Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

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DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously, in its entirety or in part, submitted it at any university for examination or a degree.

Signature

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DEDICATION

I dedicate this dissertation to my parents, Theuns and Mathilda, and my brothers, Theuns and Dries. This journey has shown me that anything is possible.

ABSTRACT

South Africa's pre-democratic education systems has led to significant protest movements such as the Soweto uprising, the Black Consciousness movement, and the People's Education movement and mounting pressure for decolonisation. 1994 marked independence and democracy for South Africa and one would have expected revolutionary changes in our country's post-apartheid education system. However, racial incidents such as the one at Pretoria High School for Girls where black school girls were instructed to straighten their hair, or the Laerskool Schweizer-Reneke incident where learners were positioned in the classroom according to the colour of their skin, or the video made by white male students at Reitz Residence at the University of the Free State of black workers who were forced to eat food which had been urinated on. One could argue that the ongoing fallism student movements at various universities in South Africa, such as #FeesMustFall, #EndRapeCulture, and #RhodesMustFall, where calls were made for free education, an end to the outsourcing of service workers at universities, decent and affordable student accommodation, to end racism, and most importantly, to decolonise the curriculum, has lent impetus to transformation. These calls motivated me to undertake this research study that explores teachers' and principals' perceptions of decolonisation, and identifies possible ways in which their insights could contribute to alternative ways of decolonising the curriculum. My overall aim was to unlock the potential of decolonisation for fostering transformative curriculum development.

I also explored the scholarly literature on the discourses that inform decolonising the curriculum, in particular the conceptualisation of decolonisation and decoloniality. The interlinking concepts of decolonisation, such as Indigenisation, Africanisation, and Internationalisation, were also explored, before I examined the epistemological dimension of decolonisation. Next, I probed Biesta's functions of education, as well as Aoki's curriculum-as-plan and curriculum-as-lived as experienced by teachers and learners, before discussing curriculum theories that could underpin decolonising the curriculum. These comprised Kumsahiro's anti-oppressive pedagogy, the decolonising pedagogy, hook's engaged pedagogy, and Jansen's conceptions of decolonisation. I then explored the potential these theories have for fostering transformative curriculum development. Finally, I considered Carlo Petrini's Slow Food movement as a possible model for decolonising the curriculum though transformative curriculum development. This scholarly literature was followed by an engagement with my other research aims – to explore what teachers and principals perceive as possible and impossible ways of decolonising the school curriculum; and to consider how their insights might foster transformative curriculum development.

My research aims were situated in a theoretical framework informed by qualitative phenomenology methodology and idealist interpretivism. I used purposive sampling to select the participants and used document analysis to analyse the Further Education and Training Phase's National Curriculum and Assessment Policy Statement documents and inductive thematic analysis to analyse the data generated by the reflective journals completed by teachers and principals, and a Telegram group discussion.

Seven themes emerged from the findings. The first theme is teachers and learners' need to move between Aoki's curriculum-as-plan, or as it is prescribed, and the curriculum-as-lived. The curriculum-as-lived allows teachers and learners to interact with each other in the classroom in a space where learners are supported and encouraged to share their personal opinions and experiences. The second theme is Kumashiro's anti-oppressive pedagogy as a means of assisting teachers to incorporate decolonisation into their classroom. The third theme is the ways hook's engaged pedagogy, which encourages interaction between teachers and learners, enables teachers to incorporate decolonisation into their teaching. The fourth theme is curriculum development and the interlinking concepts of decolonisation. The fifth theme is the dynamics between the teacher and the principal and the importance of educating both parties. The sixth theme is decolonisation using slow pedagogy, drawing on Carlo Petrini's Slow Food movement.

This dissertation concludes with a discussion of the possible limitations of this research study and suggestions for further research.

Keywords: decolonisation, curriculum, teachers, principals, transformative curriculum development

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CHAPTER ONE
MAPPING THE RESEARCH STUDY

1.1 Introduction

This chapter maps this research study. I commence with a brief description of the background to my research study that highlights the problem statement (Section 1.2). I then present my research question and sub-research questions (Section 1.3), followed by the aims and objectives of this study (Section 1.4). Next, I outline the research design I used to answer my research questions as well as to achieve my aims (Section 1.5). This section is followed by a description of the various strategies that I used to ensure trustworthiness (Section 1.6) and to meet the ethical requirements of this research (Section 1.7). I then discuss my role as the researcher (Section 1.8), and the contribution this study makes (Section 1.9) before providing an outline of each chapter (Section 1.10).

1.2 Background and research problem

In 1948, the South African National party formulated the *Christian National Education* (CNE) policy that was specifically designed to justify apartheid and the ideology of separate development (Ntshoe, 2002:63). The justification for separate schools was contained in ten principles, each of which dealt with specific aspects of society, justifying separate schools and curricula, separate living areas, and restrictions on employment for blacks, for example (*Ibid*). This was embedded in the CNE policy and ensured apartheid education in South Africa for over forty years: "one of the principles advocated the creation of separate schools for the different races, specifically because each race had a distinct culture, ethnicity, language, history and religion" (*Ibid*). In justifying separate residential areas and education, "Bantustans' policy and the Homelands system, Articles 6 (5) of the *Institute of Christian National Education,* argue that every nation is rooted in its own soil which is allocated to it by the Creator" (*Ibid*). There was also a strong dogmatic element:

> this CNE policy was exclusivist and chauvinist in that the form of Christianity it invoked implied that white Afrikaners were the chosen race…Accordingly, the Christian infers to the views as expressed in the creeds of the three Afrikaans churches, that religious teaching in schools was to accord with the theology of the three Afrikaans churches. (Ntshoe, 2002:63)

Msila (2007:149) states that the CNE principles on education for the Africans were "a way of maintaining the black South Africans in a permanent state of political and economic subordination".

Le Grange (2008:401) points out that although the *Christian National Education Policy* of 1948 claimed to be policy for white Afrikaans-speaking children, it also had far-reaching consequences for the education of all children in South Africa. CNE had various features such as that education for black learners was only offered in their mother tongue and was not funded at the expense of white education. The CNE education system was an instrument of control to protect power and privilege and intended to justify a separate and inferior education system for blacks (Giliomee, 2009:190; Glaser, 2015:160; Le Grange, 2008:401-402; Msila, 2007:149; Simmonds, 2014:34).

Ntshoe (2002:63) posits that a major political consequence of CNE was the design of a segregated educational system with separate schools for different cultural, ethnic, tribal, and linguistic groups. This culminated in the infamous *Bantu Education Policy Act* of 1953. H.F. Verwoerd, who was in power in 1958 enforced black education in which the syllabus was consciously adapted to 'the black way of life', and black languages were introduced as a medium of instruction in black schools (Christie & Collins, 1982:59). Msila (2007:148) states that "Bantu Education for Black South Africans had been a means for restricting the development of the learners by distorting school knowledge to ensure control over the intellect of the learners and teachers, and propagating state propaganda". *Bantu Education* promoted syllabi that had a technical and vocational bias so learners engaged in levels of more practical ways of learning rather than levels that would encourage higher-order, abstract and self-directed thinking skills (Simmonds, 2014:34). The emphasis was on quantity over quality education and on primary rather than on secondary education (Glaser, 2015:160).

In 1968, the Black Consciousness Movement emerged as a resistance movement against apartheid under the leadership of Steve Biko in South Africa (Macqueen, 2018:749). Snail (2008:60) states that this liberation movement worked against the ruling government, fighting for the total emancipation of the black people. The principles of the Black Consciousness Movement emphasised the values of black solidarity, self-reliance, individual and collective responsibility, and black liberation (Sikhosana, 2017:2). The purpose of this movement was to rebuild and recondition the minds of the oppressed so that black learners would eventually be ready to use force to demand what was rightfully theirs (Sikhosana, 2017:5). This movement gained popularity in South African learner politics when activists such as Steve Biko, "realised that the oppression of black people by the white supremacist government of the apartheid era in South Africa had damaging psychological effects and saw the need for consciousness raising" (*Ibid*). However, Ndlovu (2011:368) states that the political support for Black Consciousness ideas did not immediately translate into organisational gains. This only happened towards the end of the 1970s.

In 1969 protest movements of black tertiary education students were able to successfully challenge the might of the apartheid regime by means of the South African Student's Organisation (SASO) (Macqueen, 2018:749). "The SASO was created to take the place of the National Union

of South African Students that was largely controlled by the apartheid government" (Schick, 2001:6). According to Snail (2008:62), SASO recognised that what was needed was not the assimilation of Blacks into an already established set of norms that were drawn up and motivated by a white society, but rather the creation of a new type of society embodying new values. SASO members were promoting Black Consciousness and not teaching it so "the emphasis was on the slow, methodical work in order to help people generate analysis which then enables them to interpret and act against the roots of the situation" (Sikhosana, 2017:6). Sikhosana (*Ibid*) further states that this group addressed racial and academic institutional inequality. One could argue that these historic protest movements paved the way for more uprisings regarding educational inequality which is evident in the Soweto uprising.

Kamga (2019:94) claims that "in addition to the Bantu Education Act, another exceptional measure, the government's 'homelands' policy, prohibited new high schools from being built in Soweto between 1962 and 1971" which, therefore, sparked the rise of learner movements in Soweto. During the late 1960s high schools in Soweto faced formidable difficulties. One was that their 130 schools were overcrowded as they had to cater for over 90 000 learners (Glaser, 2015:162). A maximum ratio of 55:1, learner: staff in high schools was enforced. The high schools were soon unable to cope with the number of learners who wanted to enrol in their schools (*Ibid*). When desperate parents formed queues outside Soweto's high schools to find learner placement for their children in high schools, school authorities bent the rules, allowing more learners into their schools. As a result, ratios increased to 70:1 and even 80:1 by 1970 (*Ibid*). An effect thereof was that "the politicisation of Soweto's high schools in the first half of the 1970s has received a good deal of historical attention, largely because it is seen as vital context to the 1976 uprising" Glaser (2015:169). Soweto's high schools entered a new phase of disruption and resistance which was led by the "increasingly influential" Congress of South African Students by the late 1970s and 1980s (Glaser, 2015:171).

Influenced by the ideology of the Black Consciousness Movement and the resulting protest movements by students at tertiary institutions, learner movements had started to emerge in 1974 in Soweto where township schools were awakening politically and making well-articulated demands on educational issues (Ndlovu, 2011:320). These school learners were guided by the teachers who were graduates of various teacher-training colleges and they were often linked to SASO (*Ibid*). The National Party government insisted that half of the learners' subjects in black schools should be taught through the medium of Afrikaans. As the learners saw Afrikaans as the language of the oppressor, they began to boycott school classes as early as May 18, 1976 and by May 24 even more learners joined the protests (Hlongwane, 2007:10; Schick, 2001:3). Black learners were pitted against the brute force of the Afrikaner police in Soweto. A concerted revolt began on June 16, 1976, also known as the Soweto uprising (Schick, 2001:3). Suttner (2012:731)

claims that this was inspired by the ideas of the Black Consciousness Movement and "developed from a protest against the imposed use of Afrikaans in one township to spread throughout the country, attacking apartheid as a whole". O'Halloran (2017:243) states that

> the Soweto Uprising argues that the political activity of university students in the late 1960s, especially through Black Consciousness, and the important mass strikes by workers in Durban in 1973 showed the increasing fragility of apartheid stability, and that the student uprising of 1976 marked the beginning of its failure.

The learners were aware of these political activities, they were empowered by them, and they made an important contribution to the liberation struggle (*Ibid*). The intensity of the Soweto uprising reflects the development over the years of the learner's reactions to the growing crises of apartheid (Ndlovu, 2011:336).

As a result of the Soweto uprising, the People's Education movement emerged in the 1980s in rebellion against Bantu Education (Simmonds, 2014:34). Vally (2007:41) states that this promised the "liberation from an authoritarian and unequal education system to one which could provide an alternative and a basis for a future democratic system fulfilling the potential of its citizens". In the view of Le Grange (2008:404), "People's Education represented a strategic shift in the education struggle in South Africa, involving a departure from the education boycott as a tactic of struggle in favour of a longer-term strategy of reconstruction through the development of alternative education". The ideas and methods of Paulo Freire (especially those in *The Pedagogy of the Oppressed*) had a significant influence on People's Education (Vally, 2007:41; Simmonds, 2014:35). These ideas and methods were regarded as a form of consciousness raising that promoted critical thinking, analysis and alternative governance structures in education (Vally, 2007:41; Simmonds, 2014:35). Critical thinking in this sense should not be confused with what is traditionally thought of as problem-solving skills; it implies being able to understand, analyse and affect the socio-political and economic realities that shape our lives (Vally, 2007:42).

Simmonds (2014:35) posits that the People's Education movement was "underpinned by political, social and economic incentives and thus was participated in by a broad audience ranging from NGOs, parents, teacher and learner unions and academics". Alternatives to apartheid education were considered by committees such as the National Education Policy Investigation (NEPI), National Education Crisis Committee (NECC) and the National Education Training Forum (NETF) towards the end of the 1980s and early 1990s (*Ibid*). The discourse then shifted from radical demands that focused on social engagement and democratising power relations, to one which emphasised performance, outcomes, cost effectiveness and economic competitiveness (Vally, 2007:42). This, in turn, "supported a technocratic framework for education related to issues of economic growth and human resource development at the expense of addressing issues related

to social justice and redress" (Vally, 2007:43). However, People's Education faced a crisis in the late 1980s as a result of state repression as well as a lack of clarity over what was meant by the term 'People's Education' (Le Grange, 2008:405).

One could argue that various forms of discrimination and exclusion were features of South Africa's pre-democratic education system, especially in terms of race. Evidence of this is to be found in various events that occurred in a post-democratic education system, such as the Reitz Residence video at the University of the Free State, the Pretoria High School for Girls' hair policy and the Grade R class seating plan at Laerskool Schweizer-Reneke.

According to Soudien, Michaels, Mthembi-Mahanyele, Nkomo, Nyanda, Nyoka, Seepe, Shisana, and Villa-Vicencio (2008:23), a video of a group of elderly black cleaning workers, four women and one man, surfaced in February 2008. The video showed the workers being forced to eat food which one of the students had apparently urinated on. This video was made by four young white Afrikaner male students at the Reitz Residence at the University of the Free State (UFS) (Soudien *et al*., 2008:23). They state that "the video, which won first prize in a cultural evening competition at the residence, ostensibly sought to portray an initiation ceremony. However, its real intent was to protest against the University's recently introduced policy to integrate the student residences" (*Ibid*). In the video, one of the students states that "the Boers (Afrikaners) lived happily in Reitz until the day that the previously disadvantaged discovered the word integration in a dictionary. Reitz was then forced to integrate and we started our own selection process" (*Ibid*). This video raised a bigger question: how could such people have been forced to undergo such humiliation after 1994 (*Ibid*). It also poses the question as to how a higher educational institution which is supposed to broaden young people's minds and prepare them for engagement with social and intellectual differences in people produced this level of narrow-minded mean-spiritedness (*Ibid*).

In August of 2016 black learners at Pretoria High School for Girls protested when they were instructed to chemically straighten their hair and not wear afros as they were defined as untidy in the school's code of conduct (The Guardian, 2016:1). Wearing afro hairstyles and braids, students protested along the road at the school to voice their anger against the longstanding rule (*Ibid*; Pather, 2016:1). The Economic Freedom Fighters weighed in on the matter accusing the school of seeking "to directly suppress blackness in its aesthetics and culture" (The Guardian, 2016:1). Henderson (2016:1) writes that the Gauteng education MEC Panyaza Lesufi visited the school to address the controversy after more than 4 500 people signed a petition calling for his intervention. Henderson (*Ibid*) states that Lesufi reviewed the school's code of conduct and found

> that teachers at the school enforced the school's policy without sensitivity, that black pupils were singled out in class to demonstrate ethnic origins during apartheid but

white pupils were not asked to do the same, and that in one incident black pupils were called monkeys.

Ndlazi (2020:1) observed that "the pupils demand transformation within the school staff and management, a complete eradication of the hair policy and for learners to be educated on marginalised communities. They also want racist teachers to be held accountable". The MEC noted that the learners had complained that they were not allowed to have private conversations in their mother tongue and concluded that Pretoria High School for Girls and any other schools in Gauteng that face similar challenges have a responsibility to transform (*Ibid*).

Another notable event that spoke of discrimination and exclusion occurred in 2019. A divisive image made the rounds on social media. This showed a Grade R class at Laerskool Schweizer-Reneke where a group of 18 white learners were seated at a long table, while four black learners were at the furthest background of the image, indicating that they were at a remove from class activities – separated because of the colour of their skin (Sicetsha, 2019:1). The North West education MEC, Sello Lehari, went to the school to demand an explanation (Seleka, 2019:1). At the same time, a confrontation between white and black parents ensued outside of the school (*Ibid*). The South African Human Rights Commission also visited the school and launched an investigation. As a result, the teacher of the Grade R class, Elana Barkhuizen, was suspended (*Ibid*). Sicetsha (2019:1) claims that the main issue that troubles many people is the seating arrangement of the classroom which suggests racism. Among those who voiced their concerns was student activist Mcebo Dlamini who stated that black learners were being ostracised by white learners in an era that is supposed to be post-apartheid (Shange, 2019:1). Dlamini further claimed that there was a need to change the existing power dynamics in such a way that black people could have dignity (*Ibid*).

Various learner movements and incidents put discrimination, separation, and exclusion based on race under the spotlight to explore its effects on intellectual and moral reform of life, politics and economics (Sikhosana, 2017:45). Calls for decolonisation of these pre- as well as post-democratic education systems discussed above were, therefore, made and continue on university campuses throughout South Africa. South Africa's education system is thus still being challenged in the post-democratic dispensation in which various action, better known as the fallism movements, is being taken to overcome the challenges that still persist. In the higher education space, these ongoing fallism movements are explicitly calling for the curriculum to be decolonised.

The ongoing fallism movements and protests reflect the way that students and academics use their agency to think, reflect and act on social matters that concern all citizens (Du Preez, Simmonds & Chetty, 2017:97). According to these authors, it is important to perform one's agency, "not only to cultivate a healthy democratic environment where citizens can articulate their

free will, but also to challenge hegemonic structures that limit the agency of people" (*Ibid)*. As a result of 'performing one's agency' various student movements erupted in 2015 on university campuses all over South Africa in hashtag campaigns such as #RhodesMustFall, #FeesMustFall, #OpenStellenbosch, #EndPatriarchy and in 2016 #EndRapeCulture (Gouws, 2018:3). Gouws (2018:3) states that these student movements

> linked demands for decolonisation to the removal of the larger-than-life statue of Cecil John Rhodes on the UCT campus, a zero percent fee increase for 2016, changes to the instruction medium of Afrikaans at the Stellenbosch University and at the end of 2016 a demand for free tertiary education, as well as an end to attitudes, behaviour and practises that normalised sexual violence on campuses

The #RhodesMustFall movement took place at UCT and was a collective mobilisation that involved students, staff and workers against institutional racism (Du Preez *et al.,* 2017:99). Ahmed (2019:3) states that the "black-led #RMF movement sought to decolonise the university by confronting institutional racism and patriarchy at UCT through a series of disruptive and creative tactics including occupying university buildings and erecting a shack on campus". The #RMF campaign caused the removal of the "massive bronze statue of the British imperialist Cecil John Rhodes" and can be referred to as a quest for racially and culturally inclusive campuses and, more specifically, for the transformation of campus symbolism, the university curriculum, institutional cultures and the professoriate (Jansen, 2019:51). According to Ahmed (2019:3) and Jansen (2019:1), as part of their decolonisation process, black students tried to make sense of their experiences at a university that is mostly white by de-linking from UCT's dominant model of Euro-American knowledge to construct their own decolonial framework comprised of Pan-Africanism, Black Consciousness and Black radical feminism. Badat (2016:12) theorises that this campaign was a metaphor for the dissatisfaction with a much wider set of issues, expressed in demands related to the decolonisation of the university. The #RMF movement employed disruptive tactics such as the illegal occupation of the University of Cape Town's central administration building which culminated in the burning of artwork that students believed depicted black bodies in dehumanising ways (Ahmed, 2019:14). According to Mpofu (2017:335), #RMF protests were replicated at other universities like Stellenbosch, where issues to do with teaching and learning in Afrikaans were contested which led to the #OpenStellenbosch movement. In 2015, protests spread to most universities in the country and there was an attempt to occupy parliament while it was in sitting and a march by students to the presidential Union Building offices, which was part of the #FeesMustFall movement (Mpofu, 2017:356).

The #FeesMustFall movement started in 2015 as a continuation of #RMF when some universities announced an increase in tuition fees for 2016 (Buttelli & Le Bruyns, 2017:1; Du Preez *et al.*

2017:99). Students declared that the increase in tuition fees was unaffordable and that the 5% government subsidy would be insufficient to cover the impact on the cost of studying, including book fees, research equipment, and accommodation (Buttelli & Le Bruyns, 2017:1). This movement has been "characterised as a movement within the whole critical and political analyses of the contemporary South Africa that is unable to deliver quality and universal services, such as free, decommodified, Afrocentric and quality education" (Buttelli & Le Bruyns, 2017:2). In short, as Jansen (2019:51) claims, this campaign "was focused on the exclusionary costs of higher education". In 2016, the #FMF protests continued because fees did not fall, outsourcing had not ended, and academia had yet to be decolonised (Le Grange, 2016:2). Student-led movements focused on the latter by attempting to transform academia into a more inclusive space (*Ibid*). However, the South African government's response to the #FMF protests were only to freeze fee increases for 2016 (Le Grange, 2016:2 & Du Preez *et al.* 2017:99). Kamga (2019:100) posited that

> claims were no longer limited to free education but included the scrapping of all student debt, an end to the outsourcing of service workers at universities, a curriculum transformation, the availability of decent and affordable student accommodation, and an end to the rape culture on university campuses.

Buttelli and Le Bruyns (2017:3) claims that #FMF highlights and makes a matter of public debate that in most instances the inequality remains divided along racial lines, "where to be black means to be poor". For many black South Africans, it feels as if little transformation has taken place in the more than two decades since the fall of apartheid (Buttelli & Le Bruyns, 2017:2). Students left the campuses to walk to the precincts of power such as Parliament and the Union Buildings in Pretoria (Kamga, 2019:98). This was symbolic because these buildings are the very same buildings that witnessed the legal process of manufacturing black illiteracy and poverty during the apartheid period. However, no one seemed to recognise the symbolism (*Ibid*). It was, therefore, "not a surprise that those who have been the primary victims of a system of oppression conceptualised in those spaces return there in an attempt to make things right" (*Ibid*).

Other issues that gave rise to the various student protests at South African universities were gender-based violence that sparked interest among female students and campaigns such as #RapeCultureMustFall, #RapeMustFall, and #EndRapeCulture emerged (Du Preez *et al.,* 2017:100; Orth, van Wyk & Andipatin, 2020:191). According to Orth *et al.* (2020:191), #EndRapeCulture protests spread across South African universities in April 2016 which raised awareness of university policies regarding rape and sexual assault cases on campuses. Protesters accused the university management of perpetuating a rape culture through policies that reinforced victim-blaming and protected perpetrators of sexual assault (*Ibid*). Gouws (2018:3)

states that when this campaign started out most of the organisers were black African women who took protests to the streets, often bare breasted or in underwear, to say that "enough is enough – we are tired of this violence!". The initial protests were launched at a South African university under the campaign #Chapter212 – in reference to Chapter 2.12 (Bill of Rights) in the South African Constitution (South Africa, 1996) regarding the safety and dignity of the student body (Orth *et al.,* 2020:191; Du Preez *et al.,* 2017:101). The #Chapter2.12 campaign served as awareness pertaining to rape culture and the gross shortcomings of current institutional policies related to gender-based violence (Du Preez *et al.,* 2017:101). Student activists argued that the policies that universities in South Africa all have policies to deal with sexual offences, harassment or assault. are a sham and that they were based on a "rigged legal system" and, therefore, needed to be reviewed (*Ibid*). Unfortunately, higher educational institutions' only revised their gender-based violence policies to protect people give greater due to the turbulence at the time (*Ibid*).

Du Preez *et al.* (*Ibid*) claim that protests add value to initiating as well as to driving change agendas in higher education. However, the students at the time, who had been involved in the hashtag campaigns, did not see any real decolonisation in South Africa; even after 21 years since the transition to democracy the remnants of colonialism remained (Gouws, 2018:4). These campaigns erupted as a result of students' frustrations over decades and although the causes are known little transformation can be seen (Kamga, 2019:106). Students have highlighted areas where exclusion, inequality and injustice prevail in a higher education landscape which claimed to be democratic.

As stated by Oelofsen (2015:131), decolonisation is the change that colonised countries go through when they gain political independence. With regard to the discussion above, it is evident that the need for decolonisation originated as early as 1948[1] with the implementation of CNE (Ntshoe, 2002:63) in the school education system and has continued as a result of student protests in HE from 2015 (Du Preez, *et al.,* 2017:97). Academic scholars such as Jansen (2017) and Le Grange (2018) contend that various issues were raised in HE that go hand-in-hand with decolonisation. The student-led campaigns discussed above gave rise to various demands such as to end outsourcing of support service workers in universities, free tertiary education, and most importantly to decolonise the curriculum – to make knowledge more inclusive, more relevant to the South African context and less dominated by Western, Eurocentric knowledge (Leuschner, 2016:23).

[1] For this research study this date marks a significant reform in education that speaks to the topic under study. However, it is also noted that decolonisation or efforts to decolonize South Africa started during the First (1880-1881) and Second South African War (1899-1902).

More recent protests commenced in March of 2021 where students took to the streets of Johannesburg to protest against fees and called for a national shutdown of 26 universities across South Africa (Times Live, 2021:1). Nkanjeni (2021:1) states that the South African Union of Students (SAUS) compiled a list of demands to be met by universities and amongst its demands "it asked the minister to clear all historical debt for all students, allow registration for academically and financially deserving students, no financial and academic exclusion, and a solid plan for missing middle student funding". However, Minister of Higher Education, Blade Nzimande, responded to the demands by saying that the department was not in the financial position to support the tertiary institutions in clearing student debt, that institutions have to remain financially sustainable to continue to operate effectively, and that financial decisions are made at the level of university councils (*Ibid*). Jansen (2017:158-163) notes that the fallism movements gave rise to six conceptions of decolonisation when it comes to the subject of knowledge as embedded in the school or university curriculum that were heard in the public square; such as to (1) purge the curriculum of offensive characters and ideas; (2) make the curriculum more relevant to the lives of ordinary people; (3) distance the curriculum from imperial Europe; (4) recover African knowledge; (5) install African Heroes; and (6) include African achievements in the curriculum. Jansen (2017:164) further claims that in every decade since 1970 there have been political flashpoints in South Africa that turned attention to curriculum change, and that the conceptions of decolonisation mentioned above are being raised again now. It is, however, important not to read these conceptions of decolonisation as sharply distinctly "for there are proponents whose thinking stretches across more than one category" (Jansen, 2017:158). The distinctions lie in the emphasis of the meaning (Jansen, 2017:158), and, therefore, these conceptions can be seen as a possible starting point to decolonise the curriculum and one that can unlock its possibilities and complexities.

Conceptions of decolonisation create a space for diverse opportunities to decolonise the curriculum. One possible opportunity lies in a powerful argument made by Lebeloane (2017:2) by stating that to decolonise the school curriculum creates the foundation for decolonising a country. He states that "South African public schools' curricula are not yet decolonized and thus continue to perpetuate the preparation of learners for leading western lives in a continent that is not western by nature" (Lebeloane, 2017:1). Lebeloane (2017:7) emphasises the importance of decolonising the school curriculum that can "address and demystify the ideologies of class, gender, ethnicity, ethnocide, inequality and race that dominate colonialism to young students in schools". Christie (2020:205) states that decolonising the school curriculum will require a willingness to shift the structure of resource allocations to schooling so that historical inequalities are adequately redressed. It will also require the recognition of languages spoken by learners and the development of them as languages used in formal education (*Ibid*). Lebeloane (2017:8) claims

that one of the detractions of not decolonising the school curriculum is the learner' total loss of acculturation and concomitant, which includes their culture, identity, native languages as well as norms and values.

One could argue that South Africa's pre-democratic education system essentially laid the foundation for calls for decolonisation of the curriculum when it was revolutionised from a separate education system/s to one that is *for all* – Basic Education. Academic scholars such as Christie (2020), and Lebeloane (2017) emphasise the need for a decolonised curriculum.

Students and learners took strong action such as protesting on campuses in response to the conceptions of decolonisation identified by Jansen (2017:158-163). It has become evident that decolonising the curriculum touches the curriculum in both schooling and post-schooling. For this reason, it was deemed important to undertake this research study to explore teachers' and principals' perceptions of decolonisation, and how their insights might foster alternative ways of decolonising the curriculum so as to unlock the potential this might have for fostering transformative curriculum development.

1.3 Research and sub-research questions

Based on the background of this research study and the problem statement, I generated a main research question and four sub-research questions which centre around this research study. The main research question is:

What are teachers' and principals' perceptions on decolonising the school curriculum and what implications could this have for fostering transformative curriculum development?

1.3.1 Sub-research questions

- What scholarly literature informs discourses on decolonising the curriculum?
- How do the CAPS documents of the compulsory subjects in the FET phase depict decolonisation?
- What do teachers' and principals' perceive as the possibilities and impossibilities that decolonisation could have for the school curriculum?
- How might these insights unlock the potential for fostering transformative curriculum development?

1.4 Research aim and sub-research aims

Based on the research questions of this research study, I generated a main research aim and four sub-research aims. The main research aim is:

To explore the perceptions of teachers and principals regarding the school curriculum and what implications it could have for transformative curriculum development.

1.4.1 Sub-research aims

- To review scholarly literature that informs discourses on decolonising the curriculum.
- To determine how CAPS documents of the compulsory subjects in the FET phase depict decolonisation.
- To explore what teachers and principals perceive as the possibilities and impossibilities that decolonising the curriculum could have for the school curriculum.
- To consider how these insights could unlock the potential for fostering transformative curriculum development.

1.5 Research design

Akhtar (2016:68) states that a research design can be considered as the structure of research as it is the glue that holds all of the elements in a research project together. Punch (2006) claims that there are five elements to be included in a research design: research methodology (1.5.1), research paradigm (1.5.2), sample (1.5.3), the data generation method/s (1.5.4), and the data-analysis method (1.5.5). Each of these elements are vital for conducting profound research.

1.5.1 Qualitative research methodology: phenomenology

One of the first steps when planning to conduct research is to decide between a quantitative or qualitative research approach. I opted for a qualitative research approach as I sought to understand the meaning that particular people have constructed about their world and their experiences (Merriam, 2002:4). Nieuwenhuis (2020a:59) states that qualitative research places great emphasis on understanding phenomena. This research study was, therefore, led by phenomenology as the intent was to understand the phenomena that were under study on the researcher's own terms in order to describe human experiences as it was experienced by the participants (Fouché & Schurink, 2011:316). The result of phenomenological research is a careful description of the conscious everyday experiences and social action of the participants (*Ibid*).

Phenomenology enabled me to engage with my research questions and explore as well as understand teachers' and principals' perceptions on decolonisation to foster transformative curriculum development.

1.5.2 Research paradigm: idealist interpretivism

Nieuwenhuis (2020a:58) defines a paradigm as

> a set of assumptions or beliefs about fundamental aspects of reality which give rise to a particular world view – it addresses fundamental assumptions taken on faith, such as beliefs about the nature of reality (ontology), the relationship between knower and known (epistemology) and assumptions about methodologies.

This phenomenological research study was guided by an interpretivist paradigm as it is an approach that advocates the need to consider the subjective interpretations of human beings and their perceptions of the world (Nieuwenhuis, 2020a:67). According to Denscombe (2017:29), "the interpretivism paradigm is primarily concerned with developing insights into people's beliefs and their lived experiences through the use of qualitative data". Interpretivists believe that reality is not objectively determined but rather socially constructive (Nieuwenhuis, 2020a:67). Schnelker (2006:44) identifies two types of interpretivism, namely realist interpretivism and idealist interpretivism.

For my research study I took an idealist position within the interpretivism paradigm as it focuses on *how* people make sense of their world which is the process of where people make sense of their environment, rather than on *what* people conclude about their worlds which is therefore the outcomes of peoples' perceptions (Schnelker, 2006:45).

1.5.3 Research environment and sample: purposive sampling

Various methods of sampling can be identified in qualitative research. Purposive sampling is one such method. This non-probability sampling method is most effective for studies of a specific cultural domain (Dolores & Tongco, 2007:147 & Nieuwenhuis, 2020b:93). Dolores and Tongco (2007:147) defines purposive sampling as the "deliberate choice of an informant due to the qualities the informant possesses". The researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by knowledge and experience (*Ibid*). With purposive sampling a researcher must state the selection criteria upfront (Merriam & Tisdell, 2015:96). See Section 3.5 for the criteria that were applied to this study. For my research study I selected two high schools which are located in the Sedibeng district in the Gauteng province as my research environment.

1.5.4 Data generation method: document analysis, reflective journals, and Telegram group discussion

For this research study, three different data generation methods were used: document analysis, reflective journals and Telegram group discussion.

1.5.4.1 Document analysis

Bowen (2009:27) defines document analysis as a systematic procedure for reviewing or evaluating documents. This procedure involves skimming, reading through examination, and interpretation: “documents may be used for systematic evaluation as part of a study taken in a variety of forms” (*Ibid*). Denscombe (2017:245) has identified various types of documentary resources, for example, government publications and official statistics. The government appears to provide documentary sources of information that are authoritative, objective, and factual (*Ibid*). A list of the official departmental CAPS documents that were analysed is provided in Section 3.6.1.

1.5.4.2 Reflective journals

The use of reflective journals has been identified as one of the main tools used to promote reflective thinking (Lindroth, 2015:66). These journals establish a point of departure for the participant’s experience and a way to return to their experiences through their personal reflections (Bashan & Holsblat, 2017:2). Bashan and Holsblat (*Ibid*) explain that reflective journals provide the participants with the opportunity for their voices to be heard by the researcher by expressing their thoughts and experiences. Reflective journaling helps participants to reflect, speculate, and synthesise their experiences (Ahmed, 2020:252). Commenting more specifically, Hume (2009:247) states that “thinking about one’s experiences is believed to enhance professional learning and growth by helping student teachers to develop an educational philosophy that will guide and improve their teaching practise in classrooms”.

For this research study, teachers and principals were asked to keep and write a reflective journal for one month. I provided prompts for entries to be made by the participants that were based on the research aims (see Section 3.6.2).

1.5.4.3 Telegram group discussion

Moore, McKee and McLoughlin (2015:18) inform us that focus groups are an established method of collecting research data in the social sciences that brings people with mutual characteristics and interests together to offer individual and collective insights into particular topics. They go on to say that online focus groups “capitalise on the increasing use of the internet as communication tool” (*Ibid*). Online focus groups have various advantages, such as that they can bring together geographically distant individuals and groups in web-based settings, they do not require costly and difficult transcription, and they can facilitate greater participation and disclosure for users who are comfortable with the social uses and privacy paradigm of the internet (Moore *et al.,* 2015:19).

Telegram was used as the platform for the group discussion. Khaund, Shaik and Agarwal (2020:2) state that Telegram is a cloud-based instant messenger and “allows individuals to share news and information, coordinate political activity, and discuss politics”. It is also a platform where groups can be created that are used by companies and teams to coordinate work and families and friends to communicate (*Ibid*). These groups consist of up to 200 members while super-groups consist of a “maximum of 100,000 members” (*Ibid*). An advantage of using Telegram for the focus group discussion is that it complies with the rules and regulations regarding the Covid-19 pandemic, such as adhering to social distancing.

