EXPLORING THE VIABILITY OF INTEGRATING INDIGENOUS KNOWLEDGE INTO LIFE ORIENTATION CURRICULUM IN THE INTERMEDIATE PHASE NZHELELE EAST CIRCUIT, VHEMBE DISTRICT, LIMPOPO PROVINCE OF SOUTH AFRICA

By

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DECLARATION

I, **Thivhavhudzi Muriel Badugela,** hereby declare that the thesis for the Doctor of Philosophy in African Studies at the University of Venda, hereby submitted by me, has not previously been submitted for a degree at this or any other university, and that it is my own work in design and execution and that all reference material contained therein has been duly acknowledged.

Signature: .... Date: …………………………..

DEDICATION

This work is dedicated to:

My parents, the late Mr. James Maliavusa Nkhumeleni and Muofhe Nyambeni Muvhali. My late sisters, Nndanganeni Muvhali Madavha and Doris Azwifarwi Muvhali Rambau.

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ABSTRACT

One of the contemporary themes which dominated discourse in the education fraternity is the integration of IKS in the curriculum of South African education system. There is a growing call for the recognition of contribution by locals and indigenous societies in making education relevant to African children. The aim of the study was to explore the viability of integrating indigenous knowledge into Life Orientation (LO) Curriculum in the intermediate phase. Objectives were to explore Indigenous Knowledge that could be integrated into LO Curriculum in the intermediate phase and to generate knowledge exchange platforms where community and other stakeholders could be involved in the discussion about Indigenous Knowledge integration. A qualitative method and an exploratory-interpretive approach were adopted in the study. Data were gathered through focus group discussions. Data analysis and field notes were clustered thematically. The study indicated that, to integrate Indigenous Knowledge into LO effectively, it could require a shift from the western knowledge focused curriculum taking into cognisance the knowledge of the local inhabitants. The study showed that the integration of Indigenous Knowledge in the South African school curriculum in LO will bring new life into the content and the delivery of tuition. Although there were opportunities to integrate indigenous knowledge in the curriculum, educators felt that the curriculum does not create sufficient space, time and training for the integration of indigenous knowledge. Some of the reasons put forward were that there was inadequate content knowledge on Indigenous Knowledge integration, inadequate support and insufficient allocation of resources. Without a deliberate educator capacity development focusing on indigenous knowledge systems, the viability of IKS integration remains questionable. This is exacerbated by the growing discouragement of Indigenous Knowledge amongst the parents who also felt that there is no practical relevance for IKS in the current education trajectory. Vigorous efforts need to be executed to fast track the process of integrating Indigenous Knowledge in teaching LO in the intermediate phase.

Keywords: Viability, Indigenous knowledge systems, Integration, Western knowledge, Afrocentric, Curriculum transformation.

LIST OF ACRONYMS

IKS   :   Indigenous Knowledge Systems

LO   :   Life Orientation

CM   :   Circuit Managers

CA   :   Curriculum Advisors

DSM :   District Senior Manager

C2005:   Curriculum 2005

DoE   :   Department of Education

PET   :   Physical Education Training

CAPS :   Curriculum Assessment and Policy Statement

NCS   :   National Curriculum Statement

SA   :   South Africa

RSA   :   Republic of South Africa

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CHAPTER 1

STUDY OVERVIEW

1.1   BACKGROUND OF THE STUDY

Colonial as well as apartheid-based education viewed local indigenous knowledge as primitive and insignificant, and taught learners to believe that their cultures and everything African were inferior (Giroux, 1996; Ngugi wa Thiong'o, 1986). Throughout the colonial era, school curricula in Africa were structured within the Eurocentric explanations of what constituted scientific phenomena, while indigenous knowledge was portrayed as primitive and valueless (Shizha, 2005). After decolonisation and subsequent independence of many African states, lobby groups campaigned for the transformation of curricula, but it remained unchanged for a long time (Abdi, 2005; Shizha, 2005). There was also very little shift from the Eurocentric definitions of official knowledge and school pedagogy, and the school curriculum was still like European curricula (Shizha, 2005). Therefore, indigenous voices were still, to a large extent, ignored and subjugated, whilst Eurocentric knowledge was continuously visible in educational institutions and in society. The South African system of education was rooted in the country's system of apartheid. Cross and Chisholm (1990:44) state that racist attitudes and differential schooling for black and white have been an integral part of South African history.

In South Africa, the period after 1994 was followed by a process of transformation in all sectors of society, and education was a key focus of transformation. One fundamental change that came with the Constitution of South Africa (1996) was a unified system of education. One Department of Education (DoE) was established and mandated to provide equitable and quality education to all South African children, regardless of race, creed, religion and gender. A new approach to curriculum delivery called Outcomes-Based Education (OBE) was adopted in South Africa, to ensure a more inclusive and quality education for all South African learners (Jansen, 2001). One of the outcomes of OBE is

the recognition and integration of Indigenous Knowledge in the content which is taught to learners (DoE, 2007). It is argued that integrating indigenous knowledge in Life Orientation (LO) curriculum will bring about social change in the society and promote justice and equity (Semali & Kincheloe, 1999). However, this could not be easily realised. Instead, the knowledge, values, and practices of the previously oppressed Africans were disregarded and treated with contempt. The curriculum remained largely Eurocentric in its approach and anything African was ignored or relegated (Chilisa, 2012:22).

Empirical evidence shows that educational transformation has been a hot potato in research and discourse for many years, not only in South Africa but also worldwide (Du Plessis, 2005). The inclusion of localised knowledge in LO curriculum has motivated more scholars to conduct research in various parts of the world. Many seminars, workshops and conferences have been held to discuss and debate about the issue of Indigenous Knowledge System (IKS) and plenty of literature has been published on the topic. The inclusion of IKS in education, particularly in LO curriculum is not peculiar to South Africa. Australia, India, Japan, New Zealand and the United States are some of the countries where measures have been taken to include indigenous knowledge in their education. This approach has been adopted in recognition of the incongruence between what is taught formally in the classroom and what learners, particularly those of non-European context, experience in their daily lives. The incongruences not only impede learner attainment in LO, but also bring into the open questions of relevance of and continuous learner interests in classroom activities (Keane, 2006).

The new education dispensation recognised the importance of integration of indigenous knowledge systems made provision for the inclusion of such aspects in the school curriculum (DoE, 2012). This is one of the principles of the National Curriculum Statement and it says, "Valuing indigenous knowledge systems is acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution" (DoE, 2012:5). Looking at the aims and the topics of Life Skills in Grades 4 to 6 (Intermediate Phase), there is no provision for the integration of IKS because the Curriculum and Policy Statement (CAPS) document for Intermediate Phase is very silent

of this aspect. The following are the topics that have been prescribed in the Intermediate Phase: Personal and social wellbeing, Physical education and creative arts. The scope and the sub topics for each theme has no provision for the integration of IKS. This study sought to explore the viability of integrating IKS into the teaching of Life Orientation in the Intermediate Phase and suggestion were made of topics that could be included into the curriculum in order to promote integration of IKS.

It could be argued that transformation had occurred in the South African school education system to some extent, teaching method, annual teaching plan and assessment standard were minimized but one of the areas that was neglected was the shift from a Eurocentric knowledge system and approach, to an Afrocentric one (Jansen, 2003). The study was based on exploring the integrating indigenous knowledge and using LO as a unit of analysis. Life Orientation guides prepares learners for life with its responsibilities and possibilities (Department of Education, 2008).

The introduction of indigenous practices into the schooling system in South Africa is essential for the de-emphasis or decolonisation of South African education. However, it does not necessarily mean total discarding of all elements of the Western system but making sure that indigenous knowledge systems are given space, integrated and given more prominence than before. This type of an approach has worked in African countries like Zimbabwe where after independence continued to use some elements of the British education system and the results were there for everybody to see (Ramphele, 2008:182).

Ramphele (2008) further indicated that sticking to Eurocentric education system only is not good for the African child, because there is a need to give an African child a balanced menu. System that maintains core education principles underpinned by the Western system but at the same time bringing into the picture the African perspective that is more relevant to the local inhabitants. When school curriculum incorporates aspects of the indigenous knowledge system, it transforms itself into a living entity (Ramphele, 2008:182).

The concretisation of curriculum through the use of local knowledge helps African students to identify with its content and pedagogical implications. It deconstructs the misconception that valid and authentic knowledge exists outside African society. It is through education that values, cultural norms and beliefs and practices of a society are produced. Through Life Orientation, classes serve as a vehicle for triggering strategic life-changing interventions, real life learning situations are used for the development of real awareness and positive change. The curriculum shapes the mindset of the population to sustain a particular ideological imprint. The inclusion of indigenous knowledge systems in curricula, instructional materials, and textbooks has the same effect in preparing students for the greater world as other educational systems in other parts of the world. The integration of indigenous knowledge within the LO curriculum could prepare learners to approach life in a positive way (Shizha, 2011:119). Indigenous knowledge systems would ensure that learners gain the skills, knowledge and values that would allow them to contribute to their own success, as well as to the success of their families, communities and the nation as a whole. Indigenous knowledge provides the basis for originality and uniqueness that can contribute meaningfully to global knowledge and civilisation (Makgoba, 1997).

Indigenous Knowledge Systems can be integrated as valuable systems of knowledge clearly stated in education policies (DoE, 1995:21). The implication of this perspective is that Indigenous Knowledge can be integrated in the existing learning areas in the General Education and Training, and the Further Education and Training bands of the South African education system, as a process of learning based or incorporating indigenous capital content. Since Indigenous Knowledge Systems are embedded in the cultural and historical milieus of different people, careful planning of principles guiding learning is critical. If not, great damage could be caused both to Indigenous Knowledge and the learning process.

Failure to appreciate the role of culture and indigenous experiences can impact negatively on learner's understanding of educational and scientific concepts which might contribute to poor performance in education in many African countries. Integration of IKS in the

teaching of school subjects like LO would encourage learners to draw from their cultural practices and daily experiences as they negotiate new situations and unfamiliar terrain. The integration of IKS in the teaching of Life orientation has the potential to unleash a better understanding of critical concepts, values and life skills.

The challenge that faces LO teachers is that the majority of them are not acquainted with IKS and the skills and approaches to integrate it into the teaching of the subject. Another challenge is that there are hardly any noticeable practical steps taken by the Department of Basic Education regarding IK integration in Life Orientation in the Intermediate Phase. Implementation has been left up to the teachers. IK-related assessment guidelines undermine the position of IK as a critical principle of the curriculum (Moyo, 2012). To make it more worrying, the Life Orientation CAPS document makes no mention of IK beyond the underpinning principles in the introduction, a development that may lead to teacher and researcher uncertainty about the future of IK in Life Orientation Curriculum (DoE, 2011).

The integration of indigenous knowledge in curriculum transformation was rarely a focus of attention in policy making, monitoring and in classrooms, although teachers were required to contextualise their lessons and their teaching strategies. The transfer of indigenous knowledge from everyday life to the school curriculum is not always valued or encouraged, and indigenous ways of knowing were underutilised by teachers (Semali & Kincheloe, 1999:305). This is a serious handicap to the teaching of LO, because educators neglect relating content to indigenous knowledge which learners are familiar with and focus much on trying to connect this content to experiences that are foreign and unfamiliar to the learners. These are Eurocentric experiences and content.

Bantwini (2009:169) indicates that the implementation of a well-designed curriculum reform with impressive goals has not been successful because too much attention has been focused on the desired educational change, and they have neglected how the curriculum transformation should be structured and implemented. Curriculum transformation should not only focus on bringing in new content and eliminating aspects

that might not be politically correct, but it must also take into account the recognition of the history, the experience and the culture of the local inhabitants who are the main clients of the education system. The curriculum is still modelled in line with Eurocentric content and approaches and the aspiration of the influential and well-to-do section of the population. The aspirations of the rank and file, the rural people and the marginalised are not entertained. Freire (1970) indicates that it is necessary to concentrate on rural reality in order to adapt to education with realities of the country. Freire observed that the curriculum in many cases is regulated based on the needs and wants of higher classes of society and thus perpetuates the inequalities and the gaps between social classes.

The content in Life Orientation deals predominantly with life skills development but the inclusion of aspects like health promotion, guidance, cultural history, indigenous food and science and technology could enhance the integration. The subject encourages learners to make informed decisions and choices. It also guides them to take appropriate action based on their decisions and choices. In addition, Life Orientation supports practical application of life skills and an activity-based approach to learning, teaching and assessment. It places particular emphasis on creating opportunities for all learners to realise their full potential as thinking and doing beings, who will contribute to an improved quality of life for themselves and others in society (DoE, 2008). It is therefore very important to conduct a research that would show the level of success of this integration.

1.2   SIGNIFICANCE OF THE STUDY

The implementation of the integration of indigenous knowledge in the teaching of LO at Intermediate Phase is not fully understood by curriculum practitioners. The integration of IK in the teaching of school subject is prescribed by CAPS and for this mission to be achieved the educator is central as they are at the coal phase of delivery of tuition in the classroom. Previous research conducted by Rooth (2005) indicates that evaluation of the Life Orientation program was conducted in Gauteng and Western Cape areas only. The researcher is currently not aware of any research initiative embarked on in this part of Limpopo province where the feasibility of the integration of IK into the teaching of LO in

the intermediate phase is being investigated. This research is important because it looked at the Intermediate Phase to determine the viability of integrating indigenous knowledge into Life Orientation curriculum, whether the subject has met the desired outcome of the integration of indigenous aspects into the curriculum, and how the platform could be created for various stakeholders to take part. It was hoped that the results from this study would be like an advocacy campaign to conscientised educators about IKS and also indicate the importance of integrating it into the teaching of LO. The process could help them to gain insights and rethink the current education process by developing successful interventions. The viability of integration of indigenous knowledge into Life Orientation curriculum has not yet been established. The study was of its kind in Limpopo Province in the Intermediate Phase. Since 2012, when CAPS was implemented, there have been limited efforts to create platforms to actively promote IK into LO content in South African National curriculum. For example, efforts to involve indigenous knowledge holder and to train educators on the integration of IK. The study would expose problems which make it challenging for educators to successfully integrate IK into the teaching of LO and this would help education managers to put in place strategies to address the problems. The integration of indigenous knowledge into the Life Orientation curriculum could be a way of empowering the indigenous people through the recognition of their culture, experiences, language, and values.

1.3 PROBLEM STATEMENT

There is generally a lack of praxis of curriculum integration in the current school curriculum. Indigenous knowledge is not being integrated into the daily teaching in schools (Simulamba, 2011:130). The Life Orientation curriculum is no exception. It lacks indigenous content. The curriculum is largely composed of Western Life Orientation practices (Letseka, 2013). Regarding hobbies, how learners spend their leisure time i.e. watching TV and reading magazines while on the other hand in an indigenous way they could listen to folklores, riddles and could play indigenous games.

The preliminary study that the researcher conducted on educators' engagements on integrating Indigenous Knowledge into Life Orientation, involving primary educators, revealed that a larger proportion of educators' time is spent teaching the Eurocentric way that is knowledge accumulated over a number of years and modified to be included in western science rather than the Afrocentric knowledge where learners should be prepared to learn from their African context to reflect their social background.

Although teachers have a prerogative to include IKS in the curriculum, its practicability is debatable. This is, in part, influenced by the frequent curriculum changes that teachers have to contend with. The constant chopping and changing of curriculum confused many teachers and created an atmosphere of uncertainty amongst LO educators. This vacillation in education policy has also affected morale and effectiveness of educators. In the midst of all these constant changes, the integration of IK has taken a backseat. The new CAPS documents (DoE, 2011), have significantly shifted away from OBE. Subject boundaries are no longer 'blurred', but rather clearly defined, with week-by-week teaching plans. There is less room for teacher creativity and possibly even more constricted space for integration with indigenous knowledge. Furthermore, the CAPS document makes no mention of IK beyond the underpinning principles in the introduction (DoE, 2011). This may be perceived to mean that it is not as important. The valuing and inclusion of IK were probably curriculum change that teachers could afford to ignore, especially when exams over years had not singled it out as important. The challenges outlined here reduce the practical inclusion and valuing of IK in the classroom to a policy ideal with little expectation of practical integration.

1.4   RESEARCH AIM

The aim of the study was to explore the viability of integrating indigenous knowledge into the Life Orientation curriculum in the Intermediate Phase.

1.5 OBJECTIVES OF THE STUDY

Using the Intermediary Phase (Grades 4 - 6) of selected schools in Nzhelele Circuit as a unit of analysis, the researcher formulated the objectives of the study as follows:

- To explore how indigenous knowledge can be integrated into Life Orientation curriculum
- To promote indigenous aspects that need to be integrated into LO curriculum
- To establish challenging factors encountered when integrating indigenous knowledge LO curriculum
- To generate knowledge exchange platforms where community and other stakeholders can be involved in the discussion about IKS integration

1.6 RESEARCH QUESTIONS

The researcher formulated the following research questions:

- How can indigenous knowledge be integrated into Life Orientation curriculum?
- Which are the indigenous aspects that need to be integrated into LO curriculum?
- What challenges do you encounter when integrating IK into LO curriculum?
- Which knowledge exchange platforms are appropriate to involve stakeholders in the discussions about the integration of IK in to LO curriculum?

1.7 DELIMITATIONS

The researcher explored the viability of integrating indigenous knowledge into the Life Orientation curriculum in the Intermediate Phase. The study highlighted the extent of integrating indigenous knowledge, creation of platforms to involve various stakeholders. The focus group interview was conducted among educators in public schools in the Nzhelele East Circuit in the Vhembe District of the Limpopo Province. The researcher has chosen the learning area of Life Orientation as a unit of analysis because it purports to

orientate learners with life skills, and the researcher is also knowledgeable in this area, with teaching experience of more than twenty years.

1.8   DEFINITIONS OF CONCEPTS

In this study, key concepts are defined as follows:

1.8.1   Viability

Viability means the capability of being done in a practical and useful way. In the context of this study it means the practicality and the chances of success in integrating IK into the teaching of LO.

1.8.2   Intermediate Phase

It is a phase between Senior Phase and Foundation Phase, and it includes Grades 4, 5 and 6.

1.8.3   Life orientation

The word "life" encompasses and merges the vocational, spiritual, psychological, health, beliefs and physical dimensions of living beings (Maree & Ebersohn, 2002). "Orientation" refers to an ability to adjust to circumstances such as political, social, psychological or economic. It emphasises processes used to cope with particular environments through induction, preparation, education, training, assimilation and integration. Life Orientation is a learning area that is part of the school curriculum that involves not only the development of the learner's insights into life knowledge, but also the development of skills to utilise knowledge and guides and prepares learners for life and its possibilities (Maree & Ebersohn, 2002).

1.8.4 Indigenous knowledge

Indigenous knowledge is the local knowledge of a culture of society. It is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science, and is usually unique to and characteristic of the specific culture or society. It is important to realise that indigenous knowledge is constructed from generation to generation, by word of mouth and cultural rituals. It has been the basis for agriculture, food preparation, health care, education, and conservation, as well as a wide range of other activities, which sustained societies and their environments. In this study, indigenous knowledge refers to specific forms of knowledge for specific people of a particular cultural community. Le Grange (2004:82–83) explains that IK "reveals the dynamic way in which the residents of an area have come to understand themselves in relationship to their environment and how they organise that folk: knowledge of flora and fauna, cultural beliefs, and history to enhance their lives". Hoppers concurs with the above-mentioned author that IK systems are not restricted to cultural activities, but include technology, as well as the social and economic distinctiveness of people.

1.8.5 Indigenous Knowledge Systems

Indigenous knowledge systems in South Africa refer to the body of knowledge entrenched in indigenous peoples' philosophical thinking and social practices that have developed over many years and continue to evolve (DoE, 2003b). According to Hoppers (2002:83), Indigenous Knowledge systems emphasise the interrelatedness and interdependence of all phenomena - biological, physical, psychological, social and cultural - with "indigenous cosmology" centering on the co-evolution of spiritual, natural and human worlds. The balance between physical, emotional, spiritual and social facets of human life lead to well-being. This is understood in indigenous knowledge systems and forms a solid base from which Life Orientation can proceed.

IKS in this study is regarded as the wholeness of knowledge that a particular cultural community acquire. IKS includes values, cultural ways of living in a local community.

1.8.6 Eurocentric

Eurocentric knowledge refers to knowledge accumulated over many centuries from both European and non-European cultures and has been modified to better fit the ways of knowing of Western science.

1.8.7 Afrocentric

Afrocentric knowledge relates to views centered on Africa and in Africans. In this study, it is referred to as a way of sewing a seed of Africanism in an African way.

1.8.8 Western Knowledge Systems (WKS)

WKS is a term which comprises of the social norms, ethical values, traditional customs (such as beliefs) and specific artifacts and technologies as shared within the Western context of influence. In other words, WKS refer to the content and context of knowledge systems driven by the values and cultures of Western civilisations (Hammersmith, 2007). In this study, it refers to Western knowledge from those who are regarded as outsiders and impose their curriculum knowledge on the Africans.

1.8.9 Curriculum

Ornstein and Hunkins (2009:19) define curriculum as the plans made for guiding learning in schools, usually represented in retrievable documents of several levels of generality, and the implementations of those plans in the classroom; those experiences take place in a learning environment that also influences what is learnt. Curriculum can also be viewed as a field of study or subjects or a plan for action or learners' experiences at school. A curriculum may be set down as a formal document, but it is argued that this is only a part of the full curriculum, which also includes non-formal elements in the learning process. In this sense, curriculum is not a physical thing, but rather the interaction of teachers, students and knowledge. In other words, in this study curriculum is what actually happens in the classroom: what teachers should teach, how teaching should be done,

what learners should learn, and how they should learn, hence, the need to integrate indigenous knowledge.

1.8.10   Curriculum transformation

The concept transformation is sometimes used simultaneously and synonymously with curriculum innovation, educational reforms, and development. On the other hand, innovation refers to the introduction of completely new curriculum aspects and development and reform implies a general improvement of what is already there. Curriculum transformation is more complex and requires deeper reflection of what contributed significantly to the deconstruction of the apartheid education curriculum consisting of fundamental pedagogic and Euro-centric traditions, for reconstructing the curriculum to serve the needs of democracy and South Africa's 21st century needs. For this study, curriculum transformation entails a process whereby both the epistemology and the philosophy of those that were silenced before are neither ignored nor regarded as a casual footnote in the construction of the education curriculum of South Africa. For this process to occur, it would be imperative to transform Euro-American cultural hegemony through the process of Africanisation (Fullan, 2007: 65).

1.8.11   Curriculum integration

Pring (2006:135) employs a metaphor, arguing that it depicts the seamless coat of learning whereby subjects are viewed as interconnected rather than isolated from one another. He further indicates that the very notion of integration incorporates the idea of unity between forms of knowledge and the respective disciplines. In this study, the researcher applied Prings' definition by defining curriculum integration as a way of creating intersections between subjects rather than taking them as separate aspects.

1.8.12   Indigenisation of the curriculum

Walton and Abo El Nasr (2002) define indigenisation as a process of modifying a transplanted Western model to make it relevant and applicable to the importing country's

political and socio-cultural landscape. It involves modifying values, aims and procedures while retaining the presumed universal components, such as knowledge, skills, principles, etc. as they are. Walton and Abo El Nasr's definition makes them supporters of the Universalist view of knowledge, skills and principles, which make the latter to be context-free (they are not context-bound) and applicable in all contexts without any kind of modification.

1.8.13   Decolonisation of the curriculum

Decolonisation of the curriculum is the removal of the notion that content, or knowledge of colonial master is superior to that of the colonised countries and inhabitants. Decolonisation of the curriculum is about taking into consideration the knowledge of the indigenous or the natives of the previously colonised countries. It is not about doing away with everything that has been working well and replacing it with indigenous knowledge but to supplement the knowledge and perspectives from Western countries with those from South Africa and Africa (News 24, 2018).

1.9   OUTLINE OF CHAPTERS

Chapter 2 provides a literature review. The chapter explores the integration of IK into LO curriculum, starting from global perspective, narrowing it down to a local context more specifically the African countries like Tanzania, Kenya, Nigeria, Mozambique and South Africa on how they experienced curriculum integration. The review of the CAPS curriculum regarding Life Orientation, history of integration, and the challenges experienced when integrating IK into the LO curriculum is explored.

Chapter 3 provides the theoretical framework supported by approaches like Afrocentricism, Africanisation, Decolonising, and Indigenizing and African-centered education.

Chapter 4 deals with research methodology, research paradigm, research design, population, sample, sampling size and sampling method, research site, inclusion and

exclusion. Data collection methods, data analysis, ethical considerations, measures to ensure trustworthiness and limitation of the study are also dealt with.

Chapter 5 presents data analysis and interpretations of the results. The chapter also discusses the important themes from the data collected.

Chapter 6 presents summary of the findings, conclusions and provides recommendations from the study.

1.10 CHAPTER SUMMARY

This chapter provides a general overview of the entire study. It introduces the reader generally to the background, significance, problem, research aim, research objectives, questions and delimitations. Furthermore, the chapter outlines the organisational plan for the study.

CHAPTER 2

LITERATURE REVIEW

2.1   INTRODUCTION

In this chapter, a review of the literature about the viability of the integration of indigenous knowledge into the teaching of LO at Intermediate Phase is provided. In the first part of the chapter, a brief introduction on the state of curriculum reform in South Africa is given. In the second part of the chapter, a brief introduction on the state of curriculum reform in South Africa is given. The chapter reviewed relevant literature on the integration of indigenous knowledge focusing on the integration of IK into LO curriculum, starting from global perspective, and narrowing it down to selected African countries like Tanzania, Kenya, Nigeria and Mozambique to see their contribution on the integration of indigenous knowledge into various fields is provided. These African countries like South Africa were chosen because they grappled with the legacy of colonial domination and Eurocentric education. They were all colonised by European countries. Kenya and Nigeria were British colonies; Tanzania was initially a German colony but later became a British territory, and Mozambique was a Portuguese colony. All these countries like South Africa, were engaged in liberation war and were later liberated. After liberation, they all engaged in transformation to rid themselves of colonial domination and education transformation which was one of the areas that received attention. The last part reviewed curriculum transformation in South Africa (SA) and this is connected to integration of IK into the teaching of LO in the Intermediate Phase.

2.2   A BRIEF INTRODUCTION TO THE STATE OF CURRICULUM REFORM IN SA

After 1994, when the democratically elected ANC government came into power, education was one of the first areas of reform and redress. Curriculum revision began immediately after the election. In 1997, the new National Department of Education launched Curriculum 2005 (C2005). Curriculum 2005 was informed by the principles of

outcomes-based education (OBE) which involves the most radical form of an integrated curriculum (DoE, 1997b). The curriculum reform, in the opinion of Jansen (1998) was not accompanied by a detailed plan of how these new ideas would be implemented in under-resourced classrooms.

2.3   GLOBAL PERSPECTIVES AND DISCOURSE OF CURRICULUM INTEGRATION

Indigenous knowledge has been integrated recently in school curricula and educational programmes across the globe. Examples of educational programmes that have successfully integrated indigenous knowledge are the World Learning for International Development (WLID), the Alaska Rural Systemic Initiative project (AKRSI) and the Global Fund for Children (GFC) (World Bank, 1998). In these educational programmes, the indigenous knowledge of the different native groups served as a foundation for further educational development and learning is based on the indigenous knowledge of the native population and it made learning and teaching very effective and meaningful (World Bank, 1998).

In countries like Malawi, indigenous knowledge has been integrated in primary school subjects such as Technology and Natural Sciences. In South Africa, we can also do the same and explore the integration of indigenous knowledge system into the teaching of Life Orientation in the primary school, the Intermediate Phase Grades in particular. In South Africa, there is limited resources regarding integration of indigenous knowledge in the Intermediate Phase. There are examples of countries that have made significant strides in integrating IK into the curriculum. In this section, the researcher started by discussing the global perspectives relating to integration of Indigenous Knowledge System into the curriculum, followed by an outline of the curriculum integration discourse in each of the selected countries. Examples of such countries are Australia, New Zealand, Canada and USA (World Bank, 1998).

A study in other countries has seen the subjugation of the natives by the Western colonisers. In that process, the local peoples' cultures and knowledge systems were

despised and marginalised by the colonial masters who imposed the Western cultures, skills values and knowledge system. This subjugation was also mirrored in the way in which the curriculum was packaged, the knowledge system, and if the indigenous populations were eliminated from the education system. The content and the methods and approaches of teaching and learning were Eurocentric and neglected the perspectives of the native population. But along the way, the colonised population didn't remain silent and various liberation and civil rights movements campaigned vigorously for the recognition and liberation of the local people.

Through these campaigns, the colonisers began to realise that the culture and values of the natives cannot be ignored for ever, in fact it also became clear to the colonial masters that the status quo could not remain, and that this arrangement was not sustainable. Also, the fact that some of the challenges which were faced could be solved by application of the indigenous knowledge of the subjugated communities (Turner & Ignance, 2000).

For example, in New Zealand, the white colonial masters colonised the native Maori people. The culture, values, and knowledge systems of the local people were replaced by that of the colonial masters. The Western culture became dominant and its influence and impact was felt in all spheres of life including the educations system and the curriculum which was taught in schools. The content, approaches and methods of teaching were Eurocentric and the Indigenous knowledge system of the Maoris were undermined and ignored. But through campaigns by the Maoris civil rights activities, transformation in the education started to take shape. This culminated into the recognition of Maori language by the colonisers. Teachers in New Zealand are encouraged to make Science more accessible and relevant to Maori learners by take into cognisance Maori cultures, beliefs and values (Turner & Ignance, 2000).

This movement later paved the way for the integration of the indigenous system of the Maori into teaching curriculum, for example the teaching of Science, Maths and Physical Education. However, in the United States of America, the White coloniser subjugated the native Red Indians and imposed Western culture over the local people. The American

natives were forced by the law to send their children to a distant school designed only to help them to learn vocational training in a variety of menial jobs. They were not allowed to display their native culture, indigenous language, songs and even dances, were cruelly punished through beatings. That subjugation also affected the education system. The curriculum and the education system as a whole were dominated by Eurocentric content, skills and teaching approaches. The indigenous system of the Red Indians was undermined and disregarded. However, later on there was a realisation by the authorities that the culture and values of the Native Indians could not be side-lined for ever. The concept of community-based education was introduced amongst Red Indian education. This is very critical in making education and curriculum delivery relevant to the daily lives of the local people who are the recipients of the product. Basically, community-based education is a form of social action within a community framework that extends beyond schools as institutions. It gave community members an opportunity to become self-oriented in the creation of learning that the school offers. In other words, it gives the local a sense of ownership of the whole system of education. Community based education takes into account the values and culture and allowing the natives to contribute towards the shaping of future through the school (Dyck, 2005).

In Montana, the constitution gave a mandate to teach Indian history, culture and heritage from preschool through to higher education. Some Native American tribes have started language immersion schools for aboriginal children where a native Indian language is the medium of instruction, for example, the Cherokee Nation instigated a 10-year language perseveration plan that is mainly about growing new fluent speakers of Cherokee languages from childhood. The approach paved the way for the integration of the Indian culture, values and skills into the curriculum in the education system. Through these initiatives, teaching was more centred on the Indian approach than the Eurocentric. In Canada, the indigenous Metis nation was the native in North America and just like in USA and New Zealand, their culture values and knowledge were ignored by their European colonial masters. But later on, the Canadian authorities started to integrate with the indigenous people in Saskatchewan and Alaska to work towards the recognition of the aboriginal traditions and values. For example, Canadian Indigenous Multiversity Model

was adopted in order to develop culturally-knowledgeable students on the Alaska Rural Systematic Initiatives Approach (Michie, 1999). This was geared towards developing an education model that would produce youth who would be grounded in the linguistic and cultural heritage and traditions of their community. This will then enable them to comprehend and show understanding of how their local situation and knowledge relate to other knowledge systems and cultural beliefs.

These economically advanced countries (Canada, New Zealand & Australia) where the majority of people are Europeans, have elevated indigenous knowledge of the natives and given it a status that makes it a useful teaching and learning resource (Michie, 1999). The global perspective has shown that it is possible to integrate indigenous knowledge into the mainstream education system. It has also revealed that Eurocentric curriculum and approaches do not have solutions to socio-economic challenges facing countries, but indigenous knowledge can provide needed solutions to address those challenges. If Canada, USA, Australia and New Zealand have successfully integrated Indigenous Knowledge in fields like Mathematics, Science and Environmental Education, it shows that SA could also do it. Therefore, this study about integration of Indigenous Knowledge into LO curriculum is proposing a change that has taken place in other countries and it also shows that it is possible to do it and it can add great value in the learning and teaching realm in South Africa.

2.4   AFRICAN DISCOURSE OF INTEGRATION OF INDIGENOUS KNOWLEDGE IN THE PREDOMINANTLY EURO-WESTERN CURRICULUM

African countries recognised for taking strides in integrating Indigenous Knowledge in the school curriculum are Tanzania, Kenya, Nigeria, and Mozambique. In this section, I attempted to elevate key curriculum transformation actions in these countries because they were under the oppression of the colonial rule.

2.4.1 Tanzania

Like all other African states, Tanzania was a colonised country ruled by colonisers and as a result the African indigenous culture was diminished and substituted by the Western way of life. The first President of liberated Tanzania, Julius Nyerere was against the idea of the social, political, economic and cultural value system compelled upon his country during the period of colonisation. He tried to work hand in gloves with the community so that he can go back to his African indigenous ways. He came with the idea of simplifying the Tanzanian education, the country needed to strengthen its ways of living by including indigenous knowledge and instilling the appreciation of one's culture. Nyerere was of the idea that once they involve the society, they could also be preparing the youth for the role they should display in the society (Nyerere,1997).

President Nyerere was not pleased with the Western education system as it placed emphasis on the individual rather than African indigenous knowledge education system. To Nyerere, it was through this kind of education where learners are taught to regard their parents as illiterate and backward. The colonial education made learners not to regard themselves as part of the society where they belong but as spectators and not contributors to the curriculum. Through all these discussions, Nyerere resorted to the idea of introducing African-centered education as an ideal solution. Nyerere used his socio-political view as a foundation for the new education system in Tanzania. He argued that the economic system which the colonial authorities introduced in Africa was capitalist in nature. The capitalist system was based on the principles of free market system and freedom of individual to own privately businesses and other production means. All these principles were contrary to the African indigenous value system and were therefore considered corrupt and unwanted. The colonial system considers imbalances among community members as something acceptable as each member in a society could enrich himself and gather wealth without considering others. The colonial system encouraged working as individuals rather than in a team among community members (Brown, 2000).

As a consequence of Nyerere's opposition to capitalist system, he instituted reforms on the education system by proposing a new programme-based on self-reliance. According to Baker (1999), self-reliance needs comprehensive knowledge and skills. Community members could acquire the skills on how to practice and control their own institutions. These people need to learn how to acquire new knowledge and technologies to sustain their livelihood. People must rely on their abilities to build their confidence and make independent decisions.

He further argued that to be an African, one needs to go to one's indigenous roots and develop a self–reliance attitude. The self-reliance education system introduced by Nyerere was aimed at creating an equal society which takes serious self-worth of each individual. Nyerere's new education system encouraged the integration of indigenous knowledge system into the programs of learning and teaching. The integration of IKS would help learners to gather practical skills that are needed for transforming their societies into self-reliant communities which would be able fend for themselves and meet their basic needs. Therefore, the role of educators must be to facilitate integration of IKS. Another role of educators is to inculcate the African values amongst the learners.

2.4.2 Kenya

Kenya was not an exception, they also experienced a marginalised type of education system at independence in 1963. Forty years after independence, the government of Kenya continues to struggle to create new formal school curriculum that could allow the education system to integrate indigenous knowledge into their school curriculum. This was also supported by an educational critique Ngungi wa Thiongo (1986) who commented that the Kenyan education system is also having short falls. He also indicated that transformation should not focus on the African minds but also the education system of the colonised Africans. The aim of transforming Kenyan education system was to show various indigenous ways of knowing and to encourage people to interact socially so that they could empower each other (Republic of Kenya, 2005). According to Owuor (2007), an examination of education reports, such as the Ndegwa Report of 1971 and the Ominde

Report of 1964, indicate that the government fully identifies the importance of how IKS could be integrated into the formal education system.

The reports given seem to be influenced by the inclusion of indigenous debates and views in the education system, difficulties at the implementation stage that have been experienced. Owuor (2007) reports that the integration of IKS in Kenya is delayed by the Eurocentric–based education system that classifies teachers at the center in creation of classroom knowledge. There were no platforms created for exchange of ideas in which the capabilities of members of the indigenous communities such as the task of elders can be integrated into proper classroom knowledge creation. Most Kenyan indigenous education systems are greatly classified, hence top-down flow of information led to imbalanced power relations, Kenyan diverse means of knowing into a vast classification of indigenous knowledge due to homogenisation which is also problematic (Smit, 2005).

Itolondo (2012) found that in all School Mathematics and Science in Kenyan schools was highly valued by Kenyan parents and public leaders as emphasis was placed on the passing of examinations. The suggestion is that students should focus on Mathematics and Science-oriented subjects. This was done while undermining other subjects as the focus is on Mathematics and Science-oriented subjects. The approach has a tendency to influence against the effective application of IKS in Kenyan schools. This suggestion also has an impact in the South African curriculum because they also have that perception of valuing mathematics and science-oriented subjects as the most valuable ones than other subjects. For the integration of IKS into the curriculum, emphasis should be placed in all subjects as stated by Curriculum and Assessment Policy Statement.

2.4.3 Nigeria

The period after Nigeria's political independence had a noticeable transformation in the development of the educational system and curriculum progress in Nigeria (Nakpodia 2012). The Eurocentric education system which was adopted by Nigeria was judged for being too imaginary to be able to make essential influence on the life of Nigerians (Marah,

2006). Curriculum transformation on content and methodological improvements which was pronounced and instituted into the curriculum did not have much effect into the education system. However, the changes do not clearly reveal IK perceptions. While some reform, and in some instance an important renovation of the subjects, the changes do not sufficiently address the issues of IKS. Ironically, Nigeria is presently experiencing the challenges of ethno-religious crisis, political insecurity, uncertainty, economic choking, environmental deprivation and many others. Many of these encounters arise because Nigerian leaders and policy makers do not see how the past can help to make the present and shape the future for a better Nigeria.

