 2012. Data for the study will be collected through the process of semi structured interviews, as well as observation. Your school's participation in this research project is voluntary and confidential. Your school may decide to withdraw at any stage.

If your school is willing to participate in this study, please sign this letter as a declaration of your consent, i.e. that you participate in this project willingly and that you understand that you may withdraw

from the research project at any time. Participation in this first phase of the project does not oblige you to participate in follow up individual interviews. However, should you decide to participate in follow-up interviews your participation is still voluntary and you may withdraw at any time. Under no circumstances will the identity of participants be made known to any parties or organisations that may be involved in the research process.

**Data collection will take place in three stages:**

**First stage:**

Individual Semi-structured interview (15-30 minutes)

**Second stage:**

IEP meeting between teacher and parent (30-60 minutes)

**Final stage:**

Individual Semi-structured interview (15-30 minutes)

This research will form part of my broader MEd Learning Support studies.

Thank you for your attention

**PERMISSION FOR RESEARCH**

I, \_\_\_\_\_, hereby give my consent to participate in the study. I am assured of anonymity, and know that I can withdraw if I do not wish to participate any more.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

\_\_\_\_\_  
Hanlie Swanepoel  
(ID 6206050093084)

Student number: 29355580

\_\_\_\_\_  
Dr MG Steyn (Supervisor)

## APENDIX E

### DATA ANALYSIS PROCESS

Socio structural knowledge				
Dialogical positions				
I -position:	Meta-position :	Coalition of positions	Third position:	
"I", "me" or "mine" imprint	I is able to leave specific positions and move to a meta-perspective	Cooperate and support each other	Conflict between two positions can be reconciled by creating a third position	
Unity and continuity are created in the midst of uniformity / multiplicity	Act of self-reflection observing or meta-cognitive activity Spectator	Creating strong forces Korean phenomenon of <i>Shimcheong</i> that celebrates we-ness in human relationships	Unifying the two original ones without denying or removing their differences.	
Promoter position	Acceptant	Artistic	Spiritual	
These positions only become productive if the leaders succeed in inspiring the participants to develop similar positions in their own selves:	Able to listen: things happen as they happen and the promoter sees things as they are without denying or avoiding confrontations with problems or conflicts. In the course of time acceptance became strong enough to function as a healthy counter-position in the further development of his self.	Positions are not seen in isolation, but as belonging to a larger composition so that they become meaningful as part of an encompassing pattern people feel they are part of something that transcends their purely practical concerns and daily worries. Composition refers to bringing social, artistic, and cultural interests together in one and the same activity.	A broader field of awareness: Opens the door of participation (Thomas, Whybrow, & Scharber, 2013, p. 746; Jorgensen & Lambert, 2012). However, self-esteem - enhancing the promoter's ego may result in energy that is invested in purely personal I-positions the promoter may follow aims that are not in tune with the cooperative mission and may even deviate or work against relevant collective goals.	
<b>Semantics:</b> (Monological self versus Dialogical self)				
<b>Propositional structure.</b> Meaningful clauses and sentences express underlying propositions whose official organization is organized by the structure of our experience as represented by mental models: <i>Spatiotemporal Settings; Agents in different participant roles and relationships; Events or Actions and their Conditions; Goals and Consequences.</i>				
Modality.	Evidential	Local coherence	Sequential order	Global coherence
Events may be known about with variable degrees of (un)certainly, typically expressed by modal expressions (grammatical mood) ( <i>may, might, must,</i>	Sources of knowledge about events may be variably expressed in discourse, such as empirical observations ( <i>I saw it</i> ), discourse ( <i>Mary told me; I saw it on TV</i> ), or	Discourse is structurally incomplete and incoherent if only its propositions actually expressed are taken into account and not the propositions that may be inferred	The order of propositions in discourse may reflect the 'natural' order or structure of situations, events, or actions, such as cause consequence and whole-part	Discourse not only has local meaning, but also global meanings such as topics or gist, represented by hierarchical semantic macrostructures. However, often such global