Only the teachers who participated in writing the reflective journals were invited to participate in the Telegram group discussion (see Section 3.6.3). Five teachers responded positively to the invitation. The Telegram group discussion commenced on 6 September 2021 and ended on 22 September 2022, allowing seventeen days for the participants to engage with the Telegram group discussion prompts (see Annexure I) posted on the group which was called Marelize Research. I posted various prompts (see Annexure I) on the group and the participants answered and engaged in the discussion in their own time. This method of data generation enabled me to gather an in-depth understanding of the teachers’ perceptions regarding the phenomena being researched without hesitancy from the teachers' answers as the principals were not present.

1.5.5 Data-analysis method: inductive thematic analysis

Mouton (2001:108) informs us that after the fieldwork of research is done, analysis and interpretation of the data that were generated, take place. Nieuwenhuis (2020c:124) points out that qualitative data-analysis tends to be an ongoing and iterative process, implying that data generation, analysis and reporting are intertwined, and not just a number of successive steps.

Nowell, Norris, White and Moules (2017:2) contend that thematic analysis is a qualitative research method that is widely used across a range of epistemologies and research questions. They further maintain that thematic analysis is a translator for those speaking the languages of qualitative analysis which enables researchers who use different research methods to communicate with each other (*Ibid*). Thematic analysis provides a highly flexible approach that can be modified to meet the needs of many studies and provide a rich and detailed account of data (*Ibid*). It is also a useful method that can be used to examine the different perspectives of the research participants and highlight similarities and differences (*Ibid*). Inductive thematic analysis can be described as a process where data are coded without trying to fit it into a pre-existing coding frame and where the themes that are identified are strongly linked to the data themselves (Braun & Clarke, 2006:12).

For this research study, inductive thematic analysis was employed. Braun and Clarke's (2006:87) identified six phases of inductive thematic analysis that were applied in this research study (see Section 3.7 for more detail on the process that I followed).

1.6 Trustworthiness

Nieuwenhuis (2020c:144) asserts that trustworthiness is of the utmost importance in qualitative research as assessing trustworthiness is the acid test of data-analysis, findings and conclusions. I used the following strategies to ensure trustworthiness in my data; credibility, transferability, dependability, and confirmability (*Ibid*). Details of these strategies are provided in Section 3.8.

1.7 Ethical considerations

Kar (2011:23) states that ethics may mean the rules for distinguishing between wrong and right. It can also be defined as moral principles to follow when conducting research (Govil, 2013:1). Strydom (2005:57) contends that ethical guidelines should not only serve as standards for the research, but also be the benchmark for a researcher's own conduct. In order to conduct my research in an ethical manner, I employed the following strategies: the process of informed consent, violation of privacy/anonymity/confidentiality, and prevention of deception (see Section 3.9).

1.8 Researcher positionality

I am a white, female South African citizen in my mid 20's. I studied BEd in Life Science and Business Studies as well as an Honours in Curriculum Studies that I have obtained from the North-West University Potchefstroom. I have three years teaching experience at a secondary school in the Gauteng province. I teach Business Studies Grades 10 and 11, Economic and Management Science Grade 8, Natural Science Grades 8 and 9, and Life Orientation Grades 8-12.

I personally experienced student protests and disruptions related to various decolonisation aspects during my university education. Postgraduate studies have empowered me with knowledge on decolonisation and the profound influence it has on a variety of people, schools, universities, and so on. This sparked my interest in the presence of a decolonised curriculum in the school context and teachers' and principals' perceptions on the matter. As an educator, I believe that the curriculum should be empowering and act as an agent of change. Therefore, this study pursues the topic of how decolonisation could foster a transformative curriculum.

Merriam (2002:4) has identified one of the characteristics of qualitative research a process in which the researcher strives to understand the meaning that people have constructed about their

world and their experiences and how people make sense of their experiences. Nieuwenhuis (2020a:59) defines this in more concrete terms, stating that an important feature of qualitative research is using open, exploratory research questions to fully understand a phenomenon. I attempt to provide rich description of the participants' experiences of the phenomenon – decolonisation of the curriculum – so that this study may be seen not only as a noteworthy contribution to a specific phenomenon, but also to curriculum studies.

The second characteristic of qualitative research is that the product of the qualitative inquiry is richly descriptive (Merriam, 2002:5). This means that words and pictures rather than numbers are used to convey what the researcher has learned about the phenomenon (*Ibid*). Nieuwenhuis (2020a:56) reflects on the challenge that this presents, stating that words are the only instruments that we can use to communicate meaning which is often clouded by the researcher's own assumptions, beliefs, and values. In this research study, I intend to present the findings of the research in a way that make their contribution to the field of decolonisation research clear.

1.9 Chapter outline

Table 1.1 provides a brief overview of each chapter.

Table 1.1: Brief overview of chapters

Chapter	Brief overview
One: Mapping the research study	This chapter sets the scene for this research study by providing a background to the study. In this chapter, I highlight the research problem, and present the research questions and sub-questions, as well as the aims and objectives. A brief discussion of the research design, methodology and research processes is also provided.
Two: Literature review	The aim of this chapter is to address my sub-question, "What scholarly literature informs discourses on decolonising the curriculum?" (see Section 1.3.1). I first engage with the concepts decolonisation and decoloniality. As decolonisation is a broad term that cannot be understood in isolation, I then explore the three interlinking concepts of decolonisation, such as Indigenisation, Africanisation, and Internationalisation. The epistemological dimension is then discussed, whereafter I explore decolonisation through education and with curriculum by discussing Biesta's functions of education and Aoki's curriculum-as-plan and curriculum-as-lived. I then delve deeper into various curriculum

	theories that could possibly underpin the decolonisation of the curriculum, such as Kumashiro's anti-oppressive pedagogy, the decolonising pedagogy, hook's engaged pedagogy and Jansen's conceptions of decolonisation. I then summarise and also identify the value of these theories for fostering transformative curriculum development through the use of Carlo Petrini's Slow Food Movement. In the last section of Chapter Two, I explore decolonising the curriculum through transformative curriculum development.
Three: Research design, methodology and research process	I elaborate on the plan and process of this research study in this chapter. I describe the research design that consists of five elements: methodology (phenomenology), paradigm (interpretivism), sample (purposive sampling), data generation (document analysis, reflective journals, Telegram group discussions) and data-analysis (inductive thematic analysis). I then discuss the strategies that I followed to ensure trustworthiness while conducting research, as well as the ethical requirements that I met.
Four: Presentation of data and data findings: document analysis	I present the main data findings that emerged from the document analysis. The chapter concludes with a summary of these findings.
Five: Presentation of data and findings: Reflective journals and Telegram group discussion	I provide the participants' profiles and their individual narratives. The teachers' voices are also brought into conversation in the discussion of the main research findings from the reflective journals and Telegram group discussion. This chapter concludes with a summary of these findings.
Six: Overview, reflections, limitations and suggestions	I reflect on the main research findings in this chapter. I also engage with the main research question, providing and discussing the seven main research findings. I also discuss the limitations of this study and make suggestions for further research.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

Decolonisation is a term with multiple contested understandings infused with various meanings (Jansen, 2019:174; Mheta, Lungu & Govender, 2018:1). Sium, Desai and Ritskes (2012:2) state that decolonisation is "a messy, dynamic and contradictory process". In this chapter, I address one of my sub-research questions (see Section 1.3.1) by engaging with scholarly literature that informs discourses on decolonising the curriculum.

As decolonisation is a broad term that cannot be viewed in isolation, this chapter commences with exploring decolonisation and decoloniality (Section 2.2). I explore the interlinking concepts of decolonisation in Section 2.3 and the epistemological dimension of decolonisation in Section 2. In Section 2.5, I explore some perspectives that shape curriculum theory and in Section 2.6 I engage with curriculum theories that could provide the framework for decolonising the curriculum. In Section 2.7, I discuss how decolonising the curriculum could promote transformative curriculum development. Section 2.8 draws the chapter to a conclusion.

2.2 Decolonisation and decoloniality

Jansen (2019) argues that the fallism movements gave rise to the concept of decolonisation that conveys a broader concern about the lack of transformation at formerly white universities. As decolonisation is a complex term with multiple understandings, Le Grange, Du Preez, Ramrathan and Blignaut (2020:27) emphasise the importance of distinguishing between decolonisation and decoloniality. They state that decolonisation is the process of resistance by colonised people that eventually results in the undoing of colonial governance when the country in question attains independence (*Ibid*). Fanon (1967) then posits that decolonisation is not possible without individual liberation as it requires the removal of the colonial state and the liberation of individuals. Le Grange (2019:29) states that decolonisation is invoked by indigenous scholars or communities to refer to a broader process in which colonised peoples correct the deficit ways in which they have come to be defined, seek self-determination, discover and recover their indigenous knowledge and sense of self and mourn the pain inflicted upon them by colonisation. According to Omanga (2020:3), decoloniality emerged from the Latin American "Modernity/Coloniality" Project with thinkers such as Anibal Quinjano, Walter D. Mignolo, Ramon Grosfoguel, Nelson Maldonado-Torres and Maria Lugones who identified decoloniality as a necessary liberation struggle aimed at freeing the world from global coloniality. Ndlovu-Gatsheni (2013) posits that decoloniality is premised on three concepts: coloniality of power, coloniality of knowledge and

coloniality of being. Coloniality of power refers to the current asymmetrical global power structure that is the consequence of the benefits of modernisation that have been enjoyed by the West as a result of the slave trade, imperialism, colonialism, and apartheid on the rest (Le Grange *et al.,* 2020:27). Coloniality of knowledge refers to how the genesis of disciplines in the West resulted in epistemicides in the Global South and how Africa is now burdened with irrelevant knowledge that disempowers rather than empowers (*Ibid*). Coloniality of being refers to how whiteness gained ontological density that far exceeds that of blackness and how Descartes's cogito ergo sum (I think, therefore I am) converted into "I conquer, therefore I am" (*Ibid*). Le Grange (2019:29) goes on to say that decoloniality, therefore, concerns a critical awareness of the logic of coloniality (the colonial matrix of power): it is a critique of coloniality, resists expressions of coloniality and takes actions to overcome coloniality. Mignolo (2011:46) states that decoloniality is the energy that does not allow the operation of the logic of coloniality nor belief in the fairy tales of the rhetoric of modernity. Decoloniality, therefore, has a varied range of manifestations and decolonial thinking that de-links and opens the "possibilities hidden (colonized and discredited, such as the traditional, barbarian, primitive, mystic, etc.) by the modern rationality that is mounted and enclosed by categories of Greek, Latin, and the six modern imperial European languages" *(Ibid).*

As seen from the discussion above, decolonisation is a multifaceted term that cannot be understood in isolation but must be seen as one that has overlapping and interlinking concepts and dimensions. Le Grange (2018) argues that one had be fully aware of the complexity of the meaning of this term.

2.3 Interlinking concepts of decolonisation

Le Grange (2018:5) claims that decolonisation has become a buzzword in South African higher education since the student protests in 2015 and 2016. Decolonisation has become a topic of complicated conversations at universities, national conferences, and popular or academic literature, especially in the field of curriculum studies, which include points of wider intersection with concepts such as Africanisation, Internationalisation, and Indigenisation. There are points of intersection between and among these concepts and cannot be viewed individually, as the points of intersection among and between them "serve as a basis for advancing the field of curriculum studies in South Africa through engagement in complicated conversations" (Le Grange, 2018:6). Le Grange (2018:7) states that

> the key reason for the brief elucidation of these concepts is that they are of interest in current discourses on decolonisation in South Africa and so, too, are the conceptual connections among and between them. These concepts could therefore be central themes in complicated curriculum conversations and could also be subjected to revision in and through such conversations.

It is important to engage in complicated conversations pertaining to decolonisation so that learning spaces can be created where power can be negotiated and actualised in productive ways, as well as to create the sense that we belong to something bigger (*Ibid*). In the next section, I discuss these salient interlinking concepts.

2.3.1 Indigenisation

Le Grange (2018:10) contends that indigenising "concerns the conclusion of indigenous ways of knowing and being in social and educational processes". Indigenising involves the (re)discovery of indigenous cultures, indigenous ways of knowing, and that it is also about seeking social and cognitive justice for indigenous people (*Ibid*). Andreasson (2010:424) posits that indigenisation has become the preferred strategy for reconstructing post-colonial states in Africa: "indigenisation of the economy as part of a Third *Chimurenga* in Zimbabwe and Black Economic Empowerment in the socio-cultural context of *Ubuntu* in South Africa". Horsthemke (2017:1) notes that radical indigenisation involves a back-to-the-roots type of traditionalism and nationalism that are inspired by the colonial experience and the need for political consolidation. Gray and Coates (2010:3) states that indigenisation questions the relevance of Western social work as a professional model of practise with universal application.

Le Grange (2018:10) states that the uniqueness of the languages, knowledges, and cultures of the people who have inhabited certain geographical areas over a period of time is directly relevant to the discussion of decolonisation. Indigenous peoples have a right to self-determination, as well as to preserve their languages and their knowledges (*Ibid*). An important element of decolonisation is the internationalisation of indigenous knowledge (Le Grange, 2018:11). De Beer, Cronje and Ankiewicz (2015:321) write that indigenous knowledge can be described as knowledge that existed in the "non-Western world" before the advent of colonialism. De Beer *et al.* (*Ibid*) define it as the common-sense knowledge and ideas of local peoples about the everyday realities of living. (Le Grange, 2018:11) argues that internationalisation in this context relates to indigenous scholars using the spaces that globalisation affords to build solidarities among indigenous people around the globe. Furthermore, indigenising is related to the idea of Africanising in the sense that "Africanising could and should involve the inclusion of African indigenous knowledge in social and educational processes" (*Ibid*).

Le Grange (2007:581) notes that the promotion of indigenous knowledge systems has been identified as one of the key principles on which the National Curriculum Statement (NCS) for the General Education and Training (GET) and Further Education and Training (FET) phases are based. Le Grange (*Ibid*) states that "the obvious implication of this principle is that indigenous knowledge should be included in the discursive terrains of all learning areas/subjects". Research conducted by De Beer *et al.* (2015:321) focus on one such learning area: integrating indigenous

knowledge systems into the science classroom by teaching it side by side. Science teachers need to be equipped with the underpinnings and values of a knowledge system to do so:

> [I]n order to assist curriculum developers and science teachers with successful border crossing in the integration of indigenous knowledge into the science curriculum and classroom teaching, a philosophical framework is suggested that can fill both science indigenous knowledge and Western science (*Ibid*).

This philosophical framework of the nature of indigenous knowledge includes aspects such as the ontology (what is indigenous knowledge?), the epistemology (ways of knowing), the methodology (methods of wisdom in action), and the volition (values, beliefs, and attitudes) of indigenous knowledge (*Ibid*). One can distinguish between these four aspects; however, they are not separable but intertwined and can assist teachers with their choice of teaching strategies as well as the procedural and conceptual knowledge to teach (*Ibid*).

Le Grange (2007:581) argues that the inclusion of indigenous knowledge in South African curriculum policy statements is a positive step and could potentially provide opportunities for debate on interaction(s) between Western and indigenous worldviews. Effective learning will depend on the teachers' understanding of this interaction as well as their ability to manage classroom discourses that are related to this matter (*Ibid*).

2.3.2 Africanisation

Le Grange (2018:9) and Louw (2010:43) define Africanisation as the systematic and deliberate placement of Africans in positions that enable them to gain control of society, embracing the African heritage, as well as developing a sense of loyalty towards Africa. Africanisation also includes adopting and promoting African culture and putting it on the pedestal that is currently occupied by western culture (*Ibid*). Ndlovu-Gatsheni (2016:18) theorises that Africanisation is part of transformation that is aimed at indigenising inherited institutions. Africanisation is an ideology that highlights the need for an education programme to be fundamentally inclusive (Okeke, 2010:42). Mashabela (2017:1) posits that "Africanisation promotes human rights culture and dignity in order to cultivate and enhance the theological education in Africa through an African agenda for liberation". It is critical to fight the power structure of Western theological education to ensure that Africans are liberated from colonial forms of education (*Ibid*).

Okeke (2010:42) points out that any attempt towards rethinking the curriculum of Africa must challenge the issue of policy diversity within Africa's institutions of higher learning as it seems to be at the heart of Africanisation. Cultural justice is a critical aim for Africanisation of higher education (*Ibid*). The concept of Africanisation "directs our attention to the fact that things are not going the way they should within the African educational, economic, political, and social lives"

(*Ibid*). It demands a re-narration of African existence which is a call not only to all "well-meaning Africans", but also to all of the institutions that are aimed at the training of the mind (*Ibid*). Mashabela (2017:1) states that the task of Africanisation is not that of an ideal freedom but rather a continuous demand for freedom for Africans to experience the true humanity that is found is an African conceptualisation of Ubuntu. African universities should provide education aimed at overcoming the effect of colonial education that has oppressed the African people (*Ibid*). Louw (2010:43) posits that through Africanisation we have to connect with the broader African experience and by doing so establish a curriculum that binds us together. Higher education should focus on the rebirth of an African voice and identity, and Africanisation should be taken seriously by the government, higher education institutions, and more specifically, universities (*Ibid*).

Some studies have proposed the decolonisation of the curriculum in African countries by integrating insights from critical pedagogy and African traditional values such as Ubuntu (known as humanness) (Le Grange, 2010:20). According to Le Grange (*Ibid*), there are certain aspects that form part of curriculum innovations, such as diversification of a curriculum, language policy, and assessment and examination systems. The diversification of a curriculum refers to a shift from a focus on mainly academic subjects to include practical and vocationally oriented subjects (*Ibid*). The language policy that is adopted by some countries is a significant theme that is emphasised in African curriculum studies (*Ibid*). The key issue here is the choice of language of instruction and states that "teachers instructing subjects such as science and mathematics through the medium of English are often not proficient in the codes and languages of their mother tongue at the most crucial moments when concepts are explained" (*Ibid*).

Le Grange (2010:19) argues that the field of curriculum studies is largely underdeveloped in Africa. There are no journals that are dedicated to African curriculum studies, few books have been written on the topic, and it is rare that conferences have been held on the continent that are specifically devoted to the study of curriculum development (*Ibid*). It is, furthermore, unlikely that African scholars will publish in international journals of curriculum studies such as the *Journal of Curriculum Studies and Curriculum Inquiry*, and that most articles published on Africa in these journals during the last decade are by South African scholars (*Ibid*). However, since 2010 there have been some improvements in this area, for example, creating various educational research journals, for example, the *Journal of African Education, the African Educational Research Journal, the African Journal of Indigenous Knowledge Systems* and *the International Journal of African Higher Education.*

2.3.3 Internationalisation

Dzvimbo and Moloi (2013:3) state that internationalisation can be defined as a "philosophical ideology that is not economic in genesis but political and social in intent". Le Grange (2018:11)

maintains that there are two ways of understanding internationalisation. The first is that there is solidarity among those who share common experiences of colonisation and oppression around the world. The second involves the recognition of different knowledge traditions and "reframing one's view in light of the views of others" (*Ibid*). Du Preez (2018:25) claims that internationalisation can be explained as a strategic process used by higher education institutions to address the reality of globalisation. Altbach and Knight (2016:290) provide more detail, saying that internationalisation includes the policies and practices undertaken by academic systems, institutions and individuals to cope with the global academic environment. The motivations for internationalisation are "commercial advantage, knowledge and language acquisition, enhancing the curriculum with international content, and many others" (*Ibid*).

Le Grange (2018:11) posits that the internationalisation of education can have a variation of understandings. Du Preez (2018:23) mentions that the internationalisation of higher education can be referred to as the border-crossing of universities in order to achieve certain academic, economic, cultural, and political aims. Le Grange (2018:11) argues that it has become evident that strategies of internationalising administration, curricula, and student demographics in universities around the globe have become more common. Altbach and Knight (2016:290) posit that branch campuses, cross-border collaborative arrangements, programmes for international students, and establishing English-medium programmes and degrees have been put into place as a part of internationalisation. Le Grange (2018:11) supports this move, arguing that to broaden the university's international footprint, to provide students with the vocational skills that are required in a globalising world, and to promote diversity among students and staff members are some of the aims for the internationalisation of higher education.

The claim that the colonial project stops having an impact on the newly decolonised country as well as its citizens is based on a misunderstanding of how deeply the colonial project affected these countries and their citizens (Oelofsen, 2015:131). Oelofsen (*Ibid*) states that "in order to overcome the legacy of colonialism, it is necessary to also decolonise the intellectual landscape of the country in question, and, ultimately, decolonise the mind of the formerly colonised". Although decolonisation of education is not easy, it brings new possibilities that are not only symbolic to students as well as academics (Ajani, 2019:116). Decolonisation cannot be conceptualised without taking the above-mentioned concepts into consideration as they interlink and can have implications for how decolonisation is theorised, how it is practised, and how it is implemented, not only in the higher education curriculum but in the school curriculum as well. In the next section, I discuss the epistemological dimension of decolonisation, since any curriculum must deal with epistemological questions.

2.4 Epistemological dimension of decolonisation

Tuck and Yang (2012:2) suggest that decolonisation sets out to change the world as it is. They state that "decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools" (Tuck & Yang, 2012:1). The easy adoption of decolonisation as a metaphor is a form of anxiety, "because it is a premature attempt at reconciliation" (Tuck & Yang, 2012:9). They therefore emphasise that decolonisation is not a metaphor, because when a metaphor invades decolonisation it kills the very possibility of decolonisation: it recentres whiteness, it resettles theory, it extends innocence to the settler, and it entertains a settler future (Tuck & Yang, 2012:3). Decolonise (a verb) and decolonisation (a noun) cannot easily be grafted onto pre-existing discourses or frameworks, even if they are critical, even if they are anti-racist, even if they are justice-frameworks (*Ibid*). Decolonisation cannot, therefore, simply be viewed as a metaphor for resisting any and all oppression (Gupta, 2017:1).

Le Grange, Du Preez, Ramrathan and Blignaut (2020:26) introduce us to the term "decolonial-washing" which can act as an example and an explanation of the fact that curriculum can sometimes disguise decolonisation under the umbrella of transformation, but not transformation in terms of decolonisation. They argue that although it is imperative to decolonise the curriculum, they are concerned that "efforts to do so might become exercises in what we term decolonial-washing" (*Ibid*). This is a term that they have borrowed from the word greenwashing which is used in environmental and sustainability studies to denote processes where a company provides a false impression of or misleading information about the environmental soundness of its products (*Ibid*). In this instance, decolonial-washing relates to a university giving the impression that its curricula are decolonised although this might not be the case (*Ibid*). Le Grange *et al*. (*Ibid*) maintain that "the decolonising of curricula cannot be an instrumentalist and quick-fix process, but, rather, that it requires a great deal of individual and collective effort".

The interlinking concepts of decolonisation (Indigenisation, Africanisation and Internationalisation) as discussed previously, therefore strive towards transforming the curriculum by embracing decolonisation (not as a metaphor) to open up new and multiple ways to transform the curriculum and avoid metaphorical conceptualisations of decolonisation such as "decolonial-washing" (*Ibid*).

Mamdani (2016:68) contends that the concept "transformation" has surfaced as a rallying cry in the post-apartheid South African academe every time popular disaffection has found organised expression. North of Limpopo in the period that followed independence there was another name for "transformation", this was decolonisation which does not exist in isolation but rather captures the political, economic and epistemological dimensions of decolonisation (*Ibid*; Ndlovu-Gatsheni,

2019:4). Mamdani (2016:79) says that our understanding of decolonisation has changed over time; from political to economic to epistemological. For Oelofsen (2015:131), decolonisation is the change that colonised countries go through as soon as they become politically independent from their former colonisers. Oelofsen (*Ibid*) claims that decolonisation is not merely a matter of gaining political independence: account has also to be taken of the economic and cultural power former colonisers wield,

> [the] structures of government and other institutions, the way in which a country is economically organised, as well as the way in which former colonial subjects were encouraged to think, are often still determined by the former colonial powers in post-colonial countries.

The political understanding of decolonisation has moved from one limited to political independence, independence from external domination, to a broader transformation of institutions, "especially those critical to the reproduction of racial and ethnic subjectivities legally enforced under colonialism" (Mamdani, 2016:79). Nkrumah (1965:3) states that neo-colonialism is a more deceptive form of colonialism where the essence of neo-colonialism is "that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty". In reality, its economic and thus its political policy is directed from outside (*Ibid*).

South Africa's higher education is inadequately funded by the state, a crisis that is also related to one of the facets of neo-colonialism (Badat, 2016:3). South Africa has adopted neoliberal policies that have resulted in public universities becoming state-aided rather than state-funded, e.g., the state subsidy now comprises less than one-third of Stellenbosch University's consolidated budget (Le Grange, 2019:34). This situation explains "raising student fees and undesirable practices, such as the outsourcing of workers, and provides the context in which student protests and calls for the decolonisation of universities might be understood" (*Ibid*).

As decolonisation is not a metaphor, it encourages the view that there are numerous ways in which a curriculum can be decolonised. One of these ways is to focus on the epistemological dimension of decolonisation. According to Mamdani (2016:79), the challenges of the epistemological dimension of decolonisation differs from those of the political and economic dimensions and focuses on the categories with which we make, unmake and remake, and thereby, apprehend the world. It is intimately tied to our notions of what is human, what is particular and what is universal (*Ibid*). Ndlovu-Gatsheni (2019:4) argues that it is the epistemological decolonisation that is today rocking institutions of higher education, and thus we must understand as well as assess its implications for the very idea of the university in the first instance. Oelofsen (2015:130) argues that African philosophy ought to be instrumental in the project of decolonising the African mind. African philosophy should "result in empowering Africans

through articulating philosophical positions which take the context and cultural particularities of African places into account" Oelofsen (2015:136). This empowerment leads to a reclamation of the intellectual space denied to Africa during colonialism (*Ibid*). Mbembe (2016:9) argues that there is something profoundly wrong when, for instance, syllabi designed to meet the needs of colonialism and apartheid continue well into the era of post-apartheid. It is, therefore, of great importance that epistemological change take place at higher educational institutions in South Africa.

Epistemological access is therefore a noteworthy facet of decolonisation. Morrow (2007) raised the issue of access of students to universities quite some time ago. Du Preez and Le Grange (2020:98) argue that epistemological access was coined by Morrow in 1992 where

> the context of the term's coinage was the challenge presented to him when teaching large classes of BEd students at the University of the Western Cape (UWC) in the late 1980s and early 1990s as a consequence of the university's policy of widening access.

However, until the early 2000s not much attention was given to the notion of epistemological access when it was taken up by the scholars of higher education studies, "presumably because of widened access given to previously disadvantaged students at former white universities" and it has since been applied to school education (*Ibid*). Du Preez and Le Grange (*Ibid*) theorise that there are some critiques of Morrow's notion of epistemological access: it is said that it does not provide sufficient insight into what epistemological access affords us to do, that it is too narrow because it neglects the political and social dimensions of epistemological access, and it does not include knowledge outside or beyond the Western canon.

Ndlovu-Gatsheni (2018:18) distinguishes between epistemic freedom and academic freedom by stating that academic freedom speaks to institutional autonomy of universities and its right to express opposing ideas, including those that are critical of authorities and political leaders. Whereas epistemic freedom is much deeper and broader and speaks to cognitive justice (*Ibid*). Ndlovu-Gatsheni (*Ibid*) goes on to say that "it draws our attention to the content to what it is that we are free to express and whose terms". He further says that cognitive justice is premised on the recognition of diverse ways of knowing by which human beings across the globe make sense of their existence (*Ibid*). Epistemic freedom is about democratising knowledge from its current existence in the singular into its plural known as knowledges (*Ibid*). It is also ranged against overrepresentation of Eurocentric thought in knowledge, social theory, and education (*Ibid*). He states that "epistemic freedom is foundational in the broader decolonisation struggle because it enables the emergence of critical decolonial consciousness" (*Ibid*). Consequently, "in the co-constitution of political, economic, cultural and epistemological decolonisation; epistemic freedom

should form the base because it deals with the fundamental issues of critical consciousness building, which are essential pre-requisites for both political and economic freedom" (*Ibid*).

Decolonisation requires revisiting, unlearning and rewriting the existent dominant histories, theories and approaches that were imposed by the colonialists and opening ourselves up to all other bodies and traditions of knowledge and knowledge-making in new and exploratory ways (Heleta, 2016:49). The decolonised curriculum should place South Africa and Africa at the centre of teaching, learning and research; it should incorporate the epistemic perspectives, knowledge and thinking from the African continent, and place these perspectives, knowledge and thinking on equal footing with the currently dominant Western canon (*Ibid*). According to Heleta (2016:54), "more than two decades after the end of apartheid, South African academia still to a large extent belongs in the Western and Eurocentric camp ideologically and epistemologically". Ndlovu-Gatsheni (2019:4) states that epistemological decolonisation is rocking institutions of higher education. It is, therefore, imperative to foreground epistemological decolonisation to emphasise other knowledges, other traditions, and other ethics and other understandings. In the next section different perspectives of education are discussed as a way of introducing a possible way to think about epistemological decolonisation on a school level.

2.5 Decolonising through education and with curriculum

This section now draws attention to education, more broadly, and curriculum, in particular. As this study explores teachers' and principals' perceptions of decolonisation to foster transformative curriculum development, it is necessary to contemplate possible functions of education and how these may influence conceptualisations of the curriculum.

2.5.1 Functions of education

Biesta (2009:6) states that the aims and purposes of education lie within the functions of education, which are qualification, socialisation, and subjectification. Distinguishing between these three functions can assist us to ask more precise questions about the aims and ends of education. Biesta's functions of education proved useful for my research study as it delves deeply into the meaning of education and relates to the possibilities it may have for decolonising the curriculum.

Biesta (2009:39) states that a major function of education is to provide children, young people, and adults with qualifications. This involves providing them with knowledge, skills, and understanding "and often also with the dispositions and forms of judgement that allow them to 'do something'" (*Ibid*). This is one of the major functions of organised education and provides an important rationale for state-funded education (Biesta, 2009:40). Biesta (*Ibid*) further argues that

the qualification function is not restricted to preparation for the world of work. Learners are also provided with knowledge and skills that are important for other aspects of their functioning (*Ibid*).

The socialisation function involves the many ways that we become a part of a particular social, cultural, and political order through education (*Ibid*). Socialisation is one of the effects of education and is sometimes pursued by educational institutions (*Ibid*). Certain norms and values are transmitted concerning the continuation of particular cultural or religious traditions (*Ibid*).

According to Biesta (2009:39), education has an impact on the process of individualisation which is also known as the process of subjectification. The subjectification function is not about inserting newcomers into existing orders but rather about ways of being that encourage independence from such orders (*Ibid*). Biesta (2009:41) states that any education that is worthy of its name should contribute to a process of subjectification that would allow those who are being educated to become more autonomous as well as independent in their thinking and acting.

Biesta (2009:8) argues that when we engage with discussion about what constitutes good education, we should acknowledge that it is a composite question. In order to answer the question, we need to acknowledge the different functions of education and the different potential purposes of education. The answer should always include engagement with qualification, socialisation and subjectification (*Ibid*). Although it is important to present these three functions (qualification, socialisation and qualification) separately for analytical purposes, as well as together to understand the complexity of each function, they cannot be viewed as silos because these functions are interconnected. We need to understand how they influence a transformative approach to curriculum development, rather than just have a technocratic, narrow conception of curriculum. Discussing these three functions supports the broad definition of curriculum (Graham-Jolly, 2012:231) that foster transformative curriculum development.

There is a difference between a narrow and a broad conception of curriculum: the narrow definition of curriculum is often used to refer to the formal academic programme that is provided by a school and reflected in subjects on a timetable (*Ibid*). A broader definition of curriculum is one where the curriculum embraces all of the opportunities provided by the school (*Ibid*). There are different perspectives that shape curriculum theory in the context of decolonisation, some of these perspectives are discussed in the next section.

2.5.2 A critical conception of curriculum

Aoki (1999:180) calls for legitimation of another meaning: curriculum-as-lived by teachers and learners. This does not mean the replacement of curriculum-as-planned but rather "for opening up the curricular landscape to enable both curriculum-as-planned and curriculum-as-lived to co-dwell in dynamically tensioned interplay of doubling" (*Ibid*). Calls for legitimation of curriculum-as-

lived ask for the recognition that a textured site of lived tension, which is often ambiguous, uncertain and difficult, and a call for struggle in tension, is nevertheless a generative site of possibilities and hope (Aoki, 1999:181). Le Grange (2019:37) supports this view, saying that legitimating the curriculum-as-lived will take seriously the way students are experiencing the current university curriculum and use this as a basis for its decolonisation.

Aoki (1993:258) states that the curriculum-as-plan is the work of curriculum planners and often teachers who are selected from the field, under the direction of some often designated as the curriculum director or curriculum supervisor. As it is the work of people, it is imbued with the planners' orientation of the world, which includes their own interests and assumptions about ways of knowing as well as how teachers and learners are to be understood (*Ibid*).

Pinar (2015:110) states that within the complicated conversation of a curriculum are learners and teachers who are individuals that complicate the conversation even further. Each person brings to whatever is being studied his or her own prior knowledge, present circumstances, interests as well as lack of interest (*Ibid*). While every course comes to an end, the social and subjective as well as intellectual consequences of the study are ongoing, always specific to course content (*Ibid*). The running of the course occurs through conversation in the classroom as well as in dialogue among specific learners and teachers (*Ibid*). *Currere* emphasises "the everyday experience of the individual and his or her capacity to learn from that experience, to reconstruct experience through thought and dialogue to enable understanding" (*Ibid*). Allegory – to speak publicly – is characterised at once particular and symbolic, simultaneously historical and metahistorical (Pinar, 2015:27). Allegory acknowledges the importance of academic knowledge and underscores that our individual lives are structured by ever-widening circles of influence – from family through friends to our fellow citizens (Pinar, 2015:28). It is important to acknowledge that the subject must not be seen as individualistic or self-centred, but rather that the individual – teachers, and learners – becomes central in a curriculum, education, and curriculum studies. In terms of decolonisation, the teacher has to engage in the discourse of decolonisation and be conscious of who is sitting in their classrooms.

Pinar (2004:4) argues that *currere* is not a matter of physical survival but one of subjective risk and social reconstruction, the achievement of selfhood and society in the age to come. Le Grange (2019:38) acknowledges that Pinar's *currere* theory emphasises the significance of the individual's experience.

> [S]imply put, *currere* shifts the attention away from the concept of a predetermined course to run to focusing on how the course is run by each individual, given each one's individual make-up, context, hopes, aspirations and interactions with other human beings and the more-than-human world (*Ibid*).

Pinar (2015:110) advocates for the lived curriculum as the verb and the planned curriculum the noun. As a verb, it emphasises action, process and experience whereas the noun conveys completion (*Ibid*). Although every course comes to an end, the consequences of doing the course are ongoing because they are social and subjective as well as intellectual and always specific to course content (*Ibid*).