Even though there seems to be misunderstanding between the countries national goals and the philosophy of Nigerian education system, there is a need to link philosophy and educational goals to the Nigerian IKS systems and perspectives. Although, Marah (2006) contends that after the Declaration on Education for all, Nigeria promised to include IK concepts across various fields, this does not seem to be the reality in schools. This shows that efforts to integrate IKS into curriculum did not yield desired results, is like the education authorities in Nigeria paid lip service to the integration. Even though efforts were made to integrate the whole exercise, they did not produce the desired fruits. In Eurocentric thought, IKS are often conveniently represented as "traditional knowledge," connoting a body of relatively old information that has been handed down from generation to generation essentially unchanged, hence dismissed as obsolete (Maweu, 2011). The colonisation of African IKS has been spread by globalisation that tends to look down upon and weaken African knowledge in favour of Euro-American knowledge (Shizha, 2010b). Globalisation and neoliberal policies are a great threat to IKs' full implementation in education and sustainable social development. As Nicolaides (2012) noted:

American norms, values and practices are being conveyed across the Atlantic as the suitable mode of behavior for Africans. As a consequence of this cultural migration, Africa's rich culture is being degraded and is viewed as inferior by many Africans. Globalisation continues to dilute and destroy African IKs because of the Euro American values that are being spread all over the world with relative speed. However, the United

Nations has made declarations that are supportive of decolonising indigenous knowledge and the persistent hegemonic Eurocentric epistemologies in the global indigenous communities.

For instance, the United Nation's Declaration on the Rights of Indigenous Peoples advocate the teaching of indigenous knowledge in schools. Indigenous people have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning (United Nation, 2007: 7). In addition to the above recommendation, indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information (United Nations, 2007: 8). Perhaps, globalisation might be provoking the regaining of indigenous opinions in the school curriculum. Nonetheless, there are helpful global voices that are assisting the renovation plans to allow indigenous students in Sub-Saharan Africa and world-wide to gain more indigenous knowledge.

However, in Africa, most resolutions on education for improvement originate from central government, which keep up former colonial administrative provisions. As a result, education policies end up being imitators of Western models. After decolonisation of most African states, the curriculum and content, along with teaching methods were still controlled by the colonisers, mostly former colonial masters hence the need for Africanising the curriculum to fulfil the needs of an African child.

2.4.4   Mozambique

Mozambique is a Southern African country that was colonised by Portugal from the fifth century until 1975. Before the revolution of 1975, the system of education in Mozambique was determined by the needs and interests of the coloniser. There had been three historical moments in education since the early years of independence. The first was a result of independence in 1975 when the curriculum experienced a transformation in order to adjust to the new national government. The second occurred in 1983 and imitated the

political system adopted in 1977 by the government and the national demands of the work force. The changes of 1975, when the country became politically independent, were an implementation of curriculum resolutions made during the last years of the war against the Portuguese (Keane, 2005:2). With a comparison on transformation in other African states, they were prepared primarily in content only rather than in the methods of teaching while the potential of an epistemological transformation was not indicated. This reflected both exclusion and inclusion of some subjects such as the exclusion of Catholic religion and the inclusion of political education in the curriculum. Moreover, music education was concurrently substituted by cultural activities involving national folkloric dances.

Furthermore, transformation also took place not necessarily looking at the content of the subject, but the focus was on their geographical and historical context. The political party that was in power also disregard the national school practices that were highly valued in the country and placed importance on formation of new world (Keane, 2005:5). The transformation that took place in 1983 was basically on the discussions that took place during liberation on how to teach the people politically and historically. In 1983, the government permitted National System of Education to take its course but matters pertaining to IKS were ignored in the curriculum. IKS was not of importance in other situations where it should be upheld especially political beliefs of the country which were focused on materialist idea of developing human being socially.

The idea for integrating IKS in school curriculum was Eurocentric. Nevertheless, research on IKS showed during this era was significant, aimed at the development of a possible curriculum space for IKS. In 2004, transformation in new curriculum for primary schools formally unlocked the space for allowing integration of IKS into the curriculum. According to the National Institute for Education Development, IKS curriculum was prepared with the aim of taking into account the important matters that are socially related to community way of life. The importance of curriculum implementation was the fact that children could value their traditions and cultures that could gain more value. The transformation was full of doubt and vagueness as it was not an easy task to transform. This indicates that the time allocated should be dedicated to local knowledge and traditional practices.

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The teaching strategy also was too Eurocentric; therefore, teachers were not prepared in relation to content and they were not sure of the expected method for implementing the new curriculum. Even though teachers were creative to construct new knowledge by inviting knowledge holders from the community, when it is time for assessment, they follow Eurocentric one. Emphasis was basically based on curriculum context assessment relevance. Furthermore, there were inadequate resources to support teachers to implement the local curriculum, also no continuity from lower level to upper level. These challenges really show that local knowledge is really ignored just like in other African studies (Castiano, 2010).

2.5   SOUTH AFRICA

After 1994 general election that led to emergence of a democratically elected government, the new government embarked on transformation that was meant to change the phase of SA. One area that received attention was transformation of curriculum. Curriculum 2005 and subsequently CAPS were the policies that were used as the engine of curriculum transformation. Some of the ongoing flaws amongst the previous policy of Curriculum 2005, and the revised CAPS is the retaining of the principles and methodology of CAPS through the aims, and participatory, learner cantered and activity-based teaching and learning. The basic outcomes of teaching and learning and assessment procedures that were regarded as of highly importance for improving learning were not changed, while the specific outcomes were replaced by learning outcomes.

The number has been reduced, and that the assessment complex of assessment criteria, range statements, performance indicators and expected levels of performance have been compressed into assessment standards (DoE, 1996). Against the background of media and other critique of CAPS, the continuation of CAPS policy as the underpinning philosophy and methodology of the curriculum retains the important link between outcomes and processes of learning, the definition of learning as a compound of knowledge, skills and values (mental, physical and affective), and the increase of measures to clarify what is valuable learning and how to get to that learning. In the context

of high levels of under and unqualified educators, this may achieve the intended outcome. Muller, Taylor and Vinjevold (2003:112) indicated that this will only be achieved if educators incorporate IKS to teaching methodologies in the curriculum. It shows that educators received the current CAPS policy on a fairly varied scale even though the work load seemed to be challenging. Educators should also have to be ready and positive to adjust to the changes introduced so that there could be successful implementation in the designed curriculum that needs to be implemented in schools.

2.5.1 Social justice, healthy environment, human rights and inclusivity on IK integration

Social justice as a cross cutter principle has been imbued in the South African Constitution and the challenge is for all citizens to ensure its application. The South African Constitution as the supreme law of the land in its preamble guarantees the following civil virtues: heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights, improve the quality of life for all citizens and free the potential of each person, lay the foundation for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by the law (Monyooe, 2005:3). There is much stronger emphasis on social justice, healthy environment, human rights and inclusivity. There should be justice on what learners should learn which is blended to indigenous knowledge and relevant to their cultural background where in healthy environment can be created.

The fact that there was a more explicit engagement with these issues through the working group on human rights and inclusivity that monitored the inclusion and infusion of these issues in the curriculum framework, this suggests that the revised statements will deal with them more directly.There has also been a strong emphasis on a clear separation of history and geography with the intention of ensuring that learners are familiar with the painful history of Apartheid South Africa and the resistance tradition to it (DoE, 2000). This is an indication that the colonial rule is still in control in classroom situation. For curriculum implementation process to manifest properly, there should be developments on the side of educators on what to do in classrooms, also the importance of community

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participation on how to deal with the challenges encountered regarding knowledge transfer.

The need to separate other subjects would contribute to attending other issues like looking at the aftermath of apartheid hence the need to integrate indigenous knowledge to dilute the Eurocentric one. Nevertheless, emphasis should be encouraged regarding integration to link various disciplines. The integration of local and indigenous knowledge systems in a meaningful and representative way is a clear task that needs attention. The quality and number of texts given that contained curriculum issues in various learning areas is not yet enough when it comes to content. The current LO curriculum does not comply fully with the principle of inclusivity because it is mainly based on Eurocentric approach at the exclusion of the African indigenous knowledge. The indigenous voice and desire have been side lined and it is like the Africans have nothing to offer in terms of providing life skills and guidance to an African child.

2.5.2   High knowledge, high skills, and progression of integration of IK

The implementation of the national curriculum statement would contribute to high knowledge and high skills for all only if the emphasis is on putting forward the high levels of integration. This would benefit the South African learners who were historically side lined if it is implemented correctly. Some researchers were of the view that the high levels of integration of knowledge of Curriculum 2005 would have an impact in foundational knowledge and skills for further learning and performance in formal education, workplace, life-role and international settings. The curriculum implementation could be seen when the existing mainstream school knowledge that has been codified into formulae, generalisations are readily available in the form of texts and in the psyches of the majority of writers. In this sense, an approval of the traditional principles of knowledge will be easier to implement (Chisholm, 2005:82).

Nonetheless, this classification tends to be mono-cultural, and in that sense undemocratic. Widely held of the classified knowledge presently in place in our world is

based on the dominant aspects of the European tradition. The practice has produced an extremely high level of generalization and technical complexity, but it has not approved the contributions of other traditions which were colonized to the development of the dominant epistemological structure of world knowledge. Specifically, most of the traditional knowledge in African traditions were ignored. For over many years, several writers described implementation effect as "cultural colonialism". To be successful in implementation, for a well-developed system, it involves the essential social and economic conditions such as appropriate books, libraries, computers, and other equipment from early childhood for educational success in later life.

Majority of South Africans do not have access to these resource tools. For example, to become a top-notch mathematician, engineer, artist, or accountant takes a fairly thorough home rearing from early childhood. The gaining of these codes of knowledge is all worthwhile and appropriate, especially for the children of the historically dis- regarded. As Gramsci indicated, "you have to understand a whole cultural heritage, if you want to transform it". It is in the process of getting to the acquisition of this codified knowledge, and also in defining our targets beyond them that the challenges lie (Ornstein & Hunkins, 2009:203).

Furthermore, if all our learning was in Tshivenda, the majority of non-Tshivenda speaking learners would struggle to achieve well in the education system. Unless, provision was made to get them to grasp the content, concepts, attitudes and values inscribed within the Tshivenda language. Let us then accept that English is the linking language of South Africa and Africa and the world, but also that only few of the population understand policy documents in English. Let us also accept that for South Africa to function and compete in the global arena, there is a need to produce the Maths, Science and Technology graduates who have to learn classical maths, science and technology. Let us also accept that we have a dual economy wherein the majority will struggle with English, and will need the maths, science and technology appropriate to their life-conditions. To be able to do both, the majority of South Africans need to find ways of becoming proficient at the struggle of attaining the European cultural influence on South Africa, and simultaneously,

the indigenous systems. The challenge that this presents is that South African indigenous languages and culture have to be arranged as fast as possible and that they have to be written into learning materials so that they are available to learners of all backgrounds when the revised national statements are implemented. It has been argued by some academics that Learning Areas like Languages, Mathematics and Natural Sciences have clear spines of conceptual progression, and that the others have lesser or no developed spines. In the case of those that have this development, it is argued that teaching and learning is made easier.

This point is important because classification, framing, organisation and systematisation knowledge is crucial for education systems. There are two issues in this debate. First one is that the less developed Learning Areas should be developed to the conceptual levels of the developed ones. The other is that Learning Areas with well-developed conceptual spines have to ensure that they are not presented as the contribution only of the European tradition, that there is enough platform to support learners to attain the conceptual grasp through concepts and content from their own familiar surroundings (DoE, 2000).

This is specifically what to be developed as far as Life Orientation is concerned. Subsequently, we have adopted a policy of reflecting on every activity on which we embark, by critically reviewing preceding activities; and posing critical questions, in order to improve on future activities. This would reveal as to whether the indigenous knowledge is integrated into Life Orientation curriculum and to everyday learning. This outlook is in line with the IKS research approach to research, where in researchers once in a while assess their activities, as well as their engagement with people with whom they work. It is based on the principle of ensuring that their cultural heritage is valued. This should be in line with what LO reflects if the integration of IKS is relevant to everyday activities. Integration of high knowledge should be congruent to what is in their culture so that learning can be more progressing. Referring to this study, the discourse of curriculum integration is also supported by Tyler's curriculum development cycle. Tyler's curriculum development cycle is very useful in ensuring transformation as implemented successfully

in South African schools. The cycle is helpful to policy makers when they include and integrate Indigenous Knowledge System into Life Orientation curriculum as they consider what to teach, how to teach and which approaches to include in IK integration.

Tayler's curriculum development cycle.
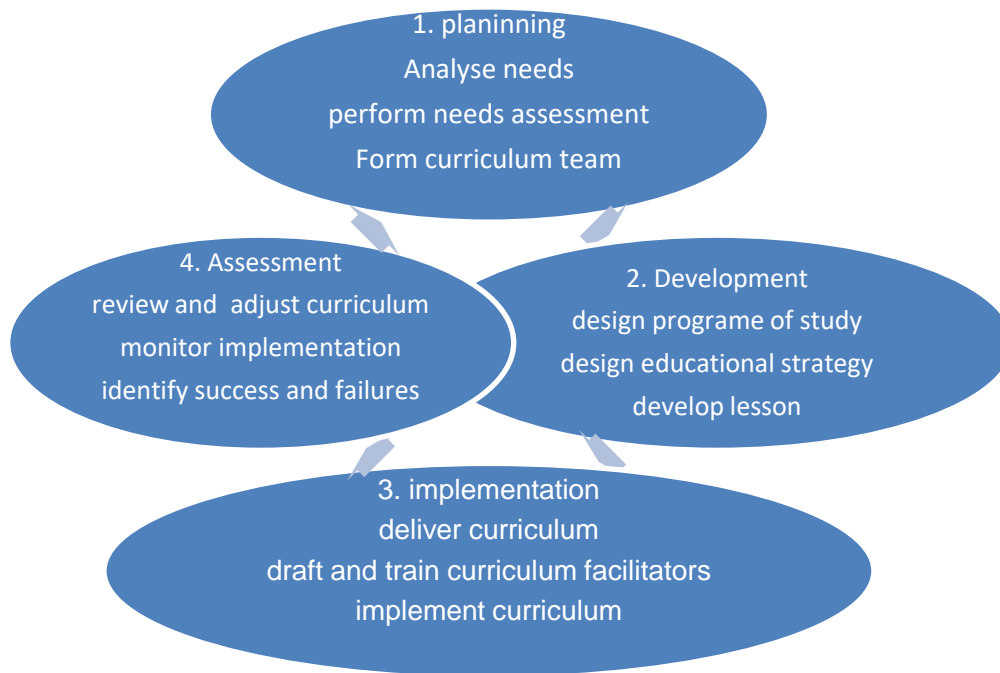
Diagram 1, Source: http://www.academia.edu/6531637/TYLERSCURRICULUMMODEL (accessed 29/07/2016)

This shows that for successful integration of IKS into curriculum, the above-mentioned stages by Tyler are of importance. Tyler (2003:12) also enlightens us on the situation in South African schools when she states that educational reform in the past decade has felt like a roller coaster ride for most teachers and schools. The education system in South Africa has experienced many curriculum changes since 1994. But the challenge has been that each Minister of Education came with policy changes: from Sibusiso Bengu, Kader Asmal, Naledi Pandor to Angie Motshekga, each of these ministers came with his or her policy changes or adjustment. This chopping and changing of policies created challenges to educators because they were not properly trained to implement all these changes, in

fact before they could master a new policy, another one was initiated and left many curriculum implementers confused and perplexed by this roller coaster. The education dispensation in SA makes provision for the integration of Indigenous Knowledge into LO curriculum. However, what happened is that the implementers of the policy were not consulted when this policy decision was made, and they were not properly trained and capacitated to be able to understand and implement this integration successfully. This study aims to identify this gap: that there is provision for implementation of Indigenous Knowledge into the teaching of LO in CAPS documents but when it comes to the real implementation in the class there are serious deficiencies. Most LO educators have little knowledge about IKS. Flores (2005:403) points out that although teachers (seen as curriculum developers) have been dealing with greater responsibilities and demands, the training, and support provided to them are not adequately addressing their needs. So, for integration to be effective teacher's needs to be thoroughly trained and given capacity to be able to effect integration. LO curriculum advisors and other middle managers need to take the task of training and capacity building seriously so that integration could take off the ground.

2.6   THE NEED FOR CURRICULUM CHANGE IN SOUTH AFRICA

"If you wanted to change an ancient culture in a generation, how would you do it? You would change the way it educates its children" (www.schoolingthewolrd.org). The researcher cited the above-mentioned quotation because she realized that the only way to change an ancient culture in a generation, is through the responsibility of the parents, educators and the entire community to act as mediators of culture and should be able to understand learners as individuals and hold the ability to help in establishing a school community in which through curriculum activities and social relationships, the development of those learners will be fostered. In other words, this indicates that as natives of the community we need to impart what we inherited (indigenous knowledge) from the previous generations and transfer it to our learners through cultural activities, societal values and in our teaching and learning of PET activities during Life Orientation period. The dominant position of Euro-western knowledge as the only foundation of

knowledge continue, for as long as Africans fail to develop an Afrocentric cultural belief and worldview. Afrocentric perspective seeks to liberate African society from the Eurocentric monopoly on scholarship and it is a valid world-view upon which Africa cannot be studied objectively. It can be argued that Afrocentricity does not aim at substituting Eurocentricity as a world-wide perspective, but it recognizes the validity of other non-hegemonic perspectives.

Africans in their shift had been purposely deculturized and made to accept the colonisers' code of conduct and modernized form of behaviour. South African education curriculum needs to consider the African culture as a point of departure in the formulation of the school curriculum. To understand the African indigenous culture as Asante (1987:65) suggests, the meaning in the current context must be derived from the centered aspects of the African being. He further states that if the meaning is not derived from the aspects of the African being, "psychological dislocation will create automations who are unable to fully capture the historical moments because they are living in someone else term". In the case of most Africans, they are living in terms of westerners. In order for the Africans to find emotional and cultural satisfaction, they must live their own terms. Therefore, this means that they should have their own education, which is rooted from their culture. The system of education should have an Afrocentric curriculum which assumes that leaners learn best when they view situations and events form their own cultural perspective (Asante, 1987).

Education policy and curriculum change happen for a number of reasons which include political, social and economic change within a country. According to Flores (2005:401), societal expectations, political and social priorities change place new demands on schools and teachers. Amimo (2009:2) states that there will never be a perfect curriculum for all ages as the environment keeps changing and creates new needs in the society. The curriculum has to change continuously in order to adapt to these needs. The basis for the transformation of the curriculum in South Africa was provided in the Constitution of South Africa Act No. 108 of 1996. The Constitution of South Africa, chapter two section 29 subsection 2(c) states the need to redress the results of past racial discriminatory laws

and practices. Prior 1994, SA education system was used of racial divisions and it was Eurocentric in its approach, and it disregarded the African indigenous knowledge system. The dawn of democracy and the new constitution meant that there should be transformation in the education sector and move away from colonisers dominant ideas. This transformation amongst others meant that the education system should be deracialised and that the indigenous knowledge of the Africans should be integrated into the education system.

Before 1994, the South African education system was based on racial division called Apartheid. Separate education systems were established to cater for different racial groups. Bantu Education Act was implemented amongst African children. Education was compulsory for white children until age 16, but for other races, till age 15. The number of schools for blacks increased during the 1960s, but their curriculum was designed to prepare children for unskilled jobs. The apartheid curriculum was defined as teacher-centered, content based, privileged formal knowledge which stimulated rote-learning, produced passive non-thinking citizens, teachers were seen as technicians rather than professionals, required to teach to a prescribed syllabus and subject to scrutiny to ensure that they conformed (Jansen, 2001). Since democracy in 1994, South Africa has had a number of curriculum changes intended to redress the imbalances and inequalities caused by the apartheid regime, using education as its instrument (Chisholm, 2005).

However, the non-white youth of the day grumbled of the fact that they received a lower level of education based on assumptions made about their value to society, which necessarily implied downplaying black people's intellectual ability, based on paradigms built around race and ethnicity. This resulted in the protest at Soweto in 1976 and helped on the process of apartheid coming to an end. The school curriculum was seen as strengthening racial injustice and inequality. Before 1994, South African education was characterised by a uniform and expected curriculum policy environment. The apartheid state managed a centralised curriculum policy system which was described as racist, Euro-centred, sexist, authoritarian, prescriptive, unchanging, context blind and discriminatory. The most important part of this curriculum policy system was that while

main curriculum was regularly developed for all schools based on school subject created hugely approach, these curricula were introduced into schools with different resource environments and produced diverse outcomes in this dissimilar raced based resource context.

Post-apartheid curriculum reform was intended to be socially transformative as indicated in the White Paper on Education and Training of 1995. The necessary democratic framework was to be developed to bring this about (DoE, 1995; 2000). This means that the curriculum which is implemented in South African schools must be Afrocentric. This also shows that it must be relevant to the context in which it is applied. Government was compelled to engage in large scale educational reforms to change the education system to conform to the expectations of an Outcomes-Based Education (OBE). The argument was that this would be the only possible solution to empower its former disadvantaged majority, who were victims of a destructive apartheid education. The need for curriculum change will be helpful in incorporating indigenous knowledge in Life Orientation curriculum. The Life orientation as a subject is important as it helps learners to know their being, to acquire life skills and to learn about culture and their social context. After the 1994 election, the South African democratic government faced the challenge of transforming the education system so that all learners have equal access to quality education. They are prepared to contribute to the development of a democratic and socially just society; they are prepared to compete internationally. The reform of the curriculum took place in various stages. These were the removal of racial and sexist elements in order to 'cleanse' the curriculum, the introduction of OBE, and the Review and Revision of C2005, which resulted in the Review Committee Report of the curriculum then to CAPS. (DoE, 2000).

The education and training system in South Africa were changed to one that is based on the principles of OBE. In essence, South Africa's educational reforms were designed to encourage everyone to be a lifelong learner who would be a responsible and productive member of society. Although the policy changes were driven by the government to 'redress past injustices in educational provision' (DoE, 1996:1) they have not necessarily

resulted in major changes at classroom level — some educators still apply the same pedagogical practices they used a decade ago (Killen, 2003).

I agree with Freire (1970:36), who states that the oppressed want to be like their oppressors, which could mean speaking the oppressor's language, and leaving their own. However, Freire (1970:36) emphasized that, if the oppressed want to end colonialism, they "must be their own saviors", by changing their own way of thinking, and even speaking their own language. By including IK in class, learners might view Life Orientation as being more relevant because we would rise up and take our rightful place and learn what is good for our community. We would be our own liberators because we would not be carrying out a task imposed to us by the oppressor and neglecting our African indigenous ways of life.

Also, the particular social identity of the learner would be acknowledged. In this case, the learners also need to be active in order to learn effectively and to contextualise the knowledge. They can also be motivated and develop a personal interest in the material taught to them. Learners would not learn facts in a purely abstract way, but in relationship to what they already know from their social setting using their own indigenous language not the colonisers language. When IK is integrated in classroom settings or learning environments, learners better connect with the material taught. Hence, learners can become a major source of knowledge in their communities. How teachers interpret the integration of IK into Life Orientation can result in very different learning experiences in South African classrooms. This poses a serious challenge to them in diverse classrooms as they should deal with the application of LO knowledge in social contexts as well as the negative effects of its application.

2.7 POLICY ISSUES ON CURRICULUM INTEGRATION

This section explored in detail the reasons for the introduction of CAPS in Life Orientation. According to the Minister of Basic Education, Angie Motshekga in the Foreword on Life Orientation CAPS document, DoE (2011a), the Department of Education document of 2001 was reviewed in 2009 and revised due to on-going implementation problems and the CAPS was introduced. CAPS was announced on the 3rd of September 2010 by the South African government. It is not a new curriculum according to the Minister of Basic Education but an amendment of RNCS. Du Plessis (2005:10) views CAPS as an adjustment to what we teach (curriculum) and not how we teach (teaching methods). She goes on to discuss the methods to be used in CAPS focusing the debate and discussion about Outcomes Based Education (OBE) being removed, stating that OBE however is an approach to teaching not a curriculum and that it is the curriculum that has changed (repacked) and not the teaching methods. This study acknowledges Du Plessis' view that the way the curriculum is written now in its content format rather than outcomes format lends itself to more traditional teaching methods rather than OBE methods. According to Motshekga, the problems experienced by educators with OBE, has led to a new curriculum statement being formulated. This is believed to be the proposed way forward for education in South Africa as from 2012. (DoE, 2012).

Looking at the response from teachers, parents, teacher unions, school management and academics over a period of time on the implementation of the National Curriculum Statement, the Minister appointed a task team in 2009 to investigate the reality of these concerns. The mandate of the Task Team was to identify the challenges and pressure points that negatively hindered on the quality of teaching in schools and to propose the mechanisms that could address the challenges (DoE, 2011:5). Even though, the new curriculum (RNCS) was supported, there has also been significant criticism of various aspects of its implementation. This resulted in teacher overload, confusion, stress and widespread learner underperformance in international and local assessments. These were the reasons stated by the Minister for the transformation of the curriculum and have been documented.

The inability of a large number of learners to read and write, and the complains from learners, teachers and parents. The minister was reluctant to call OBE an abject failure in the media, although she did concede that OBE had major flaws which included: A weak and superficial curriculum that was 'unrealistic' and lacking in 'specific objectives'. The assumption that pupils had access to research facilities such as telephones, the Internet, libraries and newspapers; and being open to a wide variety of interpretations, and teachers had no clarity about what was required of them. The Department of Basic Education (2011) in Pinnock and in du Plessis (2012:2) indicated that there were four main concerns of NCS which contributed to the change to CAPS:

- The implementation of the NCS was problematic.
- Teachers overloaded with administration.
- Various explanations of the curriculum requirements.
- Poor learner performance.

The ANC Health and Education Commission chairman Zweli Mkhize, said the party was pushed into rethinking its education policies due to the large number of pupils who could not read or write. 'We are removing the last ghost of 1998,' said Motshekga, referring to the year in which OBE was implemented by her predecessor, Sibusiso Bhengu stated that the RNCS: Unsuccessful teacher assistance to select socially valued knowledge, which is the choice, arrangement, depth, expertise and content was executed. Emphasis was on nation building and the broad philosophy underpinning the education system, and left schools and teachers to apply it to their contexts. Regarding implementation, there were no clear policy guidelines on assessment as it resulted in misunderstanding. The use of various forms of assessment resulted in too much paper work and became burdensome for teachers. Workload and content were not properly managed because of insufficient training to be done to teachers (DoE, 2012).

The task team appointed by the Minister consulted widely with teachers and other stakeholders through hearings and interviews. Three main issues were identified contributing to the difficulties experienced. The contribution of NCS documents to teacher

overload, problems in the transition between grades and phases, and the need to question whether there was clarity and appropriate use of assessment. Two other areas were added to the review, namely teacher support and training and support materials. In July 2009, the report was presented to the Minister who after consultation with senior officials in the Department of Basic Education implemented the recommendations of the report (DoE, 2009).

CAPS was the result of the review of RNCS. The following is a summary of the arguments that emerged from the review process: The need for strong leadership to address the unequal levels of provision in relation to curriculum implementation. The central role of the DOE in the development, dissemination and support of curriculum should be asserted. Since teachers are weary of change, and their confidence in their teaching has been compromised, their authority in the classroom needs to be re-established. Attention must be given to the amount of time and energy teachers have to teach and guidance given on what they are required to teach.

The report argues for greater alignment in curriculum processes. The task team recommendations as presented in the review report (DoE, 2009:10) are detailed below:

- that there be uniform grading descriptors for grades R to 12
- that annual external assessments of Mathematics, Home language and English (First Additional Language) be conducted in grades three, six and nine.

In order to reduce the workload on learners and teachers, projects must be reduced to one per learning area and learners' portfolios were to be discontinued. The Department should provide targeted in-service development training and the higher education institutions (HEI) should align their teacher training programmes with the national curriculum. The nature of classroom and school support by the subject advisor to be specified. It suggested that the role of the textbook should be reasserted, and in this regard called for the development of a catalogue of textbooks aligned to the NCS. All textbooks must be provided to learners.

The Minister outlined how 'Bantu Education' and the Christian National Education of the old administration could not continue and had been replaced with new values prescribed by the new constitution. These values were the outcomes desired by the Outcomes Based Education system and they would remain but, the manner in which the outcomes would be obtained was in review (DoE, 2009). The Ministerial Task Team identified key areas for investigation, based on the major complaints and challenges encountered since 2002, when the National Curriculum Statement was introduced for the first time. The key areas were identified as follows:

- Curriculum policy and guideline documents.
- Transition between grades and phases.
- Assessment, particularly continuous assessment.
- Learning and teaching support materials (particularly textbooks).
- Teacher support and training (for curriculum implementation).

Following the ministerial decision to implement the recommendations of the Report of a Ministerial Task Team on the implementation of the National Curriculum Statement Grades R - 12 in schools, the Minister of Basic education appointed a Ministerial Project Committee to develop National Curriculum and Assessment Policy Statements for each subject listed in the National Curriculum Statement Grades R -12 (DBE, 2010:6).

Each of the subject document opens with background and an overview section to highlight the general aims of the curriculum. The document explains the commitment to social transformation and to fostering critical thinking. The commitment to progression from grade to grade and to the development of more complex knowledge is also highlighted. The existing curriculum's outcomes and assessment standards were reworked into general aims of the South African curriculum, the specific aims of each subject, clearly demarcated topics to be covered per term and the required number and type of assessments per term with the view to making it more accessible to teachers. Each subject now has a grade by-grade and term-by-term delineation of content and skills to be taught and learnt.

The content (knowledge, concepts and skills) contained in the (NCS) has been organised in the (CAPS), per term, using these headings. This CAPS provides teachers with:

- An introduction containing guidelines on how to use the document (for whichever phase and subject)
- Content, concepts and skills to be taught per term
- Guidelines for time allocation
- Requirements for the Formal Assessment Activities and suggestions for informal assessment
- Recommended lists of resources per grade.

The content framework focuses on the ideas, skills, concepts and connections between them rather than a listing of the facts and procedures that need to be learned. Particular instructional strategies or methodologies are not prescribed. Teachers have the freedom to expand concepts and to design and organise learning experiences according to their own local circumstances (DBE: 2011b).

The Catholic Institute of Education (2010) offered the following as key points and issues on CAPS:

The aim was to provide more specific guidance for teachers. Teachers need to know what the degree of difficulty is and how best to prepare learners for exams. However, this is not provided for in the CAPS documents.

- The guidance across subjects is very varied and the cognitive challenge dimension is only taken note of in some subject documents.
- The organizing principles of the particular curriculum are not spelled out.
- The curriculum documents themselves are all different and there has been no attempt to standardize these documents. In some documents, there is no page numbering therefore making it difficult to follow its contents.

It is essential to provide teachers with guidance on how to work with the new documents. The key concepts, depth, scope and range needs to be specified in each of the documents and more guidance is needed on levels of cognitive challenge.

2.7.1   Teaching and learning resources in integration

It is the task of the educators to plan their lessons in line with the CAPS document for successful implementation. Currently, teachers are required to engage in three levels of planning which consist of constructing a learning program, a work schedule and a lesson plan. They are also required to have a related school assessment plan, a teacher assessment plan, a teacher portfolio, CASS marks, mark schedule, as well as learner portfolios (DoE, 2009). This is crucial to educators that when planning for teaching and learning, they should know how they are going to integrate indigenous knowledge into Life Orientation curriculum. Educators should also focus on which aspects of indigenous knowledge and learning resources should be included in their planning.

Mabogoane (2009), as cited by Sedibe (2011) states that the differences in how learners learn in the classroom are not only a result of differing teaching abilities but also of resources available for teaching. He further argues that the availability of adequate learning materials is an extremely important condition for the achievement of good quality education. On this note, one can say that where resources are inadequate and unequally distributed, the culture of teaching and learning may decline because of lack of reference, as the only source of information will be the teacher, which is not enough for learners (Sedibe, 2011).

When programs are designed, there are certain factors that contribute to whether the program is successful or a failure. These factors enable the creator to assess if they are achieving what they had intended when the program was still in the developing stages. Life Orientation appears to focus on the educators, since they would be co-coordinating the program. The Department of Education (2007) mentioned the environment and resources as some of the factors that enhance successful deliverance of this program. It

is important that Life Orientation is presented within a context of honest enquiry, respect and with adequate resources.

2.7.2 Life Orientation teaching strategies and activities done during integration

According to the Department of Education (2008), successful teaching of Life Orientation relies heavily on the teaching approach chosen by the teacher. The greatest challenge is to ensure that learners apply the knowledge gained. The Life Orientation teacher must be willing to experiment and be flexible in the teaching methods to engage learners actively in their own learning. Teachers can engage learners more actively by facilitating learning, using group work, getting learners to talk and accommodating individual learner needs. Activities need to be practical and allow learners the opportunity to experience life skills through Life Orientation in a hands-on manner. In addition, the classroom layout needs to accommodate active learning (DoE, 2008). Besides individual work, the use of experiential learning such as active learning, facilitation, group work and continuity, supports the teaching of Life Orientation. Individual work allows learners to explore a variety of lifestyle options from a personal perspective before committing to a decision. In experiential learning, learners practice life skills in the classroom and reflect on these experiences. Facilitation allows the voices of the learners to be heard and allows learners to participate in their own learning. Group work allows learners to assist and be assisted by others and encourages the practice of different roles. Continuity is vital to ensure that there is a logical and coherent flow between the activities presented in Life Orientation. It is therefore important to link that which was done before to that which is being done presently to consolidate the learning and application of life skills (Department of Education, 2008).

Various methods are suitable for the teaching of Life Orientation and are chosen by considering the content to be covered as explained by the learning outcomes, the number of learners in the class; the level of the learners in the class; the individual needs of the learners; and the time available. Examples of methods suitable for the teaching of Life Orientation are provided below. A method needs not be used in isolation to other methods

but can be combined with others or adapted to meet the desired learning outcome(s) of the activity (DoE, 2008).

The following are the activities that students should be doing for the Life Orientation lesson:

- Group discussions (brainstorming, buzz groups, fish bowls, debates, panels).
- Case studies, scenarios and outings (field trips, workplace visits, games).
- Ice-breaker performances (role-plays, dialogues, interviews, dramatizations).
- Physical movement activities and journal writing (portfolios, individual record keeping, exercise log for fitness program, worksheets, group work projects, sport and games).
- Designing and producing (collages, music, brochures, videos).
- Demonstrations research (interview, literature review, field study, action research, etc) (DoE, 2008).

Equal access to education signifies equal societies, holistic equity in all spheres of life. Resources that can be used to achieve the desired outcomes, and which are essential for teaching and learning in schools, are textbooks, furniture, laboratories, references and classrooms, whilst Learner-Teacher-Support-Materials (LTSM) refers to any tools or resources used to enhance teaching and the understanding of the subject content. Sedibe (2011) emphasizes the importance of adequate LTSM, in order to meet the desired learning outcomes in schools. Mwamwenda (1996) cited in Sedibe (2011) stated that learners in developing countries perform below those in developed countries simply because of inadequate and poor facilities. This means that disadvantaged schools cannot function as effectively with inadequate and unequal access to resources and this also contributes to failure in assessing the learners.

2.7.3 IKS in the Curriculum and Assessment Policy Statement

Curriculum innovations brought various changes in the South African education system. As stated earlier on that some of the changes influenced teaching and learning and was guided by the National Curriculum Statement. Learning was based on a set of outcomes, in line with Outcomes-Based Education. The situation changed with further transformation, and in 2011, the CAPS became the new directorial document. The CAPS document represents a significant shift away from OBE and focuses on subject content. In this section, I explain the position of CAPS regarding IKS and I will only use the CAPS documents. The valuing of IKs in education is a principle that applies to all learning areas through all phases of schooling. In the LO CAPS document, the inclusion of IKS is more specific and is included in some learning outcomes.

The statement of valuing IK in social context is supported by Moore (2016) who urges that society to step back from technicalities of how to construct curriculum to ask deeper questions about how we envision and enact a good life. They offer the concept "curriculum wisdom" to direct attention toward the processes by which we engage children and youth in learning to make moral judgments about how life should be lived. "What we teach our children embodies what we most value in our society. The curriculum, in all its complexity, is the culture. Embedded in it are our values, our beliefs about human nature, our visions of the good life, and our hopes for the future. The researcher agrees with the above statement in the sense that for constructive curriculum to be integrated successfully in teaching and learning, there is a need to integrate IK in the curriculum by engaging learners while teaching and instilling cultural values to the learners from their cultural background.

The inclusion of IKS is clearly stated in learning outcomes (c) bullet number 6. IK is viewed as having contributed to nurturing values and acknowledging rich history of the country and needs to be rediscovered for its value in the present day (DoE, 2011:5). It is however implied in the reference to alternative ways of thinking resulting in different knowledge systems which are increasingly interactive with mainstream. In the National Curriculum

Statements, subjects were called learning areas and now revised in CAPS as subjects again. The lack of transparency on what to teach can be problematic for teachers who may not see space for the inclusion of IK in Life Orientation. Support documents for the NCS show an inclination towards a multicultural science education position. The Department of Education's IK is hardly reflected in the Subject Assessment Guidelines (DoE, 2007) a problem that falls over to the actual assessment. Teacher participants in Ogunniyi's (2007) study raise concerns that the exam system ignores IKS.

The Curriculum Assessment Policy Statement (CAPS) for Life Orientation reflects some revisions regarding IKS. IKS appears under the learning area's third specific aim – "valuing indigenous knowledge system acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the constitution". IKS is however not defined in the new documents, but explanations given under Specific Aim are very informative: In this study, this implies that learners must be exposed to the heritage of and indigenous knowledge from their cultures, indigenous knowledge system have their origins in different worldviews. Learner should understand the diverse cultural contexts in which indigenous knowledge systems were established. Examples of indigenous knowledge that are selected for study should, as far as possible, reveal different South African cultural groupings (DoE, 2011a:16).

