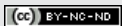




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Qualitative
Research



VOLUME 20 | N° 4

DOI:

<https://doi.org/10.36367/ntqr.20.4.2024.e968>

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Submission date: March, 2024

Review date: July, 2024

Publication date: October, 2024

CRAFTING A FOUCAULDIAN GENEALOGY METHOD FOR ANALYZING CURRICULUM-AS- DISCOURSE IN SOUTH AFRICA

ABSTRACT

Introduction/Frame: (Contextualization/Justification) Viewing curriculum as discourse can enable educators to identify how historical markers of discrimination are repeated. Historical markers are archaeologically embedded in the various dimensions of a curriculum and find expression in preferred ways of thinking, speaking, doing, and being. Such historical hypernorms are often maintained by practical rationalities, or technologies of power that reify their taken-for-granted legitimacy as 'truth régimes'. **Research Question/Objectives:** This phase of the study aimed to critically explore and disclose how the (socio/politico-historically constructed) rules of knowledge-formation in a contemporary occupational therapy curriculum-as-discourse, are reproduced and maintained as truths at a university that historically supported apartheid in South Africa. **Methodology:** A Foucauldian Discourse Analysis (FDA) approach was used to systematically craft a genealogy analysis method from foundational Foucauldian theory. Adjacent, a lens of the 'dimensions of the curriculum' was employed: i.e., the formal, the informal, the hidden, and the negated curriculum. Various data sources were categorized accordingly, e.g., overarching policy documents; social events; timetables and prescribed texts; physical teaching spaces; espoused values, and underlying assumptions modelled during assessment in teaching and learning spaces. **Results:** Following the four rules of knowledge-formation that ensued from an archaeology analysis, the contemporary reification of the historical markers was problematised through various technologies of power and self, as well modes of reasoning. Examples are pervasive white demographics of both students and faculty reifying cognitive monopoly and mono-cultural epistemologies; the rationalization of highly ritualized (over)assessment of students suppressing adult-to-adult transactionalism in andragogy practices; the reproduction of mono-cultural epistemologies in clinical training operating in the hidden curriculum. **Final considerations:** Consciously dismantling the rationalising strategies for the continuation of discriminatory patterns of inclusion and exclusion in a curriculum, can open a space for critical dialogue, disruption, and reconfiguration of a curriculum-as-discourse towards social justice, and epistemic freedom in (higher) education.

Keywords

Foucauldian; Discourse; Genealogy; Curriculum; Archaeology.

1. Introduction

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity, or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire, 2005, p. 34)

Universities in South Africa (SA), and per expansion of their curricula, historically served as an extension of oppressing ruling states. South Africa was formally colonized by Britain from 1908 until 1961 when SA acquired independence as a Republic in 1961, However, not before it implemented apartheid/colonialism of a special kind in 1948. Apartheid was a legalized system by ruled white Afrikaner supremacists, effecting systemic discrimination based on race segregation, oppression, and exclusion in all spheres of life, including basic and higher education, until the country attained its first democracy in 1994.

The first occupational therapy higher education programme in SA was implemented at the University of the Witwatersrand in 1943 at the height of WWII after it became known for its success in rehabilitating injured soldiers in the Global North.¹ The profession is known historically as a female profession having its origin in the Women's Suffrage Movement in the late 1800s (Wilcock, 2002). Currently, though, the occupational therapy profession has, inadvertently perhaps, pulled into the present its historical markers of continuing to be a mostly female profession, as 85 of the 95 countries of which their national professional organizations are members of the World Federation of Occupational Therapists (WFOT), are female (WFOT, 2022).

However, there are several pockets of critical scholars in occupational therapy and occupational science who have been grappling for some time with the profession, and the discipline's ontological biases; therefore, explicitly and implicitly appealing to how and what is taught in occupational therapy (e.g. Dsouza et al., 2017; Farias et al., 2016; García & Malfitano, 2024; Hammell, 2023; Sakellariou & Pollard, 2018).

Furthermore, globally, universities in their essence are facing exponential challenges regarding their purpose, relevance, and modus operandi in administration and education. Firstly, the Covid pandemic propelled the need for 21st-century design skills for teaching and learning, as well as blended and hybrid modes of education delivery.

¹ There are eight occupational therapy programmes in South Africa at eight different universities. Six of these programmes were established at the height of apartheid. Currently all these programmes are accredited, adhering to national and international minimum standards of education of occupational therapists, and they are all a four-year professional degree, meaning students graduate with an implicit honours.