Currere occurs through conversation, not only in classroom discourse but also in dialogue among specific learners and teachers, and within oneself in solitude (*Ibid*). The concept of *currere* foregrounds the meaning of the curriculum as a complicated conversation that encourages educational experience and emphasises the everyday experience of the individual "and his or her capacity to learn from that experience, to reconstruct experience through thought and dialogue to enable understanding" (*Ibid*). Le Grange (2019:38) argues that each individual has his or her own life story, and the understanding of that story through academic study is at the heart of the curriculum. *Currere* as an autobiographical method has four moments (*Ibid*; Pinar, 2004:5):

a) The regressive moment focuses on the past and involves remembering all the influences on one's life in the past that could either be environmental, cultural, religious, educational, and political and how they impact one's present.
b) The progressive moment focuses on the future where one looks forward to what is not yet present, imagines possible futures, focuses on personal aspirations and future possibilities.
c) The analytical moment involves a distancing from one's past and future to create a space of freedom where one analyses how the future is present in the past, the past in the future and the present in both.
d) The synthetical moment brings about a sense of wholeness as one re-enters the lived present and asks what the meaning of this present is.

Le Grange (2019:40) notes that it is in this moment of *currere* that the individual is driven by that which is within, "by a power that is productive, that connects, affirms and is joyous – a form of power that several philosophers call *potentia*". This form of power is contrary to power as *potestas,* a power that is hierarchical, transcendent and colonising (*Ibid*). Le Grange (*Ibid*) argues that the reference to *potentia* and *potestas* is an appropriate juncture to turn to a discussion on the active force of *currere.* Wallin (2010:1) explores this notion of an active force of *currere* by suggesting a way of thinking of curriculum as an active conceptual force that does not convey a *priori* image of a pedagogical life (Le Grange 2019:40). Wallin (2010:1) states that the active force of the concept creates connections across fluxes and milieus which allows us to consider a new way of conceiving being, the world, or what there is. The conceptual power of *currere* implies newness, creation of things unforeseen, experimentation, expanding of difference and movement: "this notion of curriculum opens up multiple pathways for the becoming of pedagogical lives and

therefore the basis for decolonisation – difference is valued for its intrinsic worth" (Le Grange, 2019:40). In its reactive form *currere* colonises where one way of knowing becomes *the* way of knowing, whereas the active force of *currere* is decolonising in that it opens up what a body can do or become (*Ibid*).

In support of a more active force of *currere*. Le Grange (2019:40) have conceptualised Ubuntu-*currere* where he "performs decolonising experiments of a conceptual nature, invigorating vectors that connect Ubuntu and theories emerging in response to a (post)human condition". Le Grange (2019:41) also explores connections between emerging (post)human theories, Ubuntu and *currere* to create a new concept Ubuntu-*currere*. Ubuntu-*currere* is anti-humanist and shifts our registers of reference away from the individual human being to assemblage of human-human-nature (*Ibid*). According to Hlatshwayo and Shawa (2020:31), Ubuntu-*currere* implies that the context in which a curriculum is enacted is important and that "instead of individuality, engagement and understanding of the collective, which also implies managing difference, is pertinent". Ajani and Gamede (2021:126) further writes that Ubuntu-*currere* approaches implies how we move within the world and vice-versa, to potentially create a pedagogical living for us to inhabit the global world. It opens up multiple coursings for developing post-human sensibilities driven by the positive power of *potentia* that connects, expresses desire and sustains life (Le Grange, 2019:41). *Potentia* promises to counteract the manifestations of the crises of humanism such as racism, sexism, homophobia, xenophobia, environmental destruction, and centrally controlled and standardised education systems which are all manifestations of a negative power, *potestas,* the same form of power that produces *currere's* reactive force (*Ibid*). It is necessary to respond to the negative power of *potestas* by enforcing the positive power of *potentia* in order to make a decolonised curriculum possible (*Ibid*).

Le Grange (2019:40) advocates for decolonising the university curriculum in various ways that point to the need for an expanded notion of curriculum: "curriculum should not simply be viewed as a planned activity that is designed with a tightly coupled alignment between elements such as outcomes, teaching/learning and assessment, and as something that is delivered in university lecture venues". Academics cannot simply ignore the planned dimensions of curriculum because these will necessarily exist as long as institutions exist (*Ibid*). What they can do is to make room for unplanned activities in teaching and learning spaces, to give legitimacy to students' lived experiences and to experiment with new ways of doing which open up pathways for students to become, instead of colonising students' desires and potential to create newness in the world, through privileging a predetermined curriculum *(Ibid)*.

Currere suggests a way of thinking of curriculum as an active conceptual force meaning that the concept does not have fixity (Le Grange, 2014:1287). "The conceptual power of *currere* implies newness, the creation of things unforeseen, experimentation, and the expansion of difference and

movement" (Le Grange, 2014:1288). *Currere* and its influences of power and ubuntu help us to think about what curriculum theories could inspire the decolonisation of the curriculum and can also open up multiple ways of decolonising the curriculum (Le Grange, 2014:1292).

2.6 Curriculum theories that could underpin decolonising the curriculum

There are various possible curriculum theories that could underpin decolonising the curriculum. To understand the perspective/s of curriculum discussed above, I will explore the following four curriculum theories: anti-oppressive pedagogy (Section 2.7.1), decolonising pedagogy (Section 2.7.2) engaged pedagogy (Section 2.7.3) and Jansen's conceptions of decolonisation (Section 2.7.4). These theories can be employed to make curriculum development transformative.

2.6.1 Anti-oppressive pedagogy

Oppression can be explained as a system of social inequality that separates people into two groups: a privileged dominant group and a subordinate target group (Francis & Msibi, 2011:159). With South Africa's apartheid era and various pre-democratic education systems in mind (see Section 1.2), I examine the four different approaches to anti-oppressive education suggested by Kumashiro (2000:25). The four approaches are (Section 2.6.1.1) Education for the Other, (Section 2.6.1.2) Education About the Other, (Section 2.6.1.3) Education that is Critical of Privileging and Othering, and (Section 2.6.1.4) Education that Changes Students and Society. I discuss each approach, ways in which change can be brought about and the strength of the approach.

2.6.1.1 Education for the other

Kumashiro (2000:26) uses the term/s

> "other" to refer to those groups that are marginalised in society, i.e., are *other than* the norm, such as students of color, students from under- or unemployed families, students who are female, or male, but not stereotypically "masculine", and students who are, or are perceived to be, queer. I use the term "queer" to refer to persons who are gay, lesbian, bisexual, transgender, intersexed – i.e., neither male nor female – or in other ways 'queer' because of their sexual identity or sexual orientation.

This first approach to addressing oppression focuses on improving the experiences of learners who are Othered, or in some way oppressed, in and by mainstream society (*Ibid*). Researchers have conceptualised oppression in school in two ways. The first is that schools are spaces where the Other is treated in harmful ways which results from actions by peers or sometimes even teachers and staff (*Ibid*). For example, harassment, discrimination physical and verbal violence, exclusion and isolation experienced by female learners, learners of colour, and learners who are

perceived to be queer (*Ibid*). Researchers have illustrated this kind of oppression by pointing to the recognisably harmful ways in which certain learners are marginalised or Othered in and by schools (*Ibid*). The second way that researchers have conceptualised oppression is by looking at assumptions about and expectations of the Other that influence how the Other is treated (Kumashiro, 2000:27). For example, the various racial and ethnic prejudices and stereotypes that influence how teachers treat their learners of colour (*Ibid*).

Researchers have suggested various ways of addressing oppression. One is by ensuring that the whole school is a safe place that is *for* learners that welcomes, educates, and addresses the needs of the Other (*Ibid*). The school also needs to be an affirming space where Otherness is embraced, where "normalcy" is not presumed, where learners will have an audience for their Othered voices, and where the Other will have role models (*Ibid*). Educators need to teach all the learners, acknowledging as well as embracing diversity among their learners (*Ibid*). Kumashiro (2000:29) emphasises that educators should not ignore differences among learners but rather acknowledge and affirm them and tailor their teaching to the specifics of their learner's population.

This approach calls on educators to recognise that there is great diversity among learners, and that the majority of all learners are marginalised and harmed by various forms of oppression in schools (*Ibid*). Educators have a responsibility to make schools into safe places for all and to ensure that the needs of all learners are met in the classroom (*Ibid*).

2.6.1.2 Education about the other

Kumashiro (2000:31) underlines that educators cannot focus exclusively on the treatment of the Other and ignore other ways in which oppression plays out in schools. Some researchers have attempted to work against oppression by focusing on what all learners know and should know about the other (*Ibid*). Researchers have pointed out that there are two kinds of knowledge that can lead to the harm of the Other by the others. The first is the kind of knowledge that society defines as "normal" and what is normative (*Ibid*). The second kind of knowledge is about the Other but encourages a distorted and misleading understanding of the Other that is based on stereotypes and myths which is therefore partial and biased (*Ibid*).

Researchers have suggested two ways that educators should teach about the Others; the first is that the curriculum needs to include specific units on the Other, for example, curricular units on labour history and resistance, feminist scholarship, and literature by and/or about queers (Kumashiro, 2000:32). The second is that Otherness must be integrated throughout the curriculum. For example, educators can teach about gay resistance movements when talking about civil rights movements of the 1960s (*Ibid*).

Kumashiro (2000:33) states that the strength of this approach is that it encourages educators to give conscious attention to enriching learners' understanding of different ways of being. This approach attempts to normalise differences and Otherness and works against the harm that often results from partial knowledges (*Ibid*). The goal is to increase learners' knowledge as well as to develop the learners' empathy for the Other (*Ibid*). In my view, this approach promotes decolonisation as it attempts to increase and develop learners' knowledge not only about subject content knowledge, but also about the various races, religions, and cultures that are significant of the Other.

2.6.1.3 Education that is Critical of Privileging and Othering

According to Kumashiro (2000:35),

> educators and students need to examine not only how some groups and identities are Othered, that is, marginalised, denigrated, violated in society, but also how some groups are favored, normalised, privileged, as well as how this dual process is legitimised and maintained by social structures and competing ideologies.

Because schools are a part of society, it is important to examine the relationship between schools and other social institutions and cultural ideas in order to understand oppression (Kumashiro, 2000:36). For example, understanding the marginalisation of female learners requires looking not only at sexist interactions and cultures, but also at patriarchal structures – such as male-dominated administration with a female-dominated workforce and phallocentric, male-centered ideologies (*Ibid*).

This approach to addressing oppression advocates a critique and transformation of hegemonic structures and ideologies and, therefore, begins with more knowledge about oppression (*Ibid*). Learners need to be able to recognise, understand, and critique current social inequities and educators should teach not just about the Other, but also about the processes by which some are Othered while others are normalised (*Ibid*). The path to developing a critical consciousness involves not only learning about the processes of privileging and marginalising, but also unlearning what one has previously learned is normal and normative (*Ibid*). The process of learning about the dynamics of oppression involves learning about oneself (Kumashiro, 2000:37). Learners need to learn two things about themselves; the first being that their identities and experiences may be those that they are studying about and that they may be, therefore, privileged in some ways (*Ibid*). The second being that they are complicit with and even contribute to these forms of oppression when they participate in the privileging of certain identities (*Ibid*). Teachers should therefore engage in a pedagogy of positionality that engages both learners and teachers in recognising and critiquing how one is positioned and how one positions others in social structures (*Ibid*).

The strength of this approach is that it calls on educators not only to teach about oppression but to try to change society as well (Kumashiro, 2000:38). It is important for learners to develop the knowledge and thinking skills that are necessary to understand the processes of Othering and normalising (*Ibid*). In my view, this approach promotes decolonisation of the curriculum as it calls on educators to go beyond the prescribed curriculum and teach learners about issues regarding oppression. In this way learners' knowledge is enhanced and developed and they are given the opportunity to develop into critical thinkers.

2.6.1.4 Education that Changes Students and Society

Kumashiro (2000:40) argues that oppression and harm originate in discourse, and in particular, in the citing of particular discourses, which frame how people think, feel, act, and interact. Therefore, oppression is the citing of harmful discourses and the repetition of harmful histories (*Ibid*). Stereotypes can be harmful and the power of a stereotype to harm either exists inherently in the stereotype or derives from social structures and ideologies (*Ibid*). Stereotyping, therefore, has tangible consequences such as differential treatment of learners by teachers and even psychological harm (*Ibid*). In order to challenge oppression educators should prohibit the use of stereotypes or strategize ways to resist, challenge, or dismantle an already existing structure (*Ibid*).

Kumashiro (2000:42) contends that poststructuralist notions of citation and supplementation suggest different ways of thinking about what it means to bring about change: "in contrast to *prohibiting* harmful words and actions, or to developing a *critical awareness* of harmful structures and ideologies, some have argued that change requires becoming involved in altering citational practises" (*Ibid*). The prohibition and/or the critical awareness of the repetition of harmful associations or histories do not actually change them; what does is the particular kind of "*labor"* (*Ibid*). When activists labour to supplement harmful associations, they are participating in altering them and when enough members of a community participate in this kind of labour, citational practices, such as the repetition of harmful citations, change (*Ibid*).

Kumashiro (2000:43) theorises that the problem that anti-oppressive education needs to address is not merely a lack of knowledge, but a resistance to knowledge, in particular, a resistance to any knowledge that disrupts what one already knows. Anti-oppressive education, therefore, needs to involve overcoming this resistance to change and learning, instead, to desire change and to desire difference (*Ibid*). Furthermore, it must involve learning to be unsatisfied with what is being learned, said and known (*Ibid*). This entails the "*ongoing labor*" to stop the repetition of harmful "knowledges" and to construct disruptive, different knowledges (*Ibid*). Learners must, therefore, "always look beyond what is known; they must ask "what is not said?" and then go to places that have, until now, been foreclosed" (*Ibid*). Kumashiro (2000:48) concludes by calling on

educators to use a combination of these four approaches and to abolish the traditional views of (1) the purpose of education, (2) the roles and responsibilities of teachers, and (3) how we want learners and society to change.

2.6.2 Decolonising pedagogy

Tejeda and Espinoza (2003:6) reason that critical pedagogy has introduced the notion that classroom practice integrates particular curriculum content and design, instructional strategies and techniques, and forms of evaluation. They argue that this presents a particular vision about what knowledge is of most worth, what it means to know something, and how we might construct a representation of our world and our place within it (*Ibid*). From this perspective, pedagogy is inherently political: decolonising pedagogy encompasses both an anticolonial and decolonising notion of pedagogy and an anticolonial and decolonising pedagogical praxis (*Ibid*). They theorise that it is an anticolonial and decolonising theory and praxis that insist that colonial domination and its ideological framework operate and are reproduced in and through the curricular content and design, the instructional practices, the social organisation of learning, and the forms of evaluation that inevitably sort and label students into enduring categories of success and failure (*Ibid*). It is, therefore, the anticolonial and decolonising pedagogical praxis that

> explicitly work[s] to transform these dimensions of schooling so that schools become sites for the development of a critical decolonising consciousness and activity that work to ameliorate and ultimately end the mutually constitutive forms of violence that characterise our internal neocolonial condition (*Ibid*).

The decolonising pedagogy that Tejeda and Espinoza (2003:7) propose must be guided by a conceptually-dynamic worldview and set of values that make it anti-capitalist, anti-racist, anti-sexist, and anti-homophobic. It introduces students to robust theories and conceptual frameworks that provide them with the analytical tools to excavate history and examine the present (*Ibid*). Therefore, it is informed by a theoretical heteroglossia that strategically utilises theorisations and understandings from various fields and conceptual frameworks to unmask the logics, workings, and effects of internal colonial domination, oppression, and exploitation in our contemporary contexts (*Ibid*). A decolonising pedagogical praxis challenges not only the forms, content and intent of other pedagogies and their historical antecedents, but it also requires a complete reconceptualization of the social organisation of learning and schooling institutions and fundamentally of classrooms (*Ibid*). Such a reconceptualization calls for transformation in the social and intellectual relationships among the participants in both schools and in the particular communities in which the schools are situated (*Ibid)*.

2.6.3 Engaged pedagogy

Engaged pedagogy was introduced by an African American teacher, theorist, activist and cultural critic known as bell hooks (Chahine, 2013:23). hooks (2010:19) states that engaged pedagogy begins with the assumption that we learn best when there is an interactive relationship between the learner and teacher. Engaged pedagogy emphasises that the teachers act as leaders and facilitators who need to establish what the learners know and what they need to know (*Ibid*). Naidu (2014:459) asserts that an engaged pedagogy allows learners in the classroom to be naturally drawn into involving themselves with real world issues within their own identifiable and meaningful cultural contexts.

Chahine (2013:23) states that engaged pedagogy is one that stands in opposition "to that perpetrated by dominant culture" and was inspired by the ideas of Freire and the Buddhist philosophy which proposed a pedagogy toward freedom, self-actualisation, and students' and teachers' empowerment. hooks (1994:14) was inspired by Freire's work to challenge the banking system of education, an "approach to learning that is rooted in the notion that all students need to do is consume information fed to them by a professor and be able to memorize and store it". Chahine (2013:23) claims that such a system dictates an atmosphere of boredom, lack of interest and apathy and as a result, boundaries are created where neither learners nor teachers are allowed to transgress. Freire claimed that education could be the practise of freedom (hooks, 1994:14). Later hooks (*Ibid*) created strategies for Freire's notion of "conscientization" that translated into critical awareness and engagement. These strategies called for active participation for all parties involved within the classroom (*Ibid*).

Engaged pedagogy is more demanding than conventional critical or feminist pedagogy (hooks, 1994:15). It emphasises well-being, meaning that teachers must be actively committed to a process of self-actualisation that promotes their own well-being if they are to teach in a manner that empowers learners (*Ibid*). Learners should also be seen as whole human beings with complex lives and experiences rather than as seekers after compartmentalised bits of knowledge (Chahine, 2013:24; hooks, 1994:15). Hooks underlines that learners bring to the classroom a unique mixture of experiential and analytical ways of knowing which should not be ignored (Chahine, 2013:25; hooks, 1994).

Naidu (2014:466) states that the implementation of an engaged pedagogy fosters critical thinking skills and the ability to develop one's knowledge (for the teacher) according to the perspective of others (learners). Teachers should ensure that order is maintained in the classroom while allowing useful interruptions and digressions (Chahine, 2013:25). An engaged teacher makes sure that the class does not perpetrate class biases, elitism and other forms of domination (*Ibid*). The role of the teacher is that of a facilitator who celebrates education as the practice of freedom and urges

learners, through dialogue, to go beyond boundaries toward self-actualisation and transformation (*Ibid*; hooks 1994). It is important for learners to develop their own voices in writing as well as in arguments in the classroom (Chahine, 2013:25; hooks, 1994). It is also the responsibility of the teacher to provide opportunities for learners to develop their communication skills that are used in arguments in the classroom including listening and speaking by enacting those same skills in the classroom for learners (*Ibid*). hooks (1994) calls on teachers to respect and value learners' voices and to openly and critically reflect on their ideas so that they can practise the same discipline with their colleagues (Chahine, 2013:25).

hooks (1994:139) posits that teachers must return "to a state of embodiment in order to deconstruct the way power has been traditionally orchestrated in the classroom, denying subjectivity to some groups and according it to others". Chahine (2013:24) and hooks (1994:139) contend that both teacher and learner should be engaged in the classroom as well as in the learning process, and the teacher must encourage learners to share their stories and experiences. In the practice of engaged pedagogy, both the teacher and the learner must be able to listen critically as well as to hear one another in a respectful manner (Chahine, 2013:24). In creating opportunities for the necessary skills to be developed, teachers acknowledge subjectivity and the limits of identity which disrupt the objectification that a culture of domination embodies (hooks, 1994:139).

Sevilla (2016:127) suggests four elements in which an engaged pedagogy can be made more present and engaged, the first being that there must not a rigid agenda; there must rather be the flexibility to respond to the changing needs of the class and to dwell on things when it is necessary, or skip over things when the learners are deemed to lack a real connection with them. The second element is that each learner must be seen not merely as an individual but as a singularity: each learner has a different context and trajectory, which means a class must have the flexible to respond to his/her singularity (*Ibid*). The third element is that the responsibility for an exciting class is not located merely in an individual but between individuals (Sevilla, 2016:128). This connects us to the fourth element that an exciting class must be a place of mutual recognition of subjects, where each person learns to value the other and to respond as one subject to another (*Ibid*).

Chahine (2013:25) theorises that the underlying message that hooks addresses in her pedagogy of freedom and transgression is the idea of the teacher as the learner: "the teacher is no longer the sole possessor of knowledge, but rather a catalyst that helps establish an atmosphere where students' thoughts and critical ideas continue to flow fervently and incessantly".

2.6.4 Jansen's conceptions of decolonisation

Jansen's (2017:158) six conceptions of decolonisation can be related to our understanding of decolonisation and how it has changed over time. They reflect the complexity of understanding

exactly what decolonisation entails and provide the opportunity to unpack and uncover its rich and in-depth meaning/s.

2.6.4.1 Decolonisation as the decentring of European knowledge

According to Jansen (2017:158), the problem with decolonisation as the decentring of European knowledge is that educational institutions organise curriculum content around the knowledge, values, and ideals of Europe, which is the site of colonial and postcolonial authority. I believe that this would result in European knowledge still being part of the curriculum and content knowledge that is taught to learners/students, but that African content knowledge would be at the centre of the curriculum. This would support Mamdani's (2016:68) statement that decolonisation is about transformation that surfaced in the post-apartheid era. Transforming the curriculum around African knowledge and decentring European values, knowledges and ideals will, therefore, promote decolonisation. Le Grange (2016:6) contends that to decolonise the curriculum involves a process of change that involves decentring it or making it something other than what it is rather than destroying Western knowledge.

The decentring critics argue that in Africa, for example, we need to replace Europe with Africa at the centre of the curriculum (Jansen, 2017:159). This does not mean to wipe out Europe entirely from the curriculum, but rather that European content such as values, knowledges, ideals, orientations and achievements are secondary to a new knowledge system that places Africa at the centre (*Ibid*). According to Jansen (*Ibid*), this recentring approach restores the place of African knowledge and can be seen as a soft version of Africanisation.

Heleta (2016:4) adds to this argument by stating that the current higher education curriculum is disconnected from African realities that include the lived experiences of the majority of black South Africans. Most universities still follow a hegemonic, Eurocentric epistemic canon that features truth only to the Western way of knowledge production (*Ibid*). Heleta (*Ibid*) claims that such a curriculum does not develop learners' critical and analytical to understand and move the African continent forward.

2.6.4.2 Decolonisation as the Africanisation of knowledge

Contrary to the decentring position where Europe is exchanged with Africa at the centre of the curriculum, the hard version of Africanisation involves the "displacement of colonial or Western knowledge and its associated ideals and achievements as the standard against which to measure human progress" (Jansen, 2017:159). For students, the Africanisation of the curriculum means reading books by African authors, learning about artworks by African artists, rediscovering African greatness through scientific achievements by Africans, and studying cinematic works (*Ibid*). Simply put, Africanisation means that the curriculum should primarily be about Africa, and not

about Europe and the distant West (*Ibid*). Heleta (2016:4) concludes by stating that a curriculum that only acknowledges Western knowledge does not develop learners' critical and analytical skills to understand and move the African continent forward.

2.6.4.3 Decolonisation as additive-inclusive knowledge

Jansen (2017:160) theorises that decolonisation as additive-inclusive knowledge can be seen as a soft version of decolonisation that recognises the value of existing canons of knowledge but asks for the recognition of new knowledge and its addition to established curricula. The curriculum which is already in place should be expanded by adopting a content-driven additive approach (*Ibid*). Le Grange (2016:9) suggested that a decolonised curriculum is based on the 4Rs (relational accountability, respectful representation, reciprocal appropriation, and rights and regulation) that are central to an emergent indigenous paradigm, one of them being respectful representation. This refers to how the curriculum acknowledges and creates space for the voices and knowledges of indigenous people (*Ibid*). Jansen builds on Le Grange's 4Rs model in his suggestion that current knowledge must be acknowledged but the current curriculum must be expanded to create space for the knowledges of indigenous peoples. Heleta (2016:5) supports this theory in his suggestion that Eurocentric worldviews in the curriculum must be kept and bits and pieces of African knowledge as well as that of previously colonised peoples should be added to it. This approach transforms and reforms the curriculum (*Ibid*). Mbembe (2016:37) goes on to say that to decolonise the university means to reform it, not by abandoning the notion of universal knowledge for humanity but by embracing an openness to dialogue among different epistemic traditions.

2.6.4.4 Decolonisation as a critical engagement with settled knowledge

Jansen (2017:161) suggests that decolonisation as a critical engagement with settled knowledge is

> less concerned with either repositioning or replacing the existing curriculum than with empowering students to engage that knowledge by asking critical questions such as: Where did the knowledge come from? What does it include and what does it leave out? What are the underlying assumptions and silences that govern such knowledge?

Regarding the Rhodes statue and other South African memorials, one could argue that by removing them or simply placing them out of sight eliminates the opportunity to engage with those remembrances in direct, visible ways (Jansen, 2017:162). One has to acknowledge that these representations are a part of a nation's history and a person cannot ignore or block out what they do not like about the past, but one could invite critical involvement with those curricula in ways that transform their essential meanings (*Ibid*). This conception of decolonisation means seeing

the same set of problems differently, and using new theories, perspectives and methods to engage with the occupant curriculum (*Ibid*). Similarly, Le Grange (2016:5) suggests that central to any approach to decolonising the curriculum must be the rethinking of the subject. Decolonisation of the curriculum must involve liberating thought from the fetters of cartesian duality – "from Descartes cogito, "I think therefore I am" (Le Grange, 2016:9). Ubuntu (I am because we are) and the active force of currere celebrates the oneness of the mind and the body as well as the oneness of humans and the more-than-human-world (*Ibid*). Evidence of a decolonised curriculum can be identified by a shift in subjectivity from the arrogant "I" of Western individualism to the humble "I", to the "I" that is embedded, embodied, extended, and enacted (*Ibid*). De Sousa Santos (2018) states that when the object of knowing and the subject that knows are artificially separated, there is an inherent denial that the authorship of knowledge is a precondition for the authorship of the world.

2.6.4.5 Decolonisation as encounters with entangled knowledges

Jansen (2017:162) notes that this kind of thinking about decolonising knowledge, which is relatively new, holds the promise of an advance on the dull criticisms of the "(post)-colonial curriculum". Knowledge is not nearly separated into the neat binaries of them and us, the coloniser and the colonised, the metropole and the South, the West, and the rest of us (*Ibid*). Our knowledges, just like our human experiences, are rather intertwined in the course of daily living, learning, and loving (*Ibid*). The reality of entangled knowledges is particularly valid in post-1994 South Africa, where former enemies breathe down each other's necks in shared social spaces such as schools and universities, as well as engage with the same troubling knowledge that is contained within the curriculum (*Ibid*). Part of the 4Rs model introduced by Le Grange is relational accountability which refers to the fact that all of the parts of the curriculum are connected and that the curriculum is accountable to all relations (Le Grange, 2016:9). Similarly, Jansen (2017:162) theorises that our knowledges cannot be separated as they are all intertwined.

2.6.4.6 Decolonisation as the repatriation of occupied knowledge (and society)

This conception of decolonisation assigns enormous power to the curriculum, viewing it as able to disturb not only settled knowledge but also settler society (Jansen, 2017:163). Its most powerful arguments come from those who are involved in the struggles of indigenous peoples for control over their original land as well as their lives within an occupied country (*Ibid*). Decolonisation is not about pampering settlers and affording them innocence through an accommodationist curriculum in educational institutions (*Ibid*). Rather it is to raise consciousness about the need to give back stolen land, end contemporary forms of slavery, and topple the internal imperialism that continues to keep indigenous people in subjection (*Ibid*). Rights and regulation form part of Le Grange's 4Rs model which involves observing ethical protocols that grant ownership of

knowledge to indigenous people (Le Grange, 2016:9). Where Le Grange suggested that indigenous peoples must be granted ownership over their knowledges, Jansen goes on to support this theory by adding this conception of decolonisation. One could argue that reciprocal appropriation – which forms part of the 4Rs model – can also be linked to this conception of decolonisation. It refers to ensuring that the benefits of knowledge produced and transmitted are shared by the community as well as the university (*Ibid*). Ownership of indigenous peoples' knowledge must first be granted to them and taken control of, only after this can and must their knowledges be shared as well as spread throughout the community and the university.

2.6.5 The value of these theories for fostering transformative curriculum development

The theories discussed above highlight the necessity to transform the curriculum and exhibit the potential it could bring. Kumshiro's (2000) anti-oppressive pedagogy has the ability to trouble oppression by enforcing an education system that is designed to address the misconduct of the past. The decolonising pedagogy (Tejeda & Espinoza, 2003) emphasises critical pedagogy and the engaged pedagogy embraces self-actualisation and embodiment. Jansen's (2017) conceptions of decolonisation offer a more nuanced understanding of the various dimensions of decolonisation. These theories therefore all acknowledge the reactive force of currere – *protestas* – by having complicated conversations regarding curriculum and decolonisation. But they also strive for the active force of currere – *potentia*. These theories give different as well as possible vantage points to thinking about decolonising the curriculum and how this could foster transformative curriculum development.

2.7 Decolonising the curriculum through transformative curriculum development

The theoretical framework of transformative curriculum development comprises the curriculum theories in Section 2.7 namely, Kumashiro's anti-oppressive pedagogy, decolonising pedagogy, hooks' engaged pedagogy and Jansen's six conceptions of decolonisation. This is so because this research study conceptualises curriculum as advocated by Pinar (2015:110) as *currere*. This defines curriculum as a verb and not a noun (the planned curriculum). *Currere* fosters transformative curriculum development, which could facilitate the decolonisation of the curriculum. What follows in this section is unlocking the potential invested in a slow pedagogy to embrace transformative curriculum development.

Slow pedagogy originated from the Slow Food movement which can be traced to 1986 when Carlo Petrini organised a protest on the Spanish Steps against the building of a McDonald's restaurant. By 1989, the Slow Food movement had developed into an international association (Simonetti, 2015:1; Waters, 2001:ix). Carlo armed the protesters with bowls of penne pasta where they "defiantly and deliciously" stated their case against the global standardisation of the world's

food (Waters, 2001:ix). Three years after this symbolic act, delegates from fifteen countries came together in Paris to pledge to preserve the diversity of the world's food (*Ibid*). Petrini (2001:xvii) states that Slow Food is an idea born out of the conviction that alimentation is an essential part of life and that quality of life and is intrinsically linked to the pleasure of eating in healthy, flavourful, and in varied ways.

> Slow Food … means giving the act of nourishing oneself the importance it deserves, learning to take pleasure in the diversity of recipes and flavors, recognizing the variety of places where food is produced and the people who produce it, and respecting the rhythm of the seasons and of human gatherings (*Ibid.*)

In contrast, fast food is designed to be eaten hurriedly and distractedly; its only virtues are its immediate recognisability and low price (*Ibid*).

Jung, Ineson and Miller (2014:4) states that Slow Food is about the universal right that good, clean and fair food should be available for everyone. Good, because food should taste good; clean, because it should be produced in a way that fully respects the environment, and fair, because the workers at all stages of production should be paid a fair and honest wage (*Ibid*). According to Collett, Van Den Berg, Verster and Bozalek (2018:120), the Slow Food movement is concerned with quality rather than efficiency and output and on using local produce. Leibowitz and Bozalek (2018:983) write that the Slow Food movement has nothing to do with slowness/speed or duration, it is rather about attentiveness, deliberation, thoughtfulness, open-ended inquiry, a receptive attitude, care-fullness, creativity, intensity, discernment, cultivating pleasure, and creating dialogues between the natural and social sciences. The emphasis is quality rather than quantity, depth of engagement and a willingness to engage across differences of discipline and ideas (*Ibid*). Simonetti (2015:2) states that the main aims for the Slow Food movement are to place the right emphasis on the pleasure of food, learning how to appreciate different tastes, educating taste as a good defence against bad quality and food frauds, safeguarding local cuisines, sustaining a new model of agriculture, and defending biodiversity.

Collett *et al.* (2018:117) write that the current neoliberal impetus in higher education has effects on all aspects of academic life which includes professional academic development, increasing workloads, and more casualisation of academic work, particularly teaching, and greater emphasis on the quality of scholarly outputs. The Slow Movement provides an alternative way for valuing academic life in areas such as Slow Science, Slow Pedagogy, and Slow Scholarship (Collett *et al.*, 2018:118). Colette *et al.* (*Ibid*) explain that

> this alternative movement in academia is created through acknowledgement of collaboration and the building of interdisciplinary communities of practice; allocating time for internal reflection and mentoring in scholarship of teaching and learning; a

> focus on an ethics of care in the way in which we interact with and acknowledge each other; embracing Slowness and caring collectively; fostering collaboration and collective engagement in addressing and challenging neoliberal discourse and practice.

Berg and Seeber (2016:ix) point out that the Slow Movement originated in Slow Food that challenges the frantic pace and standardisation of contemporary culture. Slowness has been celebrated in architecture, urban life, and personal relations but has not yet found its way into education (*Ibid*). Corporatisation has compromised academic life and sped up the clock which led to the administrative university being concerned above all else with efficiency (*Ibid*). As a result, Berg and Seeber suggest the Slow Professor, advocating deliberation over acceleration and providing time for themselves, as well as the students, to think (*Ibid*). The Slow Professor acts with purpose, cultivating emotional and intellectual resilience to the effects of the corporatisation of higher education (Berg & Seeber, 2016:90).

Calls for decolonisation of an education system that is designed to be against the wrongdoings of the oppressed are not new. Muller and Boutte (2019:5) defines oppression as “the unjust and unequal use of power and can be based on ethnicity/race; gender; sexual orientation; socioeconomic status; religion; age; and a host of other social identities and systems” which exist in educational institutions and affect the experiences and academic and social outcomes of children. As educators we need to educate ourselves on how oppression operates and we need to use decolonising teaching methods to address and disrupt oppression in the classroom (Muller & Boutte, 2019:11). In my view, in order to decolonise the curriculum, we need to embrace slow pedagogy, which emphasises quality rather than quantity, depth of engagement and a willingness to engage across differences of discipline and ideas. The quality of the curriculum and content that is taught to learners should be emphasised rather than the quantity of the learners educated. Educators and learners/students should engage in meaningful conversations in the classroom as well as outside the classroom; and educators should motivate learners/students to engage in discussions despite their differences.

Slow pedagogy also offers various strategies to decolonise the curriculum, such as attentiveness, deliberation, thoughtfulness, open-ended inquiry, a receptive attitude, care-fullness, creativity, intensity, discernment, and cultivating pleasure (Leibowitz & Bozalek, 2018:983). These strategies of slow pedagogy can help us to foster the process of decolonising the curriculum in a way that is transformative through an active force of curriculum. The active force of curriculum offers new possibilities, new understandings, multiple perspectives for learning opportunities, the expansion of difference, and makes newness possible in the world (Le Grange, 2014:1292).

2.8 Conclusion

In light of the literature discussed above, it is imperative to engage theory with action in the need to decolonise the curriculum. Calls for decolonisation have been made by learners, students, social movements and academics in higher education that need to be taken seriously (Moncrieffe, Asare & Dunford, 2019:1). Fataar (2018:vii) points out that the call is for schools, colleges, and universities to cultivate respect for people and their cultural and knowledge systems.

This chapter emphasises the need to decolonise the curriculum within and beyond the university and outlines the ongoing efforts at various higher education institutions to do so. It is clear that different understandings of decolonisation exist and this chapter, hopes to spark elaborate conversation on these. Decolonisation is a complex process where new understandings can be created, newness is emphasised and multiple opportunities for learning are developed. The suggested theories above provide the opportunity to develop a transformative curriculum by promoting slow pedagogy.