In the CAPS documents, IK is presented as neither fixed nor restricted to African origins, and teachers are expected to look out for IK from diverse cultural groups - a task that is probably too much for teachers in multicultural settings to effectively carry out. However, that statement reflects greater placement towards inclusivity on the part of curriculum planners. The CAPS document also reflects a multicultural view of Life Orientation curriculum and a view of the production of knowledge as on-going. An assumption that comes through Specific Aim is that knowledge acquired in respect of this aim (including IK) "always relates to specific subject content" (DoE, 2011:6) and is associated with cognitive rather than practical skills. This purely cognitive and representational view of IK is problematic because indigenous knowledge is not limited to the cognitive domain, but also includes performative knowledge, talents, practical skills and worldview. Limiting the

classroom use of IK to only representational knowledge is forcing it to fit the Western view and emphasizes the opposition between knowledge systems (Le Grange, 2009).

For the purpose of this study, the focus should also look at the importance of documentation of indigenous knowledge in Vhembe community. This is an indication that IK-LO integration can benefit from understanding both the similarities and differences between the two knowledge systems. The education curriculum policy resulted in the implementation of the CAPS curriculum, and its assessment framework had supporters among the educational establishment. According to Lazarus (2004:24), there is value in the different knowledge relevant to a particular area of focus and bringing these knowledges together would enrich our knowledge. Furthermore, this merging of perspectives could also be of practical use in the helping of people to engage with the world and address social challenges. One procedure for obtaining and using these scientific concepts in Life Orientation could be via direct interaction with the community and society.

Le Grange (2006) further points out that teachers require effectiveness that is based on an in-depth understanding of the context-specific socio-political causes of ineffectiveness. However, teachers feel unsure, even anxious, to address IK in the classroom, partly because of their lack of pedagogical content knowledge. In many cases, they are unsure of what needs to be taught to learners and tend to ignore some aspects of the learning content. Although the curriculum policy states clearly that IK should be included in the Life Orientation indigenous games, many teachers tend to ignore this. There is no clear indication of which IK content should be taken into consideration, or whose indigenous knowledge should be applied.

The debate is also supported by Tlhabane (2009:18) who stated that, among the perennial questions around which curriculum scholars have organized theory, research, teaching, and curriculum evaluation, are the central questions: What do schools teach, what should they teach, and who should decide?. What schools should teach and who should decide are issues that lie at the heart of curriculum. The main emphasis of the

CAPS curriculum is based on what the learners should learn? What teachers should teach? Hence the advocacy by the Department of Science and Technology of integrating indigenous knowledge in teaching and learning.

In addition, teachers are faced with the challenges of multiculturalism because of the different cultures that form our multi-coloured nation. Culture has a great impact on learning and school achievement, and the geo-socio-cultural environment represents the link between what is already known and what is learnt. Moreover, it has been shown that effective science in South Africa depends on understanding how non-Western learners learn (Le Grange, 2006). However, Life Orientation teachers are expected to have clear and in-depth knowledge of the Life Orientation content to be taught to learners. Teachers' knowledge needs to stretch far beyond the knowledge found in the school curriculum and textbooks. Life Orientation teachers are expected to have knowledge of general pedagogical approaches which are suitable for different topics. Pedagogical content knowledge focuses on the knowledge of what method or teaching strategy would be most useful to ensure student understanding of integration of indigenous knowledge. Contextual knowledge is also necessary to enable teachers and the students to learn more from their social milieu they come from. This will also enable teachers to understand and anticipate misconceptions that learners might encounter on specific topics (Le Grange, 2016).

Knowledge of the context in which the knowledge is mediated is important and such that individual students' abilities and possible barriers to learning. The context also includes knowledge of the setting of the school and the facilities or lack thereof, and how this could be overcome. Le Grange (2016) explains pedagogical content knowledge as integrated knowledge and context knowledge as valuable vehicle when integrating IK in classrooms.

The diagram below shows the subject matter knowledge, pedagogical knowledge and social content knowledge which are the primary elements of a teacher's pedagogical

content knowledge. The three must be combined in order to give learners a proper insight of the knowledge.

Pedagogical knowledge (Teaching and methodology in integration at intermediate phase)	Knowledge from social-context (community) external support for viable integration at intermediate phase and knowledge sharing platforms

Learning area subject content knowledge to be integrated in the intermediate phase (IKS into LO curriculum) social context
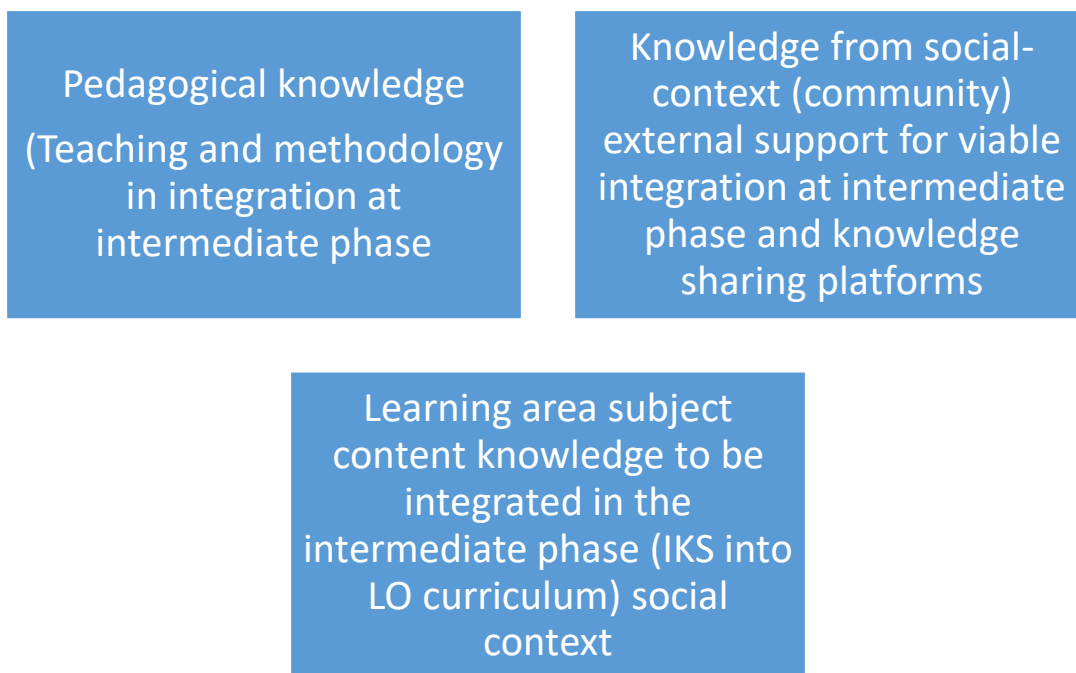
The diagram was adopted from Tailor's content teaching model but modified to show how indigenous knowledge can be integrated into the curriculum in this study. Taylor (1988) introduced pedagogical content knowledge in 1985 after America revealed that there was a poor correlation between learners' needs, teaching methodology and the content to be taught. According to Taylor (1988:9), the pedagogical content knowledge includes "the most useful forms of representation of topics, the most powerful analogies, illustrations, examples and demonstrations - in a word the ways of representing and formulating the subject that make it comprehensible to others".

Pedagogical knowledge in the diagram is seen to be the knowledge concerning learning and learners, principles of instruction, classroom management, aims and purposes of education. Pedagogical knowledge may be regarded as the knowledge that helps a teacher understand how learners construct knowledge for example the construct from their social background and acquire certain skills. Teachers need to understand how

learners apply cognitive, social and developmental theories of learning in the classroom. This knowledge should be integrated with IK in order to simplify teaching and learning in our African context. Content knowledge refers to the subject matter to be taught by teachers to learners in the classroom. In this study, it refers to Life Orientation knowledge to be taught as described by the CAPS, and the need to integrate relevant IKS in class which is culturally based. According to Taylor (1988), content knowledge must include knowledge of concepts, theories and ideas. Established practices and approaches towards developing such IK knowledge will also be included. Knowledge of content includes knowledge of learners' cultural history, how learners can maintain their values through culture.

The pedagogical knowledge of IK to teachers is a big concern in South Africa. Although teachers' knowledge is important, Loughran, Mulhall and Berry (2008) argue that there is very little literature on how teachers can develop and acquire indigenous knowledge. The authors believe that content knowledge can be learned through access to experienced knowledge holders' knowledge and from their social environment. The way in which knowledge is presented to teachers in order to acquire and reflect on their teaching practice is offered by Loughran (2008). Teaching content methodology will focus on the teaching and learning aspect of the specific topic related to IK. The specific content determines which pedagogical approach will be followed when integrating IK. This will help to determine why the teacher follows a specific method of teaching for example taping from indigenous knowledge community holders. Critical reflection is the utmost importance in developing one's content knowledge.

Teachers will improve their teaching practices only if they reflect critically on what happened in the classroom and on the teaching philosophy that underpins the methods they use. The methods proposed by Loughran (2008) can be used as a framework in a community of practice in order to help teachers understand and develop relevant content. The benefits of acquiring content knowledge may lead to teachers being more knowledgeable, flexible and capable in their work. Acquiring content knowledge will also allow teachers to cater for the individual needs of a learner. Without sufficient content

knowledge teachers are likely to focus on covering a certain amount of study material in a certain time instead of focusing on deep conceptual understanding of IK integration.

Teachers are required to apply the knowledge they acquired or experienced in their teaching lifetime. According to Shulman, a teacher should have *"different knowledges"*. In this context teachers should have background of indigenous knowledge to enable them to overcome some of the obstacles they may come across in class. No single teaching strategy is effective for all learners at all times. Teaching strategies should supplement each other in order to ensure effective learning. Factors such as learners' attitudes, abilities and learning styles, teachers' beliefs, knowledge and abilities, and learning context have important an effect on what learners learn (Itibari, 2006). Teaching needs to be conducted in such a way that learning is optimal, and teachers should ensure that any barriers to learning are addressed.

Teachers are professionals and specialists in curriculum development, assessment and teaching. They are also community members, scholars, care givers, leaders and managers (Smith, 2008). One important focus of the new curriculum is that the teacher should facilitate learning, and that the teacher should not, as the source of all knowledge, follow a "chalk-and-talk" approach. This shows that teachers need to help learners construct their own knowledge. This is a challenge, especially when it comes to the integration of IK. Learners should be at the center of teaching and they should discover meaning by including their indigenous knowledge acquired from home. Learners can be given the opportunity to connect the information they receive at school with their knowledge from home. They can be given a topic to explore or discuss on their own and research at home and their surrounding area. By using a learner-centered approach, teachers will no longer able to filter all the knowledge or information reaching the learners because some of the information will come from the learners' individual or group investigations and discussions. Teachers will be facilitating learning while at the same time monitoring the situation. They often experience problems in integrating indigenous knowledge in their teaching because of their lack of pedagogical IK content knowledge. Hence, they encounter problems in the integration of IK. For example, teachers may find

it difficult to get the material they want to use in class, or they do not have sufficient knowledge regarding IK or appropriate teaching resources. Some teachers are also hesitant to integrate IK in their teaching. Teachers ought to learn to use their local cultural environment and to expand from it into the large world (Katzenmeyer & Moller, 1996: 154). Furthermore, the knowledge that teachers have is often only situated in a particular culture, and many teachers lack insight into the IKS of other cultural groups. Even though the curriculum document for Life Orientation advocates the integration of IK in the curriculum, it provides very little information or guidance on how this should be achieved.

Teachers have insufficient content knowledge – both social content knowledge and indigenous knowledge – to effectively design lessons showing how Life Orientation and indigenous knowledge could be integrated and how it influences our daily lives. Many South African teachers still use "transmission" approaches in the classroom and, where practical work or scientific investigations are involved, it is often done as "cookery book" approaches and not as true science-as-inquiry approaches (Peterson, 2010).

Teachers do not always know how to introduce IK in an effective way, especially in a way that uses the "scientific method" while reflecting the scope of Life Orientation. The creation of knowledge is a political and ideological process. When it comes to school knowledge, they are the ones that control political and economic resources that impose thoughts and ideologies on those considered "subordinates". In Sub-Saharan Africa, the political elite who decides on what constitutes valid school knowledge often takes for granted the collective knowledge or indigenous perspectives of African indigenous peoples. Over the years, since the publication of Brokensha book Indigenous Knowledge System and Development, academic interest in indigenous people and their knowledge has grown. This book explicitly raised critical questions about the production of knowledge in the area of development and rural people in "developing" countries (Barua, 2010).

The academic interest has spread to the area of knowledge production and dissemination of education in colonized and formerly colonized societies. The term indigenous knowledge has diverse meanings because of the differences in academic disciplines,

ranging from social anthropology to sustainable development studies. IKS are often referred to in different ways including but not limited to local knowledge, traditional environmental knowledge and folklore knowledge (Sillitoe, 1998).

There are common threads in the definitions of IKs. Indigenous knowledge is the local knowledge – knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities (Shizha, 2010) A similar view which expresses the nature of IKs is given by Flavier and colleagues who state that indigenous knowledge is the information from and for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic and are continually influenced by internal creativity and experimentation as well as by contact with external systems (Flavier, 1995: 479). The commonality in these definitions is that IKs have utility value in indigenous communities. They are experiential and address diverse and complex aspects of indigenous peoples and their livelihoods. In the process of generating IKs, indigenous people consider their cosmos, spirituality, ontological realities, land, sociocultural environment and historical contexts. IKs are transmitted, maintained and retained within specific cultural sites for education and sustainable development.

IKs were colonized by other knowledges from outside indigenous communities. In Sub-Saharan Africa, the beginning of colonisation brought in foreign knowledges, the so-called "Western knowledge" that belittled IKs as irrational, untried and untested for education and social development. Due to colonisation, Western knowledge (deemed positive science or scientific) and IKs were often entrapped in power relationships (Shizha, 2010). The dominant knowledge was frequently Western knowledge, which overpowered and dismissed the Other's importance (Barua, 2010). This partly explains the neglect in using IKs in the education system in Sub-Saharan Africa. African politicians, academics, policy makers and administrators, because of the Western education they attained, developed a colonized mind that still exists and persists today.

The existence of colonised knowledge systems in Africa raises the question: Whose knowledge do schools impart? Education is not limited to accumulating knowledge and skills; it involves acquiring ways of interpreting and giving meaning to concepts, forming links and understanding ideas. It also entails ways of knowing, perceiving and interpreting the world. School knowledge should express the social desires, anxieties, and socio-cultural needs for socio-economic development. It should align itself with learners' experiences that are characterised by their socio-cultural worldviews. Thus, the question on defining and validating curriculum knowledge for African schools is pertinent. According to Eggleston (1977:1), differences in thought processes and differences in perception of events and worldviews lead to differences in the store of knowledge possessed by each society and by each group. The stores of knowledge are temporal and spatial as experience and history affect them (Shizha, 2005). Hence, that which counts as knowledge in one cultural group at a particular moment may not be considered as valid knowledge in a different era. For example, knowledge that was perceived as legitimate during colonial Africa may be discounted as invalid and irrelevant today. Brown (2000) likens teaching the Western knowledge and discourses as (initiating) the native into the academic discourse community of his or her colonizer through mastery of its discourse conventions. Arguably, Western colonising knowledge discourse paradigms undermine the learning process for indigenous students.

The significance of the school curriculum to the socio-cultural worldview of the African student, in both orientation and content, is of great concern to African academics and scholars. One prominent African theorist on decolonisation, Ngungi wa Thiong'o (1986), observes that education, far from giving people the confidence in their reality and capacities to overcome obstacle, tends to make them feel their insufficiencies, their weakness and their incapacities in the face of reality; and their inability to do anything about the conditions governing their lives. He further indicated that Western education, is a way of mystifying knowledge and reality, an alienating and dehumanizing process that continues to this day. Academic and often irrelevant ways of learning are emphasised even though most African states have moved towards localization of their examination systems (Shizha, 2005).

Localization of examinations is not enough without radical curriculum changes. What is necessary is to transform and overhaul the curriculum so that it reflects African IKs. Localization of examinations does not and has not transformed the African school knowledge systems that are still imitators of colonial constructs. According to Dyck (2005), changes in the curriculum, changes the knowledge discourse. The new transformed curriculum will offer a voice to the neglected and marginalized by highlighting common themes, perspectives, and practices of the various participating voices. Giltrow (2002:24) argues that these participating voices will contribute to the curriculum, pedagogy and learning environment not as rules but as signs of common ground amongst communities and the diversity of expression will [more accurately] reflect the complexities of social life and, by extension, overcome the colonizing tendencies of the dominant discourse by creating new cultural paradigms of the peoples who share a common social space (Dyck, 2005).

As Huyssen cited in Rust (1991:617) observes that Eurocentric knowledge is associated with both "inner and outer imperialism." African leaders and policy makers internalised the Western philosophical and ideological tenets that they were taught during the colonial era and this inner imperialism is reflected in the educational planning and policies. Thus, the need to redefine and reconstruct school curriculum in Africa and de-legitimise Western defined school knowledge and the "inner logic" of capitalist and imperialist dispositions cannot be overemphasised. African schooling reflects Huyssen's forms of imperialism in cultural tastes and psychological behaviour adopted by students and the indigenous African elite that emulate Western life style and popular culture through importation of textbooks and using European languages in schools. Policies that continue to perpetuate cultural imperialism in African education systems are negating the narratives of the nations that are told and retold in African histories, literatures, and popular culture. These narratives provide a set of stories, images, historical events, national symbols, and rituals, which stand for, and represent, the shared experiences that give meaning to the African society (Shizha, 2005).

While education systems that are embedded in colonialism lead to psychological and cultural alienation and cultural domination (Mazrui,1993), they no longer go unchallenged. The challenge is to deconstruct and redefine the structures and systems of knowledge and rupture inner imperialism, which Habermas calls inner colonisation that are a threat to the identity and self-perception of the African student. Thus, a redefined and transformed education system should aim at reclaiming and commemorate the African cultural histories. Schools should be cultural spaces and centers that provide strategies to reclaim African cultural identities to counteract threats of cultural identity loss (Rust, 1991:617).

Post-colonial Africa needs to transform through educational deconstruction and reconstruction. To deconstruct colonial school curriculum is "to displace them into the fabric of historicity out of which they have been shaped, it is to become involved in the unmaking of a construct" (Outlaw, 1987:11). Deconstruction is another strategy by which to "read texts," with a different sense of self-consciousness and consequences. Deconstruction of colonial school curriculum requires cracking the dominant structures of Western specified knowledge. From this perspective, school knowledge is transformed, reconstructed and rewritten to celebrate difference, diversity, pluralism, multiplicity and heterogeneity without portraying any form of knowledge as the culture of reference (Lemert, 1999).

2.8   THE HISTORY OF INTEGRATION OF INDIGENOUS KNOWLEDGE INTO LO CURRICULUM

Knowledge in South African school curricula especially in Life Orientation as a learning area could be viewed through five stages: colonisation, decolonisation, neo-colonisation, re-birth, and theorization (Kessi, 2017). The framework was chosen with the aim to identify the state of the current curriculum on programs of research into the cultural contextualization of Life Orientation and/or of IKS integration in school curricula.

2.8.1 Colonisation

This stage does not talk about colonial occupation in Africa but rather to the stage when indigenous knowledge was not acknowledged as valued knowledge. In many Southern African countries such as South Africa, gaining political independence did not create immediately an open and official curriculum place for indigenous knowledge. For many African countries, indigenous knowledge remained unofficial and was considered superstitious with no acceptability for integration in the school curriculum. The delay in acknowledging indigenous knowledge in school curricula was not by chance. As a cultural project of control, colonialism distorted what should be considered knowledge and deformed culturally the vision of both the coloniser and the colonised (Taylor, 1998:205). Looking at our South African curriculum referring to this study, the doors are not yet opened for imparting our cultural values to learning.

2.8.2 Decolonisation

The decolonisation stage is viewed as the period when awareness about the value of indigenous knowledge started to take place in debates on curriculum policies in education. This was an agitated period, and one of the challenges was to define a criterion or standard to judge which practices and knowledge could be promoted in the school curriculum. There was the recognized danger of falling into cultural relativism (Kawada 2001), assuming that each practice or knowledge is good, depending on the cultural standpoint one takes to look at it. The decolonisation process, however, was threatened because of the prevailing supremacy of the Western science paradigm. As Asabere-Ameyaw; Dei and Raheem (2012) said recently, "a number of different pedagogical suggestions have been identified but the overall theme remains the teaching and reinforcement of the Western scientific methods as the only method of knowledge. Keane (2006) also argued that steps to include Indigenous Knowledge consist usually of selecting bits of indigenous knowledge that fit, thus decontextualising them from their basis.

In the decolonisation stage, indigenous knowledge, although recognised as valuable, was seen through the frames and lenses of Western science, at this stage, the discourse of the Western science paradigm was used to portray indigenous knowledge, and consequently, the pathway for establishing the curriculum legitimacy of indigenous knowledge turned out to be a channel for assimilation of IKS into the Western paradigm. It is through this study where in classroom life situation should reflect the cultural context that is relevant to current social context of that community.

2.8.3 Neo-colonialisation

Although IKS was included in the curriculum, it was decontextualised, expropriated, and objectified. Borders between decolonisation and neo- colonisation are blurred. It is an irony that was with the justification to contextualise Life Orientation that IKS was decontextualised and exploited. In fact, as Smith, a Maori from New Zeeland, say, it is important to be critical of our own discourse because we may reinforce and maintain a style of discourse which is never innocent by building on previous texts written about indigenous people and indigenous knowledge, we continue to legitimate views about ourselves and our knowledge which are hostile to us (Smith, 2008:36).

The term neo-colonisation does not mean the same as re-colonisation; by using neo-colonisation, emphasis should exemplify new forms of colonisation. As a new form of colonisation, "neo-colonialism" does not involve direct political control in some neo-colonial programs that have considered the issue of IKS, the tendency became not to teach IKS, but to teach 'Western science' to indigenous students. In this case, CAPS policies would seek to understand the context and perhaps even the worldview of the indigenous students in order to use it to make students understand the content based on Western science to use IKS as a resource to clarify Western science. Also, knowledge based on indigenous traditions was taken out and explained using frameworks from Western science.

2.8.4 Re-birth

This is the stage where researchers and other educationists interrogate the lenses through which IKS is communicated. For example, the peripheral role of this knowledge in school curricula is questioned: Why is IKS conceived as serving the role of clarifying mainstream Western science content? The re-birth stage questions the interests being served by specific content and pedagogies. This stage does not only argue for the inclusion of IKS, but also questions the ways in which it has been included or integrated. I see this stage as being in consonance with ideas from 'the triple crises' in social science research, as pointed out by Denzin and Lincoln (2000:205) as representation, legitimation, and praxis. The crisis of representation asks questions about how the researched (social reality and the other) have been represented and the way in which the data were generated. It encompasses an ethical dimension by being concerned with how people (or knowledge) are represented and an aesthetic aspect by paying attention to the making/doing/writing of the research report. However, referring to the issue of IKS, we can ask: How has this indigenous knowledge been represented? In many cases, this knowledge has been represented as superstitious and illogical due to large part of the fact that those who were representing it were using frameworks not derived from IKS ontology and axiology; it was for centuries understood from a colonial theoretical perspective. It is through this debate that until now the integration of IKS is still less considered. Even today when data collection is in progress, a learner is asked to explain anything about IK, they associate it with superstitions and undermined knowledge.

2.8.5 Theorising

The fifth stage of IKS integration is theorising. Awareness of the importance of theory dominates this stage. During the re-birth stage, researchers are confronted with lack of theoretical frameworks for supporting alternative ways of including IKS in schools. It was noted that, although the first four stages may have some space for theory, the fifth stage is framed mainly by critical views in formulating theories. In this stage, theories do not aim at conforming or formatting IKS in Western ways but are concerned with justifying the

claim for coexistence of different discourses in school curricula. Asabere-Ameyaw et al. (2012:19) argue in relation to the issue of IKS that "the focus of discussion has been how we validate indigenous knowledge in the academy as 'science". They further argue that it would be a way to disrupt the framework based on scientism. Theory in this stage seeks to address ontological, axiological, and epistemological issues for including IKS in school curricula. In addition, this indicates that the nature of knowledge is socially constructed, and the truth lies within human experience which is their cultural context.

The National Curriculum Statement in SA encourages the incorporation of the Indigenous Knowledge Systems in the teaching and learning of Life Orientation (DoE, 2005:5). Life Orientation is the study of the self in relation to others and society. Its specific aims are as follows: Equip learners to interact optimally on a personal, psychological, cognitive, motor, moral, spiritual, and cultural and socio-economic level. Equip learners with knowledge, skills, and values to make informed decision about subject choices, careers and higher opportunities and the world of work. (Lekgoathi, 2010:107) and (Chisholm 2005:80) indicate that South African adopted OBE to replace the Bantu Education system. However, Rogan and Grayson (2003:171) and Bantwini (2009:169) argue that curriculum transformation in South Africa was mainly focused on the desired educational and political achievement than the how part of its integration. However, the introduction of OBE has brought about many changes in the South African curriculum. It has always promoted curriculum and assessment based on constructivism approach and discouraged traditional education approaches which were based on direct instruction of facts and standard methods (Lekgoathi, 2010:107).

In the South African context, much of the school curricula is based on the popular conception of schooling established by the "hegemonic norm" (Western Model) of schooling as set by the more privileged and affluent schools in urban areas. Images of these schools provide what have been deemed "common sense" notions of schooling in South Africa, promoting values and ways of knowing and learning that differ from those that learners in a rural context observe at home and in local communities.

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Recent studies conducted showed how classroom teaching styles and the way in which knowledge is organized determine the atmosphere of the school and how learners think about class and status. In the South African context, IKS constitutes part of a challenge to "Western" thinking and conceptualization. Advocates of IKS maintain that its study has profound educational and ethical relevance. This recognition led to a number of studies being conducted in Southern Africa (Emeagwali, 2003; Mokhele, 2012; Zazu, 2008). However, much of this research did not translate into practical curriculum processes leaving educational processes de-contextualized.

Before colonisation, indigenous people had their own ways of controlling and training children to become answerable people (Mutandwa & Gadzirayi, 2007; Mapara, 2009). The unfortunate part is that Western content still dominates the school Life Orientation curriculum in the Republic of South Africa. Du Toit (2005) suggests that IKS is holistic and dynamic, yet a stable knowledge stored in social memory. It is a part of the physical and social environments, which emphasizes locality and is of value to the community. IK is community based rather than individual knowledge, unique to every culture or society and providing problem solving strategies for that society.

2.9 OVERVIEW OF LIFE ORIENTATION AS A LEARNING AREA IN THE INTERMEDIATE PHASE

Basic education sector in South Africa is divided into phases. There is the Foundation Phase and it starts from Grade R to Grade 3, then follows the Intermediate Phase which includes from Grade 4 to 6 and this in the phase which is the focus of my study. The curriculum in this phase is comprised of the following subjects: Home Language, First Additional Language, Mathematics, Life Orientation/Life Skills, Natural Science-Technology and Social Sciences. All these subjects are compulsory, learners do not have a choice, and they are done by all learners. Life Skills/Life Orientation is the focus of my study. The following are the learning out comes of Life Skills/Life Orientation (Grades 4-6):

- • Learning Outcome 1: Health promotion

The learner will be able to make informed decisions regarding personal, community and environmental health. The Intermediate Phase learner further develops investigative skills. Health and safety aspects are, therefore, expanded to include substance abuse. The learner at this age is becoming increasingly aware of his or her own sexuality. Hence, the learner should be nurtured in a sensitive and caring manner, while at the same time alerted to the associated risks.

- • Learning Outcome 2: Social development

The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions. In the Intermediate Phase, the learner broadens social relationships. It becomes necessary for the learner to understand rights and responsibilities as stipulated in the South African Constitution. The learner should develop a positive attitude and understanding of diverse cultures and religions. The learner should be able to apply knowledge and skills to respond to discrimination.

- • Learning Outcome 3: Personal development

The learner will be able to use acquired life skills to achieve and extend personal potential to respond effectively to challenges in his or her world. The learner is still in the process of self-concept formation and requires opportunities to develop positive self-esteem. The learner relies on feedback, acceptance and positive input from others. The learner needs experiences of success as well as opportunities to develop interests and potential. Peer relations are increasingly important as the learner compares self to others. As the development from pubescence to puberty occurs, the learner needs to be assisted to develop a broader range of life skills.

The National curriculum Statements comprise the following policy documents which will be incrementally repealed by the National Curriculum Statement Grades R-12 (DoE, 2012) during the period 2012-2014: The Learning Area/Subject Statements, Learning Program Guidelines and Subject Assessment Guidelines for Grades R-9 and Grades 10-12;The policy document, National Policy on assessment and qualifications for schools in the General Education and Training Band, promulgated in Government Notice No. 124 in Government Gazette No. 29626 of 12 February 2007;The policy document, the National Senior Certificate: A qualification at Level 4 on the National Qualifications Framework (NQF), promulgated in Government Gazette No. 27819 of 20 July 2005;The policy document, National policy pertaining to the program and promotion requirements of the National Curriculum Statement Grades R-12, and the sections on the Curriculum and Assessment Policy constitute the norms and standards of the National Curriculum Statement Grades R-12. (DoE, 2013)

Therefore, in terms of section 6(a) of the South African Schools Act, 1996 (Act No.84 of 1996) form the basis for the Minister of Basic Education to determine minimum outcomes and standards, as well as the processes and procedures for the assessment of learner achievement to be applicable to public and independent school. The policy will enable teachers to implement correct assessment tools to Life Orientation as a unit of analysis. The Department of Education (2011:4) states that Life Orientation deals with the holistic development of the learner throughout childhood. It equips learners with knowledge, skills and values that assist them to achieve their full physical, intellectual, personal, emotional and social potential. Life Orientation aims at equipping learners to engage on personal, psychological, neuro-cognitive, motor, physical, moral, spiritual, cultural, socio-economic and constitutional levels, in order to respond positively to the demands of the world, to assume responsibilities, and to make the most of life's opportunities (DoE, 2008). The subject encourages learners to acquire and practice life skills that will assist them to become independent and effective in responding to life's challenges and to play an active and responsible role in society. The subject aims to develop learners through three different, but interrelated study areas, that is, Personal and Social Well-being, Physical Education and Creative Arts.

2.9.1   Personal and social well-being

Personal and social well-being is the study of the self in relation to the environment and society. The study area provides opportunities for learners to practice life skills required to make informed choices regarding personal lifestyle, health and social well-being. It provides learners with skills to relate positively with and contribute to family, community and society. Learners are equipped with skills that will assist them to deal with challenging situations positively and recognize, develop and communicate their abilities, interests and skills with confidence. They learn values such as respect for the rights of others and tolerance for cultural and religious diversity in order to build a democratic society. In the Life Skills curriculum for Grades 4 to 6, Personal and Social Well-being is expressed as a study area containing three topics. The three topics are: Development of the self, Health and environmental responsibility and Social responsibility. The issues dealt with in each topic are related to the issues covered in the other two topics of the study area. Owing to the interrelated nature of the study area, the three topics of Personal and Social Well-being function interdependently, and therefore, are of equal importance.

2.9.2   Physical Education (PE)

Physical Education aims to develop learners' physical well-being and knowledge of movement and safety. During engagement in this study area, learners will develop motor skills and participate in a variety of physical activities. Participation in PE will nurture positive attitudes and values that will assist learners to be physically fit, mentally alert, emotionally balanced and socially well adjusted. Learners will directly experience the benefits of such participation and be better able to understand the importance of a physically active lifestyle. During movement activities, teachers will also address the development of other skills such as relationship skills, problem solving skills and the enhancement of self-esteem. The content for personal and social well-being and Physical Education study areas addressed in Grades 4, 5 and 6 relates to Life Skills in the Foundation Phase and Life Orientation in the Senior and FET Phases. It focuses on

similar areas of skills, knowledge and values and prepares learners to continue with the subject in Grades 7 to 12.

Life Orientation aims to:

- Guide learners to achieve their full physical, intellectual, personal, emotional and social potential;
- teach learners to exercise their constitutional rights and responsibilities and to respect the rights of others;
- guide learners to make informed and responsible decisions about their health and environment;
- develop creative, expressive and innovative individuals;
- Develop skills such as self-awareness, problem-solving, interpersonal relations, leadership, decision-making, and effective communication;
- Provide learners with exposure to experiences and basic skills in dance, drama, music and visual arts including arts literacy and appreciation; and
- Allow learners to enjoy the health benefits of exercise and develop social skills through participation in Physical Education. This will ensure learners to learn from their cultural background, to apply what they learnt at school to real situations, and to enable them to solve problems they encounter in day to day experiences.

The current Life Orientation curriculum still lacks content which has indigenous knowledge and are still dominated by Eurocentric examples that are foreign to the African child. Consequently, many children may have lost various skills that have been handed down through the generations using a rich oral history and various rituals which brought old and young together to exchange this knowledge. The emphasis of curriculum through the use of local knowledge helps African students to identify with its content and context. It deconstructs the misconception that valid and authentic knowledge exists outside African society. This study seeks to explore the viability of integration of indigenous knowledge into Life Orientation curriculum in the Intermediate Phase which can be used

as a vehicle for transformation of the curriculum in schools using Life Orientation subject as a unit of analysis.

2.10 ASPECTS OF IK THAT COULD BE INTEGRATED INTO LIFE ORIENTATION

The South African curriculum documents CAPS do acknowledge the value of indigenous knowledge although there are problems regarding working definitions of the nature of IK. In principle, the integration of IK in the teaching and learning of all learning areas is compulsory, but the contest is in finding the content that could be included in LO. An added contest stems from the way IK is localised, while there may be aspects of IK that are shared across different cultural groups, there are likely to be distinctions dependent upon natural environments and social histories. The documentation of IK is a main concern for the Department of Science and Technology (Mosimege, 2005), which is not indicated as a priority for the Department of Education (now called the Department of Basic Education), yet documentation is essential to the process of classifying which IK could be integrated into Life Orientation curriculum. Over the years, science, technology and mathematics education research studies have made commendations for the documentation of IK i.e. Dekkers and Hewson (1995) stresses the importance of making IK reachable by educators.

In the current setting, there is slight citations of IK, conclusions about what IK to use into Life Orientation curriculum can be updated by debates on the nature of indigenous knowledge and on lessons from both local and international IK-based LO research. Many studies suggest indigenous knowledge comes in the form of values (Aikenhead, 2001; Battiste, 2005). Although, Keane (2006a) was referring to science education, he illustrated three broad groupings of the expressions of indigenous knowledge which may add value towards conclusions on what IK to include in the school curriculum: Factual knowledge, such as community histories and understandings of the environment and

performative knowledge and values, including talents usually manifested in cultural practices i.e. indigenous games in Life Orientation. Keane (2006a) and Turner, Ignace

and Ignace (2000) recognize the importance of these categories, and that they are not subject to simple characterisation.

Real knowledge about environment and related skills do not have a solid existence in many traditional communities anymore (Keane, 2006a). The realistic knowledge may however still be present and could be revealed through recognizing and documenting participants' worldviews. Being aware of the worldviews informing students' knowledge could be of useful in identifying ways of including IK in school curriculum. Such strategy can extend the borders of what IK can be included in Life Orientation curriculum, and certainly, may be the less transitory aspects of IK.

2.11 CHALLENGES OF INTEGRATION OF IKS INTO LO CURRICULUM

Regardless of the benefits discussed, the literature confirmed that the integration of IK and LO in the classroom is not without challenges. Even in contexts where cross-cultural teaching has been institutionalized, it is further confirmed that IK is sometimes ignored at least in part due to 'overload' of the traditional curriculum (McKinley, 2005). Differences in terminology of LO curriculum and that of indigenous knowledge system also present challenges which are further complicated by little representation of indigenous voice among curriculum decision makers (Reis A Nga-Fook, 2010). In the South African context, baggage from the segregatory policies of South Africa's past education eras may pose challenges to the valuing of indigenous knowledge as it may be erroneously perceived as intended to keep African people in subordinate positions. This misunderstanding may be strengthened by the CAPS's conception of IK as only belonging to Africans and may defeat the pedagogical relevance of the inclusion of IK. A portrayal of IK as old knowledge may also cause problems in acceptance of IK by both educators and learners as it will be seen as largely irrelevant in a global economic climate.

Therefore, there is a need to 'realign' the conception of IK at curriculum planning level. Little uptake of IK by educators may also be the result of the multiple dimensions of curriculum reforms imposing too many (immediate) demands on teachers with too little

guidance. Dekkers (2005) states that participants reported that they would have probably integrated indigenous knowledge; technology and LO "if they had known how to do it" emphasis in the original. Moreover, educators are not equipped to design a curriculum that integrates IK; Technology and LO in the intended way (Dekkers, 2005:180). Because of the absence of guidelines for the integration of Indigenous Knowledge Systems in teaching and learning, schools, districts and provincial authorities are not prepared to implement IKS (Mushayikwa & Ogunniyi, 2011). Lack of consistency of position by the Department of Education regarding IK in the curriculum documents (Gundry & Cameron, 2008), adds to the list of challenges. Besides, IK is barely included in LO assessment (Mushayikwa & Ogunniyi, 2011), which defeats the purpose of the inclusion of IK intended in the curriculum documents. The literature confirmed that information about integration of IKS into LO curriculum is insufficient. In taking IKS as an important field, the department and schools did not take it seriously. Even in the cluster meetings, teachers and curriculum advisors never engage themselves in such debates about IKS. Over and above all these, the literature further revealed that IK in South Africa is barely documented, so the teacher has few sources to draw from (Msimanga & Lelliot, 2013).

2.12 CRITICISM OF INDIGENOUS KNOWLEDGE AND LIFE ORIENTATION REGARDING INTEGRATION.

There has been an increased effort to include some aspects of indigenous knowledge in the mainstream of LO curriculum. Mwadime (1999) asserts that indigenous knowledge could be presented not as lacking any limitations and has to be improved and modified so that it can effectively function within the current practices and social reality. According to Mwadime (1999), indigenous knowledge is not included in most school curricula being packaged or put in an orderly way. The main reason is that indigenous knowledge is not normally 'packaged' in primary to secondary curriculum as resources are in other subjects or in universities where it is compartmentalised into various streams, for example, health, agriculture, etc. Teachers therefore are not trained to handle indigenous knowledge in the classroom because they must first access the indigenous knowledge, then understand it and devise teaching strategies to use it effectively. According to Mkosi (2005), the

implication of this statement could be that teachers would have to be indigenous and creative if indigenous knowledge was to be implemented in the classroom. Also, it would be costly to produce teacher training materials.

