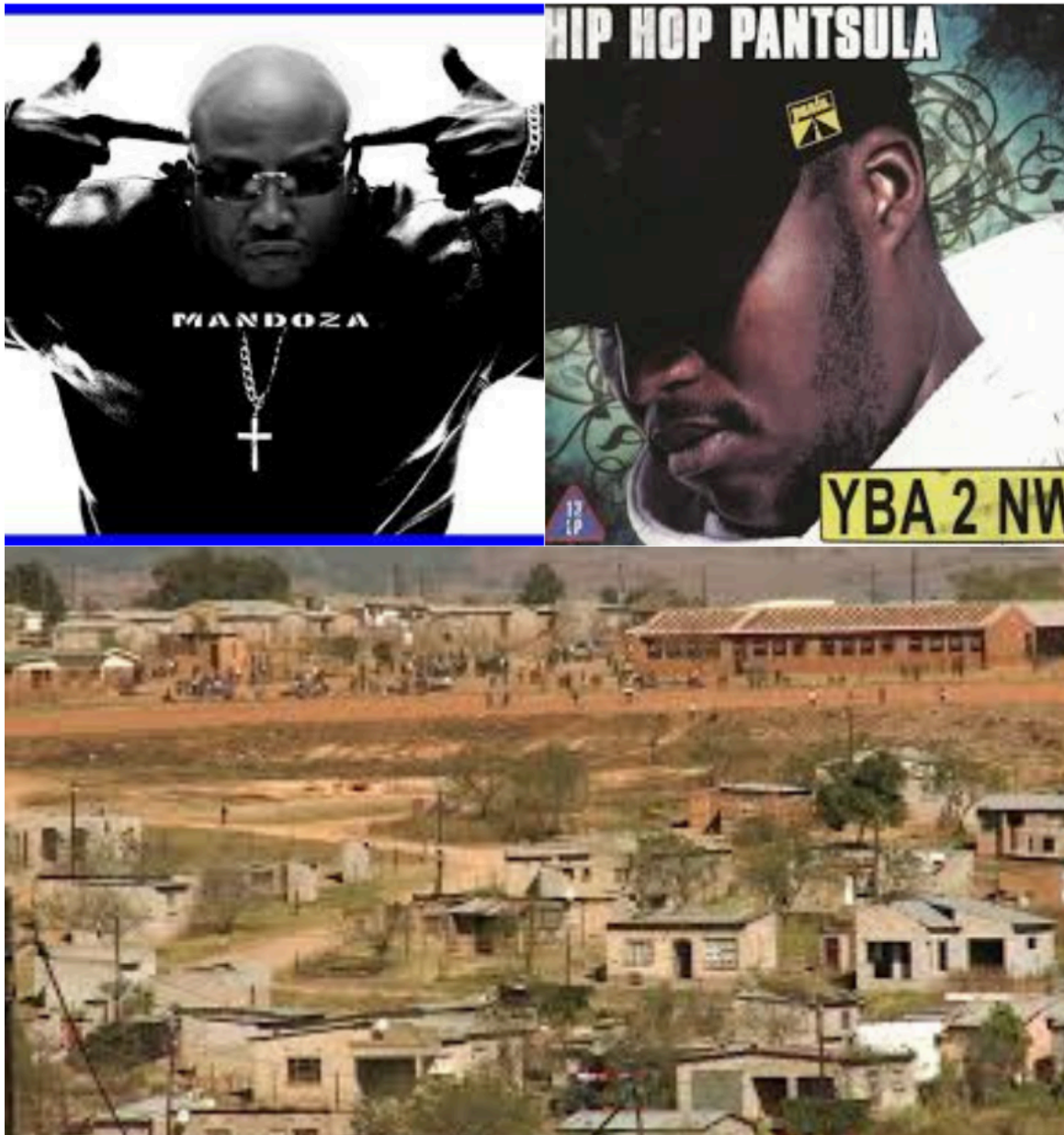


**Reforming the Grade 11 Economics Curriculum: Amplifying the Perspectives of Black
Township School Teachers**



BY

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Submitted in accordance with the requirements for the degree of

MASTER OF EDUCATION BY DISSERTATION

At the

UNIVERSITY OF THE WITWATERSRAND

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March 2024

Declaration

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Signature of candidate

18 Mar. 24

Date

ACKNOWLEDGEMENTS

A massive thank you to my dear supervisor's, Dr Sarah Godsell and Dr Beverley Blake. I have no words at this moment to express my gratitude. I hope I can show you my gratitude by becoming a leading global scholar and influence curriculum change in Economics.

My dearest mother. I want the world to know that this dissertation doesn't happen without you. You are everything of the best things, and I know love today because I know you.

Jesus I love you and give you all the glory.

ABSTRACT

Since 1994, the democratic state has attempted to develop a high school curriculum that would redress the legacies of apartheid and bring about social transformation. Despite the enactment of various education policies and implementation of several curriculum reforms, what remains a serious concern is that the content taught in the CAPS Economics curriculum has not put enough distance between itself and the content in the apartheid economics curriculum. The content is derived from neoclassical economic theory, which represents the dominant, mainstream school of thought in the economics discipline. In response to the lack of a plural approach to economic inquiry in the CAPS Economics curriculum, this study seeks to explore the content knowledge that black economics teachers would like included and excluded in the CAPS Economics curriculum to promote social transformation. This study takes the grade 11 topic 'Economic growth and development' as its unit of analysis and collected data, in the form of semi-structured interviews, from five black economics teachers who teach in four secondary schools in the township of Soweto. It is towards this aim that this study advances an alternative conception of social transformation outside of the dominant neoliberal discourse that stems from the late kwaito artist, Mandoza. Furthermore, this study proposes and derives a theory for selecting content for inclusion in the CAPS Economics curriculum from the late South African artist, Hip Hop Panstula (HHP). My participants believe that including content on creating wealth as well as content designed to boost local industries and manufacturing, and stimulate the development of more proudly South African products would promote social transformation. The economic theory that this content aligns with is a question for further research.

Keywords: epistemic decolonisation, neoclassical economic theory, social transformation, curriculum transformation, decolonisation of economics curriculum

LIST OF ABBREVIATIONS

Abbreviation	Full name
CAPS	Curriculum Assessment Policy Statements
DBE	Department of Basic Education
FET	Further Education and Training
HHP	Hip Hop Pantsula
NCS	National Curriculum Statement
NSC	National Senior Certificate
NQF	National Qualifications Framework

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CHAPTER 1: INTRODUCTION AND OVERVIEW

1.1 INTRODUCTION

Throughout the history of education in South Africa, hegemonic Eurocentric knowledge, rooted in colonial and apartheid ideology has characterised the education black people receive (Heleta, 2023). Curriculum policy makers in the Basic Education sector need to recognise that as a consequence of bantu education and apartheid's legalised oppression that sought to protect and preserve the economic interests of white people in South Africa (Moja, 2016), the gates to knowledge and power were closed off to black people. Since 1994, the democratic state has attempted to develop a school curriculum that would redress the legacies of apartheid and bring about social transformation (Department of Planning Monitoring and Evaluation, 2014). This is evident in the proliferation of education policies following the promulgation of the South African Schools Act of 1996 (Waghid, 2016). Crouch and Hoadley (2018, p. 28) described the transformation of post-apartheid South Africa's education system as "among the most far-reaching of the second half of the twentieth century anywhere in the world". Despite the enactment of these education policies and implementation of several curriculum reforms, what remains a serious concern is that the content taught in the current high school economics curriculum has not put enough distance between itself and the content in the apartheid economics curriculum. I argue that transforming the knowledge base of the high school economics curriculum is an avenue towards facilitating social transformation.

The Curriculum and Assessment Policy Statement (CAPS) for economics is guided by the overarching principle of social transformation, as stated in the National Curriculum Statement (NCS) Grade R-12 (Department of Basic Education, 2011). The content knowledge in the CAPS Economics curriculum, however, is derived from, and dominated by, neoclassical economic theory (Umalusi, 2014). Neoclassical economic theory represents the dominant, mainstream school of thought in the economics discipline. This theory explains all economic outcomes as the result of choices made by rational, utility-maximising individuals under constrained conditions (Feiner & Roberts, 1990). Economics content knowledge that is derived from neoclassical economic theory is presented as objective theory, represented diagrammatically or

mathematically, following which examples are then used to validate these static models (Brant, 2022). Brant (2022) used the example of the fuel shortage at petrol stations in Great Britain in 2021 to show how these economic models do not actually resemble reality and are consequently irrelevant to explaining the real world. According to neoclassical economic theory, when there is a shortage of fuel, one could expect suppliers to increase the price of fuel and for there to be a new equilibrium where supply equals demand. However, this is not what happened in Great Britain and oil companies did not “hike up prices at the pump to equilibrate demand with supply” (Brant, 2022, p. 16). Consequently, the law of supply and demand, framed by the neoclassical paradigm, failed to explain this phenomenon (Brant, 2022).

It has been argued that an exclusive emphasis on neoclassical economic theory in the teaching of economics is unwarranted on the basis that it produces an “unbalanced view of the available economic approaches” (Bartlett & Feiner, 1992, p. 560) and discounts approaches to economics that have a redistributive and transformative undertone. One can argue therefore, that neoclassical economic theory, on its own, is incongruent with the principle of social transformation and should not exclusively encompass the content taught to high school economics learners in South Africa. My point of departure is that the principle of social transformation should provide the underlying basis for transforming the CAPS economics curriculum and in turn, should inform the selection of content for inclusion in the curriculum.

In response to the lack of a plural approach to economic inquiry in the CAPS Economics curriculum, this study seeks to explore the content knowledge that black economics teachers from township schools would like to see included in the CAPS Economics curriculum to promote social transformation in South Africa. This study takes the grade 11 topic ‘Economic growth and development’ as its unit of analysis and collected data, in the form of semi-structured interviews, from five black economics teachers who teach in four secondary schools in the township of Soweto. Harnessing the insights of black economics teachers from the township in an effort to identify content knowledge applicable to the topic ‘Economic growth and development’ that is commensurate with social transformation, and merging these with the mainstream economics school of thought to “integrate competing paradigms into standard curricula” (Garnett, 2009, p. 58) can ensure that the voices of black teachers from township

schools are reflected in the curriculum thereby strengthening the curriculum. By doing this, it is hoped that the CAPS Economics curriculum imparts an economics education that emphasises pluralism in approach and is aligned with the ideal of social transformation.

On the basis that the government's declarations about its commitment to social transformation can be described as lip service rather than substantive progress, this study sees the need for a new ontology of social transformation that offers practical pathways for systemic change. This study takes inspiration from Mandoza's song 'Respect Life' to conceptualise social transformation, which will be unpacked in Chapter 2. Furthermore this study draws on Hip Hop Pantsula (HHP) for insight to understand how to promote social transformation through the CAPS Economics curriculum. These artists offer a creative and alternative perspective on social transformation to the neoliberal discourse on social transformation which is an act of epistemic and ontological warfare (Motimele, 2019). Hip Hop music has been used as a culturally relevant, pedagogical approach to teaching science in urban schools in the United States (Adjapong, 2017). In a more recent study, Abdesslem and Picault (2023) used 12 Netflix original series to create lesson plans that provide economics teachers with an inclusive approach to teaching more than 25 economic concepts. I have embraced this growing trend of drawing from popular culture and Hip Hop music in the classroom to advance a conceptual framework as well as advance a theoretical framework for this study.

1.1.1 Background to the study

The discipline of economics is concerned with answering economic questions. The primary economic question that the discipline seeks to understand is how to satisfy unlimited needs and wants given the scarce resources available for disposal (Brant & Panjwani, 2015). Neoclassical economic theory is oriented around this particular problem of scarcity (Brant, 2022).

Notwithstanding, it is my assertion that scarcity is not the most pressing economic problem in the post-Apartheid South African context. It is my belief that social transformation is the most pressing economic issue facing South Africa. On this basis, I argue that there is a need for the inclusion of a new narrative in the CAPS Economics curriculum that engages with social

transformation, and that responds to the economic concerns, realities and aspirations of black people in township and rural contexts. Furthermore, this need warrants the inclusion of content knowledge in the CAPS Economics curriculum that helps us to understand how South Africa can move towards achieving social and economic transformation. Most importantly, it is by virtue of the inability of neoclassical economic theory to address the question of social and economic transformation that this study, which seeks to advance the narratives of black economics teachers from township schools and make recommendations on the content knowledge that should be included in the CAPS Economics curriculum, finds its rationale.

1.1.2 Purpose of study

Content in the CAPS Economics curriculum is split into four learning outcomes, namely: Macroeconomics; Microeconomics; Economic pursuits; and Contemporary economic issues (Department of Basic Education, 2007). For the learning outcome ‘Economic pursuits’, the learner must be able to “demonstrate knowledge, understanding and critical awareness of the principles and practices underpinning the improvement of the standard of living” (Department of Basic Education, 2007, p. 7). The topic ‘Economic growth and development’ falls under the learning outcome ‘Economic pursuits’. The content included in the topic ‘Economic growth and development’ is ideologically narrow in its embrace of neoclassical economic theory and neoliberalism as a way of thinking to improve one’s standard of living (Umalusi, 2014). The purpose of this study is to draw from the perspectives of black economics teachers in township schools to consider the best content they believe is relevant towards improving people’s standard of living. Based on these responses, this study will present recommendations for content reform in the CAPS Economics curriculum.

1.2 PROBLEM STATEMENT

Following the global economic crisis of 2008, debates regarding the purpose of economics education have been ongoing. (Ojo, 2016). Recent economic crises has escalated the need to

understand how the economy impacts us and how we can improve the economy (Delgado, 2022). Against the backdrop of rising income inequality, unemployment and poverty in South Africa, Brant (2022) questions what learners should be learning for? The Economics Curriculum and Assessment Policy document (CAPS), which forms part of the National Curriculum Statement (NCS), provides the point of departure for the South African context as it contains the template detailing the principles guiding the curriculum, the purpose of economics, and the content to be taught and learned in the classroom (Maistry & David, 2018).

The CAPS Economics curriculum is “dominated by a particular conception of economics, neoclassical economics” (Brant & Panjwani, 2015, p. 312). The problem that this study seeks to address is that there is a lack of plurality to economic inquiry in the CAPS Economics curriculum and a mismatch between the content in the curriculum and the NCS principle of social transformation. The fundamental problem with the dominance of neoclassical economics in the CAPS Economics curriculum is that it advances a perspective that has not helped South Africa address the issue of social transformation. In fact, the teaching and learning of neoclassical economic theory is incompatible with social transformation in Africa because the neoclassical commitment to equilibrium analysis precludes certain questions from being asked (Feiner & Roberts, 1990). Most notably, neoclassical economics is blind towards questions concerning the economic status of black people and women that are being asked on the African continent (Feiner & Roberts, 1990). Yet, neoclassical economics is taught to learners on the African continent as the gospel (Maistry, 2010).

Neoclassical economic theory makes use of mathematical methods that presupposes the occurrence of certain events under certain conditions (Lawson, 2013). These presuppositions allow for certain events to be predicted given the occurrence of certain conditions. What has been identified as the source of the problem of the economics discipline by Lawson (2013) is that the conditions which these models are based upon, are unlikely to occur in the social realm. These conditions, to a large extent, don't exist in the global south. Yet, high school learners in the global south who take economics as a subject, study mathematical models that do not resemble their world nor enable them to predict events that occur in their economy.

Briefly defined therefore, there is a striking lack of discussion in the CAPS Economics curriculum on what should be done to transform the socio-economic conditions of people in township areas. Learners are not introduced to a kind of economics that does indeed permit the analysis of social transformation. Social transformation is an issue that is of concern to black people in South Africa, is at the forefront of the national development agenda, and is a principle underpinning the CAPS Economics curriculum. By failing to address the question of social transformation, the content in the CAPS Economics curriculum can be said to be irrelevant and unresponsive to the needs of the majority of the population. This study takes issue with this state of affairs.

This problem can be captured by the following statement made by Managing Director of the International Monetary Fund, Christine Lagarde, “if we want capitalism to do its job — enabling as many people as possible to participate and benefit from the economy — then it needs to be more inclusive and that means addressing extreme income disparity (Brant & Panjwani, 2015, p. 307). Economics education has a significant role to play in reducing economic inequality (America & Skelly, 2019). Brant and Panjwani (2015) argue that by conceptualising economics in broader terms, the economics curriculum can begin to answer economic questions that have not been sufficiently answered by neoclassical economic theory. How to achieve social transformation in South Africa is one such question. This study maintains the belief that social transformation is a knowledge problem that falls under the ambit of economics. On this basis, there is a need for the inclusion of a fundamentally new narrative on social transformation in the CAPS Economics curriculum. This study argues for, and advances the narratives of, five black economics teachers from township schools as a response to the following question posed by Maistry (2010, p. 434), “who will challenge the dominant status of neoclassical economics and its associated pedagogy?”.

1.3 OBJECTIVES OF THE STUDY

This study aims to:

1.3.1 Critique the CAPS Economics curriculum to evaluate its relevance and responsiveness to the needs of black learners from township contexts

1.3.2 Develop a conceptual framework for social transformation by analysing and interpreting the perspective of kwaito artist Mandoza, focusing on how his views can inform and enhance the understanding and application of social transformation within the CAPS Economics curriculum.

1.3.3 Develop a theoretical framework to ensure the selection of content that promotes social transformation.

1.3.4 Explore the perspectives of black economics teachers from township schools regarding the content they believe should be included in the grade 11 topic ‘Economic Growth and Development’ to promote social transformation.

1.3.5 Identify and recommend specific content knowledge for the grade 11 topic ‘Economic Growth and Development’ that black economics teachers from township schools suggest should be included or excluded to the CAPS Economics curriculum encapsulating social transformation.

1.4 RESEARCH QUESTIONS

1.4.1 What content knowledge for the grade 11 topic ‘Economic Growth and Development’ do black economics teachers from township schools believe should be included in the CAPS Economics curriculum to promote the NCS principle of social transformation?

1.4.2 What content knowledge for the grade 11 topic ‘Economic Growth and Development’ do black economics teachers from township schools believe should be excluded from the CAPS Economics curriculum?

1.5 SIGNIFICANCE OF THE STUDY

The dominant assumption found in neoclassical economics models is that of self-interest. Adam Smith (1776, p. 9-10 as cited in Wang, Malhotra & Murnighan, 2011, p. 644), the founder of classical economics, first introduced the concept of self-interest when he said “it is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest”. The work of Adam Smith established self-interest as the driving force behind economic behaviour and provided justification to those seeking to pursue their individual self-interest with reckless abandon (Wang et al., 2011). It is widely understood that a school curriculum shapes a learners' worldview. Ngoben, Chibambo and Divala (2023) reaffirm this point in emphasising the role of school curriculum in providing a basis for instilling values and shaping behaviour. Wang et al. (2011) asserts that there is evidence that learners who study economics are more selfish. Wang et al. (2011) performed a study on 92 undergraduate economics students and found that “people behave in ways that are consistent with the assumption of economic models” (p. 646). Therefore, exposure to assumptions in economics has the effect of inculcating a particular worldview.

The assumption of self-interest maximisation is pervasive in the CAPS Economics curriculum and this assumption not only drives behaviour that perpetuates wealth inequality, poverty, and unemployment but remains unchallenged and uncontested in the curriculum.

Curriculum transformation is relevant to the extent that it responds to the social, political, economic and technological needs of our country (Gwandure & Mayekiso, 2021). By recommending new content knowledge to be included in the CAPS Economics curriculum that promotes social transformation, it is hoped that this study will be able to offer an alternative to the dominant assumption of self-interest in the Economics curriculum and offer a more diverse conception of economics, drivers of human behaviour and economic models for economic growth and development, from the lens of black economics teacher from the township, thereby responding to the social and economic needs of poor black South Africans. This is significant because the insecurity of black people in the township context's economic status is a cause for concern that, in my view, can be interestingly captured by black economics teachers who teach in, and reside in, this context. As such, these teachers are in a favourable position to prescribe

recommendations, in the form of content knowledge for the economics discipline, for improving the socio-economic conditions of people in the township and promoting social transformation.

This study is also significant because I advance an alternative conception of social transformation outside of the dominant neoliberal discourse that stems from the late kwaito artist, Mandoza. I use the lyrics in his song ‘Respect life’ to frame and define social transformation. Furthermore, this study is significant because it proposes and derives a theory for selecting content to include in the CAPS Economics curriculum to promote social transformation from the late South African Hip Hop artist, Hip Hop Panstula (HHP). This particular lens is useful for thinking about what selection of content can indeed promote social transformation.

1.6 THE DIVISION OF CHAPTERS

Chapter 1

The first chapter provides the introduction and background to the study. It details the rationale for my study, the problem statement, aims, research questions and well as an explanation of what makes my study significant.

Chapter 2

Chapter two begins by advancing a conception of social transformation that is different from the neoliberal discourse on social transformation. I use a song by Mandoza called ‘Respect life’ to advance a conception of social transformation. I then introduce the song ‘See’ by HHP which constitutes the theoretical framework for this study. The focal point of the lyrics to the song ‘See’ is the belief by HHP that social transformation is something that we must see, touch, taste and feel (HHP, 2005). I use this idea as a lens to inform the selection of content knowledge recommended for inclusion in the CAPS Economics curriculum.

Chapter 3

Chapter three provides a review of literature in relation to my argument in favour of including the narrative of black economics teachers from township schools in the CAPS Economics curriculum. I conduct a historical analysis of curriculum reform in economics education in South Africa to present evidence to support my claim that economics education in South Africa falls short of addressing the needs of black learners, particularly from township and rural contexts, for social transformation. I then provide a review of literature on the trends in economics education globally to situate my study within the broader work scholars have conducted to transform the economics curriculum.

Chapter 4

Chapter four provides a more detailed account of my research methodology used in my research question enquiry.

Chapter 5

Chapter five focuses on analysing the narratives of five black economics teachers on the question of what content knowledge should be included and excluded in the CAPS Economics curriculum to promote social transformation.

Chapter 6

Chapter seven is concerned with recommending content knowledge for inclusion in the CAPS economics curriculum for the grade 11 topic 'Economic growth and development' based on the findings from the questions posed to my research participants. In addition, conclusions in line with the major results of my study are presented.

1.7 SUMMARY

Chapter one presented an overview of the study. The purpose of this study is to present recommendations on what content should be included in the CAPS economics curriculum for the grade 11 topic 'Economic growth and development'. In accordance with the aforesaid objective, this study is qualitative in nature so as to allow for in-depth, meaningful data to be extracted from research participants.

In the next chapter, a review of the conceptual and theoretical framework is given.

CHAPTER 2: CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter is divided into two sections, namely: the conceptual and theoretical framework. The first section advances a new conception of social transformation that I derive from analysing and interpreting the lyrics of Mandoza's (2009) song 'Respect Life'. The second section is the theoretical framework. In this section, I consider an approach to selecting content for inclusion in the curriculum that promotes social transformation as suggested by HHP (2005). I analyse the lyrics to his song 'See' to understand how this approach lends itself to curriculum transformation in economics.

2.2 CONCEPTUAL FRAMEWORK

Since 1994, the South African government has taken measures to establish policies towards the furtherance of a social transformation agenda (African National Congress, 2012). These policies have sought to address historical imbalances in socio-economic opportunities, particularly along racial lines, and to foster the development of the black population (Ndlovu, 2019). Key documents such as the Green Paper for Further Education and Training (Department of Education, 1999) and the National Curriculum Statement (NCS) (Department of Basic Education, 2007) emphasize the importance of embedding social transformation within educational curricula. The Green Paper, for instance, outlines the goal of developing responsible citizens with globally competitive skills to contribute to national development and social transformation (Department of Education, 1999).

A critical examination, however, reveals several limitations and ambiguities in these official documents. The language used such as "valuing indigenous knowledge systems" and "acknowledging human rights, inclusivity, and socioeconomic justice" (Umalusi, 2010, p. 20)—while noble in intent, often lacks specificity and actionable detail. This vagueness allows for multiple interpretations and fails to provide a clear roadmap for integrating social transformation into the curriculum, particularly the economics curriculum. Furthermore, the official documents acknowledge the legacy of apartheid but often fall short in addressing how structural inequalities are perpetuated through current curriculum policy documents.

Therefore, in order to comprehend and adequately explore the content knowledge for the inclusion in the economics curriculum that can promote social transformation, it is deemed necessary to advance a conception of social transformation that aligns with the lived experiences of many black South Africans.

2.2.1 Discourses on Social transformation

Social transformation needs to be understood in the context of a South African society that is still tormented by poverty, inequality and unemployment.

Ndlovu (2019) identifies two discourses on social transformation in South Africa: The neoliberal discourse, “which is the formal or official narrative of the government, big businesses, white commercial farmers and external actors such as the World Bank and the International Monetary Fund” (p. 133), and then the discourse that emanates from the marginalised, poor South Africans. The neoliberal discourse favours economic rationalism as a tool to transform society (Ndlovu, 2019). Neville (1997, p. 5) defines an economic rationalist as “one who believes that there are very few exceptions to the rule that the market is the best way of deciding what is to be produced and how it is to be produced”. This is achieved by implementing policies that are intended to: reduce government spending, reduce taxes, privatise the public sector, and deregulate the economy (Stokes, 2014). Neoliberal discourses remain intimately connected with the neoclassical economic school of thought (Vernengo, 2016).

Ndlovu (2017) finds the neoliberal discourse on social transformation problematic insofar as economic rationality is “regularly imposed on all societies (including those in the Global South) without due regard to contextual particularities” (p. 94). For example, the South African government has used economic rationalism as a tool to aid the development of land reform policies, as evident in the adoption of the ‘willing buyer willing seller’ approach (Ndlovu, 2019). Subjecting and reducing land reform to the principles and rationality of economics fails to take into account the historical and social conditions that produced landless black South Africans, and this perspective is “absent from the table of ideas that inform post-apartheid social transformation policy” (Ndlovu, 2019, p. 134). It can be argued therefore that the South African government’s sole use of economic rationalism as a tool for transforming post-apartheid South African society perpetuates the status quo of poor, black South Africans.

Broad-Based Black Economic Empowerment (BBBEE) is another example of a social transformation policy in South Africa that is framed within the neoliberal discourse. Ndlovu (2019) analysed this policy and found that the following key phrases found in the document are consistent with the language and discourse of neoliberal ideals: ‘constitutional right to equality, equitable income distribution, protect the common market, and ‘equal access to government services. These seemingly universal phrases and keywords are used in democratic societies all over the world and are fantastic in theory. Ndlovu (2019) questions what these phrases and keywords mean in practice and posits the following question, “Do they really speak to tangible practical outcomes that would translate into meaningful improvement in the economic and social well-being of ordinary South Africans, especially those who live in townships and rural communities?” (p. 144). Ndlovu (2019) argues that the use of this language is vague and open to different interpretations and proposes alternative discourse on social transformation that emanates from poor, black South Africans.

Consequently, this study advances the discourse on social transformation that emanates from marginalised, poor South Africans to conceptualise social transformation and suggest alternative trajectories of social transformation in South Africa. Articulating what social transformation is from the worldview and perspectives of poor, black South Africans has the power to usurp the neoliberal discourse and redefine what social transformation looks like (Ndlovu, 2017). The implications of using an alternative discourse in developing social transformation policy is that poor, black South Africans will have the opportunity to shape our collective understanding of what constitutes social transformation. In this way, we can begin to think about new tools for transforming post-apartheid South African society.

2.2.2 Towards a new ontology of social transformation

The discourse on social transformation in post-apartheid South Africa often grapples with the tension between rhetoric and reality. This dissertation proposes a new ontology of social transformation that draws inspiration from the social commentary embedded in the music of kwaito artist Mandoza. In his song "Respect Life," Mandoza provides a compelling vision of social transformation through a set of principles that resonate with the complexities of societal change. These principles can also be said to reflect the views of many poor black South Africans.

The lyrics of "Respect Life" offer a nuanced perspective on social transformation that transcends traditional economic and political frameworks and goes beyond conventional economic metrics.

Key principles from the song include:

1. Be Gentle as a Dove (Iba mene njenge juba): This principle emphasises the importance of compassion and empathy in the process of social transformation. It suggests that transformative change should be approached with sensitivity and care, respecting the diverse experiences and needs of different communities.
2. Don't Be Scared to Take Chances (Ungasabi ukuthatha amatshansi): Here, Mandoza advocates for boldness and innovation. True social transformation requires the courage to embrace new ideas and approaches, even in the face of uncertainty.
3. Don't Quit (Ungavumi ukwela phansi): This principle underscores resilience and perseverance. For social transformation to be effective, individuals and institutions must remain steadfast in their efforts despite challenges and setbacks.
4. Learn about Sexual Diseases (Ufunde ngesifo so cansi): This lyric highlights the importance of education and awareness in addressing social issues. It implies that transformative efforts must be informed by a deep understanding of the problems faced by society.
5. Look Out for the Poor (Ubheke nabaphansi): Mandoza's call to attend to the needs of the disadvantaged aligns with the goal of achieving equitable social change. Ensuring that the marginalized are considered in transformation processes is crucial for genuine progress.
6. Don't Forget to Live Harmoniously with the Community (Ungakhohlwa uk'phila nekasi): This principle advocates for community cohesion and mutual support. Social transformation should foster environments where people live in harmony and work together towards common goals.
7. Don't Take Blood Money (Ungaythathi imali yegazi): Lastly, this lyric serves as a reminder to uphold ethical standards and integrity. True transformation cannot be achieved through corrupt means or exploitation.

Therefore, on the basis that South Africa's society is ravaged by poverty, unemployment, and inequality, social transformation, borrowing from Mandoza (2009), would mean upholding these seven prescripts.

This new way of thinking about social transformation may result in South African society embracing new actions to achieve the desired results of reducing poverty, unemployment, and inequality (Msimanga, 2020). This new way of thinking about social transformation “may provide a student with new perceptions, values and understandings, new questions to ask and new explanations to explore and may change their behaviour” (Maude, 2016, p. 72 as cited in Brant, 2022, p. 13). Importantly, this new way of thinking about social transformation is not based on the fundamental tenets of neoclassical economic theory of rationality, self-interest, and equilibrium. Moreover, this new way of thinking about social transformation does not stem from the neoliberal discourse is not couched in “a human rights-inspired language that accords with neoliberal foundational principles of post-apartheid South African society” (Ndlovu, 2019, p. 143).

This makes it clear that should the South African government seek to enact policies on social transformation that materially improve the socio-economic conditions of poor black South Africans, particularly from township and rural contexts, then these policies must be framed and located within the discourses of poor, black South Africans. If one were to take the conception of social transformation that I have advanced borrowing from Mandoza (2009) as a case in point, then these policies would have to be couched in such a language and formulated in such a manner that reflects these seven key principles.