In the next chapter (Chapter 3) provides the details of the methodology, methods and processes employed in this research.

CHAPTER THREE
RESEARCH DESIGN, METHODOLOGY AND RESEARCH PROCESS

3.1 Introduction

A research design can be described as the plan or strategy based on certain underlying philosophical assumptions that sets out the selection of participants, the data generation methods to be used and the data-analysis to be done (Nieuwenhuis, 2020b:80). In this chapter, I elaborate on my research design (Section 3.2) comprising the research methodology (Section 3.3), research paradigm (Section 3.4), the sample (Section 3.5), data generation (Section 3.6), and data analysis (Section 3.7). I also explain the trustworthiness of the data generated (Section 3.8) as well as the attendant ethical considerations in this research study (Section 3.9).

3.2 Research design

This qualitative research design was concerned with understanding the meaning people have constructed about their world and their experiences (Merriam, 2002:4). Nieuwenhuis (2020a:56) posits that qualitative research is an exciting interdisciplinary landscape comprising diverse perspectives and practises for generating knowledge. In qualitative research, meaning is socially constructed by individuals that are interacting with their world (Merriam, 2002:3). The interpretations of these individuals are not fixed and can change over time (Merriam, 2002:4). Qualitative researchers, therefore, aim to understand what those interpretations are at a particular time and in a particular context (*Ibid*). The qualitative approach was best suited to my study, as I aimed to learn and understand how the participants experience and interact with their social world (*Ibid*). It allowed me to describe teachers' and principals' perceptions on decolonisation to foster transformative curriculum development.

As mentioned in Section 1.5, this research design consists of five elements, namely the research methodology (Section 3.3), the research paradigm (Section 3.4), the sample (Section 3.5), the data generation methods (Section 3.6) and the data-analysis method (Section 3.7). In the next section, I describe the research methodology that was used in this study.

3.3 Research methodology: phenomenology

Nieuwenhuis (2020a:57) writes that a methodology is a bridge that serves as a strategic but malleable guide to bring the research paradigm and research method together. The research methodology includes the procedures where researchers go about their work of collecting data, analysing, describing, and explaining a phenomenon (*Ibid*). Methodology, therefore, entails some understanding of the world and how to know it (*Ibid*).

Nieuwenhuis (2020b:83) states that there are five qualitative research approaches to consider when conducting research in social sciences: narrative research, phenomenology, grounded theory, ethnography and case studies. The methodology that best suited my research study was phenomenology because it allowed me to acquire an in-depth understanding and make meaning of the teachers' and principals' perceptions regarding decolonisation.

Qutoshi (2018:215) defines phenomenology as a method of inquiry that is not limited to an approach of knowing but rather an intellectual engagement in interpretations and meaning making. It is also an approach to research that seeks to describe the essence of a phenomenon by exploring it from the perspective of those who have experienced it (Cresswell, 2009:13*;* Neubauer, Witkop, & Varpio, 2019:91). Similarly, Kafle (2011:181) describes phenomenology as concerned to find the nature and meaning of a phenomenon. According to Neubauer *et al.* (2019:92), by examining an experience as it is subjectively lived, new meanings and appreciations can be developed to inform, or even re-orient, how we understand that experience.

Creswell (2009:13) contends that since phenomenology is about understanding the lived experiences it is a philosophy as well as a method. Phenomenology is to look very closely at the phenomenon under study to explore the complex world of lived experiences of the participants (Qutoshi, 2018:220). Phenomenology can thus be seen as an approach to educate our own vision, to define our position, and to broaden our view of the world around us (Qutoshi, 2018:216). Later in Section 3.4 the choice of idealist interpretivism will be alluded to to show the link and significance of lived experience to enable this.

Lived experiences of participants can, however, be difficult to interpret accurately. Finlay (2012:1) and Qutoshi (2018:220) writes about various challenges to making meaning of the lived experiences of these participants.

- A factor that poses a challenge for researchers using phenomenology is how much attention they should give to their own personified subjectivity (Finlay, 2009:12). The challenge comes when determining exactly to what extent the researchers' attention should be on being aware of their personified subjectivity while focusing on the object of their awareness (*Ibid*).
- Researchers must render themselves as noninfluential and neutral as possible during data gathering as previous understandings, past knowledge, and assumptions could pose a challenge (*Ibid*).
- Phenomenological research studies use methods such as interviews, observations, discussions, focus group meetings and document analysis (Qutoshi, 2018:220). However, the analysis of data arises a challenge because it does not tend to fall into neat categories and there can be many ways of linking between the different parts of discussions and observations (*Ibid*).

- Another challenge is in the reporting of the findings in sufficient detail (*Ibid*). Qutoshi (*Ibid*) states that findings can be reported through the use of direct quotations of the participants.

The intention of this research was to gather data regarding the perspectives of the participants about the phenomena of decolonisation. I chose phenomenology for this research study because it allowed me to generate deep descriptions. Phenomenology permitted me to explore the lived experiences of teachers and principals in the context of the school environment to make meaning of their perceptions of a decolonised school curriculum. It also allowed me to focus on the possible implications these could have had for fostering transformative curriculum.

3.4 Research paradigm: idealist interpretivism

According to Nieuwenhuis (2020a:66), for some, the interpretivist paradigm is an "antipositivist" paradigm as it was developed as a reaction to positivism. Fouché and Schurink (2011:309) and Hammersley (2013:26) posit that interpretivists believe that the subject matter of social sciences is primarily different from that of the natural sciences because of the fundamental difference between the phenomena investigated by the natural sciences and those studied by historians and social scientists. The key difference is that people actively interpret or make sense of their environment and themselves (*Ibid*). Hence a different methodology is required to reach an interpretive understanding as well as an explanation that will enable the social researcher to appreciate the subjective meaning of social action (Fouché & Schurink, 2011:309).

Interpretivism is sometimes referred to as constructivism because it emphasises the ability of the individual to construct meaning (Nieuwenhuis, 2020a:66). At a philosophical level, the interpretivist paradigm is heavily influenced by hermeneutics and phenomenology (*Ibid*). One of the greatest strengths of interpretivism is the richness and depth of explorations and description it produces (Nieuwenhuis, 2020a:68). According to Denscombe (2017:29), "the interpretivism paradigm is primarily concerned with developing insights into people's beliefs and their lived experiences through the use of qualitative data". Fouché and Schurink (2011:309) state that the assumption is made that reality should be interpreted through the meaning that research participants give to their world.

According to Hammersley (2013:27), interpretivists argue that we cannot understand why people do what they do, or why particular institutions exist and operate in characteristic ways, without grasping how people interpret and make sense of their world and act on their interpretations. The primary focus of interpretivism must be on trying to understand particular people and events in specific socio-historical circumstances (*Ibid*). Nieuwenhuis (2020a:68) concludes by stating

> the ultimate aim of interpretivist research is to offer a perspective of a situation and to analyse the situation under study to provide insight into the way in which a particular group of people makes sense of their situation or the phenomena they encounter.

The ways in which people make sense of their environment and themselves are shaped by the particular cultures in which they live, and these distinctive cultural orientations will strongly influence not only what they believe but also what they do (Hammersley, 2013:26). Therefore, the task of the social scientist, from the interpretivist point of view, is to document these cultures, as well as their sources and consequences (*Ibid*).

Two types of interpretivism are mentioned by Schnelker (2006:44), namely realist interpretivism and idealist interpretivism. Realist interpretivism focuses on the density of social phenomena in their context and takes the view that social reality exists independent of perceptions about it (*Ibid*). Realist interpretivism's "nature of reality is so complex that isolating and examining elements of a phenomenon compromises the ability to see how all of the fragments interact in the natural setting" (*Ibid*). Realist interpretivism searches and creates theories "that best fit or account for complex data collected in context", whereas idealist interpretivism can be defined as an idealism which assumes that reality is a mental construct (Schnelker, 2006:45). Idealist interpretivism focuses on *how* people make sense of their world, which is the process of making sense of their environment, rather than on *what* people conclude about their worlds or the outcomes of peoples' perceptions (*Ibid*). To understand this process, it must be done within the context of the individual or event. Idealism assumes that reality is a mental construct and that it cannot exist independently of perceptions, feelings, motives, values, or experiences of it (*Ibid*). Researchers supporting this paradigm place emphasis on "how people make sense of their worlds rather than on what people conclude about their worlds" (*Ibid*).

My research study took an idealist position within the interpretivist paradigm. My research study aimed to explore teachers' and principals' perceptions on decolonising the school curriculum as well as what implications it had for fostering transformative curriculum development.

After careful examination of the phenomenology and the idealist interpretivist paradigm it is clear how they correlate well with each other. Both phenomenology and idealist interpretivism focusses on the lived experiences of participants, how participants make sense of their world and environment which would point to the researcher entering the world of the participant to gain a better, deeper and richer understanding of their perceptions.

3.4.1 Research environment and sample: purposive sampling

Strydom (2005:198) distinguishes between probability and non-probability sampling. Probability sampling is based on randomisation where each person in the population has the same known

probability of being selected (*Ibid*). In probability sampling, the odds of selecting a particular individual are known and can be calculated. Examples of probability sampling include simple random sampling, systematic sampling, stratified random sampling, and so on. (*Ibid*). Whereas non-probability sampling, such as accidental, purpose, snowball or target, is done without randomisation and the odds of selecting a particular individual are not known because the researcher does not know the population size or the members of the population (Strydom, 2005:201).

Nieuwenhuis (2020b:94) identifies various methods of sampling in qualitative research, such as opportunistic sampling that involves the researcher taking advantage of unforeseen opportunities as they arise during the course of field work, and convenience sampling where the researcher chooses the sample according to ease of access. Another method of sampling that Nieuwenhuis (2020b:93) and Dolores and Tongco (2007:147) write about is purposive sampling judgement sampling and can be described as "the deliberate choice of an informant due to the qualities the informant possesses". This is seen as the most effective when one studies a specific cultural domain. The researcher decides what needs to be known and sets out to find people who can and are willing to draw on their knowledge and experience to provide the information (*Ibid*). According to Creswell (2009:178), the idea behind qualitative research is to purposefully select participants that will best help the researcher to understand the problem and the research question.

Etikan, Musa, and Alkassim (2015:3) state that purposive sampling is typically used in qualitative research methods which is intended to achieve an in-depth understanding of the phenomena under study. This, in turn, can be acknowledged as an advantage of purposive sampling as it can be linked to phenomenology's purpose (see Section 3.3). One more advantage of purposive sampling is that the participants are selected based on study purpose with the expectation that each participant will provide unique and rich information of value to the study (Etikan, *et al.,* 2015:3). One of the disadvantages of purposive sampling is that it can be highly prone to researcher bias (Sharma, 2017:751). The idea that a purposive sample has been created based on the judgement of the researcher is not a convincing argument when it comes to minimising possible researcher biases (*Ibid*). As Sharma (2017:752) phrases it, "the subjectively and non-probability-based nature of unit selection in purposive sampling means that it can be difficult to defend the representativeness of the sample" which, therefore, is another downside of purposive sampling.

Merriam and Tisdell (2015:96) state that when using purposive sampling, the selection criteria must be given close attention. These criteria directly reflect the purpose of the study and guide the identification of information-rich cases (Merriam & Tisdell, 2015:97). The criteria applied for this study were:

- Teachers who were in a teaching position at a high school during the time of my study
- Teachers who taught compulsory core subjects in the FET phase
    - One teacher who taught English
    - One teacher who taught Afrikaans
    - One teacher who taught Mathematics
    - One teacher who taught Mathematical Literacy
    - One teacher who taught Life Orientation
- High school principals
- Teachers who had access to a smartphone

To complement these criteria, two Quintile 5 high schools in the Gauteng province in the Sedibeng district comprised the research environment. The high schools offered a wide variety of choice subjects such as Life Sciences, Natural Sciences, Music and compulsory subjects such as Afrikaans and English, Mathematics and Mathematics Literacy, and Life Orientation. The reason that I selected teachers who were teaching compulsory subjects in the FET phase was that these subjects were the core subjects for every learner in Grades 10-12.

The independent recruiter invited ten teachers, one from each of the following compulsory subjects in each school: English, Afrikaans, Mathematics, Mathematical Literacy, and Life Orientation to participate in my study. The principals in each participating high school were chosen because they were individuals in a position to bring about curriculum change. They had both management and leadership positions and provided alternative perspectives to the phenomenon under study. This means that twelve participants were invited. Of these, nine participants (teachers and principals) agreed to voluntarily participate in writing a reflective journal; seven teachers and two principals. For the Telegram group discussion, only five teachers agreed to participate. During the analysis of all three data generation methods, as well as the presentation of the data, a pseudonym was used for each participant to ensure anonymity and confidentiality (see Section 3.8.2).

3.5 Data generation method: document analysis, reflective journals, and Telegram group discussion

For this study, data were generated through three different data generation methods namely: document analysis (3.6.1) (see Annexure F), reflective journals (3.6.2) (see Annexure G & H), and Telegram group discussion (3.6.3) (see Annexure I). These three data generation methods enabled me to unlock the participants' experiences of the phenomenon and allowed me to

generate rich data. Using these three methods further allowed for crystallisation of data of the goal of trustworthiness and validity.

3.5.1 Document analysis

Denscombe (2017:244) states that documentary research is a kind of social inquiry that uses documents as its source of primary data and can exist as written text, digital communication, and visual sources. Bowen (2009:27) defines document analysis as a systematic procedure for reviewing or evaluating documents, which involves skimming, reading through examination, and interpretation. It is also true that "documents may be used for systematic evaluation as part of a study taken in a variety of forms" (*Ibid*). Document analysis is also a research method that is not affected by the research process (Bowen, 2009:31). Documents are easy to access, whereas it is more time consuming to gain access to participants and this could delay the research process. In addition, participants are free to withdraw from the study at any time, which could also delay the research process. The advantages of document analysis can be identified as less time-consuming, thus making it more efficient than other research methods (*Ibid*). Documents provide a broad base of information, including sufficient detail on specific aspects or themes, and topics (*Ibid*).

Denscombe (2017:244) points to two features of documents: the first is that they contain information that can be used as evidence of something significant and useful and the second is that they offer a permanent record (Denscombe, 2017:245). This feature is useful in social research because the information that documents contain is neither fleeting nor transitory; it is captured in some format and saved (*Ibid*).

There are various documentary resources, for example, government publications and official statistics that are authoritative, objective, and factual and therefore have high credibility (*Ibid*). These are authoritative in the sense that the data were produced by the state where large resources and experts were employed, therefore increasing its credibility (*Ibid*). They can be regarded as impartial since the data were produced by officials (*Ibid*). They are factual meaning in that the statistics they contain can take the form of numbers that are open to computer storage or analysis, constituting "hard facts" around which there can be no ambiguity (*Ibid*). I focused on curriculum documents that are provided by the Department of Basic Education.

I analysed the following National Curriculum and Assessment Policy Statement (hereon CAPS) documents:

- Afrikaans Home Language (HL) (Grades 10-12) (DBE, 2011a),
- Afrikaans First Additional Language (FAL) (Grades 10-12) (DBE, 2011b),
- English Home Language (HL) (Grades 10-12) (DBE, 2011c),

- English First Additional Language (FAL) (Grades 10-12) (DBE, 2011d),
- Life Orientation (Grades 10-12) (DBE, 2011e),
- Mathematics (Grades 10-12) (DBE, 2011f), and
- Mathematical Literacy (Grades 10-12) (DBE, 2011g).

These CAPS documents were selected because they are the explicit curriculum documents of the compulsory subjects for the FET phase. If a subject is a compulsory subject, the CAPS documents emphasise and set out the knowledge, skills, and values that are important for all learners to unlock the attributes they need to acquire before they advance to the next grade as well as to take part in a social environment. These CAPS documents act as a guide for teachers who have to develop and implement the curriculum. The CAPS documents assist teachers to plan lessons and highlight the important content that has to be covered in a specific grade. Furthermore, they list the various assessment approaches that should be used to measure to the extent to which a learner has mastered the content. Thus, analysing these documents enabled me to unlock implicit and explicit decolonisation discourses as they are presented in these formal curricula. It proved valuable to first analyse the national curriculum documents before the interviews were conducted because the findings made me more informed about the curriculum content and influenced the way probing questions were formulated.

3.5.2 Reflective journals

Bashan and Holsblat (2017:2) point out that reflective journals are employed in different fields such as business administration, education, musical education, nursing, and psychology. Reflective journals can be used to analyse and evaluate what is happening in a classroom (Yoshihara, Kurata & Yamauchi, 2020:83). These journals establish a point of departure for the participant's experience and a way to return to their experiences through their personal reflections (Bashan & Holsblat, 2017:2).

The advantage of using of reflective journals in teacher education includes the strengthening of the relationship between the researcher and participant: they provide the participants with the opportunity to express their thoughts and experiences and thus for their voices to be heard (*Ibid)*. Ahmed (2020:252) claims that using reflective journals further enhances creative and critical thinking because it helps participants to reflect, speculate, and synthesise their experiences. It enables the participants to write down subjective and objective data (*Ibid*). It also creates an opportunity for the participants to identify possible solutions to the questions that they are being asked to answer (*Ibid*). By writing their experiences and perceptions in an uncensored way, the data generated will be authentic and there will be no hesitations of the kind that there might be

during an interview. The participants' observational skills will also improve by writing a reflective journal (*Ibid*).

In this study, the teachers and principals were asked to write reflective journals. I provided prompts (see Annexure G & H) for entries I required participants to make that were based on the research aims (see Section 3). Participants were asked to engage and write about, for example, the possibilities and impossibilities they could identify regarding decolonisation of the school curriculum, how they implement the CAPS document in their teaching, and their experiences regarding decolonisation of the school curriculum. The prompts that the participants received were provided on a Word document that was emailed to the participants on 29 March 2021 along with their signed informed consent letter. The participants were provided with the opportunity to have their reflective journals before the official commencement of the writing period which allowed the participants to go through the information beforehand and think about their answers before they started writing. The purpose of these journals was to provide the learner with an opportunity to analyse the experiences and perceptions of the participants regarding decolonising the school curriculum. The participants emailed the completed journals back to me on 6 May 2021.

3.5.3 Telegram group discussion

In this section, it becomes necessary to understand the complexity of a focus group discussion for example, and to do that this particular study took interest in a Telegram group discussion as an online alternative to the value of a focus group. According to Mishra (2016:1), focus group is a type of in-depth interview accomplished in a group, and it is defined in terms of the proposal, size, composition, and interview procedures. In a focus group, the participants influence each other through their answers to the ideas and contributions during the discussion (*Ibid*). Mishra (2016:2) further states that focus groups are used for generating information on collective views and the meanings that lie behind those views. Focus groups are also used to generate a rich understanding of participants' experiences and beliefs (*Ibid*).

Nyumba, Wilson, Derrick and Mukherjee (2017:24) state that there are seven types of focus groups, and one of them online focus groups. These are conducted in the online environment, using conference calling, chat rooms or other online means (*Ibid*). Stewart and Williams (2005:397) inform us that a focus group that is conducted online prevents simultaneous conversational threads from developing. However, during focus groups that are conducted in person "threads occur where multiple topics of conversation overlap simultaneously which can become disorienting to an outsider" (*Ibid*). Abrams, Wang, Song, and Galindo-Gonzalez (2015:82) adds to this by stating that the participants do not need to wait for others to finish their words nor will they cut off others' comments. Online focus groups do not depend on finding and

paying for an ideal location and generally save the participants' money and time (*Ibid*). It provides the opportunity for researchers and participants to track back the running transcript whenever they wish to (*Ibid*).

Burke (2011:88) states that one of the disadvantages of a group discussion is that there may be a single person who dominates the discussion which can lead to "members not gaining satisfaction from the group because they feel too alienated in the decision-making process". To include those who were in a position of power (management level participants like school principals) could have influenced how comfortable participants were to disclose their honest experiences. This could, in turn, have discouraged group discussion. For this reason, I did not invite the two principals to participate in the Telegram group discussion.

Telegram was used as the platform for the group discussion. The aim of the Telegram group discussion was to unlock group dynamics in a space where participants felt comfortable and safe to share their perceptions and experiences. Telegram provided the option of creating a joinable group without revealing the telephone numbers of the participants in the group (Sutikno, Handayani, Stiawan, Riyadi & Subroto, 2016:910). I created one Telegram group and acted as the facilitator of the group. An email invitation to participate in the Telegram group was sent out to only the nine teachers who participated in completing the reflective journals. Although the sample for the reflective journal was ten teachers, only nine participants were invited as one of the teachers passed away due to Covid-19. The participants were then asked to respond to the email indicating whether they would like to participate as well as which communication platform they preferred – Telegram or WhatsApp. Five teachers agreed to participate and stated that they preferred the Telegram application.

The Telegram group, Marelize Research, was created 6 September 2021 whereafter the participants were added to the group. Those participants who did not have Telegram installed on their smartphones had to download this application. A welcoming message was then posted on the group, followed by the rules for the group (see Annexure I) as well as a short message that reminded the participants about what decolonisation entails before posting the prompts (see Annexure I). The group was terminated on the 22nd of September 2021, allowing seventeen days for the participants to engage. Prompts were posted on the group and the participants responded in their own time.

The prompts encouraged participants to engage in a conversation. The Telegram group discussion prompts (see Annexure I) were formulated based on the data generated from the reflective journals to gather additional information – from the document analysis and reflective journals. This allowed the participants to think critically about their answers without being pressured to answer immediately. Chen and Neo (2019:4) state that to post one question a day

then allow the participants to respond to the question over a period of time can accommodate the nature of smartphone messaging that is often used as an intermittent chatting device.

As the facilitator of the group, I received a notification each time one of the participants posted a message on the group. This allowed me to respond to that specific message and engage as well as elaborate on further discussion. The Telegram messaging application further provided participants with the option of sending an audio recording rather than a typed message (Sutikno *et al.*, 2016:910). The participants chose not to send an audio recording during my research study. Telegram was always available, and participants were able to reply to a question while they were doing another task, which meant that it was easier for them to participate. Using Telegram meant that there was no need to set a time and date for the researcher to meet with the participants, thus minimising the possibility of participants withdrawing.

3.6 Data-analysis: inductive thematic analysis

Braun and Clarke (2006:1) describe thematic analysis as a method for systematically identifying, organising, and offering insight into patterns of meaning or themes across a dataset. Thematic analysis allows the researcher to see and make sense of collective or shared meanings and experiences (*Ibid*). Ibrahim (2012:40) states that thematic analysis can be considered the most appropriate for any study that seeks to discover using interpretations. Braun and Clarke (2006:1) regard thematic analysis as a way of identifying what is common to the way a topic is talked or written about, and of making sense of those commonalities. Thematic analysis offers accessibility and flexibility and suggests a way of doing research that offers a way into qualitative research that teaches the mechanics of coding and analysing qualitative data systematically (*Ibid*). Ibrahim (2012:40) states that thematic analysis also "allows the researcher to associate an analysis of the frequency of a theme with one of the whole content". Braun and Clarke (2006:12) underline that inductive thematic analysis must be a "process of coding the data without trying to fit it into a pre-existing coding frame, or the researcher's analytic preconceptions" and ensuring that the themes identified are strongly linked to the data themselves. Maguire and Delahunt (2017:3353) supports this by stating that it is important to identify themes and patterns within the data that are important or interesting, and to use those themes to address the research or say something about an issue. A common pitfall here is to use the main interview questions as the themes which reflects the fact that the data have been summarised and organised instead of analysed (*Ibid*).

Braun and Clarke's (2006:87) thematic analysis theory consists of six phases. The phases were applied as the data analysis method to all three sets of data in my research study.

- The first phase required me to become familiar with the data (*Ibid*). I had to be so deeply involved in the data that I was thoroughly familiar with the depth and breadth of the content

(*Ibid*). Immersion involved reading the data repeatedly, reading it in an active way, and searching for patterns and meanings. Maguire and Delahunt (2017:3355) state that at this point it is helpful to make notes and jot down early impressions.

- The second phase involved generating initial codes that commence once I had read and was familiar with the data and had generated a list of ideas about what is in the data (Braun & Clarke, 2006:88). The production of initial codes from the data could then start (*Ibid*). Codes identify a feature of the data that appears interesting to the analyst and the process of coding is part of the analysis because a researcher is organising the data into meaningful groups (*Ibid*). Coding reduces lots of data into small chunks of meaning (Maguire & Delahunt, 2017:3355). According to Maguire and Delahunt (*Ibid*), in this phase we start to organise the data in a meaningful and systematic way. Open-coding can be used in thematic analysis, meaning that there are no pre-set codes, but that the codes are developed and modified as the researcher works through the coding process (*Ibid*).
- Braun and Clarke (2006:89) state that phase three involves searching for themes from the different codes in phase two that can now be categorised into potential themes and organising all the relevant coded data extracts within the identified themes. The theme should capture something significant or interesting about the data and/or research question (Maguire & Delahunt, 2017:3356). I had to organise the codes into broader themes that say something specific about the research question (*Ibid*).
- Phase four involved reviewing the themes once I had a set of initial themes and had refined those themes (Braun & Clarke, 2006:91). It then became evident that some of the initial themes were not really themes in that there was not enough data to support them, while others merged into each other (*Ibid*). Maguire and Delahunt (2017:3356) advise the researcher to review, modify and develop preliminary themes that were identified in phase three. During this phase it is also be useful to gather all the data that is relevant to each theme (*Ibid*). Questions I asked during this phase regarding the themes included “do the themes make sense?”, “does the data support the themes?”, “are there other themes within the data?” (*Ibid*).
- Phase five involved the final refinement of the themes, which aimed at identifying the essence of what each theme was about (Maguire & Delahunt, 2017:33511). This involved defining and naming the themes. I was only able to begin when I had a satisfactory thematic map of the data (Braun & Clarke, 2006:92). I was then able to undertake the process of defining and further refining the themes presented for the analysis (*Ibid*). This meant that I was able to begin the process of identifying the essence of what each theme was about and also determine what aspect of the data each theme captured (*Ibid*).

- In the final phase, I produced a final written report once I had a set of fully worked-out themes (Braun & Clarke, 2006:93). The task of the write-up of a thematic analysis "is to tell the complicated story of your data in a way that convinces the reader of the merit and validity of your analysis" (*Ibid*).

The data analysis of the document analysis, reflective journals, and the Telegram group discussion took the form of inductive thematic analysis (see Section 3.7) which involves finding repeated meanings across a data set, which is crucial to the interpretation of phenomena (Xu & Zammit, 2020:2). I followed the process as described by Braun and Clarke (2006:12) of coding the data without trying to fit it into a pre-existing frame which enabled me to create themes that derived from the data in order to address my research questions (see Section 1.3.1 and Section 1.3.2) (Maguire & Delahunt, 2017:3353). Braun and Clarke (2006:87-93) suggested six phases to follow when using inductive thematic analysis that I applied to analysing the CAPS documents, reflective journals, and the Telegram group discussion. A possible limitation of content analysis emerges when conducting content analysis related to coding as researchers may code messages too shortly or too broadly (Maier, 2017:5). Nieuwenhuis (2020c:126) writes that an issue when performing content analysis is to decide whether the analysis should focus on manifest or latent content. Manifest content refers to the analysis of what the text conveys (the message) that addresses the content aspect and describes the visible, obvious components (*Ibid*). Whereas latent content refers to the analysis of what the text talks about (the meaning) which deals with the relationship aspect and involves interpretation of the underlying meaning of the text (*Ibid*). This would imply that this method could solely focus on analysing the content of the data without looking deeper at hidden or implied meanings. In some instances, this could be regarded as a limitation of content analysis.

Inductive thematic analysis did however enable me to interpret an in-depth understanding of the data gathered by applying the above-described method.

3.7 Trustworthiness

As a researcher I followed the strategies below to ensure trustworthiness in my research study: credibility, transferability, dependability, and confirmability (Nieuwenhuis, 2020c:144).

3.7.1 Credibility

Nieuwenhuis (2020c:144) contends that credibility can be ensured by using strategies such as the adoption of well-established research methods, a research design suitable for the research questions, and having a theoretical framework that is aligned with the research question and methods. Credibility can also be enhanced by the researcher getting to know the participants in the research study (Nieuwenhuis, 2020c:143). It can also be enhanced through purposive

sampling, detailed data generation methods, and triangulation (Nieuwenhuis, 2020c:144). Other ways of enhancing credibility are asking the participants to verify the data or the researcher's initial interpretation of their responses in the various data generated (*Ibid*). I kept records of all of the data generated to ensure credibility.

3.7.2 Transferability

Nieuwenhuis (2020c:144) states that "transferability invites the readers of research to make connections between elements of a study and their own experience or research". Researchers should focus on how representative the participants are of the context that is being studied, as well as the context to which the findings may be applied to increase transferability (*Ibid*). I purposefully identified participants who contributed to understanding the phenomenon being studied (*Ibid*). The independent recruiter invited ten teachers and two principals who met the criteria to participate in the study. To increase the transferability of this research study, I ensured that I formulated the prompts used in the reflective journal and Telegram group discussions in such a way that they enabled the participants to make connections with their own teaching experience.

3.7.3 Dependability

According to Nieuwenhuis (2020c:145), dependability requires can be demonstrated by means of the rigour with which the research design is implemented, the operational detail of data generation, and the reflective evaluation of the project. In this study I ensured dependability by documenting the process of analysis so that future possible readers of this study would be able to see the decisions that I made, how I went about the analysis as well as how I arrived at my interpretations (*Ibid*). I also provided an "audit trail" which allows an observer to trace the course of the research step by step via the decisions made and procedures described (*Ibid*).

3.7.4 Conformability

Nieuwenhuis (2020c:145) states that confirmability is the extent to which the findings of the study are shaped by the participants and not by researcher bias, motivation, or interest. Strategies to increase confirmability include triangulation and "reducing the effect of researcher bias" (*Ibid*). I was aware of my position as researcher and took all measures possible to avoid research bias. For example, I reproduced enough of the text from data generation methods in the form of verbatim quotes to allow readers to decide for themselves what the participants were trying to convey (Nieuwenhuis, 2020c:146).

Using these strategies provided me with the certainty that the data generation process was trustworthy.

3.8 Ethical considerations

Govil (2013:1) states that ethics refers to moral principles of guiding conduct that is held by a group. Strydom (2005:57) argues that

> ethics is a set of moral principles which is suggested by an individual or group, is subsequently widely accepted, and which offers rules and behavioural expectations about the most correct conduct toward experimental subjects and respondents, employers, sponsors, other researchers, assistants and students.

Ethical guidelines serve as standards for the research as well as the benchmark that each researcher should use to evaluate their own conduct (*Ibid*). To ensure that I conducted my study in an ethical manner, I employed the following strategies:

3.8.1 Gaining permission, recruitment and informed consent process

Gaining informed consent requires providing the participants with all of the information on the goal of the research study, procedures that are to be followed for the duration of the study, possible advantages and disadvantages, any dangers that the participants could be exposed to, and demonstrating the credibility of the researcher to all of the participants (Strydom, 2005:59).

For this study the following steps were applied:

- **Step 1:** I applied and received ethical clearance from the North-West University (NWU) (see Annexure A);
- **Step 2:** I applied for and received permission to conduct research in schools from the Department of Basic Education (DBE) (see Annexure B);
- **Step 3:** I approached the principals from the two schools to ask for their permission to conduct research at their schools.
- **Step 4:** After permission was gained from the principals, I asked for the contact details of the school secretaries. I approached the two school's secretaries and asked them to become independent recruiters for my study. The secretaries agreed.
- **Step 5:** The independent recruiter talked to the teachers and principals during their morning staff meeting. The independent recruiter then played a pre-recorded video of me (the researcher) to the staff which provided more information regarding my study. I then talked to the staff (via the pre-recorded video) about my study and what I am researching. My contact details were provided at the end of the video so that teachers and principals could contact me if they had any questions. The independent recruiter then told the teachers and principals

that if they wanted to participate they could get the informed consent letters from the independent recruiter.

- **Step 6:** A hard copy of the informed consent letters (see Annexure E) was then provided to the possible participants by the independent recruiter. They were given time to go through the letter themselves, in their own time.
- **Step 7:** The participants who agreed to voluntarily participate in my research study notified the independent recruiter that I could contact them.
- **Step 8:** The participants signed the hard copy of the informed consent letter (see Annexure D) and provided the independent recruiter with their contact details. The independent recruiter gave the letters to me, I signed the informed consent letters, scanned the documents and emailed them back to the participants so that both the participants and I could keep a record of what was agreed upon.
- **Step 9:** The data gathering commenced.

This process meant that I was able to ensure that all COVID-19 rules and regulations were adhered to at all times.

3.8.2 Safeguarding the privacy and confidentiality of participants

Strydom (2005:61) states that it is important for researchers to safeguard the privacy and identity of the participants as well as to act with the necessary sensitivity where privacy is relevant to the participants. It is important to distinguish between privacy and confidentiality, “privacy implies the element of personal privacy, while confidentiality indicates the handling of information in a confidential manner” (Strydom, 2005:6).

I made it clear to the participants that their identities would be protected and that they would not be exposed to any risks, in keeping with ensuring there was no violation of their privacy (Strydom, 2005:61). Through the informed consent letter, I stated that their identities would be protected and that the information given by them would be confidential. Pseudonyms were used so that it would not be possible to identify the participants’ when processing or analysing the data. This ensured that participants would not be referred by name or an identifying character, but rather by a name that was randomly selected.

3.8.3 Deception

Deception means to withhold information or provide incorrect information to ensure the participation of subjects when they might have otherwise refused to participate (Strydom, 2005:60). This can occur when the researcher intentionally misleads subjects by written or verbal instructions, the actions of other people, or even some aspects of the setting (*Ibid*).

To ensure that I did not deceive the participants I made sure that the informed consent letter given to the participants highlighted the research process as well as outline expectations clearly. The informed consent letter was discussed via a telephone call to the participants before the research commenced. A distinction can be drawn between deliberate deception and the deception which the researcher was unaware of (Strydom, 2005:61). Unforeseen developments may occur during the research study which the researcher would not be able to control (*Ibid*). Should such a development occur, the researcher must inform the participants immediately (*Ibid*). To prevent deliberate deception, the informed consent letter clearly stated that in the case of new developments during the research study which might affect them, they would be notified immediately.

3.9 Conclusion

Phenomenology enabled me to gather an in-depth description of the lived experiences of the teachers and principals as well as rich data on how these teachers and principals perceive decolonisation and how it could foster transformative curriculum development. This chapter provided an in-depth explanation of the process I followed to navigate my research journey.

In the next chapter (Chapter 4), I present my data findings.

CHAPTER FOUR
PRESENTATION OF DATA AND FINDINGS: CAPS DOCUMENT ANALYSIS

4.1 Introduction

As indicated in Section 3.6, data were generated through three methods: document analysis (see Section 3.6.1), reflective journals (see Section 3.6.2) and Telegram group discussions (see Section 3.6.3). I present the findings from the documents in Chapter 4 and those from reflective journals and Telegram group discussions in Chapter 5.

In this chapter, I elaborate on the main findings that emerged from the inductive thematic analysis of the data to address my second sub-research question "How do the CAPS documents of the compulsory subjects in the FET phase depict decolonisation?" (see Section 1.3.1). I first provide a describe the corpus of the CAPS documents and the sampling process in Section 4.2. In Section 4.3 I, elaborate on the main findings that emerged from the document analysis. Section 4.4 concludes the chapter.