Indigenous knowledge has received some criticisms; either the educators are not competent to teach the subject or to integrate, or the integration is not taken seriously by educators or department. Jansen (Times Live, 2011) stated that the subject should be taught in general to young people. This appears to indicate that LO should not form part of the school curriculum but contrary to what it should be done to indigenous knowledge, where knowledge is transferred orally to children by parents from tender age. He goes on to state that he wonders whether a high school education speaks to the choices that learners make which have life-altering consequences.

Whilst one may agree that most of the subject matter covered in LO should be taught by parents at home, one cannot ignore the fact that there are quite a number of young people that come from dysfunctional families and that children often have to make their own decisions with regard to life situations. The integration of IK into Life Orientation subject is intended to fill this gap. Therefore, this subject cannot be dismissed as another attempt by the government to lower the standards in order to increase the pass rate of matriculants. It should be taken seriously as an outreach program to facilitate the development of young people into responsible adulthood. If there are any concerns with regard to subject content and delivery, this should be brought forward for discussion and improvement rather than critical dismissal.

2.13 CHAPTER SUMMARY

The chapter covered literature review on brief description of curriculum reform in SA, global perspectives, trends and discourse on curriculum transformation that involve integration of indigenous knowledge in the teaching of various subjects, the history of integration was also discussed in this chapter and the following phases were looked at: colonisation, decolonisation, neo-colonisation, re-birth and theorising. The overview of

Life Orientation in the Intermediate Phase as a unit of analysis was also covered in this chapter. The factors contributed to the integration and challenges were also discussed in this chapter. The following chapter is on theoretical frameworks and conceptual frameworks.

CHAPTER 3

THEORETICAL AND CONCEPTUAL FRAMEWORKS

3.1   INTRODUCTION

This chapter deals with theoretical and conceptual framework. For better understanding of the integration of indigenous knowledge and implementation of the curriculum in the intermediate phase, the following theories were applied: post-colonial, interpretivists and transformative. The following conceptual frameworks were looked into; Afrocentrism, Africanisation of the curriculum, decolonisation of the curriculum, indigenisation of the curriculum, African-centered education and appreciative enquiry.

3.2   THEORETICAL FRAME WORK

The first part looked into the following theories.

3.2.1   Post-colonial theory

Postcolonial theory is a critical approach which focuses on the cultural legacy of colonialism and subjugation of the colonised people, focusing on the human consequences of the control and exploitation of the colonised subjects and their way of life. Said (1979), Homi (2012) and Fanon (1967) believed that the colonisers imposed their own values into the colonised so that they may be ruled by their colonial masters and they also focussed on ways of correcting the imbalances that emerged by creating and controlling knowledge. This shows that even though the society is politically liberated but what is taught in classroom situation is still controlled and determined by colonisers (Said, 1979:418).

The basic premise of post-colonial theory is that it challenges indigenous people to rise and take their rightful position and take back their lost intellectual, social, political, the formerly dominated groups economic, and linguistic cultural values in order to redefine

and recreate a body of knowledge from their indigenous knowledge storehouse. Post-colonial theory is a philosophy which stresses the significance of indigenous knowledge as the correct medium for competitive scientific advantage (Said, 1979:419). The theory contests that indigenous people should be their own saviors and liberators, in other words, they should be the masters of their destiny. For them to achieve this, indigenous people should be afforded space to voice out for themselves and to go back to their cultural knowledge. It is against this background that partakers in the education industry can be awakened on the emptiness of our curriculum in terms of indigenous knowledge system in content and teaching methodology (Woolman, 2001:44).

The post-colonial theorists criticised the colonial education curriculum which was Eurocentric, and its curriculum, which overvalued European values and traditions, and repressed indigenous cultures, values and beliefs. Even after the educational accomplishment of political independence of Third World education systems of reliance on the West, that caused economic, cultural and political reliance was also criticised by the post colonialists (Jansen, 1998). The Third World theorists who contributed to the theory, are those who sought critical alternatives to inherited educational policies, principles and practices derived from the colonial inheritance. Although, the theorists' plans are irregular, the researchers tried to integrate indigenous knowledge into the natural educational practices. The best examples of such kind of alternatives are project in South Africa, which advocated the incorporation of indigenous games like cultural dances into the formal school curriculum.

3.2.2 Interpretivists theory

Interpretivists theory are deeply rooted in the understanding that social reality is incontrovertibly associated with human beings, and the meaning they make of this as individuals. Interpretivists research needs to be grounded in people`s experience (Cohen, Manion & Morrison, 2011:20). Interpretivists use human thinking, perception, and other mental or physiological acts and spirituality to describe and understand human

experience. From the interpretivists perspective, truth lies within the human experience and is therefore multiple and bound by time, space, and context.

Interpretivists believe that research should produce individualized conceptions of social phenomena and personal assertions rather than generalizations and verifications. The interpretivist's research paradigm emphasizes qualitative research methods, which are flexible, context sensitive and largely concerned with understanding complex issues. The study aimed to reveal the roles that can be played by educators, parents and learners in promoting the African indigenous knowledge in the Life Orientation curriculum; that is, by penetrating surface explanations and looking for deeper subjective meanings. Through this approach, the researcher will come down closer to the level of participants and interact with them and this will afford the researcher the opportunity to understand the experiences of the educators and learners regarding the feasibility of the integration of IK into the teaching of LO at Intermediate Phase. The researcher will not depend on questionnaires to gather information and to gain insight, but he will come to the level of the practitioners and obtain information from them through interviews. This will give the researcher opportunity to obtain critical information like: Do teachers know about IK, are teachers getting any support from SMT and Curriculum advisors on IK integration and do teachers have enough training on the topic. Researchers widely debate on how the trustworthiness of Interpretivists research efforts is evaluated (Lincoln & Guba, 1985; Leininger, 1994), and many different approaches to evaluating research have been discussed in literature.

3.2.3 Transformative theory

The other theory is the transformative role of education theory. Paulo Freire is recognised for having proposed the theory. In discussing the transformative role of education, Freire (2007) argues that schooling should seek to transform the structure for teaching and learning so that students can be liberated and become beings for themselves. Freire advocates for critical education as opposed to a form of education that involves interaction between teachers and students that are dominated by a "banking" concepts of education

where the teachers' task is to fill the student with the content of his narration: contents which are detached from reality, disconnected from the totality that engendered them and could give them significance (Freire,1970:74).This theory is well aligned with the integration of IKS into the teaching of LO in Intermediate Phase because it postulates that there should be transformation in the manner in which content is presented, that teachers should regard learners as thinking beings who come from backgrounds which equip them with knowledge which they could use at school. The content which is taught should be linked with the context of the learners. In other words, Freire postulates for a system that considers the knowledge of the local people.

3.3   CONCEPTUAL FRAMEWORK

The last part looked into the following conceptual frameworks:

3.3.1   Afrocentrism

African people had for a long time been subjected to a way of life in which most aspects of life were looked at from a European point of view. African challenges were solved through European solutions and education system were structured according to a Eurocentric approach. Afrocentrism as an approach seeks to correct this situation. Afrocentricity is an intervention paradigm which aims at facilitating the transformation of the Africans from a state of dependence to a state of independence and self-reliance (Asante, 1980). IKS scholars who wrote extensively about Afrocentrism include Asante (1985), Teffo (1996) and Stephen (1998). According to Asante (1985:4), the basic assumption of Afrocentricity is that all Africans share elements of a common knowledge. Afrocentricity is grounded in the intellectual and activists' precursors who first suggest culture as a critical corrective to a displaced agency amongst Africans. There is one African cultural system manifested in diversities. Asante (2001:106) concurs with this view when he argues that Eurocentric socialisation has had an opposing impact on Africans. Asante therefore suggests that any problem emanating in Africa be political, cultural or economical, should be addressed from an African perspective in order for the remedy to

be realistic. Therefore, it is very important in the case of this study, for educators to promote African indigenous culture in schools so that leaners will understand and solve their problems using their knowledge gained from indigenous people.

One of the goals of Afrocentricity was the reconstruction of thought processes by helping Africans to see the world through the eyes of African culture. It was believed that this new awareness and viewpoint will breakdown the opposition of many African. Afrocentric approach should encourage African learners to go beyond cultural mishap and misperception by reclaiming African indigenous values that emphasize mankind's oneness with nature, spirituality and collectivism. Asante (2001:107) affirms that the main aim of Afrocentricity as one of the concepts is to let people be awakened. He further argues that one can be born in Africa, follow African styles and ways of living, and practice an African religion and nothing be Afrocentric. Asante maintained that in order to be Afrocentric, one has to be aware of the self of the need to force centeredness in learning. The Afrocentric world view is not anti-white, rather its main objective is to facilitate a critical reconstruction that dares to restore missing and hidden parts of the African self-formation and pose the African experience as a significant paradigm for human liberation and higher level of human life (Karenga and Maulana, 2002:404).

Asante (2001) concurs with Karenga when he states that Afrocentricity is not essentially the way African people live, according to custom, tradition and norms of their society. In order to incorporate the African world view, African learners and educators in teaching and learning situation must begin to be involved in Afrocentric socialization. Teaching and learning of the curriculum integration should be Afrocensed. In other words, for curriculum to be implemented without any difficulty, implementers should make sure that learning content and the approach should be Afrocentric. The educators should be liberated in the sense that they should hold high regards what Africa can offer in terms of LO content and methodology. Educators should not undermine IK just because it is about the content, Africans or indigenous people, values and their practices. As they engage in the education of the African child, educators should have an Afrocentric approach towards teaching.

Afrocentricity viewed curriculum from the African perspective. This means that the teachers provide the students with the opportunity to study the world and its people, concepts, and history from an African world-view. In classroom situation, learners are given opportunities to apply their indigenous knowledge in an African way. Educators also are encouraged to instill gained indigenous knowledge to classroom situation in an African way. In Afrocentric educational settings, however, teachers do not sideline other African cultures by overlooking other people's history. Therefore, this means that they should have their own education system, which is included in their culture and central to their African educational setting. The system of education should have an Afrocentric curriculum which is grounded on the assumption that leaners learn best when they view situations and actions from their own cultural viewpoint (Asante, 1987). The South African curriculum emphasized the integration of indigenous games into the LO curriculum. (Department of Education, 2002). It is therefore important for educators that everything they impart to learners in a classroom situation should be Afrocentric aligned, that when integrating the indigenous knowledge into Life Orientation curriculum, they should explain to the learners the importance of indigenous games, appreciation of ones' indigenous cultural games.

3.3.2 Africanisation of the curriculum

The concept Africanisation has been broadly used to describe a process of sowing African value systems, ideas and moral ethics into all educational activities (Teffo, 1996:144). It is a way of Africanising knowledge and education which is deeply rooted in the Africans and was regarded as something barbaric by the colonial masters, which separated African learners from their natural and social backgrounds. Africanisation is important because it can be adopted for the sake of re-popularising African students with their usual African natural and social backgrounds. Africanisation of institutions, curricula and syllabi may add value to the performance of learners because they learn better when they cite examples from their social cultural backgrounds. In addition, learners should be encouraged to protect and preserve their culture.

This concurs with Teffo (1996:145) who indicates that Africanisation is a process of inseminating African value systems, concepts and moral ethics into all our human activities. The real pursuit for African characteristics, the acknowledgment of the environment in which that characteristics are sought after, becomes an idea that allows us, Africans and non-Africans and alike, to theorise and regard Africa as our birthplace. This ought to be done in our attempt to recognise our being, personhood and nationhood. We can realise this when we are unified and ignore cultural differences. This shows us that as Africans we must respect and learn from each other. Curriculum developers when packaging the LO curriculum, it must be harmonised with what Africans believe in, it must be noted that if we are united, there would be no diversified curriculum. The LO learning content must be derived from the real social context of the learner.

Africanisation of the curriculum is the recognition that natural African beliefs need to be unified with democratic principles and ignore cultural differences dominant in African Renaissance, Africa also needs to stand and recognise its own special characteristics of Africanising the South African curriculum. It is important to include or Africanize the LO curriculum content wherein learners can associate their learning with the experiences from their social milieu. It is only through the realisation of this rebirth of our curriculum that Africa can compete sensibly and profoundly with other nations. The inclusion of indigenous knowledge into LO teaching and learning sees not only education that is embedded in the school curriculum, but does see a system that tries to give rise to a new African learner and a new African educator who recognises his or her nationhood and culture as valuable (Nwoye, 2015).

However, Africanisation from a post-colonialist and anti-racist discourse, this can generally be seen as a transformed focus on Africa and on regaining of what has been taken from Africa by colonisers. However, concerning knowledge, Africanisation implies a focus on indigenous African knowledge and its ensuing legitimation and protection from taken advantage. Regarding education, Africanisation indicates the Africanisation of institutions, curricula, syllabi, and criteria for better performance (Horsthemke, 2004).

The role of Africanisation of the curriculum in South Africa needs to be seen in light of transforming the South African society by introducing elements of African views that would help in the transformation of knowledge creation in classroom situations; laying fixed grounds for a democratic African society. It should be realized that for many years colonisers have misled people into believing that only the Eurocentric' views can be known as real knowledge and truth. The colonisers imposed even their way of gaining knowledge as the only truth that the African child can receive knowledge. For IKS to be successfully integrated into the LO curriculum, Africanisation will be at the center stage. Learning and teaching should be approached from an African perspective. Whatever content is taught at every level of schooling, the African view should be our point of departure and the guiding principle.

3.3.3 Decolonisation of the curriculum

The construct decolonisation of the curriculum is currently debated in academic cycles. The discourse around African renaissance and the decolonisation of curriculum by student movements in South African universities made this discussion more relevant in the current era. In 2016 during the Fees must fall campaigns, student organisations also demanded the decolonisation of the curriculum not only in tertiary institutions but also in South African basic education. This research fits well into this current discourse and it also makes valuable contribution into this academic debate. To contextualise this construct, I first discussed the concept decolonisation and how it has been applied in literature. According to Brayboy (2006: 430), decolonisation refers to the questioning of how "European American thought, knowledge, and power structures control present society and how that thought, and knowledge system undergirds indigenous peoples' loss of land and sovereignty."

Decolonisation of curriculum therefore refers to an approach that begins to say that the status quo cannot continue and a new way of approaching curriculum must begin. This new approach begins to ask questions regarding the way Europeans and Americans thought knowledge and power have maintained control and dominance over African

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society such that the view of the indigenous society is suppressed or eliminated. The curriculum is still influenced by Euro-American views and perceptions. In other words, we teach what our former colonisers want, and we teach it the way our formers want. This is another form of Neo colonialism because politically, we are independent, but our former colonial master still maintains dominance over us, and they do it through a remote control by controlling us in terms of curriculum of our education system.

Decolonisation of curriculum is based on the denial of a Western-centric knowledge orientation and seeks to replace this with a human-centric approach, and it is an approach that says other cultures also have a contribution to make in the creation of knowledge rather than focusing only on Western knowledge. In other words, decolonising curriculum is a confirmation and addition of all knowledge systems given to people, including Western, African and indigenous knowledge. Decolonisation of curriculum is a call for the pluralisation of knowledge, not the denial of any human knowledge system. This shows that the society is stripping off their blanket of being confined and not allowed to voice out or to go beyond to a place of harmony and stability. This is an indication that the mainstream local group dominated the indigenous culture imposed their obligations to the oppressed. Ngungi' wa Thiong'o's view is that post-colonial education system is characterised by plenty of flaws and inadequacies that continue to make genuine freedom of Africans far-fetched. According to Ngugi, the post-colonial education regime perpetuates the oppression of the African minds because of the undermining of the African agenda and too much emphasis on Euro-American philosophy (Ngungi wa Thiong'o, 1986).

Decolonisation of curriculum is also a very significant step towards the integration of IKS in the teaching and learning approach in South Africa. Our curriculum needs to be freed from dominance of our colonial masters. The curriculum should be approached from an African perspective. Maximum efforts should be placed on taking into account African views, beliefs and culture in the composition of content of curriculum and its delivery to learners.

3.3.4 Indigenisation of the curriculum

Indigenisation is a process of creating the curriculum receptive or applicable to a given community by integrating the ideas of indigenous knowledge. It calls for changing philosophies of colonial or dominant mainstream curriculum. For this study, there should be identification of key cultural constructs. In the context of this study, indigenising the curriculum denotes uplifting the foundations of the curriculum by making them open to the socio-cultural and basic context of the community to be against the dominant mainstream curriculum. Additional local contents of the subjects to an introduced or given curriculum will not make it applicable to the society it aims to help, because the cultural influences rooted in the foundations of the colonial countries would still be transferred to the students through the curriculum. An indigenised curriculum is therefore the one which is designed taking into consideration the moral, mental, social, and historical backgrounds of the community for whom it is created (Ismailova, 2004:247).

The inclusion of IKs in South Africa is delayed by the Eurocentric-based schooling system that recognises teachers as dominant knowledge creators (This stops any room for interface in which the knowledge holders of local communities such as the role of parents can be integrated in formal teaching and learning knowledge construction. South African schools' curriculum planners, even the ministerial team and public leaders value the passing of learner's examinations, especially Mathematics and Science. The implication is that students should concentrate on mathematics and science-oriented subjects at the expense of other subjects. This strategy has negatively influenced the effective application IKs in schools in South Africa because it is not every learner who can follow the stream of science. The new altered curriculum will offer a vocal sound to the ignored and sidelined by emphasising shared practices of the different communities participating, this will encourage and contribute to common curriculum learning grounds for social cohesion (Ismailova, 2004:251).

Promoting indigenised curriculum in an African context is key to the success of a decolonized, all-inclusive education for all learners. There must be an interface between

cultural community and school to create learning sites of different and varied knowledge in IK–LO integration. It will be interesting to see how much content is integrated to Life Orientation curriculum and how much encouragement is given in the sphere of extension, work and inclusion of the indigenous viewpoint. There is also the possibility and encouragement for classroom teachers to change the indigenous viewpoint to a more comprehensive indigenous content according to this view, the teaching of LO should therefore mean that for educators, there is great scope here to engage positively with local indigenous people in communities to develop relevant rural learning experience and to help students to identify with its content. This is the way of making things right by denying the fact that valid and reliable knowledge occur outside African communities. Furthermore, this shows that for best integration of IK, there is a need to identify the key concepts in IK integration into the LO curriculum by indigenising alien knowledge and be passed on to a given community as valid knowledge (Ismailova, 2004:253).

3.3.5   African centered education

African centered Education is the means by which Africans pass down from one generation to the other the core elements of African culture including the knowledge, attitudes, values and skills needed to maintain and perpetuate that culture. Its aim is to build commitment and competency within present and future generations to support the process of African Rebirth and Nation building. African-Centered Education is a mechanism by which African people cascade from generation to the other the main elements of African way of life-including attitudes, knowledge, skills and values required to sustain and take forward that culture.

This was also supported by Gramsci who identified two types of intellectuals – traditional and organic. Traditional intellectuals are those who do regard themselves as autonomous and independent of the dominant social group and are regarded as such by the population at large. They give themselves an aura of historical continuity despite all the social upheavals that they might go through. The second type is the organic intellectual. They were produced by the educational system to perform a function for the dominant social

group in society. It is through this group that the ruling class maintains its hegemony over the rest of society. They also wished to overthrow the present system was regarded as a counter hegemony, a method of upsetting the consensus, of countering the 'common sense' view of society (Gramsci, 1971:10). The rationale behind an African centered education is to build commitment and competency within present and future generations to support the process of African Renaissance and nation building. In the case of this study, LO curriculum can include aspects of African culture that should form content that will be taught to learners so that the values, skills and ways of life could be sustained and passed on from generation to generation. Gramsci talks about organic intellectual who articulate the views of the local people through culture and language. If this was to apply to education, it would imply that those who design curriculum and content should be influenced by the views and aspirations of the local people. African education system should be influenced not only by European views but should be based on the wishes and aspirations of the African masses. The curriculum that forms part of the South African education system should be African centered. Instead of education rooted on European perspective, African centered education focuses on African cultures, values and perceptions. The education system is based on the African experience. African centered education puts the learner at the center of educational experience as a focus rather than the colonial era where learners were regarded as an object. The African centered education celebrates the culture, heritage, contributions and traditions of all humans.

IKS integration into LO teaching will be enhanced if there is an African-centered education because the knowledge and values of the African people will be recognised and given space. African centered education started as a system of sequentially planned educational opportunities provided for African heritage children to develop the necessary and required skills to participate in the global market place. Its main interest was the upliftment and empowerment of the African child and total growth and development of the African continent. This type of education can only be systematically simplified by people themselves who are consciously engaged in the process of African-centered personnel transformation. African-centered education facilitates participation in the affairs of nations and defining or redefining reality on the African's terms in their time and in their interest.

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In the African-centered education, the learner is at the center of the learning process. On the other hand, with Euro-centric education, learners are culturally outside of the educational experience. This type of education is holistic in the sense that learners are involved in cross discipline teaching (Lincoln, 1994). The African-centered education curriculum is important in order to:

- Restore the truth to the curriculum.

- Develop a framework for cultural equality.

- Provide an apparatus for the restoration, maintenance and development of any culture especially one which has been suppressed.

- Provide leadership in educational reform and Cater for cultural diversity. (Lincoln, 1994).

3.3.6 Appreciative enquiry as an explorative approach in this study

Cooperrider and Whitney (2003) state that to appreciate is "valuing the act of recognising the best in people or the world around us; affirming past and present strengths, successes, and potentials; to perceive those things that give life (health, vitality, excellence) to living systems". Enquire, on the other hand, could be defined as "the act of exploration and discovery; to ask questions; to be open to seeing new potentials and possibilities", (Cooperrider & Whitney, 2003). Reed, Pearson, Douglas, Swinburne and Wilding (2002), explained that "Appreciative Enquiry, as the term indicates, the researcher is directed towards appreciating what it is about the social world that is positive and explore it".

Mayeza (2004) cited in Meyer (2007) adds that appreciative enquiry gives us a structure for searching the 'goodness' in a system and it allows researchers to appreciate 'what is' and use that as inspiration for what 'could be'. However, it is of importance to take into consideration that appreciative enquiry is not merely about paying attention to the positive and denying the negative. As Watkins and Mohr (2001) cited in Meyer (2007) points out that it is about seeking the life-giving forces in any situation. This corresponds to

Hammond and Royal's (1998) cited in Meyer (2007) postulation about society and change, that: "If we were to carry parts of the past forward, they should be what is best about the past. Mayeza (2004) as cited by Meyer (2007) advises community members to adopt the principles of appreciative enquiry by moving away from problem focused intervention to appreciating and valuing (Meyer, 2007).

One of the appreciative enquiry competencies is affirmative competency, which focuses on what the organization has done well in the past and is doing well in the present. This competency focuses on the successes and will install a sense of pride and self-worth in all relevant partners. Apart from finding joy in knowing that personally, one has made a difference, it also allows the researcher to appreciate the benefits of collaborative work. This creates an environment of co-operation, trust, sharing and safety, and can open up channels of communication (Cherney, 2003). Appreciative enquiry does not refuse to acknowledge that "negative" emotions, thoughts and comments are present, and even tolerates this negativity in interviews. However, it is important to move on to what works, once these have been acknowledged and authenticated. What we focus on develops, so we should not settle on the negative (Cherney, 2003).

Although the integration of IK into LO is still in progress that has been initiated to be implemented in schools, emphasis needs to be placed on the future of the curriculum. There is a need to ensure that the curriculum be implemented successfully, therefore we need to pose positive questions so that it grows in a positive direction and appreciative enquiry allows the researcher with this luxury (Govender, 2004). For this study, the appreciative enquiry plays a vital role as it makes people to appreciate ones' culture and not dwell on the negatives of it but also looks at the positives of upholding ones' indigenous knowledge. Furthermore, it is not a matter of doing away with the Western knowledge but taking into consideration also what was neglected and sidelined and take rightful position regarding what to teach and learn in our curriculum. As much we are advocating for the integration of IKS into LO curriculum at Intermediate Phase, the researcher would not completely ignore the positive impact brought by Western education into the teaching of LO. However, as much as we appreciate the positive contributions of

Western culture into teaching of LO, we need to give space for the integration of IKS into the LO curriculum.

3.4   CHAPTER SUMMARY

Theoretical frameworks together with the conceptual frameworks of the study have been discussed and how they relate to the study undertaken. The next chapter outlines the research design and methodology the study adopted and justifications thereof.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 INTRODUCTION

This chapter described the research approach used, gave an overview of the research design, research paradigms and methodological approach that shaped the study, outlined the data collection and sampling procedure, and discussed ethics followed in this research.

4.2 RESEARCH DESIGN

A research design is a plan for accomplishing research goals and for resolving research problems by answering research questions. The design is the main guide that indicates the techniques and processes for collecting and exploring the data. Additionally, it demonstrates whether the information is gathered in a way that is suitable for the questions asked (measures the appropriateness of the method used) (Mihrka, 2014). It is the researcher's plan of putting standards of interpretation into motion and indicates how to proceed in gaining an understanding of a phenomenon in its natural setting (Ntakana, 2011). It involves paying attention to the relationship between inherited ideas, perceptions, and assumptions, and on the techniques and practices used during the process of inquiry (Daly, 2007). The purpose of this strategy is to help clarify exactly who and what will be studied as well as when and how it will be studied. It also helps researchers to think about how they will analyse the evidence collected. A design is used to structure the research and to show how all of the major parts of the research samples combine in an attempt to address the central research questions. Furthermore, it provides in an appropriate manner, the most suitable and defined answers possible to the research question (Denzin & Lincoln, 2000).

The goal of a sound research design is to provide findings that are deemed to be credible (McMillan & Schumacher, 2010). The study used a qualitative research design.

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Appreciative enquiry as an investigative approach was applied. Qualitative research is an inquiry process of understanding, where a researcher develops a complex, holistic picture through analyses of words, and reports detailed views of informants. The goal of qualitative research is to explore and understand a central phenomenon. The research questions are general and broad and seek to understand participants' experience with the central phenomenon (Creswell, 2005 cited in Maree, 2007). In this study, participants were asked questions without being limited in their responses. They were questioned about the subject area's contribution to their lifestyle, what the significant outcomes were for the participants and if they are still applicable in their lives. Common themes and contents were identified from what participants reported, which gave an understanding of the contribution made through the Life Orientation subject area.

For the purpose of this study in answering some of the questions, the researcher had in mind the research design influenced by model of Durrheim's (1999) conceptual framework. Durrheim (1999) organised research design into four components, namely: purpose, paradigm, context and technique. This is shown in the diagram below:
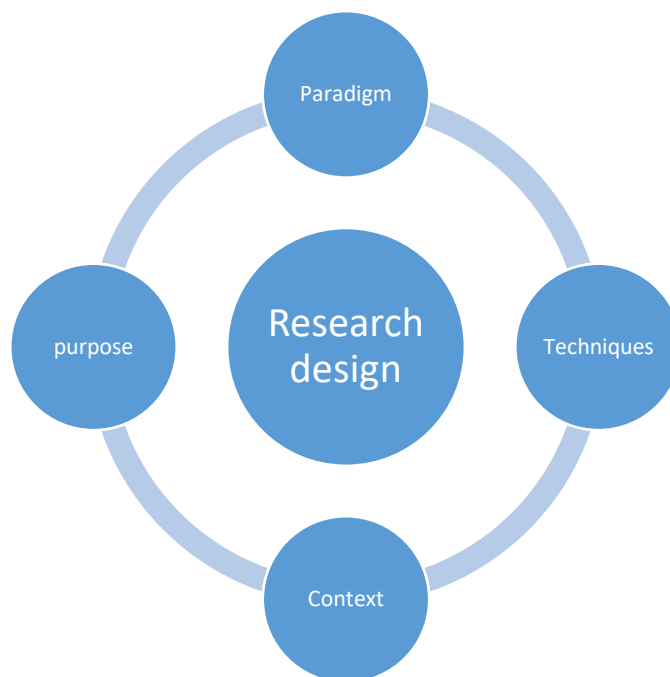
Durrheim's (1999) four dimensions of research design.

4.3   RESEARCH PARADIGM

A researcher's design if often influenced by certain beliefs or paradigms. A paradigm is understood to be the fundamental belief system or world view that directs the investigation. The term paradigm was first conceptualised by Thomas Kuhn (1964) to represent a particular way of thinking and seeing the world that is shared by a community of scholars, researchers, or scientists, and is also used to represent commitments, world views, beliefs, values, methods and approaches that are shared across a discipline. Similarly, Le Grange (2009:2) stated that a paradigm "serves as maps or guides for scientific/research communities, determining important problems and issues for their members to address and determining acceptable theories and methods to solve identified issues". In other words, paradigms become the torch bearers and lens in the integration of indigenous knowledge into the LO curriculum through which the world of research is implemented.

The current study is influenced by interpretive research paradigm. Interpretivists are deeply rooted in the understanding that social reality is incontrovertibly associated with human beings, and the meaning they make of this as individuals: interpretivists research needs to be grounded in people`s experience (Morrison, 2012:20). Interpretivists use human thinking, perception, and other mental or physiological acts and spirituality to describe and understand human experience. From the interpretivist's perspective, truth lies within the human experience and is therefore multiple and bound by time, space, and context.

Interpretivists believe that research should produce individualised conceptions of social phenomena and personal assertions rather than generalisations and verifications. The interpretivist's research paradigm emphasises qualitative research methods, which are flexible, context sensitive and largely concerned with understanding complex issues. The study aimed to reveal the roles that can be played by educators, parents and learners in promoting the African indigenous knowledge in the Life Orientation curriculum; that is, by penetrating surface explanations and looking for deeper subjective meanings.

Researchers widely debate on how the trustworthiness of interpretivist's research efforts is evaluated (Lincoln & Guba 1985; Leininger, 1994), and many different approaches to evaluating research have been discussed in literature.

Denzin and Lincoln cited by Ospina (2004:1) claim that qualitative research involves an interpretive and naturalistic approach. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret phenomena in terms of the meanings people bring to them. McMillan and Schumacher (1993:479) defined qualitative research as, "primarily an inductive process of organizing data into categories and identifying patterns (relationships) among categories". The definition implies that qualitative research is by design, exploratory, and it is therefore used when confronted with the unknown. This will help to define the problem or develop an approach to the problem. Qualitative studies aim to provide illumination and understanding of complex psychosocial issues and are most useful for answering humanistic 'why?' and 'how?' questions (Marshall, 2006:522).

The accepted method of data collection used in qualitative research is focus groups, triads, dyads, in-depth interviews, uninterrupted observation, bulletin boards, and ethnographic participation/observation. While quantitative research focuses on cause and effect and prediction collecting data through surveys, qualitative research is useful for exploring and understanding a central phenomenon and the way people interpret their experiences of their world. In view of the definitions and characteristics of qualitative research and the researcher's need to understand the participant's experiences with the phenomenon of indigenous knowledge integration into Life Orientation curriculum, the use of qualitative paradigm was the obvious method of choice in this study. Creswell (2005:58) proposes that "the inquirer asks participants broad general questions, collects the detailed views of participants in the form of words or images, and analyses the information for description and theme".

4.4   METHODOLOGY

A methodology can be said to be qualitative, quantitative or a combination of these two: qual-quan. Method represents all but is not limited to the following research strategies: sampling strategies, data collection strategies, data analysis, discussion of results, theoretical and conceptual framework. Brewer (2005) classified all the various strategies under method into three components. The three components are re-constructed and visually represented diagrammatically below.
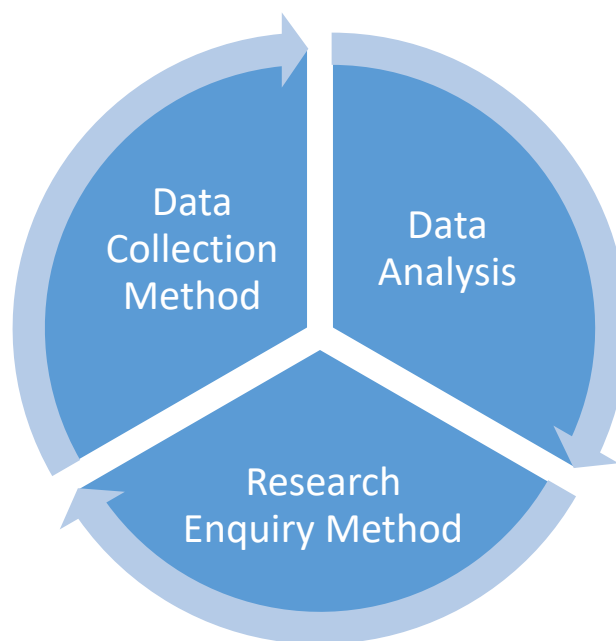
Brewer (2005)'s trio classification of research method. The above mentioned three components are not entirely discrete in nature but have become practices which interact in nature. This study has adopted a qualitative research methodology since it aimed at getting a deeper and holistic insight into the nature of integrating indigenous knowledge into the Life Orientation curriculum and in teaching and learning. During the interaction between the researcher and the research participants, the participants' world was discovered and interpreted by means of qualitative method (De Vos, 2002:360). This design allowed the researcher to engage the educators, learners, parents, curriculum advisors, curriculum managers, and district senior manager.

4.4.1 Qualitative research

As mentioned above (section 4.3), the study adopted the qualitative design, since it aimed at getting a deeper and holistic perspective to understand the human experience, without focusing on specific concepts. For this study, it focused on the holistic insights into the integration of indigenous knowledge. The original context of the experience is unique, and rich knowledge and insight can be generated in depth to present a lively picture of the participants' reality and social context. These events and circumstances are important to the researcher (Holloway, 2005:4). Regarding the generation of knowledge, qualitative research is characterized as developmental and dynamic, and does not use formal structured instruments (Holloway, 2005:4-6). It involves the systematic collection and analysis of subjective narrative data in an organised and intuitive fashion to identify the characteristics and the significance of human experience.

Qualitative researchers are concerned with the 'emic' perspective to explore the ideas and perceptions of the participants. For the purpose of this study, the researcher examined the experiences of participants in order to interpret their words. The researcher therefore became involved and immersed in the study to become familiar with it. The immersion of the researcher helped to provide dense descriptions from the narrative data gathered from the participants, to interpret and portray their experiences, and to generate empathetic and experiential understanding. However, immersion cannot be obtained without a researcher-participant trusting relationship. The relationship is built through basic interviewing and interpersonal skills (Holloway, 2010:47-51). In addition, appreciative enquiry was adopted as a strategy of enquiry among other qualitative strategies of enquiry to gain an appreciative insight into the integration of indigenous knowledge into Life Orientation curriculum.

4.5   RESEARCH SITE

The Vhembe District is one of five districts in the Limpopo Province, South Africa. In the Vhembe District. there are twenty-seven circuits, within those circuits two schools were

chosen that were part of the Nzhelele East Circuit as research sites, using school size as the criterion for selection. The criterion of school size for selecting research sites allowed the researcher to sample only bigger schools, that is, schools with an enrolment of 200 learners and more. This created a bigger target population out of which to select the participants with the needed teaching experience in each school. Schools chosen are from rural areas because that is where indigenous knowledge is more dominant in rural communities. The researcher also resides not far from the schools and it is one of the areas that are rich in indigenous knowledge. According to McMillan and Schumacher (2006:319), site selection is done to locate people involved in a particular event, is preferred when the research focus is on complex micro processes. They believe that a clear definition of the criteria for site selection is essential and that it should be related, and appropriate to the research problem selected. Below is the map showing Nzhelele east circuit where the area is also called (Dzanani with a pointed arrow in it). The two schools are found around the area.

Map showing research site: Vhembe district Nzhelele East Circuit
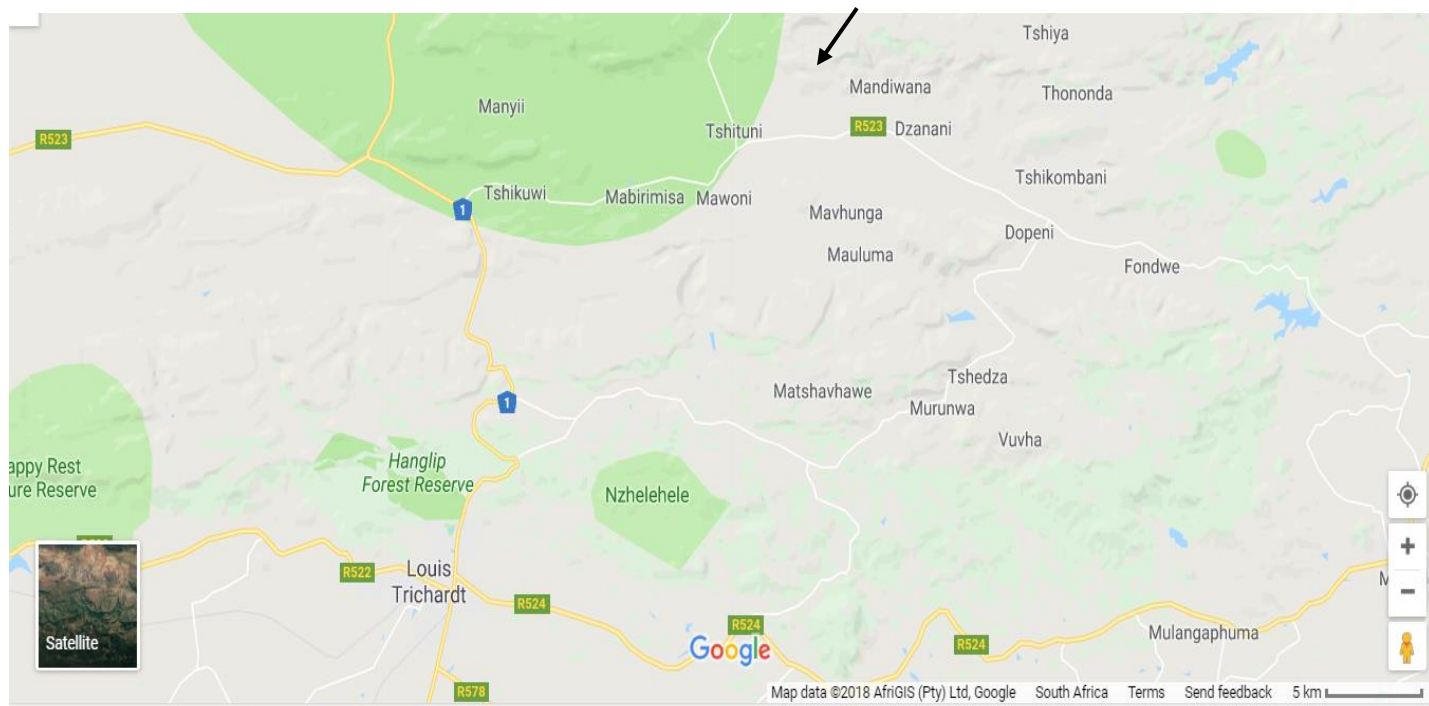
4.6 POPULATION

De Vos (2002:198) describes population as individuals in the universe who possess specific characteristics or have a set of entitles that represent all the measurements of interest that the researcher is looking for. The population of the study comprised of twenty-three participants of intermediate LO educators, intermediate learners and parents of children in the Intermediate Phase and Intermediate Phase curriculum advisors in the Nzhelele East Circuit.