2.2.3 Limitations of conceptual framework

Using Mandoza’s song "Respect Life" as a foundation for developing a new ontology of social transformation has several potential drawbacks. The first is that the interpretation of the song’s lyrics can be subjective and may vary widely among different audiences. A second limitation is that academic discourses prioritise established theories and using this song may be met with resistance from traditional scholars who may view it as less rigorous. A third limitation is that Mandoza’s song provides a normative vision rather than empirical evidence of effective social transformation. Notwithstanding, there are case studies that demonstrate how similar values such as Ubuntu and the Batho Pele principles have led to successful change in other contexts (Department of Planning Monitoring and Evaluation, 2007).

In summary, it is my view that this conceptual framework offers an approach for embedding transformative values within the CAPS Economics curriculum.

2.3 THEORETICAL FRAMEWORK

2.3.1 Introduction

Zaman (2014) states that changing the economics curriculum relies on the creation of “new theoretical foundations to observe and intervene in the world we live in” (p. 2). The framework I use to understand how to select content that promotes social transformation is called HHP’s Theory for social transformation. My proposed theoretical foundation draws the lyrics to the song ‘See’ by township-born rapper Hip Hop Panstula (HHP). In this song, HHP explains how social transformation can be realised in the township and I borrow this process to conduct my exploration into strengthening one topic in the CAPS Economics curriculum.

It is my hope that this study will highlight the possibilities of how content knowledge in the CAPS Economics curriculum can promote social transformation in South Africa. It is towards the improvement of social and economic conditions in township and rural contexts that I attempt to theorise the parameters for identifying the content knowledge for inclusion in the CAPS Economics curriculum for the topic ‘Economic growth and development’ taught in grade 11.

2.3.2 Contextualising social life for black people in South Africa

Before introducing HHP, it is important to understand black people’s bemusement at the state of affairs and absence of material social and economic transformation in South Africa post-1994. For more clarity in this regard, I turn to South African poet Kneo Mokgopa:

Dear Liberation, for many moons now I’ve been trying to recite in sign language because actions speak louder than words. A lineage of fathers who weren’t fathered, married single mothers. The inheritance you left behind is a heritage of mixed mongrel minds. Dear Liberation, many sunsets ago King Nova once said that all this country ever does is make you want to cry, but Liberation you’ve never been interested, unless we could turn those sunsets into gold while Anglo American takes our gold and in tiny, ring-shaped chunks, sells it back to us. Selling us milk from our own cows. Dear Liberation, I thought you had promised milk and honey but it seems you were talking about blood and tears. Is this your negotiated settlement? Dear Liberation, lately I’ve been writing my poems by the light of my lit cigarette. Because Liberation, sometimes I feel it though. (Whispers of Wisdom, 2013).

This poem captures the sentiments of many black people living in the township. The township itself is a very peculiar place. It is home to members of society who have not materially benefited from the gains in South Africa's post-apartheid economy, and for whom policies of economic growth and development have had a negligible effect on their standard of living.

HHP captures the realities of life in the township in a song. This study concerns itself with exploring what transformation mechanisms and new action, presented in the form of content knowledge, can be included in the CAPS Economics curriculum to transform these realities. Consequently, my theoretical framework is rooted in the worldview of township-born rapper, HHP. I am using the lyrics to his song called 'See' to guide my exploration into aligning the content knowledge in the CAPS Economics curriculum for the grade 11 topic 'Economic Growth and Development' with the principle of social transformation. The lyrics to the song are as follows (HHP, 2005):

[Intro]

Now this here is a very sad song

I felt obliged to write a song of this sort

As for why, I don't know

We'll figure that out later

[Chorus]

(See) The things that life is showing you

Let your pride grow slow inside of you

Later you'll (Touch)

The things Modimo (God) promised you

He don't wanna hurt you, worse punish you

He wants you to (Taste)

A piece of the good pie

Depending how you eat it you'll be known as a good guy (Utlwa) (Listen)

Molaetsa wa pina o tlang (To the message in this song and you will) (Feela) (feel)

Ese kgale o tlo ipsyina (it won't take long for you to enjoy yourself), you'll (See)

[Verse 1]

Your mom sitting mo stilong

A dutse nosi mo gae, ebile a sa ya ko phitlong

Pale face, emptiness ka mo matlhong

A huparetse leswana, dintsi di foka dijong

She thinks o ko skolong

Later on she gets a call ya gore ngwana o mo dilong

Now all she thinks about is

How she'll hold you overdosed o hlokafetse bophelong (See)

Le tletse ka kara, red eyes, melomo e nkha dibara

Le tshameka dikatara

Next thing, find yourself o tsoga ko Bara

O simolla ka go wara

O batla ho emelela o ye gae, maara

Both legs are amputated

Now your depression is aggravated

[Chorus]

[Verse 2]

Your girl lying mo reception

Whole lot of nurses trying to deal with her contractions

She's in need of your affection
And that's to whether you will ask the question
You somewhere drinking in the bar
Later you'll be with the pickaninny in the car
Before you go far you get an sms: "Lost baby"
From where you are, you (See)
Gore ditsala ke noka, o ba bona feela ha ntho di loka
O tla tsamaya le bone go le monate
Just before you reach lewatle, ba gogwa
Bone ba tswelela pele
You're busy dealing ka dilo di sele
Ese kgale wa ba diya
Ha ba go laga o tla nagana ba jiya

[Chorus]

[Outro]

See, Touch, Taste, Utlwa, Feela
See, Touch, Taste, Utlwa, Feela, See.

A decolonial reading of these lyrics encourages listeners to recognise and value their own experiences and cultural context as a basis for transformation. This suggests that transformation can be achieved by embracing local knowledge and experiences. Importantly, this song recognises the experiences and perspectives of township residents, which are often silenced or ignored. This is foundational to decolonial theory. Mignolo (1999) refers to this as grounding epistemology in local knowledge.

2.3.3 Theory for social transformation derived from HHP

To understand how to align the content knowledge with the principle of social transformation, I draw on HHP song 'See', which poetically reveals to his largely township audience, knowledge about how someone living in the township can go about changing their life for the better and see a different future. In the song, HHP problematises the present social conditions in the township that climax into high rates of drop-out, substance abuse, teenage pregnancy, lawlessness and depression. Each verse gives a narrative account of an event that may be shocking to the innocent bystander but very common to the township. In the song, HHP suggests a theory for achieving transformation in township life. The main tenets of this theory include 'Seeing' the opportunities that life presents. This is highlighted as a necessary condition for people in the township to transform their present condition.

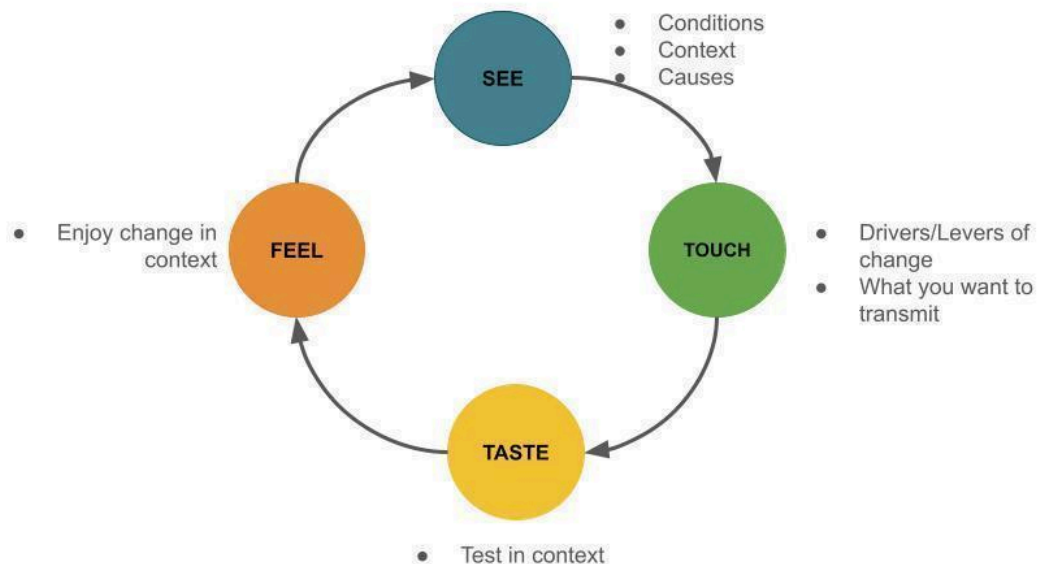
HHP believed that without people in the township seeing opportunities for a better life, it would be impossible for their behaviour to change in the township, which is a precondition for changing life in the township. Here he explains that social transformation is something that we must see, touch, taste and feel. It is only from seeing these opportunities, HHP believes, that people in the township will be able to 'touch' those things that were promised. HHP refers to these things as being promised by God; promised by democracy; promised by liberation - a prosperous economic future. After reaching this Promised Land, HHP then states that people in the township will be able to 'taste a piece of the good pie'.

This song by HHP, in its application to education, provides a lens through which to view and understand how social transformation can be realised through the appropriate selection of content knowledge.

This process, which I term HHP's theory for social transformation, describes how one can go about promoting social transformation in the curriculum. This four part process for selecting content knowledge is an integrated process with all four stages being mutually supportive. Based on this theory, effective content selection is a cyclical process that requires one to see, touch, taste, and feel certain things prior to deciding what to include in the curriculum. This theory will ensure that content selection is not done on an arbitrary basis. Figure 1 provides an outline of the theory.

Figure 1: HHP theory for selecting content to promote social transformation

HHP Theory for selecting content to promote social transformation



1. See

The process of selecting content for the CAPS Economics curriculum that promotes social transformation begins at this step. Here, one must pay close attention to social and economic conditions in the township, and the broader economy, in order to paint a clear picture describing the context. HHP says it is important to ‘See, the things that life is showing you’. At this step, one must understand the causes of what is going on in society, see what’s happening outside the classroom that is affecting what’s happening inside the classroom, and see it from the perspective of the people who experience that reality. Essentially, this step involves seeing and describing the socio-economic conditions in the township context, and mapping out causes therefore.

2. Touch

The next phase requires one to define, identify and touch the levers one intends in pulling on to transform socio-economic conditions. One must understand the drivers of change they intend to use and touch what you want to transmit. In the context of curriculum change, this means that one must have a grasp of the knowledge, skills, attitudes and behaviours i.e. learning outcomes which can empower poor black South Africans to improve their socio-economic conditions. One

must touch the knowledge that is ‘favourable to the poor, builds Ubuntu, and doesn’t result in money leaving the local economy’.

3. Taste

The third phase requires one to apply the knowledge in the relevant context and taste whether consuming the knowledge as intended produces the desired outcomes. This requires one to test and see if the knowledge is good. The test must take place in the relevant context so that one may indeed ascertain if the knowledge is, in all respects, ‘favourable to the poor, builds Ubuntu, and doesn’t result in money leaving the local economy’.

4. Feel

Testing the knowledge to determine whether it produces its intended outcomes will then lead to one being able to clearly demonstrate the relevance and responsiveness of the knowledge to improving the socio-economic condition of learners. Link the knowledge to improvements in specific areas and be able to practical measure the growth and improvements in those areas. This will enable people to feel hope and enjoy the learning process because they know that it will have a direct benefit in how they live.

Deriving my theoretical framework from the song by HHP opens a window to operationalise social transformation in the CAPS Economics curriculum and provides a common language for considering and selecting content knowledge for inclusion in the curriculum.

2.3.4 Key ideas from this chapter

I fundamentally believe that transforming the socio-economic condition of black youth in the township involves incorporating content on social transformation in the school economics curriculum. In the same way that the subjugation of black South Africans during apartheid relied on social reproduction through bantu education (Gumede, 2023), it is my assertion that the transformation of the socio-economic condition of black South Africans requires weaving the ideals of socio-economic transformation into the school economics curriculum. Doing this, could arguably strengthen the economics curriculum in such a manner that empowers learners to understand how to transform the South African economy. Doing this could introduce learners to

a different kind of economics. A kind of economics that is, in substance, underpinned by the principle of social transformation, and is philosophically oriented towards producing improving socio-economic outcomes for black South Africans. A kind of economics that is not detached from the economic realities and aspirations of black South Africans. And a kind of economics that could cure inequality (Matthews, 2019). But this can't be done arbitrarily. The song 'See' by HHP was used to outline how this could be done.

It is appropriate to draw on the social commentary of HHP as my framework for transforming the curriculum, as this is an act of decolonising the economics curriculum. McInerny (2022) highlights that in the process of decolonising the discipline of economics, more diverse theoretical frameworks must be introduced on the basis that the discipline, by virtue of only viewing the world through the lens of what the Global North looks like, excludes other bodies of knowledge that could be used to understand the economy and, in the context of this study, social transformation. Using the lyrics to HHP's song 'See' to derive my theoretical framework is important because it allows me to view and understand social transformation through the lens of a South African Hip Hop artist describing, from his experience of growing up in a township and witnessing the effects of poverty on the youth, the processes that will lead to the transformation of township life and the alleviation of poverty. This has the effect of introducing a theoretical framework to the study of economics from the context of people living in poverty in South African townships.

Advancing this theoretical approach in the study of economic growth and development submerges the economics discipline under the waters of decolonisation and ensures the discipline is inclusive of the voice of the marginalised, and can thus recognise and respond to the call for social transformation in South Africa, that largely emanates from the poor, marginalised and excluded people in South Africa. Aboluwodi (2015, p. 195) supports this assertion and identified the inclusion of marginalised groups of people as a key aspect in achieving social transformation.

Lastly, Godsell (2021, p. 106) posits that "It is always important to look at what is new about a specific framework". As such, I asked myself, what could HHP bring to the transformation of the economics curriculum conversation, by way of pluralism and/or decolonisation, that decolonial theory, critical theory, and social reconstruction theory does not? I argue that HHP, by virtue of being rooted in the township context, paints a clearer picture of social life in the township and

provides a more poignant description of what social transformation entails for members of the township that cannot be captured by critical theory or social reconstruction theory. Using this song by HHP as my theoretical framework is however part of the much broader tradition of decolonial theory.

2.3.5 Decolonial theory

Decolonial theory challenges conventional Western epistemologies and critiques the persistent influence of coloniality in modern systems of knowledge and power on the basis that, as Lorde (2023) posits, ‘the master's tools will never demolish the master's house’. As articulated by Butcher (2018) and Grosfoguel (2007), decolonial theory rejects the notion that modernity and neoliberalism, which are deeply intertwined with colonialism, can effectively address or dismantle colonial legacies. Instead, it calls for a recognition of diverse epistemologies and practices that arise from indigenous and marginalised perspectives. This theoretical stance aligns with Mukavetz’s (2018) view that ongoing resistance to colonial impacts involves engaging with the everyday practices and knowledge systems of indigenous people. Decolonial theory critiques the dominance of Western economic theories, which often marginalise local realities and experiences. According to Pardo (2020), the neoclassical economic content prevalent in the CAPS Economics curriculum misrepresents the lived experiences of poor, black South Africans, perpetuates a Eurocentric bias, and results in the perpetuation of decontextualized knowledge. I apply HHP’s Theory for Social Transformation as a basis for challenging and redefining the content of the CAPS Economics curriculum to ensure it is contextually relevant. Applying decolonial theory also entails identifying and challenging the Eurocentric assumptions embedded in the curriculum and advocating for the inclusion of economic theories and practices that reflect local realities and indigenous knowledge systems. It also entails including content that reflects diverse epistemologies and experiences. By drawing on the voices of black teachers from township schools, it is my view that the recommendations made will be more relevant to the needs of black students from the township. Lastly, decolonial theory challenges conventional definitions about what economic growth and development as well as social transformation looks like, which is often framed from a Western perspective. I used Mandoza as a basis for understanding what social transformation (that resonates with the experiences of township

residents) looks like. This challenges the dominance of western epistemologies and incorporates forms of knowledge particular to the township experience in the CAPS Economics curriculum.

2.4 SUMMARY

Using HHP in my theoretical framework is consistent with ensuring we move the phrase ‘black lives matter’ beyond mere rhetoric to actually engaging with black thoughts and ideas in research (Raju, 2017 as cited in Mahebeer, 2021). It is on the basis that HHP theorised in a song how people in the township can begin to see transformation, that I appropriate the lyrics to his song ‘See’ to frame how I set out to contort the content knowledge in the CAPS Economics curriculum to the principle of social transformation. This then makes my theoretical framework indigenous to the township. It makes my theoretical framework decolonial because I am disrupting the narrative that only scholars within the academy are knowers. I myself, a native of the township who has travelled far and wide in search of the truth, have concluded that true wisdom is actually found here at home. In the township. In the lyrics to a song about the township. That gives a narrative account of terrible things people experience in the township. And that provides an explanation, and a road map for people in the township to live a better life. It is thus, as per the HHP framework, imperative to scrutinise the content knowledge with respect to see, touch, and taste parameters. In this way, the HHP framework will help me link the content for the grade 11 topic ‘Economic Growth and Development’ with the broader educational aim of social transformation as outlined in the CAPS Economics curriculum. These insights on social transformation will be brought into conversation with the perspectives of black economics teachers from township schools to recommend content knowledge for inclusion in the CAPS Economics curriculum for the grade 11 topic ‘Economic growth and development’.

CHAPTER 3: LITERATURE REVIEW

3.1 INTRODUCTION

The discipline of economics is concerned with answering economics questions. The primary economic question that the discipline seeks to understand is how to satisfy unlimited needs and wants given the scarce resources available at our disposal. The school economics curriculum, in deciding how scarce resources are allocated, centres neoclassical economic theory, which advocates for individual liberty with limited government interference in the market (Brant, 2022). Neoclassical economic theory explains economic outcomes as the sum total of choices taken by rational individuals (Brant, 2022). In the next section of this paper, I discuss why content derived from neoclassical economic theory, although useful in certain respects, is largely inappropriate given the present context of widening racial wealth inequality, increasing unemployment and poverty in South Africa. This provides an entry point for my argument to include the narrative of black economics teachers from township schools in the curriculum. I then draw on decolonial scholarship to show how decolonising the CAPS Economics curriculum can ensure that the curriculum facilitates social transformation. I then move on to discuss the various economics curriculum reform, drawing on official curriculum policy and studies of curriculum transformation in economics education from South Africa, to show how the economics curriculum does not adequately redress economic inequality in South Africa nor does it reflect the overarching principle of social transformation that underpins the curriculum policy for economics.

3.2 ANALYSIS OF THE MAINSTREAM ECONOMICS NARRATIVE

3.2.1 Origins of the mainstream narratives on neoclassical economics

Much has been said and written over the past decades on the importance of, and need for, economic education in high schools (Wolfson & Olicker, 1968; Walstad, 2001; Santomero & Power, 2003; Bose & Sardana, 2008). In 1968, M.L. Frankel said, "The study of economics should enable the students to analyse causal relationships and utilise them to investigate problem areas of primary concern to society" (Wolfson & Olicker, 1968). To quote Frankel again:

Starting with the basic concept of scarcity, every economic system is faced with the conflict that emerges due to the unlimited wants of society and the limited resources which that society has available... This is the basic economic problem” (Wolfson & Olicker, 1968).

This particular aim of economics education is based on a Western view and understanding of economics and of what the study of economics should entail. The mainstream economics narrative adopts this Western lens and is oriented around this particular problem of scarcity. This study argues that scarcity is not the central problem for economies in Africa. Moti (2019) agrees with this sentiment and states that Africa is “endowed with productive land and natural resources (such as water, forestry, and fisheries) and non-renewable resources (minerals, coal, gas, and oil)”. (p. 483). Moti (2019) has suggested that Africa is faced with ‘The paradox of plenty’ and defines this as (p. 485):

a situation whereby a country has an export-driven natural resources sector that generates large revenues for government but leads paradoxically to economic stagnation and political instability. It is commonly used to describe the negative development outcomes associated with non-renewable extractive resources.

Notwithstanding the evidence provided against scarcity being reflected as the primary economic problem in economics education in South Africa, for decades scholars have expressed their discontent with the subject matter studied in economics and much has been written in critique of the mainstream economics narrative. The call for pluralism in economics education is not new and was renewed following the 2008 financial crisis (Bowles & Carlin, 2020). There is a dearth of schools of thought in economics that have been developed during the 21st Century, with proponents from each school, staking their claim for inclusion in the economics curriculum (De Benedictis & Di Maio, 2016). My contribution to the debate on pluralism in economics education is based on my argument that scarcity is the not most pressing economic problem in the post-Apartheid South African context as mentioned above. Of primary concern to South African society is the issue of social transformation and I believe it is therefore incumbent upon the economics curriculum to facilitate the study into social and economic transformation in order to deal with this most pressing economic issue in the South African society.

3.2.2 Critique of the mainstream narratives on neoclassical economics

Neoclassical economics theory is the official knowledge that undergirds the high school economics curriculum in the United States of America (Adams, 2019). The content in the high school economics curriculum consists of “the most important and enduring ideas and concepts in the discipline” (Adams, 2019, p. 136). Koechlin (2019) had to say this about the mainstream economics narrative:

Indeed, the stylized, colour-blind, race-less neoclassical economy is populated by “people” who have no race, no gender, and no meaningful history. They are utility maximizers, ready to head into the marketplace. They are defined by their preferences, their productivity, their budgets, and their endowments (p. 565).

This story doesn’t represent the realities about our economy. These assumptions and logics do not hold for the South African context. The economy of South Africa is not a neoclassical economy, but an economy with a colonial and apartheid history, one that is deeply fragmented across racial lines. A departure point of this nature gives learners the false impression that the market works while “diverting attention away from the historical, political, cultural and economic forces that shape what each party brings to the market, and who presents themselves in the market” (Koechlin, 2019, p. 567). By narrative, Koechlin (2019, p. 564) means:

What questions, issues, and relationships do mainstream texts privilege and prioritise in their story of economics? What questions, issues, and relationships are deemed to be less central? And on what questions, issues, and relationships are these texts silent?

Having analysed the mainstream narrative in introductory economics textbooks in the United States (US), Koechlin (2019) established that the mainstream narrative dismisses the ways in which the racial wealth gap is produced and reproduced by and in US Capitalism.

On the exclusion of the topic of race-based economic inequality from introductory economics textbooks Koechlin (2019, p. 567) states:

There is no effort to explain the profound wealth inequality in the United States (and/or elsewhere). There is no exploration of the extent to which fortunes in the United States are inherited as opposed to “earned”. And there is no discussion of the ways in which

wealth inequality might affect access to education, human capital, and labour market outcomes. That is, there is no explanation for the ways in which wealth inequality might reproduce and reinforce itself, and other forms of inequality. Nor is there an explanation for this silence.

It is for this reason and the blatant disregard for the colonial, historical process of wealth accumulation, that Koechlin (2019) views the mainstream narrative in economics as colour-blind and a whitewashing of capitalism. Basu (2019) criticises this narrative for ignoring the deeper structural issues underpinning the global economy that favour the Global North at the expense of the Global South, and makes the Global North rich at the expense of the underdevelopment of the Global South. Fundamentally, the mainstream narrative does very little to explain how we can achieve social and economic transformation in South Africa. It is for this reason that I call for a break from the mainstream narrative and the inclusion of a different narrative in the economics curriculum.

3.2.3 Understanding the post-apartheid South African context from the perspective of black South Africans

The dismantling of Apartheid, and the pandering to global trends of neoliberal macroeconomic policies coincided with the opening up of our borders to the rest of Africa and the world, who were well endowed to take advantage of the unmined wealth of South Africa's economy. Spreen and Vally (2010) state that the peaceful transition into democracy brought about hope for economic change. However, the neoliberal policies exacerbated economic inequality (Fourie, 2022). Fourie (2022) further goes on to state that following Apartheid, the majority of people in South Africa became frustrated by the lack of social and economic transformation that was promised by the ANC government. Black South Africans were left to fend for themselves. Bantu Education set an irrepressible trajectory for black people and defined and confined their destiny to be that of labour supply for industries governed and owned by white people. Gerard (2011) states that this path, established and predetermined for black people, has been difficult to escape even after Apartheid ended. Nkomo (2021) makes the claim that the Apartheid system left a knowledge deficit within the black population that is yet to be rectified by the curriculum policies enacted by the Department of Basic Education post-1994.

What can be seen from the discussion above is that black people in South Africa were, and to a large extent are still, locked out of opportunities for accumulating wealth on the basis of their race, and I argue that this by virtue that they have little to no exposure on the knowledge of these economic opportunities. Black people in South Africa were excluded from the bonanza created by the liberalisation of the domestic economy post-1994 because bantu education did not educate and prepare them to occupy the position of owning domestic industries. I view the high school economics curriculum as the great equaliser, and vehicle to impart knowledge on the nature of wealth in the South African economy so that learners can see where the opportunities reside to amass wealth. For this to ring true, the school economics curriculum must change its object of focus.

3.2.4 The changing face of mainstream economics

The face of mainstream economics is changing. Colander et al. (2004) argues that the economics discipline is moving away from neoclassical economics into something new, although not yet fully developed, on the basis that neoclassical economics looks much the same as it did in the 1950s and 1960s. This mainstream economics narrative strict adherence to thinking in terms of rationality, selfishness, and equilibrium, what is termed the holy trinity, has not only received criticism from scholars around the world, but is changing (Colander et al., 2004). This change Colander et al. (2004, p. 486) argues, “is brought about by what we call ‘work at the edge of economics’”. This is the work that determines the future of economics insofar as the direction of change in economics (Colander et al., 2004). On the basis of the work at the edge of economics, there is a new view of economics that has emerged. Economists are thinking outside the mainstream of economics yet, contrary to popular belief, their ideas are becoming widely accepted in the economics profession (Colander et al., 2004).

Colander et al. (2004) emphasises this point:

The reality is that at any point in time a successful discipline will have hundreds of new ideas being tried out, as new methods, new technology and new information become available. That is what happens at the edge of economics

It is this idea of working at the edge of economics that has inspired this study which aims to advance ideas from black economics teachers from township schools, make them acceptable to the mainstream, and include them in the CAPS Economics curriculum in the furtherance of social and economic transformation in South Africa.. It is in integrating their ideas into the core beliefs that are central to economics that not only presents a gap in the literature, but presents an opportunity to change how teachers and learners view the core beliefs themselves and the wider discipline.

Colander et al. (2004) further elaborates that:

In work at the edge, ideas that previously had been considered central to economics are being modified and broadened, and the process is changing the very nature of economics (p. 487).

Colander (2005a) suggests that in order to think about the future of economics and the future of economics education, one should understand how and why the study of economics changes. In his view, technological advancements and the current global context has shifted the focus of mainstream. In lieu of the holy trinity, mainstream economics is moving “towards a broader foundation of economic theory of purposeful behaviour, enlightened self-interest and sustainability” (Colander, 2005a, p. 930). However, these changes in the mainstream economics narrative are not reflected in the CAPS economics curriculum in South Africa and particularly in what high school economics learners study. High school economics learners in South Africa are still introduced to a narrow conception of an individual whose behaviour is guided by the holy trinity and who operates in a static context that doesn’t represent the economic realities and aspirations of South Africa (Maistry, 2014).

Furthermore, it appears that these changes in the mainstream economics narrative are yet to take shape in changing the status quo. Rather, as argued by Lawson (2006), mainstream economics continues to be concerned with defending the workings of the current, global economic system, which has its roots in the West (Maistry, 2014). It is on this basis that one can say that mainstream economics serves the current economic system. Kanth (1999 as cited by Lawson, 2006, p. 486) interprets mainstream economics in a similar vein by stating that, “the entire enterprise of neoclassical economics is rigged to show that laissez-faire produces optimal outcomes, but for the disruptive operation of the odd externality (a belated correction) here and

there”, with the optimal outcomes being the current economic system. In fact, De Benedictis and Di Maio (2016) found that economists’ opinion on economic policy is influenced by the school of thought they associate with, which is a function of which schools of thought they have been trained on and exposed to. Hence, the global dominance and fame of neoliberal economic policies around the world can be explained by the dominance and pervasiveness of neoclassical economic theory in economic curriculum.

Neoliberal economic policies are not the optimal outcome for South Africa. The principles that are stated in the curriculum document for economics clearly advocate for social transformation. And in the context of South Africa, economic transformation is an inevitable concomitant of social transformation. Therefore, and by virtue of the fact that the CAPS economics curriculum advocates for social transformation, it espouses for a change from the current economic system. And because it espouses a change in the current economic system yet is still dominated by this mainstream economics narrative, there is an implicit recognition that the content of the economics curriculum is not aligned with the very same principle of social transformation which the curriculum advocates, which is also a national objective. And it is this implicit recognition that has created the impetus to make an exploration into the kind of content knowledge that is in pursuance of social and economic transformation.

3.2.5 Less mathematics and more diverse voices

The primary feature of mainstream economics is the use of mathematical models. Through this approach, learners are taught to understand how the economy works and resolve economic issues using a mathematical framework. Lawson (2006, p. 493) makes the claim that “mathematical methods are being imposed in situations for which they are largely inappropriate”. Scholars from the heterodox school of thought hold the position that “mathematical methods are mostly inappropriate to social analysis” (Lawson, 2006, p. 493). I agree with this sentiment that the emphasis on mathematics is misplaced. However, the economics profession remains resolute on keeping mathematics as an essential core, so much so that Lipsey (2001 as cited in Lawson, 2006, p. 489) notes:

To get an article published in most of today's top rank economic journals, you must provide a mathematical model, even if it adds nothing to your verbal analysis. I have been at seminars where the presenter was asked after a few minutes, 'where is your model?'. When he answered 'I have not got one as I do not need one, or cannot yet develop one, to consider my problem' the response was to turn off and figuratively, if not literally, to walk out.

Lawson (2006), in explaining the ontological presuppositions of mainstream economics, further states that mainstream economics relies on the existence of closed systems. As such these mathematical models are applied in closed systems that do not account for real world economic problems. It is on this basis that scholars and students around the world have called for a more plural approach to economics (Lavoie, 2015). This is to say, having multiple methodological approaches from diverse voices that tell a different story included in the curriculum (Lavoie, 2015).

Colander (2005b, p. 252) states that “the teaching of economics boils down to the telling of stories”. Stories that give learners insight into how the economy works and impart a particular way of thinking about economic issues. Colander (2005b) has argued that the use of mathematics models to train learners to tell stories mathematically is unnecessary on the basis that “fewer than 1 percent of the students taking principles of economics courses will ever go on to become research economists” (p. 253) and, as such, the maths requirements do not meet the needs of learners.

To elucidate more on the story that is told by mainstream economics, Colander (2005b, p. 253) states:

In micro, the story economists tell in the textbooks is probably best described as the “efficiency story.” It is a two-part story—one part about how rational individuals approach problems and a second part about how markets channel rational individuals’ actions into results that are beneficial for the common good.