This push for digital transformation is currently being compounded by the rise of open artificial intelligence (AI) at the end of 2022 of which both the opportunities and challenges for teaching and learning have neither been integrated on a collective level nor can they be predicted because of AI's rapid advances (Newton & Compton, 2024).

Secondly, long before the Covid pandemic though, the neo-liberal imperative of 'university capitalism' was and remains a major force in higher education as universities are perpetually measured by market-driven products and positive "returns on investment" (Brown, 2015, p. 192). Examples are expectations of maximum publications per academic per annum in the high(est)-impact journals; generation of external grant funding or internal third-stream income as promotion or tenure criteria; as well as the number of programmes at a university that produce graduates who have an immediate skillset upon graduation for immediate employability (Brown, 2015; Giroux, 2015; Reilly, 2022; de Sousa Santos, 2023).

On the South African front, universities were challenged anew about their historical colonial epistemological driftwood with the rise of the 2015 Fees Must Fall movement (see e.g. Jansen, 2019; Godsell et al., 2016). Additionally, the impact of a painfully slow-growing economy on increasingly shrinking government funding allocated to universities; increasing student-to-lecturer ratios; low student throughput rate; and social unrest and violence (Bawa in van der Merwe, 2022), are all problems that seem to beg the question: To which extent do curricula operate as part of the reproductive machinery that not only sustains historical patterns of inclusion and exclusion but also fails to respond contextually?

1.1 Curriculum-as-discourse

For this paper, the curriculum is conceptualized as discourse. Situated in post-structural Foucauldian theory, curriculum-as-discourse hence refers to:

the relationships between disciplines, curriculum, courses, vocations, and the professional, intellectual and institutional practices that create and maintain modes of classification, control and containment that construct disciplinary and professional identities along social, economic, cultural, racial and other fault-lines already resident in society. These discursive techniques and forms of organisation and streaming are tactical and strategic elements for different forces to advance their interests and projects, while also providing points of resistance for counterstrategies to develop. (Keet, 2010. p. 3)

At the level of university programmes, curriculum embodies the total learning experience of students, consisting of four dimensions: (a) the formal curriculum, (b) the informal curriculum, (c) the negated curriculum, and (d) the hidden curriculum.

The formal curriculum is represented by governing documents that indicate the planned, and official curriculum (Kelly, 2009; van den Akker, 2013).

The informal curriculum denotes the “idiosyncratic, sporadic, and happenstance learning that occurs” (O'Donnell, 2014, p. 7) when students engage in organized and non-organized social activities. The negated, or null curriculum is what is absent in a curriculum and can be deduced from the same data sources in the formal curriculum including the types of textbooks prescribed, or the points (not ‘speakable’) in agendas of formal meetings.

Finally, the hidden curriculum constitutes the “organizational culture” (O'Donnell, 2014, p. 7) associated with the curriculum, often unrecognizable to both students and lecturers.

Though akin to the phenomenon of power in Foucauldian theory, the hidden curriculum may be not only limiting but also productive in as much as enabling deep learning about e.g. social justice and ethics as modelled by the organizational culture of a profession. All dimensions of the curriculum are interdependent and connected.

In terms of knowledge, a curriculum represents the formal body of the historical formation of knowledge of a profession/discipline and operates as regimes of truth. Within the curriculum, there are reproductive mechanisms that enable the maintenance of often taken-for-granted and dominant ways of thinking, speaking, being, and doing--also known as patterns of inclusion and exclusion.

These reproductive mechanisms are known as a collection of practical rationalities: technologies of power, of the self, and modes of reasoning.

They are all patterns of rationalizations that are used to maintain dominant discourses of a power-knowledge-truth triad; techniques of power people use to construct and maintain truths coupled with knowledge (Foucault, 1988; Foucault, 1997; O'Farrell, 2005; Rauch van der Merwe, 2019). Table 1 gives a classification of these technologies/rationalizations and their modes of reasoning.

1.2 Research question and aim

Against the backdrop of an overarching research question: ‘How and why does the occupational therapy curriculum, as a politically constructed discourse, create and sustain various patterns of inclusion and exclusion?’, this section of a larger study aimed to “critically explore and disclose how the (socio/politico-historically constructed) rules of knowledge formation in a particular curriculum (as discourse) are reproduced and maintained as truths at a university which historically promoted race segregation” (Rauch van der Merwe, 2019, p. 8).