<i>possibly, necessarily, etc.</i> )	inference.	by the recipients on the basis of their contextual or socio-culturally shared <b>Common Ground</b> knowledge, as they are projected into their (mental) situation model of the discourse.	relations as they are represented in our generic knowledge about such situations and events. Inverted order thus may have special functions (e.g., focus, contrast, explanation, or justification).	meanings are implicit (unless expressed in headlines, titles, summaries, etc.) and only characterize the structure of mental models of discourse. The derivation of global meanings from local meanings during discourse comprehension presupposes knowledge about the structures of situations, events, and action.	
<b>Pragmatics</b>					
Speech acts.		Self-presentation.			
Many speech acts are appropriate only given specific epistemic conditions. All action, speech acts are carried out under the control of “cognitive” context factors such as aims or goals. Local moral order; Positioning theory		Discourse is defined in terms of known context parameters, such as the relationships between the teachers and parents. Strategies of self-presentation have the goal to influence the knowledge and the opinions of the recipients (as represented in their context models) about the speaker.			
<b>Interaction: Conversation</b>					
<b>Epistemic rights of (first) assessment</b>		<b>Sequential knowledge construction and presupposition</b>			
Among the many interactional strategies controlled by the distribution of information or knowledge among the participants of conversation, speakers who have (had) more access to states (for example, teachers know a lot about teaching / parents know a lot about DS) of affairs have more rights to (first) assess such information than others, and such differences may be negotiated (upgraded and downgraded) and expressed, for example, by tag questions, negative interrogatives, <i>oh</i> -prefaces (Potter & Hepburn, 2008, p. 277, 280).		All discourse, turns in conversational (move between positions, dynamic) interaction. In principle interaction is organized by the pragmatic rule that what has been asserted/assessed before by the speaker is known to the recipients after such an assertion and hence may be presupposed in next turns (Samra-Fredericks, 2008, p. 365).			
<b>Temporal positions</b>					
Traditional		Modern		Post Modern	
Position	Shadow	Position	Shadow	Position	Shadow
Moral Purpose: Expressed in moral Valuation: Multiplicity and alterity	Moral purpose expressed in moral valuation: Dualism and standardised norms	Unity: Coherence and Continuity: “agency-in diversity”	Unity: Coherence and Continuity: “agency-in uniformity/ homogeneity”	Multiplicity and differences of positions: Contradictions and conflicts are <b>not</b> understood as antithetical (exact opposite) to the concept of	Multiplicity and differences of positions: Contradictions and conflicts are understood as antithetical (exact opposite) monologues



				dialogue	
consider connection with nature community-based meaning moral awareness	strong hierarchical order overly moralistic attitude restrictive religious dogmas	emergence of personal autonomy and self-development liberated from the oppressive forces of the hierarchical structures liberated from the dogmatic truth pretensions	encapsulated self – risk of loneliness loss of the basic contact with the external environment dualism between self and other	liberation of an intrinsically centralized stable structure broadening role-repertoire: participation in society more sensitivity , openness to multiplicity & flexibility of human mind perception of daily life from an aesthetic perspective, room for humour and play	exaggerated control exploitation eroded traditional community life threatened the ecological balance lack epistemological basis for meaningful dialogue Pessimism and lack of hope; persistent doubts about progress; one-sided focus on change; flattening of experience resulting from an increasing consumerism, as the “easiest road to happiness.”
<b>Socio cognitive knowledge:</b>					
Teachers and parents acquire knowledge through various sources and types of learning, such as perception, experience, and especially discourse.					
<b>CRITICISM OF TRADITIONAL SOCIAL AND COGNITIVE PSYCHOLOGY,</b>					
Some earlier publications tend to throw away the cognitive baby with the bathwater, and more generally have a problematic relationship with cognition, for example, because of its alleged individualist, non-social, dualist (mind vs. body), and non-observable nature.					
There is a need a complex cognitive theory of the role of knowledge in discourse processing in order to be able to account for some fundamental properties of discourse, such as local and global coherence, implicit versus explicit information, presupposition, and more generally all the ways meaningful and appropriate discourse is related to prior knowledge of language users in specific communicative situations.					
Discourses are like icebergs of which only new information or knowledge is visible, but of which the larger part of the information remains hidden as implied or presupposed knowledge. Such implicit information is theoretically accounted for by assuming its presence in the mental situation model of the discourse, but not in its semantic representations as explicitly expressed by its sentences. Where are such meanings if they do not show up in text or talk?					
An independent cognitive analysis: Underlying mental models that represent the full meaning of discourse; Subjectively assigned by speakers and hearers; Inter-subjectively based on socio-culturally shared knowledge; Based on a theory that explains how knowledge is acquired and reproduced and then presupposed by community members and their social practices; Evidence to show the fundamental role of (implicit)knowledge that precisely is <i>not</i> expressed or displayed in text and talked, as is the case for implications and presuppositions					
Element of a broad socio cognitive theory					
pragmatics of context in cognitive terms	Members' current, dynamic, on-going representation of the communicative		as represented in their context models		features hypothetical (strategic) assumptions about the specific or general knowledge of