This story was first told in the 1930s and continues to be told for reasons that it teaches important lessons about opportunity cost and making rational choices in the context of scarcity (Colander, 2005b). Colander (2005b) has argued for a change because “the specific stories economists are

telling in the models can no longer be supported as a description of how research economists at the cutting edge think about issues” (p. 255). Moreover, for the South African context, I argue that the needs of black learners are not accounted for in this story. Black learners live in the context of a widening racial wealth gap, rising unemployment, and poverty. And it is on the basis that the needs of black learners are not represented by this story that provides justification for having different people tell a different story in a different way that will meet the needs of black learners taking high school economics. Herein lies a gap in the literature. Thus to adequately represent the needs of black learners, my argument dictates that we should fundamentally change what we teach in high school economics. Consequently, my study calls for curriculum reform for the CAPS Economics curriculum for the grade 11 topic ‘Economic Growth and Development’. The position I hold is that we should not be beholden to the neoclassical story by virtue of its mainstream designation, but that the present context of socio-economic inequality should provide the impetus for the telling of the story of social transformation in the CAPS Economics curriculum. Few will deny the need for this story to be included in the curriculum based on the South African context.

3.2.6 In brief

On a final note, Colander (2005b) states that what gets taught in economics indubitably changes every 35 years because the economics profession replaces itself every 35 years. South Africa cannot wait 35 years for the mainstream economics narrative to change or hope that when it changes, it will adequately address the needs of black learners. Now is the time for change, because without change in the education system, we will reproduce and reinforce the status quo.

What I have shown is that neoclassical economic theory can be considered of no practical effect in terms of predictive analysis of social transformation. Neoclassical economic theory is relevant to the extent of predicting human behaviour and understanding market changes, and not intended to improve the analysis of social transformation. South Africa has a national objective of achieving social transformation and this should be reflected in the CAPS Economics curriculum.

Furthermore, and by virtue of the fact that social transformation is the overarching principle guiding the development, teaching and learning of the CAPS Economics curriculum, I argue that

social transformation should form the basis for the selection of content in the economics curriculum and not exclusively neoclassical economic theory. The neoclassical approach to economics in the South African sense does not help learners “understand the importance of reconstruction, development and economic growth for the future” (Van Wyk, 2007, p. 86), which is the rationale behind having economics as a subject in the FET phase as stated by the Department of Basic Education (2007).

3.3 CURRICULUM REFORM IN ECONOMICS

This section will examine the literature on curriculum reform in economics globally and in South Africa, and show how decolonisation of economics curriculum can help produce these new theoretical foundations necessary for changing the curriculum.

3.3.1 Global debate on curriculum reform in economics

Mainstream economic theories are used to argue in support of, and justify, neoliberal policies (Berry 2014). A government policy is said to be neoliberal in nature when the content of the policy has the combination of the following ingredients: a fundamental belief in the efficiency of the free market; a belief that government intervention in the economy is unnecessary; a commitment to government deregulation and privatisation of public goods and services; and a commitment to reduce taxes (Berry, 2014). These ingredients form the foundation of economics education. Tallgauer and Schank (2023) state that mainstream economic theories and, by extension, neoliberal policies impede sustainable development goals on the basis that these theories and policies are devoid of social considerations. Mainstream economic theories steer economic thinking towards the pursuit of market efficiency, and scholars around the world have called for economic curricula to steer economic thinking in the direction of making the world a better place (Tallgauer & Schank, 2023).

Many of the free market ideas that define government policy globally are what John Quiggin in the book ‘Zombie economics’ calls dead ideas (Quiggin, 2012). These ideas, which are based on

the belief that market-based solutions are the best irrespective of the problem, pervades much of our thinking about the economy and encompasses much of our teaching on economics (Quiggin, 2012). The market, in mainstream economics, is conceptualised as being characterised by rational individuals who make decisions based on maximising their self-interest. Rational individuals are those who allocate their resources to choices that produce the highest expected gain (Berry, 2014). Mainstream economics projects the view that the best result is achieved in an economy i.e. resources are allocated best, when everyone does what is in the best interest. John Quiggin charges us to find a way to kill off these dead ideas to avoid catastrophe, like the 2008 financial crisis, in the future (Quiggin, 2012). Quiggin (2012) goes on to say that these dead ideas will never die unless we replace them with alternatives.

The 2008 financial crisis fueled the resurgence of efforts to reform the economics curriculum globally in search of alternative ideas (Pilling, 2016). In recognition of the 2008 financial crisis and its aftermath, there has been a soaring interest in pluralism (de Muijnck, 2023). Lee (2011) states that pluralism is “about promoting the right to have distinctly different theories and contested inquiry in economics” (p. 540). There are a variety of research programmes and undergraduate introductory economics courses that have deviated from the neoclassical core and are integrating different schools of thought (Cedrina & Fofana, 2018). My preliminary investigation into the rationale behind these changes reveals that these changes have been implemented for the purposes of appealing to underrepresented minority groups to major in economics (Nolan, 2022). Content that focuses on topics such as inequality, sustainability, poverty and environmental degradation has been incorporated into various economics curricula to lure a broader range of students to the discipline (Bowles & Carlin, 2023; Matthews, 2019; Molera, Sánchez-Alcázar, Faura-Martínez, Lafuente-Lechuga, Llinares-Ciscar, Marín-Rives & Sánchez-Antón, 2021; Nolan, 2022). I have a different rationale for seeking to explore changing the economics curriculum. I have a desire for black learners in township schools to study economics that includes discourses on socio-economic transformation from black people, thereby including more diverse voices in the curriculum.

Universities in the Global North have been leading the conversations regarding what is wrong with the economics curriculum. The prevailing bone of contention with the largely mathematical, mainstream economics that has been raised in these universities is its irrelevance to the real

world and its powerlessness in predicting or remedying the financial crisis (Pilling, 2016). In response, Bowles and Carlin (2020) designed an open access introductory text for first year economics students called Curriculum Open-access Resources in Economics (CORE) in 2013 to include an analysis of market failures and limits of government intervention. According to Bowles and Carlin (2020), 310 universities from 63 countries use CORE as of December 2019. CORE includes more content on economic history, game theory, inequality and comparative development but is still oriented around the problem of scarcity and still has a neoclassical focus (Michell, 2023). According to Michell (2023), CORE reflects the view that all economic problems can be understood in terms of individuals doing what is best for themselves. This view does not resolve the problems highlighted in this study. de Mujnick and Tieleman (2022) were looking to advance new theoretical perspectives for economics and borrowed ideas on improving economic educations from groups such as *Institute for New Economic Thinking (INET)*, *Diversifying and Decolonising Economics*, *Economists for Future*, and *Reteaching Economics* to develop a book called 'Economy Studies'. 'Economy Studies' is a guide for how to design a plural economics curriculum (de Mujnick & Tieleman, 2022). Several of the Universities have developed toolkits on how to decolonise the economics curriculum (Ahmed-Landeryou, 2023; Decolonising SOAS Working Group, 2018; Wilson, Broughan & Daly, 2022). Mearman, Berger and Guizzo (2016) critiqued the reforms to UK Economics curricular frameworks for being minor and superficial because they maintained the same or a similar philosophy of education.

Notwithstanding the research that has been advanced and the points raised in this ongoing debate, one would be remiss not to mention the lack of representation and contributions emanating from the Global South in this debate, especially from black voices. Chelwa (2021) also noted the underrepresentation of African-based scholars in economics scholarship on Africa and found that, over the period 2005-2015, in leading economics journals, only 25% of the journal articles published on Africa had one African-based author. Economics and economic theory is dominated by white men based in the Global North (de Mujnick & Tieleman, 2022) and there is a gap in the literature for a different kind of economics curriculum that includes diverse voices that are not neoclassical in nature, that is designed for the basic education sector and one that promotes social transformation.

3.3.2 South Africa debate on curriculum reform in economics

At most South African universities, the economics curriculum contains a series of modules that are predominantly based on the assumptions of the neoclassical framework (Osborne & Jankie, 2019). Muller (2017) takes this further and asserts most economics departments “follow a standard neoclassical economics syllabus from 1st year through to Masters” (p. 3). Scholars from South African Universities that have offered new insight on what the economics curriculum should look like in South Africa and the purpose it should serve are few and far between. Rethinking Economics for Africa (REFA) is a student organisation at the University of the Witwatersrand and since 2018 have been exploring what an economics curriculum for contemporary African realities could look like (Osborne & Jankie, 2019). These discussions and contemplations however, have not parlayed into research output nor moved the needle in transforming the economics curriculum.

In South African Universities, the debate on decolonising the South African economics curriculum has taken centre stage. Ojo and Jeannin (2016) found that the models taught in economics are disconnected from the sociopolitical realities in South Africa and call for an overhaul in the way economics is taught. Ojo and Jeannin (2016), who picked a bone of contention with the dominance of the neoclassical economics school of thought in the economics curriculum, argue that the economics curriculum must go beyond imparting an understanding of gross domestic product (GDP), inflation and unemployment rates to produce learners ready to thrive in the real world. This statement implies that the economics curriculum is not adequately preparing learners with the skills and knowledge they need for the real world. Ojo and Jeannin (2016) called for the economics curriculum to be more representative of the socio-economic realities in South Africa. Moreover, Jeannin and Ojo (2021) conducted further research to explore how using culturally responsive teaching (CRT) as a pedagogical approach can enable epistemological access to economic content. Their research built on Ojo’s (2016) findings that the majority of economics lecturers sampled in his study wanted to learn how to make their teaching more relevant to the socio-economic realities of their students. CRT, as a pedagogical approach, encourages teachers to use examples and case studies anchored in an African context (Jeannin & Ojo, 2021, p. 2). Jeannin and Ojo (2021) believe that CRT could provide a way forward for economics teachers to decolonise economics.

Muller (2017) presented a paper where he discussed what a South African economics curriculum should look like. For Muller (2017), decolonising the content in economics curriculum is, among other things, a matter of ensuring the content is relevant to the economic concerns of the country and reflects the local context. Bassier (2016) states that addressing inequality, poverty and unemployment should be the foundation of economics. This research responds to the call from Bassier (2016) to make addressing South Africa's socio-economic challenges the foundation of the CAPS Economics curriculum as well as Ojo and Jeannin's (2016) call to make the economics curriculum more responsive to the economic realities of South Africa, thereby adequately preparing learners to succeed in the South African Economy.

Furthermore, the current economics curriculum pays very little attention to the 'type of economist' that they produce, particularly with regards to their views on social transformation and social responsibility (Nyamnjoh, 2016). The concept of the rational economic agent and their preferences, utility-maximising conditions, and behavioural assumptions under mainstream economic theory paints a picture of a white person which excludes and invalidates the position of non-white people and their experiences in the economy and society (Gerwel & Karim, 2019).

Notwithstanding, the economics curriculum does make reference to different economic systems that existed in different regions throughout Africa. However, Gerwel and Karim (2019) critiqued it for not giving learners exposure and a holistic understanding to the nature with which commerce and trade in Africa was used to maintain the colonial order. Gerwel and Karim (2019) argue that it is necessary for the economics curriculum to inculcate learners with a decolonial perspective about our economy, so that they can begin to investigate what may need to happen to repair the harm done by colonialism and neoliberalism.

Following the Rhodes Must Fall and Fees Must Fall movements, questions have been raised and debates have been on-going about the purpose of economics education (Muller, 2017; Ojo, 2016). Stenhouse (1975 as cited in Brant, 2022) claims that a curriculum should embody a philosophy of education and further goes on to define philosophy of education as a justification for what the curriculum should teach and what it should try to achieve. Brant (2022) states that one cannot make decisions on what content should be taught in the curriculum unless there is clarity on the philosophy of education with particular reference to the question of what the curriculum seeks to achieve. The debate on the philosophy of economics education is hotly

contested in South Africa. One such argument that has been put forward is the notion of education for economic growth (Maistry, 2014). A key factor driving this argument is the idea that economic growth will ensure the wellbeing of everyone in society, but this hasn't proven to translate to material changes in the socio-economic conditions of black people in the townships. Considering that this debate is happening against the backdrop of rising income inequality, unemployment and poverty in the Global South while the Global North is simultaneously experiencing unprecedented economic growth has prompted me to explore alternatives to the "uncontested doctrine and rhetoric of education for economic growth" (Maistry, 2014, p. 57). Education for economic growth is a market-driven, instrumentalist agenda that views education's primary purpose to serve the economic growth needs of the country without engaging with the issue of social and economic transformation (Maistry, 2014).

Maistry (2014) further argues that this agenda has now usurped the agenda for economics education in South Africa and that this has ramifications of perpetuating a view of humans as instruments for profit because "obedient, skilled, technically trained labour is what is needed for production and profit maximisation" (p. 69). To this effect, neoliberalism steers institutions to serve capitalism (Wilson et al., 2021). This position gives employers influence over curriculum policy agenda setting and privileges their human capital needs over other needs of the nation. It is my contention that this influence afforded to employers is undue and unbecoming of a nation seeking to transform its society (Department of Planning, Monitoring and Evaluation, 2018).

In response to the following question posed by Maistry (2010, p. 434) "Is there a need for a fundamentally different kind of economics education or should we have more of the same?", it is my assertion that we need a different kind of economics education that is, in substance and with respect to the curriculum content, based on the underlying principle of social transformation. Waghid (2012) ponders, like many other scholars, as to whether economics education can facilitate social transformation. According to Van Wyk (2015, p. 83), economics education "encompasses the content to be taught, methods of teaching, evaluation of those methods, and information of general interest to teachers of economics in elementary through graduate school". Maistry (2010 as cited in America & Skelly, 2019, p. 121) defends this proposition by stating that "economics education can create an economically literate society that will lobby for egalitarian policies in a vividly unequal society". Van Wyk (2015) proposes that economics

education plays a vital role in determining the future health of a nation's economy. America and Skelly (2019, p. 122) make the emphasis that "the strategic significance of economics education as an important learning area should not be underestimated, given South Africa's socioeconomic context and increasing levels of unemployment". Within this context, economics education at a school level is seen as a lever to encourage learners to prioritise South Africa's development agenda and follow self-employment career pathways (America & Skelly, 2019).

In the same way that Wang et al. (2010) found in their study that after studying economics, as characterised by the neoclassical school of thought, learners became more selfish than those who didn't studied economics, it is my assessment that studying economics, based on the thinking of black economics teachers from township schools, has the potential to awaken all learners to the economic realities and aspirations of black people in township contexts and inspire all learners to work collectively for the social and economic transformation of black people from these contexts.

Furthermore, the trends in publication output in economics education indicate the emergence of Education for Sustainable Development (ESD), "which focuses on the integration of sustainable development content, pedagogy and assessment practices" (America & Skelly, 2019, p. 134). ESD offers an alternative narrative to neoclassical economics school of thought. My issue regarding ESD is that the discourse emanates from the global North and fails to consider the marginalised voices for black teachers in township contexts. It is my assessment that these teachers offer valuable insights on the economic realities in township contexts that ESD doesn't account for. Furthermore, Gamage (2012) speaks of the need for an Africa-centred approach in economics education that engages with economic realities of African people and addresses African economic development. ESD is a global approach to sustainable development and does not specifically address African economic development.

Gamage (2012), in calling for a new methodological approach to economics that is geared towards addressing African economic development, states that:

The inability of the neoclassical mainstream economic analysis to offer Africana communities, on a micro or macro level, any sufficient means for structural change, demonstrates the need for alternative economic models (p. 166).

It is clear from this statement that the neoclassical economics school of thought is not sensitive to analysis of African economic development nor is it aligned with facilitating the South African government's national priority of social transformation. In fact, Maistry (2010) states that it is in conflict with issues of economic equity. My view that alternative economic models must emanate from township communities is in line with Freire's (2020) contribution that the oppressed must participate in their liberation. Gammage (2012) further postulates that the neoclassical economics school of thought misunderstands black people's economic condition in Africa. Therefore, solely employing this methodological approach of economic analysis in the context of an economics curriculum that is underpinned by social transformation is incommensurate with the ideal of social transformation. South Africa needs an economics curriculum that pursues a distinctly Africa-centred understanding of black people's economic condition and is geared towards solving economic problems of township communities.

It is important to note that the mainstream economics view of the economy, humans and their interaction in society is but one theoretical entry point of many. The idea of depicting the economy from outside the prism of the universal ontological position posited by mainstream economic theory is what this study seeks to do, and this requires a move away from the Eurocentric canon.

3.3.3 Eurocentric canon

The view of the world that we have or the lens at which we look at the world has implications for what we regard as knowledge. How we see and understand the world determines what we regard as important i.e., if we understand the world in terms of those who conquer and those who are conquered, we will regard the act of conquering as fundamentally important and subsequently design policy around the objective of conquering. Schools, through the curriculum, inculcate a particular worldview and define for learners what knowledge is legitimate and worthy of inquiry (Mosweunyane, 2013). Becker (2017) states that the content of the curriculum maintains a colonial bias insofar as the manner with which the content of the curriculum resonates with Western ideology.

The depiction of high school economics is influenced by the same canon of ideas and thoughts about the economy that have been derived in Western contexts. There are massive problems with this. Western derived knowledge on periods of recession, for example, teaches that businesses must lower wages or retrench workers at the expense of, for example, innovation or changing business models (Bowles & Carlin, 2023). A Western canon of thought about supply and demand teaches that given an increase in money supply, businesses must raise prices at the expense of the consumer (Bowles & Carlin, 2023). Western principles of profit maximisation vindicates the act of exploiting workers and teaches that the negative externalities of environmental degradation are an inevitable result of the pursuit of profit at the expense of sustainability (Bowles & Carlin, 2023). These examples demonstrate the type of content that learners are taught in the CAPS Economics curriculum and further highlights the need to conceptualise economics from outside the Eurocentric canon. My rationale for exploring this knowledge from the perspective and experience of black economics teachers from township schools is to explicate the different narratives that otherwise would not have emerged. Sultana (2019) raises the point that “the positionality of the knowledge producer influences the knowledge proffered” (p. 36). As such, I am curious in discovering how the positionality of these teachers influences the knowledge proffered. Sultana (2019, p. 35) defines positionality as follows:

Positionality refers to how one comes to know the world relationally and the position someone occupies in relation to other people, and it involves looking into one’s own privileges, locations, histories. Engaging deep reflection on one’s location in grids of power relations and being accountable to challenging the location one speaks from becomes necessary.

A recent report produced by the Department of Basic Education found that 84.21% of the authors of the textbooks they sampled in circulation are white (Department of Basic Education, 2019). White authors, because of their positionality, are less likely to produce knowledge that critiques neoclassical economics in South Africa because they are less likely to be affected by the domination, oppression and exploitation exerted over Africa. Thus, in order to prevent the perpetuation of colonial logics and ideologies (Sultana, 2019), it is important that in the process of decolonising the content of an economics curriculum, the positionality of the knowledge

producers be taken into account. There is a gap in the literature with regards to Black economics teachers producing content knowledge for the high school economics curriculum. I am seeking to close this gap in my study.

Furthermore, the insecurity of black people in the township and rural context's economic status is a cause for concern that, in my view, can be accurately captured by black economics teachers who teach in, and reside in, this context. These teachers' lived experiences and daily encounters with poverty and unemployment in the township gives them an acute awareness of the extent to which economic growth and development in South Africa has not trickled down to the township. Teachers living outside the township don't see these encounters daily, and as such their lived experiences, and by virtue of their assumed ignorance to the desperate need for social and economic transformation advocated by those pressed for greater participation in and share of South Africa's economy, does not qualify them to perceive of and capture the aspirations of black people nor does it qualify them to understand, conceptually, and identify what content knowledge for the topic 'Economic growth and development' can promote social transformation.

Hence this study calls for black economics teachers in township schools to interrogate the economic position of their learners and people in the township and reflect on the content knowledge that is not included in the curriculum and that could lead to their emancipation. These teachers are knowledgeable about the realities of learners in the township and their context and are therefore qualified to inform what should be in the CAPS economics curriculum to support social economic transformation (Mahabeer, 2021). My approach further challenges the notion that black teachers in township schools cannot construct knowledge.

A Eurocentric canon disregards other epistemic traditions and, according to Mbembe (2015, p. 9), "is a canon that attributes truth only to the Western way of knowledge production". It is on the basis of the situatedness of the knowledge in the economics curriculum that fails to reflect the realities of African economies, that this study suggests a move away from the Eurocentric canon in economics. Having briefly articulated my arguments in this therefore, I now move to discuss how the idea of decolonising the economics curriculum can help move the curriculum away from a Eurocentric canon.

3.3.4 Moving away from a Eurocentric way of knowing towards the decolonisation of the economics curriculum

The literature I engaged in was for the purposes of providing me with insight on decolonising the economics curriculum. I read literature from multiple disciplines beyond economics to engage in what Jyoti Mistry calls “undisciplining” knowledge and knowledge production” (Dovey, 2020, p. 14). Lwandle and Yallew (2021) mention that a difficulty in decolonising the curriculum stems from the unavailability of a generic process that can be followed. In researching academics and scholars who have attempted to decolonise the curriculum of their subject disciplines, I was encouraged by Winberg and Winberg (2017) who saw the need for the engineering education to be located contextually in South Africa and pursued the decolonising of their curriculum with the specific intention to produce and apply knowledge in and for an African context without diminishing “the fundamental disciplinary knowledge that makes their skills globally transferable” (2017, p. 248). This is similar to the approach of my study.

Moreover, Dovey (2020), upon reflecting on her lived experience and positionality as a white South African woman, set about trying to decolonise the curriculum and her pedagogical style by changing the syllabus and engaging with decolonial thinkers. In her approach to changing the syllabus, Dovey’s (2020) guiding principle was to identify and appropriately respond to negative representations she identified in the syllabus. Dovey (2020, p.14) goes on further to write:

As important as it is that everyone understands the horrors of slavery, imperialism, racism, sexism, and other systems of oppression, we also have to make our pedagogy an activist practice that does not simply critique, but that is capable of transforming society by imagining and inspiring new, more positive, more respectful futures.

And because Africa is the location from where we teach and are taught, Dovey (2020) mentions that it is important to give immediate priority to African voices when changing the syllabus so as to infuse the classroom with African perspectives and experiences.

This borrows from Archie Mafeje’s (2000 as cited in Karam & Mutsvairo, 2021) concept of endogeneity, which seeks to centre Africa by ensuring the content knowledge of the curriculum affirms “African socio-economic context, positionalities, experience/s, African subjectivities and insight, and knowledge from Africa” (2021, p. 2).

In another instance, Wilson (2022) considers the ways that education spaces, curriculum and pedagogy produces knowledge for imperial aims. Consequently, Wilson (2022) made a commitment to apply a decolonial frame to transform her teaching practice for the purposes of achieving decolonial aims and set out operationalise decolonisation as an analysis of settler colonialism in the course that she teaches ‘An Introduction to Educational Studies’. Wilson (2022) determined it sine qua non to create space for students to engage with colonial practices for purposes of disrupting the normalised status that they assume.

We need to recognise and acknowledge that our position in postcolonial Africa is one that is embroiled in neoliberalism for the purposes of building a capitalist system that is geared towards furthering foreign interests. And that our education system, as it is currently constituted, is complicit in serving this purpose by virtue of conforming to the Western knowledge enterprise. Decolonisation is part of that tradition and has tremendous explanatory power to map out the colonial condition in Africa in order to transform the lived experiences of future generations. Wilson (2022) notes that “there are complexities present in conversations of decolonization” (2022, p. 3). Irrespective of the different meanings of decolonisation that different authors apply in different contexts, Hooks (2009 as cited in Wilson, 2022) compels us to not let these nuances distract us from the work of decolonising. I will engage with leading decolonial scholars on what decolonisation means for the context of transforming the economics curriculum, but before I discuss the literature on decolonisation, it is necessary to briefly discuss the concepts of colonialism and coloniality.

3.3.6 Understanding colonialism and coloniality

Loadenthal (2020) defines colonialism as the forced replication of one’s own society elsewhere. Fanon, in detailing his response to how colonised subjects reacted to the process of colonisation, states that colonised subjects assimilated to the culture and language of the coloniser (Jeyifo, 2018). This situation prevailed even after colonised countries in Africa gained independence from their former colonisers. Ndlovu-Gatsheni (2013) understands coloniality as the thing that survived colonialism. It is the ongoing, continuation of domination and exploitation in various forms and across multiple domains of society and has an economic, epistemic, cultural and political nature (Ndlovu-Gatsheni, 2013). What is visible about coloniality is the nature in which

the patterns of power emerge in society. In a more creative fashion, the patterns of power during colonialism are being repeated today. Maldonado-Torres (2016) sees this in the way in which wealth inequality today is eerily similar to the wealth inequality during colonialism. Themes such as marginalisation, exclusion, discrimination and racism continue to exist in society and continue to shape people's behaviour, beliefs and practices in the same way they did during colonialism. Shawa (2019, p. 91) suggests that these "long-standing ways of thinking and acting that prevailed during colonialism still exist and require challenging".

Coloniality has produced colonial power relations in which access to power is distributed along the lines of race, gender, sex, class, ethnicity and religion (Khoja-Moolji, 2017). These colonial power relations have created disparities in economic and educational opportunities across these same lines and, as a result, some groups of people are able to exert dominion over others (Ndlovu-Gatsheni, 2013). Furthermore, the structure of our institutions and of the economy continues to reinforce these colonial power relations which continue to leave people marginalised, discriminated against, and excluded from society and from becoming productive members in society (Ndlovu-Gatsheni, 2013). One can see the manifestations of these colonial power relations by simply driving through Johannesburg. The landscape of the city highlights the segregation, oppression and labour exploitation that took place under Apartheid. The areas that were earmarked for white people during Apartheid are very much still more developed than the areas earmarked for black people. This means better schools for white people than for black people. This means better jobs and opportunities for upward mobility for white people than for black people.

3.3.6 Understanding decolonisation and decoloniality

Decolonisation is only made relevant in the context of the legacies of colonisation. Simukungwe (2019) makes the contention that decolonisation has three dimensions by virtue of the three primary features of colonisation, namely, political, economic and epistemic decolonisation. From a political perspective, decolonisation entails a struggle for independence. This has been achieved throughout Africa from 1945 onwards, with South Africa being the last African country to achieve independence in 1994 (Simukungwe, 2019). From an economic and epistemic perspective, decolonisation entails a struggle against coloniality and a quest to engage in ways of

thinking and being that confront and challenge the dominant colonial culture that exists within structures of society and economy (Simukungwe, 2019). Karam and Mutsvairo (2021) defines decolonisation as a movement that forms the basis for “the preservation, defence, and promotion of home-made ideas and ways of thinking” (p. 2). Wiredu (1996 as cited in Futter, 2023, p. 29) thinks decolonisation invokes “exploiting as much as it judiciously the resource of our own indigenous conceptual schemes”. Ndlovu-Gatsheni (2019) has termed decolonisation as unfinished liberation because we have not achieved independence across multiple domains and arenas of society, particularly in the domain of knowledge and the economy. Okolisah (2020) argues that the socio-economic and political problems of Africa appear to be perennial with no concrete solutions to them because the umbilical cord of the continent is tied to the Western economy, politics, science, technology and paradigm.

Maldonado-Torres (2016) describes decoloniality as a turn. Decoloniality is concerned with emancipating colonised people from coloniality (Omodan, 2020). This emancipation decoloniality is concerned with, can be equated to emancipation from colonial ways of being, doing and knowing (Omodan, 2020). Manthalu and Waghid (2019) suggests that we can knit decoloniality into our education system by firstly intentionally prioritising the African condition and cultivating a concern for solving African problems within our education system. Secondly, the education system must foster engagement with teachers and learners on the above said priority. And thirdly, the education system must produce “decolonial actions”, which are those that differ from current actions and are in pursuit of a different outcome (Manthalu & Waghid Eds., 2019).

Decoloniality is not only the antithesis to coloniality but it is a demand. In 2015, students from the Rhodes Must Fall movement made several demands that originated from their tiredness with coloniality and how it manifested itself in spaces of higher learning. Among these demands included “the decolonisation of the curriculum, and socially just pedagogies” (Postma, 2019, p. 7). The demand to decolonise the curriculum remains largely unfulfilled. Dr. Lwazi Lushaba claimed that “there is no discipline that is immune from the task of decolonisation” (Real Talk, 2020)

Habib (2022, p. 278) in speaking on the decolonisation movement stated, “A movement seeds an imagining of the alternative society that it envisions”. Therefore, the question of “what

knowledge is of most worth” (Jansen, 2017, p. 164) is central to imagining what we want society to look like.

Kgobe and Sebola (2021, p. 40) make a conclusion that “the call for decolonisation can no longer be postponed further and that it cannot no longer be reduced to a theme for mere public lectures by universities without an aim of doing the actual work of decolonisation”. The decolonisation of the high school economics curriculum has been left unattended. This study proposes to make the CAPS Economics document “sensitive to local economic problems and cultivating ways to deal with them (Kgobe & Sebola, 2021, p. 38). The failure on the part of the economics curriculum to do this can explain the reasons why economic inequality and unemployment continues to grow (Kgobe & Sebola, 2021). Part and parcel of having a curriculum that is responsive to local economic issues, is producing knowledge that is relevant and appropriate to tackling local economic issues.

America and Le Grange (2019) in speaking on the debate of the decolonisation of education and drawing on the recommendations from the University of Stellenbosch curriculum decolonisation task team, state that “decolonisation is a complex and multi-layered process regarding the meaning, who ought to teach at African universities, and what ought to be taught to which student” (p. 1). The matter I am concerned with regarding the decolonisation of the CAPS Economics curriculum is the matter of what ought to be taught to Grade 11 learners under the topic ‘Economic growth and development’ to promote social transformation.

Ntshoe (2020) suggests that because knowledge is derived within the prism of people’s ontological frames or beliefs about reality, an unquestioned and unbridled acceptance of a Eurocentric worldview within the confines a post-Apartheid Basic Education system invariably results in knowledge production commensurate with Eurocentrism. Ntshoe (2020) suggests that further inquiries be made concerning the development of a new ontology of social justice on the basis that “realities will not be understood and interpreted the same way as in other cultures outside the continent” (p. 270).

From the discussion above, one can see that discourses on decolonisation are resistive in nature and cast doubt on the relevance and esteem to which we attribute to knowledge that has nothing to do with eradicating problems on the African continent because this type of knowledge is irrelevant and produces no new knowledge or new understandings on the African condition

(Simukungwe, 2019). Becker (2019) states that there is a concern that there is a relative lack for African content knowledge in the curriculum and views the task of including African content knowledge in the curriculum as important to decolonising the curriculum. This brings me to my discussion on epistemic decolonisation.

3.3.7 Epistemic decolonisation

Mitova (2020) presents an argument for why we should decolonise knowledge based on the premise that our world is epistemically colonial. Epistemic coloniality has been described as, “the endless production of theories that are based on European tradition (Mbembe, 2016, p. 36). In relation to this study, this means that theories on economic growth and development that are taught in the CAPS Economics curriculum produce learners who accept the mainstream doctrine by virtue of them not being exposed to anything else (Gerwel & Karim, 2019).

The call to decolonise knowledge has been termed epistemic decolonisation and there have been disagreements about what this entails, but an uncontroversial feature of epistemic decolonisation is epistemic re-centring (Mitova, 2020). Epistemic re-centring is an act of dissent against the view of “intellectual inferiority of certain races in order to relegate their cosmologies and knowledge systems to the realm of superstition and pseudo-knowledge” (Mitova, 2020, p. 4). Mitova (2020, p. 3) explains epistemic re-centring as follows:

The idea is to reclaim the right to think and theorise from one’s own geographic and sociocultural location. It involves the restoration of epistemic authority to marginalised knowers and their knowledge systems. Such restoration obviously means crediting these systems with an equal claim to constituting genuine knowledge. But it also requires the producers of such knowledge to reclaim the right to describe themselves in their own voice, rather than forever being an anthropological object, described in the colonial voice.