Table 1. A typology of technologies of power, self, modes of reasoning, and practical rationalities (compiled from inter alia Foucault 1984; Rose, 1999).

Types of technologies of power and their practical rationalities	Technologies of the self	Epistemologies and modes of reasoning
Supervision Surveillance (panoptic) Monitoring Observation via evaluation in order to 'regulate' and 'rectify'	Purification	E.g. metonymic reasoning ("totality in the form of order" de Sousa Santos, 2014, p. 167)
Civility towards 'normality' (of e.g. class, morality); 'sensibility' Responsibilization (of e.g. health, hygiene, learning) Punish and shame (if e.g. not excelling, not conforming) Autonomization (as an individual)	Critical self-examination and self-reflection	Paternalism
Discipline Homogenization Mechanistification (producing docility, conformity) Measuring detail Hierarchical observation (through architecture and examination)	Self-disclosure	
	Self-repudiation	
	Humility and modesty	
	'Suffering' as a form of redemption	
	Modes of subjectification (understanding the self)	

The purpose of these analyses was not to assume the moral high ground of pointing out wrongs and rightdoings but rather to demonstrate the mechanisms of dominant discourses, that everyone is subject to them, and that critical engagement with and interrogation of them are an active step toward agency, liberation, and possible change.

2. Method

Foucault acknowledged repeatedly in his corpus of work that his methods of analyses are non-prescriptive and exploratory using "[n]o recipe, hardly any general method...[b]ut technical rules, documentation, research, verification..." (Foucault, 1993, p. 52).

This knowing about Foucauldian methodology renders the researcher however, not to revert to cherry-picking concepts for analysis (Schreurich & McKenzie, 2005) but rather to interlace the following principles (O'Farrel, 2005; Rauch van der Merwe, 2019):

- All human knowledge and constructions of truths as a form of order are fallible and should therefore be interrogated.
- History is the best tool to scrutinize taken-for-granted ideas and systems bound by the context of space and time as all human aspects are bound by history and context.
- Knowledge and power are interdependent as “[t]here couldn't be any knowledge without power, and there couldn't be any power without the possession of certain kind of knowledge” (Foucault, 2000, p. 31).
- Truths are also bound by history and are the product of knowledge and power, being maintained by practical rationalities that can (re)produce and/or constrain it.
- Foucault's work is undergirded by the ethical quest for social justice which urges a critical theoretical posture and action.

2.1 Crafting a Genealogy Method for Analysis of Curriculum

A Foucauldian Discourse Analysis (FDA) approach was therefore used both as study design and methodology to craft the genealogy method. The Foucauldian Discourse Analysis approach is an umbrella term for employing Foucauldian theory in the analysis of discourse by examining three elements: (a) the historical markers of the formation of knowledge (in this case occupational therapy as a profession); (b) power relations, and how they operate and are maintained through technologies of power, self, modes of reasoning, and all their patterns of rationalizations respectively; as well as (c) practices and methods that shape people, ideas and behaviours (Arribas-Ayllon & Walkerdine, 2017; Rauch van der Merwe, 2019).

The formation of the occupational therapy profession as a knowledge system was historically deconstructed through Foucauldian archaeology in the first phase of an overall Ph.D. study. The archaeology enabled the excavation of the rules of formation in terms of the ideal type of occupational therapist; which authorities had a say about the profession; preferred way of reasoning; and theoretical perspectives about the future (Rauch van der Merwe et al., 2023). Subsequently, the genealogy method was crafted and applied to analyze how these historical markers repeat themselves in a contemporary occupational therapy curriculum through certain patterns of rationalizations (See Table 1).

The construction of the genealogy method consisted of three phases, though none of these phases were independent from one another, nor linearly executed.

These included: Phase I: understanding the concepts of curriculum, technologies of power, self, and modes of reasoning and epistemologies toward starting to ideate the steps for data collection and analysis; Phase II: by viewing curriculum-as-discourse against the watermark of the dimensions of curriculum i.e. formal, informal, negated, and hidden (O'Donnell, 2014), mostly texts and some observations were used to collect data (See Figure 1); and, Phase III: following the steps in section 2.2. of the genealogy data analysis.