Table 2: Educators' profile in school A presented by table below

Average Age	41	43	46	42	45
Gender	Female	Female	Male	Male	Female
Teaching experience	19	19	22	18	20
Post level	Educator	Educator	Educator	Educator	Educator
Professional development	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma
Grade and Subject taught	4,LO	4,LO	5,LO	5,LO	6,LO
Number of educators	1	1	1	1	1

TABLE 3:   Educators' profile: School B

Average Age	45	52	49	55
Gender	Female	Female	Male	Male
Teaching experience	20	27	22	29
Post level	Educator	Educator	Educator	Educator
Professional development	Primary teacher diploma	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma
Grade and Subject taught	4,LO	5,LO	5,LO	6,LO
Number of educators	1	1	1	1

TABLE 4: Curriculum advisors' profile in Life orientation

Gender	Male	Female
Position	Curriculum education specialist	Curriculum education specialist
Experience	24	20

TABLE 5: Intermediate learners' profile school A

Grade	Average age	Gender	Number of learners
4	9	Females	1
5	10	Males	1
6	11	Females	1

TABLE 6: Intermediate learners' profile School B

Grade	Average age	Gender	Number of learners
4	9	Females	1
5	10	Males	1
6	11	Females	1

TABLE 7: Parents' Profile School A

Average age	**60**	**65**	**70**
Gender	Female	Female	Male
Level of education	Primary education	Primary education	Primary education

TABLE 8: Parents' Profile School B

Average age	58	60	63
Gender	Female	Female	Male
Level of education	Primary education	Primary education	Primary education

4.6.1 Sample

De Vos (2002:199) defines a sample as a subset of measurements drawn from the population in which the researcher is interested. Burns and Grove (2005:281) consider a sample to be a small fraction of the population. Polit and Beck (2008:339) regard a sample as a subset of population elements. In this study, there is less emphasis on sample representativeness, but the focus is on a sample that was able to shed light on participant's social life, contribute to knowledge and reveal deep truths about their way of integrating indigenous knowledge into the Life Orientation curriculum. For this study, the participants were sampled in the following way: nine educators (five from one school and four from the other), six learners (three learners per school), two curriculum advisors, and six parents (three parents per school). The researcher initially had (35) participants. Twelve (12) questionnaires were spoilt and twenty-three (23) questionnaires were

retained. The sample size was made up of fifteen (15) female and eight (8) male participants.

4.6.2   Sampling procedure and size

The sample consisted of LO intermediate educators, learners and curriculum advisors together with parents in Vhembe District. The sampling technique used was purposive sampling. Purposive sampling is used when researchers wish to study a clearly defined sample (Clark-Carter, 2004). Frequently, researchers will base a survey on a sample that is chosen to meet some particular definition (McBurney and White, 2007), through snow ball sampling whereby participants with whom contact has already been made are used to penetrate their social network to refer the researcher to other participants who could potentially take part in or contribute to the study (Maree, 2007).

The sample consisted of four groups. Group A was comprised of educators. The researcher knew one educator in the circuit, who taught Life Orientation in primary school, and the researcher asked the educator to find other educators that had also taught Life Orientation. In Group B, participants were Learners who are doing Life Orientation in the Intermediate Phase. In group C, curriculum advisor known to the researcher and was asked to approach another curriculum advisor of Life Orientation in the Intermediate Phase. In group D, a parent who comes to school to train primary learner's indigenous dances recruited other parents whose learners are in the Intermediate Phase to be part of the research. The parents meeting time slot was used to conduct the study for group D, since it was a convenient time for the group to be together. During the announcement period of the parents meeting itinerary, it was announced that all the parents or guardians who had a learner in the Intermediate Phase should remain behind. When the researcher met with the parents, the researcher asked if there were any parents who had attended Intermediate Phase Life Orientation program in the school that would like to voluntarily participate in the study. The final sample consisted of participants from the following groups: educators (9); learners (6); curriculum advisors (2) and parents (6).

Table 9: Justification for criterion used to select the sample size

Groups	Groups	Criterion
Group A	Educators	LO educator in the intermediate phase.
Group B	Learners	Intermediate phase, LO learners.
Group C	Curriculum advisors	Intermediate phase curriculum advisors.
Group D	Parents	Interests in IK as they are trainers of traditional dance from royal council and custodian of IK in the village.

Teachers and curriculum advisors were sampled because they are knowledgeable and informative about the integration of indigenous knowledge into the Life Orientation curriculum, parents were sampled due to their involvement in the teaching and learning process in other words they are the clients of the education system , while learners were selected randomly as they are all doing Life Orientation. According to Burns and Grove (2005:358), the size of the sample in qualitative research is usually limited because of the rich data obtained and the extent of exploration of the study being studied during the interviews.

4.6.2.1 Exclusion criteria

Exclusion criteria are the population defined in terms of characteristics that people do not possess (Burns, 2001:295). In this study, educators teaching Life Orientation with less than ten years working experience, curriculum advisors with less than ten years teaching experience were excluded from the sample on the basis that they would not give a true picture of what happened in Life Orientation as a subject in Vhembe District schools.

4.6.2.2 Inclusion criteria

Creswell (2005:189) indicates that inclusion criteria are the criteria which specify population characteristics. It is described as the characteristics that must be present for an element to be included in the study. The criteria for participation was educators with more than ten years primary teaching experience in Life Orientation in the Intermediate Phase. They have vast experience and knowledge in teaching and learning of Life Orientation and curriculum advisors managing curriculums at schools for more than ten years in Vhembe District. The target population in the study was chosen because they are knowledgeable in integrating IKS into school curriculum and they may reveal systems and strategies that may lead to major improvement on integrating indigenous knowledge into the Life Orientation curriculum. Parents were sampled because they come from that community and they have indigenous knowledge and their participation in the study is vital. Learners were sampled randomly because they all do Life Orientation. Convenience sampling was used as subjects were selected because of their convenient accessibility and proximity to the researcher. Accordingly, a total sample of twenty-three participants participated in the study. The selection of this small size to represent Vhembe district stakeholders became necessary, due to the use of a qualitative research method and focus group interview discussion in the study. However, some research participants dropped out during the research process for different reasons; amongst others, transport challenges after school, and union activities. The small number was sufficient to capture the lived experiences and to do an in-depth study of teachers on the integration of IK into the LO curriculum.

4.7   DATA COLLECTION

According to Yin (2011:129), data serve as the foundation for any research study. The term data refers to the rough materials researchers gather from the world they are studying (Bogdan & Biklen, 1992:106). For the purpose of this study, the researcher used focus group interview discussions wherein participants gathered together to discuss research questions posed to them. The process enabled the researcher to get quality

responses. The researcher also used handwritten field notes to help to record instantly important information that may get lost during data collection. The process also provided an opportunity for reflection, interpretations and analysis. The researcher wrote circular requesting stakeholders to voluntarily participate in the study and a consent form was attached. The purpose of the research and the need to form focus group interview discussion was explained to the participants. The participants were informed on the requirements of being part of the research group. These requirements were outlined as follows:

- Must be willing to participate in the study but if otherwise, they should inform the researcher before withdrawing from the group.
- Must be an educator teaching Life orientation in the intermediate phase.
- Must be a learner in the intermediate phase, given permission by his or her parent to participate.
- Must be a parent well versed with indigenous knowledge.

The focus group interview discussion and observation were conducted from April 2017 to July 2017 after school hours to avoid interruptions of teaching and learning programs. Observation was conducted to provide ample time to the researcher to observe the integration of indigenous knowledge into the Life Orientation curriculum in the classroom situation. The interview was a face-to-face conversation with each of the twenty-three participants and it was aimed at capturing in-depth interviews group discussions from their social context. The interviews were conducted within a time frame of 30-40 minutes depending on participants' response. It was voice recorded with the consent of each interviewee.

4.7.1   Focus group Interviews

The interview is, in a sense, a vocal type of questionnaire (McMillan & Schumacher, 2006:203). Instead of writing the response, the respondents or interviewees give the needed information verbally in a face-to-face relationship or in direct interaction (McMillan

& Schumacher, 2006). Interviews can be highly structured, semi-structured or unstructured. Structured interviews consist of the interviewer asking each respondent the same questions in the same way. A semi-structured interview was used as a data gathering strategy. This took an open-ended format, but with a touch of laissez-fair style, aiming at getting the responses in an elaborative, yet structured manner. As a research method however, the interview can be viewed as more than an exchange of small talk. It represents a direct attempt by the researcher to obtain reliable and valid measures in the form of verbal responses from one or more respondents.

For this study, interviews were done using an audio recorder. Before the interview was recorded, duly signed ethical clearance was sought from the respondents. The interview focused on the exploration of the viability of integration of indigenous knowledge into the Life Orientation curriculum in the Intermediate Phase at Vhembe district. The interviews were seen as formal meetings in which participants as interviewees were asked questions by an interviewer for the purpose of the research. Formal interviews were pre-arranged on occasions focusing on each group of participants.

Meetings took place at a time convenient to both parties and in a location suitable for the purpose. Before the interviews, the broad nature of the research was discussed with the participants where ethical considerations were discussed. This was done with the intention to reassure participants and give them the opportunity to prepare themselves for the interview. Open-ended questions were asked on the integration of IK into LO curriculum (APPENDIX B). The following were the research sub-questions posed to educators and curriculum advisors emanating from the objectives:

To recap, as stated in Chapter 1, the research question number 1 for the study is: How can IK be integrated into LO school curriculum in the intermediate phase?

To assist in answering research question number 1, the following sub-questions have been formulated:

- How do you define indigenous knowledge?

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- What is your view in relation to the integration of indigenous knowledge into LO curriculum in the intermediate phase?
- What is it that you think should be integrated into the LO curriculum in the intermediate phase?
- What challenges do LO teachers experience which hinder the integration of indigenous knowledge into LO curriculum in the intermediate phase?

Questions were always phrased as simple and straightforward as possible and in a familiar language, namely English. Complex and double-barreled questions were avoided. During the interview, the interviewer remained neutral because opinions on the research were not the focus of the interview. The interviewer listened carefully and politely to participants without interrupting them while waiting for them to finish talking. Follow-up questions for clarification were asked. Hints such as pauses or slight changes in voice that indicated the participants may have additional thoughts or feelings to describe, were observed while probing questions were asked.

The use of body language and eye contact to encourage the interviewee's response were taken into consideration. The researcher also managed to observe the participants' body language because at times they were not comfortable with other lines of questioning, became tired or even wanted to take a break. Smiles and nods were often effective for the interview. Silence was also used as an effective tool to elicit reaction from the interviewees. At times, participants kept quiet in order to think about what they were going to say. The interviews were voice recorded, and a notebook was used to keep track of follow-up questions and additional points. This helped to keep the interview organized, and to concentrate on the participants as interviews are tiresome. Some participants habitually answered with short sentences, or one or two words.

For this study, questions were asked to elicit as much information as possible, remembering that each participant was unique and treating the situation with respect. In cases where participants were talkative, the researcher tried to keep the interviews focused on the topic at hand in a polite and gentle manner. For the interviews to be

successful, qualities such as the following were used: an interest in and respect for participants as individuals, flexibility in responding to them, an ability to show understanding and sympathy for their point of view and sit quietly and listen to them. As this is a qualitative research, it allowed participants to respond more elaborately and in greater detail.

4.7.2   The interview questions

The questions consisted of two sections, namely, Section A and Section B. Section A consisted of open-ended questions which allowed respondents to provide answers in their own words. This allows easier data analysis. It was aimed at collecting biographical data of the participants (Blanche, Durrheim & Painter, 2006). Section B consisted of open-ended questions which allow the respondents to answer freely in their own words and to express any ideas they think are applicable. No choices or alternatives are offered. These questions are appropriate for opening since they introduce the subject and elicit general reactions. They are also useful when the researcher requires further clarification (Struwig & Stead, 2001), and they focused on the exploration of indigenous knowledge into Life orientation curriculum (see Appendix B).

The researcher conducted the focus group discussions. The interviews took place from April 2017 to July 2017. Groups A and B participated in the month of April, groups C and D participated in the month of September.

4.7.3   Observation

According to Marshal and Rossman (2006:98), observation entails the systematic noting and recording of events, behaviours, and artifacts (objects) in the social setting chosen for study. The researcher chose to use observation because it suits the nature of the study. The researcher has a dual role wherein the researcher, on the one hand, tries to get involved in the participants' 'life world' in order to understand their ways of doing things and on the other hand, the researcher tries to 'distance' himself from the participants' life

world' (classroom), observing from afar the actions and inactions of the participants - their involvement and detachment.

The researcher observed the educators' activities inside the classroom to obtain an idea of how IK is integrated in the classroom, in order to reveal certain truths about the integration. It requires the researcher to enter the world of the research participants to uncover why they do what they do and say what they say. This would also afford the researcher to see if there was any impact and challenges made by the changes in curriculum in the process of teaching and learning of Life Orientation. Through the permission of the interviewees, the researcher observed the daily integration of indigenous knowledge into the Life Orientation curriculum. This was also done to capture the real application of Curriculum and Assessment Policy Statement. The researcher also observed the classroom setting to explore various factors that are affecting the process of teaching and learning and viability of integration of Indigenous Knowledge. The researcher got permission from the circuit manager to visit the school and observe educators teaching LO in Grade 06. The researcher looked at the annual teaching plan and visit on the day and period LO educators were teaching a topic which permits IK integration like the topic on lifestyle diseases.

4.8   DATA ANALYSIS

Qualitative data analysis is the logical method of coding, categorising, and interpreting data to provide clarifications on the topic of interest (McMillan and Schumacher, 2010). The research questions served as the guidelines for the analysis of the data. The NVIVO was used to aid data analysis. Through this programme, the originally transcribed data was coded into themes; repeated ideas were identified and then classified as themes which were then analysed and discussed to address the study's research questions. This information was useful in understanding the participants' knowledge regarding the integration of indigenous knowledge into LO curriculum in the intermediate phase.

4.9   ETHICAL MEASURES

Ethical issues are integral to the conduct of research, so all the rights of the participants were observed. Outlining of the roles of participants and aims of the study was given to participants and explained to them (see APPENDIX E). The study is influenced by ethical principles that undergird educational research. McMillan and Schumacher (1993:243) summarized these ethical principles into four:

- the right of subjects to privacy
- the right of subjects to remain anonymous
- the right of subjects to confidentiality and
- the right of subjects and the community to expect the researcher to be responsible.

A qualitative researcher needs to be sensitive to ethical principles. Research ethics are ethical guidelines in research that include informed consent. Participants were told the nature of the study to be conducted in terms of activities and duration. Participants were not exposed to undue physical or psychological harm. The participants contended that readers of the report should not be able to identify which persons took part in the study. To ensure anonymity, participants were guaranteed that their identities would not be revealed when reporting on the integration of IKS into the Life Orientation curriculum in the Intermediate Phase. Colleagues of participants were not informed about the information provided by the participants. The recordings, transcripts and field notes were stored in a safe place to protect the identity and views of participants. Regarding the participants' right to privacy: Participants' information was strictly confidential. Permission was sought and granted before the researcher undertook the research (Leedy & Omrod, 2005:101-102).

Informed consent implies informing the participants prior the interviews about what will happen in the study and how the results will be used (Abelson, Frey & Gregg, 2004). Informing the respondents about all the procedures and the purpose of the research could influence their involvement in the research. It may influence the results of the research

negatively or positively (Ferguson & Bibby, 2004). With this study, all the procedures and goals of the research were shared with the participants. The researcher made sure that informed consent form was signed by the participants before they embarked on the interviews. Starting with the permission for the interview process to be recorded was granted by all participants involved in the study, before the interview started. The learners consent form was signed by their parents. The participants were informed of the reason for such a request, which was that the recording is for making sure that no significant information is missed during the transcribing of data. Participants were assured that the recorded information was only for the purpose of the study, nothing else. The participants were further informed that they had the right to withdraw from the interview at any time without any kind of penalty if they feel like doing so.

4.10 MEASURES TO ENSURE TRUSTWORTHINESS

Throughout this study, it is the researcher's responsibility to ensure that measures of trustworthiness are observed. According to Poggenpoel (1998:352), verification of the results of data analysis is a key issue in ensuring the trustworthiness of qualitative research. The researcher has an obligation to maintain trustworthiness throughout the research study. Streubert and Carpenter (2003:364) also described trustworthiness as "establishing the validity and reliability of qualitative research". Qualitative research is trustworthy when it accurately represents the experiences of the study participants. Trustworthiness establishes the validity and reliability of qualitative research. The research demonstrates trustworthiness when the experiences of the participants were accurately represented (Streubert & Carpenter, 2003:38). Trustworthiness of data in method triangulation was demonstrated through the researcher's attention to and confirmation of information discovery. This is referred to as rigor. The goal of rigor in qualitative research is to accurately represent the study participants' experiences (Streubert & Carpenter, 2003:39).

Four criteria were used to measure trustworthiness of data: credibility, dependability, transferability and conformability. For the purpose of this study, Lincoln and Guba's

(1985) model for establishing trustworthiness of qualitative research was used because it was well developed conceptually and has been extensively used by qualitative researchers, particularly in Social Sciences, for a number of years. Lincoln and Guba's (1985:112) model, identifies the following four criteria for establishing trustworthiness:

4.10.1 Credibility

Credibility is demonstrated when participants recognize the reported research findings as their own experiences (Streubert & Carpenter, 2003:38). It is the truth of how the participants know and experience the phenomenon. To ensure credibility, the researcher identified participants and described accurately the research study (Holloway, 2005:8). Activities increasing the probability that credible findings produced were prolonged engagement reflexivity; triangulation; peer and participants debriefing; and member checks. The following strategies were applied to ensure credibility:

4.10.1.1 Prolonged engagement

Prolonged engagement is the investment of sufficient time to achieve certain purposes: learning the 'culture'; testing for misinformation introduced by distortions either of the self or of the participants; and building trust (Lincoln & Guba, 1985:302). It is imperative therefore that the researcher spends enough time becoming orientated to the situation. Prolonged engagement also requires that the investigator be involved with a site long enough to detect and take into account distortions that might otherwise creep into the data. This means that the information or story for reporting the findings from participant's point of view should be told in the same manner it was reported. The mere factor of being "a stranger in a strange land" draws undue attention to the inquirer, with its attended overreaction (Lincoln & Guba, 1985:302). Time was spent with the participants to develop a trusting relationship with them during the interviews and member checks was based mainly on thick description of how participants constructed their meaning. (Holloway, 2005:175).

4.10.1.2 Persistent observation

The purpose of persistent observation is to identify those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and to focus on them in detail. Focusing on the issues also implies sorting out irrelevancies - the things that do not count (Lincoln & Guba, 1985:304). To satisfy this criterion of trustworthiness, the researcher tentatively identified the participants' creativity during their teaching. The presence of the researcher in the situation enabled her to observe the occurrence of the indigenous knowledge system and the interaction of parents as knowledge holders and educators. This enabled her to sort the irrelevancies.

4.10.1.3 Reflexivity

The researcher is part of, and not divorced from, the phenomenon under study and, in the study, was constantly taking the position of a main research tool. The researcher explored creativity and attitudes that might influence the study and integrated this understanding into the study to promote objectivity (Burns & Grove, 2005:380). The analysis of the researcher's experience made the researcher aware of possible biases and preconceived ideas. To ensure reflexibility, field notes were taken, consensus and discussions with the experts in the field like educators were integrated.

4.10.1.4 Peer and participants debriefing

Peer debriefing is a process of exposing oneself to a disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the enquiry that might otherwise remain only implicit in the inquirer's mind. Peer debriefing exposes a researcher to the searching questions of others who are experienced in the methods of enquiry, the phenomenon or both (Lincoln & Guba, 1985: 308). In this study, the researcher exposed the research work to a colleague for constructive criticism. Debriefing by peer and of participants increases credibility. Participant debriefing or member checks

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involved the researcher returning to the participants and checking the findings with him/her to confirm their experience as true (Holloway, 2005:277).

4.10.1.5 Member checks

The member check, whereby data, analytical categories, interpretations and conclusions are tested with members whom the data were originally collected, is the most crucial technique for establishing credibility. The members/participants checked categories that emerged from the data, and after the themes were finalized, the researcher discussed the interpretation and conclusions with them.

4.10.2 Transferability

Transferability refers to the probability that the study findings have meaning to others in a replicated situation. Transferability is also called 'fittingness' for it determines whether the findings fit in or are transferable to similar situations (Streubert & Carpenter, 2003:39). The potential user, not the researcher, determines whether the findings are transferable (Streubert & Carpenter, 2003:29). It is the extent to which the findings from the data can be transferred to other situations. It is the researcher's responsibility to provide a dense description of the research context and sufficient descriptive data that the reader can assess and evaluate the applicability or transferability of the data to another situation. The researcher needs to describe the data sufficiently to allow comparison. Lincoln and Guba (1985) state that with purposeful samples, the selection of participants should fulfil the need of the study.

For the purpose of this study, it would enhance the possibility that the findings have the same meaning for other educators. A thick description of the participants' experiences, regarding their integration of IK in the LO context was provided. This was done to provide a clear and comprehensive decision trial so that the reader can consider if the findings could be applicable to other situations (Holloway, 2005:277). In this study, the issue of

transferability was ensured as it provided the description on the methodology and analysis of data.

4.10.3 Dependability

Dependability is another criterion used to measure trustworthiness in qualitative research. Dependability is met through securing credibility of the findings (Lincoln & Guba, 1985:316; Streubert & Carpenter, 2003:38). It is the stability of data over time and is obtained with stepwise replication and inquiry audit (Lincoln & Guba 1985). It is a criterion that is met through obtaining credibility and cannot be present without credibility (Streubert & Carpenter, 2003:38). Since there can be no validity without reliability (and thus no credibility without dependability), a demonstration of the former is sufficient to establish the latter. According to Holloway (2005:143), dependability is related to consistency of findings. This means that if the study was repeated in a similar context with the same participants, the findings would be consistent. In qualitative research, the instruments to be assessed for consistency are the researcher and the participants. For the findings of a research project to be dependable, they were checked and audited by means of external checks. A more direct technique is the "overlap method", which is simply one way of carrying out the first argument, and not a separate approach. Two more techniques are Guba's "stepwise replication" and "inquiry audit". Stepwise replication is a process that builds on the classic notion of replication as the means of establishing reliability. The inquiry audit is based metaphorically on the fiscal audit. The inquiry auditor examines the product (in other words, the data, findings, interpretations, and recommendations) and attests that it is supported by data and is internally coherent so that the 'bottom line' may be accepted. This process establishes the confirmability of the inquiry. Thus, a single audit can be used to determine dependability and confirmability simultaneously (Lincoln & Guba, 1985:332). The supervisor of this study was responsible for examining the data, findings, interpretations and recommendations in order to attest that they were supported by data. In this study, dependability was realized because thorough observations were considered to form harmony in all forms of data collection.

4.10.4 Confirmability

Confirmability is a neutral criterion for measuring the trustworthiness of qualitative research. If a study demonstrates credibility and fittingness, the study is also said to possess confirmability (Lincoln & Guba, 1985:331. It is a creation for evaluating data quality and refers to the neutrality or objectivity of the data by an agreement between two or more dependent persons that the data is similar. Confirmability is a strategy to ensure neutrality (De Vos, 1998:331). It means that the findings are free from bias. In qualitative research, neutrality refers to data neutrality and not the researcher's neutrality. The use of audit strategies is a systematic collection of materials and documents so that dependent or external auditors come to comparable conclusions about the data. The purpose of confirmability is to illustrate that the evidence and thought processes give another researcher the same conclusions as in the research context. Confirmability occurs in the presence of credibility, transferability and dependability (Holloway, 2010:169). The researcher utilised the following auditing criteria: (1) collected the raw data from voice recorders, and (2) analysed the raw data and findings of the study through Nvivo. For this study, samples of the interview transcripts have been attached to the study for confirmation (appendices).

4.11 CHAPTER SUMMARY

This chapter explained the methodology used, research paradigms identified and selected. This was vital because educational researches were either implicitly or explicitly conducted within a framework of theoretical assumption. Based on the exploratory nature of this research and taking into consideration the fact that IK is culturally embedded, the researcher therefore adopted an interpretive paradigm which is appropriate to the study for collecting qualitative data using observation and focus group interviews. The researcher went further by giving a brief explanation of research site and research participants. Both the research site and participants were chosen using non-probability sampling which is purposive in nature. Open-ended questions were posed to participants which were based on research objectives. In addition, the chapter reported on the study's

sampling method and how trustworthiness and ethical considerations were observed. The next chapter shall look at the presentation, analysis and discussion of the data gathered from the participants and the themes that emerged from the discussions.

CHAPTER 5

PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

5.1   INTRODUCTION

This chapter was about presentation, analysis and discussion of collected data. The study is exploring the viability of integrating indigenous knowledge into Life Orientation curriculum in the Intermediate Phase. The final sample consisted of twenty-three (23) participants from Vhembe District. Data was collected through the use of a standard, pre-designed and open-ended questionnaire. This chapter described how data was analysed and interpreted.   Interviews were recorded using a digital voice recorder, and then transcribed word for word to make analysis of data easier. This allowed for a more accurate analysis, as the data was analyzed through the interview discussions, the transcription process and the reading of the transcriptions. The data was organised as themes.

This allowed the researcher to focus on all the relevant data together around an exact issue, thereby improving the coherence of the material being studied. Using Nvivo approach, various data streams were collated together around a single issue to provide a collective answer to a specific research question. This also allowed for a degree of systemization as the various data streams were presented one after the other, thereby allowing comparisons, patterns and relationships to be drawn between them (Cohen, Manion & Morrison, 2007:468). In the interpretation of qualitative data, the researcher was conscious of the reflexivity process in which all thoughtful reflections on findings were recorded, and thus became a source of data in itself (Cohen, Manion & Morrison, 2007:469). To generate data, the researcher asked the following key research questions amongst others (APPENDIX B).

- How can Indigenous knowledge be integrated into Life Orientation curriculum in the intermediate phase in Nzhelele east circuit?

- Which are the Indigenous aspects that need to be integrated into LO curriculum in the intermediate phase in Nzhelele east circuit?
- What challenges do you encounter when integrating IK into LO curriculum in the intermediate phase in Nzhelele east circuit?
- Which knowledge exchange platforms are appropriate to involve stakeholders in the discussions about the integration of IK in to LO curriculum in the intermediate phase in Nzhelele east circuit?

5.2   DATA ANALYSIS

Data analysis was conducted through descriptive and interpretive analysis. Descriptive analysis involved organising data into the following categories: gender, age group range, teaching experience, post level, professional development, grade and subject taught in a table form. Interpretive analysis involved content analysis and thematic analysis. Content analysis provided information on exploring the viability of integration of indigenous knowledge into Life Orientation curriculum in the intermediate phase. This information was then organised into themes.

5.2.1   Descriptive analysis

The table below shows the biographical information of educators.

Table 10

Average Age	41	43	46	42	45
Gender	Female	Female	Male	Male	Female
Teaching experience	19	19	22	18	20
Post level	Educator	Educator	Educator	Educator	Educator
Professional development	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma	Primary teachers diploma

Grade and Subject taught	4,LO	4,LO	5,LO	5,LO	6,LO
Number of educators	1	1	1	1	1

The above table shows participants' age ranges from 41 to 46 years. Female and male educators having 19 to 22 years teaching experiences, teaching Life Orientation at primary schools in the Intermediate Phase participated in the focus group interview.

5.2.2   Interpretive analysis

This section deals with interpretive analyses of participants responses (Appendix B).

The researcher found it necessary to familiarize participants by asking them to describe the two terms that forms an integral part of the study. As IK is an unfamiliar concept (though its practices are familiar) in terms of the South African curriculum, it is understandable that some participants find it difficult to understand.   The researcher asked the participants to describe LO and IK according to their understanding followed by other interview questions.

5.3   DATA PRESENTATION

Data was presented under the following questions:

5.3.1   What is Life Orientation?

Life Orientation was described differently. Some participants reported Life Orientation as being a study of life skills. These participants are all from different schools and they explained Life Orientation as a study of life skills which deals with peer pressure, decision making skills, self-control, communication skills, self-esteem, and life awareness especially about diseases. Participant said that: *"Life Orientation is a subject where it*

aims at helping young people to understand life skills such as good decision making and enhance better relationships with other people in our communities". Participant's understanding reflects that it also enriches the youth with skills that they apply in their daily lives. Other participants explained Life Orientation as an art and a skill that allows people or learners to know themselves much more, what their role in other people's lives, and to understand others by knowing that we are all different and unique. The study of life skills teaches individuals about life and what the youth have to expect in life in order to achieve their goals.

Majority of participants reported Life Orientation as a study of life which deals with values of life, human life, enlightenment of life and its problems, dealing with life situations, sport activities, how to live life and have a better future, life needs, life span, behaviour maintenance, life challenges, diversity in our country, and the life of teenagers and how teenagers should protect themselves against sexual diseases. Other participants are also from different schools and they all had a minimum of 30 minutes up to a maximum of 60 minutes per period for the interview. Participants started teaching Life Orientation when it was regarded as guidance from grade two in the old curriculum (NCS), while other participants started teaching Life Orientation in Grade 7 after the introduction of the new CAPS curriculum.

Participants reported that the learning area is effective; it taught them how to be responsible, independent individuals, while learning to make their own decisions regarding situations they might face in the future. Another participant reported: *"Life Orientation benefited me, because there are difficulties here in the community, so I use the same information from Life Orientation to deal with those problems."* One participant offered the following explanation: *"life as inclusive of biological things for example HIV and AIDS and other diseases and how to look after yourself". Another participant stated, "life which included health and well-being and reported herself as a responsible individual because of the Life Orientation curriculum"*. It appears that Life Orientation equipped learners with skills that most people who did not do Life Orientation have to learn in secondary environment or workplace.

Majority of the participants reported Life Orientation as a study of health promotion. When participants defined health promotion related to well-being, healthy living, HIV and AIDS, early pregnancy and risks, and sex. One participant reported the following: *"It teaches us how to behave, communicate with others, and treat others fair. Life Orientation aims to teach youth of today about sex, pregnancy, abstinence, and the risk of unsafe sex and having many sexual partners."*

Participants who did the Life Orientation below grade 8 explained health promotion as physical education, physical health and studying of behaviour. Some participants stated that benefits of health promotion include continuation of participation in sports at school, being able to control their diet, and avoiding unhealthy eating patterns. They further stated that they benefited in life skills in the following ways: problem-solving skills, respecting other peoples' culture people especially those who are from other provinces and learning to cope with life's challenges and not focusing on pleasing friends. Some participants who had an experience of teaching for more than ten years in Life Orientation explained health promotion as healthy living, life style, learning about various diseases like HIV, and well-being.

Another participant who had an experience of more than ten years in teaching Life Orientation explained health promotion as *"inclusive of the life of the environment and keeping it healthy"*. This participant reported that she benefited by learning to exercise self-control and being able to socialize and communicate with others at school. Other participants explained that health promotion is a fundamental aspect especially with the youth, aiming to eliminate the HIV prevalence among youth by promoting safe sex and a healthy lifestyle. It is inspiring to hear reports from the youth that they are applying a healthy lifestyle. Some participants described it in the following way:

"Life Orientation deals with life style, it prepares an individual for the future by teaching us about life skills and different career choices." It was also viewed by another participant as a subject that *"aims to equip children in schools with the basic tools to manage and live life correctly and be able to manage themselves in society".* For this participant, the

subject teaches learners about life, prepares them for the adult world, helps make them better citizens and accomplishes all they want in life. Other participants defined Life Orientation as guidance which included how to deal with problems, everything that a person does in life, human orientation, preparation for the adult world, how humans or teenagers should behave, bodily changes that take place as one grows, and guidelines for dealing with change in life. Participants reported the benefits of guidance as having a study plan, dealing with life challenges, loving oneself when no one else will, not allowing anyone to attack their confidence, having a goal in life, and knowing how to behave in public (not doing things that are unacceptable in the community). Participants also reported the benefits of guidance as learning to think before taking action, having study plans, awareness of certain dangers and how to deal with them, and understanding male puberty. Having a study plan was the common outcome in theme three.

5.3.2   What is Indigenous Knowledge?

Although most participants initially struggled with the concept, they generally agreed that the bases for IK were local ways of knowing, seeing, and thinking that were passed down (orally) from generation to generation, outside the arena of formal education. Such knowledge results from a common understanding, and the long-standing experience of the local environment in various areas, such as agriculture, education and natural resource management, among many other categories. Some of the participants expressed their understanding of the term indigenous knowledge as follows:

"An understanding of experiences that is from the local environment, whereby a person is just learning through observing and looking at the way in which the local people behave. The way they act, the way they say things, and such knowledge is not from elsewhere, it's just from within the environment where the person is living, and also the knowledge where that person gets from ancestors, what they have been doing, and how those people have been doing things. Indigenous knowledge is the knowledge that exists before education. We are talking about the skills, we are talking about the values, and we are talking about the attitude that our people have before education".

Other participants said that: *"our forefathers in the past, they have used their common understanding … Let me say they used to estimate how the harvest would be. As we said earlier ... they can even look at the flowers or the birds that are flying overhead to tell that this year we are expecting a lot or … not. For example, … we are having people who can heal certain diseases, but they were not educated on it. That is just an African way of using indigenous knowledge, and they have inherited it from people who are gone already."*

Notably, the curriculum advisors gave a broader description of IK compared to how the teachers conceived it, and to how the term is defined in most academic literatures. According to the former, IK encompasses traditional values, norms, attitudes, and skills that are learned at home*. Curriculum advisors indicated that: "I understand indigenous knowledge as knowledge that we have acquired from our parents … it is … education from our parents. If we talk about education, it starts at home, from the parents and … the community where we live. It includes norms; it includes the way the resources are used … and the attitude … but mainly the skills on how to handle things, solve problems and how to use natural resources."*

Indigenous knowledge has the following streams:

- Agriculture

Participants indicated the following: *"people in the rural areas are farmers. They are involved in farming activities, and the way they are doing these activities, they do them in the traditional way; it is cultivating, looking after animals, farming with animals, grazing, and all those things it is a skill for survival."*

- Arts

Participants indicated the following: *"Through arts we learn a skill on how to look after natural resources. The thatching grass cannot be harvested while it is immature. It needs*

to be protected, so that people can only start cutting it down once it is dry, and it would then leave seeds that will grow into grass again in the future."

Participant further indicated that *"grass was an important natural resource in Vhembe area, not only because it was the main source of food for the animals, but because it was also used as a building material, especially in the thatching of huts."*

- Health

Participants indicated that *"various traditional indigenous plant foods have dietary importance that is comparable to those that are available in an average market today. Without them, many of the indigenous people would have suffered from such dietary deficiency diseases such as malnutrition."*

5.4   WHAT ARE THE EDUCATORS' VIEWS REGARDING INTEGRATION OF IK INTO LO CURRICULUM?

The following are regarded as the views of educators regarding IK integration into LO curriculum:

5.4.1 The importance and promotion of integrating Indigenous knowledge into Life Orientation curriculum

Responses from the educator participants proved that majority of LO educators regard integration of indigenous knowledge into LO as very important. LO educators indicated that the promotion of indigenous knowledge in schools is very important as it helps learners to know their history and cultural heritage. Once learners know their history and cultural heritage, they will therefore be able to know their roots i.e. their origin or where they come from. This will ultimately enable learners to know their identity. The promotion of African indigenous language has been neglected, instead, foreign languages were promoted (Tshivenda, in the case of this study was not promoted). Educators believed that the promotion of African indigenous culture in schools will assist in the promotion of

African languages. The majority of educators pointed out that the promotion of African indigenous culture in schools is a means of promotion of love of the African culture among the learners. Once learners understand their culture, they also appreciate it and respect it. This again helps learners to compare their culture with the other cultures and ultimately begin to value and appreciate it. Once they are able to value their culture, learners will begin to develop confidence about their Africanness, and again have the ability to differentiate between what is African and Western cultures.

The promotion of African indigenous culture in schools is perceived by LO educators in the Vhembe District as important in order to nurture the young talent and promote it for a unified nation as well as good relationship among community members. It has been pointed out that the custom of respect, values, humility is promoted by the promotion of African indigenous culture in schools. It is therefore believed that these values of the African indigenous culture will help to positively shape the behaviour of learners in schools. The knowledge of African indigenous culture acquired by learners at schools will help them to create a good link between what they learnt at schools and what they have learnt from home. The participants' response indicated their appreciation of the value of the integration of IK into LO. One parent said: "*We acquired indigenous knowledge from our parents, it is very important and useful knowledge from our parents. Education starts at home, and from community. It includes norms, and the way people use resources would enhance learning*".

"*Life Orientation is important more especially at schools because other students get abused but they don't know how to get help. It also encourages youth about different activities to do in order to keep you healthy and safe from other things like drugs and alcohol. Life Orientation is important; there are things that some of our parents are shy to tell us but through Life Orientation we are able to know some of the things in our culture. Life Orientation is one of the most important subjects. It covers important aspects that one might come across in life i.e. perseverance. Most of our parents are afraid to talk to their children about life problems. This leads to one committing suicide. Studying Life Orientation helps a lot, and it has helped me. Life Orientation is a very important subject,*

as it informs us about different issues that we will come across one day. We also learnt and discovered who we are and what our potential is. We also learn about sex and most of our questions were answered because it is not easy to talk about sex, AIDS or death with your friends and family members especially your parents."