Mbembe (2015) calls this epistemic recentring ‘seeing ourselves clearly’. Ndlobu-Gatsheni (2019) calls this right to theorise and interpret the world from where we are located epistemic freedom. Dei (2008) states that epistemic freedom is crucial for social transformation. Archie Mafeje said that “when Africans speak for themselves and about themselves, the world will hear

the authentic voice, and will be forced to come to terms with it in the long-run” (cited in Landsberg & Masters, 2015, p. 202).

Epistemic decolonisation is important because Eurocentric conceptual resources are inadequate for theorising social transformation and other economic issues in South Africa and “hence uncongenial to finding solutions to them” (Mitova, 2020, p. 9). Sarr (2022, p. 1) states that “knowledge production sustains and reproduces a political, an economical and a social order”. Therefore, in order to imagine and construct different futures for South Africa, we must produce knowledge for this purpose and “rely on all types of knowledges produced by African societies through times, and re-activate those that still operate in various domains of life” (Sarr, 2022, p. 8). This is to imply that social transformation in South Africa must first take place in the realms of thought. Reconstructing the narrative on social transformation will then produce the knowledge for the society we want to create (Sarr, 2022).

It is on the basis that the Global North produces knowledge about the Global South from a Eurocentric perspective that epistemic decolonisation is made relevant today (Tembo, 2022).

Epistemic decolonisation, according to Tembo (2022) entails conducting research and producing knowledge taking the insights and perspectives of critical thinkers from the Global South. This points to the imperative of thinking from and with subalternised spaces and bodies (Tembo, 2022). This ensures the advancement of scholarship that is grounded in the centring of African ontological experiences, or what Archie Mafeje terms endogeneity (Adesina, 2008). For Adesina (2008), endogeneity refers to “an intellectual standpoint derived from a rootedness in the African conditions; a centring of African ontological discourses and experiences as the basis of one’s intellectual work” (p. 135). For Velthuisen (2012) endogenous knowledge means “knowledge that is internally developed from the knowledge inherent to the social fabric of developing societies” (p. 4). This makes it clear what the decolonisation of the CAPS economics curriculum is going to require, and there is a gap in the literature concerning this.

3.3.8 In brief

Fanon (2020/1963), in speaking on decolonisation, states that decolonisation must be predisposed to calling the colonial situation into question. Wa Thiong’o (1981 as cited in

Mbembe, 2016) thus calls into question the colonial education system that we have inherited in the postcolonial era and posits the following questions in his attempt decolonise education:

What directions should an education system take in an Africa wishing to break with neo-colonialism? How does it want the “New Africans” to view themselves and their universe and from what base, Afrocentric or Eurocentric? What then are the materials they should be exposed to, and in what order and perspective?

In her paper Ntshoe (2020) concludes that a reclamation of epistemologies by Africans would lead to social transformation in South African, and this reclamation can be done by Africans “restructuring the world according to their own interests rather than according to the interests of former colonial powers” (2020, p. 272). This then becomes how Africa breaks away from neocolonialism.

There is no topic that can be found in the CAPS Economics curriculum in which the knowledge has been decolonised. This is important “a colonised curriculum results in a society which remains largely shaped by colonial ideas” (Gerwel & Karim, 2019, p. 7). Govender and Naidoo (2023) further argued that justice for colonised people would remain elusive without the decolonisation of the predominantly Eurocentric curriculum. The research was undertaken in light of the strong call to decolonise the economics curriculum (Kvangraven & Kesar, 2021). For these reasons and other reasons outlined in the literature review, the content of the grade 11 topic ‘Economic growth and development’ prescribed in the CAPS Economics document must be decolonised.

3.4 REVIEW OF CURRICULUM REFORM IN ECONOMICS EDUCATION IN SOUTH AFRICA

In this section, I aim to discuss the various economics curricula from Apartheid to the present CAPS Economics curriculum, drawing on official curriculum policy and studies of curriculum transformation in economics education from South Africa to show how curriculum reform in economics has not prioritised facilitating social transformation. I will present evidence

supporting my argument that: curriculum reform in economics has not prioritised content that is contextually relevant to the lives of black learners in the township and to their need to improve their socio-economic conditions; and the content in the current economics curriculum is not aligned with the principle of social transformation.

3.4.1 History of bantu education in South Africa

One cannot understand the nature and intention of bantu education devoid of an understanding of the intention of both Dutch and British colonialists to control the native as part of their enterprise of seizing land from the native (Overy, 2002). The discovery of diamonds in 1860's and further discovery of gold in 1910, coupled with a rising demand for cheap labour that was followed by the institutionalisation of taxes to force black people from their rural settlements into the labour market, all led to the formation of new social classes and brought about intense class struggles, "with blacks seeking higher positions" (Goebel, 1992, p. 7). A detailed analysis is outside the scope of this study but what is important to take away is that these class struggles and racial problems provided the impetus for the National Party to rise to power in 1948.

The victory of The National Party in 1948, represented by Afrikaner people, changed the social and economic conditions of black in South Africa (Christie & Collins, 1982). Christie & Collins (1992, p. 59) states that Afrikaner people "are not only isolationists but also racially prejudiced against the blacks". It was their desire to preserve the integrity of their cultural identity and perceived superiority that informed the subsequent development of apartheid policies of racial segregation. In 1949, The National Party established the Eiselen Commission to draft a framework for educating black children in line with these changing conditions introduced by the policy of Apartheid (Christie & Collins, 1982). Four years later on September 30, 1953 Dr. Verwoerd, then Minister of Native Affairs, revealed to parliament the purpose of what was to be called Bantu Education in a speech in which he said:

Education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live.... Education should have its roots in the Native environment and Native community.... The Bantu must be guided to serve his own community. There is no place for him in the European community above the level of

certain forms of labour. For that reason, it is of no avail for him to receive a training which has as its aim absorption in the European community while he cannot be absorbed there. Up till now he has been subjected to a school system which drew him away from his own community and partially misled him by showing him the green pastures of the Europeans but still did not allow him to graze there (Goebel, 1992 p. 11 - 12)

This statement by Dr. Verwoerd set limitations on the knowledge that was to be transmitted to black people. According to Harold Wolpe:

syllabuses - which virtually excluded science subjects and mathematics - required the teaching of racist histories which proved the 'superiority' of the whites, devalued pre-colonial African societies, denegated the role of black people in the construction of modern South Africa, and asserted the incapacity of black people to exercise political power and democratic rights (Love & Sederberg, 1990, p. 309).

With respect to the Geography syllabus under bantu education Nkondlo (1979) states that, "it appears that the Africans are being educated for "DOMESTICATION" (Ndondo, 1979, p. 19).

Having read the following evidence above, one cannot deny that the outcome of the philosophy of education under Bantu Education was the production and reproduction of labour that contributed to the emergence of social and economic inequalities in South Africa. For black people living in South Africa under Apartheid, "their frustrations, poor wages and limited employment prospects, were now seen to be the consequence of racist practices" (Overy, 2002, p. 237).

Bantu education was designed to reinforce the ordering of society envisaged by the Apartheid government (Johnson, 1982). This order of society was one where white people were superior to black people in all forms of social and economic life. And by virtue of education being stratified along racial lines, wealth was stratified along racial lines. And after nearly five decades of Apartheid and the bantu education, one of the legacies of apartheid by way of bantu education is the myriad of social and economic inequalities along racial lines (Ndimande, 2013).

From the above, I have shown how bantu education contributed to the social inequality during Apartheid.

3.4.2 Economics education during apartheid

Economics as a subject was introduced in secondary schools in South Africa during the 1970s (Long, 1992). The economics curriculum taught during Apartheid “coincided with the viewpoint of the ruling Afrikaner elite” (Long, 1992, p. 4) and was based on the capitalistic and economic aspects of the policy of Apartheid. Economics during this period was offered from Standard Eight to Standard Ten (Grade 10 – 12) (Zarenda & Rees, 1984). A study conducted in 1992 by Keith Williams Long determined that the aims and content of the 1983 core syllabus for the economics curriculum were tailored to the demands of Christian National Education, which was the philosophy of education under Apartheid.

The General objectives for the teaching of economics are as follows (Long, 1992, p. 5-6):

- It must promote an appreciation of the South African economic system, which is based on free enterprise, private ownership, freedom of economic activities, in contrast with other economic systems, e.g. state controlled economies.
- It must be of a general formative nature and vocationally directed.

Herein is an extract of the content taught in the economics curriculum during Apartheid:

Figure 1: Economics syllabus under apartheid (1983 core syllabus for the economics)

STANDARD EIGHT TO TEN CORE SYLLABUS					
Syllabus Section	Descriptive Economics	Economic History	Monetary Economics	Micro-Economics	Macro-Economics
STANDARD EIGHT					
Introduction and Basic Concepts	X			X	X
Economic Systems and Stages of Development		X			
Development of the SA Economy		X			
Monetary Economics			X		
STANDARD NINE					
Demand and Consumption				X	
Markets and Price Formation				X	
Production of Economic Goods and Services				X	
Monetary Economics			X		
STANDARD TEN					
Subject and Scope of Economics	X				X
Remuneration of the Factors of Production					X
The State					X
National Income					X
Present Economic Structure of SA	X				
International Economics				X	X

Source: Long (1992)

The economics syllabus during Apartheid was based on the economics education of the west (Long, 1992). It was also underpinned by apartheid-based economic thinking (Long, 1992). Long (1992) makes this point by giving an example that the apartheid's homeland policy, a policy whereby every black person was assigned a homeland on the basis of their ethnicity and forcibly removed to the homelands, is taught as economically normal in the curriculum and essential to the project of separate development. For learners studying economics during this period "economics will be viewed as synonymous with capitalism" (Long, 1992, p. 16).

Long (1992) analysis of the economics curriculum in 1983 further revealed the following:

The syllabus draws in particular on much of the market thinking of the classical scholar, Adam Smith, as well as neo-classical thinking and, therefore, much of the theory of economists such as Marshall. Other well-known theories and writing referred to includes some of the work by Ricardo, Malthus, Keynes and others (p.15).

The economics curriculum in black schools was similar to the economics curriculum followed in white schools albeit there was no input or participation from black teachers in the development of the curriculum (Jansen, 1988). The main issue that was being contested during Apartheid by both black students and teachers alike, which culminated in resistance to the curriculum, was the irrelevance of the curriculum to their demand for social and political change, and the pervasiveness of Apartheid ideology in the curriculum (Jansen, 1988). As a result of the economics curriculum during apartheid “pupils will see apartheid economics as normal and identify with conservative capitalist thinking” (Long, 1992, p. 16). It was based on these findings that Long (1992) suggested that the economics curriculum should establish “new aims which ignore apartheid doctrine, Christian nationalism, and Afrikaner master symbols” (p. 133). To resolve these issues, Jansen (1988) advanced a framework for curriculum change that seeks to empower learners “in the critical transformation of contextual realities” (p. 385) in 1988. According to Jansen (1988), curriculum change for social transformation in post-apartheid South Africa must embody: a redefinition of educational goals; a reconstruction of curriculum content; a reformulation of educational philosophy.

Moreover, Zungu (1994) said that the debate on what ought to be taught in economics must take into consideration the changes in the attitudes, values and socio-economics conditions of a society. Following the dismantling of Apartheid, the attitudes and values of society shifted towards freedom, equality and non-discrimination. These attitudes and values became enshrined in the Constitution of the Republic of South Africa, and were reflected in curriculum documents. The rationale for this is accurately captured by Zungu (1994) who states that “without a curriculum, education has no means through which to transmit its messages, to convey its meanings, and to exemplify its values” (p. 19). The curriculum therefore, can be seen as a vehicle to tell a story that fully encapsulates the aspirations, objectives, and vision of life for a society. Most notably, “the school curriculum has the purpose of unfolding possibilities for the

child in the sense that it should reveal to him reality about the present situation and the prospects for the future” (Zungu, 1994, p. 20). The curriculum therefore accounts for all the teaching and learning that will take in the classroom towards the service of inculcating particular knowledge, skills, attitudes and behaviours that are deemed to be in the furtherance of realising the visions and aspirations of a particular society.

Furthermore, there is another matter of particular importance for this discussion. Zungu (1994) set out to investigate whether black learners who took economics as a subject during apartheid were economically literate and given the preparation to “make sound decisions in the new non-racial democratic South Africa” (p. 109). On the basis of this investigation, Zungu (1994) established that black South Africans were not economically literate and attributed this to a number of reasons, with the most striking reason, for the purposes of this study, being that:

The authors of commerce text-books delay in updating information and pupils study what is not actually happening in the business world. This contributes substantially to the failure of education to meet the expectations of the business world.

These empirical findings led Zungu (1994) to make the recommendation that the private sector, on the basis that they are the custodians of the wealth of the country, must play a role in the provision of economics education. It is on this basis and the fact that “for many years, black entrepreneurs have been deliberately and systematically excluded from access to economic opportunities which may have facilitated their participation in moulding the national economy” (p. 114), that Zungu (1994) recommends that the private sector play a role in providing commercial education to black South Africans that would impart economic literacy and enable them to compete on an equal basis.

Having shown that Apartheid education and the economics curriculum produced and reproduced the vision of Apartheid society, contributed to economic inequality, and did not educate black people to be economically literate, this chapter will now move to analyse the nature of the post-apartheid curriculum change for economics by tracing the aims and curriculum content for economics education at the secondary school level in South Africa to ascertain whether the Economics curriculum responded to the socio-economics needs of the country post-apartheid.

3.4.3 Interim core syllabus for Economics: 1990 - 1996

Following the end of Apartheid, the ANC-led national government saw the need for education policy to address the social and economic issues confronting the nation (Ngelale, 2007). The key needs that the ANC government wanted to address through education policy was:

the need to increase export of manufactured goods coupled with the production of value-added activities and; the need to reduce dependence on primary commodity exports and promotion of inward industrialisation strategies based on black urbanisation and basic needs provision (National Education Policy Investigation, 1993, p. 168-169).

To address these needs, the ANC viewed education as “levers through which we can change the structure of the labour market and thus achieve the highest level of participation by citizens in the productive life of our society” (African National Congress, 1994, p.30). Thus, addressing the socio-economic problems that were inherited from the Apartheid government became the aim of education policy, and the rationale for which the design of principles and values underpinning education policy were based (Ngelale, 2007). The Interim Core Syllabus was designed in 1994 to immediately replace the Apartheid syllabus while the new curriculum was being developed (Chamane, 2006). Bertram (2020, p. 7) states the ICS “was an interim measure, while the planning for a more extensive curriculum reform could take place”. Although racist, sexist, and outdated content was removed, along with Apartheid ideology and the philosophy of education of Christian National Education, what remained in the economics curriculum was the content of the mainstream economics school of thought.

Herein is the content of the syllabus:

Figure 2: Interim learning plan for Economics in the FET phase

Grade 10
○ Nature and field of study of Economics
○ Steps in economic development
○ Development of the South African economy
○ Participants in the economy
Grade 11
○ Methods and processes in the production of economic goods
○ Economic systems
○ Current economic structure of the RSA
○ Monetary economy
Grade 12
○ National incomes
○ Micro economics: Price mechanism
○ Economic development, regional development, urbanisation, and the informal sector
○ International economy
○ The state
○ Productivity and unemployment
○ Inflation
○ Labour relations
○ Strategic resources

Source: Van Wyk (2007)

The preoccupation with removing Apartheid economic thinking from the economics curriculum left the mainstream economics narrative uncontested. Zungu (2002) however, concerned with the fact that in Apartheid ideology white people were put at an economic advantage over black people, was interested in investigating the knowledge offering of the interim economic science syllabuses in light of the needs in the South African economy to ascertain the relevance of the economic sciences curriculum to meeting the needs of the South African economy.

Zungu (2002) found that the economics curriculum was not relevant to the needs of the corporate world and did not meet the demands of the 21st century. There was a lack of participation and communication between the business community and the Department of Education in the

development of the economics curriculum (Zungu, 2002). Zungu (2002) goes on to note that “there is, therefore, very little congruence between what is taught and the world of work” (p. xi). Zungu (2002) further criticises the economics curriculum, which was developed in the context of the emergence of globalisation and rapid technological advancement, for failing to transmit the right skills and knowledge that is career oriented. Zungu (2002) built on the argument that the school curriculum is vital for building a strong South African economy, and emphasised the need for the economics curriculum to impart the right kind of economic knowledge that is relevant for the South African economy and produce prospective workers for the fields, disciplines and industries that are needed in South Africa.

Zungu (2002) critiqued the economics curriculum for its inadequacy in meeting the economic imperatives of the country. When Zungu (2002) asked high school economics teachers how relevant the economics syllabus was to the needs of society, 90% of the 60 teachers interviewed stressed that “the syllabus lacked direction” (p. 101) and the teachers revealed that “the syllabus needed to be altered through the response of society and the economic structure of the country as a whole” (p. 102). What was revealing, when asked about the limitations of the economics curriculum, was that teachers said that “the syllabus must be able to provide immediate solutions to problems like poverty, unemployment, crime, etc.” (Zungu, 2002, p. 102). When asked what must be done to overcome these limitations, one of the recommendations from the teachers was to redesign the economics curriculum to make it more practical and “in such a way that it produced job creators rather than job seekers” (Zungu, 2002, p. 104).

I have shown that the interim core syllabus for economics, in removing content associated with Apartheid ideology and Christian National Education, still did not offer a curriculum that responded to the socio-economic issues faced in the country, nor meet the economic imperatives of the country as outlined by the ANC, and was not responsive to the needs of the corporate world.

The Department of Education (1998), in formulating a new framework for Further Education and Training (FET) phase Grades 10-12, seemed to agree with these findings and set out to ensure that the learning programme for Economics was responsive to challenges of the 21st century. Furthermore, the Department of Education provides further acknowledgement of the importance of the FET curriculum and states that the “mission of further education and training is to respond

to the human resource needs of our country for personal, social, civic and economic development” (Department of Education 2001, p.7). The NCS-FET Economics curriculum replaced the Interim Core Syllabus of 1996, and was only implemented in 2006. Curriculum 2005, which was implemented in 1997, was only developed for the General Education and Training (GET) phase (grade 0 -9) and is outside the scope of this study (Bertram, 2020). The NCS-FET Economics curriculum proposes to be responsive to the new social and economic demands of the country (Department of Education, 1999). This chapter now moves to discuss the NCS-FET Economics curriculum.

3.4.4 NCS-FET Economics Curriculum: 2002-2009

The National Curriculum Statement (NCS) Grades 10 -12 is at the heart of South Africa’s education system and guides the development of curriculum policy for the FET phase (Department of Basic Education, 2009). It has the general aims of promoting nation building and describing a philosophy of education that is based on our national priorities (Department of Basic Education, 2009). The NCS has to play a role in: promoting the new Constitution; rebuilding a divided nation; promoting a sense of national identity; being inclusive; offering equal educational opportunities for all; inspiring the oppressed; and transmitting socially valued knowledge (Department of Basic Education, 2009).

Ngelale (2007) examined the values and principles guiding the NCS-FET curriculum policy and found that both the principles and values are aimed at achieving social transformation. Waghid (2012) agrees with this assessment and states that the most important principle that guides the NCS and the Economics curriculum for Grades 10 to 12 is the principle of social transformation, ““which is aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all sections of our population” (National Curriculum Statement, 2003, p. 2). The NCS-FET curriculum policy, in positioning social transformation as the overriding principle, locates the curriculum within the national development priorities and “towards the correction of social imbalances” (Ngelale, 2007, p. 39). In this regard, NCS and economics curriculum envisages that learners become sensitive to the issues of poverty and inequality (Waghid, 2012).

The purpose of economics as outlined in the NCS-FET Economics curriculum document (National Curriculum Statement, 2003, p. 9) is to:

to equip learners with the knowledge, skills, values and attitudes that will enable them to adjust to, participate in and survive in an economically complex society, and to empower learners in aspects such as productivity, social justice and environmental sustainability within the economic environment” (Van Wyk, 2007, p. 297)

The content for economics is split into four learning outcomes, namely: Macroeconomics; Microeconomics; Economic pursuits; and Contemporary economic issues (Department of Basic Education, 2007). Umalusi (2010, p. 2) defines a learning outcome as “an explanation of what is to be achieved by the learner through the learning process”. The NCS includes topics covered in University introductory economics courses, including cost curves, graphs related to perfect and imperfect competition, and calculation of multiplier effects (Umalusi, 2010). For the learning outcome ‘Economic pursuits’, of which the content for this learning outcome is the subject of transformation in this study, at the end of learning the content in this learning outcome, the learner must be able to “demonstrate knowledge, understanding and critical awareness of the principles and practices underpinning the improvement of the standard of living” (Department of Basic Education, 2007, p. 7). Figure 3 provides an outline of the learning outcomes.

Figure 3: Economics for the FET phase (NCS for grades 10-12)

Grades 10 to 12 : Learning outcome 1: Macro-economics <i>The learner is able to demonstrate knowledge, critical understanding and application of the principles , processes and practices of the economy</i>
- o Economic methods, relation to other sciences, career prospects - o Economic problems and environmental aspects - o Participants in the economy and economic flow - o Business cycles
Grades 10 to 12 : Learning outcome 2: Micro economy <i>The learner is able to demonstrate knowledge, critical understanding and the appropriate skills in analysing the dynamics of markets</i>
- o Markets and market mechanism - o Production possibility curves - o Government interference in the economy
Grades 10 to 12 : Learning outcome 3: Economic development <i>The learner is able to demonstrate knowledge, understanding and critical awareness of the policies and practices underpinning the improvement of the standard of living</i>
- o Steps in economic development - o Current economic structure of the RSA - o Monetary economy : money and banking - o RSA population and labour forces
Grades 10 to 12 : Learning outcome 4: Contemporary economic issues <i>The learner is able to demonstrate knowledge, understanding and critical awareness, and apply a range of skills in dealing with contemporary economic issues</i>
- o Unemployment - o Labour relations - o Reconstruction of the economy - o Contemporary economic affairs

Source: Van Wyk (2007)

I will focus the discussion on the content prescribed under the learning outcome economic pursuits for Grade 11, because this learning outcome is the focus area of my study. Figure 4 presents the content for this learning outcome.

Figure 4: Content for the grade 11 Topic ‘Economic growth and development’.



Proposed content

- discussing the wealth creation process, distribution of wealth, redistribution methods, standard of living (infuse aspects relevant to patterns of unequal distribution where applicable);
- explaining measures of development, common characteristics of developing countries, development strategies, South Africa's endeavours, indigenous knowledge systems;
- describing money, banking, micro-lending activities, central banking, monetary policy, bank failures and consequences;
- discussing Africa's economic demarcations (e.g. AU and SADC), comparison with regard to, *inter alia*, resources, population, production, consumption, wealth, poverty, infrastructure, trade and finance, and economic integration and co-operation (e.g. SACU, SADC and NEPAD).

Source: National Curriculum Statement (2003, p. 27)

According to the National Curriculum Statement (2003, p. 12), following the completion of this learning outcome:

All learners should understand the need for reconstruction, growth and development in South Africa. The inequalities of the past, specifically issues relating to wealth and poverty, are essential in understanding policies and actions that improve the welfare of all South Africans. Learners should identify and critically analyse the practices, values and attitudes that promote or impede the achievement of these goals.

Furthermore, the National Curriculum Statement (2003, p. 13) states that:

By the end of Grade 11, learners who have achieved the minimum competences for this Learning Outcome are able to demonstrate knowledge, comprehension and synthesis of the wealth creation process, characteristics of developing countries, the South African monetary system and South Africa's role in Africa.

Waghid (2012, p. 42) summarised the content for this learning outcome as follows:

In Grade 11, in terms of economic growth, the Economics curriculum concentrates on globalisation, poverty, wealth creation and distribution. In economic pursuits, learners are introduced to wealth creation and economic growth, elements required for economic development to occur. They are taught the various strategies of economic development, as well as about South Africa's role in Africa. The course highlights the economic and social indicators used to determine the economic performance of economies. The learning outcome, economic pursuits, reintroduces learners to money and banking, concepts covered in the Grade 10 curriculum for Economics, although in greater detail, including a discussion of the money and banking system of South Africa and the reasons for potential bank failure.

Waghid (2012) critiqued the content for the learning outcome 'economic pursuits' for its failure to provide a comprehensive account on wealth creation and wealth redistribution, as well as emphasise a focus on local economic development as a driver of economic development in South Africa.

Notwithstanding, the NCS-FET Economics curriculum addressed some of the problems with the Interim Core Syllabus for Economics. According to Van Wyk (2007), the NCS-FET curriculum was developed by a task group that consisted of members from the business sector and as such, takes into consideration the needs of the corporate world. Furthermore, in addressing the need for a curriculum that is relevant to the 21st century, the NCS curriculum was designed based on critical and developmental outcomes as proposed by the South African Qualifications Authority (SAQA) (Van Wky, 2007). These critical and developmental outcomes "which include a wide variety of skills, represent the highest demands to be met by a learner when leaving school" (Van Wyk, 2007, p. 64). These outcomes address the need to impart learners with professional and entrepreneurship skills, skills that are deemed important for the 21st century. Furthermore, the curriculum does appear to expose learners to some of the socio-economic issues faced by South

Africa. However, the critique that has been levelled against this content is that it just discusses these issues, and doesn't provide solutions to these issues (Maistry, 2010). And in doing so, Maistry (2010) suggests that the economics curriculum contributes to the perpetuation of economic inequality. Moreover, based on the aim of the NCS-FET Economics curriculum, it appears that the economics curriculum equips learners to be economically literate.

From this brief analysis of the NCS-FET Economics curriculum, and with respect to the Grade 11 topic 'Economic growth and development', it is my assessment that the content does not promote social transformation. I am of the opinion, and in agreement with Maistry (2010) that in order for the economics curriculum to promote social transformation, the curriculum must move from discussions on the disparities in wealth and socio-economic issues, to including narratives on reducing these inequalities and solving these socio-economic issues in the economics curriculum. I now move to discuss the CAPS Economics curriculum.

3.4.5 CAPS Economics curriculum: 2009-present

In response to the concerns raised by teachers in implementing the Revised National Curriculum Statement (RNCS) Grades R-9 and the NCS Grades 10-12, the Department of Basic Education appointed a Ministerial Task Team to recommend changes to the curriculum (Department of Basic Education, 2012). From these recommendations, the Department of Basic Education developed a single, comprehensive curriculum and assessment policy statements (CAPS) for each subject offered on the National Senior Certificate (Department of Basic Education, 2012) and the curriculum would now be called The National Curriculum Statement Grade R-12.

The CAPS Economics document is a single comprehensive document that replaced the Subject Statements, Learning programme guidelines, and Subject assessment guidelines for Economics (Department of Basic Education, 2011). Thus, instead of having three policy documents on curriculum and assessment, there is now one for each subject listed on the NCS Grade R to 12. Like the NCS Economics curriculum, CAPS Economics is divided into four learning outcomes, namely macroeconomics, microeconomics, economic pursuits, and contemporary economic issues (Department of Basic Education, 2011). With regards to the stated purpose of economics and learning outcomes "the CAPS is largely a verbatim replication of the NCS statements

(Umalusi, 2014, p. 109). The major difference between the NSC-FET Economics and CAPS Economics is that “the CAPS clearly specifies the content to be covered and the order in which the content must be covered (Umalusi, 2014). The NSC-FET Economics curriculum covered 59 topics and sub-topics whereas CAPS covers 67 (Umalusi, 2014).

Figure 5 below depicts the prescribed content for teaching and learning the grade 11 topic ‘Economic growth and development’

Figure 5: CAPS content for the grade 11 Topic ‘Economic growth and development’

2023/24 ANNUAL TEACHING PLANS: ECONOMICS: GRADE 11 (TERM 3)

TERM 3	WEEK 1	WEEK 2	WEEK 3	WEEK 4	WEEK 5	WEEK 6
CAPS TOPIC	ECONOMIC GROWTH			ECONOMIC DEVELOPMENT		
CORE CONCEPTS, SKILLS AND VALUES	Wealth creation process and patterns of distribution • Wealth creation and patterns of distribution - Distribution - Income and distribution - Wealth distribution - How much inequality? - The uses of the Gini coefficient and the Lorenz curve • Redistribution methods • Economic growth - Meaning and importance - Methods - Constraints on growth - South Africa's recent growth experience • Standard of living			Measuring levels of development • Methods of development • Common characteristics - Low standard of living - Low levels of productivity - High population growth and dependency burdens - High levels of unemployment - Dependence on the primary sector - Deficient infrastructure • Developing strategies • South African endeavours • Indigenous Knowledge Systems (IKS)		
REQUISITE PRE-KNOWLEDGE	• Economic redress, scarcity problem, needs and wants, production process, economic growth and development			• Inequality and poverty, education and skills, sustainable job opportunities, unemployment, etc.		

Source: Annual teaching plans: Economics: Grade 11 (2023)

The annual teaching plan indicates that economics teachers are expected to cover the content knowledge for each of these two subtopics, starting with ‘Economic growth’, in 3 weeks before moving onto ‘Economic Development. The core content covered under the subtopic ‘Economic Growth’ focuses on the wealth creation process and patterns of distribution. The core content knowledge covered under the subtopic ‘Economic Development’ focuses on measuring levels of development. The CAPS Economics curriculum, as seen from the selection of content knowledge in the CAPS Economics document for the topic ‘Economic growth and development’, attempts to give learners an understanding on how to create wealth. However the content that speaks to the sources of wealth creation is limited to: inheritance, savings,

investment, and the lottery (Department of Basic Education, 2011). This narrow understanding of wealth creation fails to expose learners to knowledge of the sectors, industries, and markets in South Africa that can be leveraged to create wealth and improve economic outcomes. Rather, like Apartheid education, the CAPS Economics curriculum does not transmit knowledge that black people can find useful to the enterprise of elevating their economic trajectory.

Several recommendations have been made for strengthening the CAPS Economics curriculum. America and Le Grange (2019) state that the Economics curriculum must turn its attention towards the socioeconomic realities in Africa. America and Skelly (2019) made suggestions for further research to be conducted regarding the different knowledge foci in economic education that can contribute to delivering on the promise of economic prosperity in post-apartheid South Africa. This is in line with the content gaps that were identified by a team hired by Umalusi to evaluate the CAPS Economics curriculum. The stated social goals of economic freedom, economic efficiency, economic equity, economic security, economic stability and economic growth need to be “made more overt and explicit to learners as they engage with the economics curriculum in each grade” (Umalusi, 2014, p. 133). Currently, it can be seen from the selection of content, that the CAPS Economics curriculum does not foreground social transformation (Department of Basic Education, 2011). The CAPS Economics curriculum is based on neoclassical economic theory (Umalusi, 2014). My point of departure is that the principle of social transformation should provide the underlying basis for transforming the CAPS economics curriculum and in turn, should inform the selection of content for inclusion in the curriculum. If this was the case, the subtopic of Poverty would not have been removed from curriculum as is the case according to the 2023/2024 annual teaching plans for Grade 11 Economics (Department of Basic Education, 2023).