Phase I

For Phase I of crafting the genealogy method, I relied on Arribas-Ayllon and Walkerdine's (2017) explanation of FDA concepts and found the classification of potential data sources (spatial arrangements, social interactions and practice, political and expert texts, and biographical notes) especially helpful for the selection and organization of the data collection.

Additionally, as part of the first phase in understanding the relevant concepts for a genealogical analysis, I also read widely on the various technologies of power, of the self, as well as their modes of rationalizations to compile a typography of these technologies, as outlined in Table 1 (Foucault, 1961/1989; Foucault, 1975/1977; Foucault, 1984; Foucault, 1988; Foucault, 1997; Foucault, 2000; Foucault, 2005; Nietzsche, 1880/2015; Rauch van der Merwe, 2019; Rose, 1999).

Given that curriculum-as-discourse was analyzed, I added *epistemology and modes of reasoning* as another possible shared form of rationalizing the (re)production of certain 'truths' in a curriculum as the result of the fusion between knowledge and power. However, it must be noted that though this typology of rationalizations can give an overview of the types of 'truth games', they hardly operate in isolation but with significant overlap and combinations.

Still part of Phase I, besides the various categories of data (as per Arribas-Ayllon and Walkerdine, 2017) for the collection of data of a contemporary occupational therapy curriculum-as-discourse, I needed an additional structural 'map' of how the curriculum is organized, presented and perhaps operates in various forms so I could match the kinds of data (e.g. social, political, or expert statements) closer to the structure of a curriculum. Here Hafferty and O'Donnell's (2014) reading was imperative in the understanding of the four dimensions/levels of curriculum (See Figure 1).

Phase II

The data collection of the genealogy was therefore done according to this structural map of the dimensions of curriculum (Figure 1), while also employing Arribas-Ayllon and Walkerdine's (2017) categorization of the types of data/statements/texts in a curriculum-as-discourse. (Data collection was done from 2012 until 2018.)

Phase III

Once the data was collected and organized, it was analyzed according to the seven steps as developed (adapted from Carabine, 2001) and outlined in section 2.2. This analysis interpreted the implicit problematization of a genealogy process as to analyze *which* and *where* historical markers from an archaeology analysis of the knowledge formation of a profession, repeated themselves in a contemporary curriculum.

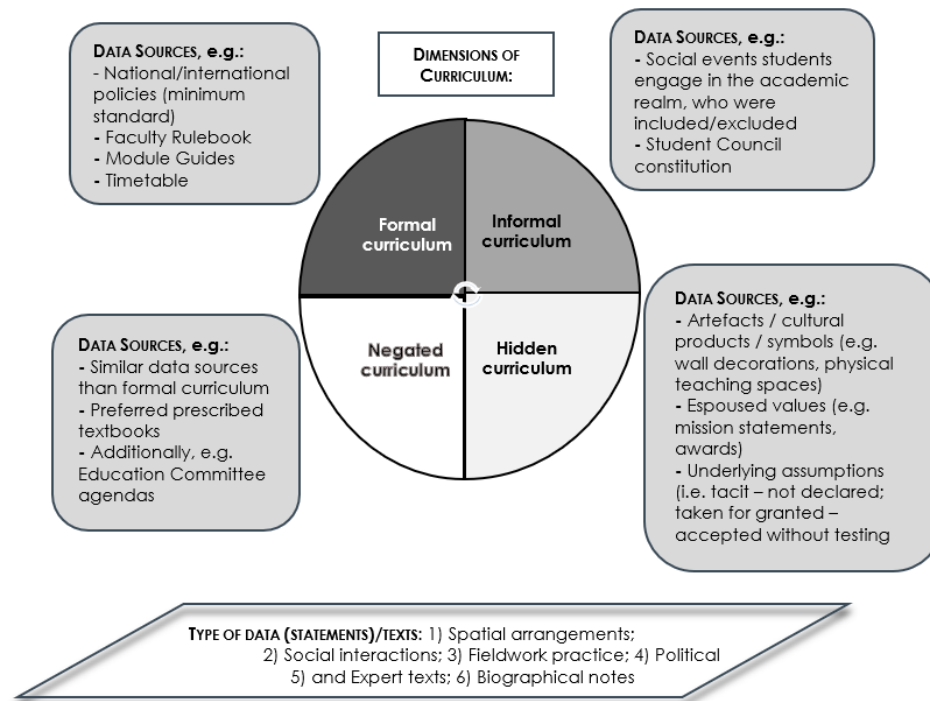


Figure 1. Curriculum-as-discourse: Dimensions of curriculum with data types and sources

Figure 1 indicates the dimensions of curriculum (formal, informal, hidden, and negated) (O'Donnell, 2014) and the examples of curriculum data collected to analyze (Foucauldian genealogy) how historical markers of inclusion and exclusion (rules of formation) were reproduced in a contemporary curriculum through modes of rationalization. Besides the dimensions of curriculum, another level of classification of the types of data is indicated at the bottom of the figure (Arribas-Ayllon & Walkerdine, 2017).