5.4.2   The benefits of integration of Life Orientation

Participants listed the benefits from the integration of IK into LO as follows: "We learnt Personal development, skills development, respect and history of one's culture, heritage, careers, HIV and AIDS awareness and Life after school "(e.g. equipping for tertiary life). The reported benefits are concurrent with the Department of Education (2003), outcomes which the students should be benefiting from and applying in their lives, especially regarding awareness of the HIV and AIDS pandemic and drug usage that is increasingly affecting the youth and destroying family ties in South Africa. The integration of indigenous knowledge could also help in identifying the indigenous ways of dealing with such problems**.**

5.5   HOW CAN IK BE INTEGRATED INTO LIFE ORIENTATION CURRICULUM IN THE INTERMEDIATE PHASE?

5.5.1   Intermediate phase LO educator's content knowledge to be integrated into Life Orientation curriculum learning content

Educators at School A said that they have basic knowledge of integrating indigenous knowledge to learners only in Physical training. Both educators in school A and B stated that IK form part of the curriculum and they do teach learners the way the CAPS document prescribes. However, the educators are of the view that they do not have sufficient content and skills regarding IKS integration in teaching of LO at Intermediate Phase. Both educators believe that the integration of IKS in teaching of LO at Intermediate Phase is viable even though there are content and pedagogical challenges. The educators indicated that they are currently not doing well when it comes to integrating IKS into the

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teaching of LO at Intermediate Phase due to their lack of capacity. They expressed themselves as follows:

School A Grade 5 Educator: "*Indigenous knowledge form part of the LO curriculum, so we do teach learners on Physical education and training (PET). I think I know a bit, I need help from my Curriculum advisor on what to teach regarding content* ".

School A Grade 4 Educator: *"Yes IK is part of LO curriculum at Intermediate Phase however as an educator LO was not field of specialization when I was doing my teacher training Degree. I only landed into this position because my subject was redundant and the principal gave me LO. I lack training in terms of the methodology and content. This is making it difficult to integrate IK in the teaching of LO."*

Educator at School B Grade 6: *"As an LO educator I have a challenge because CAPS document and textbooks only detail IK on Physical Education and Training where integration is done in the form of indigenous games. As for classroom and theoretical teaching the policy documents and textbooks are silent on IKS"*

5.5.2   Educator Training on integration of indigenous knowledge into Life Orientation curriculum in the Intermediate Phase

Educators at all schools indicated that they lack training on integration of indigenous knowledge into Life Orientation curriculum in the Intermediate Phase. The educator at school B stated that she is struggling to teach Grade 6 LO due to lack of training   on the integration of indigenous knowledge. The educator highlighted that at college she did Guidance as a major subject but the topic on IKS was not part of teacher training curriculum. This aspect of IKS is knew. The educator is only coping because of self-study and assistance from peers in the neighboring schools. The educators in school B indicated challenges emanating from the lack of training and insufficient capacity building opportunities available in the department. Educators in all schools (A and B) felt that they were not fully trained. This is what they said that: *"We were not trained enough"*

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Grade 4, 5, 6 intermediate educators: *"There aren't enough workshops conducted to train educators on integration of indigenous knowledge.* "*We intermediate LO educators are committed to teach our learners, but we are not well versed with the concept Indigenous Knowledge. Another challenge is that majority of us are not qualified to teach LO. Most workshops are not beneficial, the support we receive from curriculum advisors is inadequate.*

The educators at schools B indicated that they do not have adequate content knowledge on integration of indigenous knowledge and expressed their frustration related to this.

The Grade 4 LO teacher at school B emphasized that there is a lack of know how regarding the integration of indigenous knowledge into Life Orientation curriculum. Furthermore, the educators do not feel well equipped and qualified regarding the knowledge of integration of indigenous knowledge into Life Orientation curriculum. Thus, learners are not adequately taught indigenous knowledge because the educator does have little knowledge regarding indigenous knowledge integration in the Intermediate Phase. This is what they indicated:

Educator at School B Grade 4: *"I'm trying my best to integrate indigenous knowledge to the curriculum but when it comes to that knowledge of teaching them. I am still struggling a bit since more content is on physical education that is where I am clear.*

Educator at School B Grade 5: *"there is no in-service training for the teachers on integration of indigenous knowledge.*

5.6 WHICH INDIGENOUS ASPECTS ARE NEEDED TO BE INTEGRATED INTO LO CURRICULUM IN THE INTERMEDIATE PHASE?

In addressing objective 2, cultural aspects accommodated in the majority of schools include African indigenous music and dance, *Malende, Tshikona, Tshigombela, Tshifasi*, wedding songs, African poetry, and African indigenous attire. Other schools also include the promotion of respect and moral regeneration in an African way. It is also evident that certain schools include their programs of promoting Tshivenda as a language. Promoting the use of the Venda proverbs, idioms, storytelling and poetry. Language is seen as one of the very important vehicle upon which a cultural group can be identified. Other topics that can be added into IK are African indigenous food, African arts and crafts which are used to promote indigenous culture in schools. Educators in school A grade 4 and 5 suggested the following "*We need indigenous games to be integrated into LO curriculum*

content not in PET only. Other aspects like practical skills that can develop them holistically could be included in class teaching to show relationship between the school and the outside world is vital."

Educators proposed that the following aspects need to be included in LO curriculum: values, indigenous knowledge, culture, morality, environmental issues and survival skills. We need the following activities to be included in IK programs in addition to what has been said above:

- Educators should organize cultural days in their schools whereby parents are invited.
- Educators should invite experts in indigenous to address learners.
- Educators need to be exemplary to the learners respecting African indigenous culture and practice culture so that learners will see value on it
- They should engage learners in cultural activities.
- Organize educational tours to places of cultural values, cultural heritage sites, museums etc.
- Educators need to integrate indigenous knowledge in their daily activities of teaching and learning.
- They should involve the local people who are knowledge holders including the Mahosi (Traditional leaders) of the area.
- They need to organize projects involving African indigenous culture whereby learners are requested to do research.
- Educators need to be knowledgeable about the African indigenous culture in order for them to inculcate knowledge to the learners.
- It is also imperative that educators should explain to the parents the importance of the promotion of the African indigenous culture
- Educators should encourage learners to attend the cultural festivals or functions organized by the community.
- Learners need to be encouraged to eat African indigenous food. Educators need to give moral/lessons based on African indigenous culture or heritage.

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5.6.1   Inclusion of IK as a transformational aspect into the LO curriculum

The transformational approach was exemplified in the following words from the participant:

"Yes, it is very important, with the idea that if we are integrating the two aspects now, we are putting the knowledge together, the knowledge from where we live, and… the Western knowledge and the indigenous knowledge. Of course, it is very important to integrate them, because now we know from the other side, and we combine it with what we already know in our communities."

5.6.2   Inclusion of IK integration as an additional aspect into the LO curriculum

The participants' view regarding the inclusion of indigenous aspects was demonstrated by the following comments. "We need to engage with parents, more especially elders, who have matured knowledge about the indigenous knowledge. This will not only help our learners to know about their cultural heritage, but it will also expose our limited understanding about the cultural heritage we have."

"Also, integrating IK into LO curriculum will give parents the opportunity to contribute to teaching and learning in school, because now parents are not really involved, because they do not understand things that we teach. But, as soon as their knowledge is included in the school, they will be able to contribute on what they know. They will even be helping learners with assignments at home on that indigenous knowledge rather helping only in cultural activities."

Accordingly, some of the participants involved expressed the following:

"I think integrating IK is important, because, if it is not integrated, where else can our children learn about their culture? Nowadays, our children do not listen to us anymore. Who would believe you if you were to say that we are expecting minimal rainfall by just

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checking at some fruits that are in abundance for that season? But, I think, if such information is given to children at school, they will believe it."

"I think it is very important to integrate IK, because most of the important skills we may learn from our parents, so that they don't get lost. Because it seems that we don't really respect and acknowledge our own, be it knowledge or skills that we are having. So, this seems to be overtaken by the Western way of doing things."

5.7 CHALLENGES ENCOUNTERED WHEN INTEGRATING INDIGENOUS KNOWLEDGE?

5.7.1 Insufficient teaching content knowledge

Teachers complained about insufficient content to Life Orientation curriculum, the content is on Physical Education and Training, but when it comes to what to teach in class, the policy provides little information. Grade 4, 5, 6 LO educators said: "*we are struggling to teach, as little information has been provided for PET.*"

5.7.2 Insufficient teaching time and inadequate training of educators

Educators complained about insufficient time allocated to teaching of Life Orientation. LO is allocated four periods per week and out of those two are for Physical Education and Training. Thus, educators are left with only two periods per week for in class teaching. These two periods are not enough to offer tuition, assessment and control of learners' work. They mentioned this challenged as one of the hindrances that make their lives as Lo educators very challenging.

School A Grade 4 educator: *"We are having a challenge of not having enough periods for LO. Our subject is allocated only four periods per week. Out of these four periods two are used for PET and we are left with only two periods for content teaching. These two periods are not enough because we have to teach, assess and control learners work within the confines of these two periods."*

School B Grade 5 educator: *"It's like LO is a relegated subject, it is allocated very few periods. Two periods for PET and two for content teaching, this is not enough for effective delivery of tuition."*

Regarding training of educators, they further commented as follows *"our department do not provide the necessary training that is needed. We need support mechanisms wherein we can have collaborations with each other to actually develop our own strategies regarding IK implementation. Curriculum advisors should train us rather than giving us documents that we cannot interpret the information written on it."*

5.7.3 Lack of Internal support

LO Educators also highlighted their frustration which arises due to lack of support by HoD and the principal. To most SMT, it is like LO is a relegated subject because it is treated like other subjects. In terms of resources and financial support, LO is treated with contempt. Our HoDs have not been trained on curriculum management and they also lack knowledge on IKS so the supervision and support which we receive leaves much to be desired.

School B Grade 4 educator: *"What I can say is that SMT members are trying hard to support LO educators but there is no HoD who specialises in Life Orientation. For instance, our HoD for the Intermediate Phase is a specialist in Social Sciences, and he has no background knowledge of Life Orientation."*

School A Grade 5 educator: *"I have a challenge because my immediate senior lacks enthusiasm on LO as a subject. The HOD has no interest on the subject and we hardly have subject committee meeting to discuss issues related to our subject."*

School B Grade 6 educator: *"As an LO educator I feel that the principal and the HoD treat my subject very lightly. When I ask for resources and any other support, they don't show any commitment and seriousness. That's why I am struggling because I lack basic teaching resources."*

5.7.4 Lack of external support from LO curriculum advisors in the Intermediate phase

Grade 5 LO educator: *"The support which we receive from curriculum advisors is not enough. We hardly have meaningful workshops. The problem is worsened because we have few LO curriculum advisors". The other challenge is that those LO curriculum advisors are not specialist on the subject. They were seconded curriculum advisors after colleges teacher training colleges closed down. So, they have limited knowledge on the subject. Some do lack enthusiasm and interest in the subject".*

LO curriculum advisors in the intermediate phase commented the following: *"We were attached to teacher training colleges but converted to curriculum advisors after closed down of training colleges. The subject LO is new to us, as we were not sufficiently trained to become curriculum advisors. We were trained as guidance teachers".*

When probing further LO curriculum advisors in the intermediate phase at Vhembe District made the following inputs: *"We LO curriculum advisors are working under very strenuous conditions. LO is compulsory to all primary school learners but we are only two servicing the whole district. We are overloaded and we are not coping that it is why we are unable to give adequate support to LO educators in the intermediate phase, what we propose is that there should be workshops to train LO educators on Indigenous Knowledge as most of the educators are not well versed with this latest LO CAPS content".*

Probing further, they made reference to the shortage of CAs, heavy workload and insufficient time to support educators. *"Take for instance in our district, we are few as HoDs. We do not have sufficient time to support educators and we have more work to do".*

5.8 CREATION OF KNOWLEDGE EXCHANGE PLATFORMS

Relating to research question four, regarding knowledge exchange platforms that are appropriate to involve stakeholders in the discussions about the integration of IK into the

LO curriculum. School A educators said the following words: "*The department called us to various meetings informing us about the implementation of the new curriculum. They expected educators to excel in class where as they are not giving them platform to have inputs on what to be included into the LO curriculum in the intermediate phase. In addition, because the curriculum is always changing new things emerged in the content, so there is a need to organize workshops to engage various stakeholders and hear their views or a platform where educators could exchange knowledge and share their views regarding IK integration, various stakeholders could come up with varied views on what to include in the curriculum.*"

5.9   WHICH ADDITIONAL INTERVIEW INFORMATION GIVEN BY PARTICIPANTS REGARDING IK INTEGRATION INTO LO CURRICULUM?

Participants commented in this way:

Participants explored the effectiveness and benefits of integration of IK into Life Orientation curriculum and they recommended the continuation of the IK integration into LO until tertiary level. Participant said: "*Life Orientation should be continued. Many children especially teenagers still struggle with life. They are not coping and there are many things that they need to know about teenage pregnancy, human development, HIV and AIDS. It should still continue even at the university. I think Life Orientation should be made a module at university as well and integrated with IK as other universities are offering Bachelor of Indigenous Knowledge System (BIKS), because some young people do things that they regret later because of lack of guidance.*"

These two participants reported that it would be effective and beneficial to continue with the subject as a form of guidance for other students as well as for themselves.

5.10 THEMES THAT EMERGED FROM THE FINDINGS BASED ON THE RESEARCH QUESTIONS OF THE STUDY

5.10.1 Educators knowledge on the description of LO and IK

5.10.1.1 Life skills and issues education

Some participants reported Life Orientation as being a study of life skills. These participants are from different schools and they explained Life Orientation as a study of life skills which deals with peer pressure, decision making skills, self-control, communication skills, self-esteem, and life awareness especially about diseases. Participants' understanding shows that it enriches the youth with skills that they apply in their daily lives. Other participants explained Life Orientation as an art and a skill that allows people or learners to know themselves much more, what their role is in other people's lives, and to understand others by knowing that we are all different. The study of life skills teaches individuals about life and what the youth have to expect in life in order to achieve their goals.

Majority of participants reported Life Orientation as a study of life which includes values of life, human life, enlightenment of life and its problems, dealing with life situations, sport activities, how to live life and have a better future, life needs, life span, behaviour maintenance, life challenges, diversity in our country, and the life of teenagers and how teenagers should protect themselves against sexual diseases. Other participants are also from different school and they all had a minimum of 30 minutes up to a maximum of 60 minutes per period for the interview. Participants started teaching Life Orientation when it was regarded as guidance from grade two in the old curriculum (NCS), while others started teaching Life Orientation in grades 7 after the introduction of the new CAPS curriculum.

Participants who started Life Orientation in Grade 7 reported the learning area as effective; it taught them how to be responsible, independent individuals, while learning to

make their own decisions regarding situations they might face in the future". Both these participants had three teachers who taught them Life Orientation although they started Life Orientation in lower grade i.e. below Grade 7. It appears that Life Orientation equipped learners with skills that most people who did not do Life Orientation have to learn in secondary environment or workplace.

5.10.1.2 Health Promotion

Majority of the participants reported Life Orientation as a study of health promotion. When participants defined health promotion. They related it to well-being, healthy living, HIV and AIDS, early pregnancy and risks, and sex.

Participants who did Life Orientation below grade 8 explained health promotion as physical education, physical health and studying of behaviour. Some participants stated that benefits of health promotion include continuation of participation in sports at school, being able to control their diet, and avoiding unhealthy eating patterns. They further stated that they benefited in life skills in the following ways: problem-solving skills, respecting other peoples' culture especially those who are from other provinces and learning to cope with life's challenges and not focusing on pleasing friends. Some participants who had an experience of teaching for more than ten years in Life Orientation explained health promotion as healthy living, life style, learning about various diseases like HIV, and well-being.

Other participants who had an experience of more than ten years in teaching Life Orientation explained health promotion as *"inclusive of the life of the environment and keeping it healthy"*. This participant reported that she benefited by learning to exercise, self-control, and being able to socialize and communicate with others at school. Other participants explained that health promotion is a fundamental aspect especially with the youth, aiming to eliminate the HIV prevalence among youth by promoting safe sex and a healthy lifestyle. It is inspiring to hear reports from the youth that they are applying a healthy lifestyle.

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5.10.1.3 Guidance on career and career choice

Participant indicated that the subject LO teaches learners about life, prepares them for the adult world, makes them better citizens and accomplish all they want in life. Other participants defined Life Orientation as guidance which included how to deal with problems, everything that a person does in life, human orientation, preparation for the adult world, how humans or teenagers should behave, bodily changes that take place as one grows, and guidelines for dealing with change in life. Participants reported the benefits of guidance as having a study plan, dealing with life challenges, loving oneself when no one else will, not allowing anyone to attack their confidence, having a goal in life, and knowing how to behave in public (not doing things that are unacceptable in the community). Participants also reported the benefits of guidance as learning to think before taking action, having study plans, awareness of certain dangers and how to deal with them, and understanding male puberty. Having a study plan was the common outcome in theme three.

5.10.1.4 What is Indigenous Knowledge?

Although most participants initially struggled with the concept, they generally agreed that the bases for IK were local ways of knowing, seeing, and thinking that were passed down (orally) from generation to generation, outside the arena of formal education. Such knowledge results from a common understanding, and the long-standing experience of the local environment in various areas, such as agriculture, education and natural resource management, among many other categories. Some of the participants expressed their understanding of the term as follows:

Notably, the curriculum advisors gave a broader description of IK compared to how the teachers conceived it, and to how the term is defined in most academic literatures. According to the former, IK encompasses traditional values, norms, attitudes, and skills that are learned at home. Indigenous knowledge has the following streams:

- Agriculture

Participants indicated the following: "people in the rural areas are farmers. They are involved in farming activities, and they are doing these activities, they do them in the traditional way; it is cultivating, looking after animals, farming with animals, grazing, and skill for survival."

- Arts

Participants indicated the following: *"Through arts we learn a skill on how to look after natural resources. The thatching grass cannot be harvested while it is immature. It needs to be protected, so that people can only start cutting it down once it is dry, and it would then leave seeds that will grow into grass again in the future."*

Participant further indicated that: *"grass was an important natural resource in Vhembe area, not only because it was the main source of food for the animals, but because it was also used as a building material, especially in the thatching of huts.*

- Health

Participants indicated that *"various traditional indigenous plant foods have dietary importance that is comparable to those that are available in an average market today. Without them, many of the indigenous people would have suffered from such dietary deficiency diseases such as malnutrition."*

5.10.2 How can IK be integrated in the subject content knowledge in LO curriculum in the Intermediate Phase

The following documents were reviewed, as indicated in the previous chapter: The Curriculum and Assessment Policy Statement (CAPS), the Department of Science and Technology (IK policy), the White Paper on Education, and the Constitution of South Africa (Chapter 2, section 29,1c). Upon reviewing these documents, the researcher found

that integration of IKS in the teaching of LO at the Intermediate Phase in the Vhembe district is a viable arrangement. The policies are very clear in laying the framework for integration. However, it was found that there were some limitations regarding this integration. For example, to answer the first research question about how can indigenous knowledge be integrated into the LO curriculum in the intermediate phase the CAPS policy spells out that integration of IK content should be an integral part of curriculum delivery, but there is a void on the nature of content which teachers should use to facilitate this integration.

The educators made suggestions on how indigenous knowledge may be integrated into the LO curriculum. The parents suggested an inclusive approach that would embrace both the indigenous and the Western knowledge which the learners could learn at school. The teachers suggested dialogue between the school and the social community for the purpose of sharing knowledge with parents and other stakeholders. The parents are willing to share the knowledge and skills that they hold with the learners in school. Learners express interest in learning through indigenous games, parents interviewed suggested that they could be involved in the schooling of their children regarding indigenous knowledge integration into Life Orientation.

The study also revealed the willingness of the school and social community to share knowledge and this has also been revealed in other South African studies. Hewson, Javu and Holtman (2009) report similar findings in their study to integrate IK into Life Science.

Dialogue between school and community as a means of integrating IK into LO curriculum has been suggested in the literature (Aikenhead, 2001; Sutherland & Keane, 2008). The study conducted among First Nations people of Manitoba and Rekindling Traditions among the Cree in Saskatchewan studies emphasise the involvement of parents (as community knowledge bearers) in developing a framework for 'long-term social science education. In situations where both the educators and parents are willing to share knowledge platforms creates dialogue between the school and social community and extends platforms for cultural brokering beyond the classroom to the community. Both the

teachers and the parents can interact in becoming Aikenhead's (2001a, 1996) 'cultural guides', assisting students to understand the nature of LO knowledge and the nature of indigenous knowledge.

However, the dialogue between school and social community; educators and learners, can only succeed where there is tolerance and respect for differences in opinions. Respect in Vhembe is regarded as of value in terms of hierarchy and obedience. Conceptions of respect among both parents and learners in Vhembe suggest unequal valuing of opinion because of gender and/or age and may thus be a hindrance to full participation in the process of school and social community dialogue. Generation gap between parents who are senior citizens and learners who are youth, may be a stumbling block to meaningful information sharing and exchange of ideas. This may hinder the application of dialogic strategies (for instance, discussion and argumentation) in LO learning, which have been shown to be valuable for LO learning in some South African contexts (Msimanga & Lelliott, 2013).

The use of argumentation as a way of engaging indigenous knowledge has also been used by Hewson and Ogunniyi, (2011), Ogunniyi, (2007a; 2007b), and Webb, (2013) and recommended as a valuable strategy of engaging in gathering IK. In Vhembe, argumentation would need to be preceded by negotiating cultural practices and values that would otherwise discourage classroom talk. This means that during dialogue and information sharing session's parents must be made to understand learners may disagree with the views raised and that should not be regarded as a sign of disrespect. In the context of CAPS, learners are encouraged to be inquisitive and not to take information at face value instead they should interrogate it. Slaton and Barton (2012), for example, suggest teaching that emphasizes respectful relationships through engaging learners in conversations that elicit their experiences and stories, and accepting and valuing all learners' responses.

Learners in this study appreciated activities that took them out of the classroom, as well as the ones that gave them interaction with parents who hold knowledge. The study also

made it clear that most Life Orientation educators concur that there is plenty of useful curriculum information and content in the social community. The educators' participation in the study has taught the researcher about creative pedagogies, as suggested in Malcolm and Keane (2001). The use of games, stories, field work and other outdoor activities in Vhembe can allow learners to enjoy the beauty of the natural environment and to continually see the connections between segments of LO content when viewed from the natural environment. Life Orientation teaching and learning in Vhembe demanded recognition of learners' learning preferences and learning strengths based on their perceptions. For instance, participating learners pursue work for communal good rather than their individual purposes.

Teaching and learning that involves group tasks and shared responsibility may resonate more with their way of relating than tasks based on individual competition. Yet of course, many class tasks as well as class assessment and progression is adaptive, therefore teachers have to find creative ways of encouraging individual work. IK-LO integration in a context such as Vhembe needs the support of teacher professional development programs that are based on critical and creative methodologies – methodologies that encourage educators' participation and collaboration, and those that would involve creating out chances for integration of IK into Life Orientation. Lessons can be drawn from Chinn (2007), whose study revealed the potential of creative methodologies in encouraging other studies in teaching and acknowledging learners' contexts and prior knowledge.

When reflecting back on the findings from this study, the following questions arise: Who or what is the current curriculum serving? Should communities make inputs into curriculum? In my opinion, the present curriculum has the potential to serve learners from different communities when it gives greater space for response to local contexts. In its current form, the curriculum seems to be 'one-size-fits-all', and as a result, better serves non-rural contexts, and those contexts that are better-resourced for the teaching and learning of Western knowledge because of various cultural contexts in South Africa, I

argue for space for community input, and for the consideration of local perspectives in the teaching and learning of Life Orientation.

5.10.3   IK content knowledge on integration to be used in the Life Orientation classroom

There is often no clear scientific language to be used when integrating indigenous knowledge in class. The scientific knowledge of indigenous cultures is less demanding cognitively than Western science because it is based on experienced reality and associated with a vocabulary more accessible to students (Whitt, 2009). Learners come up with knowledge in their own language from their own cultural community that cannot always be translated to either of the non-African official languages, namely Afrikaans or English. The same applies to teachers who do not have sufficient knowledge of languages because some of the terms cannot be translated. For example, when an LO teacher is teaching learners about health education, he encourages them to eat more of African dishes like *Tshidzimba, Dovhi, Thophi*, and such terms cannot be translated into Afrikaans or English.

5.10.4   Promotion of indigenous knowledge into LO curriculum content

The majority of the respondents agreed that the South African curriculum is not doing enough to promote African indigenous culture in schools. The majority of LO educators have responded that LO curriculum does not create sufficient space and opportunity for the integration of indigenous knowledge. But some of the reasons put forward were that there is inadequate content and insufficient time allocation, insufficient resources. In order for the LO curriculum to be improved, there should be more IKS content in the curriculum. The integration of IKS into LO curriculum add a new dimension in the content and delivery of curriculum to learners. The inclusion of indigenous knowledge is bringing radical changes in the learning experiences of learners because the learning content which is related to their day-to-day experiences is also in line with their culture and social background which is African centered. If this is achieved education can bring a profound change in learner's attitude, values and approach to life. LO curriculum content in general

is more practical as it is derived from African context of the learner instead of making it theoretical and abstract.

This indicates that LO classroom life conditions should reveal the social and cultural context that is related to learner's experiences. What learners experienced in classroom should at the same time be based on the learners' needs to meet their societal needs. Eurocentric knowledge that benefited the African societies in the colonial times should not be ignored and totally discarded as they played a big role and it can contribute to LO teachers to be culturally aware of their African centeredness and teachers are able to integrate IK with ease. In the case of this study, the following are the participant's responses regarding LO as unit of analysis during integration of IK. These participants appreciated what the subject had to offer as most parents or guardians avoid or do not speak about certain issues at home, for example, issues around cultural history, sex and HIV.

5.10.5 Teaching content knowledge regarding integration of indigenous knowledge content into Life Orientation

The information gathered revealed that majority of LO educators are clueless about indigenous knowledge. In fact, the majority of educators are oblivious to the concept. The majority of educators engage leaners in games that are related to IK, but they are actually not aware that these games are part of IK. For example, policy prescribes that indigenous games, such as *tshigombela, tshifasi* and *khadi,* should be part of the PET programme. But educators are not aware that this is part of indigenous knowledge. The study also revealed that majority of LO educators are not trained in the subject. In fact, most LO educators are those veterans whose subjects have been redundant, such as Afrikaans and Biblical Studies, and they were given the subject just to make sure that they have periods and subjects to teach. They do not have expertise, experience and interest in the subject. Another finding was that some SMT's take this subject lightly, and it is given to educators who are the least active performers, or those brought to school through

rationalization and redeployment. There is also chopping and changing of educators' teaching this subject, such that they do not master it.

Educators also complained about the lack of meaningful workshops where they could be trained on the subject, as the majority of them do not have qualifications in the subject. They complained about inadequacies of workshops and lack of support from the curriculum advisors. The study revealed that teachers are also complaining about limited time allocated for the teaching of LO. According to the LO CAPS policy, LO is allocated only two hours per week, which translates into four periods per week. Other subjects are allocated more teaching hours, for example, Mathematics is given ten periods per week, which translates to five hours of teaching. This limited time makes it difficult for LO educators to fully implement the curriculum, which also includes IKS integration. The study also revealed that few educators complied with the CAPS policy by integrating indigenous knowledge into the teaching of Life Orientation, but they do this not because they understand the value of IK, but for compliance purposes.

The indigenous knowledge that educators could identify in connection with LO is in the form of community values, for instance, about social and environmental responsibility that is caring for yourself and others on issues that cause ill-health. The educators propose greater opportunities for dialogue with parents. The educators are willing to liaise with parents to find ways of negotiating knowledge spaces between local knowledge and the LO curriculum. Educators suggest integration that is facilitated through 'coming together', holding 'discussions', and 'linking' indigenous knowledge and the school curriculum. IK-LO integration, in the educators' view can be based on school-community knowledge conversations. Educators in school A, grade 5 and 6 commended the approach of collaboration (working with both the school and the parents). "*I learnt a lot when it comes to teaching LO. The study helped a lot. It helped the learners to be able to participate in 'research' - to research from home and learn from each other through group debates. Information is from the community. They don't always need to go far away to the libraries to get the information".* Educators also make use of the method of involving learners in

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group debates on cultural issues in the classroom to make teaching and learning a reality to the learners' culture and heritage.

Sometimes, educators ask their learners to make comparisons of the traditional and modern life-styles during a group debate. When asked if all things related to the past should disappear, they disagreed. They indicated the necessity of preserving their identity, the positive aspects in their heritage and doing away with the negative aspects of their heritage. The argument of the learners concerning one of the important cultural heritages of the Vhembe district is stated by an interviewee in the following way: "In the olden days the issue of respect is of importance. When young ones greet the elders, he or she cannot look at him face to face, young people bow down to show respect. In a Western style you look face to face while standing to show respect. The colonisers compelled us to get rid of our heritage and embrace their Western style. However, they also indicated that aspects that value their identity should be retained".

The educators' suggestions for integration highlight ways in which 'research attitude' has shaped participant response in this study. Educators realize the benefit of school community collaboration in the study and they propose it for shaping the local curriculum. This finding is similar to the proposal for 'community-centred curriculum' made by Keane (2006a) who states that is tapping in from the community and utilizing such valuable information to enhance teaching and learning. This study thus presented a bridge between the school and the community, which will hopefully last beyond the study. The summary of the findings in the form of a community booklet written in both Tshivenda and English which contributes to lasting relationship. Educators' proposal for dialogue with the community does not occur in isolation.

In response to the question of tangible benefits that the study would bring to the community, parents agreed to the bringing in of traditional drums within the school premises, as their way of showing their contribution to the body of knowledge. The putting of the drums would serve as a permanent symbol for the bridging of IK and the curriculum. From the point of view of the participants, there is room for integration of local knowledge

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and modern knowledge, as represented by school curriculum. The participants' suggestions on how such integration can be done points towards the importance of creating spaces for dialogue between the school and the community.

5.10.6 Intermediate phase LO learners' knowledge regarding integration of IK content into LO curriculum

This study revealed that majority of intermediate learners in Grade 4, 5 and 6 are not aware of the concept indigenous knowledge, and most learners had a little idea of the concept.

"I heard about Traditional dances when our educators called us to go and practice outside the classroom but doing it for marks. "Similarly, another Grade 6 learner indicated that:" I also heard educator's talk of indigenous games some other times, but I know a bit of it. As learners, we love LO but we would like it if the content taught could include traditional dances,"

Learners from school A Grade 6 and school B Grade 6 who also had insufficient information on IK indicated that learning should be multi-dimensional: the curriculum should be delivered in such a way that theoretical work done in class should be linked with the practical knowledge acquired from home and the community at large. The content that the learners would like to learn more about includes both IK and LO-based knowledge. The learners want to know more about cultural values, as well as practical skills.

Participants gave further feedback on teaching content. *"This depends on the educator who is teaching Life Orientation, like ours she was shy and hide other information on sex. I will recommend that they assign someone who can be able to talk about everything. We did benefit but not much because Life Orientation periods were only fewer than other subjects. The HIV and AIDS program was not fully explained during my school time. It is important to learners to be taught that they must not rely on their teachers and the books*

they have been given. They must go out to other resources like libraries and elders, to search for information. The subject of Life Orientation must be taught by a teacher who doesn't rely on the text book but must also have background information and must also have gone through or have heard about someone who has the experience in those certain experiences, so he can give common examples of the text, so the learners can understand it more clearly."

Participants felt that educators were shy when talking about certain issues, had inadequate experience when discussing some issues, and there was insufficient scheduled time for the Life Orientation program. It is important that teachers are adequately prepared for the integration, since it also involves "sensitive" or "uneasy" topics. The preparation would be on a suitably higher level if the teachers had majored in Life Orientation or had a background in Life Orientation. A background in Life Orientation enhances skills of discretion, being non-judgmental, social skills, patience, active-listening, acceptance, and learning to engage with people of all age levels without being shy or controlling.

5.10.7   Which aspects of IK could be included in the integration process?

All the groups of participants had suggestions on what IK aspects could be included in Life Orientation curriculum. Learners wanted to learn more about traditional dances, economic issues, social responsibility, religious observance and environmental education. Educators proposed that the following IK issues should be included in Life Orientation curriculum: values, morality, environmental issues, and health promotion and survival skills. Currently, CAPS policy makes provision for inclusion of indigenous games in PET programs for Life Orientation.

Parents wanted children to learn values, morals, health promotion and life skills. The fact that the educators did not introduce discussions on indigenous knowledge in the classroom before this study, it is an indication of how important this study has been in terms of influencing views towards IK and LO integration. An all-inclusive approach to the

integration of IK into LO curriculum gives space for four important themes in indigenous knowledge, namely: knowledge holders; language; culture and experiential learning (Sutherland & Henning, 2009). Sutherland and Henning (2009) describe themes as 'pillars' supporting lifelong indigenous education.

Values as part of culture, have always been taught in LO, whether explicitly or implicitly (Hildebrand, 2007), although, it is usually the values of the constitution that are reflected in the curriculum documents. The South African curriculum is built on the values that inspired the constitution, and hence it is based on the following principles: social transformation; active and critical learning; human rights, inclusivity, environmental and social justice; and valuing indigenous knowledge systems (DoE, 2011b:5).

Cultural value systems, beliefs and practices can negatively affect student learning (Keane, 2006) but could be used in the classroom in such a way that students are not disadvantaged (Aikenhead, 2001). Focusing on learners' cultural values and ways of understanding shifts IK-LO integration away from content to ways of teaching and learning that the learners can better relate to. Such a shift has the potential to check the disenfranchisement of learners whose value systems have not been prioritised in LO education (OdoraHoppers, 2002a).

Some scholars have argued against the integration of Indigenous knowledge in learning, citing a particular study where Indigenous children had rejected clay pots making as "foreign and old-fashioned, a practice that only their grandparents engaged in" (Horsthemke & Schafer, 2007:5). Horsthemke and Schafer (2007) did not specify the context in which the quoted sentiments were raised, but even if they had, the claim would not necessarily apply across contexts. Knowledge in Vhembe includes a strong sense of belonging to place, expressed through knowing the development of the self in the society as indicated in the specific aims in LO, and a strong sense of identity that is conveyed through language. This is not an unusual finding so far as studies in IK across the globe are concerned. The importance of 'place' and language for indigenous peoples is discussed in the literature supporting life-long learning (Aikenhead & Michell, 2011;

Sutherland & Henning, 2009), and as important for strengthening identity (Keane, 2006). Foregrounding 'place' in IK-science teaching and learning results from an understanding of the situated nature of cultural experiences; hence suggestions for the development of curricula and curricula frameworks that acknowledge the priorities of indigenous peoples (Aikenhead, 2001; Keane, 2006; Sutherland & Henning, 2009).

In this study, considering all aspects of the indigenous knowledge in Vhembe for teaching and learning is vital. This all-inclusive stance on IKS in teaching and learning is not common among South African studies. Previous studies have usually focused on singular aspects of IK, although the studies have significantly contributed to our understanding of diversity of indigenous knowledge. Examples include indigenous games (Mosimege, 2005; Roux, 2007).

5.10.7.1 IK content Learners would like to see added or integrated into LO curriculum as forms of learning

Table 11

FOCUS AREA	EXAMPLE
Traditional dances	Tshikona, Malende, Tshigombela, Tshifasi
Economic issues	Trade,skills Entrepreneurship
Social wellbeing and responsibility	Respect, health promotion and physical activities Humility
Sex Education	How to prevent the spread of STDS and HIV and AIDS Prevention of teenage pregnancy
Religious observance	Respect of sacred places Effects and role religion Religious symbols and ritual performance
Environmental education	Preserving plants used for medicinal use Importance of indigenous plants

In summary, the suggestions made by learners in Vhembe District about what could be included in the school curriculum are based on what the learners view as relevant for their context and sustenance. These suggestions made by learners on curriculum content point to supposed capability of the school to teach more than what is being taught now. Learners have hopes and aspirations that the curriculum delivered by schools should help to address challenges which the youth encounter in their daily lives. For example, there are many orphans and vulnerable children in the community, and Life Orientation educators could identify such learners in schools and assist them with application for birth certificates and identity documents.

Some of these children come from child headed families where there is shortage of food, and through the National School Nutrition Program (NSNP) program in schools, they could be given food packages. These vulnerable children need social and moral support, and Life Orientation educators are there to visit them in their homes and work together with social workers and ward councilors to provide necessary support to these children. The teaching of values like *Ubuntu* could assist in this regard, because the community could also be roped in to embrace these vulnerable children and give support; in encouraging them to go to school and suggesting that they do view school as an avenue for better life. The school could serve the community more directly by addressing local challenges through the curriculum.

5.10.7.2 Inclusion of IK as a transformational aspect into the LO curriculum

The transformational aspect laid a very high premium on incorporating IK into LO curriculum. The approach assumes that understanding and integrating IK into practice will, ultimately, provide the learners with an opportunity to view the world from multiple perspectives. This means that integrating IK into LO is not merely a remedy of the past, or some sort of moral duty, but it was found that it prepares the tone for a learning situation that gives learners an opportunity to compare different knowledge systems, and to use different lenses for acquiring knowledge. Consequently, learners would be able to make

informed decisions that are drawn from different cultural perspectives, and they would be able to understand their own culture from a broader perspective.

5.10.7.3 Inclusion of IK integration as an additional aspect into the Lo curriculum

The participants also exhibited different perspectives on why local content, concepts, and perspectives were required in LO. Curriculum advisors appeared to approve that the inclusion of IK in LO was important, as it would serve as an effective home-school communication vehicle that would accommodate parents, and which would allow for teachers and learners to learn from them.

Some participants, more especially the parents, appeared to embrace the integrating of IK into LO curriculum on the grounds of restoring the past, and maintaining cultural identity. The assumption is that the traditional way of learning, such as sitting around the fire and telling stories about the past, is gone, and that learners nowadays are unwilling to listen to the elders. Thus, it was found that the integrating of IK into schools would be likely to serve as a unique opportunity for restoring and validating the already sidelined IK. This would ultimately tend to encourage learners to learn more about, and to respect and to uphold, their culture and other indigenous perspectives that they have acquired from home.