There is little relationship between the principle of social transformation and the prescribed content for the grade 11 topic ‘Economic growth and development’. This presents a massive contradiction. Maistry and David (2018) sampled a selection of Grade 12 economics textbooks for the purposes of examining the content that pertained to the topic of globalisation. Secondary schools have no option but to accept the established content in the textbooks as this content is approved by the Department of Basic Education in accordance with the CAPS requirements (Maistry & David, 2018). The authors highlight how the discourses on globalisation in

economics textbooks present the content knowledge on global trade as innocent, neutral economics and is biased towards a particular worldview of neoliberal capitalism (Maistry & David, 2018). In their analysis of these textbooks, they noted that there was a “preoccupation of the text with the notion that foreign trade leads to efficiency” (p. 38). However, the textbooks sampled were uncritical of efficiency and silent on how efficiency leads to unemployment, labour redundancies, and poverty (Maistry & David, 2018).

Furthermore, the authors highlight that there is a clear pattern of silencing the effects of “unbridled globalisation” (p. 39). What becomes important to draw from this analysis is that the ideology that is inherent in the content knowledge on globalisation has significant implications for how learners come to understand the world. This ideological position produces learners who believe that job cuts are an inevitable concomitant of economic growth and that efficiency must be pursued at all cost to maximise profits. The type of ‘economist’ that is produced is arguably one who uncritically romanticises globalisation. As such, the content, which is based on neoclassical economic theory, can be seen to go against the principle of social transformation.

There is another important issue to mention at this juncture. The CAPS Economics curriculum has a general aim for a curriculum that “promotes knowledge in local contexts, while being sensitive to global imperatives” (Department of Basic Education, 2011, p. 4). Notwithstanding this general aim, efforts to globalise the content in Economics has resulted in the mainstream economics narrative becoming the single dominant story that is told in the economics curriculum. This means that high school economics learners are taught to understand the economy and think about local economic issues using a western, mathematical framework. Ignoring the local context and the needs of the learners’ results in a curriculum that is decontextualized, culturally irrelevant and further results in learners, and teachers’ alike, losing interest (Du Toit, 2020). A loss of interest from learners affects their engagement with the content and ultimately leads to lower academic performance. Kruger (2018) reports that high school economics learners in South Africa are not performing well in their exit examinations and that there is a decline in the number of learners choosing to take economics as a subject. This decline in academic performance has been attributed as the cause for the phasing out of commercial subjects (Accounting, Business Studies, and Economics) in some rural schools in the Limpopo province (Thaba-Nkadamene & Mmakola, 2020).

Manzi and Moreeng (2023a) cite a report by the Department of Basic Education (DBE) that found that over the past five years, more than 40% of grade 12 learners who write the exit examination for economics failed to achieve 30%. One of the reasons that have been attributed to the poor performance of learners in economics in rural schools in South Africa is the learners' poor mathematical background (Ogbonnaya et al., 2016 as cited in Hlatshwayo, 2021). Learners in rural schools in South Africa are disenfranchised from achieving in Economics, and potentially learning Economics if the recommendations on phasing out the subject are implemented, by virtue of the mathematical framework applied in Economics that denies these learners who are not good at mathematics epistemological access. Furthermore, Manzi and Moreeng (2023a) cite a study by Marire (2017) that found that a graph-intensive economics curriculum does not promote epistemological access to economic theory and does not facilitate learning. Moreover, findings from Manzi and Moreeng (2023b) reveal that teachers in a school district in a rural area "had challenges in some Microeconomics content which included graphs and calculations" (p. 8). Manzi and Moreeng (2023b) observed a teacher conducting a lesson and noted that "The teacher avoided drawing the graph of the monopoly opting to give learners copies of the graph and never explained the calculation of the profit which was depicted on the graph" (p. 8).

The CAPS Economics curriculum claims to be guided by the principle of social transformation but it is clearly guided by principles from neoclassical economic theory. And the rationale for adopting the neoclassical approach alone, in the context of high inequality, unemployment and poverty, is not justified.

All of this evidence suggests that a different story needs to be told, and a different framework needs to be applied in Economics that aligns the disciplinary knowledge in the subject to the lived experiences of learners in township and rural schools and to their aspirations so that Economics can be seen to be inclusive of the needs and aspirations of these learners.

3.4.6 In brief

Ngobeni et al. (2023) established that curriculum reform in South Africa has not helped improve socio-economic inequalities. These socio-economics issues include unemployment, poverty, wealth inequality, xenophobia, robbery, and gender-based violence among other crimes (Ngobeni et al., 2023). What I find disappointing as someone who studied economics in University, taught

high school economics, and now conducts research on transforming the high school economics curriculum, is that the economics curriculum does not focus on redressing economic inequalities and systematic exclusion created by the Apartheid government. Instead, it teaches neoclassical economic theory.

3.5 CONCLUSION

I fundamentally believe that transforming the socio-economic condition of black youth in the township involves incorporating content on social transformation in the school economics curriculum. This study seeks to explore what this content is from the perspectives of black economics teachers from township schools. In the same way that the subjugation of black South Africans relied on social reproduction through bantu education (Gumede, 2023), the transformation of the socio-economic condition of black South Africans requires educating learners on social transformation, and weaving the ideals of socio-economic transformation into the school economics curriculum. Doing this, could arguably strengthen the economics curriculum in such a manner that empowers learners to understand how to transform the South African economy. Doing this could introduce learners to a different kind of economics. A kind of economics that is, in substance, underpinned by the principle of social transformation, and is philosophically oriented towards producing different/improving socio-economic outcomes for black South Africans. A kind of economics that is not detached from the economic realities and aspirations of black South Africans. And a kind of economics that could cure inequality (Matthews, 2019).

The story that is delivered to thousands of high school economics learners, the story of the market providing the solution for socio-economic inequality must change so that learners, who aspire to understand the South African economy and how to transform it, can be empowered with the right knowledge to do so, so that the knowledge gap can close, and so that the CAPS economics curriculum can begin to impart knowledge that is relevant towards promoting social transformation. In response to the question by Waghid (2012) on whether or not economics education can facilitate social transformation, I have shown that the decolonisation of the curriculum presents a possibility for doing this. As such, this study makes the case for a shift in

what students learn in the grade 11 Economics curriculum for the topic ‘Economics Growth and Development’, taking the narratives of black economics teachers in township schools as the primary source of data influencing the recommendations this study makes. This study now moves to how I set out approaching this task in the methodology section.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 INTRODUCTION

The methods used to conduct the research are discussed in this chapter. This research utilises a qualitative research design and a case study approach. The table below summarises the choices I have made to help me answer the research question and this section will elucidate the arguments for the decisions I have made to carry out my research.

Table 1: Summary of research methodology

Research paradigm	Critical paradigm
Research design	Qualitative research design
Research approach	Case study
Sampling technique	Purposive & Convenience sampling
Research methods	Semi-structured interview
Data analysis	Thematic analysis
Ethical considerations	Ethics clearance certificates: - University of the Witwatersrand - Gauteng Department of Education

4.2 RESEARCH PARADIGM

The research paradigm for this study is grounded in critical theory, which I chose for its alignment with the emancipatory goals of transforming the CAPS Economics curriculum to better serve black learners from township contexts. Mckenna (2019) situates worldviews with an emancipatory focus in the critical paradigm. I use critical theory to critique and transform content that perpetuates social inequalities. Critical theory, as described by Khoza and Biyela (2020), encourages researchers to reflect on and transform existing social structures by critically analysing the power dynamics and inequalities embedded within them. This perspective aligns with the aims of this study, which seeks to address and rectify the limitations in the CAPS Economics curriculum that fail to adequately address the socio-economic realities of black learners from township communities. By employing critical theory, the research aims to expose and address the systemic biases in the CAPS Economics curriculum that fails to address the specific needs of black learners, while decolonial theory provides a framework for incorporating indigenous knowledge and the perspectives of black teachers into the curriculum.

The critical theory paradigm's emphasis on transformation and emancipation directly relates to the study's conceptual framework, which is concerned with developing a new ontology of social transformation. Through a decolonial lens, the study critiques the neoclassical economic theories that dominate the curriculum and suggests incorporating local knowledge and perspectives. This is consistent with critical theory's goal of transforming society (Thompson, 2017). I am seeking to do this through transforming the curriculum

Although employing a critical paradigm does not allow me to generalise my findings, it does allow me to achieve in-depth descriptions of data that is useful for answering the research questions (Khoza & Biyela, 2020). This was achieved through semi-structured interviews of five black economics teachers from four township schools.

4.3 RESEARCH DESIGN

The research design for this study is a case study approach, selected for its capacity to provide an in-depth and nuanced understanding of complex phenomena, particularly within the context of social transformation and curriculum development. The rich, textual data that this study required

needed to be collected using a method that allowed participants to “explore their own reasoning and knowledge bases deeply” (Langsford, 2020, p. 124) and allowed me to make sense of the responses of the participants. Yin (2009 as cited in Willis, 2014) defines case study research as “an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident”. The single unit I will be analysing, in an in-depth manner, are black economics teachers from township schools, and particularly their perspectives on social transformation and the transformation of the CAPS Economics curriculum. Love, Flemming and Bhosale (2018) states that case studies are appropriate for answering what questions. On the basis that I am seeking to understand what content should be included in the CAPS Economics document to promote social transformation, an exploratory case study research design provides me with a logical plan to get evidence that addresses my main research questions (Yin, 2018). This is primarily because exploratory case studies are appropriate for the exploratory phase of an investigation (Willis, 2014).

Yin (2018) further states that “the distinctive need for case studies arises out of the desire to understand complex phenomena” (p. 34). Love et al. (2018) further mentions that “in order to understand complex social situations, you either have to experience it yourself or learn from the experiences of others” (p. 217). I want to gain an in-depth understanding on what content to recommend for inclusion in the CAPS Economics curriculum for the grade 11 topic ‘Economic Growth and Development’ to promote social transformation, and this is a complex phenomenon that I want to study from the experiences and perspectives of black economics teachers from township school. This is work that can be characterised as decolonisation of the economics curriculum. There is a lack of depth in what is known about what a decolonised economics curriculum looks like for high school economics. As a scholar in the area of decolonisation of the curriculum, case study research design affords me a large degree of flexibility which is important because there is no blueprint to use in the decolonisation of the curriculum. Each subject in the National Curriculum Statement has its own idiosyncrasies and will present its own unique challenges to decolonising the curriculum that will require a different approach and framework. Furthermore, because each topic taught under Economics is different and will require a different approach, employing an exploratory case study enabled me to create case-based knowledge

(Love et al., 2018). Using an exploratory case study as my research design allowed me to learn from my research participants and gain multiple perspectives of what content the participants want included in the curriculum to promote social transformation (Love et al., 2018).

4.4 RESEARCH APPROACH

This study employs a qualitative research approach to delve deeply into the phenomenon of curriculum transformation in the CAPS Economics curriculum, focusing specifically on the perspectives of black economics teachers from township schools. Qualitative research is particularly suited for this inquiry as it provides rich, narrative descriptions that capture the complexities of social phenomena which quantitative methods may not fully address (Denzin & Lincoln, 2000 as cited in Langsford, 2020). The aspirations of black economic teachers from township schools for social transformation cannot be measured quantitatively. This also holds true for the content they want included and excluded from the CAPS Economics curriculum to promote social transformation. Qualitative research allowed me to focus on these aspects of my participants' experiences.

A qualitative study has been defined as “an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting” (Ajagbe, Sholanke, Isiavwe & Oke, 2015, p. 319-320). The objective of this process is for the researcher, as the primary instrument of data collection and analysis, to build an understanding of what the participants mean by their responses (Ajagbe et al., 2015). The researcher will subsequently make an interpretation of the meaning of the data provided by the participants, inductively, and report on the findings (Creswell, 2014). Throughout this process, emphasis is kept on learning the perspectives of the participants to the questions at hand (Creswell, 2014). It is appropriate to use a qualitative research design when there is a problem to explore that cannot rely on the information from existing literature or rely on the results from existing studies (Creswell, 2014).

The data that is required for this study is rich, textual descriptions of content knowledge for the grade 11 topic ‘Economic growth and development’ from the perspective of black economics

teachers to improve people's standard of living and promote social transformation within the context of the township. This kind of data can only be collected from teachers who are embedded in the township context, and so a requirement of the research design is that the teachers must teach in a township school.

The topic 'Economic Growth and Development' is taught in grade 10, 11 and 12. I chose the content for grade 11 as my unit of analysis instead of other grades because I am familiar with the content as I used to teach grade 11 economics. This familiarity allows me to provide a more informed and insightful analysis of the content, drawing from practical teaching experiences and observations. Furthermore, Grade 11 represents a pivotal stage in high school education where learners are transitioning from foundational economics concepts in Grade 10 to more complex topics covered in Grade 12. Thus, changes made to the Grade 11 curriculum can have a ripple effect on Grade 12, thereby amplifying the potential impact of my recommendations.

4.5 SAMPLING TECHNIQUES

According to the theory of social transformation derived from HHP (2006), the process to ensure that the selection content promotes social transformation begins with 'Seeing' clearly the present socio-economic conditions in the township and the causes of these conditions. Those charged with selecting content for inclusion in the curriculum must be acutely aware of the lived experiences and realities of living in the township, and be able to accurately describe the social and economic context in the township. The second step in this process is that one must be able to 'Touch' and have a firm grasp and understanding of the knowledge, skills, attitudes and behaviours i.e. learning outcomes, that can potentially empower poor black South Africans to improve their socio-economic conditions. Black economics teachers from township schools, on the basis of their experience living and teaching in the township, meet this criteria and this informed my choice to sample this population.

Purposive sampling with convenience sampling was used in this study to select the five most accessible economics teachers from four different schools in the township of Meadowlands. Purposive sampling is used together with convenience sampling when the study seeks to

represent a specific group of participants (Creswell, 2014). In this respect, I am seeking to exclusively represent the insights of black economics teachers who teach in township schools. This is why these sampling techniques were appropriate. According to Palinkas, Horwitz, Green, Wisdom, Duan, and Hoagwood (2015), combining sampling techniques is appropriate to the extent that it helps achieve the aim of the research. One of my research aim was to recommend content for inclusion in the CAPS Economics curriculum to promote social transformation and purposive sampling allowed me to identify and select individuals who live in the township, understand the socio-economic conditions of people in the township, and have knowledge and experience that can help me answer my research questions (Palinkas et al., 2015). As such, I selected black economics teachers from township schools who were available and willing to participate in my research (Palinkas et al., 2015). I combined this with convenience sampling because I wanted to select participants based on their accessibility to me as the researcher (Farrokhi & Mahmoudi-Hamidabad, 2012). I live in the township of Meadowlands in Soweto and as such, selected participants from schools that were conveniently located within a 5 km radius. The population for this study are black economics teachers from Secondary/High schools in the townships of Johannesburg. It must be noted that these schools must fall within the Johannesburg Central, Johannesburg South, Johannesburg East, and Johannesburg West school districts and offer Economics as a subject. There are five schools that match this criteria. I approached all five schools for permission to conduct research at their school and only four gave permission. All five of the participants teach and reside in the township, and teach grade 11 economics. Each of the four schools that participated in the research have been assigned a pseudonym so as to protect the confidentiality of the schools. The schools will be referred to as School A, School B, School C, and School D.

4.6 DATA COLLECTION INSTRUMENTS

In keeping with a qualitative study, I used semi-structured interviews to collect data. Khoza and Biyela (2020) define an interview as a conversation between the researcher and the research participants. According to Mathers, Fox and Hunn (2002, p. 2 as cited in Maluleka, 2018, p. 87), semi-structured interviews:

Involve a series of open-ended questions based on the topic areas the researcher wants to cover. The open-ended nature of the question defines the topic under investigation but provides opportunities for both interviewer and interviewee to discuss some topics in more detail. If the interviewee has difficulty answering a question or provides only a brief response, the interviewer can use cues or prompts to encourage the interviewee to consider the question further. In a semi-structured interview, the interviewer also has the freedom to probe the interviewee to elaborate on the original response or to follow a line of inquiry introduced by the interviewee.

The use of interviews with open-ended questions allowed the participants to freely and openly share their perspectives, beliefs, attitudes, and aspirations on social transformation and the content knowledge they believe can support social transformation. Furthermore, open-ended questions allow participants to share their personal stories which allow for greater understanding of their experiences (Creswell, 2014).

4.7 DATA COLLECTION METHOD

I used semi-structured interviews to collect data. Semi-structured interviews is a research instrument used in qualitative research that allows researchers to gather in-depth evidence (Ruslin. Mashuri, Rasak, Alhabsyi, & Syam, 2022). Semi-structured interviews allows for some flexibility in the conversation between myself and the research participants and afforded me the opportunity to probe further for more information depending on the responses I received (McCance et al., 2001). This type of interview is exploratory in nature and is guided by the main topic (Ruslin et al., 2022). The semi-structured interviews further allowed me to enter the lives of the teachers (Knowles, 2007), explore stories of their knowledge and experiences of the socio-economic conditions in the township (Ruslin et al, 2022), and discover the content they believe should be taught to their grade 11 learners for the topic ‘Economic Growth and Development’ to promote social transformation. Altogether, I conducted five semi-interviews over a two-week period, which began in September 2023. These interviews were conducted after the teachers had finished teaching the topic ‘Economic growth and development’ and this

increased the strength and depth of responses I received from the teachers. I asked each teacher 12 open-ended questions in order to generate data. Each interview lasted between 30 - 45 minutes. The set of predetermined and standardised questions allow for comparability in the responses. I visited the teachers at their schools in the township to conduct the interviews as this was a requirement set by the Gauteng Department of Education. Where I was not satisfied with the responses, I probed further and rephrased the questions (Khoza & Biyela, 2020). The interviews were audio recorded and later transcribed into Microsoft Word documents. The interview schedule and transcripts are attached in the appendix section of this dissertation. A limitation to this study is that I did not schedule follow up interviews with the teachers and as such, did not ask follow up questions.

The data from my interviews served as the basis for my analysis. What my participants chose to tell is influenced by, and dependent on, the context of living and teaching in the township (Hunter, 2010). These stories are less frequently told and are ignored in the design of the CAPS Economics curriculum. These stories are marginalised from traditional discourses on the economics curriculum, and represents knowledge that is worth exploring and knowing (Sharma & Phillion, 2021).

4.8 DATA ANALYSIS

I used thematic analysis to analyse my data. Thematic analysis has been described as a process for identifying themes or patterns within qualitative data (Maguire & Delahunt, 2017). Thematic analysis as a method provided me with guidelines and procedures for generating codes and themes to address my research questions (Braun, Clarke & Hayfield, 2022). Braun and Clarke's (2006) six-phase framework for doing thematic analysis was used as a guideline. To begin my analysis, I read and re-read the interview transcripts to familiarise myself with the stories the teachers told. During this phase, I wanted to discover what the teachers' aspirations are for social and economic transformation in the township, what content they want their learners to be exposed to in the economics curriculum to support their vision for social transformation, and what content they believe should be excluded from the curriculum. Upon this discovery, I wanted to reveal what the stories revealed through thematic organisation (Knowles, 2007). As such, I

used thematic analysis to analyse what was being said in an in-depth manner and to make sense of the story being told by the participants (Maguire & Delahunt, 2017). All of the interview transcripts were analysed thematically to discover the commonalities in the stories among all of the teachers. On the basis that Riessman (2008, p. 3) stated that thematic analysis is useful for “finding common thematic elements across research participants and the events they report”, it is suitable for all intents and purposes of this research.

To gain insight into the common thematic elements, I needed to code the data. I used Microsoft Word to code my data. The transcripts were first coded individually. For each transcript, I used open coding, which means that I only coded data that was relevant to my research questions as opposed to line-by-line coding (Maguire & Delahunt, 2017). The initial codes were coded using, as far as possible, the participant’s own language to code the data into initial codes, noting “quotable quotes” (Hunter, 2010, p. 50). According to Clarke and Braun (2017, p. 297), codes are the “smallest unit of analysis that capture interesting features of the data (potentially relevant to the research question”. Thereafter, a cross-case analysis was conducted to compare the codes and discover the commonalities in the teachers’ stories (Knowles, 2007). I listed all the initial codes from the five interview transcripts in a separate document that I called ‘Masterfile of codes’. Thereafter, for each participant, I listed quotable quotes next to each code in a table format. This was for the purposes of keeping track of the quotable quotes for each code. Figure 6 is an extract from the ‘Masterfile of codes’ document.

Figure 6: Extract from Masterfile of initial codes

Economics Teacher from Township High School 1

Codes	Quotes
Full employment	- "Economic transformation for black people would be basically full employment" - "If people can just work, they can improve their lives, they can have better houses."
Shift from primary sector focus	"Let's move from being a country that focuses too much on the primary sector and do something that will give us money."
Need for transformation in job sectors	- "The jobs people have do not even provide a living wage where people can have enough money to save and invest." - "We need to transform also on that, the kinds of jobs they do, let me say the sectors they are employed in aren't giving enough."
Vision for township improvement	"I have this vision that the township areas can be the same as suburban areas."
Need for education on high-paying jobs	"Black people need to be equipped with the necessary skills to be able to be employable in these high-paying jobs."
Education for survival and wealth creation	- "Our education system is not teaching learners how to actually survive. It's not teaching learners how to make money when they finish school."
Lack of seriousness among learners	- "Our learners, especially in the township, are so not serious about education."

Following this, I cleaned up all the codes in the Masterfile to ensure all the codes that described a similar experience, event or narrative were given the same name. Afterwards, I created a separate document that contained the list of the final codes, where I tallied the amount of times each code appeared across five of the interview transcripts and ranked the codes from highest to lowest in order of occurrence. Figure 7 shows the tally and ranking of the final codes. To ensure that all the codes were included in the final list of codes, I reconciled the document containing the list of the final codes with the document called "Masterfile of codes" and arrived at the same number of codes.

Figure 7: Tally and ranking of final codes

Final codes

Financial Exclusion (x9)
Education for wealth creation (x8)
Self-reliance and self-determination (x8)
Education for economic empowerment (x7)
Shift from primary sector focus (x5)
Education for Employability (x5)
Regional development (x4)
Access to Opportunities and Funding (x4)
Practical economics education (x4)
Land Reform and Distribution (x4)
Entrepreneurship Education (x4)
Local processing of natural resources (X3)
Township development (x3)
No exclusion suggested (x3)
Knowledge of Inequality (x2)
Exclusion of History of SA Economy (x2)
Infrastructure Development (x2)
Anti-crime & corruption education (x2)
Dependence on developed nations (x2)
Decolonisation of education (x2)
Government Support for Economic Inclusion
Protection of Natural Resources
Full employment
Value-Added Industries
Export-Led Growth
Knowledge of inflation
Knowledge of financial markets
Decolonisation of the economy
Black Markets

I then referred back to my research aims and questions in order to exclude certain codes that were not relevant to helping me answer my research questions. I went back and forth between my final list of codes and interview transcripts in order to locate the themes that emerged both within and across the five narratives and to “see what the narratives highlighted both individually and corporately” (James, 2017, p. 3112). A theme captures something significant about the data and defines the essence of what it is about (Maguire & Delahunt, 2017). Upon further examination, it appeared that the final codes fit into four broad themes. These themes point to the common experiences, perspectives and aspirations shared by all five teachers. These themes resulted in a better understanding of the content knowledge black teachers from township schools would recommend for inclusion in the CAPS Economics curriculum. Figure 8 depicts the four themes along with the codes that are associated with them that are useful to helping me answer my primary research question. All the codes are associated with one theme.

Figure 8: Themes and associated codes

Theme: New economic focus Codes: - Shift in primary sector focus - Value-added industries - Local processing of natural resources - Land reform and distribution	Theme: Economic empowerment Codes: - Education for wealth creation - Practical economics education - Knowledge of financial markets - Entrepreneurship education - Self-reliance and self-determination
Theme: Strategies for development Codes: - Regional development - Township development - Infrastructure development - Government support for economic inclusion - Full employment - Employability - Access to opportunities and funding	Theme: Financial inclusion Codes: - Financial exclusion - Knowledge of inequality - Knowledge of inflation - Anti-crime and corruption education - Decolonisation of the economy

4.9 QUALITY ASSURANCE

According to Korstjens and Moser (2018), the quality criteria for all qualitative research to be considered trustworthy is: credibility, transferability, dependability, and confirmability. Below I discuss each component of the quality criteria and further detail the strategies I employed to meet these criteria.

4.9.1 Credibility

Korstjens and Moser (2018) defines credibility as the confidence in the degree to which the research findings faithfully represent the data extrapolated from the research participants. The credibility of the research is enhanced when the findings are congruent with reality (Stahl & King, 2020). One way of promoting credibility is through triangulation of data (Stahl & King, 2020). The only type of triangulation that was possible for this study to ensure credibility was that I collected data from five teachers in four different schools. Method triangulation was not possible for this study because only one data collection method was used i.e., semi-structured

interviews, and only one method for analysing data was used i.e., thematic analysis. Furthermore, only one type of data was collected to establish findings i.e., interview transcripts. This dissertation is designed as a single case study with a single unit of analysis and a single-method study. As such, I could not overcome the limitations inherent in single-method studies. The first limitation is that of methodology. Case studies have long been criticised for their lack of methodological rigour due to the relative absence of methodological guidelines (Willis, 2014). Another limitation is the reliability and replicability factor of single case study analysis (Willis, 2014). By virtue of the subjective nature of the analysis, concerns have been raised about the degree to which the research findings are reliable and capable of being replicated (Willis, 2014). These are limitations that one cannot escape when engaged in qualitative research (Stahl & King, 2020). However, I made use of research methods well established in qualitative research and this would further promote the credibility of my research.

Furthermore, as the researcher conducting data analysis, I can be described as a research instrument on the basis of the fact that I make judgments about the codes and themes generated (Nowell, Norris, White & Moules, 2017). Moreover, my ability to describe and interpret the aspirations and perspectives of my research participants is key to uncovering the content they want included and excluded for the grade 11 topic ‘Economic growth and development’ (Maguire & Delahunt, 2017). Not only am I black male that resides in the township, but I was a high economics teacher and am familiar with the topic under investigation. This further increases the credibility of the research.

4.9.2 Transferability

Transferability refers to the extent to which the research findings can be applied to other contexts or settings (Forero, Nahidi, De Costa, Mohsin, Fitzgerald, Gibson, Aboagye-Sarfo, 2018). The transferability criterion is met when the researcher provides a thick description of the research participants and the research process in order to “enable the reader to assess whether your findings are transferable to their own setting” (Korstjens & Moser, 2018). I provided enough information about the context of the township and teaching in the township school, as well as about the teachers who teach in these township schools for readers to deduce whether my

findings apply to their context (Shenton, 2004). As such I cannot make inferences about transferability, however I have conveyed the boundaries and limitations of the study. I have followed the recommendations of Shenton (2004) to provide information about the following: the number of schools taking part in the study and where they are located; the requirements of the type of teachers who contributed data; the number of teachers involved in the study; the data collection method used; the length of the data collection sessions; and the time period that I collected data. On this basis, I have provided a thick description of my research participants and research process.

4.9.3 Dependability

Dependability refers to the degree to which the findings are repeatable if the research was undertaken in the same context, with the same participants, and using the same data collection and data analysis method (Forero et al., 2018). I have transparently described the steps taken from the start of my research, to the collecting and analysing of data, and the subsequent reporting of my data in the methodology section (Korstjens & Moser, 2018). My research design can be used as a prototype model as I have discussed it in an in-depth manner (Shenton, 2004) and I have included my interview schedule, interview transcripts, and list of codes that were used to draw out themes in the appendices to further convey transparency.

4.9.4 Confirmability

Confirmability refers to ensuring “as far as possible that the work’s findings are the result of the experiences and ideas of the informants, rather than the characteristics and preferences of the researcher” (Shenton, 2004, p. 72). Stahl and King (2020) refer to this as getting as close to objective reality as possible within the constraints of qualitative research. Forero et al. (2018), recommends researchers to ask themselves whether or not they would be confident that the research findings would be corroborated by another researcher. Triangulation is again seen as a way of promoting confirmability as this reduces the bias of the researcher (Shenton, 2004). I was able to achieve triangulation of data in the sense that I interviewed five teachers from four different schools in the township.

4.10 ETHICAL CONSIDERATION

On the basis that this research involves human participants and also involves teachers who teach in a public school in the Gauteng province, ethical clearance was required from the Human Research Ethics Committee (HREC) non-medical of the University of the Witwatersrand (Wits) and the Gauteng Department of Education (GDE). To obtain ethical clearance from the HREC, I had to complete their online application, the Human Research Ethics online training module for the Social Sciences and Humanities from Macquarie University and obtained signed permission letters from the schools that fall part of my study. A further requirement I had to meet was to present my research proposal to my supervisor and an audience of my peers. To obtain approval from the GDE, I completed their application form. You can find attached the ethics clearance certificate from Wits and the Research Approval letter from the GDE in the appendices section.

Williamson and Prosser (2002) as cited in Coghlan and Shani (2005) state that it is important to guarantee informed consent, and preserve confidentiality and anonymity throughout the research process as well as allow participants to withdraw from the study at any time without consequence.

Langsberg (2020) described informed consent as making the research process fully transparent to the research participants. The process of obtaining informed consent was as follows: After obtaining permission from the principal to conduct research in their school, I went to each school and met with the grade 11 economics teacher(s) to inform them of my research. In order to ensure that the teachers fully understood my research process, I presented them with a Participant Information Sheet (PIS) that contained all the information pertaining to my research. The PIS was drafted using the guidelines from Wits and communicated all necessary information, including that participation is voluntary, that no benefits or costs would arise from agreeing to participate in the research study, and that the interviews are confidential and anonymous. Moreover, the PIS clearly explained to the teachers that they could withdraw from the interview at any stage of the interview without any penalty. The PIS can be found in the appendices. After informing the participants about the research study, I presented them with consent forms that I asked them to sign as evidence that they agree to voluntarily participate in

the research study. Out of the six teachers I approached from five schools, five teachers from four schools signed the consent letters and agreed to participate after a thorough explanation on the research process (Arifin, 2018). The signed consent forms can be found in the appendices section.

Confidentiality is the act of not disclosing personal information of the research participants in my study (Felzmann, 2009). Anonymity and confidentiality was preserved by not revealing the names and identity of my research participants in the data collection, analysis and report of the study findings (Arifin, 2018). In line with the principle of confidentiality, all the schools in this study have also been anonymised. Furthermore, as a researcher I had to abide by the Protection of Personal Information (POPI) act which regulates how personal information is processed for research (Adams, Adeleke, Anderson, Bawa, Branson, Christoffels & Ramsey, 2021). As per the requirements of POPI to safeguard the personal information of my participants (Adams et al., 2021), the signed consent letters were scanned and stored on a google drive that only I can access. Furthermore, the names of the participants were replaced with pseudonyms. Moreover, each interview was conducted individually in an empty classroom so as to ensure that the interviews maintained a high level of privacy (Arifin, 2009).