Research rigour applied to the study

Regarding the rigour (trustworthiness) in this study, credibility (truth value) was obtained through prolonged and reiterative engagement in data and sources; reflexivity of the researcher; and data triangulation to show the workings between knowledge, power, and truth.

Dependability (consistency) was attained through a dependability audit and a thick, dense description of the development of the methodology, as well as triangulation of both methods and findings with theory. Confirmability (neutrality) was constantly considered through both critical self-reflection of my emic positionality in this research as well as grappling with the possible mitigating effects of maintaining so-called objectivity (as a post-positivist epistemological norm) in the struggle for social justice (Fine, 2006) in higher education.

Transferability (applicability) could be obtained through the implementation of a crafted genealogy method to analyze a curriculum at a university that historically supported apartheid and discrimination; this method may be transferred to similar education settings that grapple with repeated, albeit unintended patterns of unjust inclusion and exclusion. Transferability is also supported by the saturation of data before the genealogy analysis was completed as well thick and dense description of the data (Botma et al., 2016).

Ethical clearance

Ethical clearance for this research as part of an overarching PhD study was obtained from the accredited institutional ethical review board of the Faculty of Health Sciences at the University of the Free State in South Africa, number ECUFS NR 91/2012B, before the research commenced.

2.2 Data Collection and Analysis

In Phase I, data was first categorized according to the types of text/statement of a discourse (Arribas-Ayllon & Walkerdine (2017)). I then mapped possible data sources according to the dimensions of the curriculum: formal, informal, negated, and hidden. Figure 1 gives an outline of how examples of data sources were organized according to the levels of curriculum.

The following steps in the analysis were followed (as adapted from Carabine, 2001):

Step 1 Selection of the main discourse (curriculum) and relevant data (statements). A contemporary occupational therapy curriculum at a historically Afrikaans-medium university was selected as well as relevant data/statement.

Step 2 Drawing on the historical markers that were excavated from the archaeology, I then analyzed to see which and where the rules of formation were reproduced in the curriculum. These rules of formation are in terms of the object (the ideal type of occupational therapist), enunciative modalities (i.e. which authorities had a say about the profession), concepts (preferred ways of reasoning), and strategies (theoretical perspective of the future).

Step 3 Once the themes reproducing in the curriculum from the archaeology have been identified, I presented the evidence of reproduction in the curriculum. This step is often intertwined with Steps 4 and 6.

Step 4 Identifying *how* each of the archaeology themes repeating themselves in a contemporary occupational therapy curriculum, are repeated, or not, via technologies of power, self, or other modes of subjectification or reasoning. These practical rationalities are also referred to as discursive strategies that elevate the discourse as important and give leverage to construct the object (the student) in a certain way (Arribas-Ayllon & Walkerdine, 2017; Carabine, 2001). I kept the typography in Table 1 close by in the form of working cards and constantly reminded myself of the definitions of each.

Step 5 For the reason that power cannot be implemented without a free subject I probed for counter-discourses that may attempt to disrupt a dominant theme or change the direction of the curriculum-as-discourse.

Step 6 This step involves showing the knowledge-power intersections as well as the relations between themes and reproductions. Foucault may have referred to this part of the analysis of power relations within statements that “involves investigating where and how, between whom, between what points, according to what processes, and with what effects, power is applied” (Foucault, 1978/2007, pp. 1-2).

Step 7 During this step the material effects of reproduced theme are pointed out in as much as certain ways of thinking, speaking, and doing are included and others are excluded.