	situation		the recipients.
context models filter out the interactionally <i>known</i> information	assumed to be present in recipients' situation models of events talked about	make the discourse appropriate in the current communicative situation	
<b>Paradoxical situation</b>			
Knowledge need to be located in the cognitive conditions and consequences of text and talk.			
<b>Syntax</b>			
<b>Word order:</b> earlier parts of sentences tend to express given knowledge	<b>Definite expressions</b>	<b>Pronouns</b>	<b>Semantics-Pragmatics:</b> Deictic expressions.
Position theory: Pronoun grammar analysis positions			
<i>"I"</i> in conversation	'you' in conversations	'We' in a conversations	Qualifying & quantifying words
Pronoun <b>I</b> is a key indicator of a person's moral commitment I, my – personal commitment 'I' immerses the speaker into the context	distancing or detachment of from personal responsibility or agency form a vision of future agency 'You' addressed to a present second person or often to a vague other person 'You' replaces 'one' 'You' isolates a speaker from the content	'we' – represents others' views	strengthen or weaken statements: the strength or lack of personal conviction <b>quantify / qualify speakers words</b> 'suppose'; sort of' and somehow'— <b>weakening / strengthening, hesitant or unsure or weighing up prospects</b> Perhaps / maybe / possibly – uncertain, and findings, potential opportunities in an idea <b>Confident and certain</b> – really, actually or basically – arise from specific moments in history
Illocutionary force (Austin, 1962: ):			
<b>Verdictives</b> Giving a verdict, Need not be final An estimate, reckoning or appraisal	<b>Exercitives</b> Exercising of powers, rights or influence. Examples: appointing, Voting, ordering, urging, advising, warning	<b>Commissives</b> Promising or undertaking commit you to do something Include: Declarations; announcements; intention which are not promises. vague which we may call espousals, as for example: Siding with	<b>Behabitives</b> Miscellaneous group Have to do with attitudes & social behaviour. Examples: apologizing, congratulating, commending, condoling, challenging
Discourse serves to communicate knowledge among participants: The expression of (new) knowledge in discourse is subject to a complex set of interactional and epistemic conditions, constraints, and rules, such as:			
Speakers/writers must have had direct or indirect access to the state of affairs they assert, for example, by reliable observation (personal experience), reliable sources (text, talk, communication), and/or reliable inference from knowledge acquired	If participants in a conversation (or another type of discursive interaction) have differential (complete, partial, no) knowledge of a state of affairs, they also have differential rights of (first) assessment, and such rights may be interactional negotiated	<b>Knowledge acquisition</b> and discourse are both sequential and hierarchical: sentences as well as whole discourses presuppose or repeat old/given knowledge or add related knowledge supposed to be unknown to the	The epistemic structures of discourse are contextually controlled by the knowledge and beliefs of the speakers about those of the recipients, as represented in their context models. Such (mutual) knowledge is based on (1) shared present or earlier

<p>that way. They may formulate these knowledge conditions as evidence or proof of their knowledge so as to affirm their credibility.</p>	<p>(granted, disputed, upgraded, or downgraded). Something similar takes place in the role of 'scoops' (and scoop disputes) in the mass media, and the originality (and originality disputes) of scientific ideas or findings and the function of references (ratified earlier authors) in scholarly discourse.</p>	<p>recipients. At all levels of discourse and with many different linguistic means (stress, definite articles, pronouns, topic comment, focus, word-order, etc.), the distinction between old and new knowledge is marked so as to facilitate comprehension and (new) knowledge acquisition by the recipients.</p>	<p>experience/perception of specific situations or events, including the current communicative situation and (2) shared socio-cultural (historical, political, generic) knowledge of the epistemic community (often informally referred to as <i>Common Ground</i>).</p>
<p>The discursive organization of knowledge not only pragmatically reflects the communication of (new) knowledge by speakers or their acquisition by the recipients, but also various structures of knowledge itself, such as the structures of mental models of situated events in storytelling or news reports, or conceptual structures in expository discourse, for example, in definitions (A is an X), descriptions (A hasp, q, r, etc.), examples (B is an example of A), metaphors, etc.</p>			

**ETHICAL CLEARANCE CERTIFICATE**



**RESEARCH ETHICS COMMITTEE**

<p><b>CLEARANCE CERTIFICATE</b></p> <p><b><u>DEGREE AND PROJECT</u></b></p> <p><b><u>INVESTIGATOR(S)</u></b></p> <p><b><u>DEPARTMENT</u></b></p> <p><b><u>DATE CONSIDERED</u></b></p> <p><b><u>DECISION OF THE COMMITTEE</u></b></p>	<p><b>CLEARANCE NUMBER :</b> <span style="border: 1px solid black; padding: 2px;">EC 11/04/02</span></p> <p>MEd</p> <p>Communicating expectations during Inclusive Learning Programme meetings with parents of children with Down syndrome</p> <p>Hanlie Swanepoel</p> <p>Educational Psychology</p> <p>07 October 2013</p> <p>APPROVED</p>
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Please note:

*For Masters applications, ethical clearance is valid for 2 years*

*For PhD applications, ethical clearance is valid for 3 years.*

**CHAIRPERSON OF ETHICS COMMITTEE**

Prof Liesel Ebersöhn



**DATE**

07 October 2013

**CC**

Jeannie Beukes  
Liesel Ebersöhn  
Dr MG Steyn

This ethical clearance certificate is issued subject to the following condition:

1. It remains the students' responsibility to ensure that all the necessary forms for informed consent are kept for future queries.

Please quote the clearance number in all enquiries.