4.11 LIMITATIONS OF STUDY

This study has several limitations and the purpose of this subsection is to highlight these limitations.

This study only employed one method of collecting data. The validity of the research findings could have been enhanced by employing more than one data collection method for the purposes of facilitating effective triangulation of data (Langsford, 2020). However, I chose to only collect one source of data because I was looking for the general trends and commonalities in the data, and not the particularities within the data set. Having more than one data collection method would have potentially opened my study up to analytical challenges because of the possibility of the various data sources not agreeing with each other (Delpont & Fouché, 2011 as cited in Langsford, 2020).

The sample of black economics teachers from township schools used in the study is small. This means that the findings from this study cannot be generalised to represent the aspirations and perspectives of all black economics teachers who teach in township schools. Further research is recommended on an expanded scope of the study to include the narratives of more black economics teachers from other townships as well as economics teachers and from other races who teach in the township context. This is recommended because there may be events that occur in other townships that do not occur in Soweto that may influence the perspectives of the teachers and result in new understanding of content that could promote social transformation. Furthermore, non-black economics teachers who teach in the township could shed some new light on this research question based on their non-resident experience of the township.

The study only focused on recommending improvements to the content in the CAPS Economics curriculum for one topic taught in grade 11, namely 'Economic growth and development'. Further research could be undertaken looking into other topics in grade 11 as well as other topics across different grades. This is recommended because neoclassical economic theory is pervasive throughout the CAPS Economics curriculum and reflects the dominant ideology in the economics discipline. Consequently, knowledge from more diverse African voices about more topics in economics is recommended to increase the research efforts on the decolonisation of the CAPS Economics curriculum.

This study only considered the perspectives of in-service teachers who teach in the township and not pre-service teachers who live in the township. This was because in-service teachers are familiar with the content of the topic under investigation. Further research could be conducted on the perspective of in-service economics teachers primarily because the debates on the decolonisation of the curriculum only resurface recently following the Rhodes Must Fall (RMF) movement in 2015, and pre-service educators may offer insight on the decolonisation of the CAPS Economics document that in-service economics educators may not offer on the basis that their pre-service teacher training includes modules on the decolonisation of the curriculum, whereas in-service teachers (depending on the last time they were in University) may not have received training on the decolonisation of the curriculum.

4.12. SUMMARY

This chapter has argued that, in the context of researching content knowledge for the grade 11 topic 'Economic growth and development to promote social transformation, a qualitative case-study approach is appropriate. I discussed the reasons for designing the research as a single case study and a single-method study with a single unit of analysis, the interview transcripts of my research participants. This chapter also described how qualitative data was collected and how these interview transcripts were analysed using thematic analysis. In the research design, I focussed on preparing for the empirical study by seeking permission to conduct research in the schools, selecting research participants, using semi-structured interviews as my instrument to collect data. The data collected during the study is thematically presented and analysed in chapter five.

CHAPTER FIVE: DATA ANALYSIS & DISCUSSION

5.1 INTRODUCTION

This study makes use of the insights of five black economics teachers from township schools as a primary way of researching the content and potential content in the CAPS Economics curriculum for the grade 11 topic 'Economic Growth and Development' to promote social transformation. It can be said that black economics teachers from the township are engulfed in the tensions that find expression in the conflict created by the prescribed content of the CAPS Economics curriculum and their learners' needs for socio-economic transformation. Exploring their insights has allowed me the opportunity to tap into their experiences, aspirations and perspectives to recommend content knowledge for inclusion and exclusion in the CAPS Economics curriculum that promotes social transformation.

It is the view of the researcher that transforming the CAPS Economics curriculum to promote social transformation can be investigated through the discourses and experiences of black economics teachers from township schools. The demands for social transformation in South Africa largely emanate from black people in the township (Jürgens & Donaldson, 2012). When trying to make sense of the questions posed, Chamberlain et al. (1997 as cited in McCance et al., 2001) states that individuals will organise their experiences into stories. Therefore, the use of thematic analysis to analyse their stories is relevant because "it has the advantage of focusing on the participant's specific story, which for them is real, without asking for them to think in general terms" (McCance et al., 2001, p. 351). As a study in the qualitative tradition, the intention is to make sense of the emerging themes revealed through the stories of black economics teachers from the township in relation to the CAPS Economics curriculum.

This chapter presents the data analysis from the interviews with the five black economics teachers. I selected these teachers from four schools in the township. Two teachers were interviewed from one school. I have argued why I choose to sample these participants in the methodology section. The interview schedule and one of the interview transcripts can be found in the Appendix section.

After presenting and analysing the data, this chapter will then draw on the insights gained from this study and discuss the extent to which the findings corroborate the literature and the

arguments made in Chapter one, namely that the CAPS Economics curriculum does not impart knowledge that black people can find useful to the enterprise of transforming their socio-economic condition; and that there is a mismatch between the content in the curriculum and the ideal of social transformation.

5.2 MAIN INSIGHTS FROM THEMATIC ANALYSIS FOR FIRST RESEARCH QUESTION

I am concerned with addressing two research questions and have analysed the data to answer each of these questions (Maguire & Delahunt, 2017). The first research question is: What content knowledge for the grade 11 topic ‘Economic Growth and Development’ do black economics teachers from township schools believe should be included in the CAPS Economics curriculum to promote social transformation? From my thematic analysis, there were four themes that emerged from the data that is useful to addressing this question, namely:

1. New economic focus
2. Economic empowerment
3. Strategies for development
4. Financial inclusion

The analysis proceeds according to these themes which were identified based on the 12 questions asked during the interviews. The data analysed below is the result of the above mentioned process and represents the key themes from the interviews. The names of the participants are fictitious so as to protect the participants and the schools they work for. These fictitious names are: Sean (Male, 6 years teaching experience from School A), Sizwe (Male, 16 years teaching experience from School B), Tshego (Female, 3 years teaching experience from School C), Elizabeth (Female, 22 years teaching experience from School D), and Maria (Female, 8 years teaching experience from School A). I will move to discuss and interpret the findings for each theme.

5.2.1 New economic focus

5.2.1.1 Participant responses

As evident in the following extract from Sean, this theme emphasises a need to move away from dependence on developed nations for consumer goods to promote local manufacturing:

You know I'm still thinking about this Bathu thing. Like it makes me so angry. It makes me question a lot of things...It's disappointing, it's really disappointing. You know what this tells me, this tells me that no matter what knowledge we bring as blacks, it won't be seen as valuable. Which is sad to see, how do you explain Bathu being produced in China. I mean you saying to us we are incapable runa (us) as a country.

Maria, like Sean, referenced Bathu as a case study and said:

It was a jaw drop to me to learn that Bathu is not produced in South Africa. It's produced in China and is brought into South Africa because we don't have the capacity to produce. It's a South African brand, yes, but it's not produced in South Africa. So that says to me that there's happening in our secondary sector that needs to change. And maybe that change will come with the deconstructing of the curriculum or deconstructing of the economy as a whole.

To provide context, it is important to note that there is an increasing trend among black consumers in South Africa to support black-owned businesses. Bathu is a black-owned sneaker company that has benefitted from this trend and has become a household brand in South Africa. However, Bathu doesn't manufacture their sneakers in South Africa and Sean and Maria's frustration with a black-owned brand manufacturing their products in China highlights their desire for knowledge to be transmitted to black people on how to process raw materials locally and manufacture products locally.

This theme focuses on the importance of adding value to raw materials for the purpose of manufacturing products for the export market. Maria provides further evidence and states that:

We need to build industries that are more South African based that add value to the particular commodity. When I'm talking about value added I'm saying, we benefit way more from exporting gold as a bracelet than exporting it as raw gold. And if I'm

implementing or developing the industries within the country, I'm changing the narrative. I'm seeking engineers within my country, I'm seeking labour within my country, I'm seeking all these other things that are necessary within the country.

Elizabeth said in her narrative:

NDP (National Development Plan) is also there to ensure that manufacturing by 2030, job creation tla ba ele teng akere (there will be job creation), through maybe opening of firms and factories so that we are producing proudly South African products.

From this narrative, one can make the interpretation that the National Development Plan 2030 should provide guidance on which manufacturing products to focus on teaching in economics so that learners are encouraged to learn about producing products that are aligned with South Africa's development priorities. This could provide a basis for stimulating the secondary sector here in South Africa.

Tshego shares the same sentiment and said:

Let us not extract these resources and sell them to western countries. Let's try and process these resources ourselves. Let's create our own wealth using our own resources. Because we take our resources, we sell them to other countries which is fine because it boosts our exports, we get money in return, but it's not really helping in terms of building i'wealth.

This narrative reveals the belief in the potential that processing goods locally and developing local industries has for building wealth for the nation. South Africa has historically focused its economic activity on extracting raw materials and exporting them overseas (Robinson, 2016). This theme advocates for a shift in economic focus from primary sectors to secondary sectors as a pathway for social transformation and to make the economy more inclusive of black people.

Furthermore, this theme highlights the significance of land reform and distribution as crucial elements for achieving social transformation. Sizwe notes that:

Because let's start with land. The majority of land is owned by whites. Let's talk about minerals, whites. Like the wealth of South Africa is still in the hands of the whites. Even though the government is talking about land restitution and land distribution, at the end of

the day, that process is very slow and besides, people are still suffering, they don't have land.

This theme further reveals a desire from my participants for black South Africans to be educated on how to make the most productive use of factors of production, particularly land. Sean states in his narrative:

Look at what the EFF is doing, they want to expropriate land without compensation. They want people to take over that land. You give us production factors, we wouldn't know what to do with it. There is a lot of land that is going to waste in the hands of black people.

Linked with land, this theme also recommends for content that focuses on studying the mining sector. The mining sector accounts for a large proportion of South Africa's GDP yet very few of the mines are owned locally (Robinson, 2016). Robinson (2016) states that since 1990 there has been a relocation of South African mining companies from Johannesburg to London. This increase in foreign ownership has resulted in the repatriation of profits by foreign owners.

Elizabeth states in her narrative:

It is the duty of the government to ensure that we all have a stake in the economy. Right now, we have a problem. Even the soapies on TV are showing. Maybe they are trying to enlighten us. Awareness. The government did not protect our mining. And then the gold is something that, if we mine everything out, we take it out, we exhaust all the natural resources there, they are benefiting a few people. Because we cannot see or have foreigners coming here and then taking out our gold. Where is it going? It is going to benefit a few. So I don't think it's a fair game whereby only limited people are benefiting from the natural resources that has to enrich all of us as a country

This narrative, which calls for the increase in local ownership of mines, is similar to Sean's narrative, who mentions:

I was having a conversation le mgita wa ko kasi in Tembisa (with a guy from the township in Tembisa), and the guy was asking me why is there a mining school in Europe when there's no mine in Europe. So you have a mining school in Europe but there's no mine at all. So now what are they saying to us. They are saying to us that we'll study

what you have so we can come and take it away from you. Why Anglo America kabo yone (does in exist) when America doesn't even have a mine. Look man. These mines are owned by people who are not of this land.

This theme emphasises a desire from my participants for black learners in the township to think critically about mining in South Africa.

Sizwe provides further evidence in this regard on the need a new economic focus in South Africa:

First things first, South Africa is one of the developing countries, we are rich. Most of the developing countries are rich in natural resources, but we don't have enough financial muscles, capital, equipment to process raw materials. I can give you an example. We are the number 1 exporter of gold in the world. We send gold to Switzerland, they manufacture watches like Rolex, we buy Rolex which is very expensive, but the minerals are from here in South Africa. The problem, those who own the mineral resources, most of the companies are not from South Africa, they are from USA, UK, Australia and all that. We should change. We need to have capital. So we are able to send raw materials to other countries yes, and we are able, let's say 80% must be the processing of raw material here, but 20%. Because natural resources are unevenly distributed. Some countries they need those natural resources in order to manufacture things, yes we must send to them maybe 20%. We must make sure we manufacture products here in SA. The problem that we are having, we are good in primary sector, which is extraction of raw material. But the processing in secondary sector it is still lacking, so we must make sure that the secondary sector is stimulated here in SA.

5.2.1.2 Discussion

The selection of content knowledge in any curriculum represents the dominant ideology in the field and reflects what knowledge is considered of most worth (Hugo, 2013, as cited in Langsberg, 2020). As was argued in the conceptual framework, for content knowledge to promote social transformation, it must include grounded in local knowledge (Mignolo, 1999) and be located in discourses from poor black South Africa (Ndlovu, 2019).

There is a change in narrative that my participants espouse in this theme. A change from the narrative of “Anglo America taking our gold and in tiny ring-shaped chunks selling it back to us. Selling us milk from our own cows” (Whispers of Wisdom, 2013). This is a concern to my research participants and they suggest a change from the neoliberal discourse on social transformation that pushed for privatisation and deregulation in the mining sector (Ndlovu, 2019), and enabled multinational companies to come into South Africa and own the majority of our factors of production. On the basis that most of these multinational companies repatriate their profits outside of South Africa (Ronbinson, 2016), the suggested content can introduce a new school of economic thought that can stimulate new ideas on decreasing the amount of money leaking out of the South African economy and increasing the amount of money from our mining sector that circulates in the South African economy.

Furthermore, this theme suggests that a shift in economic focus away from manufacturing overseas to manufacturing locally can contribute to social transformation in township areas by encouraging and supporting black entrepreneurs to manufacture their products in the township. This would create new job opportunities for people in the township, which would increase incomes and empower residents in the township through entrepreneurship and skills development. Translating this theme into content that teaches learners about local manufacturing and how to manufacture locally promotes social transformation because it is favourable to the poor (Mandoza, 2009) and it addresses unemployment, which supports Bassier (2016) suggestion that addressing socio-economic issues should be the foundation of economics. Content could include case studies on successful local businesses that manufacture locally. This corroborates the suggestion from Jeannin and Ojo (2021) who called for the inclusion of case studies anchored in the local context, as well as America and Le Grange (2019) who emphasised the need for the economics curriculum to turn its attention towards the socioeconomic realities in Africa. The suggested content could also include a thorough examination of the manufacturing sector as a whole in South Africa as it pertains to the rise and fall of manufacturing in South Africa, the trends, opportunities and future of manufacturing in South Africa. This is in line with the push for industrialisation.

The CAPS curriculum talks about mining and manufacturing in grade 10 under the topic ‘South African economic growth and development - historical view’. This topic, which also includes an

investigation into Agriculture, Mining, and Animal husbandry, is taught for three weeks (Department of Basic Education, 2011). This content is looked at from a historical perspective. Figure 9 outlines the content taught under this topic.

Figure 9: grade 10 content on ‘Economic growth and development’.

Week/Hour	Topic	Contents	Recommended resources
3 weeks (Week 4-6)	2. South African economic growth and development - historical view	Investigation into and an outline of economic development in South Africa in a historical context; highlighting indigenous knowledge systems and the impact of colonialism and imperialism. • Animal husbandry and agriculture: - characteristics - factors promoting economic development - factors hampering economic development - consequences • Agriculture and mining: - characteristics - factors promoting economic development - factors hampering economic development - economic consequences • Mining and industry: - characteristics - factors contributing to economic development - factors hampering economic development - consequences • Manufacturing and services: - characteristics - factors contributing to economic development - factors hampering economic development - consequences	Budget speech Textbooks Newspapers Applicable Government publications, e.g. from , the Department of Labour and Stats SA

The narratives of the teachers suggest that looking at mining and local manufacturing in a whole new way can promote social transformation. Not from a historical perspective but from the perspective of renewing and rebuilding local manufacture and producing new knowledge to inform policy favourable to increasing local manufacturing capacity, stimulating investment in local manufacturing, and changing the narrative that the South African economy does not have the capabilities of processing these natural resources locally nor the human capital of manufacturing South African products locally. This new way of looking at local manufacturing is

aligned with Muller (2017), who states that decolonising the economics curriculum involves making the content relevant to the economic concerns of the country.

This theme recognises the importance of land reform as a mechanism for social transformation in South Africa. This is a common view shared by the participants. From the evidence presented above, it can be extrapolated that knowledge must be transmitted to black learners on the value of land as a factor of production and the various ways land can be used to generate wealth outside of the neoliberal discourse that promotes privatisation. The content could expose learners to the various economic uses of land and the related markets i.e., residential, retail, commercial, agricultural. The content could introduce learners to alternative schools of thought on the question of land reform and explore non-neoclassical models for equitable land distribution that are favourable to the poor.

To empower learners to think critically about mining in South Africa, the content could expand on the advantages and disadvantages of foreign ownership of mines and, as well as the process of starting a mine in South Africa. This knowledge could be relevant to preparing black learners particularly to advance economically and occupy positions of wealth in South Africa. Importantly, this content promotes social transformation because an increase in local ownership of mines would ensure money doesn't leave the township (local economy) as per Mandoza's (2009) discourse on social transformation.

The theme 'New economic focus' addresses the lack of discussion on social transformation in the Economics curriculum by proposing the inclusion of content that reflects the aspirations of black economics teachers from township schools. The first democratically elected government in South Africa recognised the need to shift economic focus as a way of addressing the socio-economic challenges inherited from the apartheid government (Ngalale, 2007). The idea was then to align education policy with this shift in economic focus. The particular need that was identified by the ANC government at that time was: "the need to increase export of manufactured goods coupled with the production of value-added activities and; the need to reduce dependence on primary commodity exports and promotion of inward industrialisation strategies based on black urbanisation and basic needs provision (National Education Policy Investigation, 1993, p. 168-169). This theme that emerged from the narratives of the black economics teachers from

township schools is similar, if not identical, with this stated objective that the government wanted to address through education policy in 1993.

The particular educational policy objective mentioned above is still not reflected in the content of the CAPS Economics curriculum, and this shows that the CAPS Economics curriculum falls short of prioritising the needs of black learners from township contexts for greater economic empowerment. This reflects the tensions in curriculum development. The curriculum in South Africa is marked by a history of differentiation so as to prepare learners for different positions in life. Soudien and Chisholm (2021) re-examine key curriculum debates in South Africa and found that after 1994, there were calls for the development of curricular interventions that were attentive to reconciliation, human rights, social justice including gender equality and African values such as Ubuntu so as to signal victory over apartheid education. The South African government saw the curriculum as a way to look modern and gain legitimacy (Chisholm & Fuller, 1996). It is on this basis that Jansen (2002) argues that education policies since 1994 have been subject to the politics of symbolism. The selection of educational content in the curriculum was a matter of recontextualising these principles that were also espoused in the Constitution of the Republic of South Africa (Lilliedahl, 2015). According to Keet and Carrim (2006), the notions of nation building, social cohesion, inclusivity and anti-discrimination provided the basis for the rationale and purpose of the school curricula.

The first post-apartheid curriculum was framed by the social realist approach (Soudien and Chisholm, 2021). Here, educational knowledge is seen as something that is socially constructed but subject to power struggles in policy arenas (Lilliedahl, 2015). There were different lobby groups seeking to ensure that different principles they advocated for were institutionalised in the curriculum and translated into outcomes and assessment standards (Keet & Carrim, 2006). Chisholm (2005) identified the three dominant influences on the post-apartheid South African curriculum-making as the ANC, Teachers Union, University-based intellectuals. The power of the teachers union heavily influenced the ANC and the result was a secular, humanistic, rights-based curriculum. The subsequent C2005 and the 2011 Revised National Curriculum Statement were critiqued for their failure to reduce the inequalities in learning outcomes. The borrowing of educational ideas from the West has been the impulse of South African curriculum-making (Chisholm, 2003). Ideas such as learner-centred education, objectives-based

learning, mastery learning, scientific management techniques, competency frameworks, and performance-based curriculum have all featured throughout curriculum reform interventions to no avail (Chisholm, 2014). Chisholm (2014, p. 122) summarises this succinctly, “In each case, the curriculum so developed collapsed under its own weight of increasingly detailed lists of activities and was later re-invented anew to address the same problems originally identified, thus going through an endless cycle of repetition”. Borrowing education policies from the West has not reduced the inequalities in learning outcomes. Centering this perspective from black teachers would result in the needs of black economics learners from township schools being reflected in the curriculum, which could improve learning outcomes for economics in township schools.

Having discussed this theme, I now move to discuss the second theme.

5.2.2 Economic empowerment

5.2.2.1 Participant Responses

Tshego shared her frustration with teaching economics by stating that:

"Our education system is not teaching learners how to actually survive. It's not teaching learners how to make money when they finish school."

When I asked Tshego to reflect on what should be included in the CAPS Economics curriculum to empower her learners, she said:

How to build wealth. Honestly. Angithi (so) under the topic economic growth, we teach the difference between income and wealth. So learners know what income is, they know what wealth is. They know there's a huge unequal distribution of income in our country. But they are not taught now how to actually build this wealth. They just know uguthi (that) wealth is an accumulation of assets. How do you accumulate those assets? That should be part of the topic".

Sizwe shares the same opinion. In response to a follow up question I asked Sizwe regarding whether or not he believes learners know where the wealth of South Africa is located, he stated that: “Hai they don't know. You try to explain but hai, they don't know. They just hear TV, radio, teachers explaining, but in the practicality of it they don't know and they don't understand”.

I then asked Sizwe what he thinks should be changed with the curriculum so that learners in the township can be exposed to, and know the locations of the wealth of South Africa, and he replied as follows:

If we can talk about the curriculum and all that, yes we talk about the Gini-coefficient, Lorenz curve, the unequal distribution of income and all that, but at the end of the day, it's just the theory part of it, these learners want the practicality of it so they can be able to see.

Maria provides further evidence in this regard: "They know the terms. Now what I need for them is to be practical and apply what they learn in class and sometimes out of the class in real life".

The evidence from the narratives of the teacher's points to the desire for more practical elements in the CAPS Economics curriculum. Sean further goes on to say that:

So you know why can't black people also swim with the big fish? Because we are so focused on the theory part of what we teach our learners so much that we forget that we need to have the practical form of it. Right now we are teaching learners about the EPWP programmes. That's very short term employment. And how can you expect a person to make a living out of that?

The evidence suggests that the real-life, everyday economic challenges that present a barrier to social transformation must be practically addressed in the CAPS Economics curriculum, and that they are currently not. Furthermore, the evidence recommends the inclusion of content that teaches learners how to create wealth in South Africa. Sean highlights the importance of foreign direct investment as a catalyst for wealth creation. He states: "Creating more wealth I think comes from direct foreign investments".

On the question of what levers we can pull to enable black people in the township to create wealth, Sean states in his narrative:

So we are saying that let us create entrepreneurship in the townships, we need to have those entrepreneurs mo kasi (in the township), in the realm of Soweto, we don't want to have entrepreneurs from the suburbs, we don't want to have entrepreneurs from the white people, but we want to open the school of entrepreneurship to the guy o blomeng ko kasi

(who stays in the township). Let us give him that knowledge. Let us share that information with him so that he can know what to do.

This narrative highlights the trend of white entrepreneurs coming to the township to service the needs of black people in the township and calls for the inclusion of content on entrepreneurship knowledge that is relevant to preparing black learners to produce the goods and services that are needed to improve the conditions of the township. By making this knowledge accessible, the curriculum can begin to empower learners in the township with a greater understanding of how they can use entrepreneurship knowledge and skills to meet the consumer needs of people in the township and secure the future development of the township.

Elizabeth shared the following narrative about the importance of practical education to empower learners economically:

With economics, it must be a must to do it practically... We must include excursions in a nutshell meneer (sir). Re ise bana kwa ko JSE (we must take kids to the JSE), so that they are not ripped off bantse bare (when they say): ‘ra trader, ra trader’ (we are trading, we are trading), they end up being ripped off. Because they only learn ka (of the) JSE ko (in) the books.

This theme suggests moving beyond economic theory that is not relevant to the overwhelming needs of black learners in the township to acquire wealth, and equipping learners with practical knowledge and skills to participate in financial markets. There is a proliferation of black kids in the township who have taken an interest in trading Forex as a means of gaining financial freedom. With the increased interest in Forex trading emanating from the black community, there has also been an increase of scammers on social media who take advantage of their ignorance and rip them off.

Maria suggests that knowledge on trading financial assets be included in the CAPS Economic curriculum as can be seen from the following narrative:

They know that there’s a stock market. But I can’t assist them to visualise guthi (that) i’stock market sinjani (this is how the stock market works). If we could teach trading in economics because remember, it encompasses the appreciation and depreciation of currencies. It encompasses understanding when markets perform well and when they do

not perform well. Of course that includes so many elements of the forces of demand and supply. So many elements within the economy. So if we can teach about trading, stock purchases and what not. Best believe we are going to try and equip our learners to access economic transformation and to access wealth also.

Maria further mentions in her narrative:

So, I think, if we can teach that maan trading nyana (a bit of trading), I mean that's where we are going. We are soon going to be crypto currency, crypto this, crypto that. Trading. I can't say 'Easy Equities' and the learners are looking at me. I wanted them to join the JSE (Johannesburg Stock Exchange) challenge earlier on in the year. They didn't even know that there's a JSE challenge, where they'll be given R1 million virtual funds and they have to invest and they'll be monitored based on which investments they have to make. They had to go back and research what's 'Easy Equities'. Some of them I think even today, they still don't know, they're still very confused. So if we can add that, as much as it will be teaching about trading, a trade is an important element of economics. We have international trade, markets came about as a result of trade, so it could teach them so so much.

From these narratives, we can see there is a demand for the inclusion of content that gives learners' exposure to the JSE, and to the different types of the companies that trade on the JSE and their related industries.

This theme pushes for education that connects economic concepts with the practical aspect of entrepreneurship. This theme links entrepreneurship education with social transformation. The following extract from Elizabeth provides evidence to this fact:

Without being Xenophobic, I would like to see our youth taking over our SMME's (Small Medium Micro Enterprises) ...they must start opening stalls and Spaza shops...they must start being vendors because we were not taught that we can do it on our own. We always had to depend on someone to give us work.

This evidence suggests a need for the CAPS Economics curriculum to play a part in fostering an entrepreneurial spirit within learners so as to empower them to depend on the entrepreneurial spirit within themselves to transform their social-economic condition instead of always

depending on someone to give them a job. This theme centres the importance of individuals taking charge of their economic destinies and empowering learners to create their own economic pathways. This theme further raises the importance of liberating black learners from a particular mindset that is prevalent in township. Maria talks about this mindset in the following extract:

Number 1, there's what we call, township mentality. It's a mentality as a result of being marginalised. But I would definitely like to see the mentality changing... So they don't even see it as being possible, guthi (that) no its possible for you to be part of your Motsepe's and Maponya's. It's very possible. It all depends on what are you doing also in your free time. Are you spending your free time ko corning (at the street corner), re tsuba hubbly (smoking hookah pipe), or am I spending my free time trying to research, and trying to do something that benefits me. And that also addresses, not only the learners, it addresses the township mentality as a whole. In the township, ma o free ekasi (when you are free), all you wanna do is chilla na ma gange (hang out with the gents) and people that make money, when they are free, they are relaxing and they are thinking of other ways of making money. When we are free ko kasi (in the township), you wanna blom (you want to chill), buy 1 nyana tse 6 (buy a 6-pack of alcohol), which there's nothing wrong with that, but I'm saying what are we doing also to get more of this that we need. Instead of buying 1 nyana tse 6 (a 6-pack of alcohol), can we not download 'Easy Equities' and buy one share yakho (of) Shoprite because it's R140. Hence I'm saying If that changes, we would not wait for the policies that have been implemented to first start benefiting us.

Sean also talks about the township mentality in the following extract:

So it starts with liberation, and I think we are not liberated as a black community. Right now if trucka ya (a truck containing) alcohol ya wa (gets into an accident) somewhere ko kasi (in the township) or maybe there's like a heist ya (of) cash and transit, you will see how many people are going to be gathered there.

This evidence indicates a desire from my participants for economics education to impart a mentality within black learners in the township that will change the way they see themselves, think about their circumstances, and behave. My participants collectively view the township mentality as a barrier to social transformation.

Sean shares a personal story to show that he also suffered from the township mentality and wished he was empowered with financial literacy when he was in high school:

I was a Funza [Lushaka] recipient. We were getting a lot of money there. But because I didn't have financial literacy, I chowed the money like I'm not a prospective accounting and economics teacher. And it's because we never received financial literacy from ko [in] high school. So I think that we need to add that and incorporate it within our content, so that our learners can responsibly and meaningfully spend their money. Because we learn financial literacy at a very later stage, when we start working. There are things that I wished I could've learnt earlier that I have already committed myself in, like buying a car.

In response to the question I asked Elizabeth about what knowledge she wants her learners to be empowered with, she offered the following insight:

I think they need to be taught at an earlier age about entrepreneurship, how to acquire capital, how to be self-driven, how to have a great credit rating. They must not involve themselves in criminal activities, because that will be a barrier for them to move forward. I would like to see them, you know, being empowered, ba be (they must be) knowledgeable, ba be (they must be) drug free. And they must be eager to learn. They have a right to participate in community development programmes. They have to be actively involved in the community in which they live. To be voted for. To participate. So they still have that fear. They need to come out of that and learn to be independent.

Sean provides the following response to the same question:

The basic knowledge that they should have in order for them to transform the economy is to always remember that we are the dominant in terms of the issue. However, we are inferior when it comes to ownership of production factors. So now, we need to use our dominance in numbers to defeat the status quo of the black person. The status quo of a black person is poverty, its crime, its unemployment. So now, inasmuch as we are in great numbers, let us use those great numbers to be the great African people and that starts with us understanding that it's not everything the government will do for us. Now how do we rescue ourselves?

The responses from the participant's point to the need for a new mentality to be fostered among the youth in the township to counter the rising drug-abuse and crime in the township. This theme emphasises the desire from my participants for financial literacy and wealth-building strategies to be included in the curriculum to combat the township mentality and promote economic self-reliance.

5.2.2.2 Discussion

Nkomo (2021) argues that there is a knowledge deficit within the black population that is yet to be rectified by the curriculum policies enacted by the Department of Basic Education post-1994. This theme describes the knowledge gaps that black economics teachers from township schools want to close to empower their learners economically and empower them to create wealth. Central to this theme is the importance of teaching learners practical ways to make money. This correlates with the assessment made by Ojo and Jeannin (2016) that the economics curriculum is disconnected from the realities learners will encounter when they leave school, such as surviving and thriving in the economy, and consequently does not adequately prepare learners with the skills and knowledge they need for the real world.

The CAPS Economics curriculum limits the discussion on wealth creation to sources of wealth creation which is discussed in the 2nd term of grade 11 for 2 weeks as part of the broader topic of Economic growth (Department of Basic Education, 2011). The sources of wealth that are provided in a grade 11 economics study guide are limited to: savings, inheritance, luck, and profits generated by running a business (Chaplin, 2019). Learners are socialised into thinking that wealth is created from luck. This content is not favourable to the poor because it promotes gambling as a gateway for social transformation and neglects to mention that it was because of racist practices that black South African could not acquire wealth during apartheid (Overy, 2002), and the content fails to emphasise that one of the legacies of apartheid is the stratification of wealth along racial lines (Ndimande, 2013). Figure 10 outlines the content taught in grade 11 on wealth creation under the topic 'Economic growth'.