3. Results/Findings and Discussion

For this paper, the reproduction of the formation of the object as historical markers from the archaeology in one of its contemporary curricula is put forward.²

Globally, the occupational therapy profession has pulled into the present its historical markers of being a mostly white female profession, with its ontological origins in Eurocentric and middle-class worldviews (Hocking & Whiteford, 2012). In South Africa, 95% of the members registered at the Health Professions Council of South Africa (HPCSA), are female. In terms of race, 9% and 8% of occupational therapists are Coloured, and Indian respectively. Seventeen percent (17%) are Black, and 66% are White (Ned et al., 2020), which is starkly removed from the representation of the South African population, constituting 7.3% of whites (Stats SA, 2023).

Yet, at this specific university which historically admitted only white students under the apartheid regime, 95% of the student cohort was still white in 2018 (See Table 1). The pervasiveness of this statistic is despite several regulatory imperatives taken over years to attract more racially diverse students. Situated in the hidden curriculum, the representation of faculty, as well as clinical supervisors being an extension of an unabating demographic pattern may be argued.

² Please note that this analysis was executed up to 2018, and that both this university and the department have engaged over the past two decades and continue to engage in active reflexivity and processes towards social redress.

Between 90-100% of permanent staff at this department were white while up to 90% of supervising clinical staff, who qualified at this university were also white and female (Rauch van der Merwe, 2012-2018; 2019). This persistent demographic pattern may affirm the relationship between diversity (or lack thereof) and the diversity of students (e.g. Stout et al., 2018). In this way, the homogeneity of race, gender, and dominant ways of thinking, speaking, doing, and being are normalized. The normalization of dominant homogenous patterns of being also occurs in the informal curriculum and social events such as ‘mother-daughter’ evenings in the student hostels where ‘senior’ students enculturates ‘junior’ students in normalised ways of being. Through the technology of homogenization, the persistent demographic pattern was also reified by the criteria for recruitment of new staff which were bound by a previous dual language policy (since revised in 2016) that (tacitly) prescribed that applying faculty staff must be fully proficient in both Afrikaans and English, a tall and competing order for the consideration of racial diversity as one of the criteria also (Rauch van der Merwe, 2019).

Table 2. Demographics of graduate occupational therapy students at various universities in South Africa, 2018 as well as the historical race and language criteria for admission during apartheid (OTASA, 2018).³

University	Black		Coloured (Mixed race)		Indian		White		Other	
	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male
A	0,06%	0	3%	0	0	0	95%	0,06%	0,06%	0
The historically Afrikaans-medium University that admitted only white students during apartheid										
B	26%	3%	3%	0	1%	0	67%	0,6%	0	0
Another historically Afrikaans-medium university that admitted only white students during apartheid										
c	21,5%	1,9%	6,8%	0	13,6%	0	55,8%	0	0,40%	0
A historically English-medium university that admitted white, coloured and Indian students during apartheid										
D	48%	9%	1%	0	25%	0	16%	0	0	0
A historically English-medium university that admitted black and Indian students and later students of all races during apartheid										
E	62,8%	29,8%	0	0	1,2%	0,61%	8,7%	0	0	0
Historically English-medium university that admitted black students during apartheid										

³ Percentages are calculated in line with the total number of pre-graduate occupational therapy students at that specific university.

In turn, on the level of formal curriculum, the practical rationality of normalization reifies cognitive monopoly and mono-cultural epistemologies, through for example the selection of recommended textbooks that do not necessarily reflect texts that are critical of dominant Global North epistemologies. The epistemological effect is that alternative ways of thinking and doing, including thinking critically for example, are viewed as deviant or irrelevant (Kronenberg, et al., 2011; de Sousa Santos, 2023).

Furthermore, assessment (at first glance, situated in the formal curriculum) is a highly effective form of the power technology of supervision with a practical rationality of surveillance, or panoptic power. Assessments are often viewed as the gold standard for defining a university and are usually comprised of formative and summative assessments. Formative assessments are connoted as low stakes and in-process to assist both lecturer and student in mastery of new content and skills. Summative assessments are typically high stakes and usually at the end of a module or course to determine if the student has met the (exit) level outcomes. However, assessment is often a taken-for-granted hypernorm that is difficult to alter. For example, in the genealogy analysis, it came to light that the over-assessment of students was repeatedly raised during education committee meetings as well as by students and clinicians on relevant platforms.