4.2 Corpus of documents and sampling

Since the beginning of democracy in 1994, South Africa has implemented a number of educational reforms, such as Outcomes-Based Education (OBE), National Curriculum Statements (NCS) and Curriculum and Assessment Policy Statements (CAPS) (Maharajh, Nkosi & Mkhize, 2016:372). These were a response to inequalities and imbalances in the education system which was created by the apartheid government (*Ibid*). OBE shifted the approach in the classroom from being teacher-centred to being learner-centred (*Ibid*). In this respect, the Curriculum and Assessment Policy Statement (CAPS) made an important contribution to implementing educational reforms (*Ibid*).

CAPS is a "single, comprehensive, and concise policy document, which has replaced the Subject and Learning Area Statements, Learning Programme Guidelines and Subject Assessment Guidelines for all the subjects listed in the National Curriculum Statement Grades R–12" (DBE, 2019:1). It can also be described as a change from how something is taught (teaching methods) to what is taught (a curriculum) (Maharajh *et al.,* 2016:372). CAPS is used as the point of departure; it fills in the gaps, reduces repetition and clarifies where necessary (*Ibid*). It provides detailed information to educators regarding what they should teach, the time that learners have to spend in the classroom, teaching approaches and how content should be assessed on a grade-

by-grade and subject-by-subject basis (Government of South Africa, 2021:1; Maharajh *et al.,* 2016:372-374).

I analysed the following National Curriculum and Assessment Policy Statement documents (see Section 3.6.1).

- Afrikaans Home Language (HL) (Grades 10-12) (Table 4.2) (DBE, 2011a)
- Afrikaans First Additional Language (FAL) (Grades 10-12) (Table 4.3) (DBE, 2011b)
- English Home Language (HL) (Grades 10-12) (Table 4.4) (DBE, 2011c)
- English First Additional Language (FAL) (Grades 10-12) (Table 4.5) (DBE, 2011d)
- Life Orientation (Grades 10-12) (Table 4.6) (DBE, 2011e)
- Mathematics (Grades 10-12) (Table 4.7) (DBE, 2011f)
- Mathematical Literacy (Grades 10-12) (Table 4.8) (DBE, 2011g).

I chose these CAPS documents as they are the compulsory subjects in the FET phase. These documents were accessed via the internet from the Department of Basic Education's website. I compiled a document analysis schedule (Annexure F) to direct the analysis.

The analysis of the CAPS documents revealed that there was one section within each of the CAPS documents that was aligned with decolonisation. Although the principles of the NCS are not taught as part of the content knowledge, the analysis of the corpus of CAPS documents revealed that some of the principles were aligned with one and/or more aspects of decolonisation that relate to this study. The principles of the CAPS documents "embody underlying values / beliefs about what is important and desirable in a curriculum, which guide the structuring of the curriculum" (Grussendorff, 2014:12). These principles which serve as a foundation on which the South African curriculum is based will be discussed in Table 4.1 below.

Table 4.1: The principles of the National Curriculum Statement (NCS) Grades R-12 (DBE, 2011a:4-5).

Principle	Researcher interpretation
Human rights, inclusivity, environmental and social justice: infusing the principles and practices of social and environmental justice and human rights as defined in the Constitution of the Republic of South **Africa**. The National Curriculum Statement Grades R-	This principle is aligned with **Africanisation** as it focuses on implementing and promoting the values of human rights of South **Africa**. Its aim is to embrace differences in South Africa and to be sensitive to issues of diversity.

12 is sensitive to issues of diversity such as poverty, inequality, race, gender, language, age, disability and other factors (DBE, 2011a:5).	
Valuing **indigenous** knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution (DBE, 2011a:5).	This principle is aligned with **Indigenisation** as it acknowledges and values the rich history and heritage of South Africa.
Credibility, quality and efficiency: providing an education that is comparable in quality, breadth and depth to those of **other countries** (DBE, 2011a:5).	This principle is aligned with **Internationalisation** as it aims to provide education *that is comparable to **international** standards in terms of quality.

Table 4.1 provides details of the principles of the NCS Grades R-12 that are aligned with decolonisation. My interpretation is that these principles are aligned with Africanisation, internationalisation and indigenisation. The alignment of these principles with decolonisation is significant as they emphasise what is important and desirable in the curriculum, as stated above. As decolonisation resonates with the principles on which the NCS Grades 10-12 are based, it means that the structure of the curriculum is aligned with aspects of decolonisation. These principles guide learners and teachers through the content of the CAPS documents, underlining important aspects such as diversity.

4.3 Presentation of data from CAPS document analysis

The subjects that were analysed are presented in Tables 4.2-4.8 in alphabetical order below, followed by a summary of the findings of the analysis of each of the subject. The questions that guided the document analysis can be viewed in Annexure F. The tables include the following headings:

- Grade/s
- Duration
- Topic
- Topic definition
- Context
- Content
- Researcher interpretation.

Next, the findings of the document analysis are presented in Tables 4.2-4.8.

Table 4.2: Afrikaans Home Language (HL) Grades 10-12 CAPS (DBE, 2011a)

1. What are the aims of the document? Do these aims include decolonisation?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	Specific aims (DBE, 2011a:9)
Aims	1. Taalvaardighede te verwerf wat nodig is vir akademiese leer oor die kurrikulum heen; 2. met vertroue en genot te luister, te praat, te lees / kyk en te skryf / aanbied. Hierdie vaardighede en houdings vorm die grondslag vir lewenslange leer; 3. taal gepas te gebruik met inagneming van die teikengroep, doel en konteks; 4. eie idees, sienings en emosies met vertroue uit te druk en te regverdig ten einde selfstandige en analitiese denkers te word; 5. taal en verbeelding te gebruik om menslike ervarings uit te beeld en te verken. Dit sal hulle in staat stel om hulle eie ervarings van en bevindinge oor die wêreld mondelings en skriftelik uit te druk; 6. taal te gebruik om inligting te verkry en te bestuur vir leer oor die kurrikulum heen en in ’n wye verskeidenheid ander kontekste. Inligtingsgeletterdheid is ’n noodsaaklike vaardigheid in die “inligtingseeu” en vorm die grondslag vir lewenslange leer; en 7. taal te gebruik as ’n instrument vir kritiese en kreatiewe denke; om opinies oor etiese kwessies en waardes uit te druk; om krities in interaksie te tree met n wye verskeidenheid tekste; om perspektiewe, waardes en magsverhoudings in tekste te herken en te bevraagteken; om tekste vir ’n wye verskeidenheid doelwitte soos genot, inligting en navorsing krities te lees (DBE, 2011a:9).	
Researcher interpretation	There is **no reference to decolonisation** in these aims. Emphasis is rather placed on providing learners with the skills and tools to read, write and listen in this language and equip learners to become critical thinkers while expressing their emotions and beliefs in this language. It also creates opportunities for them to be creative by using their imagination, as well as using language appropriately, taking account of purpose, situation and context.	

2. Is the content knowledge of these CAPS documents aligned with decolonisation?		
Researcher interpretation	There is no **indication of decolonisation** in the content knowledge to be taught in the CAPS document.	
3. Does the content knowledge in these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	Afdeling 2: Inleiding tot tale (DBE, 2011a:8).
Topic definition		**Context**
2.1. Tale in die kurrikulum- en assesserings-beleidverklaring: Taalvakke (DBE, 2011a:8).		This section specifies that language teaching in South Africa takes place in all of the official languages used by South **African** citizens in Grades 10-12. It explains the difference between Afrikaans HL and Afrikaans FAL, and how it is taught or should be taught in the different grades (DBE, 2011a:8).
Content	"Taalonderrig in Graad 10-12 sluit al die amptelike tale in Suid-**Afrika** in, naamlik **Afrikaans**, Engels, isiNdebele, isiXhosa, isiZulu, Sesotho, Sepedi (Sesotho sa Leboa), Setswana, siSwati, Tshivenda en Xitsonga – asook die nie-amptelike tale. Hierdie tale kan op verskillende vlakke aangebied word". (DBE, 2011a:8).	
Researcher interpretation	This section is aligned with **Africanisation** and **Indigenisation** as it emphasises the various languages that South **Africa** offers teaching in Grades 10-12.	

Table 4.2 showed that the **specific aims** in the CAPS document for Afrikaans HL Grades 10-12, **no mention** is made **of decolonisation**. There was also **no indication of decolonisation** in the content knowledge of the CAPS document. The only topic that is aligned with decolonisation is the section about the different languages in South Africa and how they should be taught, therefore forming part of **Africanisation**.

Table 4.3: Afrikaans First Additional Language (FAL) Grades 10-12 CAPS (DBE, 2011b)

1. What are the aims of the document? Do these aims include decolonisation?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	"Spesifieke doelstellings vir die leer van addisionele tale" (DBE, 2011b:9)
Aims	1. "Taalvaardighede te verwerf wat nodig is om akkuraat en gepas te kommunikeer, met inagneming van die teikengroep, doel en konteks; 2. die addisionele taal vir akademiese leer oor die kurrikulum heen te gebruik; 3. met vertroue en genot te luister, te praat, te lees / kyk, en te skryf / aan te bied. Hierdie vaardighede en houdings vorm die grondslag vir lewenslange leer; 4. eie idees, sienings en emosies, mondeling en skriftelik, met vertroue uit te druk en te regverdig ten einde selfstandige en analitiese denkers te word; 5. die addisionele taal en verbeelding te gebruik om menslike ervarings uit te beeld en te verken. Dit sal hulle in staat stel om hulle eie ervarings en bevindinge oor die wêreld mondelings en skriftelik uit te druk; 6. die addisionele taal te gebruik om inligting te verkry en te bestuur vir leer oor die kurrikulum heen en in 'n wye verskeidenheid ander kontekste. Inligtingsgeletterdheid is 'n noodsaaklike vaardigheid in die "inligtingseeu" en vorm die grondslag vir lewenslange leer; en 7. die addisionele taal te gebruik as 'n instrument vir kritiese en kreatiewe denke; opinies oor etiese kwessies en waardes uit te druk; krities in interaksie te tree met 'n wye verskeidenheid tekste perspektiewe, waardes en magsverhoudings in tekste te herken en te bevraagteken; tekste vir 'n wye verskeidenheid doelwitte soos genot, inligting en navorsing krities te lees" (DBE, 2011b:9).	
Researcher interpretation	There is **no indication of decolonisation** in these aims. The aims rather focus on equipping learners with the skills and tools of this language to read, write, listen and speak in this language. It aims to equip learners with the critical and creative thinking skills to express themselves in this language about their own beliefs and to use the language across the whole curriculum.	

2. Is the content knowledge of these CAPS documents aligned with decolonisation?		
Researcher interpretation	There is **no indication of decolonisation** in the content knowledge of the Afrikaans FAL CAPS document.	
3. Does the content knowledge of these CAPS documents refer to, mention, or incorporate the concept decolonisation or any interlinked concepts such as: Indigenisation, Internationalisation and Africanisation?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	Afdeling 2: Inleiding to tale
Topic definition		**Context**
2.1. Tale in die Kurrikulum- en assesserings -beleidsverklaring (DBE, 2011b:8)		This section specifies that the language medium in which learners are taught during Grades 10-12, which are the official languages found in South **Africa**. This section also explains the difference between Afrikaans HL and Afrikaans FAL, and how it is taught or should be taught in the different grades (DBE, 2011b:8).
Content	"Taalonderrig in Graad 10-12 sluit al die amptelike tale in **Suid-Afrika** in, naamlik Afrikaans, Engels, isiNdebele, isiXhosa, isiZulu, Sesotho, Sepedi (Sesotho sa Leboa), Setswana, siSwati, Tshivenda en Xitsonga – asook die nie-amptelike tale. Hierdie tale kan op verskillende vlakke aangebied word" (DBE, 2011b:8).	
Researcher interpretation	This section **is aligned with Africanisation and Indigenisation** as it pays attention to the various languages that South **Africa** offers teaching in Grades 10-12.	

Table 4.3 showed that the **specific aims** in the CAPS document for Afrikaans FAL Grades 10-12, there was **no indication of decolonisation**. There was also **no indication of decolonisation** within the **content knowledge** of the CAPS document. The only topic that is aligned with decolonisation is the section about the different languages in South Africa and how they should be taught, therefore forming part of **Africanisation.**

Table 4.4: English Home Language (HL) Grades 10-12 CAPS (DBE, 2011c)

1. What are the aims of the document? Do these aims include decolonisation?		
Grade/s	**Duration**	**Topic**
10-12	the whole year	Specific aims of home language (DBE, 2011c:9).
Aims	1. Acquire the language skills necessary to communicate accurately and appropriately taking into account audience, purpose and context; 2. Use their Additional Language for academic learning across the curriculum; 3. Listen, speak, read/view and write/present the language with confidence and enjoyment. These skills and attitudes form the basis for lifelong learning; 4. Express and justify, orally and in writing, their own ideas, views and emotions confidently in order to become independent and analytical thinkers; 5. Use their Additional Language and their imagination to find out more about themselves and the world around them. This will enable them to express their experiences and findings about the world orally and in writing; 6. Use their Additional Language to access and manage information for learning across the curriculum and in a wide range of other contexts. Information literacy is a vital skill in the 'information age' and forms the basis for lifelong learning; 7. Use their Additional Language as a means of critical and creative thinking: for expressing their opinions on ethical issues and values; for interacting critically with a wide range of texts; for challenging the perspectives, values and power relations embedded in texts; and for reading texts for various purposes, such as enjoyment, research, critique (DBE, 2011c:9).	
Researcher interpretation	There is **no indication of decolonisation** in the specific aims of English HL. Emphasis is rather placed on equipping learners with the appropriate skills and tools to communicate accurately (using the proper grammar) and appropriately in the specific context that they are in. These aims also focus on learners using the language to find out more about themselves by reading, writing and listening as well as to express their opinions and beliefs in this language, *thereby unlocking creative and critical thinking skills.	
2. Is the content knowledge of these CAPS documents aligned with decolonisation?		
Researcher interpretation	There is **no indication of decolonisation** in the content knowledge to be taught.	

3. Does the content knowledge of these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	Section 2: Introducing the languages (DBE, 2011c:8).
Topic definition		**Context**
2.1. Languages in the Curriculum and Assessment Policy Statement (DBE, 2011c:8).		This section specifies the official languages that teaching in Grades 10-12 is offered in South **Africa**, the difference between English HL and English FAL, as well as how it is to be taught to learners.
Content	Language learning in Grades 10-12 includes all the official languages in South **Africa**, namely, Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sepedi (Sesotho sa Leboa), Sesotho, Setswana, Siswati, Tshivenda, Xitsonga-as well as Non-Official Languages. These languages are offered at different levels (DBE, 2011c:8).	
Researcher interpretation	This section **is aligned with Indigenisation and Africanisation** as it focuses on the various languages of South Africa and how they should be taught.	

Table 4.4 showed that within the **specific aims** of the CAPS document for English HL Grades 10-12, there was **no indication of decolonisation**. The analysis of this CAPS document, revealed that the only **indication of decolonisation** in the content knowledge that is taught to the learners is in one section that applies to the whole year. This focuses on the various official languages in South Africa and how they should be taught.

Table 4.5: English First Additional Language (FAL) Grades 10-12 CAPS (DBE, 2011d)

1. What are the aims of the document? Is there any indication of decolonisation in them?		
Grade/s	**Duration**	**Topic**
10-12	the whole year	Specific aims of first additional languages (DBE, 2011d:9).
Aims	1. Acquire the language skills necessary to communicate accurately and appropriately taking into account audience, purpose and context; 2. Use their Additional Language for academic learning across the curriculum; 3. Listen, speak, read/view and write/present the language with confidence and enjoyment. These skills and attitudes form the basis for lifelong learning; 4. Express and justify, orally and in writing, their own ideas, views and emotions confidently in order to become independent and analytical thinkers; 5. Use their Additional Language and their imagination to find out more about themselves and the world around them. This will enable them to express their experiences and findings about the world orally and in writing; 6. Use their Additional Language to access and manage information for learning across the curriculum and in a wide range of other contexts. Information literacy is a vital skill in the 'information age' and forms the basis for lifelong learning; 7. Use their Additional Language as a means of critical and creative thinking: for expressing their opinions on ethical issues and values; for interacting critically with a wide range of texts; for challenging the perspectives, values and power relations embedded in texts; and for reading texts for various purposes, such as enjoyment, research, critique. (DBE, 2011d:9)	
Researcher interpretation	There is **no indication of decolonisation** in the specific aims of English FAL. Emphasis is rather placed on equipping learners with the appropriate skills and tools to communicate the language correctly and appropriately in a specific context. These aims also focus on learners using the language to find out more about themselves by reading, writing and listening and to express their opinions and beliefs in this language and *therefore unlocking their creative and critical thinking skills	

2. Is the content knowledge of these CAPS documents aligned with decolonisation?		
Researcher interpretation	There is **no indication of decolonisation** in the content knowledge to be taught.	
3. Does the content knowledge of these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	Section 2: Introducing the languages (DBE, 2011d:8).
Topic definition		**Context**
2.1. Languages in the Curriculum and Assessment Policy Statement (DBE, 2011d:8).		This section specifies the official languages that teaching is offered in to Grades 10-12 in South **Africa**, the difference between English HL and English FAL, and how they are to be taught.
Content	Language learning in Grades 10-12 includes all the official languages in South **Africa**, namely, Afrikaans, English, isiNdebele, isiXhosa, isiZulu, Sepedi (Sesotho sa Leboa), Sesotho, Setswana, Siswati, Tshivenda, Xitsonga-as well as Non-Official Languages. These languages are offered on different levels (DBE, 2011d:8).	
Researcher interpretation	This section **is aligned with Indigenisation and Africanisation** as it focuses on the various languages of South Africa and how they should be taught.	

Table 4.5 showed that within the **specific aims** of the CAPS document for English FAL Grades 10-12, there was **no indication of decolonisation**. Upon analysing this CAPS document, there was **no indication of decolonisation** in the content knowledge that is taught to the learners, except for one section that continues throughout the year which focuses on the various languages that South Africa offers and how they should be taught.

Table 4.6: Life Orientation Grades 10-12 CAPS (DBE, 2011e)

1. What are the aims of the document? Is there any indication of decolonisation in them?		
Grade/s	**Duration**	**Topic**
10-12	the whole year	Specific aims (DBE, 2011e:8-9).
Aims	1. Guide and prepare learners to respond appropriately to life's responsibilities and opportunities; 2. Equip learners to interact optimally on a personal, psychological, cognitive, motor, physical, moral, spiritual and socio-economic level; 3. Guide learners to make informed and responsible decisions about their own health and well-being and the health and well-being of others; 4. Expose learners to their constitutional rights and responsibilities, to the rights of others and to the issues of diversity; 5. Equip learners with knowledge, skills and values to make informed decisions about subject choices, careers, additional and higher education opportunities and the world of work; 6. Expose learners to various study methods and skills pertaining to assessment processes; and 7. Expose learners to an understanding of the value of regular participation in physical study (DBE, 2011e:8-9).	
Researcher interpretation	There is **no indication of decolonisation** in these aims. Emphasis is placed on guiding and equipping learners to participate in real-life by using the content knowledge that they acquire throughout the year. These aims focus on study skills and methods, subject and career choices and respecting themselves and others. The aims also emphasise rights and responsibilities. Although issues of diversity are given particular attention in certain topics, the origin of diversity focuses on gender stereotyping and not the deeper root, which is culture, tradition and language.	

<table>
<tr><th colspan="4">2. Is the content knowledge of these CAPS documents aligned with decolonisation?</th></tr>
<tr><td>Grade/s</td><td>Duration</td><td colspan="2">Topic</td></tr>
<tr><td>10</td><td>Term 4: weeks 4-6 (DBE, 2011e:16).</td><td colspan="2">Democracy and human rights
(DBE, 2011e:16).</td></tr>
<tr><td colspan="2">Topic definition</td><td colspan="2">Context</td></tr>
<tr><td colspan="2">Ethical traditions and/or religious laws and indigenous belief systems of major religions (DBE, 2011e:10).</td><td colspan="2">Living in a multi-religious society: understanding ethical traditions and/or religious laws of major religions in South Africa (DBE, 2011e:16).</td></tr>
<tr><td>Content</td><td colspan="3">● Major Religions: Judaism, Christianity, Islam, Hinduism, Buddhism, Baha'i Faith and African Religion;
● Indigenous belief systems in South Africa: origins and practices (DBE, 2011e:16).</td></tr>
<tr><td>Researcher interpretation</td><td colspan="3">This topic is aligned with decolonisation, specifically Indigenisation and Africanisation as it discusses religions and traditions that are true to South Africa. It also focuses on events that showcase a transforming South Africa which is aligned with Africanisation.</td></tr>
<tr><td>Grade/s</td><td>Duration</td><td colspan="2">Topic</td></tr>
<tr><td>11</td><td>Term 4: weeks 4-6 (DBE, 2011e:20).</td><td colspan="2">Democracy and human rights
(DBE, 2011e:20).</td></tr>
<tr><td colspan="2">Topic definition</td><td colspan="2">Context</td></tr>
<tr><td colspan="2">Contributions of South Africa's diverse religions and belief systems to a harmonious society (DBE, 2011e:10).</td><td colspan="2">Mention is made of the diverse religions, traditions, cultural practises and belief systems that are found in South Africa.</td></tr>
<tr><td>Content</td><td colspan="3">● Clarify own values and beliefs;
● Identify and critically analyse various moral and spiritual issues and dilemmas: right-to-life, euthanasia, cultural practices and traditions, economic issues and environmental issues;
● Respect differing opinions (DBE, 2011e:20).</td></tr>
<tr><td>Researcher interpretation</td><td colspan="3">This topic is aligned with decolonisation as it discusses religions and traditions that are true to South Africa.</td></tr>
</table>

3. Does the content knowledge of these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?		
Grade/s	**Duration**	**Topic**
10	**Term 2:** weeks 1-3; **Term 2:** weeks 4-7 (DBE, 2011e:14).	Physical education (DBE, 2011e:14).
Topic definition		**Context**
Skills in playground and/or community and/or indigenous games (DBE, 2011e:11).		Mention is made of **indigenous** games that learners play during physical education that promote skills in the playground and focuses on safety issues related to these **indigenous** games.
Content	• Participation in movement activities that promote skills in playground and/or community and/or **indigenous** games (DBE, 2011e:14). • Participation and movement performance in movement activities that promote skills in playground and/or community and/or **indigenous** games (DBE, 2011e:14). • Safety issues relating to participation in playground and/or community and/or **indigenous** games (DBE, 2011e:14).	
Researcher interpretation	This topic **is aligned with decolonisation** as it prescribes various **indigenous** games learners are to play during their physical education period.	

Grade/s	**Duration**	**Topic**
10	**Term 4:** weeks 4-6; (DBE, 2011e:16).	Democracy and human rights (DBE, 2011e:16).
Topic definition		**Context**
Ethical traditions and/or religious laws and **indigenous** belief systems of major religions (DBE, 2011e:10).		Living in a multi-religious society: understanding ethical traditions and/or religious laws of major religions in South **Africa** (DBE, 2011e:16).
Content	• Major Religions: Judaism, Christianity, Islam, Hinduism, Buddhism, Baha'i Faith and **African** Religion (DBE, 2011e:16). • **Indigenous** belief systems in South **Africa**: origins and practices (DBE, 2011e:16).	

Researcher interpretation	This topic **is aligned with decolonisation,** more specifically **Indigenisation** and **Africanisation** as it prescribes various **indigenous** religions found in South **Africa**.	
Grade/s	**Duration**	**Topic**
11	**Term 2:** weeks 1-4 (DBE, 2011e:18).	Physical education (DBE, 2011e:18).
Topic definition		**Context**
Umpiring and leadership skills in self-designed and modified games (DBE, 2011e:11).		Mention is made of **indigenous** games that learners play during physical activity as well as safety issues related to playing these indigenous games.
Content	• Participation in programmes that promote own umpiring, administrative, organisational and leadership skills in self-designed and structured community and/or playground and/or **indigenous** games that promote physical activity (DBE, 2011e:18). • Safety issues relating to participation in self-designed and structured community and/or playground and/or **indigenous** games that promote physical activity (DBE, 2011e:18).	
Researcher interpretation	This topic **is aligned with decolonisation** as it prescribes various **indigenous** games to be played during the learners' physical education period.	
Grade/s	**Duration**	**Topic**
12	**Term 2:** weeks 1-4 (DBE, 2011e:22).	Physical education (DBE, 2011e:22).
Topic definition		**Context**
Long-term engagement in traditional and/or non-traditional sport or playground and/or community and/or **indigenous** games or relaxation and recreational activities (DBE, 2011e:11).		Participation in programmes that promote long-term engagement in community and/or playground and/or **indigenous** games or traditional and/or non-traditional sports that promote physical activity (DBE, 2011e:22).
Content	• Participation in programmes that promote long-term engagement in community and/or playground and/or **indigenous** games or traditional and/or non-traditional sports that promote physical activity (DBE, 2011e:22). • Participation and movement performance in programmes that promote long-term engagement in community and/or playground and/or **indigenous** games or traditional and/or non-traditional sports that promote physical activity (DBE, 2011e:22).	

	• Safety issues relating to participation in community and/or playground and/or **indigenous** games or traditional and/or non- traditional sports that promote physical activity (DBE, 2011e:22).	
Researcher interpretation	This topic is **aligned with decolonisation** as it lists various **indigenous** games that may be played during the learners' physical education period.	
Grade/s	**Duration**	**Topic**
10	**Term 1:** weeks 7-10 (DBE, 2011e:12). **Term 4:** weeks 4-6 (DBE, 2011e:16).	Democracy and human rights (DBE, 2011e:12 & 16).
Topic definition		**Context**
• Diversity, discrimination, human rights and violations (DBE, 2011e:10). • Ethical traditions and/or religious laws and **indigenous** belief systems of major religions (DBE, 2011e:10).		Mention is made of national and **international** instruments for identifying violations of human rights, as well as the major religions that are found in South **Africa**.
Content	• Bill of Rights, **International** Conventions and Instruments: Convention on the Rights of the Child, the African Charter on the Rights and Welfare of Children, Committee on the Elimination of Discrimination Against Women (CEDAW) and other bills, charters and protection agencies, rules, codes of conduct and laws (DBE, 2011e:12). • Major Religions: Judaism, Christianity, Islam, Hinduism, Buddhism, Baha'i Faith and **African** Religion (DBE, 2011e:16).	
Research interpretation	This topic **is aligned with decolonisation,** more specifically **Internationalisation** as it discusses **international** and national tools for identifying the violation of human rights. It is also aligned with **Africanisation** as it explores the major religions that are found in South **Africa**.	

Table 4.6 showed that there is **no indication of decolonisation** in the specific aims for Life Orientation Grades 10-12. **Indigenisation** as part of **decolonisation is aligned with the CAPS document for Life Orientation** mostly in the physical education sections. These topics emphasise the use of **indigenous** games for physical education in Life Orientation, providing various examples of games that learners can play. **Africanisation** also comes to life in this CAPS document as the content knowledge in some topics, for example, Democracy and Human Rights, discusses various traditions and religions that are found in South **Africa**. Overall, it seems to me that the CAPS document for Life Orientations is aligned with **decolonisation** primarily with

indigenisation. However, **indigenisation** is frequently found in the physical education sections, which are **not part of the content knowledge that is taught to the learners**. Therefore, **decolonisation was present** in the CAPS document for Life Orientation for Grades 10-12.

Table 4.7: Mathematics Grades 10-12 CAPS (DBE, 2011f)

1. What are the aims of the document? Is there any indication of decolonisation in them?		
Grade/s	**Duration**	**Topic**
10-12	Applicable for the whole year	Specific aims (DBE, 2011f:8).
Aims	1. To develop fluency in computation skills without relying on the usage of calculators. 2. Mathematical modelling is an important focal point of the curriculum. Real life problems should be incorporated into all sections whenever appropriate. Examples used should be realistic and not contrived. Contextual problems should include issues relating to health, social, economic, cultural, scientific, political and environmental issues whenever possible. 3. To provide the opportunity to develop in learners the ability to be methodical, to generalize, make conjectures and try to justify or prove them. 4. To be able to understand and work with the number system. 5. To show Mathematics as a human creation by including the history of Mathematics. 6. To promote accessibility of Mathematical content to all learners. It could be achieved by catering for learners with different needs. 7. To develop problem-solving and cognitive skills. Teaching should not be limited to "how" but should rather feature the "when" and "why" of problem types. Learning procedures and proofs without a good understanding of why they are important will leave learners ill-equipped to use their knowledge in later life. 8. To prepare the learners for further education and training as well as the world of work (DBE, 2011f:8).	
Researcher interpretation	There is **no indication of decolonisation** in the aims for Mathematics Grades 10-12. Emphasis is rather placed on equipping learners with various mathematical skills, such as being able to use a calculator. It also focuses on solving real life problems using mathematical tools and helps learners to justify equations and/or problems. The aim is developing learners' problem-solving and cognitive skills so that they are able to apply what they learn to solving problems in real life. Mathematics also aims to equip learners for further studies.	
2. Is the content knowledge of these CAPS documents aligned with decolonisation?		
Researcher interpretation	There is **no indication of decolonisation** in the content knowledge set out in the CAPS document.	

3. Does the content knowledge of these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?	
Researcher interpretation	There is **no indication of decolonisation** in the content knowledge to be taught as prescribed by the CAPS document.

Table 4.7 shows that there is **no indication of decolonisation** in the specific aims of Mathematics, or in the content knowledge provided in this CAPS document. It follows that, there **was no indication of decolonisation** in the Mathematics for Grades 10-12 CAPS document.t

Table 4.8: Mathematical Literacy Grades 10-12 CAPS (DBE, 2011g)

1. What are the aims of the document? Is there any indication of decolonisation in them?		
Grade/s	**Duration**	**Topic**
10-12	The whole year	There are five key elements of Mathematical Literacy (DBE, 2011g:8-9).
Aims	1. Mathematical Literacy involves the use of elementary mathematical content: "…if the required calculations cannot be performed using a basic four-function calculator, then the calculation is in all likelihood not appropriate for Mathematical Literacy … in the Mathematical Literacy classroom mathematical content should not be taught in the absence of context" 2. Mathematical Literacy involves authentic real-life contexts: "In exploring and solving real-world problems, it is essential that the contexts learners are exposed to in this subject are authentic (i.e., are drawn from genuine and realistic situations) and relevant, and relate to daily life, the workplace and the wider social, political and global environments" 3. Mathematical Literacy involves solving familiar and unfamiliar problems: "…the purpose of this subject is to equip learners with the necessary knowledge and skills to be able to solve problems in any context that they may encounter in daily life and in the workplace, irrespective of whether the context is specifically relevant to their lives or whether the context is familiar" 4. Mathematical Literacy involves decision making and communication: "A mathematically literate individual is able to weigh up options by comparing solutions, make decisions regarding the most appropriate choice for a given set of conditions, and communicate decisions using terminology…" 5. Mathematical Literacy involves the use of integrated content and/or skills in solving problems: "…the solving of real-life problems commonly involves the use of content and/or skills drawn from a range of topics, and so, being able to solve problems based in real-life contexts requires the ability to identify and use a wide variety of techniques and skills integrated from across a range of content topics" (DBE, 2011g:8-9).	
Researcher interpretation	There is **no indication of decolonisation** in the key elements of Mathematical Literacy. Emphasis is rather placed on focussing on the importance of using real-life contexts and examples, and solving problems in real-life which are relevant to their specific situation. Mathematical Literacy also focuses on effective decision-making as well as effective communication, integrating the content taught in Mathematical Literacy with real-life situations.	

<table>
<tr><th colspan="3">2. Is the content knowledge of these CAPS documents aligned with decolonisation?</th></tr>
<tr><th>Grade/s</th><th>Duration</th><th>Topic</th></tr>
<tr><td>12</td><td>Term 2: weeks 3-4; Term 3: week 4 and weeks 7-8 (DBE, 2011g:19).</td><td>Maps, plans, and other representations of the physical world (DBE, 2011g:74).</td></tr>
<tr><th colspan="2">Topic definition</th><th>Context</th></tr>
<tr><td colspan="2">Determine the “operating cost” of a vehicle using the fixed, running and operating cost tables distributed by the Automobile Association of South Africa (DBE, 2011g:74).</td><td>This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.</td></tr>
<tr><th>Content</th><td colspan="2">Determine the “operating cost” of a vehicle using the fixed, running and operating cost tables distributed by the Automobile Association of South Africa (DBE, 2011g:74).</td></tr>
<tr><th>Researcher interpretation</th><td colspan="2">This topic is aligned with decolonisation as it focuses on South Africa as the context when explaining this topic.</td></tr>
<tr><th>Grade/s</th><th>Duration</th><th>Topic</th></tr>
<tr><td>12</td><td>Term 1: weeks 5-9 (DBE, 2011g:19).</td><td>Data handling: Multiple sets of data (DBE, 2011g:82).</td></tr>
<tr><th colspan="2">Topic definition</th><th>Context</th></tr>
<tr><td colspan="2">In Grade 12, the type of data dealt with is limited primarily (but not exclusively) to data, including:
Multiple sets of data containing multiple categories (e.g. working with vehicle statistics containing information on the number of different types of unroadworthy vehicles in each province in South Africa (DBE, 2011g:82).</td><td>This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.</td></tr>
<tr><th>Content</th><td colspan="2">Multiple sets of data containing multiple categories (e.g., working with vehicle statistics containing information on the number of different types of unroadworthy vehicles in each province in South Africa) (DBE, 2011g:82).
National and/or provincial population statistics (sourced from Statistics
South Africa) (DBE, 2011g:82).</td></tr>
</table>

	• Historical inflation and/or exchange rate data (sourced from Statistics • South **Africa**) (DBE, 2011g:82).	
Grade/s	**Duration**	**Topic**
11 & 12	**Grade 11: Term 4:** weeks 2-5 (DBE, 2011g:17). **Grade 12: Term 1:** weeks 5-9 (DBE, 2011g:19).	Data handling (DBE, 2011g:87).
Topic definition		**Context**
Interpreting and analysing data (DBE, 2011g:87).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.
Content	Investigate situations in which summarised and/or represented data is interpreted in different ways. (e.g., A newspaper may use statistics on the number of deaths related to motor vehicles to paint a picture of how dangerous it is to drive in South **Africa**. The Minister of Transport, on the other hand, may applaud the fact that the statistics show a drop in the number of road deaths.) (DBE, 2011g:87).	
Researcher interpretation	This topic **is aligned with decolonisation** in that it uses South **African** examples to explain the work to learners.	
Grade/s	**Duration**	**Topic**
11 & 12	**Grade 11: Term 4:** week 1 (DBE, 2011g:18); **Grade 12: Term 3:** weeks 1-3 (DBE, 2011g:19).	Exchange rates (DBE, 2011g:122).
Topic definition		**Context**
Exchange rates (DBE, 2011g:122).		This topic focuses on finances and how to calculate exchange rates by using South **African** examples.
Content	Explain why it is not necessarily accurate when a South **African** tourist in America exclaims that a can of cool drink that costs $2,00 (R14,00) is much cheaper in South **Africa** (DBE, 2011g:122).	
Researcher interpretation	This topic **is aligned with decolonisation** in that it uses South **African** examples to explain the work to learners.	