Figure 10: Grade 11 content on 'Economic growth'.

Week/Hour	Topic	Content	Recommended resources
2 weeks (Week 7-8)	4. Economic growth and development: Economic growth	Wealth creation process and patterns of distribution • Wealth creation process • Distribution: - income - wealth - how much inequality? The uses of the Gini Coefficient and the Lorenz Curve • Redistribution methods • Economic growth: - meaning and importance - methods - constraints on growth - South Africa's recent growth experience • Standard of living	Textbooks Magazines Newspapers TV coverage on wealth creation Posters Internet Statistics: Stats SA Cartoons on economic growth

The resounding evidence from this theme points to the need for content that enables learners to practically understand how to go about creating wealth in South Africa. The theme ‘Economic empowerment’ can contribute to social transformation in township areas by prioritising wealth building concepts at both the individual and macro level. In this way, the curriculum can corroborate Ojo and Jeannin (2016) and move beyond solely imparting an understanding of Gini coefficient and Lorenz Curve, measures of wealth inequality, and move towards what Maistry (2010) calls reducing these inequalities and solving these socio-economic issues in the economics curriculum. The suggested content can include a breakdown of the sectors and industries that can be leveraged in South Africa to build wealth. This will address the desire from my participants for knowledge that better equips learners to create wealth.

This theme further provides evidence in support of the argument I made that the CAPS Economics curriculum ought to transmit knowledge on the whereabouts of the wealth in the South African economy for the purposes of giving learners a more concrete understanding of the South African economy and how they can benefit from it. This is aligned with the Zungu (1994) who said this about the purpose of the economics curriculum, “the school curriculum has the purpose of unfolding possibilities for the child in the sense that it should reveal to him reality about the present situation and the prospects for the future” (Zungu, 1994, p. 20). Making bare and unfolding the wealth-generating possibilities for the learners in the South African economy is favourable to the poor. Content that explores the various markets that exist in the South

African economy, and expounds on who are the players in those markets, what goods and services they provide, how participants behave in those markets, what critiques have been leveled against the participants in those markets, could be included in the curriculum. After becoming exposed to this knowledge, one can expect black learners in the township to have a greater understanding of the major markets in the South African economy, should they seek to participate and compete when they finish school, which would result in an injection of money into the township (Mandoza, 2009). This evidence correlates with Waghid's (2012) critique of the content in the topic 'Economic growth and development' for failing to provide a comprehensive account on wealth creation and wealth redistribution.

The inclusion of this content has the potential of sparking the paradigm shift that my participants desire for their learners in the township. This theme recognises that the township mentality can be changed by empowering learners with knowledge on financial literacy which can enable them to become independent and take charge of their own economic destinies. Zungu (1994) found that black learners who took economics as a subject in 1994 were economically illiterate and were not prepared for the future. On the basis of this finding, one can see the importance of financial literacy in preparing learners to make sound decisions and optimize on opportunities. This theme thus reveals that there is a need for content on the importance of credit, how to build a good credit score, as well as the importance of saving. This inclusion of this content could create a culture of saving among black South Africans, which has historically been low (Netshitenzhe & Lings, 2020), lead to a change in spending behaviour, and contribute to a reduction in bankruptcy and delinquency in the country.

By focusing on practical skills like financial literacy, knowledge of financial markets, and entrepreneurship, this theme aligns with the needs of black learners in the township for economic empowerment. The skills identified by my participants can potentially empower learners to navigate the economic realities they face, make informed financial decisions, and pursue entrepreneurial opportunities within their communities, contributing to social transformation by stimulating an injection of money into the township (Mandoza, 2009).

These findings are in concert with the findings from a study conducted by Adu (2023), who wanted to understand the strategies economics teachers in selected schools in South Africa can use to improve pass rates of learners. Adu (2023) recommends that economics teachers ought to

strike a balance between theory and practice in the teaching of economics. These findings are also in line with the content gaps identified by Umalusi (2014) in the CAPS Economics curriculum. Umalusi (2014) states that the goal of economic freedom must be made more overt in the curriculum and these findings speak to this idea of economic freedom.

I now move to discuss the third theme.

5.2.3 Strategies for development

5.2.3.1 Participant responses

This theme provides evidence for the desire for knowledge to be transmitted to learners on developing the township and on providing access to knowledge, opportunities and strategies to stimulate development in the township.

On the question of what economic transformation entails, Tshego states that:

For me, economic transformation for black people would be basically full employment. I feel like for me, that is where it starts. Let everyone who is looking for a job be employed, and then from there everything gets better. Standards of living improve, production in the country improves, like employment solves a lot of issues. So nje, black people are not working especially in the township. You go out ngo (at) 8am people are sitting in the corners drinking beer, they are not employed, they don't have anything to do. For me, economic transformation would be, before anything else, before other things transform, let's start ku (with) employment.

On the inclusion of content to achieve full employment, Tshego mentions that regional development can bolster full-employment. She states:

There's this concept yama (of) special economic zone whereby the government will identify an undeveloped area and build ama factories or different industries whereby people around the community will be employed in those factories and at least start getting an income and better their lives. And those zones are few and far in our country. Like you can actually count them. I feel like, there are more areas that should be identified and start building in those areas. i'Economic growth or economic development shouldn't be

e'Joburg, nase (and) Cape Town, nase (and) Durban. But masi khuluma nge (when we talk of) fast growing cities, ithi sibala ne (let's also count) Northern Cape, I don't know if you get me. Sdale nama (let's count) certain villages that we don't even know because i'poverty, that's where it is. In those areas la siyangazi khona (that we don't know of). That would also boost i'GDP (gross domestic product) yethu (our) because we would have a lot of companies and industries manufacturing.

This theme underscores the desire for equitable economic development across regions and the need to teach learners about the importance of developing underdeveloped regions. Elizabeth shares the same perspective and the following extract reveals her belief in regional development as a catalyst for social transformation:

Just to give the youth a stake. Everyone a stake. Rural areas a stake. And improve all the regions. When we say regional development. Its own region must see to it that it develops itself because when you look at the nine provinces there are amenities, like the Eastern Cape is trying to lure tourism to come to it. It must fund itself. There is something. North West even. It must be a tourist attraction and it must empower the youth. It must develop its own region”.

The idea of stimulating economic activity in all regions is a dominant view shared by my participants. Maria states:

Let's go back to developing particular regions. If those regions are developed of course we can now start to stimulate economic activity in those regions. And that allows for the people in those areas to participate in the economy and create some sort of wealth and different streams of income for themselves. So if we can decentralise we can win. We can get somewhere.

Maria further states that:

If we can decentralise I believe that the government can create wealth. Economic activity I believe is centralised. So if we can decentralise and move away from the norm, why is Nokthula moving to Cape town to seek employment, why is Nokthula moving to Joburg CBD to seek employment. Pretoria CBD to seek employment. So if we can decentralise and try to combat the effects of centralisation, and try to create wealth in the township or

in these areas where there is no economic activity taking place whatsoever, right. And centralisation comes with now regional and industrial development. Let's go back to developing particular regions. If those regions are developed of course we can now start to stimulate economic activity in those regions. And that allows for the people in those areas to participate in the economy and create some sort of wealth and different streams of income for themselves. So if we can decentralise we can win. We can get somewhere"

Sizwe supports regional development and also speaks on the need to improve development in the township:

If you can examine clearly, you can see that now even the big shops, like the malls are mushrooming in the township. People are able to understand that even black people, even though there's poverty, because we are many, the buying power is high, so the government needs to, because the business is offering the superstructure, which are the malls, shops, the government must play its part to provide the infrastructure, like roads, communication, transportation and all that. Because the township, most of the townships are very neglected. You go to Pretoria, you find that Pretoria East, the suburbs there is development, but you go to Mamelodi, there is no development. You go to Sandton, lots of development by the government, but you go to Soweto, you find that there's low development. You go to the Western cape, Gugulethu low development, you go to Camps Bay there is a lot of development. So the government needs to develop more infrastructure in those underdeveloped areas compared to the developed areas. Because you go to Sandton, the tar road, they are putting a tar road on top of another tar road, but here it's still gravel, there's no tar road, there's nothing. I think maybe people, even the government according to them, realise that people in Soweto they are into poverty so they don't care much about those. But people in Sandton because they've got money, it means the development must start there because the face of Gauteng is Sandton. If you can check the development there, it's out of this world.

This trend of prioritising development in suburban areas in South Africa is eerily similar to the patterns of government spending during Apartheid.

Tshego shares her vision for social transformation in the following extract:

"I have this vision yo guthi (that) township areas can be the same as suburban areas."

This pervasive view shared by my participants suggests the need to include content in the CAPS Economics curriculum that emphasises approaches to development of township and rural regions and ensuring opportunities for development are created in township and rural communities. This theme recognises the importance of a functioning infrastructure and regional development for social transformation and also recognises the positive impact of infrastructure projects on township and rural communities.

This theme also addresses the uneven distribution of resources, information, and opportunities across South Africa. Maria states that:

There's lack of access of information, of knowledge, etc. I think when I was teaching economic growth and development, we were linking the topic with 'Public Sector', and a policy implemented to try and develop the economy is free advisory services. Then the learners were asking, mam, I don't understand. I get the definition, but I don't understand what exactly do you mean by free advisory services. Then I had to break it down and say that, no basically they are saying here, if you want for example you are into farming and agriculture, the government has information that they can assist you in terms of saying your land here is fertile, you can do this you can do that. They were like no we definitely knew that. We knew that we have to go out and find the information ourselves. I'm saying no, you go the particular department that you are interested in and there are free advisory services. The problem again is them not knowing to say that okay there is free advisory services that means if I am interested in a particular field, all I need is me to know where to go, how to go about it and I might just be sorted, leave out corruption, leave out Nokuthula knowing Kamogelo, leave that out. You never know that you'll be knocking on a door and that person will be able to be unbiased and literally assist you on the basis of saying, 'let me just assist this person, whatever they do with information is all up to them'. So that's what I'm talking about in the township. More access to the economy. More access to information. More access to how they can go about liberating themselves.

Sean shares the same perspective and speaks about how lack of information hinders black people from starting businesses in the following extract:

Right now, If I wanted to start a company producing an alternative to electricity, I don't know where to go because the information isn't easily available to me. So now it's almost impossible for a black person to penetrate the market because this information is not brought to us. The only way I can get this information is if I have a conversation with someone who is seen as elite enough to have this kind of information to give it to me, and I have to dig the information.

As evident from the narratives mentioned above, this theme advocates for the CAPS Economics curriculum to bring knowledge to black people that could help them to participate in the various sectors and industries in South Africa.

Elizabeth states in her narrative:

Ha go sane bo (there is no longer things like) house club and all that, they must include bo (things like) home economics and how to go about opening your own hotel, your BnB (Bed and Breakfast). So those are still in the hands of a few dominant people. The blacks are still in the dark about such businesses”.

Elizabeth further mentions:

There is so much money that the government is getting. That is, tax is the main source of funding for government. So he must use that money to ensure that he builds, the government builds industries and firms. What China is doing? It is monopolizing. There is an industrial place at Main Reef road. China is going to get there. And it is already doing its infrastructure development to enrich itself. So if the government can distribute this wealth evenly so that we also benefit, so that the disadvantaged also benefit from that, we wouldn't be so much unrest and political wars in the country.

On the basis of these narratives, the content on regional development should also link with the existing content on government expenditure and could also focus on analysing corruption in the government and its impact on regional development. This content could inspire learners to adopt ethical behaviour and principles.

5.2.3.2 Discussion

On this basis of the narratives from my participants in this theme, content on regional development should be included in the curriculum. The content could expand on the economic benefits that regional development has on infrastructure development, employment, and the general improvement in the standard of living in the township. The content can then examine the positive effects this has on human development as well as on other social indicators like crime, drug abuse, high school dropout, and teenage pregnancy. In this way, learners will be empowered to analyse the effects that regional development has on improving their socio-economic conditions and could further inspire a shift in behaviour and mentality in the township. The content could further give learners the opportunity to research and suggest policies for regional development, which then puts power in the hands of learners to emancipate themselves from the conditions that oppress them. This evidence is strengthened by Waghid (2012) who called for the economics curriculum to emphasise a focus on local economic development as a driver of economic development in South Africa.

The CAPS Economics curriculum does not mention regional development under the content taught on ‘Economic development’ in grade 11. Figure 11 outlines the content taught in grade 11 on developing the South African economy under the topic ‘Economic development’.

Figure 11: Grade 11 content on ‘Economic Development’

Week/Hour	Topic	Contents	Recommended resources
2 weeks (Week 1-2)	1. Economic growth and development: <i>Economic development</i>	Economic development. • Methods of development • Common characteristics of developing countries: - low standard of living - low levels of productivity - high population growth and dependency burdens - high levels of unemployment - dependence on the primary sector - deficient infrastructure • Developing strategies • South Africa's endeavours • Indigenous knowledge systems	Textbooks Magazines Newspapers TV coverage on strikes, rights Posters Internet Statistics: the Department of Labour & Stats SA

Regional development is only mentioned in Grade 12, and it appears to be mentioned as an afterthought as can be seen in figure 13.

Figure 12: Grade 12 content on ‘Industrial development policies’.

1 week (Week 2)	2. Economic growth and development: Industrial development policies	South Africa's industrial development policies and their suitability in terms of international best practice. • Industrial development • Regional development • South Africa's endeavours • The appropriateness of South African strategies	Textbooks Magazines Newspapers TV coverage on strikes, rights Posters, Internet Statistics: the Department of Labour
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This theme suggests an emphasis on content on regional development to promote social transformation. Regional development creates opportunities for economic empowerment for people in the township to participate in building industries in the township. This is favourable to the poor, builds ubuntu and would result in an injection of money into the township, thereby promoting social transformation (Mandoza, 2009). The content on regional development could explore models for regional development that are not discussed in the mainstream and are not neoliberal in nature.

This theme also reveals that my participants believe there is a lack of information distributed to black people about certain industries, and recognises that the uneven distribution of wealth in South Africa can be attributed to uneven development and the uneven distribution of resources and information. This theme calls for the inclusion of relevant industry-specific knowledge in the curriculum to prepare learners for diverse economic opportunities. This is in tune with America and Skelly's (2019) suggestions for further research to be conducted regarding the different knowledge foci in economic education that can contribute to delivering on the promise of economic prosperity in post-apartheid South Africa.

Lastly, content on regional development could promote financial inclusion, which brings me to the fourth theme.

5.2.4 Financial inclusion

5.2.4.1 Participant responses

On the question on the role the financial sector plays in contributing to financial exclusion, a barrier to social transformation, Sizwe states:

And if you can examine clearly, some of the banks they check your colour, if you are black, high interest rates, if you are white, less interest rates. There are still those banks that are still doing that. And the security. I know from where they are standing I understand because they are running a business. They need security when they give you a loan, but to some people you find that somehow has got a comprehensive business plan, you can see that this business is going to work. So if you can remove the security, maybe that will empower people in the township area.

Elizabeth speaks further on the issue of financial exclusion:

Black people are negatively affected by this banking because there is no transparency. We don't know what we are charged for and how we only rely on TV when we see the reserve bank increasing the repo rate. The banking sector is a rip off number one. They maximize their profits and there are barriers to entry. It is not easy to open a bank, even if you are black people and you say let us unite and then open a bank. There are so much barriers to entry and licenses that are given to a few. They are maximizing profits. And then they create cartels because they are so few. These banks can contact each other, to do what, they increase prices. And then when they increase prices, you do not have anywhere you can run to because they are a cartel and they collude. I mean how can you pay for a house for 20 years, when you are around 2 years from finishing the house, they repossess it and they sell it again. So they are capitalist, who do not want to share in the wealth of the country with others. What is a mortgage to start with? Pay a car for 5 years, it doesn't make sense. Go nale bo (there are things like) compound interest and other things. The same house, R500 000, you are going to pay for that house for 20 years, but a person who bought a car for the same amount, he can finish that car within 5 years. I don't find the logic in that. How is that possible?

This theme recognises the importance of promoting ethical behaviour to support social transformation. Maria provides further evidence:

The discrimination that comes with how the banking system, the granting of the loans goes about, and the different interest rates that are going to be applied on those individual loans. I feel like that for me it's a problem. I see they are trying to make the banking system more accessible, but I feel like there is still barrier to entry, and remember what the bank is able to do for you is dependent on what you are bringing into them. Do you have a payslip? What income are you earning? What bracket are you falling under? Which again will lead to imbalances because someone in the township, today onale (they have) R600, kaosane onale (tomorrow they have) R800. So there's that for me which I feel like is adding on to the imbalances and adding on to them not being able to fully participate in the economy because they don't have access to capital. Nkile wa bona (Can you see). Like I said earlier, sometime all that this person needs is capital nyana to start something. The bank requires you to have collateral to collect if you cannot pay which the black person does not have that.

Sean offers a similar view:

As an upcoming black entrepreneur it's very difficult to access funds from the bank because you don't have any collateral. If it happens that your business fails, then what is it that we can take to get our money bank. I think it's failing in that sense because black people are considered high risk when it comes to lending money. Because you see with the interest rates they charge you. I mean look, most of these banks when they give out loans, as a black person for you to get a favourable interest rate its very rare... So maybe the banking sector will need to review their lending criteria for people that don't have payslips, to say that payslip is not the only guaranteed source of income that one can present to you whenever they want. I have a friend of mine he is selling fat cakes ko loction (in the township). She wanted to branch out. And it's still difficult for her to get funds.

Maria said in her response:

The system, and how the system is lined up or created, is created in such a way that makes the black person be dependent on their salary and for them to break away from that it takes so much. There was a scandal a year if not two years ago where FNB was exposed to charging white people less interest rates. Again it's the system, there's

something wrong with the system that always tries to put the black person at a greater disadvantage.

This theme calls for content that interrogates the discriminatory lending practices in South Africa and how this negatively impacts social transformation.

Elizabeth mentions in her narrative:

I once heard of a lady who was interviewed on Lesedi FM, she was having this vision of opening a bank, but when you see the advertisements tsa bo (of), especially, African bank, they'll tell you that since 1978 they've been there. So you ask yourself how so, or maybe it was because black people were not allowed to own any factor or production, be it mining or firms or hiring people. We are used to being labourers. So that era of being a labourer is gone. We must stand up and make things work for ourselves.

These findings recommend content for inclusion in the CAPS Economics curriculum that has the potential of shifting the trajectory and destiny of black people away from that of supply of labour for industries governed and owned by white people to a more elevated position of owners of factors of production.

5.2.4.2 Discussion

Due to apartheid, black people were legally excluded from participating in the economy except as cheap labour (Goebel, 1992). This theme provides evidence that black people are still being financially excluded from accessing capital markets. This theme unpacks the tension between current financial structures that exclude many Black South Africans and the need for education that empowers learners with knowledge on how to access capital and alternative forms of capital. This theme calls for the inclusion of content on alternative sources of financing to empower learners with an understanding of the options they have at their disposal to borrow or acquire capital. The content can expand on the purpose of capital in growing and developing the economy. This will give learners an understanding of the importance of financial inclusion and an awareness of the role capital plays in the economy. Including this content recognises the context of South Africa and the fact the majority of black people have not occupied positions in

the South African economy that affords them the opportunity to be knowledgeable about the purpose of capital and the process of managing and growing capital. Black South Africans have primarily occupied positions of labourer in the South African economy. Preparing black South Africans to occupy positions of wealth and ownership of the factors of production, based on this theme, requires the curriculum to unpack the concept of capital so that they are equipped with the knowledge and skills of growing and developing capital. This is in concert with Sibanda and Sibanda (2016) who state that financial literacy skills are underdeveloped among a large share of the South African population.

The CAPS Economics curriculum includes the topic Money and Banking, which is taught under the learning outcome ‘Economic Pursuits’ (Department of Basic Education, 2011). This topic outlines how the South African government can use monetary policy, through increasing/decreasing the repo rate and/or reserve requirement, to manage inflation, protect the value of money, fight recessions and encourage long-term growth (Chaplin, 2019). The neoclassical perspective on monetary policy has resulted in the implementation of many neoliberal macroeconomic policies in Sub-Saharan Africa, that Chelwa (2021) states have not borne much fruit in terms of decreasing poverty, unemployment and inequality. These findings highlight the non-monetary features within the banking system which negatively impact black people’s ability to access capital. The CAPS Economics curriculum makes no mention of financial literacy or concepts related to financial literacy (Department of Basic Education, 2011).

This theme reveals that there is a desire from my participants for content that unpacks the economics of opening, operating, and growing a bank. The content on the economics of opening, operating and growing a bank is concomitant with giving learners an understanding of capital. The content could further explore the role of a bank in the economy which could lead to the creation of more banks in South Africa’s future and the end of financial exclusion and discriminatory banking practices. The content could ask learners to provide an economic analysis of financial exclusion and ask learners to research on ways of improving or disrupting banking practices in a similar way that the Nobel Peace Prize laureate disrupted the banking system in Bangladesh with Grameen Bank. An emphasis on responsible banking practices would promote ethical values like transparency and accountability to create a conducive environment for social transformation.

5.2.5 Summary

These four themes above helped me to answer my first research questions, namely: what content do black teachers from township schools recommend for inclusion in the CAPS Economics curriculum for the grade 11 topic ‘Economic Growth and Development’ to promote social transformation. The next subsection is intended to help me answer my third research question: What content do black economics teachers from the township recommend for exclusion in the CAPS Economics curriculum for the grade 11 topic ‘Economic Growth and Development’.

5.3 MAIN INSIGHTS FROM THEMATIC ANALYSIS FOR SECOND RESEARCH QUESTION

5.3.1 Participant responses

On the question of which content knowledge should be excluded in the CAPS Economics curriculum for the grade 11 topic ‘Economic Growth and Development’, Tshego said the following in her response:

“Nothing. Mina for me, they shouldn’t exclude anything. But instead there are things that must be included like you said. Learners are not being taught”.

Sean stated the following:

There’s nothing to remove, because I used to think economic development policies your IDZ’s, your ASGISA and many other things, I used to think they were irrelevant and unnecessary. But we actually need more of that.

Maria said in her response:

And the topic, even in grade 12, is long. Very long. The learners don’t like it. Why? We are talking policy policy policy. Policy this, policy that. We are talking RDP, we are talking ASGISA, GEAR, EWP and what not, and they are just looking at you like yoh, hai mam hai la ma (these) policy maningi (are a lot). All

I'm saying is that there's nothing to teach at all, we need to find a way of bringing context into it.

Sizwe said the following:

There is this, the, history of economics is too much. Where they talk about the Khoi San, early stages of development. I am not saying they must remove it all, I'm saying they must remove maybe 90% because most learners they cannot identify in economics, it's too much of a history. And remember we are talking about commerce learners who are into accounting, business and economics, right, but that content is more of economic history, and most of the learners cannot relate with that content.

Elizabeth echoed this response:

Maybe the history. There's so much history in grade 11... They removed poverty, I think they should put poverty back into the system. Why did they remove poverty? Because of poverty all these things affect us. So this year they said we must not teach what poverty is for grade 11. I think they must put it back. So that these learners can see the actual meaning of poverty. You cannot decide where you are born but you can decide where you are going. So they must put poverty back in.

Maria's account went as follows:

So for me it would not be that there's something that needs to be excluded but there is more that needs to be included for the topic and I feel like for the grade 11 content in general, there's nothing there to teach, literally. You are stealing a little bit of grade 10, you are stealing a little bit of grade 12 and trying to make something for grade 11. I promise you. It's even more frustrating with the adjustments tsa (of the) ATP (Annual Teaching Plan). Poverty was removed. We no longer teach poverty. And I feel like for me, poverty was a very important topic.

5.3.2 Discussion

There is a massive policy focus with respect to the topic 'Economic Growth and Development' across Grade 10, 11 and 12. Learners are taught about policies that the South African

government have implemented from apartheid to recent times to redress the imbalances of the past. The outcomes of these policies have run counter to expectations and left many disappointed (Fourie, 2022). Thus, learners are studying policies that have not worked (Chelwa, 2021). There is an opportunity to imbue the curriculum with an emancipatory rhetoric and empower learners with knowledge as well as the space to reimagine and debate different policy alternatives that could be applicable for the South Africa context because indeed, the policies of tomorrow begin with the youth of today. Consequently, upon analysis of the responses of the participants, the content on the different policies must be removed from the curriculum, and replaced with more transformation-focused discussion on the current debates regarding which policies could potentially address the economic problems in South Africa.

Furthermore, the responses of the participants indicate that content on the history of economic systems should be removed from the curriculum primarily on the basis that it is not forward looking nor does it impart any new understanding on the nature of the South African economy. There is a tendency for economics courses that subscribe to the neoclassical tradition to include content on the history of economic thought and economic systems in the curriculum so as to track the development of global capitalism overtime. My participants believe that this is irrelevant to the enterprise of transforming the South African society and therefore, should be excluded from the curriculum.

The overarching sentiment of my participants' points to two themes in response to the 2nd question: What content knowledge for the grade 11 topic 'Economic Growth and Development' do black economics teachers from township schools believe should be excluded from the CAPS Economics curriculum? The first theme calls for the exclusion of content on policies, and the second theme calls for the removal of content on the history of economic systems.

CHAPTER SIX: RECOMMENDATIONS AND CONCLUSION

6.1 INTRODUCTION

Chelwa (2021) mentions that sub-Saharan Africa has been the site of many economic policy experiments since independence, with not much fruit to show. The same can be said for South Africa and Fourie (2022) articulates the discontent of the majority of the South African population from the lack of social and economic transformation since 1994. Some changes have occurred in the social transformation policy arena in South Africa over the last 30 years (Ndlovu, 2019). Nonetheless, the researcher believes that the CAPS Economics curriculum is a crucial battleground for addressing poverty, unemployment and inequality and has argued, in this study, that aligning the content in the CAPS Economics curriculum with the ideals of social

transformation is sine qua non to addressing these issues. This study aligns with the perspective of Gammage (2012) who, by virtue of the inability of neoclassical economic theory to offer any sufficient means for structural change, calls for a new approach to economic inquiry on the African continent. As such, recommending content for inclusion in the CAPS Economics curriculum for the grade 11 topic 'Economic growth and development' to promote social transformation in South Africa was the aim of this study.

HHP (2005) theory for selecting content to promote social transformation served as the basis for recommending content for inclusion in the CAPS Economics curriculum. My positionality as a black student who lives in the township allows me to make the following recommendations because I see and understand the lived experience of black people in the township. I see their socio-economic conditions, can accurately describe their context, and can articulate the causes of their condition. Secondly, my positionality as a former high school economics teacher and the findings from my data analysis puts me in a position to have a grasp of the knowledge, skills, attitudes and behaviours i.e. learning outcomes, that can empower poor black South Africans to improve their socio-economic conditions. I am in a position to touch the knowledge that is 'favourable to the poor, builds Ubuntu, and doesn't result in money leaving the local economy'. By doing this, I was able to achieve the two research aims of: developing a conceptual framework for social transformation drawing from Mandoza and developing a theoretical framework to ensure the selection of content promotes social transformation drawing from HHP.

The study now proceeds with the recommendations.

6.2 FIRST RECOMMENDATION

This study conducted a historical review of curriculum reform in economics in South Africa to show that the high school economics curriculum in South Africa does not prepare black people in the township with knowledge on how they can gain access to the wealth of the South African economy, and improve their socio-economic conditions. By doing this, I achieved the aim of my research to critique the CAPS Economics curriculum for its failure to be relevant and responsive to the needs of black learners. This dereliction on the part of the high school economics

curriculum to make known the goods of the South African economy to black people in the township, who were historically excluded from accessing, participating in, and owning a share of these goods, is what makes, in my assessment, the teaching of the free-market economy ideology, with everyone being free to enter a market and exchange goods with whomever they please without government restriction and, by extension, neoclassical economic theory, incomplete in the post-Apartheid South African context. The application of the neoclassical economics school of thought in the high school economics curriculum, in my assessment, was done without due recognition of the knowledge gap between white and black people that was brought about by bantu education or the needs of black people from the township..

To make it fair and non-discriminatory for black people living in township, the participants in this study have expressed the desire for the economics curriculum to expose learners to the locations and sources of the wealth of the nation so that black learners in the township can begin to know where to look to gain access and vie for their share of the wealth of the nation. I agree with this assessment because one cannot expect black people to freely enter markets that they don't know exist, or if they don't have the knowledge and skills to succeed in those markets once they enter, or if there are barriers to entry that they don't know exist. The presence of all three of these factors are true to one degree or another for black people in the township. The freedom to enter and profit from the free-market economy is constrained by their inaccessibility to knowledge about the markets themselves from which black people in the township can exercise their freedom. Therefore, I make the recommendation for the inclusion of the following content:

1. Analysis of local industries

- Geography of local industries
- Impact of neoliberal economic policies on the health of domestic industries

2. Local processing of raw materials

- Commercial use of the different natural resources
- Analysis of global demand for natural resources
- The economics of processing mineral resources locally

3. Analysis of the mining sector in South Africa

- Fostering an increase in local ownership of mines

6.2 SECOND RECOMMENDATION

My second recommendation to align the content in the CAPS Economics curriculum for the grade 11 topic 'Economic growth and development' with the ideal of social transformation, is to include content on local manufacturing in order to stimulate growth and development of proudly South African goods.

1. Local manufacturing

- The rise and fall of manufacturing in South Africa
- The importance of local manufacturing on economic growth and development
- The process of sourcing raw materials locally
- Producing Proudly South African products and the National Development Plan 2030
- The trends, opportunities, and future of manufacturing in South Africa

2. Exporting local goods

- The impact of exporting manufactured goods on economic growth and development
- The process and economics of exporting locally manufactured goods

3. Regional development and improving the standard of living

- The importance of regional development in improving human development
- Encouraging foreign direct investment to stimulate regional development
- The role of entrepreneurship and tourism in improving regional development

6.3 THIRD RECOMMENDATION

My research participants have expressed their concern with what the mainstream narrative in the CAPS Economics curriculum teaches learners about the South African economy. Most notably,

how the mainstream narrative averts the eyes of their learners away from understanding the processes of acquiring wealth in South Africa and transforming society. On this basis, I recommend that content on the following be included in the curriculum:

1. Understanding financial markets

- Composition of the JSE Top 40
- Trading on the JSE

2. Leveraging personal credit for economic empowerment

- The importance of building a good credit score
- How to build a good credit score.