Yet, it became again a matter raised shortly after re-curriculation (Rauch van der Merwe, 2015-2018). This practical rationality of the highly ritualized nature of assessment may be critically interpreted as a form of ‘assessment mania’ and may be producing a student in pursuit of marks and credits at the high cost of students’ free-flow learning (Mbembe, 2016), and longstanding integration, knowledge exchange, and application as a responsible citizen of what is learned. The mechanistification of assessment furthermore may counter students’ cultivation of life-long learning. Instead, they are “constructed, fashioned, and molded through assessment regimes” (Hinchliffe, 2018, p. 192) through the autonomization of a kind of “learnification” (Biesta, 2010, pp. 5, 56-59). Moreover, it further suppresses epistemological space for adult-to-adult transactionalism in teaching and learning practices because of its unilateral top-down modus operandi.

As part of the minimum standards of education of occupational therapists, students are expected to complete 1000 hours of clinical training (WFOT, 2016) of which the majority are often done in the second half of a four-year professional degree. However, expectations of what constitutes ‘correct’ clinical interventions for patients vary greatly across settings, and clinical supervisors. One of the reasons for this is that the profession ontologically straddles both nature and social sciences and the underpinning clinical reasoning is therefore complex. Very much concealed in the hidden curriculum, is a deeply tacit expectation that the technology of power of professionalism constitutes ‘doing the right thing without error’. And if not, as it would come to light in the result of the assessments, shame as an implicit mode of rationality coupled with the practical rationality of responsabilization, are the results for the student.

Students admitted to this university's healthcare programmes are typically high achievers as they are selected based on the merits of (secondary school) Grade 12 academic results. (This selection criteria arguably signifies a meritocratic ideology). It has been observed and documented as part of the data collection that a significant portion of students' responses are extremely defensive when receiving feedback during clinical training (Rauch van der Merwe, 2012-2018). As high academic achievers, during high school education, they have become accustomed to the positive correlation between effort and achievement, a relation highly unpredictable when dealing with the integration of the complexities and variables in clinical teaching and learning. Argyris (1991) explains this kind of entrapment as a 'single-loop' pattern of learning during which students' a priori defensive posture prevents them from learning from their mistakes through a lack of openness to the possibility of making mistakes, or when they do acknowledge errors, blame is externalized. This defensive posture may be argued as a mechanism to avoid the responsabilization of implicit shame. Responsibilization is situated between the technologies of power of civility and morality, generating a truth as the effect of "generalized disciplinary society... [where] the norm of discipline and the norm of regulation intersect along an orthogonal articulation" (Foucault, 2003, p. 253). Both training and assessment, especially in the clinical field, are therefore not only one of the most covert practices of transmitting what is more, and what is less important, but they also materialize as "individual appropriation of reproducible items of knowledge and the individual cultivation of skills" (Connell, 1992, p. 137; Rauch van der Merwe, 2019). Training and assessment in the clinical field therefore often operate on the level of the hidden curriculum.

4. Final Considerations

Universities and per extension, their curricula are under increasing pressure to respond and adapt to rapid technological, environmental, political, and socio-economic global changes. Furthermore, in South Africa with a long history of coloniality, apartheid, and epistemic injustice, many of its curricula continue to, arguably inadvertently, reproduce taken-for-granted ways of being, thinking, speaking, and doing. This paper has put forward a genealogy method crafted within an FDA approach to analyze how historical markers of patterns of inclusion and exclusion in a contemporary occupational therapy curriculum, were maintained through practical rationalities and modes of reasoning.

This genealogy method deviated from mainstream genealogy methods in as much as, instead of starting with the problematization of subjectivity, preceded with a thorough archaeology of the formation of knowledge of the occupational therapy profession. The analysis subsequently identified which, and where the rules of formation excavated from the archaeology, repeat themselves in a contemporary curriculum.

Historical patterns of inclusion and exclusion that were reified through rationalisation of normalization included homogenous demographic racial patterns through the selection of applying students with the same racial demographics, social practices in informal curriculum and application criteria of new staff. Reifying historical and dominant ways of speaking, doing and being through technologies of power also counter critical epistemologies, rationalizing such countered ways as deviant. Clinical training and assessment may also reify dominant ways of doing which very much operate on the level of hidden curriculum. Consciously dismantling the rationalizing strategies for the continuation of discriminatory patterns of inclusion and exclusion in a curriculum, can open a space for critical dialogue, disruption, and reconfiguration of a curriculum-as-discourse towards social justice, and epistemic freedom in (higher) education. The higher education institution where this research was conducted, courageously embraced these spaces in adapting policy and higher education practice towards transformation and reconciliation.

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