5.11 CHALLENGES ARISING FROM INTEGRATION OF IKS INTO LO IN THE INTERMEDIATE PHASE

Learners' upbringing is in a context where respectful relationships are defined in terms of silently obeying instructions; speaking only when invited to, and where voicing out their own opinions was not encouraged (Keane 2006). It is likely then, that learners in Vhembe district might struggle in situations requiring making decisions using critical and creative thinking. Because of their perspective orientation towards seeing interconnections between IK and LO, learners may find it difficult to analyze and organise information and let alone critically assess information and heir orientation towards sharing responsibilities

may discourage effective individual work. Therefore, some aspects of learner perspectives may present challenges against the achievement of curriculum aims, and as indicated by the teachers, indigenous knowledge and beliefs contribute to difficulties in understanding curriculum content.

5.11.1   Lack of support from internal and external support as one of impeding factors

The curriculum changes posed challenges to Life Orientation teachers as to how curriculum implementation should have received more attention. The CAPS is a good curriculum. However, the challenge lies in assisting teachers to implement this curriculum. From the interviews, it is clear that most teachers feel that there was not sufficient support from the Department of Education, and this causes stress among educators. Grade 5 educator went further and said: *"The department of education must appoint enough curriculum advisors because currently there is two curriculum advisors in the intermediate phase in the district."* The expectation was that a sufficient number of CAs would translate into adequate support.   Curriculum advisors need to assist educators with the implementation of IK, and many teachers felt that they do not receive sufficient guidance from subject advisors. Also, workshops focusing on enhancing teachers' teaching knowledge of IK should be arranged. The workshops that were offered focused more on policy and not on methodology. Educators deserve the support due to them in order to produce the desired results and objectives of their teaching. Classroom support is often marginalised, and the focus of the DoE is often more on the what (curriculum) and not the how (empowering teachers to effectively implement the new curriculum).

There is little from community of practice among teachers as some are unwilling to share and help. At some schools, teachers are trying to help each other by forming discussion groups in the morning and afternoon. In some regions in the country, the cluster groups (an initiative of the DoE) are working effectively. However, in the area where this research was conducted, the clusters are not working well. As a result, educators do not receive professional support from colleagues. Time is wasted when teachers run around seeking information from colleagues, parents and community members. When this happens, they

cannot finish the syllabus because they cannot teach content that they do not know. Professional IK development of teachers should focus more on improving teaching content knowledge that seem to have surfaced in in-service training.

5.11.2   Insufficient teaching content to integrate IK in LO

Teaching has historically been a profession which gave practitioners space to make independent decisions or rules in the classroom. It is perhaps for this reason that the CAPS policy documents do not prescribe specific IK content for Life Orientation. The assumption is probably that teachers have the necessary indigenous knowledge to decide upon suitable content and teaching strategies to integrate classroom teaching with IK. Unfortunately, the reality is that majority LO educators in Vhembe District have deficiency in teaching methodology and insufficient IK content. Some of the teachers indicated the need for training to develop capacity of LO educators by assisting them with more content and better teaching methods. The majority of LO educators in the Vhembe District do not have qualifications to teach LO, therefore, they should be encouraged to further their studies in LO and IK fields so that they could lay a solid foundation on which to build in-service training, and it will help teachers to teach IK in a stimulating and authentic way (Whitelaw & De Beer,2007).

This study showed that teachers lack knowledge in the following three domains:

- Teachers do not have sufficient content knowledge to adequately teach IK. From the interviews, it is clear that most teachers have very little knowledge of how our indigenous knowledge can be used to up skill learners and the community.
- Teachers lack the pedagogical knowledge to use as-inquiry approaches to integrate IK into LO. The qualitative data clearly indicated that most teachers pay lip service to IK by only mentioning a few examples of IK in the class. LO educators do not want to be deeply involved into the content and they just introduced their lessons by asking learners questions and only few took part. Clarifications given to learners is very minimal on how the investigation could be carried out.

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- Teachers also often lack contextual knowledge as they have limited knowledge of IK. Loughran, Mulhall and Berry (2008) suggest that there is not much literature on how teachers can develop and acquire IK. The recommendations of this study could help in providing a possible IK integration strategy for developing teachers. The professional development of teachers should also address methodological IK integration. They further developed a professional development model for social science teachers in South Africa. This model is known as the Holistic Professional Development (HPD) model. This helped to address teachers' content knowledge, teaching approaches and professional attitudes, this could contribute also to IK integration. During observations, it was observed that most of the participants looked nervous and were unsure of what was supposed to be taught. Teachers were unclear of what they were teaching. In most cases, old methods of teaching were used as they took time to explain some of the concepts. Their lessons were also teacher-centred. At the end of the lesson, most teachers tried to give tasks to be performed at home to enable learners to get more clarity from parents and other knowledge holders.

5.11.3 Inadequate time allocation on Integration of indigenous knowledge into Life Orientation

Most respondents responded that the indigenous knowledge is less integrated in their LO curriculum. The degree to which the indigenous knowledge is integrated in schools is very minimal. Educators reflected that the indigenous knowledge is sometimes integrated in the form of indigenous games in LO PET. LO educators integrate the indigenous knowledge in Life Orientation in indigenous games. In some of the schools, the study also revealed that some LO educators are unaware of the concept IKS. Therefore, the extent of integration is very minimal. It is only during PET periods where there is limited evidence of minimal integration and in most cases, it happens when LO educators are not even aware that the activities that are part of IKS. What they are actually doing is to implement what is prescribed by LO CAPS document.

During LO PET period, only sixty minutes is for physical training where individual learners are doing indigenous games. The problem in some schools is accelerated by the fact that some of the learners and educators are still looking down upon the African indigenous cultural activities. That is why it is believed that the whole school curriculum should be transformed and have an African image.

Educator in school A Grade 6 also confirmed by Grade 6 educator in school B denotes the following:

IK is part of the basic curriculum that the constituted contents are both locally defined ………..*So we can identify some contents, an issue that we can connect with the contents of the CAPS Curriculum ….errr… the basics, the general*. By combining the local knowledge with what is in the LO curriculum learners could learn better.

When probing further other LO educators expressed their understanding of IK in this way: *"We are talking about indigenous knowledge from the local environment, whereby an individual is learning through observation and listening to local people the way they do things".* The way in which indigenous knowledge is integrated in schools also differ from school to school. There is no uniformity among the schools at Vhembe district regarding time allocation for LO. Other schools have period allocated for PET, others do not have such periods. In other schools, LO periods are used to teach other subjects. Participants revealed that in certain schools LO is allocated three periods per week. In other schools, LO is allocated two periods per week. The study also revealed that in certain schools less effort is done to promote African indigenous culture during the normal school timetable (less effort is demonstrated to integrate indigenous knowledge during the teaching of Life Orientation) in the Intermediate Phase.

5.11.4 Other contributory challenging factor such as attitudes has an influence on the integration of IK into LO curriculum in the intermediate phase

5.11.4.1 Educators attitudes on integration

The manner in which IK is addressed probably contributes more to impart values to learners than the subject matter itself (DoE, 2001d:110). Life Orientation educators' views and attitudes on curriculum integration into Life Orientation curriculum, as well as the attributes of their personal values, may have an effect on how they approach and teach Life Orientation. The attitudes and values that educators articulate could have a profound impact on the way that Life Orientation could evolve as a learning area. The findings again indicated that most Life Orientation educators profess to support CAPS. This concurs with the findings regarding general learning area educators cited by Fleisch (2002), the Review Report (DoE, 2000a) and Harley and Wedekind (2004), but contradicts the findings of The Nelson Mandela Foundation that the majority of Limpopo educators indicated that they are unhappy with CAPS curriculum regarding IK integration. Possibly the different time frames, sampling and contexts of the research could account for differences in findings. Life Orientation educators are mostly positive towards curriculum transformation in the confines of this study, is an encouraging sign, particularly when viewed in the context of negativity of some academics (Jansen & Christie, 1999).

LO educators' attitudes towards IK could determine whether integration could be successful or not. The attitude could determine their commitment and willingness to learn and seek help to ensure that integration is successful. Negative attitude could hinder progress on integration. The Grades 4-6 LO educator at School A further indicated that LO is not taken seriously because it is used to fill up teachers' timetables and to bridge the gaps in the school. For example, if some teachers of other learning areas are short of periods then the HOD/person in charge could take that particular person to teach LO. Life Orientation as a subject is not taken seriously, as a result, this contributes to negativity amongst teachers. This negativity may be passed on to the learners, parents and the

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community. LO educators need to embrace this project and they need to be scholars and ambassadors of the concept.

Life Orientation educators in the Intermediate Phase indicated that curriculum transformation was exciting, with only a minority of educators saying that CAPS could not be done as it emphasizes the integration of IK. Some educators were provisionally positive, if certain conditions could be met, such as smaller class sizes, more resources, better training, as well as auxiliary Education Department support on an ongoing basis, is understandable in the context of problems identified by educators (Jansen, 1995a). Educators were getting used to CAPS and some could see the beneficial differences (Rooth, 2005). Whatever implementation, contestations and complications, the Life Orientation curriculum encounters cannot be singularly ascribed to educators' attitudes towards LO integration.

Values around contentious issues such as sexuality education, HIV and AIDS, religion and the South African Constitution, including human rights, appear to have some influence on what and how educators teach, similar to the findings of Harley et al. (2000) and Veugelers (2000), Chisholm (2005) (DoE, 2001d:26).

How they teach is also to some extent determined by their particular value systems. The link between authoritarianism (Department of Education, 2002c) and transmission teaching (Taylor, 1998) needs further research, in the context of a learner-centred pedagogy (Department of Education, 1997a; Harley and Wedekind, 2004; Nelson Mandela Foundation). Student-teachers' observations in particular give lucid and at times disturbing descriptions of how educators' values affect the way they integrate IK.

To counterbalance the educators who resist change, there are some educators who, in focus groups, were willing to debate issues of integration of IK. Some Life Orientation educators argued for an inclusive approach to religion and IK and tried to encourage other educators to follow the Life Orientation curriculum, Constitution and Education

Departmental guidelines to ensure that religious education has a civic rather than a religious function (Department of Education, 2002b).

5.11.4.2 Inadequate training

Educators were very critical about the training offered by the district. They confirmed the importance of intensive educator training from the side of government where in the curriculum advisors take a lead, without which educators would find it difficult to adequately implement the curriculum. Training should encourage ownership of innovation. In this case, the inadequate training of educators by the DBE hampered implementation, as the respondents 'level of commitment to CAPS teaching while integrating IK was very little. The CAPS policy on Life Orientation is shallow on the scale and extent of integration of IKS. The policy gives very little information on areas where integration can be effected, for example, the policy directs the inclusion of IKS on physical education and training (PET) where indigenous games are played by learners. It does not show the depth and the details that should form part of this integration. The policy is flawed or deficient in that when it comes to directives, it is very silent. CAPS training of teachers paid little or no emphasis to integration of IK. Trainers were not trained on the integration of IK. Curriculum managers and curriculum advisors lack capacity in terms of assisting educators, some of the DBE officials are not even aware of the demand for integration. When coming to schools for monitoring and support, they pay less attention to IK integration into LO teaching. Monitoring instruments do not include integration as one of the focus areas that need to be attended to.

5.11.5   Importance of indigenous knowledge into LO curriculum

The majority of Life orientation educators interviewed indicated that they know little about IKS and as such they are doing very little to promote indigenous knowledge. In certain instances, there are those who are still looking down upon it and therefore do not want to involve themselves in the integration. Some of the reasons put forward are that indigenous knowledge is irrelevant to the current situation. Promotion of indigenous

knowledge is seen as a sign of backwardness and lack of progress. Some LO educators indicated that certain IKS aspects practices are against their religious doctrines. It has also been observed that some of the LO educators do not take part in the promotion of indigenous knowledge because they lack knowledge and expertise to facilitate integration. Therefore, it is not that they are against it, but they lack the capacity and the zeal to execute the task of integration. There is fear in some of the schools that the process of rationalization and redeployment might disturb the good spirit of their school because educators who have the passion and willingness to integrate IK into LO might be transferred to other schools. In other schools, they received transferred teachers who are demoralized and unwilling to embrace the task of integration.

Some of the participants did not pitch for the pre-arranged interviews for this study. Various reasons were given for their withdrawal: tiredness, an unsuitable time schedule for the interview due to personal or family matters, unexpected appointments, not being able to prepare for the interview, and irritation with IK because of their doctrines. The interviews made it clear that LO educators have a very limited understanding of the IK. For most educators, LO is not important and that is an indication that educators have negative attitude towards LO. It has also become clear to the researcher that many teachers' misconceptions stem from their lack of effort to keep abreast with developments in the subthemes embedded in Life Orientation. Regardless of the problems, Life Orientation educators cited in integrating IK, there were numerous instances of success. Educators appeared to feel gratified from integrating IK into Life Orientation as they felt they were doing something worthwhile and learners generally responded well.

Findings reported that Life Orientation educators in Vhembe, such as learners' interest in Life Orientation and learners' good response, were the most cited by Intermediate Phase Life Orientation educators. This could signify the relevance of this learning area to learners. The relatively high number of educators who found the HIV and AIDS emphasis in Life Orientation necessary and useful, is another indication of the relevance and issue-driven nature of Life Orientation. The findings in the study concur with those of Reddy and James (2003), who found that educators mentioned learners' interest and the

importance of the topic (HIV and AIDS) as motivating efforts to carry out the responsibility. This was also confirmed by Minister of Education Angie at a meeting with the Principals of the Vhembe District when she indicated that there should be advocacy campaigns in our area to conscientised learners about HIV and AIDS. She further emphasized that LO should be an examinable subject wherein some important aspects could be included in the curriculum including IKS.

The other view expressed by Intermediate Phase LO educators, was that the process of integrating IK into LO teaching made learners to become more confident and more respectful towards their own culture and cultures of other people. This could be an indication that some of the outcomes of Life Orientation, and CAPS in general, were being achieved. Intermediate Phase LO educators differed in their ratings of successes in the integration of IK into Life Orientation, with more maintaining that the focus on HIV and AIDS was a success and slightly fewer saying that sexuality education assisted the learners on the issue of morality.

This could, once again, be an indication of the relevance of IKS to current needs. In addition, it could also be because many educators focused solely on HIV and AIDS as this was the only training they received and for which they had extensive resource material. The learning area is not only set by problems but there were many success stories that emerged as a result of integration. The successes experienced, as well as the instances of excellent teaching and learning in Life Orientation should form the basis from which further interventions could emanate. Furthermore, the successes strengthen the belief that IKS integration is core to learners' growth and development.

5.12 CREATION OF KNOWLEDGE EXCHANGE PLATFORM

Relating to research question four, regarding knowledge exchange platforms that are appropriate to involve stakeholders in the discussions about the integration of IK into the LO curriculum, it was indicated that schools should create platforms and structures for interface between schools and community as well as other indigenous knowledge

holders. It was found that schools through School Management Teams and LO educators should form IK forums which meet regularly to discuss issues around IK. IK forum at school level could be composed of Social Science Head of Department, LO educator, SGB parent component, representative from the royal council, and any identified knowledge holders. These forums could also be established at circuit level where the LO curriculum advisor will take leading role. School Management Teams and LO educators should also develop community outreach programs where they go to community meeting to engage in IK advocacy activities.

5.12.1 Public discussion on indigenous knowledge and curriculum integration

Public discussion around IKS is very minimal at national, provincial, district, circuit and school level. There is less effort on the side of Department of Education and its agents to advocate for IKS and its integration into the teaching of Life Orientation. There is lack of awareness on the concept indigenous knowledge, this is evidenced by silence of educators and curriculum advisors about the subject, and therefore there is no emphasis on this area. There are no platforms or forums created by the Department of Education to facilitate and promote public discourse and discussion around indigenous knowledge and its integration in curriculum. The study discovered that the majority of parents were not aware of the concept 'indigenous knowledge'. This is mainly due to the fact that the school leadership and educators who were supposed to provide directions, are also oblivious about the concept 'Indigenous Knowledge'. Of course, there were a few parents who had little knowledge about IK, and they have made contributions towards IK integration by proposing areas that could be included in the LO content.

5.12.2 Face-to-face interview with parents on what could be learnt at school

The school A Grade 4 and 5 parents suggested practical aspects of life, like development of the self in society, respect, and other skills such as traditional dances – skills that would be directly relevant to real life situation.

"We are not comfortable seeing children going to school just to learn to read and write." *"We want them to be taught about respect, humility and cultural dances. Teaching and learning should also be derived from learner's social context. There should be a link between what learners learn about indigenous knowledge in their homes and what they are taught at school. Teaching is currently taking place, mainly focuses on theoretical work, and neglects practical and skills-based work. As parents, we are worried about the teaching which is Eurocentric and neglects the African perspective".* Parents proposed that the teaching of LO should also include the Afrocentric approach which could help learners to understand the culture and other relevant skills.

The parents raised concerns about the practical value of schooling in its current form, where there is no hands-on application. The theoretical knowledge learnt at school is seen as having little relevance to the community life, and neither does it seem to help learners in Vhembe district. The question that needs an urgent answer is, how education, guided by the current curriculum documents can be transformed to enhance life chances for the children in a context where communities which see no benefit in education regarding changing their circumstances (Malcolm, 2008:145).

In addition to learning practical skills, parents pointed out respect as a value that must be taught in school. This came about as a result of focus group interviews continually expressing concern about the loss of respect and the erosion of morals amongst the youth. The parents were asked for suggestions on how they can overcome this challenge. *"Learners must be taught morals and respect at homes and the school should reinforce what they have already learnt".*

The importance of respect and morality is not only because of their connection with indigenous knowledge but lies in its contribution to preparing responsible citizens who would not only succeed in their studies by also becoming patriotic and productive South Africans. Probing further in school A Grade 5 parents responded in this way: *"Respect is viewed as a strong determinant of learners' success in school, hence the importance of teaching respect is regarded as likely to play a key role to better performance outcomes".*

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5.12.3 The social benefits of IKS integration into LO curriculum content

The participation of learners in IKS activities develops a spirit of cooperation, teamwork and social cohesion. The learners' orientation towards relationships may make it easier for them to work with others as members of a team. The richness of their knowledge of Tshivenda and the importance of games, poetry and song in the community could be used to assist learners to communicate effectively using visual, symbolic and/or language skills in various modes, but only if their home language is given space in the LO classroom. Language could also assist learners in collecting information especially that which can be gathered from speakers of Tshivenda. In view of their orientation towards respectful relationships with both people and nature, the learners are also likely to use LO effectively (but not necessarily critically), showing responsibility towards the healthy environment and the social responsibility. Because of their understanding of nature as interconnected, they are likely to demonstrate (probably with ease) an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation.

The participants listed the benefits from the Life Orientation program as follows: Personal Development, Skills Development, Respect of one's culture, heritage, Careers, HIV and AIDS Awareness, Peer Education, and Life after school (e.g. equipping for tertiary life). The reported benefits are concurrent with the Department of Education (2003), outcomes which the students should be benefiting from and applying in their lives, especially regarding awareness of the HIV and AIDS pandemic and drug usage that is increasingly affecting the youth and destroying family ties in South Africa. In the case of this study, the integration of indigenous knowledge could also help in identifying the indigenous ways of dealing with such problems**.**

5.13 MY OBSERVATION ON CURRICULUM INTEGRATION OF IK INTO LO CONTENT

The Curriculum and Assessment Policy Statement does not give much information regarding integration of indigenous knowledge into the Life Orientation curriculum. There

is little information regarding content and context. The training of Life Orientation teachers on the integration of IKS is inadequate. There is less advocacy and awareness campaigns on the aspect of IKS and its importance to education transformation in South Africa. Learners know less about indigenous knowledge, its role and purpose. Some curriculum advisors and other education officials are less interested in the implementation of IKS integration into the Life Orientation curriculum. Some educational authorities are not aware of the existence of the integration of IK into the LO curriculum, it does not feature in their discussions. Discussion on IKS does not feature at circuit and district subject committee meetings. Departmental officials are doing very little to promote awareness and advocacy of integration of IK into the LO curriculum. Integration of IK is not even mentioned in School Management Meetings (SMT).

5.14 CONCLUSION

Although much of the IK and perspectives discovered in sampled Nzhelele East Circuit schools is not fully compatible with the prescribed content area of Life Orientation, there is room for the use of indigenous knowledge systems in these schools to achieve the principles and purposes of the national curricula. Participants' suggestions on what to include in LO content suggested that all forms of IK found in Vhembe district must be considered for teaching and learning. The knowledge, beliefs, cultural experiences, and talents that the learners have play a significant role on their engagement with curriculum content, and hence this needs to be recognized. The teachers and parents of Vhembe district agree on the importance of creating spaces for dialogue that could enhance cultural brokering from both school and home. The integration of IK into LO curriculum content as proposed in this study, is not going to disadvantage learners because the point of departure would be the prescribed content as contained in CAPS policy. IK would be additional information that would enrich prescribed content However, the learners would be afforded the opportunity to learn the content in ways that would take into account their knowledge and their cultural backgrounds. Such integration has the potential to enable learners in Vhembe District to compete with learners from different contexts.

5.15 CHAPTER SUMMARY

This chapter presented the data analysis linked to the key research questions one, two, three and four. Data analysed on the integration of indigenous knowledge into Life Orientation curriculum in the Intermediate Phase was in response to objectives stated and research questions asked to participants. This chapter dealt with the findings which were aimed at answering the research questions with regard to how IK could be integrated into LO curriculum, aspects that need to be integrated into LO curriculum, challenges that could derail the integration of IK into LO curriculum and generating knowledge exchange platforms that were appropriate to involve stakeholders in the discussion about the integration of IK into the LO curriculum in the Intermediate Phase in Nzhelele East Circuit. The following chapter will focus on the summary of results, conclusion and recommendations.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1   INTRODUCTION

The chapter presented the summary, conclusion and recommendations of the study. The purpose of this study was to explore the viability of integration of indigenous knowledge into the Life Orientation curriculum. In keeping with the principles of the South African curriculum documents that call for the valuing of Indigenous Knowledge Systems, intended to create platforms for conversations about the integration of IKS into the school curriculum. The contributions of the study were discussed, and recommendations were made for consideration by educators, managers and education policy makers. The study was aimed at finding answers to the following research questions amongst others see (APPENDIX B):

- How can Indigenous knowledge be integrated into Life Orientation curriculum in the intermediate phase in Nzhelele East Circuit?
- Which are the Indigenous aspects that need to be integrated into LO curriculum in the intermediate phase in Nzhelele East Circuit?
- What challenges do you encounter when integrating IK into LO curriculum in the intermediate phase in Nzhelele East Circuit?
- Which knowledge exchange platforms are appropriate to involve stakeholders in the discussions about the integration of IK in to LO curriculum in the intermediate phase in Nzhelele East Circuit?

The study was qualitative in nature. It adopted an exploratory approach, using a purposive sampling technique. A sample of twenty-three participants from the Nzhelele East Circuit schools in the Intermediate Phase were recruited for the study. The data collected for the study came from sampled participants from Nzhelele East Circuit schools. Focus group interviews were conducted to interact and collect data from participants. Data was

analysed through generation of themes. The next section will summarize the key findings, followed by discussion and conclusion.

6.2   SUMMARY OF KEY FINDINGS

In this section, major findings from each research question are recounted.

6.2.1   How can IK be integrated into LO curriculum content in the intermediate phase

Learning Outcome of the Revised Curriculum Statement policy document of the Department of Education (2002) expects teacher to integrate IK in the LO curriculum. The respondents were asked whether they integrate IK in their lessons. A little more than half of the respondents indicated that they integrate IK in their lessons, whilst some respondents indicated that they did not integrate IK in their lessons. Thus, a high percentage of the teachers in this study did not integrate IK and LO, as required by the Department of Education, in their lessons.

Indigenous knowledge is less integrated in the LO curriculum. The interaction with participants revealed the inadequacies in terms of content knowledge, awareness of indigenous knowledge as an area that should be taught, in addition, there is a lack of sufficient training of LO educators regarding IKS. Curriculum advisors seem to lack capacity in training the educators on IKS. The official policy documents do not provide sufficient guidance to educators on the implementation of IK in their teaching, but the policy states the inclusion of IK in indigenous games. The policy does not include other avenues of indigenous knowledge integration. It is left to the discretion of educators. These educators have little capacity to be creative enough to develop new strategies. IKS could be integrated in the LO curriculum if LO educators are well trained and supported by curriculum advisors. The integration of IKS should be integrated in the teaching of LO, in all grades so that the benefits of integration of IKS could filter to all the grades.

Most of the LO educators showed great dedication to incorporate IK into the Life Orientation classroom in the Intermediate Phase despite a lack of relevant skills, methodology and resources. Educators need help with methodology, teaching techniques and practical solutions. Therefore, the need to develop generic knowledge or general approaches in which suitable pedagogical methods are used for a required topic. The conclusion is that for successful integration to be feasible and sustainable, LO educators need to be creative in their pedagogical approach, their methods of curriculum delivery should be varied and adaptive to various situations. Educators should go beyond the confines of textbooks and create expanded opportunities for all learners to learn more about IKS.

6.2.2   Aspects needed to be integrated into the teaching of LO

According the participants' views, the following aspects need to be integrated into the teaching of LO: cultural values like respect, history of the local area, knowledge of the local environment and knowledge of language. While some of the knowledge can be related to the content of LO (for example, knowledge related to social responsibility), other forms of knowledge (for instance, cultural values and healthy environment), are more difficult to fit in with LO. Nonetheless, the community values them, and learners bring them to the LO class. While the traditional LO class would dismiss such knowledge as belief and superstition, the importance of giving recognition to socio-cultural factors in LO learning is now widely accepted.

The data gathered through this study was from direct questions about the extent to which IK can be integrated into LO. The participants offered knowledge that was important for them. In Vhembe, the value of knowledge is determined by its relevance to the needs of the community. The absence of responses relating to professional qualifications and political prominence, for instance, raises questions about their relative value compared the desire to share with, and to empower fellow human beings, as in the example: 'valuing their IK', as stipulated in the CAPS policy document. With regards to research question two, regarding the indigenous aspects of participants' knowledge that need to be

integrated into LO teaching, educators proposed that the following aspects need to be included in the LO curriculum: values, indigenous knowledge, culture, morality, environmental issues and survival skills. Learners proposed that content to be taught could include; traditional dances, economic issues, social responsibility, sex education, environmental education and religious observances. Parents suggested practical aspects that need to be integrated into the LO curriculum, such as development of the self in society, respect, and other skills, such as traditional dances – skills that would be directly relevant to real life situations in Vhembe.

This study revealed what various stakeholders in Vhembe choose to highlight as knowledge is a statement of what they value. Both the knowledge that easily fits with LO content and that which does not, is valuable to the participants. LO teaching and learning in this context may need to acknowledge the various forms of knowledge mentioned in this study, in keeping with culturally relevant pedagogy. If the integration of IK and LO only has room for indigenous knowledge that fits with curriculum content, then only a fraction of the knowledge in Vhembe will be available for integration, and that fraction would not be a true reflection of the entirety of the knowledge in the local community. The resultant 'integrated' curriculum would simply take the current form of school curriculum and punctuate it with a few examples of IK.

This would represent a watered-down version of the knowledge and values of the community and in a sense, would inadvertently degrade the fullness of the knowledge and the extent that the curriculum is trying to acknowledge and celebrate. The valuing of Indigenous Knowledge Systems that is proposed in the South African curriculum documents can only be achieved when curricula take indigenous knowledge for what it is more than factual knowledge but extending into performative and ontological knowledge as explained. These three components are interconnected in a context such as the Vhembe district. Therefore, indigenous knowledge found in Vhembe is systemic, emphasizing relationships and interconnectedness. Integration efforts that recognize local knowledge as a system will have taken a step towards valuing it. South African society has a dark past that the democratic government is trying to redress through

educational reform. The reforms have sought to widen knowledge boundaries to include formerly excluded local knowledge systems, and to be able to offer opportunities for higher education and employment to its formerly disadvantaged population groups. Unfortunately, schooling is not achieving these national goals for the learners in Vhembe. Academic achievement is low, and there are high dropout rates throughout the schooling years.

The South African Department of Basic Education has not yet found a formula to balance ideal and reality for underprivileged communities like Vhembe. This study has left me wondering whether the current curriculum is effectively serving the whole nation, and whether it is offering communities what they desire for their children. If not, who is it that the curriculum is serving? Should there be room for stakeholders to make choices of curriculum content and method? If so, what would the resultant curriculum look like? They made suggestions about what IK should include in the curriculum.

The learners indicated that they wanted to learn more about the healthy environment, social justice and physical development sex education where they could learn about how to prevent the spread of HIV and AIDS and other STDs. Parents wanted their children to learn about respect (values) and practical skills found it significant that the parents are willing to entrust the teaching of traditional values to the school. Could it be that the parents could no longer teach these values themselves, and/or could it be a vote of confidence in the school's potential to supplement family efforts in teaching them. Most of the educators come from neighboring communities and could possibly be trusted with teaching cultural values. Educators would like learners' indigenous values to be discussed in their classroom. They indicated that they often dealt with cases of students' knowledge conflicting with LO knowledge, which then poses a barrier to their understanding of school curriculum. In the context of Vhembe, it would be strange for school curriculum not to be inclusive on issues of relevance and interest to the community. As a result of this study, educators have shown that they would like their students to think about their development of the self in the society during LO teaching classes. While I cannot say with certainty whether this interest to show recognition of students' cultural

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background and knowledge can continue after this study, the study created possibilities for school-community collaboration. The curriculum suggestions made by the participants in this study point to a preference for the recognition of IK in its entirety. Such an all-inclusive approach could support respect in Vhembe is understood in terms of respect for self; respect for others, and respect for the environment.

The values of respect for both people and the environment; a sense of community; awareness of the local environment; and the strong relationship between the social, acknowledging the rich history are of importance among the participants. The inclusion of such values in LO teaching and learning would be consistent with what the people want and would be in line with the recommendations of those who advocate for culturally relevant pedagogy. This would also be consistent with the purposes of the South African curriculum. Focusing on values and local ways of understanding rather on than specific content, shifts IK-LO curriculum integration away from isolated examples that look like LO content. Such a shift is consistent with the values of the community, and thus with the goal of valuing of Indigenous Knowledge Systems.

Teaching that does not only focus on the subject matter but also on what students know and how they learn is more consistent with learner centeredness. When educators develop interest in how students learn, they inevitably begin to think more about how they teach. In contexts like Vhembe, where IK systems influence how learners learn, it was concluded that educators could begin to think about how the knowledge and values associated with IK could be integrated into the curriculum for the benefit of the learners.

6.2.3   The value and importance of IK integration into LO curriculum

The value of integration of IKS in the curriculum was never contested. Nearly, all participants indicated that there is a need to preserve, maintain and in some instances, rescue local cultural practices. This is based on the understanding that IKS has been side-lined in education, to an extent that learners struggle to comprehend content material that is foreign to them. Different philosophies in the teaching and learning of Life

Orientation lead to disagreement and sometimes also dysfunctional learning. For example:

- Educators have different views on the nature of LO and may well ask whether there is space in the Life Orientation classroom for IK.
- Fundamentalist religious beliefs can have a negative influence on the teaching of IK in the classroom.

Some uninformed people are skeptical about traditional healers and their contribution because they equate traditional healing with communication with the ancestors. Christians, for example, may find this offensive. In accordance with the South African Constitution, the South African Schools Act and rules made by the appropriate authorities, the governing bodies of public schools may make their facilities available for religious observances in the context of free and voluntary association, provided that facilities are made available on an equitable basis. It was revealed that some learners view educators who incorporate IK in their teaching in a bad light. On the other hand, there are educators and learners who feel comfortable with indigenous knowledge. Another point highlighted by other educators is that the inclusion of IK does not call for the promotion of pseudo-life skills. IK should encompass so-called life skills methods and should assist learners to develop critical thinking skills. By including IK in their lessons, educators could encourage learners to consider how life skills-based issues affect their own lives and to reflect on the moral principles that underpin Life Orientation.

The cultural milieu in which learners are living plays a very important role in their education. Cultural environment was regarded as the fine-tuned ways of doing and living that are present in a child's earliest learning and communication experiences, and that changes as the environment changes. Educators revealed in the interviews that they sometimes send learners home to seek information about indigenous knowledge. As learners look for the information, they will come to realize that culture is transferred from generation to generation. Nature is transformed into cultural goods, and man cultivates his activities in work and creates a spiritual culture such as art, science, morality and

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religion. The school, therefore, has the transfer function with respect to the cultural heritage of society. So, the society is a linguistic or verbal society in which learning takes place, hence the importance of including language as the main transporter of indigenous knowledge to the society. Cultural bias invades professional relationships negatively, and so educators have to learn to work with 'the other'. Culture continually changes in respect of contents and form of transfer, using new methodologies and technical aids.

It was revealed in the interviews that most participants are bound by their cultural beliefs in their integration of IK. Their belief system therefore discouraged them to involve themselves in IK. Consequently, some of them are negative about infusing their teaching with IK. The main reason for this is that most people do not want to discuss anything - including indigenous knowledge - that makes them feel that their religion is being compromised. The fact that most of the indigenous knowledge is not recorded and that it is associated with things done by evil or ancestral spirits aggravates the situation. Many belief systems do not allow people to visit traditional healers. Visiting traditional healers is against some people's beliefs, since they do not want to come into contact with so-called evil spirits. These people see traditional healers in the same light as evil spirits. Any mention of help from members of other religions is met with the contempt.

There are different elements in the value placed on IK which are identified. The first is linked to identity and to the preservation of local cultural practices that are disappearing. A second element has a more practical dimension in which IK is more valued with regards to the effectiveness of integration that can be transferred through the LO to offer children with vital life skills. It is clear that IKS is a heritage, an asset of the community and therefore it needs to filter in the teaching of school subjects: Life Orientation being one of them. There is value in integration of IK because through IKS learners could acquire social and survival skills, their history of their community, morals, traditions and culture of their society. LO is prescribed for every learner and therefore information on IKS content will filter to each, and every learner. The integration of IK could be enhanced by engaging community knowledge holders.

The construction of knowledge as culture in which belongings are characterized by the assimilation of cultural norms is consistent with post-colonial theories. It was further suggested that the theories see cognition as constructed by social, cultural and historical factors. This implies that culture plays an important role in the education of learners. Therefore, community cultural practice cannot be separated from social, cultural and historical elements of educators' identity. This study made the researcher realize that the rich cultural diversity of the learners poses a challenge to educators regarding the introduction of IK in the classroom. It requires experience, knowledge and skill to do justice to the IK of all the cultural groups represented in a classroom. It was also indicated that if success of integration of IKS into LO teachings is needed in our schools, it is the task of the state, school and home to have a joint venture because the community and school share the same space. This joint venture is significant for students to develop a stable and successful life and there should be good relationship and communication between the parent and the school.

6.2.4   How integration of IK could be done

From the interaction with LO curriculum advisors, LO educators, learners and parents, it became clear that integration of IKS into LO curriculum embraced, appreciated and highly valued. For this integration to be taken to a higher level, there is work and great input that needs to be done at various levels of the education system. For example, the Education Department needs to look at staffing policy and increase the number of LO curriculum advisors at district and circuit level. If this number is increased, LO educators will receive substantial support in the form of capacity building workshops and school visits.

6.2.5   Educators' professional development

LO educators need to develop themselves professionally so that they could be equal to the task of having indigenous knowledge. These may include furthering studies on LO and IK qualification as most of educators are not qualified to teach the subject. LO educators need to be empowered so that learners can benefit from the educators' expert

guidance. This study highlighted that there are very few top-level educators who know how to integrate IK in the Life Orientation classroom. Circuit meetings, which are called every now and then for moderation of assessment, should be turned into fruitful and educative gatherings where content knowledge is emphasized. Curriculum advisors, as the coordinators of cluster meetings, should address teachers' immediate needs - especially in terms of teaching IK in a sounder way. Advantaged schools need to adopt disadvantaged schools under mentorship of the Head of the Department. The "advantaged" schools, master educators need to assist needy schools or inexperienced teachers with support in terms of equipment, resources and educators' teaching methods. It was revealed that educators need to form clusters in their communities where they work together with the aim of helping each other.

The parents suggested that learning through 'hands-on' tactics, and an orientation towards respect will strengthen the "theory facts" that students presently learn at school. The educators suggested that there should be forums that would create a dialogue between the school and the home or community. In these forums, discussion would center on the aspects of IKS which parents and other knowledge holders want to see included in the teaching of LO in schools. Learners would like to learn from the local environment and suggest more outdoor activities, an approach that they experienced and enjoyed doing during the research study. This study created an uncommon chance for parents and learners to voice their thoughts about teaching and learning. Although theirs is not 'expert' opinion in the sense of curriculum theory, their suggestions are a result of lived experience, good understanding of prevailing needs and a desire for education that serves a purpose within the community. Curriculum suggestions from local communities such as Vhembe, can be a legitimate resource for developing relationally-driven curricula, which can make a huge contribution to relevance and cultural responsiveness.

Findings also revealed that education that places communities at the center of the curriculum would not only reconnect rural communities to the rest of the nation, but could contribute to creative, long-term solutions to the spread of HIV/AIDS, teenage pregnancies and unemployment, through emphasis on respect for self and for others as

well as emphasis on practical skills. If suggestions from Vhembe could be integrated into everyday teaching and learning, the same content outlined in the curriculum policy documents would be taught, but the way in which it is taught would be meant to address the challenges faced in the community.

What emerged from this study were parents' requests for a community–based curriculum, culturally relevant pedagogy and learner-centered teaching and learning - all of which are within current trends in Life Orientation curriculum. The parents wanted LO to be related to the local environment; to involve greater school-community interaction; and to be based on collaborative and respectful LO teaching and learning. These ideas would need to be corroborated by further study, particularly through school- home collaborations in the design and trial of appropriate and relevant curriculum materials.