3. Financial inclusion and its impact on economic growth and development

- The purpose of capital
- The role of capital in stimulating economic growth and development
- Alternative sources of capital

6.4 SUMMARY

Adopting the following recommendations would result in a substantial change in the content offered in the CAPS Economics curriculum for the grade 11 topic ‘Economic Growth and Development’. These recommendations were made after having explored the perspective of black economics teachers from township schools. Doing this has allowed me to achieve my research objective to: Identify and recommend specific content knowledge for the grade 11 topic ‘Economic Growth and Development’ that black economics teachers from township schools suggest should be included or excluded to enhance the CAPS Economics curriculum’s alignment with social transformation goals. It is the view of the researcher that these recommendations will strengthen, decolonise and align the CAPS Economics curriculum with the ideal of social transformation. Furthermore, this change would ensure that the boundaries of the economics

discipline are extended to account for, and provide answers for achieving social transformation in South Africa through a narrative, rather than positive, predictive modelling approach.

6.5 CONCLUSION

In this study, I have recognised and acknowledged that our position in postcolonial Africa is, to some extent, one that is embroiled in neoliberal policies that are in the furtherance of foreign interests. The lure of economic prosperity and upward mobility promised to all who conform to neoliberal ideology has entrapped Africa and Africans from realising the true emancipatory potential hidden in contestation with coloniality which, in itself, values above all else, neoliberal principles and practices of Western modernity (Wilson, 2022). What has been silenced regarding Western modernity is that it is founded on systems that “oppress, dehumanise, and maintain whiteness at the peak of the hierarchy” (Wilson, 2022, p. 3). The apprehension on the part of Africans to critique this system, let alone offer an alternative, according to Wilson (2022), stems from the fact that we have learned to survive in this system, and others have even thrived. The CAPS Economics curriculum therefore, as it is presently constituted, and by virtue of conforming to the neoclassical economic theory which reproduces neoliberal economic policies, can be said to be complicit in the furtherance of foreign interests. This is what has amplified my desire to contribute to knowledge on decolonising the CAPS Economics curriculum.

Consequently, this study has been one about epistemic decolonisation which is about grounding and centering the ontological discourses and experiences of thinkers from the global South in conducting research (Tembo, 2022). This study makes use of thinkers from outside the academy: Mandoza was used to conceptualise social transformation; I then borrowed from HHP to derive a theoretical framework for selecting content for inclusion in the CAPS Economics curriculum to promote social transformation; following which, I collected and analysed data from black economics teachers in township schools to understand what content they wanted included in the curriculum to promote social transformation. These findings solely influenced the recommendations made in this study.

Through exploring alternative worldviews, taking individuals from township backgrounds as the point of departure, this study aims to promote ways of thinking about society and the economy in the CAPS Economics curriculum that are inclined towards the realisation of social transformation. This is important because the social and economic policies of tomorrow will be influenced by the youth of today, and the content they learn in the economics curriculum plays an important role in determining the shape those policies take.

Neoclassical economic theory has provided the basis for the transformation of the Apartheid secondary school economics curriculum, and the development of the post-apartheid economics curriculum in South Africa. What this study has done is argue for the ideal of social transformation to serve as the underlying basis for the selection of content in the CAPS Economics curriculum. Not only this, but this study has analysed the narratives of black economics teachers from township schools to recommended content for inclusion in the CAPS Economics curriculum that promotes social transformation, for the grade 11 topic 'Economic Growth and Development'.

When I began my preliminary research, I discovered that the CAPS Economics curriculum is primarily oriented around providing answers to the problem of allocating scarce resources to satisfy our unlimited needs and wants. This study takes issue with scarcity being reflected as the most pressing economic issue in the CAPS Economics curriculum given the present context of South Africa being the most unequal country in the world, and the need to address the imbalances left behind by the Apartheid government. My study responds to the recommendations made by America and Le Grange (2019) to turn the attention of the economics curriculum towards the socio-economic realities in Africa, and for further research to be conducted regarding the different knowledge foci in economic education that can contribute to delivering on the promise of economic prosperity in post-apartheid South Africa.

This dissertation has shown that curriculum reform in economics in South Africa has not prioritized transforming the socio-economic condition of black people in the township. This dissertation has also shown that the existing content knowledge in economics falls short in upholding the ideal of social transformation on the basis that the economics curriculum follows a philosophy of positive economics and imparts knowledge from neoclassical economics school of thought.

This dissertation has shown that neoclassical economic theory is of no practical use in the analysis, examination, and exploration of social transformation in South Africa. Neoclassical economics theory provides models that predict how rational people actually behave in a market. This dissertation has argued for a move away from this predictive modelling on the basis that it has not been determined, nor is it clear, how understanding the behavior of people in a market promotes, or improves the analysis of social transformation. Furthermore, this dissertation has shown that this knowledge is irrelevant towards empowering black learners in the township in the transformation of their socio-economic condition. This corroborates the findings from Marire (2017 as cited in Manzi & Moreeng, 2023a) that a graph-intensive economics curriculum does not promote epistemological access to economics.

My exploration into recommending content for inclusion in the CAPS Economics curriculum to promote social transformation was guided by the insights found in HHP's song 'See'. HHP makes the assertion that the precondition for realising social transformation in the township is being able to see, touch, and taste opportunities for a better life. As per HHP's theory, the content that is recommended in this study enables learners in the township to see, touch, and taste opportunities for transforming their socio-economic conditions. This theory was brought into conversation with the narrative of black economics teachers from township schools using a qualitative research design.

This dissertation argued for the inclusion of content that is derived from the narratives of black economics teachers from township schools on the basis that this has the potential to awaken all learners to the economic realities and aspirations of black people in township, and inspire all learners to work collectively for the social and economic transformation of black people from these contexts. Black economics teachers in the township live, experience, and understand the effects of the present context of widening racial wealth inequality, increasing unemployment and poverty, and are in a unique position to know what knowledge their black learners in the township would find useful to transform their socio-economic conditions. These teachers proved to be a valuable resource and offered invaluable insights that engage with the economic realities in the township and address the national aspirations for social and economic transformation.

The recommendations in this study seek to strengthen the Department of Basic Education's ability to provide the human resources capable of contributing to social transformation in South

Africa. This dissertation views the content in the CAPS Economics curriculum as a transformation mechanism towards this realisation and towards addressing the imbalances and discrimination of the past. This dissertation recognises the potential of black learners in township to contribute to growing and developing the economy of South Africa and thus seeks to provide learning opportunities in the economics subject-discipline that can empower them to access business opportunities and actively participate in the economy outside of the apartheid narrative of supplying labour to white-owned industries. The content recommended for inclusion in the CAPS Economics curriculum attempts to reconfigure new economic relations and socio-economic outcomes in South Africa. This content recommended attempts to improve economic life, particularly in township areas, and inspire high school economics learners to embrace new actions to help South Africa achieve social transformation. Most importantly, the content recommended for inclusion in the CAPS Economics curriculum is rooted in the furtherance of the economic interests of black people living in township areas, and can become the vantage point for my people to escape this constant state of hunger. A question that emerged from the data analysis that I could not provide an answer to is what economic theory the recommended content aligns with, if there indeed is one. This could be a question for further research.

6.6 Final thoughts

Education for the black person in South Africa found life in the foul breath of Apartheid and ever since, has fought a failing fight in the tainted air of neoliberal capitalism, against the ever-present, defiled interests of foreign entities with sordid aims and petty passions. How pressing here is the need for a paradigm shift in economics! How pressing here the need for social transformation to be held above the status quo. How pressing here the need to plant deeply within the foundation of South Africa's education ideals that breach colonial imaginaries for all of time with the final product of our educating being an African person with ideals, broad, pure, and inspiring ends of living, whereby the worker works for the glory of his handiwork; and the thinker thinks for truth. And as we turn resolutely towards the future, towards self-realisation, and towards independence, what awaits learners is a far greater, broader and deeper knowledge

than the knowledge of self-interest. It is knowledge that can guide the country's flying feet away from social and economic injustice towards the sanctuary of truth and freedom and humanity.

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APPENDICES

Appendix 1: Permission Letters

RE: Approval in respect of request to conduct research

Date	27 September 2023
Validity of research approval	26 February 2024
Name of researcher	Lesedi Kgasago
Research topic	A study to decolonise the content for the topic 'Economic growth and development' in one CAPS approved economics Grade 11 textbook

RE: Approval in respect of request to conduct research

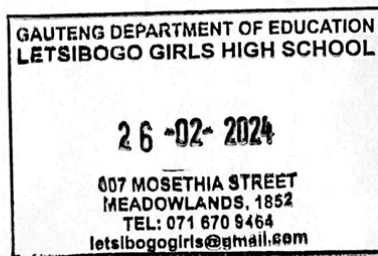
Date	27 September 2023
Validity of research approval	26 February 2024
Name of researcher	Lesedi Kgasago
Research topic	A study to decolonise the content for the topic 'Economic growth and development' in one CAPS approved economics Grade 11 textbook
Name of University	Wits University
Type of qualification	Masters

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed to interview staff in respect of the study indicated above.

Our school wishes you well.

LETSIBOGO GIRLS SOS

Name of School



NGOBENI F

Name of Principal/Deputy Principal

[Signature]

Signature

RE: Approval in respect of request to conduct research

Date	27 September 2023
Validity of research approval	26 February 2024
Name of researcher	Lesedi Kgasago
Research topic	A study to decolonise the content for the topic 'Economic growth and development' in one CAPS approved economics Grade 11 textbook
Name of University	Wits University
Type of qualification	Masters

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed to interview staff in respect of the study indicated above.

Our school wishes you well.

ST. MARTIN DE PORRES

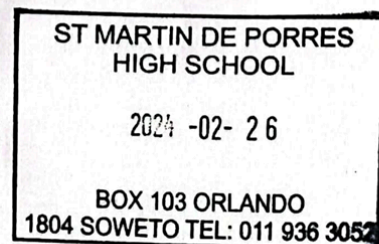
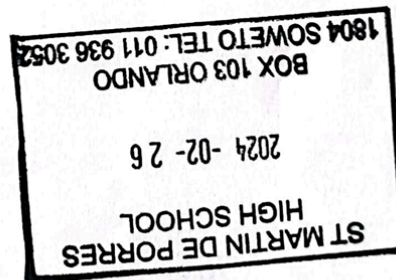
Name of School

JOHN KASENDA

Name of Principal/Deputy Principal

[Signature]

Signature



RE: Approval in respect of request to conduct research

Date	27 September 2023
Validity of research approval	26 February 2024
Name of researcher	Lesedi Kgasago
Research topic	A study to decolonise the content for the topic 'Economic growth and development' in one CAPS approved economics Grade 11 textbook
Name of University	Wits University
Type of qualification	Masters

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed to interview staff in respect of the study indicated above.

Our school wishes you well.

THUTOLORE SECONDARY

Name of School

KV. NTSENYANE

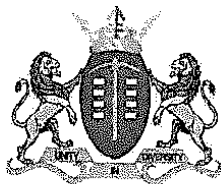
Name of Principal/Deputy Principal

8

Signature



Appendix 2: GDE Research approval letter



GAUTENG PROVINCE

Department: Education
REPUBLIC OF SOUTH AFRICA

8/4/4/1/2

GDE RESEARCH APPROVAL LETTER

Date:	05 March 2024
Validity of Research Approval:	08 February 2024– 30 September 2024 2023/389A
Name of Researcher:	Kgasago LK
Address of Researcher:	185 B Sanders Road Meadowlands/Zone 3
Telephone Number:	066 033 2760
Email address:	728948@students.wits.ac.za
Research Topic:	A study to decolonise the content for the topic 'Economic growth and development' in one CAPS approved economics Grade 11 textbook
Name of University:	Wits University
Type of qualification	Masters
Number and type of schools:	5 Secondary Schools
District/s/HO	Johannesburg South, Johannesburg West, Johannesburg Central

Re: Approval in Respect of Request to Conduct Research

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

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

Making education a societal priority

Office of the Director: Education Research and Knowledge Management

7th Floor, 17 Simmonds Street, Johannesburg, 2001

Tel: (011) 355 0488

Email: Faith.Tshabalala@gauteng.gov.za

Website: www.education.gpg.gov.za

1. Letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.
2. The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.
3. Because of the relaxation of COVID 19 regulations researchers can collect data online, telephonically, physically access schools or may make arrangements for Zoom with the school Principal. Requests for such arrangements should be submitted to the GDE Education Research and Knowledge Management directorate.
4. The Researchers are advised to wear a mask at all times, Social distance at all times, Provide a vaccination certificate or negative COVID-19 test, not older than 72 hours, and Sanitise frequently.
5. A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.
6. A letter / document that outline the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.
7. The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.
8. Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.
9. Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.
10. Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.
11. It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.
12. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.
13. The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.
14. On completion of the study the researcher/s must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.
15. The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.
16. Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.

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

Kind regards



Dr. Gumani Mukatuni

05/02/2024

2

Making education a societal priority

Office of the Director: Education Research and Knowledge Management

7th Floor, 17 Simmonds Street, Johannesburg, 2001

Tel: (011) 355 0488

Email: Faith.Tshabalala@gauteng.gov.za

Website: www.education.gpg.gov.za

Appendix 3: Ethics clearance certificate



Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

R14/49 Kgasago

CLEARANCE CERTIFICATE

PROTOCOL NUMBER: H23/07/18

PROJECT TITLE Towards contextual transformations of the CAPS Economics curriculum:
Centering the perspective of black teachers from township schools to reform economics,

INVESTIGATOR(S)

Mr L Kgasago

SCHOOL/DEPARTMENT

Wits School of Education/

DATE CONSIDERED

21 July 2023

DECISION OF THE COMMITTEE

Approved
Risk Level: Minimal

EXPIRY DATE

20 November 2026

DATE 06 March 2024

CHAIRPERSON

A handwritten signature in black ink, appearing to be 'JW' or similar, enclosed in a circular flourish.

(Professor J Watermeyer)

cc: Supervisor: Dr S Godsell and Dr B Blake

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **A SIGNED COPY** returned to the Secretary electronically. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the

abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure as approved I/we undertake to submit an amendment of the protocol to the Committee. **I/we agree to completion of a regular progress report. For Minimal and Low Risk studies, this is due annually on 31 December. For Medium and High Risk studies, this is due twice annually on 30 June and 31 December.**

_____ / _____

Appendix 4: Participant Information Sheet

Dear Sir/Madam

My name is Lesedi Kgasago. I am studying for a Master of Education by Dissertation degree at the University of the Witwatersrand – School of Education. My supervisor is Dr. Sarah Godsell and co-supervisor is Dr. Beverley Blake. I am conducting research to decolonise the content in the CAPS Economics curriculum for the grade 11 topic 'Economic Growth and Development'. The title of my study is: A study to decolonise the content for the topic 'Economic growth and development' in one CAPS approved grade 11 economics textbook and I am seeking your perspective on what content you believe should be included for this topic to promote social transformation.

I am inviting you to take part in an interview. If you decide to take part, your participation in this interview will last about 30-45 minutes. The interview will take place afterschool at the school premises at a date and time that fits your schedule. The interview will be audio recorded. With your permission, I would like to audio record the interview. The recording will be stored on my google drive for 5 years and deleted after 5 years. Only the researcher will have access to the data. The interview schedule comprises nine open-ended questions to allow for you to provide in-depth responses to the questions. The questions will be sent to you before the interview to allow you to reflect on the questions

During the research activity, I will need to ask for some personal information about you, including your name and how long you have been teaching economics. Furthermore, the data will be used for secondary analysis. After transcribing the interview into a Word document, I will store the data on my google drive and delete after 5 years

The interview seeks to get your perspective on what content you believe should be (1) included, and (2) excluded, for the topic 'Economic growth and development' to support social and economic transformation in South Africa.

The interview will be confidential and anonymous. When I share the results of the research study, I will not include your name or anything else that could identify you. With your permission, other researchers may use the data collected from this research study, but your name and any personal information will not be used or passed on. I will publish the findings from these interviews in an academic journal. Thus the data will be used as part of my publication.

If you decide to take part in the research study, it should be because you want to volunteer. You do not have to take part. You can stop being in the study at any time. You do not have to answer any questions if you do not want to. You will not get any direct benefits if you choose to join the research study. You will not lose any services, benefits or rights you would normally have if you decide not to join. Taking part in the research study will not cost you anything. You will not be paid for being in this research study.

The risks for this research study are no more than what happens in everyday life.

This research study will be written up as a dissertation. The dissertation will be available on the university library website. If you would like to receive a summary of this dissertation, I will be happy to send it to you.

If you have any questions during or afterwards about this research study, feel free to contact me or my supervisor on the details listed below. If you have any concerns or complaints about the ethical procedures of this research study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours sincerely,

Lesedi Kgasago

Cell: 0660332760

Email address: 728948@students.wits.ac.za

Supervisor's name: Dr. Sarah Godsell

Supervisor's email address: sarah.godsell@wits.ac.za

Co-supervisor's name: Dr. Beverley Blake

Co-supervisor's email address: beverley.blake@wits.ac.za

Appendix 5: Signed consent forms



UNIVERSITY OF THE
WITWATERSRAND
JOHANNESBURG



In-service economic educators' consent form

Research topic: Economics Education for Economic Transformation: A case study to decolonise the CAPS Economics document

I, MINEHLE SITHOLE, agree to participate in this research study

Agree/disagree to the following:

(Please circle the relevant option below)

The research study was explained to me. I understand what this study is about. ☒ YES/NO

I understand that I can volunteer to take part in the study. ☒ YES/NO

I agree that the interview may be audio recorded. ☒ YES/NO

I agree that I can withdraw from the interview at any time during the interview. ☒ YES/NO

I agree that direct quotations from my interview may be used by the researcher in their research dissertation. ☒ YES/NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research dissertation) ☒ YES/NO

I agree that other researchers may use the information I provide in my interview (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on. ☒ YES/NO

I agree to allow the researcher to use the data to present at conferences or in journal articles in the future on condition that anonymity is retained. ☒ YES/NO

Minehle Sithole (signature)
Minehle Sithole (name of participant)
27 September 2023 (date)

In-service economic educators' consent form

Research topic: Economics Education for Economic Transformation: A case study to decolonise the CAPS Economics document

I NOKUTHULA MAKHANYA, agree to participate in this research study

☒ Agree ☐ disagree to the following:

(Please circle the relevant option below)

The research study was explained to me. I understand what this study is about. YES/NO

I understand that I can volunteer to take part in the study. YES/NO

I agree that the interview may be audio recorded. YES/NO

I agree that I can withdraw from the interview at any time during the interview. YES/NO

I agree that direct quotations from my interview may be used by the researcher in their research dissertation. YES/NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research dissertation) YES/NO

I agree that other researchers may use the information I provide in my interview (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on. YES/NO

I agree to allow the researcher to use the data to present at conferences or in journal articles in the future on condition that anonymity is retained. YES/NO

Makhanya (signature)

Nokuthula Makhanya (name of participant)

26 September 2023 (date)

In-service economic educators' consent form

Research topic: Economics Education for Economic Transformation: A case study to decolonise the CAPS Economics document

I LERATO RUTH TSHILO, agree to participate in this research study

Agree/disagree to the following:

(Please circle the relevant option below)

The research study was explained to me. I understand what this study is about. YES/NO

I understand that I can volunteer to take part in the study. YES/NO

I agree that the interview may be audio recorded. YES/NO

I agree that I can withdraw from the interview at any time during the interview. YES/NO

I agree that direct quotations from my interview may be used by the researcher in their research dissertation. YES/NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research dissertation) YES/NO

I agree that other researchers may use the information I provide in my interview (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on. YES/NO

I agree to allow the researcher to use the data to present at conferences or in journal articles in the future on condition that anonymity is retained. YES/NO

[Signature] (signature)

LERATO TSHILO (name of participant)

22/09/2023 (date)

In-service economic educators' consent form

Research topic: Economics Education for Economic Transformation: A case study to decolonise the CAPS Economics document

Lamogelo Mhloana, agree to participate in this research study

Agree/disagree to the following:

(Please circle the relevant option below)

The research study was explained to me. I understand what this study is about. ☒ YES/NO

I understand that I can volunteer to take part in the study. ☒ YES/NO

I agree that the interview may be audio recorded. ☒ YES/NO

I agree that I can withdraw from the interview at any time during the interview. ☒ YES/NO

I agree that direct quotations from my interview may be used by the researcher in their research dissertation. ☒ YES/NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research dissertation) ☒ YES/NO

I agree that other researchers may use the information I provide in my interview (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on. ☒ YES/NO

I agree to allow the researcher to use the data to present at conferences or in journal articles in the future on condition that anonymity is retained. ☒ YES/NO

[Signature] (signature)

Lamogelo (name of participant)

26/09/2023 (date)

In-service economic educators' consent form

Research topic: Economics Education for Economic Transformation: A case study to decolonise the CAPS Economics document

I MUKWEHO JOSEPH, agree to participate in this research study

Agree/disagree to the following:

(Please circle the relevant option below)

The research study was explained to me. I understand what this study is about. ☒ YES ☐ NO

I understand that I can volunteer to take part in the study. ☒ YES ☐ NO

I agree that the interview may be audio recorded. ☒ YES ☐ NO

I agree that I can withdraw from the interview at any time during the interview. ☒ YES ☐ NO

I agree that direct quotations from my interview may be used by the researcher in their research dissertation. ☒ YES ☐ NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their research dissertation) ☒ YES ☐ NO

I agree that other researchers may use the information I provide in my interview (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on. ☒ YES ☐ NO

I agree to allow the researcher to use the data to present at conferences or in journal articles in the future on condition that anonymity is retained. ☒ YES ☐ NO

 (signature)

MUKWEHO JOSEPH (name of participant)

28/9/2023 (date)

Appendix 6: Interview schedule

Please answer the questions below. You may choose not to answer questions you do not feel comfortable with.

1. What is your vision of economic transformation?
2. Based on your vision of economic transformation, what are the things that you want to see changing in the township?
3. How would you go about changing the structure of the economy so that the change that you see can take place?
4. What knowledge do you think learners must have so that they can support your vision of economic transformation?
5. How do you think learners must behave in order to support your vision of economic transformation?
6. South Africa's economy is built on its natural resources. What do you think the government should do with these natural resources so that more people in township areas can benefit from our natural resources?
7. The township is home to members of society who have not benefited from the economic growth South Africa has experienced since Apartheid. How do you think the wealth of this country should be distributed?
8. What do you think the government should do in order to create more wealth for people living in the township?
9. What are the problems with the banking system in South Africa that you see affecting people living in the township?
10. Regarding the topic 'Economic growth and development' taught in Grade 11, what content do you believe should be excluded from this topic? Why?
11. Regarding the topic 'Economic growth and development' taught in Grade 11, what content do you believe should be included in this topic? Why?

12. Is there any other content you believe needs to be taught to grade 11 Economics learners in the township for them to be able to contribute to economic transformation in South Africa? If so, what would this content be?

Appendix 7: Interview transcript

Interview Transcript - Tshego

Question 1: What is your vision of economic transformation?

For me, economic transformation for black people would be basically full employment. I feel like for me, that is where it starts. Let everyone who is looking for a job be employed, and then from there everything gets better. Standards of living improve, production in the country improves, like employment solves a lot of issues. So you have black people not working, especially in the township. You go out at 8am. People are sitting in the corners drinking beer, they are not employed, they don't have anything to do. For me, economic transformation would be, before anything else, before other things transform, let's start with employment. As a country, we have a lot of people who are working but the kinds of jobs they do, let me say the sectors they are employed in aren't giving enough. Let's move from being a country that focuses too much on the primary sector and do something that will give us money.

Question 1.1: So you're saying that the jobs people have do not even provide a living wage where people can have enough money to save and invest in order to build their future?

Yes. A lot of our parents are employed in suburban areas as domestic workers, our uncles are working in mines, low level jobs, not the executive level. We need to transform also on that

Question 2: Based on your vision of economic transformation, what are the things that you want to see changing in the township?

I have this vision that the township areas can be the same as suburban areas. There are so many factors that can change, again it goes back to employment. If people can just work, they can improve their lives, they can have better houses, we can have a situation whereby when you walk in the township, there aren't people walking around in the morning, they are at work and its nice man. I don't know if you get me.

Question 3: How would you go about changing the structure of the economy so that the change that you see can take place?

You mentioned skills, that's what black people need. They need to be equipped with the necessary skills to be able to be employable in these high paying jobs.

Question 3.1: So you're saying that black people need to be educated about the jobs in those various sectors, so they can go get those skills in those various sectors, so that they can go start working in those particular sectors.

Yes

Question 4: What knowledge do you think learners must have so that they can support your vision of economic transformation?

There are so many things that need to change in our syllabus. Our education system is not teaching learners how to actually survive. It's not teaching learners how to make money when they finish school. It's not teaching learners how to, okay, now that I'm done with school, after finding a job how to actually use the money I get and place it to the right things. It those things man.

Question 4.1: So knowledge on how to build wealth?

That's what is needed. You cant teach learners that in our South African economy, there's unequal distribution of income and the government will take from the rich to give the poor, and that's all you teach the learners. You're not telling the learners, that okay as a person who comes from the poor, how do you then get out from that. It's not helping

Question 5:How do you think learners must behave in order to support your vision of economic transformation?

Our learners, especially in the township are so not serious about education. I've had the advantage of teaching in both sectors. Private and public sector. When I was still in the private sector, the kinds of learners I had were learners who knew what they wanted, they understood the importance of education, whereas these ones, they don't care. But I won't put too much blame on them because it's the influences that they have from their homes. That education won't do anything for you because 'we are at home sitting doing nothing, even if you go get your degree you will be like us and sit at home'. They don't care. They don't take their school seriously. What I would like to see is black people understanding the importance of education, black people making sure that they equip themselves with necessary skills to survive and get out of poverty.

Question 5.1: So you say they must be kinda hungry to go and look for those things that are going to improve

That's the hunger that they don't have. It's a few learners. Few and far who see the vision. But, others.

Question 6: South Africa's economy is built on its natural resources. What do you think the government should do with these natural resources so that more people in township areas can benefit from our natural resources?

Simple, but not simple. Let us not extract these resources and sell them to western countries. Let's try and process these resources ourselves. Let's create our own wealth using our own resources. Because we take our resources, we sell them to other countries which is fine because it boosts our exports, we get money in return, but it's not really helping in terms of building wealth. Other countries would use our resources and build something huge from the resources that we have and they make a lot of money more than us. For me, the government needs to get the necessary machinery that is needed, try and invest in the manufacturing sector.

Question 7: The township is home to members of society who have not benefited from the economic growth South Africa has experienced since Apartheid. How do you think the wealth of this country should be distributed?

Before I had said that the government needs to invest more in education. But looking at the allocation of finances through the budget speech each and every year. The government will allocate huge amounts of money to education, so like the government is trying but there something there's a gap there. There's a missing element. Development happens in certain areas. There's this concept of special economic zones whereby the government will identify an undeveloped area and build factories or different industries whereby people around the community will be employed in those factories and at least start getting an income and better their lives. And those zones are few and far in our country. Like you can actually count them. I feel like, there are more areas that should be identified and start building in those areas. iEconomic growth or economic development shouldn't be in Joburg, and cape town and Durban only. But when we're talking about fast growing cities, lets also talk about Northern Cape, I don't know if you get me. Let's start counting certain villages that we don't even know because of the poverty, that's where it is. In those areas that we don't know. That would also boost our GDP because we have a lot of companies and industries manufacturing.

Question 8: What do you think the government should do in order to create more wealth for people living in the township?

But maybe, no man I believe in education so much that government must stop giving out grants. And start having campaigns where they explain to people the importance of having skills. That will take our country far. We don't have proper skills for us to even say, wealth is distributed unequally, but how can it be distributed equally if people don't have the necessary skills. As black we end up complaining saying that there are people from other countries who work in our South African companies but you find that that person has skills that you don't have, and they are therefore more employable than you are. So its such issues. Let the government try somehow to tell black people the importance of education. Because I feel like things like wealth it's something we must create for ourselves. We shouldn't wait for the government or whoever to come and give us the wealth. We must start from the bottom. Let's learn how to create wealth.

Question 9: What are the problems with the banking system in South Africa that you see affecting people living in the township?

I would say maybe interest rates, banking charges. For black people it's not working. I was listening to the radio yesterday and there's a learner who was complaining that her bursary puts money into her personal account. And when the money enters her account, the bank takes a huge chunk of that money, maybe it takes around R150 from her small allowance and you find that she had already budgeted to use that money now she can't use it. Maybe it can be one of the things that hold us back as black people. I think we have one of the best banking systems. Is there anything that's holding us back, I don't know. For me I don't know, besides the bank charges being too high.

Question 10: How do you think Banks in South Africa should behave in order to support your vision of economic transformation?

Maybe, you know there's a certain amount of money that banks need to keep, like a certain percentage that banks need to keep with the South African reserve bank for rainy day. Maybe banks can have a certain percentage from their money that they can keep for investment purposes. To invest in education. Investing in black people's skills.

Question 11: In your opinion, what must the South African government do in order to improve development in the township

Tell black people the importance of education in townships. I won't say build more schools, there are already enough schools, but make sure that resources are there. I'll make an example with the school I'm teaching in: We have so many resources but they are not working. It's dysfunctional. It's so hard to give proper education to learners if there are certain things you don't have. A day or two days back, I planned my lesson ICT wise, I wanted to project or use the smartboard but none of those things were here. The smartboard, people came here at night and cut the cables so the smartboard's all around the school are not working now. It's such things. The plans I had for my lesson, I couldn't carry out. I had to come up with plan B, Plan B is just talking with my mouth, and to certain learners they don't catch. To them you are just rambling. So we need to find different strategies of relaying the information. So coming back to the question, the government needs to make people aware of the importance of education. The government needs to invest more, I know it is investing more of the government revenue, but maybe there is more needed. Maybe what the government is investing is enough. Maybe the issue here is corruption. For me, education is important. We cannot be trying to improve living standards of people in the township through giving them money. R350 grant is not enough. R500 for children is not enough. Pension is not enough. We need to start at the root cause of the problem. The reason why our townships are underdeveloped it is because people are not working. And the reason why

people are not working it is because they are not educated. So let's start with education. Fix issues that are in our education system

Question 12: Regarding the topic 'Economic growth and development' taught in Grade 11, what content do you believe should be excluded from this topic? Why?

Nothing. Mina for me, they shouldn't exclude anything. But instead there are things that must be included like you said. Learners are not being taught.

Question 13: Regarding the topic 'Economic growth and development' taught in Grade 11, what content do you believe should be included in this topic? Why?

How to build wealth. Honestly. Under the topic economic growth, we teach the difference between income and wealth. So learners know what income is, they know what wealth is. They know there's a huge unequal distribution of income in our country. But they are not taught now how to actually build this wealth. They just know that wealth is an accumulation of assets. How do you accumulate those assets? That should be part of the topic. Ya where are they. That also should be included.

Q14

Maybe CAPS is a problem here. Let's change to Cambridge. With Cambridge syllabus, I've looked at an economics question paper of both syllabuses and our children are just taught basic stuff. Basic economics. There are so many things that they can be taught. I've also seen a question yama grade 12's ye IEB. It's things we were doing in University, not high school level. Our township schools, the kind of knowledge that is given to our learners in the township is not enough. I can't think of one thing right now.