Grade/s	Duration	Topic
10-12	**Grade 10:** Term 2: weeks 7-8 (DBE, 2011g:16); **Grade 11:** Term 3: week 7 (DBE, 2011g:17); **Grade 12:** Term 3: weeks 5-6 (DBE, 2011g:19).	Evaluate expressions of probability (DBE, 2011g:127).
Topic definition		**Context**
Evaluate expressions of probability (DBE, 2011g:127).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.
Content	Identify appropriate values from a given table of data values (e.g., on motor vehicle fatalities in South **Africa**) and express the probability of certain events shown on the table (DBE, 2011g:127).	
Researcher interpretation	This topic **is aligned with decolonisation in that** it uses South **African** examples to explain the work to learners.	
3. Does the content knowledge of these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?		
Grade/s	**Duration**	**Topic**
12	**Term 2:** weeks 3-4; **Term 3:** week 4 and weeks 7-8 (DBE, 2011g:19).	Maps (DBE, 2011g:74).
Topic definition		**Context**
Determine the “operating cost” of a vehicle using the fixed, running and operating cost tables distributed by the Automobile Association of South **Africa** (DBE, 2011g:74).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.

Content	Determine the “operating cost” of a vehicle using the fixed, running and operating cost tables distributed by the Automobile Association of South **Africa** (DBE, 2011g:74).	
Researcher interpretation	This topic **is aligned with Africanisation** in that it is situated in South **Africa**.	
Grade/s	**Duration**	**Topic**
12	**Term 1:** weeks 5-9 (DBE, 2011g:19).	Data handling: Multiple sets of data (DBE, 2011g:82).
Topic definition		**Context**
In Grade 12, the type of data dealt with is limited primarily (but not exclusively) to data, including: • Multiple sets of data containing multiple categories (e.g. working with vehicle statistics containing information on the number of different types of unroadworthy vehicles in each province in South Africa (DBE, 2011g:82).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.
Content	Multiple sets of data containing multiple categories (e.g., working with vehicle statistics containing information on the number of different types of unroadworthy vehicles in each province in South **Africa**) (DBE, 2011g:82).	
Researcher interpretation	This topic **is aligned with Africanisation** in that the examples of data sets are drawn from the South **African** provinces.	
Grade/s	**Duration**	**Topic**
12	**Term 1:** weeks 5-9 (DBE, 2011g:19).	Data handling: Multiple sets of data (DBE, 2011g:82).
Topic definition		**Context**
In Grade 12, the type of data dealt with is limited primarily (but not exclusively) to data, including: • Data relating to national and global issues (DBE, 2011g:82).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.

Content	National and/or provincial population statistics (sourced from Statistics South Africa) (DBE, 2011g:82).	
Researcher interpretation	This topic **is aligned with Africanisation** in that it uses national and provincial statistics, i.e. South **African** statistics.	
Grade/s	**Duration**	**Topic**
12	**Term 1:** weeks 5-9 (DBE, 2011g:16).	Data handling: Multiple sets of data (DBE, 2011g:82).

Topic definition	**Context**
In Grade 12, the type of data dealt with is limited primarily (but not exclusively) to data, including: • Multiple sets of data containing multiple categories (e.g. working with vehicle statistics containing information on the number of different types of unroadworthy vehicles in each province in South Africa (DBE, 2011g:82). • Data relating to national and global issues (DBE, 2011g:82).	This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.

Content	Historical inflation and/or exchange rate data (sourced from Statistics South **Africa**) (DBE, 2011g:82).	
Researcher interpretation	This topic **is aligned with Africanisation** in that the statistics on inflation are drawn from South **Africa**.	
Grade/s	**Duration**	**Topic**
11	**Term 4:** weeks 2-5 (DBE, 2011g:17).	Data handling (DBE, 2011g:87).

Topic definition	**Context**
Interpreting and analysing data (DBE, 2011g:87).	This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.

Content	Investigate situations in which summarised and/or represented data is interpreted in different ways. (e.g., A newspaper may use statistics on the number of deaths related to motor vehicles to paint a picture of how dangerous it is to drive in South **Africa**. The Minister of Transport, on the other hand, may applaud the fact that the statistics show a drop in the number of road deaths.) (DBE, 2011g:87).	
Researcher interpretation	This topic **is aligned with Africanisation** in that it draws its examples/activities from South **Africa**.	
Grade/s	**Duration**	**Topic**
12	**Term 1:** weeks 5-9 (DBE, 2011g:19).	Data handling (DBE, 2011g:87).
Topic definition		**Context**
Interpreting and analysing data (DBE, 2011g:87).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.
Content	Investigate situations in which summarised and/or represented data is interpreted in different ways (e.g., A newspaper may use statistics on the number of deaths related to motor vehicles to paint a picture of how dangerous it is to drive in South **Africa**. The Minister of Transport, on the other hand, may applaud the fact that the statistics show a drop in the number of road deaths.) (DBE, 2011g:87).	
Researcher interpretation	This topic **is aligned with Africanisation** in that the examples/activities are drawn from South **Africa**.	
Grade/s	**Duration**	**Topic**
11 & 12	**Grade 11:** Term 4; week 1 (DBE, 2011g:18); **Grade 12:** Term 3; weeks 1-3 (DBE, 2011g:19).	Exchange rates (DBE, 2011g:122).
Topic definition		**Context**
Exchange rates (DBE, 2011g:122).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.
Content	Explain why it is not necessarily accurate when a South **African** tourist in America exclaims that a can of cool drink that costs $2,00 (R14,00) is much cheaper in South Africa (DBE, 2011g:122).	

Researcher interpretation	This topic **is aligned with Africanisation** as it uses South **African** examples when explaining the work to learners.	
Grade/s	**Duration**	**Topic**
10-12	**Grade 10:** Term 2; weeks 7-8 (DBE, 2011g:16); **Grade 11:** Term 3; week 7 (DBE, 2011g:17); **Grade 12:** Term 3: weeks 5-6 (DBE, 2011g:19).	Evaluate expressions of probability (DBE, 2011g:127).
Topic definition		**Context**
Evaluate expressions of probability (DBE, 2011g:127).		This topic falls into two categories of the content, skills and context: Mathematical Literacy: (1) basic skills topics and (2) application topics.
Content	Identify appropriate values from a given table of data values (e.g., on motor vehicle fatalities in South **Africa**) and express the probability of certain events shown on the table (DBE, 2011g:127).	
Researcher interpretation	This topic **is aligned with Africanisation** in that it draws on South **African** examples to explain the work to learners.	

Table 4.8 showed that within the **specific aims** of Mathematical Literacy for Grades 10-12 there was **no explicit indication of decolonisation**. However, the CAPS document on Mathematical Literacy is aligned with or reflects aspects of **decolonisation** in that it uses **South African examples** to explain the **content knowledge** to the learners, a form of **Africanisation**. The analysis revealed that the remaining aspect of **decolonisation, Internationalisation,** was **not indicated in any way** in the CAPS document of Mathematical Literacy. **Decolonisation** of the content knowledge of the CAPS document of Mathematical Literacy primarily takes the form of **Africanisation**.

4.4 Main findings

The analysis of the CAPS documents involved inductive thematic analysis (see Section 3.7). Inductive thematic analysis can be defined as a process of identifying themes that feature strongly in the data (Braun & Clarke, 2006:12). The first step was to identify patterns, similarities and differences in the CAPS documents and assign initial codes to them. The main themes for the CAPS document analysis are as follows: Concepts interlinking with decolonisation (Section 4.3.1), decolonisation aligned with the principles of the CAPS documents (Section 4.3.2), decolonisation: application rather than content (Section 4.3.3), and the specific aims of the CAPS documents (Section 4.3.4).

4.4.1 Interlinking concepts of decolonisation

Indigenisation, Internationalisation and Africanisation are interlinked with decolonisation. The analysis revealed evidence of these concepts in the content of some of the subject CAPS documents. Decolonisation was found in the content of Life Orientation Grades 10-12 (see Table 4.6) and Mathematical Literacy Grades 10-12 (see Table 4.5).

An example from the Life Orientation Grades 10-12 CAPS document is the topic “Living in a multi-religious society: understanding ethical traditions and/or religious laws of major religions in South Africa” (DBE, 2011:16). This topic that focuses on the various religions found in South Africa underline the diversity in our country. This topic is thus aligned with Indigenisation as well as Africanisation.

Another example taken from the Mathematical Literacy Grades 10-12 CAPS document, is the topic “Determine the ‘operating cost’ of a vehicle using the fixed, running and operating cost tables distributed by the Automobile Association of South Africa” (DBE, 2011:74). This topic is aligned with Africanisation as it centres on the situation in South Africa, thus making the content more applicable to the everyday lives of learners. This makes the content more relevant and easier to understand.

4.4.2 Subject/s that addressed or did not address decolonisation

My analysis revealed that Life Orientation Grades 10-12 is the only compulsory subjects that adequately addresses decolonisation. A possible reason for this could be that this subject focuses on matters such as inclusivity and diversity, therefore making it possible to incorporate aspects of decolonisation into the content.

The topic of Democracy and Human Rights (DBE, 2011e:16 & 20) in Life Orientation Grades 10-11 is an example of content that is aligned with decolonisation. This includes attention to living in a multi-religious society: understanding ethical traditions and/or the religious laws of the major

religions in South Africa (*Ibid*). This topic which emphasises diversity and inclusivity is aligned with Africanisation.

Although decolonisation was found in the content of some of the CAPS documents as mentioned in Section 4.3.1, it is noteworthy that this was true of only two of the compulsory subjects in the CAPS documents that were analysed. One of them is an elective; learners have to choose between Mathematics and Mathematical Literacy, which means that if a learner chooses Mathematics, a subject which does not address decolonisation at all in the content, learners will only have explicit exposure to decolonisation in one of their compulsory subjects (namely, Life Orientation). Decolonisation is not addressed in the content of English or Afrikaans.

4.4.3 Decolonisation: application rather than content

The analysis revealed that decolonisation was present in the CAPS documents, but that it was more a matter of application than the content itself. The content of the CAPS documents sets out what is to be taught to learners, the duration of each topic and how the content should be assessed. However, upon closer analysis, it became evident to me that decolonisation is found in the application of the content in that attention is given to the learning process when emphasis is placed on how the content is taught to learners.

An example of this is in the Mathematical Literacy Grades 10-12 CAPS (see table 4.8) where learners have to determine the operating cost of a vehicle using the fixed, running and operating cost tables distributed by the Automobile Association of South Africa (DBE, 2011:74). The topic is “Maps, plans, and other representations of the physical world”. The examples of learning activities incorporate content that is aligned with decolonisation, and more specifically, Africanisation.

Another example is in the Life Orientation Grades 10-12 CAPS (see Table 4.6) where there are six topics for Grades 10-12, one of them is Physical Education. Physical Education requires learners to spend time during their Life Orientation period doing physical activities. CAPS lists certain games for the learners to play during this time which are Indigenous in origin, reflecting an alignment with decolonisation. However, the topic Physical Education suggests the content to be learnt during this period rather prescribing it, making decolonisation a matter of application rather than content. Nevertheless, one could argue that the infusion of decolonisation and related interlinking concepts make the content easier to understand. If these aspects are incorporated into the content, learners are more likely to relate to these aspects.

4.4.4 The specific aims of the CAPS documents

The aims of the CAPS documents specify what the educators are expected to teach and what the learners expected to learn or achieve in the specific subject. The specific aims introduce a certain

subject/s and set out the content that is to be taught. These aims guide educators through the content and learners with the content and aim to provide learners with the tools and skills to take the content of the specific subject and to apply it to their everyday lives and real-life situations. These aims further enable learners to use the content taught to them to solve problems in their everyday lives and be critical and creative thinkers.

The analysis revealed that there was no explicit reference to decolonisation in the specific aims of each of the documents that was analysed (see Tables 4.2-4.8). As the specific aims are an introduction to a subject that offer guidance to educators and learners, teachers could therefore fail to be alerted to decolonisation or aspects of it. This is significant as educators are then not teaching the prescribed content guided by decolonisation and learners are therefore not introduced to matters thereof.

4.5 Conclusion

This chapter presented the findings of the document analysis (see the document analysis schedule in Annexure F). The data were presented in table format. The main findings and interpretation of the document analysis were presented in relation to decolonisation and interlinking concepts (Section 4.4.1). The discussion comprises subject/s that addressed or did not address decolonisation (Section 4.4.2); decolonisation: application rather than content (Section 4.4.3); and the specific aims of the CAPS documents (Section 4.4.4); interlinking concepts such as indigenisation, internationalisation and Africanisation that were found within the content of some of the CAPS documents that were analysed (Section 4.4.1); the subjects that either address decolonisation in their content or do not address it (Section 4.4.2) . Section 4.4.3 elaborated on subjects that address decolonisation in their content, but only in the application of the content, not in the content that is taught to learners. Finally, Section 4.4.4 discussed the specific aims in each subject's CAPS document that do not address decolonisation.

Chapter 5 presents the research and data findings of the reflective journals and Telegram group discussions. The main findings of the reflective journals and the Telegram group discussions are then discussed.

CHAPTER FIVE
PRESENTATION OF DATA AND FINDINGS: REFLECTIVE JOURNALS AND TELEGRAM GROUP DISCUSSION

5.1 Introduction

In this chapter I use the data and findings of the reflective journals and Telegram group discussions to address my third sub-research question "What do teachers' and principals' perceive as the possibilities and impossibilities that decolonisation could have for the school curriculum?" (see Section 1.3.1).

I first provide the profiles of the participants (Section 5.2). In Section 5.3, and then explore the narratives that were shared by each of the participants in their reflective journals. My aim is to give voice to the participants' perceptions of and opinions on decolonising the school curriculum and how it could foster transformative curriculum development, thus bringing the teachers' voices into discussion (Section 5.4). Section 5.5 concludes the chapter.

5.2 Participants' profiles

In this section, I present the participants' profiles with regard to the school they teach at, the grades that they teach and the subject they teach (see Table 5.1). To ensure confidentiality and anonymity, I use pseudonym for each of the participants, and I refer to the two schools used in my research study as School A and School B.

Table 5.1: Participants' profiles

Participant pseudonym	Sex	Race	Nationality	School	Subject/s	Grade/s
Antoinette	Female	White	South African	A	Principal	NA
Matthew	Male	White	South African	A	Mathematics	Grades 10-12
Dintle	Female	Black	South African	A	• Life Orientation • Hospitality • Natural Science	• Grades 10-12 • Grades 10-12 • Grades 8-9
Jandré	Male	White	South African	A	• Afrikaans Home Language	• Grades 8-11 • Grades 8-11

					• Afrikaans First Additional Language	
Nina	Female	White	South African	A	• Mathematical Literacy • Physical Science • Natural Science	• Grades 10-12 • Grades 10-12 • Grades 8-9
Robert	Male	White	South African	B	Principal	NA
Adam	Male	White	South African	B	Mathematics	Grades 10-12
Isabelle	Female	White	South African	B	English First Additional Language	Grades 10-12
Riana	Female	White	South African	B	Afrikaans Home Language	Grades 10-12

The principal and four teachers at School A participated and the principal and three teachers at School B participated: a total of nine participants. School A and School B were both located in Gauteng in the Sedibeng district. The teachers that participated taught different subjects, which ensured that all of the compulsory subjects were represented: Afrikaans HL and FAL, English HL and FAL, Mathematics, Mathematical Literacy and Life Orientation for Grades 10-12 (see Section 3.5). School A is a dual medium school and School B is an Afrikaans-medium school. This meant that School A offered both Afrikaans and English on both HL and FAL level, but School B offered Afrikaans HL and English FAL only.

5.3 Participants' lived experiences

In this section, I base my description of the participants' lived experiences of decolonisation of the curriculum on their reflective journals, as part of unlocking the phenomenological nature of this study. I provide each participants' lived experiences individually (as a narrative) as it allows me to engage in their interpretations and make meaning of their perceptions.

Participants provided their responses to the prompts I gave them in the reflective journals that were emailed to each of the participants in PDF format. (see Annexure G). Participants were expected to engage with each of the prompts. The participants were given a month to complete the journals before emailing them to me. This allowed the participants to complete the reflective journals in their own time (see Section 3.6.2).

I first present the lived experiences of the two principals (Section 5.3.1 and Section 5.3.2) and then those of the teachers (Section 5.3.3 and Section 5.3.9).

5.3.1 Antoinette

Antoinette shared her view that decolonising the curriculum *is a movement that started amongst tertiary students to make the curriculum more inclusive and the lecturers more representative of the demography of the particular country. This means that study material must not favour any race or gender in particular.*

Antoinette said that she often attended meetings with other principals, but *the decolonisation of the curriculum was never a topic.* For this reason, she had never attended meetings or seminars where matters regarding decolonisation were discussed. However, she mentioned that she *would like to know more about the topic*. Even though she said she was interested in knowing more, she did not see the need to arrange a seminar regarding decolonisation with her staff then or in the future.

At that point, she acknowledged that *educators who work with the students every day should be involved in updating the curricula.* She emphasised the place of history and said that it *must not be disregarded in total.*

But first, she wanted to know *what it entails and how it will be rolled out.*

5.3.2 Robert

Robert said that decolonisation to him meant *to change the curriculum to something new / new material.* Although he had never attended meetings or seminars with other principals regarding this matter, he would still be interested *if the new idea will improve learner performance* and *if there is a national interest.* For this reason, he would be interested in hosting such seminars *if it is a new direction in terms of the curriculum.*

When asked whether school staff should incorporate decolonisation into the curriculum, he stated that *it should be part of the new curriculum.* He felt that schools should be involved in decolonising the curriculum *if there is a need and teachers with knowledge, time and passion for it*.

5.3.3 Dintle

Dintle came to know about the student protests through the *media, community and colleagues.* For her, decolonisation requires *the independency of education with regards to acquiring or developing the curriculum that build on the best knowledge skills, values, beliefs and habits from around the world.*

As Dintle is familiar with the concept of decolonisation, she would like *to be engaged mainly as a matter of interest* although she has never been contacted by the DBE regarding this matter. Her

subject meetings mainly discuss *how to make the subject more meaningful and interesting to the learners, what additional resources we can use to best deliver the content to the learners, the different methodologists.* She said that decolonisation was not *adequately addressed in the content knowledge* that she teaches but believes that it could be incorporated in one of the topics in her subject. She gave the following example: *History of South Africa and its Leaders.* She went on to say that young people today do not appreciate or value what is happening around them, referring specifically to *Apartheid, the Bantu Education, Soweto uprising.* Her rationale for statement was that *the curriculum should reflect the country's rich history, experience and diversity.* She gave another example of the topic *Democracy and Human Rights (Grade12).* She explained this by stating that *the introduction of the content is about the Universal Declaration of Human Rights (UDHR) and despite the acknowledgement of human rights in America, slavery flourished in their country until the slaves were freed in 1863. Then [the introduction] touches on how The South African government of 1948 did not sign the UDHR instead it was putting apartheid policies into place which is covered with only two sentences. It then goes straight to the rights of humans and that is it. The rest of the topic is of the role of the media in a democratic world. Such a learner does not know anything about Democracy in South Africa, the history, segregation and so forth.*

In this regard, Dintle would like to believe that the teaching strategies that are used in her subject *will definitely embrace a decolonised curriculum with room for improvement of cause.* She gave examples of teaching and learning strategies such as *group discussions [and] debate [–] children need to debate about African and Western beliefs, for example) and Scaffolding.*

Dintle was optimistic regarding the principles of the NCS and stated that *teachers can promote social changes and valuing indigenous knowledge systems in the classroom by encouraging active participation and experimentation with ideas amongst learners, they can teach learners how to think instead of teaching them what to think by creating a classroom where they are given the responsibility and authority to make some significant decisions and as a results learners will rely on their own cognitive powers and problem-solving skills. Allow learners to discuss their own different cultural belief and values. Learn more about other western systems incorporated with the African systems.*

Dintle was in favour of decolonisation, which she stated was not *an isolated view.* She said that the curriculum was currently too Westernised and that *we need to blend it with African thoughts of doing things.* She went on to say that she supported the idea of indigenous knowledge systems being taught alongside other types of knowledge systems, making provision for all learners, with staff and teachers offered the necessary resources. This type of system should take account of the needs of all learners irrespective of colour, race, gender and background and should respond to the particular needs of each and every child. She concluded by stating that *it is very important*

for the learners to emerge from school with a full and rounded knowledge of the world around them at large not only from one system.

She was, therefore, interested in training programmes on decolonisation and said that she would *like to know what it entails and how it is going to be implemented.* But first, she raised some important questions such as *How it is going to be delivered to the learners? The methodologies and strategies. What is the key plan?*

5.3.4 Nina

For Nina, decolonising the curriculum means *focusing education on issues specifically relevant to South Africa (maybe in a broader sense Africa) by incorporating global knowledge and technology with local skills and knowledge.*

Although the matter of decolonisation had never been addressed at Nina's subject meetings, she would like the DBE to engage with her regarding decolonisation so that they can *explain to her exactly what decolonisation of the curriculum and education means to them* as well as *how a decolonised education will benefit learners and students to have a more successful career in the future.* Nina wanted to know *why they think learners will benefit more from a decolonised Maths Lit curriculum.* Nina was unsure about how the Mathematics Literacy curriculum could be decolonised as *the Mathematics Literacy curriculum only contains content on maths used in everyday life.*

The teaching strategies in her subject had already been updated by using *familiar examples that are relevant to the learners,* for example by *using spaza shops and taxi fare as an example to explain specific principal.* Nina said that *examples will mostly refer to situations and backgrounds of the African culture.*

Nina mentioned that she was only interested in training if it is *well-developed training programs and seminars where educated speakers and training officers are in charge and actually know what they are talking about,* and *stakeholders should be educated on what the concept means, what the intention behind decolonising the curriculum is and how it will benefit the country and its citizens.*

5.3.5 Jandré

Jandré defined decolonisation as when *a country's education system becomes independent of the previous colonialist power's values, beliefs, cultures and knowledge acquisition with the intent of forming a new educational system that focuses on the development of our own unique values, beliefs, culture and knowledge acquisition.* He is, however, not interested in being contacted by the DBE as *"decolonisation" has become a political buzz word that is used by politicians in an*

effort to wrong the rights of the South African past, rather than focusing on the establishment of a true South African identity and the positive development of our schools and learners

In Jandré's subject meetings, staff had discussed matters regarding decolonisation, for example learner's acceptance of Afrikaans as a subject at school and their attitude and emotions towards the language, *seeing as Afrikaans is sometimes regarded as a "colonial language" or a remnant of the old South African political system.* He said that his subject Afrikaans does not have specific topics to be taught about decolonisation, but that they rather focus on the skills needed to successfully master the language and improve the learners' language skills, for example, *reading and listening, writing and presenting, looking and reading, and language structures and conventions.* He stated that their aim was to incorporate these skills into one activity or exercise.

He believed that there were areas in his subject where decolonisation could be promoted, such as in the literature. There is a prescribed book in his subject that is about a Zulu boy. *The book is in Afrikaans, but focuses on the Zulu culture and traditions.* Jandré said that in this way learners are introduced *to a culture that is uniquely South African, but in another language than they might be used to.* He went on to say that there are *signs of attempts to promote racial equality and identity awareness, specifically in textbooks, but [he does] not believe that this relates to decolonisation, but rather to the motion of equality and fairness.*

Jandré believes that the principles of the NSC provide teachers with general guidelines for decolonising their curricula. He said, however, that while teachers are aware that this is a serious matter, in general they do not *give much thought to the issue of decolonising the curriculum as it is not something that is ever discussed with teachers or that teachers receive training for.* He further mentioned that *the NSC states various well-intending principles, but does not provide ways on practically implementing these statements. The DBE also pushes the idea of decolonisation of the curriculum but does not offer practical advice to teachers on how to actually do it.*

Jandré concluded by saying that he would like to learn *which educational strategies or methods could be used in the language classroom in order to promote decolonising the curriculum.*

5.3.6 Matthew

For Matthew, the goal of decolonisation is *to change the way teaching and learning takes place in educational institutions, a sign of a change towards more inclusive teaching and learning methods, integration of a country's culture/indigenous knowledge systems in educational institution.* For Matthew it was important not to exclude conventional, outside views, or learning methods that are part of a country's history and future. He believed that integration and harmonious collaboration were needed.

Matthew would like to be part of and contribute to educational issues that could possibly bring about positive changes in educational systems and would, therefore, be interested in being contacted by the DBE. In his subject meetings there had been opportunities to discuss matters related to decolonisation, but *not in detail due to contextual factors.* Topics in his subject that *could be changed to include more indigenous knowledge, make it more relevant in day-to-day experiences are, for example, Financial Mathematics, Probability and Data Handling.*

Matthew said that the principles of the NCS create various opportunities as *teachers are classroom managers, they have control over the delivery of concept to students. These principles provide a platform for teachers to change the conventional educational system. The composition of the staff at schools are more and more diverse, providing the opportunity for decolonisation of the curriculum to take place.* He is, therefore, interested in seeing how the curriculum could be decolonised and how it *would be evident across all spheres of mathematics.*

5.3.7 Adam

Adam said that decolonisation was a *view to simplify or change the curriculum to suit the environment of all learners from Africa* and to *change the curriculum so that it contains an African approach.*

Although decolonisation had been discussed in his subject meetings, he was aware of issues regarding his subject and he would like to know *what impact any change could potentially have for my field of study* as he believes that the content of Mathematics should be fixed on science and political views. He also did not believe that the NCS principles provided any opportunities for a decolonised curriculum because *it is better to move away from decolonisation and move toward accepted knowledge as in my field is mathematics.*

For this reason, Adam was not interested in attending any seminars and/or training regarding decolonisation. He said that he would like the content of his subjects to remain the same as he had achieved success *in providing a fully developed learner in terms of their future lives.*

5.3.8 Isabelle

Isabelle's interpretation of decolonising the curriculum is that it means to *rid the curriculum of any form of colonialism as well as the repair of the results of colonialism through the curriculum. It involves both the past and the future.*

Isabelle was eager to learn more about decolonisation and would, therefore, be interested in attending seminars and/or training to know how to incorporate decolonisation into the subject of languages and how to contribute to teaching it: how *this can be addressed in a positive, creative and interesting way in the classroom so as to spark an interest in the learners as well, and about the different perspectives of the role of decolonisation in the curriculum and hear how other*

teachers successfully incorporate this aspect in their different subjects, and *how to address these issues with sensitivity and in a manner that would be interesting and relevant to the learners.*

Although decolonisation had never been discussed at one of Isabelle's subject meetings, she would like to have this issue clarified, including what her role as an educator in 2021 should be, and hear the insights of the DBE and *understand their way of thinking about this topic. It would be great to be given insight into how I can incorporate decolonisation in the language classroom as well as how the whole subject group can integrate their teaching with regards to this topic.*

She believed that there were opportunities for teachers to decolonise their curricula but stated that it would be more difficult in her subject – English – as her learners tended to get bored easily by topics such as Apartheid, the constitution, and our heritage because *they find the content futile and not relevant to their lives.* Topics such as *inequality, equality, democracy, human rights, hate, acceptance, forgiveness and respect could add value and teach necessary lessons to the learners.* She went on to say that there were indeed teaching and learning strategies that could be employed to promote a decolonised curriculum, but they *should not be in the form of specific instruction, but rather embedded in the material and texts we use in the classroom.*

However, when thinking about discussions regarding this topic, Isabelle expressed the view that *we have entered a time where these aspects can be addressed freely without a negative debate arising.*

5.3.9 Riana

For Riana, decolonisation meant *om almal in ag te neem [to take everyone into consideration]*, for example, *om verskeie onderwerpe in leesstukke te gee [they would provide different topics in readings to accommodate everyone]*, *en om opinies in mondelinge te respekteer as stem ek as opvoeder nie saam nie [to have orals where learners can express their opinions and that I as an educator should respect everyone's even if I do not agree]*.

There had never been discussions regarding decolonisation at her subject meetings *ek as onderwyser sal daarvan hou om te weet hoekom is seker goed geïmplementeer word en wat die doel daarvan is [she would be interested to know why certain things are implemented and what the aim is]*. She indicated that *tans word leesstukke baie versigtig gekies om nie negatiwiteit by leerders te kweek nie, om nie sekere groepe te bevoordeel nie [they are very careful when choosing the reading material to avoid cultivating negativity and not advantaging certain groups]*.

Riana stated *ons is 'n land met baie verskille, die onderwys moet die verskille aanspreek en verdraagsaamheid moet aangeleer word en dit kan gedoen word deur middel van die kurrikulum, om debatte en gesprekke te voer in die klaskamer waar leerders vryheid van spraak het [this is a country with many differences and tolerance must be learnt. This can be done through introducing*

debates and discussion in the classroom where learners have freedom of speech] Riana is of the opinion that *verskille gerespekteer moet word en dat leerders aangemoedig moet word om hulle opinies te deel [differences should be respected and learners should be provided with the opportunity to share their opinion/s].*

Riana would be interested in attending training/seminars regarding decolonisation as *onderwys bly 'n uitdaging en om dinge wat verander aan te spreek in die klas sal help om leerders te begelei [teaching remains a challenge and addressing things that are changing in the classroom would help to give guidance to learners]*. She would also like to know *watter aspekte is gepas vir Afrikaans en hoe en waar dit geïmplementeer kan word [which aspects are best suited for Afrikaans and how and where they can be implemented]*.

5.3.10 Summary

I used inductive thematic analysis to analyse my data. This allowed me to see and make sense of collective or shared meanings and experiences (Braun & Clarke, 2006:1). Inductive thematic analysis has six phases. Braun and Clarke (2006:93) explain that the final phase of inductive thematic analysis is to produce a final written-up report once the researcher has a set of fully worked-out themes. This summary is intended to tell the complicated story of my data in a way that convinces the reader of the merit and validity of my analysis (Braun & Clarke, 2006:93).

The principals' perceptions about their lived experiences of decolonisation were significant because both were optimistic about decolonisation although they admitted to not knowing much about it. Neither Antoinette nor Robert had ever attended seminars on decolonisation hosted by the DBE. However, they were willing to attend as they wanted to know how it would be rolled out in schools. Both Antoinette and Robert were willing to host as well as to send their teachers for training seminars that would educate them on the topic of decolonisation, but only if it were in the best interest of the learners and the teachers. It was significant that the teachers were also willing to attend training seminars that would educate them on the matter of decolonisation, as it showed that the teachers and the principals had similar views on receiving education and acquiring the correct information on decolonisation to avoid misleading the learners. Both the principals and the teachers were optimistic about decolonisation and incorporating it into the curriculum. It was evident that both principals and teachers had their learner's best interests at heart: teachers, who work with learners every day, have to be involved in the transformation of the curriculum.

The teacher participants' narratives further highlighted certain salient aspects. Jandré, Matthew and Dintle were enthusiastic and eager to learn more about decolonisation and to attend training sessions. Jandré and Matthew indicated that they would be interested to learn how it would be incorporated into the curriculum of their subject. However, they added the proviso that they would only implement it if it would be beneficial for their learners.

Dintle, Nina, Jandré, and Matthew were extremely enthusiastic about the possibility of incorporating decolonisation into their classrooms and provided practical examples of teaching strategies that could enable them to do so. They also suggested examples of topics in their subjects where decolonisation could be incorporated. It was also evident that Dintle, Nina, Jandré, Matthew, and Isabelle believed that incorporating decolonisation into their classroom is completely up to the teacher, and that the teacher must be educated about the topic to avoid conveying false information to their learners.

It was also significant that although all of the teacher participants were eager to learn more about decolonisation and incorporate it into their classroom, they were hesitant to do so as they believed that decolonisation has certain negative connotations that could spark negative debate among learners.

Between all these similarities of the participants from the different schools, what stood out for me was that there was only one teacher who was not interested in decolonisation at all, who did not believe that decolonisation within his subject was possible, and who was not interested in attending any training seminars to see if there was a possibility of incorporating decolonisation. That was Adam.

The participants' narratives enabled me to unlock the lived experiences and gain detailed insight and to write rich descriptions of their narratives. This study recognised the importance of bringing these teachers voices into conversation by taking part in a Telegram group discussion where the matter was further discussed and elaborated on.

5.4 Bringing teachers voices into conversation

In this section, the teachers' voices are brought into conversation, reflecting their engagement in the Telegram group discussion (see Section 3.6.3). The Telegram group discussion enabled me to unlock the dynamics of each participants' perceptions of decolonisation of the curriculum because they had a space where they could truly voice their opinion on the matter, as their principals were not present.

The main themes that emerged from combining the Telegram group discussion and the reflective journals to enrich the data findings and bring teachers' as well as principals' voices into one conversation on incorporating decolonisation into curricula (Section 5.4.1); the teacher and decolonisation (Section 5.4.2); subjects that address or do not address decolonisation (Section 5.4.3); the principles of the NCS and how it could possibly address decolonisation (Section 5.4.4); addressing decolonisation in the classroom (Section 5.4.5); teaching strategies to incorporate decolonisation into the classroom (Section 5.4.6); training seminars to educate teachers and principals about decolonisation (Section 5.4.7); and the DBE and decolonisation (Section 5.4.8).

Please take note that in the discussion of these, TD refer to Telegram discussion and RJ refer to reflective journals.

5.4.1 Incorporating decolonisation into curricula

Most of the participants indicated that it is possible to incorporate decolonisation into their subject specific curricula and they provided examples of topics where decolonisation could possibly be incorporated to support their view. Jandré (TD) indicated that the school where he taught is diverse in terms of *language, ethnicity and faith* and to *decolonise the curriculum and make their teachings more inclusive and contextually relevant, they always try to use examples in their work that is applicable to all the different learners in his class.* Jandré (TD), who teaches Afrikaans, provided this practical example. When they read a text in class that is about marriage, he *asks learners of different cultures and belief systems to explain how they celebrate a marriage and explain the use of lobola*, for example. Dintle (RJ) stated that *the history of South Africa and its leaders, for example, Apartheid, Youth Day, and the Soweto uprising* could be included into the Life Orientation curriculum to promote and incorporate decolonisation. To continue along this path, *the curriculum should reflect the country's rich history, experience, and diversity*.

Nina (TD) said that she believed that the Mathematics Literacy curriculum *is already well attuned to decolonisation [ek dink wat dit aanbetref is wiskunde geletterdheid reeds goed aangepas].* She (TD) provided various examples of topics in Mathematics Literacy to support her statement, two of them were *how to calculate taxi tariffs [hoe taxi fooie bereken word],* and buying at *spaza shops* (RJ). Isabelle (RJ) indicated that in languages, topics such as *inequality, equality, democracy, human rights, hate, acceptance, forgiveness and respect* could be incorporated into the curriculum. Riana (RJ) recommended that learners *be made aware of different languages [bewus maak van verskillende tale]* in order to incorporate decolonisation in Afrikaans.

However, Matthew (TD), who teaches Mathematics, said that it is more difficult for him to incorporate decolonisation into the curriculum as the types of questions and content *do not always lend itself to these type of scenario questions.* Matthew (RJ) recommended topics *that could be looked at* in order to incorporate decolonisation, such as *financial mathematics, probability and data handling*.

The participants' positive attitude and willingness to incorporate decolonisation into their curricula were evident in the practical examples they provided to foster transformative curriculum development.