6.2.6 Inclusion of teaching content materials addressing IK

Curriculum material for both educators and learners should be developed, e.g. textbooks that address IK. Such textbooks should cover content (examples of IK) as well as modern techniques used in especially combating HIV and AIDS. The Teacher Guides that supplement school textbooks (Learner Guides) should take cognisance of educators' lack of teaching content in teaching IK and should suggest suitable pedagogies that can be used. Policy documents and knowledge holders are useful in the teaching of learners as they supply both educators and learners with the desired information. The Department of Education's website includes a Thutong portal (www.thutong.doe.gov.za), and this portal can be used to disseminate information to educators. The findings revealed that the provisions of content resources are essential for the successful integration of IKS into teaching of LO. The educators also made suggestions that point to methods of teaching and learning for an integrated IK-LO curriculum wherein they gather more knowledge on curriculum integration.

6.3 CHALLENGES ENCOUNTERED ON THE INTEGRATION OF INDIGENOUS KNOWLEDGE

The following challenges contributed to the integration of indigenous knowledge into the LO curriculum.

6.3.1 IK resources to promote curriculum integration

The findings revealed that educators are facing difficulties in integrating IK in their teaching of LO at Intermediate Phase. There is an acute shortage of IK resources that are needed in teaching LO and making integration more practical. These resources could be used as sources of content or teaching resources. They encounter problems in finding material they can use in class. Life Orientation educators are unsure of what they need to teach, while some of the evidence cannot be easily be brought to class. Textbooks used in class give little or even no proper information about indigenous knowledge. The information given is on what the teacher should do during PET period regarding indigenous games. While some textbooks still provide information on IK in the form of examples, hardly any attention is given to teaching strategies and practical work that can be done in the classroom.

In the process of curriculum delivery, learners need to gain in such a way that the knowledge acquired can be applied throughout their lifetime. Therefore, teaching is not merely the transfer of knowledge from textbooks, but it also encompasses the integration of real-life experiences from their social backgrounds. Regarding research question, three factors that contribute to the integration of indigenous knowledge, suggestions made were in relation to sufficient guidance from subject advisors, and more workshops focusing on enhancing teachers' teaching knowledge in terms of IK integration. The workshops that were offered focused more on policy, rather than methodology. Further suggestions were sufficient support from the department to produce the desired results and objectives of their teaching, the supply of relevant resource materials by the Department of Education,

and the training of SMT members to assist in monitoring and encouraging successful integration.

The research findings have confirmed that shortage of essential human resources can contribute greatly to inability of educators to integrate IKS into the teaching of LO. However, most of the IK is transmitted verbally, some people regard it as a myth because it cannot be tested scientifically. When textbooks do not address IK sufficiently, educators often ignore this important part of the curriculum. Unfortunately, many teachers in South Africa are textbook bound as they teach only the content of the textbook. If IK is ignored in the textbook, it can also not materialize in the classroom. When textbooks do not adequately address indigenous knowledge, educators who are looking at the CAPS policy documents have to rely on the information that learners bring to the class and on the advice of colleagues, parents as community members, traditional healers, community leaders and other elderly people from the community. Educators need to organize the little information they have, according to the purpose(s) or goal(s) of teaching, the content or subject matter to be taught to learners and the methods of instruction and evaluation. Unfortunately, many teachers do not have sufficient methodological knowledge content to do fairness to the integration of IK in their teaching of LO in the Intermediate Phase. It would be better if Department of Education could assist schools to establish Cultural Resource Centers where useful IKS resources could be stored. These resources could include musical instruments for traditional music, cultural attire, artifacts and traditional utensils. The department could also develop textbooks that are well resourced in terms of teaching content for IKS.

6.3.2   Departmental and curriculum advisors support (external support)

Departmental officials (curriculum advisors) need to be in touch with educators, motivate both learners and educators, and be willing to help at all times. Support is necessary, and educators' teaching knowledge content development should be a primary aim of the DoE. The findings revealed that support to educators by curriculum advisors is insufficient and that most workshops are not benefitting the educators. One other challenge handicapping

support which teachers receive from curriculum advisors is that they are few such officials in the system. The few LO curriculum advisors that are there, are based at districts and its challenging for them to visit circuits and schools for support. Most circuits in Vhembe district do not have LO curriculum advisors. Because of the vastness of the district and the areas which these few LO advisors service, it is possible that some schools might not be visited for the whole year.

The Department of Education needs to provide centers in every district or circuit where educators could find the IKS resources they need. Teachers need to be assisted in the matters that make their teaching difficult. The department can also make electronic materials available on its website for educators to access and to download. With ITC from Vodacom in collaboration with the department initiative, even rural schools have access to the internet, and this can be an effective way of making much needed resources available. Curriculum advisors should visit schools to offer assistance not to find fault. These curriculum advisors should assist educators with their professional development. Policy formulation that could cater for both the traditional knowledge holders and the universities to collaborate, in order to implement IKS systematically should be initiated as they lack expertise.

6.3.3   Educators' teaching content knowledge

Educators make use of the method of engaging learners in group debates on cultural issues in the classroom to make the teaching content responsive to the learners" culture and heritage. Sometimes the educators ask their learners to compare the traditional and modern life-styles during a group debate. Even then, learners argue in favour of Western style modern life. However, when they are asked if all things related to the past should disappear, they express their disagreement. They indicated the necessity of preserving the positive aspects and doing away with the negative aspects of culture. The argument of the learners concerning one of the important cultural heritages of the Vhembe district is stated by an interviewee in the following way:

Initiation schools should be viewed as something useful for health, teaching of morals and respect to the youth. Educators need to up skill their pedagogical content, subject knowledge and contextual knowledge, in order to understand the following:

- The importance of including IK in their teaching: The qualitative survey showed that teachers value IK in the classroom. Yet, the qualitative study indicated that teachers pay lip service to IK.
- The complexity of the field: This requires knowledge of recent advances in Life Orientation, such as PET, development of the self in society, democracy and human rights. Workshops and in-service training on the inclusion of IK are necessary. Unfortunately, many South African educators are not in the habit of critically reflecting on their own teaching practice. Educators can only develop their own teaching content knowledge if they are critical and reflective educational practitioners.

In order to assist educators in their professional growth and development, we need a curriculum that clearly states the envisaged outcomes, methodology or specific aims when dealing with IK. It was found that some LO educators have a negative understanding of integrating IK in Life Orientation. Hence, it is time for a knowledgeable task team to develop guidelines in this regard.

However, the incorporation of IK in the Life Orientation classroom is a challenge which should be addressed systemically. Higher Education Institutions (universities), the Department of Education, curriculum developers, schools and the teacher unions should all apply their attention to the integration of IK in the curriculum. This is an indication that there is a need to involve various stakeholders in planning the curriculum. As highlighted in this study, an emerging field in LO requires specialized knowledge and skills. However, the lack of guidance from official curriculum advisors made it very difficult to implement a professional development program for teachers.

6.4 CREATION OF KNOWLEDGE EXCHANGE PLATFORMS

It was found that there should be workshops and community outreach programs to be conducted, to conscientised LO educators in the Intermediate Phase, curriculum advisors about the importance of IK. Training of LO educators and curriculum advisors in the Intermediate Phase by IK experts from local university to capacitate them and to help them to manage teaching and learning resources in their schools. Also, the documentation of IK information through audio, video, photographs and in the form of books in libraries. People could use documented information preserved to help younger generation access useful IK knowledge for future use.

Formation of partnership with centre of excellence for IKS should be established so that there could be a link with the national office of IKS and the district to help the access funds to ease implementation of IKS in the schools. Forums could be formed through provincial education department for implementing IKS smoothly as they have wider IKS knowledge. Outreach programs via radio and televisions so that there could be coordination within provinces and schools for support in methodology and content. The discussion is supported by action plan below.

Action plan developed for creation of knowledge exchange platforms to involve various stakeholders.

Table 12

Problem addressing	Activity	Target	Time-frame	Responsibility
Less informed and insufficient guidance about indigenous knowledge	Awareness on methodology and content knowledge	LO educators in intermediate phase, Curriculum advisors, Parents and Learners	Once per quarter	IK experts from Univen and district level

Learners are less aware of their culture	Heritage days festivals indigenous games tournaments, IK food festivals	Learners Community(parents)	Twice per year	IK knowledge holders
No IKS centres data base support, and forum formations	Collaboration Cross-cultural internet-based centers	Local schools, liaise with other African schools and Local universities	Twice per year	IKS centres for excellence
No indigenous knowledge that had been documented for professional support	Documentation of IK, Video and photographs	Educators and IK Knowledge holders	After completion	Librarian
Insufficient outreach programs and advocacy	Outreach programs	Parents, community and Learners	Twice per year	Provincial education departmental committees
No mentoring and less capacitated done to help LO educators and curriculum advisors	Training and capacity building	Curriculum advisors and LO educators	Once per quarter	Teacher training centres
Lack of appropriate expertise on	Workshops	Curriculum advisors,	Once per quarter	Departmental Rep

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Curriculum advisors and departmental support		Department of Education		

6.5   CONTRIBUTIONS OF THE STUDY

This study makes profound contributions in methodological, theoretical and empirical aspects. More specifically, the methodological contributions lie in the use of innovative data collection methods and a differentiated approach to the topic which constitutes the methodology of the research. The novelty in methodological methods relate to the data collection from focus groups where learners and parents were requested to suggest topics which they feel need to be added into the IKS content that would be taught in LO at Intermediate Phase. The innovative approach of the methodology of this research made the following contributions:

- The extensive triangulation of the information, from four different sources and through two different data collection methods.
- Comparison of children's and parents' view on the topics that should be included in IKS content to be taught in LO at Intermediate Phase.
- Learners' participation in data analysis by explaining the areas of their influence and the possible reasons why their parents did not follow their suggestions for new IKS topics to be included in LO at Intermediate Phase.

The theoretical contribution of this study lies in the use of the post-colonial theory. The usage of this theory challenges previously colonized people to think of ways that they can adopt in order to promote decolonisation not only of the education system but also the other aspects of social life. This approach will assist African scholars and policy makers to think creatively on ways to use African solutions to address Africa's problems. The empirical originality of this study lies in the fact that it is the first to address integration of IK in the teaching of LO at Intermediate Phase. Previous research has only dealt with this

topic on integration of IKS in other subjects like Science subjects such as Agricultural and Life Sciences at FET Phase (Mosimege, 2005).

This research, for the first time, offers learners and parents who in most cases are not considered when policies are designed, a chance to suggest topics that could be included in the LO curriculum at Intermediate Phase. Policy makers decide what topics should be included in curriculum, but this study opened a window of opportunity for peripheral stakeholders to make a contribution.

Curriculum transformation is currently a hot potato, a point of intersection and a contested space amongst scholars of education, African Indigenous knowledge system and the diverse society. Furthermore, LO as a school subject is on the edge of collapsing. The timing of the study was opportune, the findings of my study could inject new life into the subject and create excitement in the community, learners and educators towards LO. The integration of IKS could revitalize Life Orientation as a subject and it can add much value into moral regeneration, cultural and African renaissance amongst South African people. This study could create awareness about the concept IKS and the importance of integrating it into teaching of LO. The study has revealed that majority of LO educators are not aware of the concept IKS so this study could encourage teachers to begin to broaden their knowledge on IKS and to strive to integrate it in teaching.

The findings of this study could be used to help to develop a better understanding of the state of integration parent's knowledge and their needs for aspects to be included in integration to prepare learners for the potentials of life, but also for the maintenance of indigenous knowledge and values that offer a sense of identity and belonging.

This research provides a framework for the exploration of integration of indigenous knowledge into Life Orientation curriculum and creation of knowledge exchange platforms which could be an interface for educators, community and the learners.

For this study, education practitioners can use these findings to make innovative decisions that could improve educators' subject content and pedagogical knowledge of LO by conducting effective workshop, providing resources on the subject and guiding educators on how to integrate aspects that need to be included in the CAPS document regarding content teaching and methodology.

This research could serve as a base for future studies and focus on building relationships established between the school and the community for better collaboration. This study has created a platform for the interaction between the school, community and the learners and it is in this forum where skills, knowledge and values are exchanged.

This study could be a necessary awakening on the side of curriculum advisors and educators at various levels about the concept indigenous knowledge. The findings revealed that majority of LO educators, education managers and parents are unaware of this concept let alone its thorough implementation. So, this study will put IKS in the public domain or in the spotlight in the education fraternity.

This study informs and influences the approach in the teaching of LO and the importance of the subject in bringing into education space the necessity of indigenous knowledge system. This study also contributes to the ongoing national DST program on the role of integrating IK by making South African school curriculum functional and relevant.

6.6   LIMITATIONS OF THE STUDY

The study experienced two major challenges. Firstly, teachers were not comfortable with the visit as they thought that the study was done to expose problems or weaknesses in their way of integrating IK into LO curriculum teaching, despite the fact that the researcher briefed them on the rationale for the study. The other limitation was that most LO educators were not well versed with the terminology of my study. Some educators didn't know what IK was and I had to spend time unpacking the concept. Generally, the school representation was limited.

6.7   CONCLUSION

The primary objective of the study was to explore how indigenous knowledge can be integrated into Life Orientation in the Intermediate Phase curriculum content in Nzhelele east circuit as required by the CAPS policy documents of the Department of Education. The study also focused on objective number 2 which was to promote indigenous aspects that need to be integrated into LO curriculum in the Intermediate Phase in Nzhelele East Circuit. Parents and learners have plenty of information that can enrich curriculum content and pave way for more vigorous integration of IK into the teaching of LO. The study also focused on the third objective which attempted to identify challenging factors encountered when integrating indigenous knowledge into LO curriculum in the Intermediate Phase in Nzhelele East Circuit. LO teachers know quite well that policy demand that IK should be integrated into the teaching of LO but the problem is that there are plenty of challenges which make it difficult for educators to successively integrate IK. The fourth objective was to generate knowledge exchange platforms where community and other stakeholders are involved in the discussion of IK-LO integration in the Intermediate Phase in Nzhelele East Circuit. The study revealed the need for creation of platforms that would make it possible for schools to interact with the community in order to encourage debate and sharing of knowledge and information. An example of such structure is a school IK forum which would be formed by stakeholders from within and outside the school.

Comprehensive continuous improvement on IK integration requires a constant determination of trained LO teachers, qualified for the subject and properly equipped with relevant knowledge to cascade it to learners and cooperative community members, where parents are involved in shaping their children's' future. The heart of improvement lies in changing teaching and learning practices of teachers and learners, and this requires focused and continuous effort by all parts of the education system and its partners.

The study adopted and developed an interview schedule, to assess the participants' understanding of the integration of indigenous knowledge into Life Orientation curriculum. The study revealed that the integration of indigenous knowledge into the teaching of LO

content in the Intermediate Phase is a viable option. However, the study also revealed that the integration is very minimal. Vhembe District with its rich cultural diversity offers wonderful learning opportunities to integrate IK into Life Orientation learning content. In this way. both educators and community members are instrumental in helping to transform the educative and cultural reality. A logical conclusion can be reached; the more you actively involve the community in school curriculum, the more IK is valued implicitly and the better it can be integrated into formal education to the benefit of all. Within this context, the LO can validate and potentially revive traditional cultural practices and sense of identity. Furthermore, debates and theories in the study could help teachers to revisit their teaching strategies and adopt approaches that would, in turn help students to cross cultural borders and overcome obstacles that stand between indigenous knowledge and Eurocentric ways of knowing.

This process needs to be paralleled with a reconceptualization of 'universal' scientific knowledge so that it humbly acknowledges the numerous cultural perspectives that have added to it. Finally, it must be emphasised that a decolonised LO curriculum must transcend attempts to change primary textbooks with 'local' texts that merely reproduce the structural models of Western texts. Usually, these texts repeat the structures of thematic engagements found in the Western texts but with local application examples. This is problematic because it fails to take into consideration the geo-location of where knowledge is centered. Decolonial scholarship calls for a pluriversal approach to knowledge where multiple forms of being and understanding the world is acknowledged and where local knowledge is centered and in conversation with other knowledge.

6.8   RECOMMENDATIONS

Based on the findings of the study the following recommendations were made under the following headings:

The educators teaching Life Orientation should be given in-service training to acquire indigenous knowledge to support their traditional classroom teaching methodologies. In

addition, an advocacy strategy, consisting of practical actions, needs to be followed to enhance the status of integration of IK into Life Orientation. To increase the value and significance of IK, the public and the various role players involved in education, such as school management teams, need to understand not only what this knowledge area is about, but also what it achieves. A concerted, sustained, goal-directed and well-organized campaign to promote integration of IK is needed. Advocacy strategies to promote the status of integrating IK into Life Orientation could include:

6.8.1   Campaigns

A national annual indigenous promotion day, like Heritage Day could be scheduled where the need for this knowledge area is given publicity by involving parents and community members serving their indigenous food instead of western one. On this day, tournaments and exhibitions can be held, with invited community elders to demonstrate the skills needed to perform cultural activities like *Tshigombela*. Advertisers, corporates and NGOs, in collaboration with the government departments, could help finance the promotion, as well as showcase the work they do that is relevant to Life Orientation.

Campaigns at higher education institutions to encourage prospective students to become IK educators at our schools should be initiated. Events that can be offered at schools to coincide with the day include a forum where educators' success stories in Life Orientation can be highlighted and the opportunity for learners to present aspects of their indigenous work, such as poster presentations, collages, debates, short dramas, indigenous games tournaments and other sporting events, environmental awareness campaigns, outcomes of their volunteer work, career expos and HIV and AIDS awareness promotions. Media such as newspapers, radio, television and the internet can play a useful role in promoting indigenous knowledge by giving publicity to these events.

6.8.2   Departmental Policy

The guidelines for teaching from policy documents need to be clear and explicit. In the

policy documents for Life Orientation only reference is made of IKS in the curriculum. Reference or implications of IKS is not sufficient to ensure that teachers would include IKS in their lessons. The policy document needs to be clearly spelt out to ensure that teachers understand what is required of them and their learners. It is recommended that teachers should be given guidance and support in the policy documents on how to teach specific content, particularly in areas of difficulty, such as how integration of IK and LO. Clarity on the appropriateness of certain instructional methodologies such as group work should also be provided. If teachers are provided with clear directions related to the implementation of IKS in the classroom, then teachers should be able to develop a deeper understanding of the curriculum and pedagogy.

The CAPS document has been developed with input from all stakeholders and was implemented in 2012. To assess whether the policy document is implemented, it is recommended that mechanism to monitor implementation should be in place. This should start at district level where teachers are given the opportunity to express their opinion with regard to the policy. From the district level, it should be discussed at Provincial level and then at National level. The Department of Education must utilise technology and create a website where teachers may express success or failures with regard to the implementation of the CAPS policy document. Across the Provinces teachers are willing to implement a new curriculum which may lead to an improvement in learner performances. However, the only problem teachers have is that they have no 'voice' and ownership in the development of policy. If their opinions are valued by the Department of Education, then they will embrace the new curriculum.

6.8.3 Documentation of IK

Documentation of IK wherein we find that indigenous knowledge in one context   may not be applicable to other context of a community. It would be helpful for the Department of Education to initiate documentation of IK classroom teaching using ICT resource centre.

6.8.4 Training

Subject specific training to up skill existing teachers in particular subjects, for example Life Orientation. It is recommended that LO educators should attend an IKS course for one or two terms (three to six months), expecting from them a commitment, to practice in their classrooms, the instructional approaches promoted by the program and evaluate the effectiveness of the teaching approaches in the context of their own teaching situation. After the training, the teachers should be supported in their efforts. This support may be from peer teachers, senior staff members or curriculum advisors. All these stakeholders should have a shared vision which is critical for the success of the professional development.

More bursaries for IK educators should become available to either train as IK educators or to upgrade their qualifications in IK.

6.8.5 Outreach programs

A road show needs to be put together by the Department of Science and Technology to visit schools to speak to principals and educators about the importance of integration of IK in the curriculum. Educational tours like visiting the heritage site, Mapungubwe, could help learners to value their indigenous culture. Furthermore, development of community outreach programs, where they form   community meetings to engage in IK advocacy programs is of importance.

6.8.6 Review on teaching and time allocation

Indigenous knowledge is not a singular concept, and if IK is included in the LO lessons, the fundamental diversity of IK must be taken into account such as local variations in language, knowledge, customs and traditions. Homogenous methodologies will thus not be helpful. It is recommended that many approaches to teaching IK would be more suitable. Innovative instructional activities should be used such as inviting IK experts into class or taking the learners to them to learn first-hand how these IK experts work; learners

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need to argue, discuss and express themselves freely without feeling intimidated; and learners involved in problem-solving activities.

There should be policy review on the teaching time allocated for the teaching of Life Orientation. The current policy allocates four periods or four hours per week. The time is utilised for teaching content and Physical Education and Training. So, teachers do not have adequate contact time with the learners. Policy should be revised to increase the number of hours for the teaching of LO.

6.9   RECOMMENDATIONS FOR FURTHER RESEARCH

The following recommendations were made to guide further research studies in integration of indigenous knowledge:

The study looked at the viability of integration of indigenous knowledge focusing on Intermediate Phase. Further research can be conducted to look at higher phases, to be able to have a true picture of what the perception is of learners regarding indigenous knowledge.

Compiling a comprehensive programme of action aimed at addressing the effects of curriculum change when integrating indigenous knowledge on classroom practices. This will assist the district officials in designing a comprehensive professional development package aimed at preparing Life Orientation educators adequately for future curriculum changes and how to regard LO as a valuable subject. Similar research in other parts of the country is also needed. The acquisition of IK is a process and not a one-time event as learners learn while growing up from their families. It is worthwhile considering for similar study to look at Senior Phase or FET phase learners. The study could also consider looking at educators teaching Life Orientation and those who are not teaching Life Orientation for a comparative study to find more diverse, wider ways of engaging more educators in integration of indigenous knowledge.

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APPENDIX A: CONSENT FORM

I am Thivhavhudzi Muriel Badugela, studying for a PhD in African Studies at the University of Venda. I am conducting a research on the topic**: E**xploring the viability of integrating Indigenous Knowledge into Life Orientation curriculum in the Intermediate Phase. You are kindly invited to participate in this study.

1)   Procedures

I, _____ (Name), understand that participation in this research is voluntary and that I have the right to withdraw from participation at any time. I understand that I can contact Prof. V.O Netshandama at 0159628801/2 or vhonani.netshandama@gmail.com, about any concerns I have about this study and may also contact Dr Pfarelo Matshidze at pfarelo matshidze@univen.ac.za, with any questions concerning this research and about my rights as a participant. You may be asked to answer questions on face-to-face discussions, individual or group interviews.

2)   Right to refuse participation

Participation is voluntary and participants have the right to withdraw at any time. You may skip any questions you do not want to answer. This consent form may contain words that you may not understand. Therefore, feel free to stop me and ask any questions concerning the consent form and other things related to it. I will take my time to answer and explain to you all you need to know.

3)   Confidentiality

All information obtained will be kept confidential and would be used for research purposes only. You will be assigned a code or number that is unique to you for this study. No one will know whether you participated in this interview. All information will be stored in a locked file cabinet. It can be viewed only by authorized research staff members. No

information about names will be released and recorded other than in terms of the consent forms. All personal information about you will be kept private.

4)   Type of Research Intervention

This research will involve your participation in group or individual discussions which may last for about thirty minutes. This depends on how interesting it is or if you wish to give me more information.

5)   Risks and Benefits

Risks of participating in this study are minimal. Participating in this study will help the researchers to better understand the integration of indigenous knowledge in Life Orientation Curriculum. It may also benefit your community. There are no direct benefits to be given to participants.

6)   Informed Consent

By signing this consent form, you indicate that you have read the procedure described above and that you voluntarily agree to participate in the procedure and you have received a copy of this form. You also agree that the interview will be audio recorded. If the learner is 7)   Signature

Signature of participant: _____   Date : _____

With my signature, I affirm that I have received a copy of the consent form to keep.

Signature of guardian of persons without legal capacity to act

_____   Date _____

I confirm my consent as guardian of participant

Signature of Researcher: _____   Date   : _____

I certify that I have personally explained this document before requesting the participant to sign it.

APPENDIX B: FOCUS GROUP DISCUSSION

RESEARCH TOPIC: EXPLORING THE VIABILITY OF INTEGRATING INDIGENOUS KNOWLEDGE INTO LIFE ORIENTATION CURRICULUM IN THE INTERMEDIATE PHASE

You are welcome to this interview. You are reminded that your participation in this study will be voluntary. The focus group interview discussion may contain words that you may not understand. Therefore, feel free to ask any questions concerning the words and other things related thereto so that you answer questions properly. Furthermore, the issues to be discussed here will be kept confidential no one will know whether or not you participated in this interview. As you will remember from the consent form, all information will be kept in a locked file locker. Therefore, I encourage you to give your independent views.

Section A1 - Demographics of the participants

1. Please indicate your gender ……………………………………………………………….
2. Please indicate your age range ………………………………………………………………
3. Indicate your qualification ………………………………………………………………..
4. State your teaching experience ………………………………………………………………
5. Indicate your professional background ………………………………………………………

A2 Interview **questions for parents**

1. Could you please introduce yourself in short?
2. Explain to us your cultural background
3. When and how are you involved in this school?
4. What is your role as a parent in this school?
5. What should be done to preserve indigenous knowledge in our communities?
6. In your opinion, what do you understand by the concept indigenous knowledge and LO?
7. Which aspects could be included into LO curriculum in the intermediate phase?

A3 Interview questions for curriculum advisors

1. What is the value of integration of IK into LO curriculum
2. How can IK be integrated into LO curriculum in the intermediate phase?
3. Which challenges do you encounter when integrating indigenous knowledge into LO curriculum in the intermediate phase?
4. Which teaching strategies can be suggested as a means of integrating indigenous knowledge into LO curriculum?
5. What does CAPS policy say about IK?
6. Which aspects that need to be integrated into LO curriculum in the intermediate phase?
7. Which support are you receiving from the Department of Education as far as integration of IK into LO curriculum is concerned?
8. What are the benefits of integration of indigenous knowledge into Life Orientation curriculum?
9. Which resources could we use when integrating IK into LO curriculum?
10. Which knowledge exchange platforms are appropriate to involve stakeholders in the discussions about the integration of IK into the LO curriculum.
11. Was curriculum change necessary after 1994?
12. Which subject was meant for the teaching of life skills before the introduction of LO?

13. Comments: please add more information regarding Integration of IK into Life Orientation that was not covered in the questionnaire and that you think is important.

Thank you for your participation.

Date: ………………………………………

A4   Interview questions for Learners

1.   What is Life Orientation?
2.   What is the duration of LO period?
3.   What are the topics that are taught in LO lessons?
4.   Suggest three topics that could be included in LO curriculum

APPENDIX C: INTERVIEW QUESTIONS FOR EDUCATORS

You are welcome to this interview. You are reminded that your participation in this study will be voluntarily. This discussion may contain words that you may not understand. Therefore, feel free to ask any questions concerning the words and other things related thereto so that you answer questions properly. Furthermore, the issues to be discussed here will be kept confidential no one will know whether you participated in this interview. As you will remember from the consent form, all information will be kept in a locked file locker. Therefore, I encourage you to give your independent views.

1. What is your understanding of Life orientation and indigenous knowledge?
2. How many minutes were there for a Life Orientation period? Content method generally used by intermediate phase educator.
3. What do you think is the purpose of integration of IK into Life Orientation curriculum in the intermediate phase?
4. Which activities done within the Life Orientation curriculum that could be included in IK?
5. What is the value of integration of IK into LO curriculum
6. How can IK be integrated into LO curriculum in the intermediate phase?
7. Which challenges do you encounter when integrating indigenous knowledge into LO curriculum in the intermediate phase?
8. Which teaching strategies can be suggested as a means of integrating indigenous knowledge into LO curriculum?
9. What does CAPS policy say about IK?
10. Which aspects that need to be integrated into LO curriculum in the intermediate phase?
11. Which support are you receiving from the Department of Education as far as integration of IK into LO curriculum is concerned?
12. What are the benefits of integration of indigenous knowledge into Life Orientation curriculum?
13. Which resources could we use when integrating IK into LO curriculum?

14. Which knowledge exchange platforms are appropriate to involve stakeholders in the discussions about the integration of IK into the LO curriculum.

15. Was curriculum change necessary after 1994?

16. Which subject was meant for the teaching of life skills before the introduction of LO?

17. Comments: please add more information regarding Integration of IK into Life Orientation that was not covered in the questionnaire and that you think is important:

Thank you for your participation.

Date: _.......................................

APPENDIX D: REQUEST LETTER

Enq: Badugela T.M, Cell no: 0727446324, E-mail: khathuthivha@gmail.com

Box 1494

Nzhelele

0993

09- 01-2017

District Director

Vhembe District

Private bag x 2250

0970

Dear Sir

PERMISSION TO CONDUCT RESEARCH IN VHEMBE DISTRICT, SOUTPANSBERG CLUSTER.

I, Badugela Thivhavhudzi Muriel, ID no: 7008281264081, Persal no: 80396178 is a registered PhD student at University of Venda in the Department of African Studies.

I am humbly requesting your permission to conduct interview discussions after school in Soutpansberg cluster. My topic is: **Exploring the viability of integration of indigenous knowledge in Life Orientation Curriculum in the Intermediate Phase.** My intention is to explore more from teachers the extent of integrating indigenous knowledge in teaching LO as stipulated by the CAPS curriculum. My supervisor is Prof V.O Netshandama.

Thanking you in anticipation.

Yours Faithfully

Badugela T.M

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APPENDIX E: ACCEPTANCE LETTER

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
EDUCATION

NZHELELE EAST CIRCUIT
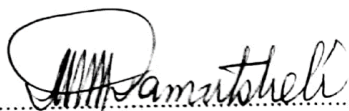
REF NO : 54/1/1/1
ENQ : RAMUTSHELI M.D
TEL : 015 973 0517/9
DATE : 17- 01 - 2017

APPLICATION FOR PERMISSION TO CONDUCT RESEARCH IN SOUTPANSBERG CLUSTER
UNDER VHEMBE DISTRICT BY BADUGELA THIVHAVHUDZI MURIEL

The above matter refers.
We would like to give you permission to conduct your research in our Circuit under
Soutpansberg Cluster. Your research should not in any way disturb teaching and
learning in our institutions.

Hoping, you will find this in order.

THE CIRCUIT MANAGER NZHELELE EAST CIRCUIT

NZHELELE EAST CIRCUIT
DEPARTMENT OF EDUCATION
2017 -01- 2 0
P. BAG   0993
TEL NO   973 0510

224
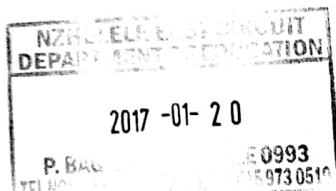
APPENDIX F: ETHICAL CLEARANCE LETTER

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Mrs TM Badugela

Student No:
8800859
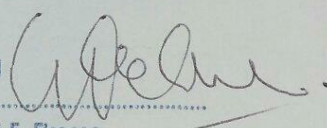
PROJECT TITLE: **Exploring the viability of integrating indigenous knowledge into life orientation curriculum in the intermediate phase.**

PROJECT NO: SHSS/17/AS/11/0405

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Prof VO Netshandama	University of Venda	Promoter
Dr PE Matshidze	University of Venda	Co- Promoter
Prof EK Klu	University of Venda	Co- Promoter
Mrs TM Badugela	University of Venda	Investigator – Student

ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: May 2017
Decision by Ethical Clearance Committee Granted
Signature of Chairperson of the Committee: ....
Name of the Chairperson of the Committee: Prof. G.E. Ekosse

UNIVERSITY OF VENDA
DIRECTOR
RESEARCH AND INNOVATION
2017 -06- 1 3
Private Bag X5050
Thohoyandou 0950

University of Venda
PRIVATE BAG X5050, THOHOYANDOU, 0950, LIMPOPO PROVINCE, SOUTH AFRICA
TELEPHONE (015) 962 8504/8313 FAX (015) 962 9060
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Ⓒ University of Venda

APPENDIX G: CONSENT FORM

Guardian Consent Form

I …………………………………………………………., being the parent/guardian of ……………………………………………...................., have read and understood the conditions under which this research is being carried out. I understand that participation is voluntary and that if my child chooses to participate, he/she is free to withdraw from the study at any time, and this will not prejudice him/her in any way.

I therefore agree that she/he takes part in the research.

Signed ………………………………………………

Date ………………………………………………

APPENDIX H: TRANSCRIPT OF INTERVIEW DISCUSSION

As part of my research I visited schools in Vhembe District to make Focus group interviews discussion with Life Orientation educators teaching LO in the intermediate phase.

PROFILE : SAG4,5,6E=SCHOOL A GRADE 4,5,6 EDUCATOR, SBG5E=SCHOOL B GRADE4,5,6 EDUCATOR,SBG6E =SCHOOL B GRADE4,5,6   EDUCATOR, CA=CURRICULUM ADVISOR, P=PARENT, L=LEARNER

PROFILE	DATA ITEM	INITIAL CODES
SAG4E SBG5E	Participants' knowledge on IK "Indigenous knowledge is the knowledge applied in a given territory in different Cultures. It is normally occurs verbally or orally and being passed on from generation to generation".	IKS were local ways of knowledge passed down (orally) from generation to generation, from within the environment the person gets from ancestors of those people we have acquired from our parents
SAG6E	an understanding of experiences that is from the **local environment**, whereby a person is just learning **through observing** and looking at the way [in which] the elderly people behave. The way they act, the way they say things, and such knowledge is not from elsewhere, it"s just from within the environment where the person is living, and also the **knowledge where** [that] **the person gets from ancestors** of those people – [what they] have been doing, and how those people have been doing things. I understand indigenous knowledge as knowledge that we have acquired from our parents … it is … education from our parents. If we talk about **education, it starts at home**, **from the parents** and … **the community** where we live. It includes	the local environment, learning through observations observing the elderly people how they behave Parents IK source Community is involved in IK transfer

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SAG4E	**norms**; it includes the **way the resources are used** … and the **attitude** … but mainly the **skills** how to handle things, or how to use natural resources.	
	Those are the things that we learn from home without anything, without technology.	IK learned outside formal education
	2.Participants' content knowledge of the subject Life Orientation and how IK be integrated into LO curriculum in the intermediate phase . *"So I lack training in terms of the methodology and content. This is making it difficult to integrate IK in the teaching of LO."*	it starts from home from the parents
SBG5E	"We teach learners cultural activities when doing PET. values, indigenous knowledge, culture, morality, environmental issues and survival skills should be included in the LO content"	
SAG5E	*"CAPS document and textbooks only detail IK on Physical Education and Training where integration is done in the form of indigenous games".* As for classroom and theoretical teaching the policy documents and textbooks are silent on IKS	Knowledge gained from community
	"We are not receiving enough training on what to teach in the classroom. Even internally or externally we are not supported",	
SAG4E	"*Thus, if we could have content knowledge I mean some basic competencies that could cater for this*	Skills needed

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	(Indigenous knowledge)they could do better"	
SBG5E	2.**Which are the indigenous aspects that need to be included into LO curriculum in the intermediate phase.** Knowledge that need to be integrated into LO teaching,educators proposed that the following aspects need to be included in the LO curriculum: values, indigenous knowledge, culture, morality, environmental issues and survival skills.	Lack of training in methodology and content Difficult to integrate More IK is detailed on PET culture, morality issues Content knowledge Classroom content information
SBG5E	"Content to be taught could include: traditional dances, economic issues, social responsibility, sex education, environmental education and religious observances." "practical aspects that need to be integrated into the LO curriculum, such as development of the self in society, respect, and other skills, such as traditional dances – skills that would be directly relevant to real life situations in Vhembe could be of importance"	Detailed IK on PET Sufficient teaching content knowledge IK integration not receiving enough training
	3. **Which challenges you experiences when integrating indigenous knowledge** *"our department do not provide the necessary training that is needed."* "We need support mechanisms wherein we can have collaborations with each other to actually develop our own strategies regarding IK implementation". Eish, eh, trainers were not capacitated to impart that	insufficient content on IK integration Internal and external support

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	knowledge of integration of indigenous knowledge	Teachers do not have content knowledge
SAG6E	"Curriculum advisors should train us rather than giving us documents that we cannot interpret the information written on it".	Lack of training Lack of competencies due to inadequate knowledge
SAG6E		Insufficient support
SAG5L		Content knowledge
SBG5P		Social responsibility issues
SAG4E		Self-awareness, respect
SBG5E		Traditional dances skills
SBG6E		Inadequate training from the department
SAG6E		The need for support
SBG5E		Not receiving enough support from the department. Not having enough capacity
	Training on IK *I do not think so. I don't think there is.* **shaking his head* I don't think there is such a program on training"* If we can have support internally and externally ,I mean human resource may be it could also help.	*there is no in-service training for the teachers on integration of indigenous knowledge.* No adequate training on IK No training done on ik Training on integration of indigenous into Life Orientation curriculum in the intermediate phase is lacking No program on IK known to teachers

	"We are having a challenge of not having enough periods for LO. Our subject is allocated only four periods per week. Out of these four periods two are used for PET and we are left with only two periods for content teaching. "These two periods are not enough because we have to teach, assess and control learners work within the confines of these two periods."	Some IK integrated in PET Need for support internally and externally Need for basic knowledge Content knowledge needed Not having enough teaching time Having few periods to teach IK not promoted at school Insufficient time Emphasis on insufficient time
CA CA	*"The subject LO is new to us, as we were not sufficiently trained to become curriculum advisors. We were trained as guidance teachers"*. "*We LO curriculum advisors are working under very strenuous conditions. LO is compulsory to all primary school learners but we are only two servicing the whole district."*	Not sufficiently trained Insufficient support staff
SAG4E SBG5E SBG6E	4. **Which knowledge exchange platforms are appropriate to involve stakeholders in the discussions about the integration of IK in the LO curriculum in the intermediate phase?** **"**we need to have a space an opportunity to discuss our views regarding IK integration. "there could be formal ways to form awareness campaigns, platforms where individuals could voice out and share knowledge on how IK can be helpful in LO curriculum." "There are no platforms or forums created by the Department of Education to	Creation of knowledge platforms Space for discussions Community development-consultation and power sharing Knowledge sharing No platform created Facilitation of discussions about IK Discussions awareness campaigns, platforms knowledge sharing

	facilitate and promote public discourse and discussion around Indigenous Knowledge and its integration in curriculum"	
SAG6E		Advocacy platforms Awareness campaigns
SBG5E		Departmental forums Promotion of public discourse