5.4.2 The teacher and decolonisation

The findings revealed that the majority of the participants felt decolonisation could be incorporated into the curricula, but that it essentially depended on the teacher. Jandré (TD) voiced his opinion

that *the CAPS is very prescriptive in terms of WHAT should be taught and WHEN it should be taught, but is not specific about HOW it should be taught. In his* opinion (TD), teachers have a lot of freedom to incorporate decolonisation into their classroom *as long as they teach the content they should be teaching at the time when they should be teaching it.*

Dintle (TD) stated that *the level of decolonisation in the classroom is largely dependent on the teacher.* When dealing with Venda culture in the language classroom, Isabelle (TD) said that i she used the opportunity to engage in discussion with her learners *to talk about other cultures as well.* Isabelle (TD) went on to say that learners would then give more information about their cultures and in this *way it is possible to decolonise the curriculum in the classroom*. Dintle (TD) said that teachers needed to teach what is specified by the DBE, which meant decolonisation was *not adequately addressed*. She teaches at a *school that are very much diverse but that doesn't mean that they are catered for*.

Although content is prescribed to teachers by the DBE, what emerged is that all other aspects related to the classroom and learners, provide the teacher with considerable scope.

5.4.3 Subjects that address or do not address decolonisation

The participants revealed that the subjects that primarily address decolonisation are Life Orientation and Mathematics Literacy. The participants said that these subjects provide a platform for addressing decolonisation. They mentioned that real-life situations could be used in Life Orientation and examples from their everyday life could be used in Mathematics Literacy to make the content more applicable. Four of the participants, however, indicated that in their subject – Mathematics, English, and Afrikaans – decolonisation is not addressed at all because of the nature of the content.

Dintle (TD) indicated that Life Orientation was the *perfect platform* to address decolonisation as *it teaches them to be aware, respect and accept other cultures in and around their country* and it is at this point that the *educator must engage and interact with the learners* regarding issues related to decolonisation through *debates and discussions*. She (RJ) provided examples of topics in her subject that address decolonisation through the interlinking concepts of decolonisation, such as the *Constitutional values as stated in the South African Constitution, and democracy and human rights*. Nina (TD) agreed with Dintle and said that *Life Orientation was used as a platform where basic social aspects are addressed*.

Nina (TD) went on to say that as *Mathematics Literacy focuses on the mathematical aspect in the daily life, it is easier for Mathematics Literacy to incorporate aspects of decolonisation than Mathematics *[waar Wiskunde geletterdheid meer fokus op die wiskundige aspek van die daaglikse lewe. Dis dalk hoekom Wiskunde geletterdheid meer aspekte van decolonisation*

insluit]. Matthew (TD) agreed with Nina and said that as Mathematical Literacy is based on *real-life problems,* addressing decolonisation *can be done in each topic.*

Matthew (TD) said that decolonisation was not addressed in the majority of the content of Mathematics because of the *nature of the subject*. Matthew (TD) explained that certain concepts and variables are taught in Mathematics, and *in order to 'do' maths, it is more about the known and the variables and how to find possible solutions to the variables than the scenario itself, since each scenario is broken down into these variables*. Matthew (RJ) provided examples of a few topics that mention indigenisation, such as *financial maths, probability and data handling*. Isabelle (RJ) as well as Jandré (RJ) said that decolonisation was not addressed in languages, decolonisation or concepts that interlink with decolonisation. Adam (RJ) indicated that Mathematics does not address decolonisation and he would not be interested in including concepts that are interlinked with decolonisation in his subject as it was his belief that *no political or other viewpoints should be introduced into teaching*.

The findings revealed that only some of the compulsory subjects in the FET phase address decolonisation and/or aspects of it.

5.4.4 The principles of the NCS and how it could possibly address decolonisation

The NCS is based on various principles (see Section 4.2) which could possibly underpin decolonising the curriculum. The participants revealed that some of these principles have the potential to address decolonisation. The participants stated that the teachers determined how these principles are used when addressing decolonisation as well as whether they had them at the back of their minds when they prepared their lessons.

Dintle (RJ) believed that the principles of the NCS could encourage the decolonisation of the school curriculum because when they prepared their lessons, *they will take make sure that they value that principle or take it into consideration.* Jandré (TD) believed that *it still largely depends on the teachers*. Dintle (TD) also believed that *this will encourage you as an educator to educate yourself more and to get more information from different resources.* Dintle (RJ) went on to say that these principles could *teach learners how to think instead of what to think and allowing learners to discuss their own cultural beliefs and values*.

Jandré (TD) provided an example of where some of the principles of the NCS could be incorporated in his subject in order to decolonise the curriculum. He added that in languages decolonisation could be *implemented through the texts that are used*. Jandré (RJ) stated that *the NCS principles provides the opportunity to decolonise the curriculum, it does not provide practical ways on how to implement them.* Isabelle (RJ) indicated that the principles of the NCS *can provide possibilities for the teachers to decolonise their curricula*. However, in the language subjects it

would be more difficult as *learners are easily demotivated and bored when confronted with topics relating to decolonisation*.

Riana (RJ) stated that *as our country is one with many differences, education is supposed to address these differences and tolerance should be taught *[ons is 'n land met baie verskille, die onderwys moet die verskille aanspreek en verdraagsaamheid moet aangeleer word]*. However, Nina (RJ) did not believe that these principles could assist in *decolonising the Mathematics Literacy curriculum*.

It became evident that the majority of the participants believed that the principles of the NCS could assist in addressing decolonisation. This is significant because although there are subjects that do not address decolonisation, the principles that inform the NCS hold the possibility of incorporating decolonisation into the curriculum.

5.4.5 Addressing decolonisation in the classroom

Although the participants indicated that it was possible to address and incorporate decolonisation into their classroom, it could be difficult to have conversations regarding the matter as there are some negative attitudes. The participants shared their opinion that addressing decolonisation could lead to negative debates. This made them hesitant to talk about matters related to the topic, and they consequently completely avoided talking about it. Some of the participants indicated that this situation could be improved by teachers being educated about decolonisation in order to remove misconceptions and prevent them spreading false information.

Dintle (TD) shared her view that *it could be difficult or it could bring about negative debate in the classroom* when attempting to address or discuss issues related to decolonisation with learners, but that it *could be because of lack of knowledge, not being fully informed or when one's emotions gets involved*. Jandré (TD) agreed and said that it could also be because of *misguided information*. Jandré (TD) went on to say that as decolonisation had become a *buzz word in the past few years, it has led to a misrepresentation of what decolonisation actually entails*.

Dintle (TD) said that it is important to *close the gap with full information and back it up with fact.* However, Jandré (TD) said that it would be difficult due to *too many opinions and meanings which make it difficult to separate fact from opinion*. Dintle (TD) indicated that when addressing and/or discussing decolonisation in the classroom, it would be the teacher's responsibility to do the necessary research *about decolonising the curriculum to make sure they fully understand the concept*. However, Isabelle (TD)'s view that *it is difficult to get sources that give a neutral point of view when it comes to matters arising from decolonisation*, as *these sources tend to give one-sided perspectives*. She (TD) also said that the *way the teacher interprets the content could be different that the way it was experienced making it difficult to teach the content*. According to Nina (TD), learners follow the teachers, *if the teacher is emotional* about a certain topic being discussed

in the classroom, *the learners will also be emotional which could possibly lead to heated discussions*. Isabelle (TD) mentioned that there were some sensitive topics such as topics related to *Youth Day and Apartheid*. Isabelle (TD) went on to say that *this gives rise to different emotions, opinions and experiences,* such as *learners being bored and them feeling that it is irrelevant to them* and they therefore decided to change their prescribed materials *for that reason.*

Dintle (TD) said that there must be *ground rules to guide the lesson from the onset, objectives must be clearly outlined so that everyone understands from the beginning what the teacher wants to achieve at the end of the lesson*. *In this way, learners are given the correct information* (Dintle, TD).

Although the participants said that they were hesitant to talk about decolonisation in the class, they were optimistic about addressing decolonisation, how it could be done in the future, and what improvements teachers could introduce to ensure that the conversations regarding decolonisation were guided in the right direction.

5.4.6 Teaching strategies to incorporate decolonisation into the classroom

Participants provided examples of teaching strategies within their subject area that could assist in incorporating decolonisation into their classroom. Most of them indicated that decolonisation within their subject was possible if the correct teaching strategies were used. The exception was against decolonising his subject's curriculum.

Matthew (TD) indicated that *peer learning* could possibly facilitate the incorporation of decolonisation in Mathematics so that *learners could learn from each other*. Isabelle (RJ) said that *through novels, poems, dramas, short stories, reading about different cultures and traditions, discussions, and oral tasks, decolonisation could be employed*. Isabelle (TD) then said that in languages *speeches are a great way of incorporating decolonisation in the classroom where learners can speak about their different cultures while learning language skills in the process*.

Dintle (TD) affirmed what Isabelle said and stated that *group discussions, debates, scaffolding, and role play* could be used in Life Orientation where learners would have *to play the different roles of cultures and religions,* for example. Dintle (TD) said that this would enable *learners to have the opportunity to understand how it was then compared to now*.

Jandré (TD) indicated that *choosing specific literature and texts, as well as cooperative learning could be an effective teaching strategy to incorporate decolonisation which will force learners to interact and learn from each other*. *This allows the teacher to play a facilitator role instead of being the main source of information* (Jandré, TD). *The learners will be actively involved in the teaching and learning context which may lead to the promotion of decolonisation* (Jandré, TD). Jandré (RJ)

went on to say that strategies such as *changing the literature that learners read and the texts that learners must write could promote decolonising the curriculum*.

Nina (RJ) said that with the help of *relevant examples such as spaza shops and taxi fares* in Mathematics Literacy, learners can identify with the content, facilitating the decolonisation of the curriculum. Adam (RJ), however, indicated that there is no teaching and/or learning strategies in Mathematics that could be employed in the classroom to promote decolonising the curriculum.

The findings revealed that decolonisation is possible in the subjects stated above if the teacher employs the correct teaching strategies. The participants considered that decolonisation is possible using debates, class discussions, and role play. This would give learners the opportunity to share their views, talk about their lives and teach other about their culture and heritage. Decolonisation would be implemented through a method that empowers learners and at the same time educates learners.

5.4.7 Training seminars to educate teachers about decolonisation

Most of the participants revealed that although decolonisation was not addressed at their subject meetings, they would be open to and interested in attending training seminars where they could learn about it. It was important to them to be educated and trained by the correct people and with the correct content regarding decolonisation as to avoid giving learners false information. Both principals also indicated that they would be interested in attending training seminars, if it would benefit them as teachers as well as the learners.

Matthew (TD) provided examples of topics that he would be interested in receiving training in: *educating teachers on decolonisation, social issues in SA that relates to learners,* and *discussions on strategies on how to decolonise the classroom.* Jandré (TD) said that *it is important to educate teachers on decolonisation and strategies on how to implement it in the classroom to train teachers on decolonisation by giving them facts that set a standard or baseline comprehension between teachers of what decolonisation entails*. Matthew (TD) emphasised that to be educated on these issues *will help him with the start of decolonisation as the success lies with the educators' 'buy-in' – almost like decolonising the mind of teachers.*

Matthew (RJ) mentioned that he would be interested in seeing see *how decolonising the curriculum could manifest itself in Mathematics.* Isabelle (RJ) stated that she would be interested to see *which educational strategies could be used to promote decolonising the curriculum in the language classroom, and to learn how to practically incorporate decolonisation in languages*.

Jandré (TD) indicated that it would be *dangerous to just tell teachers to implement decolonisation in the classroom if they don't know what decolonising mean*. Therefore, it was important *to train teachers on decolonisation by giving them facts that set a standard or baseline comprehension*

between teachers of what decolonisation entails. Dintle (TD) agreed and said that once training was provided *it will be easy to implement any topic given because we would have the right means and how's.* However, Nina (RJ) stated that she would only be interested in such training seminars *if the speakers are educated and actually know what they are talking about*.

Both principals said that they had never attended training seminars regarding decolonisation nor hosted such seminars, but would be interested in attending to know more about the topic (RJ). Dintle (RJ) indicated that she would like to attend training seminars in order to *know what it entails, and how it would be implemented.* Riana (RJ) said that she would also be interested in attending such seminars as it will *help to guide learners [sal help om leerders te begelei]*.

Although most of the participants were interested in attending training seminars to be educated on decolonisation, Adam (RJ) indicated that he would not be interested in doing so as he would like his *teaching strategies and content to remain the same*.

It is significant that the participants were interested in attending training seminars on decolonisation so that they could acquire knowledge on and training in a topic that affects their daily classroom activities. It is clear that the participants are eager to learn about a topic that could benefit their learners and their teaching.

5.4.8 The DBE and decolonisation

The participants revealed that they had regular meetings with district officials where various topics were discussed, such as the content knowledge that needs to be taught in that specific year, but decolonisation was not one of these topics (see Section 5.4.7) (RJ). They also indicated that the DBE had never contacted either the principals or the teachers to talk about decolonisation.

The majority of the teachers and the principals indicated that they would be interested in the DBE contacting them to engage with them and explain to them exactly what decolonisation of the curriculum and education would mean for them, how a decolonised education would benefit the learners, what impact change would have on their particular field of study, what it would entail, and how it would be rolled out (RJ).

Although it is a matter of concern that the DBE has not made much effort to pay explicit attention to decolonisation in subject meetings with teachers and principals, it is a positive sign that both teachers and principals are eager to be contacted by the DBE and be educated on this topic.

5.4.9 Summary

As stated in Section 5.3.10, the analysis of the data involved inductive thematic analysis which consisted of six phases (see Section 3.7). The final phase of inductive thematic analysis required the researcher to write up a final report that reflected the shared meanings and perceptions of the research findings. The summary provided revealed the shared meanings of the participants.

The Telegram group discussion resonated in a number of ways with the reflective journals. Teachers like Dintle, Matthew, Nina, and Jandré were willing to incorporate decolonisation into their classroom, but felt that it is completely up to the teacher to create the correct environment in the classroom, to set guidelines in the class when talking about issues related to decolonisation, and to be educated appropriately so they could provide learners with the correct information and not mislead them. It was also significant that the issue of being hesitant or afraid to address decolonisation in class was brought up again during the Telegram group discussion. They said that they avoid doing this as it creates a negative climate in the classroom.

What further stood out for me was that all of the teachers that participated in the Telegram group discussion, Dintle, Matthew, Jandré, and Isabelle, were interested in attending training seminars on decolonisation as they believed that their subjects could incorporate some aspects of it. They also provided examples of teaching strategies that they believed could be used in the classroom to incorporate decolonisation. What was significant was that most of the teachers believed that learner-centred teaching strategies, such as debate and role-play, would be most beneficial. They further stated that learners would learn about culture and tradition best from each other.

It was noteworthy that the teachers who participated in my research study were enthusiastic about decolonisation, about learning about decolonisation, and about incorporating it into their classrooms.

5.5 Conclusion

This chapter presented the participants' profiles as well as their individual narratives which gave voice to their opinions on various aspects of decolonisation. This chapter addressed my third sub-research question in the participants' narratives in Section 5.3 and Section 5.4. By bringing the teachers voices into conversation, I was able to gain insight and a deeper understanding of what the teachers perceive as possible ways of addressing and incorporating decolonisation into their classroom to foster transformative curriculum development. In Chapter 6, I draw on the main findings and limitations of this research to make suggestions for further research.

CHAPTER SIX
CONCLUSION: REFLECTING ON THE MAIN FINDINGS, LIMITATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

6.1 Introduction

In this chapter, I provide the concluding thoughts on this study to address my main research question "What are teachers' and principals' perceptions on decolonising the school curriculum and what implications could this have for fostering transformative curriculum development?" (see Section 1.3). I present an overview of this research study (Section 6.2) and then I reflect on the main findings (Section 6.3). In Section 6.4, I highlight the possible limitations of this study, and, in Section 6.5, I offer suggestions for further research. I end with my concluding reflections (Section 6.6).

6.2 Overview of the research study

In Chapter One, I mapped the content of this research study by providing the background of this research study (Section 1.2) and I delved into the history of South Africa's pre-democratic education system, such as, the Christian National Education Policy, the Bantu Education Policy Act, the Black Consciousness Movement, the Soweto uprising, and the People's Education. I also highlighted recent incidents of discrimination and exclusion in schools, such as the incident at Reitz Residence at the University of the Free State, the code of conduct hair policies at Pretoria High School for Girls, and the incident where Grade R learners at Laerskool Schweizer-Reneke were seated according to the colour of their skin. Racial incidents such as these continue and the lack of transformation that they indicate are partly what student movements at various universities, such as #RhodesMustFall, #FeesMustFall, and #EndRapeCulture challenged in their struggle against sexism, racism, epistemicide and other injustices. This chapter returns to the research problem and highlights the research question and sub-research questions (Section 1.3), as well as the aims and objectives of this study (Section 1.4). This chapter also provided a brief description of the research design and discusses the methodology (phenomenology) (Section 1.5.1), the research paradigm (idealist interpretivism) (Section 1.5.2), the research environment and sample (Section 1.5.3), data generation methods (document analysis, reflective journals and Telegram group discussion) (Section 1.5.4.1-1.5.4.3), and the data-analysis method (inductive thematic analysis) (Section 1.5.5). I also discussed the research processes used to address the research topic, namely trustworthiness (Section 1.6), ethical considerations (Section 1.7), and the role of the researcher (Section 1.8). Finally, a chapter outline is provided (Section 1.9).

In Chapter Two, I addressed the first sub-research question "What scholarly literature informs discourses on decolonising the curriculum?" (see Section 1.3.1) by providing a scholarly review

of literature on decolonisation and decoloniality (Section 2.2), and I explored concepts that interlink with decolonisation, such as Indigenisation, Internationalisation, and Africanisation (Section 2.3.1-2.3.3). I also discussed the epistemological dimension of decolonisation (Section 2.4), Biesta's functions of education (Section 2.5.1), as well as Aoki's curriculum-as-lived and curriculum-as-planned were discussed (Section 2.5.2). I then explored various curriculum theories that could underpin decolonising the curriculum: Kumashiro's anti-oppressive pedagogy (Section 2.6.1), the decolonising pedagogy (Section 2.6.2), hook's engaged pedagogy (Section 2.6.3), and Jansen's conceptions of decolonisation (Section 2.6.4). I concluded this section by discussing the value of these theories for fostering transformative curriculum development (Section 2.6.5). I ended this chapter with a discussion of Carlo Petrini's Slow Food Movement and how it could possibly offer a strategy for decolonising the curriculum to foster transformative curriculum development (Section 2.7).

In Chapter Three, I provided a detailed account of how this research study was conducted. This includes a description of the qualitative research study using phenomenology as the methodology (Section 3.3), why idealist interpretivism was selected as the paradigm (Section 3.4), and how the purposive sampling of participants was conducted (Section 3.5). Next, I explained how data were generated through document analysis, reflective journals and a Telegram group discussion (Section 3.6.1-3.6.3). I then elaborated on how inductive thematic analysis was employed to analyse the data (Section 3.7). In this chapter, I also explained the steps I took to ensure that I met the ethics committee's requirements. I obtained ethical clearance from the NWU (see Section 3.8.1 & Annexure A), permission from the Department of Basic Education (see Section 3.8.1 & Annexure B), and permission from the two school's principals by providing them with the legal authorisation letter (see Annexure C). Lastly, I gained informed consent from the principal participants (see Section 3.8.1 & Annexure D), as well as the teacher participants (see Section 3.8.1 & Annexures E). I also ensured that the research was credible (Section 3.7.1), transferable (Section 3.7.2), dependable (Section 3.7.3), conformable (Section 3.7.4), and that the ethical requirements were met throughout the research process.

Chapter Four addressed the second sub-research question (see Section 1.3.1) by analysing the compulsory CAPS documents of the compulsory subjects' [Afrikaans Home Language (HL) (Table 4.2); Afrikaans First Additional Language (FAL) (Table 4.3); English Home Language (HL) (Table 4.4); English First Additional Language (FAL) (Table 4.5); Life Orientation (Table 4.6); Mathematics (Table 4.7); and Mathematical Literacy (Table 4.8)] (Section 4.3). I determined what the specific aims were of each of these CAPS documents, and whether decolonisation was mentioned in these specific aims. I further investigated whether interlinking concepts of decolonisation were indicated in these CAPS documents, and in what context these interlinking concepts appeared within the documents (see Annexure F). Furthermore, I analysed the

principles of the NCS (Table 4.1), and if decolonisation was mentioned in these aims and, if so, in what context they were indeed present. I then presented the main findings, including the themes that emerged from the analysis of the data generated. I explored how and in what ways decolonisation is being addressed and incorporated in the school curriculum. These themes are interlinking concepts of decolonisation (Section 4.4.1); subject/s that address or do not address decolonisation (Section 4.4.2); decolonisation: application rather than content (Section 4.4.3); and the specific aims of the CAPS documents (Section 4.4.4).

In Chapter Five, I provided the profiles of the participants and individual narratives from the reflective journals. I then presented the key findings from the reflective journals in the form of a summary (Section 5.3.10). Next, I brought the teachers' voices into conversation and addressed the third sub-research question (see Section 1.3.1) in the presentation of the main findings from the reflective journals and the Telegram group discussion. The following themes emerged: incorporating decolonisation into curricula (Section 5.4.1); the teacher and decolonisation (Section 5.4.2); subjects that address or do not address decolonisation (Section 5.4.3); the principles of the NCS and how they could possibly address decolonisation (Section 5.4.4); addressing decolonisation in the classroom (Section 5.4.5); teaching strategies to incorporate decolonisation into the classroom (Section 5.4.6); training seminars to educate teachers about decolonisation (Section 5.4.7); and the DBE and decolonisation (Section 5.4.8). I then discussed the key findings in the form of a summary (Section 5.4.9).

Chapter Six concludes this research study by providing an overview of all the chapters in this research study and presenting the main data findings. There were seven main findings: dwelling between curriculum-as-plan and curriculum-as-lived (Section 6.3.1); Incorporating decolonisation into the curriculum is underpinned by anti-oppressive pedagogy (Section 6.3.2); decolonisation with an engaged pedagogy approach (Section 6.3.3); curriculum development and the interlinking concepts of decolonisation (Section 6.3.4); the dynamic between the teacher and the principal (Section 6.3.5); and decolonisation and the Slow Food Movement (Section 6.3.6). I then discuss possible limitations of this research study (Section 6.4). Finally, I provide further recommendations for research that emanate from this research study (Section 6.5).

6.3 Reflections on the main findings

In this section, I reflect on the entire research study as an attempt to address the main research question and aim. In doing so, I present the main research findings that emanated from this research study as reflective statements.

6.3.1 Dwelling between curriculum-as-plan and curriculum-as-lived

Aoki (1999) described two curricula in school, the curriculum-as-plan and the curriculum-as-lived. The former is given and mandated content as described in curriculum documents that guide the what of educational experience (Aoki, 1999:180). And the latter lays out goals and objectives for the year, and "encapsulates the hopes, dreams, motivations and curiosity of pupils, their experiences in a school setting, and their past histories, regardless of what the planned curriculum indicates" (Aoki, 1999:181) (see Section 2.5.2).

The findings of this research study revealed that the participants would be free to incorporate decolonisation into their subjects' curriculum, but how to do so would be completely up to each of them (see Section 5.4.2). The participants indicated that it is the teacher's responsibility to create an environment in the classroom in which learners feel free to discuss matters of decolonisation (see Section 5.4.5) and they added that although the content that should be taught in the classroom is prescribed, how it should be taught is not (see Section 5.4.2).

The findings of this research study affirm Aoki's (1999) curriculum-as-plan and curriculum-as-lived in the sense that the curriculum-as-plan is the prescribed content that should be taught in class; teachers are told what they should teach and how it should be assessed. Teachers are expected to keep to the prescribed content and use the CAPS document as set out by curriculum planners for their subjects.

However, the curriculum-as-lived is completely up to the teacher; he/she determines what type of environment is created for the learners. It is up to the teacher to ensure that the learners feel free to share their opinions and perceptions, and it is up to the teacher to create a space for the learners to live out their hopes and dreams, and to talk about their real-life experiences.

Aoki (1999) advises teachers to live between the curriculum-as-plan and curriculum-as-lived so that they are be able to provide the best possible support for their learners (Fuchs, 2019:18). It is, therefore, important for teachers to engage not only with the curriculum-as-plan, but also with the curriculum-as-lived. They need to teach the content as it is prescribed, but be creative in the way the content incorporates decolonisation. Teachers must engage in the discourse of decolonisation and acknowledge those who are sitting in their classrooms (see Section 2.5.2). This would encourage learners to share their real-life experiences, opinions and perceptions.

6.3.2 Incorporating decolonisation into the curriculum is underpinned by anti-oppressive pedagogy

Cudd (2005:20) states that oppression is the fundamental injustice of social institutions. To address these injustices, Kumashiro (2000) suggests four different approaches to an anti-oppressive education system that would address the lack of knowledge. These approaches are Education for the other (see Section 2.6.1.1); Education about the other (see Section 2.6.1.2); Education that is Critical of Privileging and Othering (see Section 2.6.1.3); and Education that Changes Students and Society (see Section 2.6.1.4).

The first approach, Education for the Other, focuses on improving the experiences of the learners who are Othered: acknowledging diversity requires educators to teach for *all* learners (see Section 2.6.1.1). The research findings revealed that one of the participants, Jandré, indicated that he taught at a school that is very diverse in terms of language, ethnicity, etc. He therefore, adjusts the prescribed content to meet the needs of *all* learners (see Section 5.4.1) In this way, Jandré incorporates decolonisation into his classroom in that he uses Kumashiro's first approach to an anti-oppressive education system.

The second approach, Education about the Other, focuses on what learners know and should know, including units in the curriculum about the Other (see Section 2.6.1.2). The findings of this research study reveal that one of the participants, Dintle, indicated that topics such as the history behind Apartheid and Youth Day could be incorporated into the curriculum of her subject to address decolonisation (see Section 5.4.1). This is significant as it shows that she had identified problem areas within her subject and knew how to address the problem. This is also true of decolonisation in including topics that are about the Other. The research findings further revealed that all of the teachers indicated that they were hesitant to address decolonisation in the classroom as it could spark negative debate, but that the reason could also be because of lack of knowledge of the learners (see Section 5.4.5). Learners need sound education and correct information on decolonisation. This approach taken by Kumashiro (2000) could also be linked to research findings in the Life Orientation CAPS document analysis (see Table 4.6) where topics such as the various religions and traditions in South Africa address the interlinking concepts of decolonisation – Indigenisation and Africanisation. This topic provides teachers with the opportunity to teach about the many religions, beliefs and traditions that are true of South Africa and allow them to teach their learners about the Other.

The third approach, Education that is Critical of Privileging and Othering, begins with more knowledge about oppression so they can recognise oppression (see Section 2.6.1.3). This approach further calls on the educator to teach about oppression with a view to changing society.

The research findings revealed that Jandré and Dintle felt that it was possible to incorporate decolonisation in their subject, but that the level of decolonisation was completely up to the teacher (see Section 5.4.1). It seems that the participants teach about oppression by incorporating decolonisation into the content of the subjects they teach, as well as in the way that they teach the content: they adjust the content to meet the needs of the learners in their classroom (see Section 5.4.1).

The fourth approach, Education that Changes Students and Society, focuses on addressing stereotypes that prevail in South African classroom today by creating awareness of them to avoid harmful repetition of the past (see Section 2.6.1.4). The findings of this research study revealed that one of the participants, Dintle, suggested that topics such as the history about Apartheid, Youth Day, and the Soweto uprising (a topic that is discussed in detail in Section 1.2) could be included in the curriculum (see Section 5.4.1). This could be done by teaching learners about the rich history of South Africa. Doing so would help to eliminate stereotypes regarding these incidents. Kumashiro's approach as well as the research finding mentioned here could be linked to the analysis of the principles informing the NCS Grades R-12 (see Table 4.1). The research findings revealed that one of the principles points to the importance of acknowledging the rich history and heritage of South Africa and of valuing indigenous knowledge systems (DBE, 2011:5).

The process of decolonising the curriculum could be underpinned by Kumashiro's (2000) anti-oppressive approach by incorporating and applying each of the above-mentioned approaches in the classroom. The analysis of findings from the reflective journals, the Telegram group discussion and the CAPS documents revealed the following three approaches that could foster transformative curriculum development: (1) adapt and adjust the content of the curriculum so that it best fits the diversity of the learning sitting in front of the teacher; (2) incorporate topics into the curriculum that reflect aspects of decolonisation; and (3) teach learners about the rich history of South Africa in order to overcome stereotypes regarding incidents such as Apartheid.

6.3.3 Decolonisation with an engaged pedagogy approach

hooks (date) introduced engaged pedagogy which allows teachers to act as facilitators and to create an opportunity for learners to explore real world issues and identify them in their own context (Naidu, 2014:459) (see Section 2.6.3). hooks (2010:19) recommends an interactive relationship between the learner and the teacher (see Section 2.6.3). The findings of this research study revealed that subjects such as Life Orientation and Mathematical Literacy provide a platform where decolonisation can be addressed via topics that are relevant to real-life situations (see Section 5.4.3). These topics, for example in Mathematical Literacy, allow teachers to create activities that are situated in real-life. This would make the activities more relevant and promote

learning. For example, Nina stated that in the school where she teaches, they use the example of *how to calculate taxi tariffs [hoe taxi fooie bereken word]* (see Section 5.4.1) when they teach a certain topic. This allows their learners to understand the topic better because, as Nina indicated in the Telegram group discussion (see Section 5.4.1), paying taxi fares is part of the learner's everyday lives.

hooks (1994:14) was inspired by Freire's work to challenge the banking system of education, an "approach to learning that is rooted in the notion that all students need to do is consume information fed to them by a professor and be able to memorize and store it". Chahine (2013:23) claims that such a system results in an atmosphere of boredom, lack of interest and apathy, with boundaries that neither learners nor teachers are allowed to transgress. The research findings revealed that Dintle and Isabelle saw teaching strategies such as *group discussions, debates, scaffolding, and role play* as offering learners an opportunity *to play the different roles in various cultures and religions,* for example (see Section 5.4.6). These teaching strategies would allow learners to share their own views and opinions with each other and allow them to learn more about their peers. These teaching strategies thus challenge the banking system of education. Learners would be instructed not to merely memorize information, but to be critical and creative thinkers and share rich information about their traditions and history that is of value to them.

Chahine (2013:25) also argues that teachers should ensure that order is maintained in the classroom while allowing useful interruptions and digressions (see Section 2.6.3). The research findings revealed that all of the teachers were reluctant to address decolonisation in the classroom or have conversations with learners regarding aspects of decolonisation as it could spark negative debate (see Section 5.4.5). However, Dintle indicated that there must be *ground rules to guide the lesson from the onset, objectives must be clearly outlined so that everyone understands from the beginning what the teacher wants to achieve at the end of the lesson* (see Section 5.4.5). In this way, order is maintained in the classroom and at the same time learners learn about decolonisation and are given the opportunity to share their views and opinions regarding this topic. Pinar (2015:110) indicated that decolonisation is a complicated conversation, and that teachers and learners could possibly complicate it even further as each person brings to it their prior knowledge, interests and lack of interest (see Section 2.5). It is therefore important for teachers to have well-grounded education and have the correct information on decolonisation to avoid misleading and misinforming learners.

As Chahine (2013:23) states, engaged pedagogy is inspired by the ideas of Freire and the Buddhist philosophy which proposed a pedagogy toward freedom, self-actualisation, and students' and teachers' empowerment (see Section 2.6.3). This resonates with tithe research findings that revealed that the teacher is in control. Consequently, the level of decolonisation in

the classroom is determined by the teachers (see Section 5.4.1). Teachers have the power to decide on the level of decolonisation and the way they incorporate it into their classroom.

6.3.4 Curriculum development and the interlinking concepts of decolonisation

It is important to acknowledge that decolonisation is a broad term that cannot be understood and/or viewed in isolation, it overlaps with interlinking concepts such as Indigenisation, Internationalisation and Africanisation (see Section 2.2). The research findings of the CAPS documents analysis (see Section 4.3) revealed that interlinking concepts of decolonisation are represented in some of the CAPS compulsory subjects, but not in all of them (see Section 4.4.1). Compulsory subjects where interlinking concepts of decolonisation were found in the CAPS documents, were Afrikaans HL Grades 10-12 (see Table 4.2), Afrikaans FAL Grades 10-12 (see Table 4.3), English HL Grades 10-12 (see Table 4.4), English FAL Grades 10-12 (see Table 4.5), Life Orientation Grades 10-12 (see Table 4.6), and Mathematical Literacy Grades 10-12 (see Table 4.8).

The research findings further revealed that some of the compulsory subjects addressed decolonisation in that they addressed the interlinking concepts of decolonisation (see Section 5.4.3). The teachers voiced their opinions and concerns regarding the absence of decolonisation in some of the subjects. Matthew and Adam indicated that decolonisation is not addressed at all in Mathematics and Isabelle and Jandré stated that in Afrikaans the interlinking concepts of decolonisation are absent, but that they are able to adapt the content to incorporate decolonisation (see Section 5.4.3). Matthew said that the reason for the absence of decolonisation in his subject was the nature of the subject, whereas Adam stated that he would not be interested in incorporating decolonisation in Mathematics as he believed that *no political or other viewpoints should be introduced into teaching*.

Other teachers such as Dintle and Nina were more optimistic about the possibility of dealing with decolonisation in their subjects. Dintle shared her view that Life Orientation is the perfect platform to address decolonisation in topics such as *Constitutional values as stated in the South African Constitution, and democracy and human rights* (see Section 5.4.3). Nina said that decolonisation is already present in Mathematical Literacy to some extent. She provided examples of how she could make prescribed topics more relevant to the learners by using illustrations such as buying at *spaza shops* (see Section 5.4.1).

As decolonisation is a complex term that cannot be understood in isolation but needs to be viewed along with the interlinking concepts of decolonisation, one could argue that teaching it must be multi-layered. Teachers voiced their concerns and stated that decolonisation in the classroom is possible, but that teachers need well-grounded education and accurate information on

decolonisation so they do not misinform learners (see Section 5.4.5). This would require teachers, as well as principals, to be trained and educated regarding the various aspects of decolonisation and how to create appropriate learning opportunities for learners. The research findings revealed that teachers were willing to attend training seminars regarding decolonisation (see Section 5.4.7). As Jandré said that it would be dangerous just to tell teachers to implement decolonisation in their classroom, it is important that teachers are equipped with the right tools and sufficient information and knowledge regarding decolonisation so that it is transferred without misconceptions. In this way, learners are also geared with knowledge and power.

6.3.5 The dynamics between the teacher and the principal

The research findings made it evident that teachers need to be thoroughly versed in decolonisation and have the necessary training in teaching and implementing it. The research findings also revealed that (1) principals and teachers that participated in my research study had never attended training seminars on decolonisation; and (2) that principals as well as teachers who participated in my research study would be willing to attend training seminars on decolonisation (see Section 5.4.7). It is important that both principals and teachers attend these training seminars. The principals could be given information on how to adapt their leadership style to enable them to make decolonisation part of their daily routine. The principals should also be empowered to host decolonisation training seminars for their teachers and possibly for many other schools in their region. These would enable teachers to provide learners with the correct information and prevent them from having any misconceptions about decolonisation.

The dynamics between the teachers and the principal are important as they create a space where both parties are willing to be educated and transfer their knowledge into their everyday lives. Principal are in a position of power and should lead their teachers in a way that meets their school's needs. They should thus create opportunities for them as well as their teachers to have their consciousness of decolonisation raised, thereby creating forward thinking individuals. Teachers will follow the lead of their principals and be in a position to help educate our future leaders.

6.3.6 Decolonisation and the Slow Food Movement

Petrini (2001:xvii) stated that

> Slow Food means giving the act of nourishing oneself the importance it deserves, learning to take pleasure in the diversity of recipes and flavors, recognizing the variety of places where food is produced and the people who produce it, and respecting the rhythm of the seasons and of human gatherings (see Section 2.7).

Jung, Ineson and Miller (2014:4) wrote that Slow Food is about the universal right to good, clean and fair food. The Slow Food Movement was initiated by Carlo Petrini when he started a campaign against the building of a McDonald's restaurant on the Spanish Steps in Rome, which sparked the movement towards a slow pedagogy (Waters, 2001:ix; Simonetti, 2015:1). Slow pedagogy focuses on and emphasises quality rather than quantity. It emphasises that the curriculum must be implemented strategically and systematically so that the various aspects of decolonisation are of high quality. As decolonisation is such a diverse concept with various meanings and aspects, it is important not to rush such an important process and risk overlooking and/or missing anything.

Slow pedagogy further emphasises depth of engagement and a willingness to engage across differences of discipline and ideas (see Section 2.7). This is significant as the research findings revealed that the participants pointed to teaching strategies that could incorporate decolonisation such as debates in the classroom as well as role play (see Section 5.4.6). These teaching strategies would provide learners with the opportunity to share their traditions and beliefs and for learners to learn more about the rich diversity among them.

6.4 Possible limitations of the research study

The research sample was identified as a possible limitation of this research study. There were two contributing factors, that was the time constraint. There were twelve participants who signed the informed consent letters, six from each school, two of whom were principals (see Section 3.5). All of the participants completed the reflective journals (see Section 3.6.2 & Annexure G), and every compulsory subject was represented. The same participants – except for the principals (see Section 3.5.3) – were invited to participate in the Telegram group discussion. However, only five of them chose to take part. A possible reason that the participants withdrew probably time constraints. E-learning, introduced as a result of the restrictions that Covid-19 has placed on in-classroom education, means that teachers now have to teach on multiple platforms which took up a lot of their personal time.

The second contributing factor is the health risk that Covid-19 poses. The reflective journals commenced in March 2021 (see Section 3.6.2) and the Telegram group discussion in September 2021 (see Section 3.6.3). One of the participants who had kept a reflective journal contracted Covid-19 and unfortunately passed away, reducing the number of participants in the Telegram group discussion by one.

Another limitation of this research study is the time as well as the effort required to complete the reflective journals and participate in the Telegram group discussion. It took a month to complete the reflective journals and then further time to participate in the Telegram group discussion. After

the completion of the reflective journals, I emailed the reflective journal participants, inviting them to participate in the Telegram group discussion. Some of the participants did not respond to my email/s. During the completion of the Telegram group discussion, I continually had to remind as well as encourage the participants to engage with the prompts posted on the Telegram group. In contrast with one-on-one interviews which lasted about thirty minutes per interview, these data generation methods took up quite some time to encourage the participants to participate and engage with the prompts.

Another limitation of this research study is that it does not have the dynamics of in-the-moment-research. As stated in Section 3.6, data were generated via reflective journal prompts (Annexure G & H) and Telegram group discussion prompts (Annexure I). This type of data generation method allows the participants to receive the prompts beforehand and provides them with the time to think about their answers, digest their answers and then possibly respond a week after. The participants were not living in the moment and thinking on their feet as they would have with face-to-face interviews. Face-to-face interviews also allow the researcher to read the participants' facial expressions, and their body language. Reflective journals and Telegram group discussion do not make this possible.

6.5 Suggestions for further research

During this research journey, I as the researcher identified some other areas that warrant research on the phenomenon of decolonisation in schools. Based on my reflections, I make six suggestions for further research:

I. Further research should be done on the teaching strategies that teachers can use to incorporate decolonisation into their classroom and ways using them to optimally benefit the learners.
II. Further research should be done on teachers receiving training about decolonisation and the aspects that should be addressed during these training seminars. These include what decolonisation is, what decolonisation entails, and possible ways it could enrich their specific subject.
III. Further research should be done on principals and/or DBE officials providing training to their relevant teachers to assist in educating them on decolonisation so that they can be equipped to address decolonisation in their classrooms.
IV. Further research should be done on learners' perceptions about discussions of decolonisation and/or various aspects of decolonisation in the classroom.
V. Further research should be done on the possibility of adjusting and/or adapting the current CAPS documents for compulsory subjects' so that they incorporate interlinking concepts of decolonisation.

6.6 Conclusion

“Education is our passport to the future, for tomorrow belongs to the people who prepare for it today.”
-Malcolm X

“The whole purpose of education is to turn mirrors into windows.”
-Sydney D. Harris

These quotes summarise the essence and importance of this research study on the decolonisation of the curriculum, and the possibilities it holds for teachers, principals and our education system. In the problem statement, the review of the literature, the analysis of the CAPS documents, and the voices of the teachers’ and principals in the reflective journals and the Telegram group discussion, it is evident that education has played a significant role in our country’s past and continues to influence the future of our schools and universities. The curriculum should make adequate provision for decolonisation, highlighting the importance of envisioning and including all cultures and knowledge systems within the curriculum. This process of decolonisation could play a significant role in enabling us to reconnect, reorder and reclaim knowledges that has been submerged, hidden or marginalised. As researchers and educators, we should embrace the process of decolonising the curriculum as it creates possibilities of new ways of knowing and understanding, recognising that enrichment that this transformative endeavour can offer.

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ANNEXURE A – NWU ETHICAL CLEARANCE

NWU®
NORTH-WEST UNIVERSITY
NOORDWES-UNIVERSITEIT
YUNIBESITI YA BOKONE-BOPHIRIMA

Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: http://www.nwu.ac.za

Senate Committee for Research Ethics
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Faculty of Education Research Ethics Committee (EduREC)** on 19/07/2020, this committee hereby **approves** your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SCRE) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

Study Leader/Supervisor (Principal Investigator)/Researcher: Prof SR Simmonds

Student / Team: M Erasmus (MEd student – 26083337), Dr A Visser

Ethics number:

N	W	U	-	0	1	2	4	3	-	2	0	-	A	2
Institution				Study Number						Year			Status	

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Project

Commencement date: 29 October 2020 **Risk:** Low

Expiry date: 29 October 2021

Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.

Special in process conditions of the research for approval (if applicable):

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The study leader/supervisor/principal investigator/researcher must report in the prescribed format to the EduREC:*
  - *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
  - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the EduREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-SCRC and EduREC reserves the right to:*
  - *request access to any information or data at any time during the course or after completion of the study;*

- *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
- *withdraw or postpone approval if:*
  - *any unethical principles or practices of the study are revealed or suspected;*
  - *it becomes apparent that any relevant information was withheld from the EduREC or that information has been false or misrepresented;*
  - *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
  - *new institutional rules, national legislation or international conventions deem it necessary.*

The EduREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the EduREC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely

Prof JAK Olivier
Chairperson NWU Faculty of Education Research Ethics Committee

Original details: (22351930) C:\Users\22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

Current details: (22351930) M:\DSS1\8533\Monitoring and Reporting Cluster\Ethics\Certificates\Templates\Research Ethics Approval Letters\9.1.5.4.1 ES-REC Ethical Approval Letter.docm
5 December 2018

File reference: 9.1.5.4.2

ANNEXURE B – DEPARTMENT OF BASIC EDUCATION APPROVAL

GAUTENG PROVINCE
Department: Education
REPUBLIC OF SOUTH AFRICA

8/4/4/1/2

GDE RESEARCH APPROVAL LETTER

Date:	08 December 2020
Validity of Research Approval:	08 February 2021– 30 September 2021 2019/714
Name of Researcher:	Erasmus M
Address of Researcher:	10 Tenth Drive
	Three Rivers Proper
	Vereeniging
Telephone Number:	072 787 4775
Email address:	Marelize.erasmus7@gmail.com
Research Topic:	Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development
Type of qualification	Master's Degree
Number and type of schools:	2 Secondary Schools
District/s/HO	Sedibeng East

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

10/12/2020

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

1. *Letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.*

Office of the Director: Education Research and Knowledge Management
7th Floor, 17 Simmonds Street, Johannesburg, 2001
Tel: (011) 355 0488
Email: Faith.Tshabalala@gauteng.gov.za
Website: www.education.gpg.gov.za

2. *The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.*
3. ***Because of COVID 19 pandemic researchers can ONLY collect data online, telephonically or may make arrangements for Zoom with the school Principal. Requests for such arrangements should be submitted to the GDE Education Research and Knowledge Management directorate. The approval letter will then indicate the type of arrangements that have been made with the school.***
4. ***The Researchers are advised to make arrangements with the schools via Fax, email or telephonically with the Principal.***
5. *A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.*
6. *A letter / document that outline the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.*
7. *The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.*
8. *Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.*
9. *Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.*
10. *Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.*
11. *It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.*
12. *The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.*
13. *The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.*
14. *On completion of the study the researcher/s must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.*
15. *The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.*
16. *Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.*

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards

.....

Mr Thulani Mukatuni
Acting CES: Education Research and Knowledge Management

DATE: 10/12/2020

Office of the Director: Education Research and Knowledge Management
7th Floor, 17 Simmonds Street, Johannesburg, 2001
Tel: (011) 355 0488
Email: Faith.Tshabalala@gauteng.gov.za
Website: www.education.gpg.gov.za

ANNEXURE C – LEGAL AUTHORISATION: SCHOOL PRINCIPAL

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Private Bag X6001, Potchefstroom
South Africa 2520
Tel: 018 299 6764
Web: http://www.nwu.ac.za

Faculty of Education

Edu-HRight Research Unit

Tel: 018 299 6764
Email: shan.simmonds@nwu.ac.za

Date

PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL: SCHOOL PRINCIPAL

I herewith wish to request your permission for you – as the school principal – and members of your staff – five teachers – to participate in this research. This involves you as the principal to keep a once-off reflective journal and the five teachers to keep a once-off reflective journal and to participate in a Telegram group discussion. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

ETHICS APPLICATION NUMBER

NWU-01243-20-S2

PROJECT SUPERVISOR: Prof. Shan Simmonds

CO-SUPERVISOR: Dr. Anja Visser

ADDRESS: North West University

CONTACT NUMBER: 018 299 6764

MEMBER OF PROJECT TEAM MEd-Student: Marelize Erasmus

ADDRESS: 35 Sering Street, S.E.3, Vanderbijlpark, 1911

CONTACT NUMBER: 072 787 4775

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also asked from the provincial Department of Basic Education.

What is this research about?

This research is about decolonisation and if and how it is implemented and incorporated in the school environment as well as the CAPS documents of the compulsory subjects in grades 10-12. The following aims guide the research project:

- To review scholarly literature on discourses on decolonising the curriculum.
- To explore what teachers and principals identify as the possibilities and impossibilities that decolonising the curriculum could have for the school curriculum.
- To determine how teachers' and principals' insights might foster transformative curriculum development

Participants

Participants for this study will be invited according to the following inclusion criteria:

- Teachers who are currently in a teaching position at a high school in the Gauteng province, in the Sedibeng district
- Teachers who teach compulsory core subjects in the FET phase
    - One teacher teaching English
    - One teacher teaching Afrikaans
    - One teacher teaching Mathematics
    - One teacher teaching Mathematical Literacy

    - One teacher teaching Life Orientation
- High school principals
- Teachers who have access to a smartphone

What is expected of the participants?

The participants will be invited to:

- Provide informed consent to voluntarily participate in this study, by signing this letter.
- To keep a reflective journal – the teachers and the principal – in Word by responding to questions and prompts on the decolonisation of the school curriculum. This should take not more than one month.
- To participate in a Telegram discussion group – only the teachers – this group will be ongoing for one week.

Participants – school principal and teachers – will be provided with a reflective journal in the format of an electronic Word document. Participants will be invited to complete this journal. Participants – only the teachers – will be provided with step-by-step instructions on installing the Telegram application on their phone and I will also be able to assist them. With Telegram the participants can choose a username that would allow them to be anonymous. Participants on the Telegram group will not be able to see each other's cell phone number, unless they had them as a contact on their phone prior to the Telegram group. I will send the participants the link to join the Telegram discussion group. They will be allowed to send a voice note instead of a message via the Telegram application. I, the researcher, will make verbatim transcriptions of the recordings to maintain the authenticity of their responses. Participants will not be obligated to answer any questions that they do not wish to answer.

Benefits to the participants

The research findings may assist both teachers and principals in creating an environment in their school where decolonisation is embraced and implemented. The research findings may assist the teachers in creating and/or changing their teaching strategies so that they may be able to implement a decolonised curriculum and therefore adhere to the needs of the learners. The findings of this research may further enable the teachers and principals to contribute to transforming the school curriculum.

Risks involved for participants

The study could have no to minimal risks as the Telegram group discussion could cause discomfort, but the participants will be informed about various aspects of the group discussion such as the duration of the discussion, rules regarding the group, etc. Participants will therefore be thoroughly informed and still have the option of withdrawing.

Confidentiality and protection of identity

Any information derived in this study with which the participants can be identified with will remain confidential and will only be disclosed with their approval or as required by law. No other party will gain access to the information for any reason whatsoever. As a participant of this study, they will be able to review the transcribed data at any stage during the research process. Each participant will be assigned a pseudonym to ensure confidentiality. Also, any personal information pertaining to the participants or the raw data derived from the voice notes will be kept confidential. As an additional safeguard, the data will be coded and presented in such a way that it will not be possible to identify them. A copy of the reflective journals, the messages on the Telegram group discussion as well as the voice notes, will be transferred to the supervisors' and researcher's computer hard drives and external hard drives which is also password protected.

Participants taking part in the Telegram discussion undertake not to disclose information revealed by other participants. They have the right to withdraw from the study at any stage during the data generation period, without consequence.

Dissemination of findings

Please note that the participant's words may be quoted in publications, reports, web pages and other research outputs, but their name/s will not be used. The findings of this study will form part of a MEd dissertation and other research outputs making it accessible to the participants and the public.

If you have any further questions or enquiries regarding the participant's participation in this research, please contact the project supervisor, co-supervisor or the researcher for more information.

Yours sincerely,

Marelize Erasmus (the researcher)

DECLARATION BY THE SCHOOL PRINCIPAL:

By signing below, I …….…… agree to give permission for the research to take place with the identified participants in the study entitled:

Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place)_____on (date) _____/_____/20____

_____

Signature of the school principal

ANNEXURE D – INFORMED CONSENT LETTER: PRINCIPAL

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299 6764
Web: http://www.nwu.ac.za

Faculty of Education

Edu-HRight Research Unit

Tel: 018 299 6764
Email: shan.simmonds@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

Date

PARTICIPANT INFORMATION AND INFORMED CONSENT FORM - PRINCIPAL

I herewith wish to request your permission as a school principal to participate in this research, which involves you, the principal, to keep a once-off reflective journal. Prior to granting informed consent, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

ETHICS APPLICATION NUMBER

NWU-01243-20-S2

PROJECT SUPERVISOR: Prof. Shan Simmonds
CO-SUPERVISOR: Dr. Anja Visser
ADDRESS: North West University
CONTACT NUMBER: 018 299 6764

MEMBER OF PROJECT TEAM MEd-Student: Marelize Erasmus
ADDRESS: 35 Sering street, S.E.3, Vanderbijlpark, 1911
CONTACT NUMBER: 072 787 4775

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

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- To review scholarly literature on discourses on decolonising the curriculum.
- To explore what teachers and principals identify as the possibilities and impossibilities that decolonising the curriculum could have for the school curriculum.
- To determine how teachers' and principals' insights might foster transformative curriculum development

Participants

Participants for this study will be invited according to the following inclusion criteria:

- High school principals

What is expected of the participants?

You are invited to:

- Provide informed consent to voluntarily participate in this study, by signing this letter.
- To keep a reflective journal in Word by responding to questions and prompts on the decolonisation of the school curriculum. This should take not more than one month.

Benefits to the participants

The research findings may assist both teachers and principals in creating an environment in their school where decolonisation is embraced and implemented. The research findings may assist the teachers in creating and/or changing their teaching strategies so that they may be able to implement a decolonised curriculum and therefore adhere to the needs of the learners. The

findings of this research may further enable the teachers and principals to contribute to transforming the school curriculum.

Risks involved for participants

The study could have no to minimal risks. You (as the principal) still have the option of withdrawing, without it being held against you at all.

Confidentiality and protection of identity

Any information derived in this study with which the participants can be identified with will remain confidential and will only be disclosed with their approval or as required by law. No other party will gain access to the information for any reason whatsoever. Each participant will be assigned a pseudonym to ensure confidentiality. Also, any personal information pertaining to the participants will be kept confidential. As an additional safeguard, the data will be coded and presented in such a way that it will not be possible to identify you. A copy of the reflective journals will be transferred to the supervisors' and researcher's computer hard drives and external hard drives which is also password protected.

Dissemination of findings

Please note that the participant's words may be quoted in publications, reports, web pages and other research outputs, but their name/s will not be used. The findings of this study will form part of a MEd dissertation and other research outputs making it accessible to the participants and the public.

If you have any further questions or enquiries regarding the participant's participation in this research, please contact the project supervisor, co-supervisor or the researcher for more information.

Yours sincerely,
Marelize Erasmus (the researcher)

DECLARATION BY THE SCHOOL PRINCIPAL:

By signing below, I ……..……. agree to participate in this research study entitled:

Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place)_____on (date) _____/_____/20____

_____

Signature of the school principal

ANNEXURE E – INFORMED CONSENT LETTER: TEACHER

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: http://www.nwu.ac.za

Faculty of Education
Edu-HRight research unit
Tel: 018 299 4764
Email: shan.simmonds@nwu.ac.za

(Recipient name)
(Recipient address)
(Recipient address)
(Recipient address)

5 August 2020

PARTICIPANT INFORMATION AND CONSENT FORM - TEACHER

I herewith wish to request your consent to participate in this research, which involves typing a reflective journal and participating in a Telegram discussion group. Before you give consent, please acquaint yourself with the information below.

The details of the research are as follows:

TITLE OF THE RESEARCH PROJECT:

Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development

ETHICS APPLICATION NUMBER

xxx

PROJECT SUPERVISOR: Prof. Shan Simmonds
CO-SUPERVISOR: Dr. Anja Visser
ADDRESS: North West University

CONTACT NUMBER: 018 299 4764

MEMBER OF PROJECT TEAM MEd-Student: Marelize Erasmus
ADDRESS: 35 Sering street, S.E.3, Vanderbijlpark, 1911
CONTACT NUMBER: 072 787 4775

FACULTY OF EDUCATION RESEARCH ETHICS COMMITTEE
Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also asked from the provincial Department of Basic Education as well as the school principal.

What is this research about?

This research is about decolonisation and if and how it is implemented and incorporated in the school environment as well as the CAPS documents of the compulsory subjects in grades 10-12. The following aims guide the research project:

- To review scholarly literature on discourses on decolonising the curriculum.
- To explore what teachers and principals identify as the possibilities and impossibilities that decolonising the curriculum could have for the school curriculum.
- To determine how teachers' and principals' insights might foster transformative curriculum development

Participants

You have been invited because you meet the inclusion criteria. The inclusion criteria are:

- Teachers who are currently in a teaching position at a high school
- Teachers who teach compulsory core subjects in the FET phase
    - One teacher teaching English
    - One teacher teaching Afrikaans
    - One teacher teaching Mathematics
    - One teacher teaching Mathematical Literacy
    - One teacher teaching Life Orientation
- Teachers who have access to a smartphone

Expectations of participants

As a participant of this study, you will be invited to:

- Provide informed consent to voluntarily participate in this study, you do this by signing this letter.
- To keep a reflective journal in Word by responding to questions and prompts on the decolonisation of the school curriculum. This should take not more than one month of your time.
- To participate in a Telegram discussion group, this group will be ongoing for one week.

You will be provided with step-by-step instructions on installing the Telegram application on your phone and I will also be able to assist you. With Telegram you can choose a username that would allow you to be anonymous. Participants on the Telegram group will not be able to see your cell phone number, unless they had you as a contact on their phone prior to the Telegram group. I will send you the link to join the Telegram discussion group. You will be allowed to send a voice note instead of a message via the Telegram application. I, the researcher, will make verbatim transcriptions of the recordings to maintain the authenticity of your responses. You will not be obligated to answer any questions that you do not wish to answer.

Benefits to you as a participant

The research findings may assist you in creating an environment in your classroom where decolonisation is embraced and implemented. The research findings may assist you in creating and/or changing your teaching strategies so that you may be able to implement a decolonised curriculum and therefore adhere to the needs of the learners. The findings of this research may further enable you to contribute to transforming the school curriculum.

Risks involved for participants

The study could have no to minimal risks as the Telegram group discussion could cause discomfort, but the participants will be informed about various aspects of the group discussion such as the duration of the discussion, rules regarding the group, etc. Participants will therefore be thoroughly informed and still have the option of withdrawing.

Confidentiality and protection of identity

Any information derived in this study with which you can be identified will remain confidential and will only be disclosed with your approval or as required by law. No other party will gain access to the information for any reason whatsoever. As a participant of this study, you will be able to review the transcribed data at any stage during the research process. Each participant will be assigned

a pseudonym to ensure confidentiality. Also, any personal information pertaining to you or the raw data will be kept confidential. As an additional safeguard, the data will be coded and presented in such a way that it will not be possible to identify you. If you choose to send a voice note, it will be digitally stored on a recording device. A copy of the reflective journals will be transferred to the supervisor' and the researcher's computer hard drives and external hard drives which is also password protected.

By taking part in the Telegram discussion, you also undertake not to disclose information revealed by other participants. You have the right to withdraw from the study at any stage during the data generation period, without consequence.

Dissemination of findings

Please note that your words may be quoted in publications, reports, web pages and other research outputs, but your name will not be used. The findings of this study will form part of a MEd dissertation and other research outputs making it accessible to you and the public.

If you have any further questions or enquiries regarding your participation in this research, please contact the project supervisor, co-supervisor or the researcher for more information.

Yours sincerely,
Marelize Erasmus (the researcher)

DECLARATION BY PARTICIPANT:

By signing below, I ……..……. agree to take part in a research study entitled:

Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development.

I declare that:

- I have read this information and consent form and understand what is expected of me in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the research process before it has finished, if the researcher feels it is in my best interests, or if I do not follow the research procedures, as agreed to.

Signed at (place)_____on (date) _____/_____/20____

_____ _____

Signature of participant **Researcher**

ANNEXURE F – DOCUMENT ANALYSIS SCHEDULE

The researcher will analyse the following documents:

- The Further Education and Training (FET) phase (Grades 10-12) Curriculum and Assessment Policy Statement (CAPS) documents for the following subjects:
  - ➢ Life Orientation
  - ➢ Mathematics
  - ➢ Mathematics Literacy
  - ➢ Afrikaans
  - ➢ English

The above-mentioned CAPS documents will be analysed by means of an inductive thematic approach (Braun & Clarke, 2006:12).

I have used the concept “documents” to refer to the sample of CAPS documents that will be analysed. The following questions will guide me:

1. What are the aims of the document? Do these aims include decolonisation?

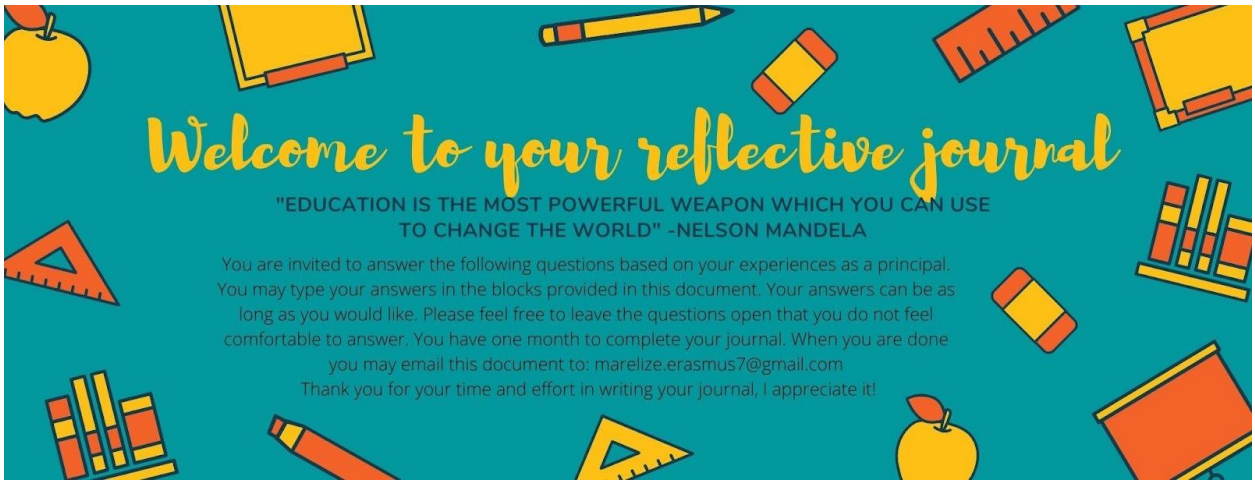
2. Is the content knowledge of these CAPS documents aligned with decolonisation?

3. Does the content knowledge in these CAPS documents speak of, mention, or incorporate the concept decolonisation or any interlinking concepts such as: Indigenisation, Internationalisation and Africanisation?

REFERENCE LIST

Braun, V. & Clarke, V. 2006. Using thematic analysis in psychology. Qualitative research in psychology, 3(2):77-101.

ANNEXURE G – REFLECTIVE JOURNAL PROMPTS: PRINCIPAL



1. Are you familiar with the student outcries to decolonise the curriculum? How/where did you come to hear of this?

[Type your response here.]

2. What does decolonising the curriculum mean to you?

[Type your response here.]

3. Did you, as a principal, attend scheduled meetings with other principals in your region where the Department of Basic Education (DBE) was present as the facilitator of the meeting?
   - If yes, could you provide an example of topic/s that were discussed in these meetings, and where it was held?
   - If no, would you like to attend such meetings, and what you would like to discuss in these meetings?

[Type your response here.]

4. Have you, as a principal, ever attended a seminar and/or training session provided by the DBE or any other group/organisation discussing matters regarding decolonisation?
   - If yes, can you please elaborate on the topics that you discussed and/or the training that you attended?
   - If no, would you be interested in attending such seminars and/or training sessions and why?

[Type your response here.]

5. Do you or have you, as a principal at your school, ever hosted a seminar and/or a training session regarding decolonisation and how to incorporate and implement it in your school for your staff members?
   - If yes, could you please provide an example of topics that were discussed, where it was held, and who offered the training?
   - If no, would you consider hosting such training in the future?

[Type your response here.]

6. Would you, as the principal of your school, like for your staff members to incorporate a decolonised curriculum into their teaching? For example, teachers who address aspects of decolonisation in their lesson plans. Can you please motivate your answer?

[Type your response here.]

7. Do you think schools should be involved in decolonising the curriculum and in what way(s)?
   If you don't think schools play a role in decolonising the curriculum, please motivate why.

[Type your response here.]

8. Is there something else that you would like to add regarding this topic?

[Type your response here.]

ANNEXURE H – REFLECTIVE JOURNAL PROMPT: TEACHER

1. Are you familiar with the student outcries to decolonise the curriculum? How/where did you come to hear of this?

[*Type your response here*]

2. What does decolonising the curriculum mean to you?

[*Type your response here*]

3. Has the Department of Basic Education (DBE) ever contacted you as a teacher about the need for thinking differently about content knowledge that could be framed around national debates regarding decolonising the curriculum?
   - If no, would you have liked for the DBE to engage on this with you, and why?
   - If yes, what did they communicate with you and how?

[*Type your response here*]

4. In your subject meetings, when discussing the content knowledge that needs to be taught in that specific year and/or term, is decolonising the curriculum ever addressed?
   - If no, would you like for your supervisors to engage in such conversations with you, and why?
   - If yes, what do you discuss and how?

[*Type your response here*]

5. The National Curriculum Statement (NSC) is based on various principles, such as "social transformation: ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of the population", "valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing

the values contained in the Constitution" etc. (Department of Basic Education, 2011:4-5).

Do you believe that these principles provide possibilities for teachers to decolonise their curricula? Please motivate your answer.

[*Type your response here*]

6. In your subject, what topics do you believe should be included in the CAPS document that could promote a decolonised curriculum? Can you please provide an example of a topic(s) to be included, and motivate your answer?

[*Type your response here*]

7. In your subject, are there teaching and learning strategies that could be employed in your classroom that will embrace a decolonised curriculum? Can you please provide an example of a strategy/s and explain how you would employ it in your classroom?

[*Type your response here*]

8. In your subject, do you believe that decolonisation is adequately addressed in the content knowledge that you teach? Can you please elaborate?

[*Type your response here*]

9. Indigenisation, internationalisation, and Africanisation are interlinking concepts with decolonisation.
   - Indigenisation is concerned with the conclusion of indigenous ways of knowing.
   - Internationalisation means to recognise different knowledge traditions, and reframing your view in the light of someone else's.
   - Africanisation is the systematic and deliberate replacement of Africans in positions that enable them to gain control of society.

   In your subject, does the content knowledge that you teach hold some connection to the above-mentioned concepts?
   - If yes, could you please provide an example of this content knowledge?
   - If no, would you like for the content knowledge to include these concepts as aspects for teaching?

[*Type your response here*]

10. Would you be interested in attending training programmes and/or seminars in your subject area regarding decolonising the curriculum and how to implement it in your subject and at your school?
    - If no, could you please elaborate?
    - If yes, what would you like to learn in these training programmes and seminars?

[*Type your response here*]

11. Is there anything else that you would like to add with regards to this topic?

[*Type your response here*]

REFERENCE LIST

Department of Basic Education (South Africa). 2011. *Curriculum and assessment policy statement. Further education and training phase grades 10-12. Life Orientation*. https://www.education.gov.za/Portals/0/CD/National%20Curriculum%20Statements%20and%20Vocational/CAPS%20FET%20_%20LIFE%20ORIENTATION%20_%20GR%2010-12%20_%20WEB_E6B3.pdf?ver=2015-01-27-154251-017 Date of access: 10 Aug. 2020.

ANNEXURE I – TELEGRAM GROUP DISCUSSION PROMPTS

Research question:

What are teachers' and principals' perceptions on decolonising the school curriculum and what implications could this have for fostering transformative curriculum development?

Sub-research questions:

- What scholarly literature informs discourses on decolonising the curriculum?
- How do the CAPS documents of the compulsory subjects in the FET phase depict decolonisation?
- What do teachers' and principals' perceive as the possibilities and impossibilities that decolonisation could have for the school curriculum?
- How might these insights unlock the potential for fostering transformative curriculum development?

Opening message:

Good day everyone

I hope you are well and that you are well rested and ready for the new term ahead. Good luck to everyone for this term, I hope it goes well.

I would like to start off by reminding as well as thanking you for the reflective journals that you completed in April to May of this year regarding decolonisation and how it could foster transformative curriculum development. I read through all of your answers which was so insightful and I enjoyed reading your opinions on the questions from the reflective journals. Your answers from the reflective journals sparked more questions and therefore the reason for this group.

The duration of this group will be one week (7 days). Questions will be posted every day and you will then have the opportunity to respond to these questions on your own time. Please note that your answers to these questions as well as your personal information will remain confidential.

Kindly take note of the following rules for this group:

1. The participants may answer the questions in the group in English and/or Afrikaans.

2. Please keep in mind that this is not a political group. No arguing, no heated opinions, no fear mongering, no hyped-up drama, no fake news.
3. No jokes, religious opinions, hate speech, racism, and vulgar language is allowed.
4. The group may not be used to berate someone or something else. Avoid posting about personal issues or grievances.
5. Participants must keep to the purpose of the group: to share their opinions on the questions that will be asked by the facilitator of the group.
6. People who were not invited to participate in this group discussion may not be added to the group.
7. By participating in this group, you also undertake not to disclose information revealed by other participants.
8. When the group has served its purpose, the researcher will remove all participants and close the group.

Thank you for your time and willingness to participate in my research study, I really appreciate it!

Prompts:

1. Some of you indicated that you believe that decolonisation is adequately addressed in the content knowledge that you teach; others did not agree that it is so. How do you currently incorporate decolonisation into your subject's curricula? (Prompts: Where do you link content knowledge in the CAPS of your subject area with decolonisation topics? To what extent do you have the freedom as a teacher to decolonise the curriculum for your classroom?)
2. After analysing the compulsory CAPS documents for the FET phase I found that the Life Orientation CAPS document places higher emphasis on decolonisation than other subjects. Mathematical literacy also addresses concepts of decolonisation. Why do you think the Life Orientation CAPS document places a higher emphasis on decolonisation than CAPS of other subject areas? Why do you think Mathematical Literacy addresses concepts of decolonisation but not Mathematics?
3. One of the principles of the NCS Grades R-12 that the curriculum is based on states: "Valuing **indigenous** knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution" (DBE, 2011:5).

Do you think that because the curriculum is grounded on the principle of valuing indigenous knowledge systems that it could possibly foster decolonising the school curriculum? Please motivate your stance.

4. In your own subject area, where do you see a possibility to integrate the above-mentioned principle?

5. In the subject Afrikaans it was stated that when choosing, for example, literature and novels for learners to read in assignments and for the exam paper, it is chosen very carefully so that it is diverse and one group is not favoured above the other. Would you say that this is the case in the other compulsory subjects as well? Could you please provide an example/s?

6. One of the participants said that the curriculum is currently too Westernised and that we need to blend it with African thoughts of doing things. How would you blend the curriculum with African thoughts of doing things? (Prompt: Do you think there is a need for improving the CAPS documents to address decolonisation? Why do you think so?)

7. Some of you stated that it is difficult to speak of and/or incorporate aspects of decolonisation into your teaching in your classroom as learners tend to then find the content boring. How would you suggest teachers in your subject area integrate decolonisation into their teaching of the content knowledge so that learners find it fascinating and interesting?

8. Some of you indicated that you are unsure as to how to address or speak of aspects of decolonisation in your classroom because it has negative connotations, for example, addressing decolonisation would give rise to a *negative debate*. What do you think is causing or creating these negative connotations? (prompt: How would you address decolonisation in your classroom so that it is seen and perceived in a positive light?

9. Upon reading your reflective journals many of you provided examples of teaching strategies to foster decolonisation in your classrooms, for example, group discussions and debates. Can you think of any other teaching strategies that can be used in your subject area in your classroom that could promote decolonisation?

10. Many of you pointed out that you would be interested in training and/or seminars regarding decolonisation. Could you please provide an example/s of a specific topic that you think should be discussed during such training/seminar?

11. Some of you mentioned that you would not be interested in attending training and/or seminars regarding decolonisation. Why do you not want to attend this training and what would you recommend as support to teachers for decolonising the curriculum?

ANNEXURE J – LANGUAGE EDITING CERTIFICATE

LANGUAGE EDITING CERTIFICATE

Dr Elaine Ridge
Freelance Editor and Translator
elaineridge42@gmail.com
Cell: 083 564 1553
Landline: 021 8871554

TO WHOM IT MAY CONCERN

This is to attest that I have edited the language of the dissertation:

'Teachers' and principals' perceptions on decolonisation to foster transformative curriculum development'

by Marelize Erasmus

to be submitted for the degree of

Master of Education in Curriculum Studies

at the North-West University

(Dr) Elaine Ridge BA UED (Natal) DEd (Stell)

Freelance Editor and Translator

1 March 2022

ANNEXURE K – TURNITIN RECEIPT

turnitin

Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

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CHAPTER ONE

MAPPING THE RESEARCH STUDY

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