

THE POTENTIAL OF THE SOUTH AFRICAN CONSUMER STUDIES CURRICULUM TO FOSTER INDIGENOUS KNOWLEDGE

Adri du Toit

ABSTRACT

Including culture and cultural diversity in curricula contributes to the quality of education. Culture and indigenous knowledge are closely related, and the inclusion of the latter will add to the perceived value of such knowledge, as well as connect learning to the everyday lives of learners. If indigenous knowledge is to be promoted, the curricula of subjects with the potential to contribute to such learning, needs to be investigated. Consumer Studies, a secondary school subject in South Africa, includes a variety of topics in which indigenous knowledge could manifest but research is limited. An investigation into the inclusion of indigenous knowledge in the school curricula of this subject was therefore launched. This was based on a 'two sides of the same coin' theoretical framework. A collaborative, structured curriculum analysis approach, guided by an existing validated instrument, was used to identify incidences of, or references to, indigenous knowledge and/or culture in similar subjects in the final three years of formal schooling in eSwatini, Lesotho and South Africa. This paper only reports on the findings in the South African curriculum in this regard. It emerged that – although some indigenous knowledge is included in the curriculum for Consumer Studies – it is not prominently stated, and that references to indigenous knowledge have been reduced in the current curriculum. Recommendations are made to strengthen the indigenous knowledge in this curriculum, to the advantage of learners.¹

¹ This article is partly based on an outline of research that was presented at the 13th International SAAFECs Conference held in Pretoria on 5-9 March 2018. This article therefore shares a few similarities with the abstract of that presentation (8 March 2018), which was included in the Conference's Book of Abstracts.

— *Dr A du Toit*

North-West University
PO Box 19595
Noordbrug
Potchefstroom
2522
South Africa
Tel: +27 (0) 81 299 4320
Email: dutoit.adri@nwu.ac.za

ARTICLE INFO

Article history

Received June 2018

Revision November 2018

Accepted July 2019

Keywords

cultural relevance, consumer studies education, curriculum, home economics, indigenous knowledge, curriculum analysis

BACKGROUND

One of the goals of the African Union's Plan of Action for African Education is to develop "relevant, responsive and culturally sensitive curricula" (African Union [AU], 2006:11). Target 4.7 of the Sustainable Development Goals (SDGs) also refers to the contribution of culture and cultural diversity to sustainable development as a pathway to better quality education (UNESCO, 2016). This underscores the importance of including such content as part of the intended learning of learners. In South Africa, including indigenous knowledge in the school curriculum also became a priority, to align the school curriculum with post-apartheid policies (Kota, 2006). Indigenous knowledge was therefore infused into the subject statements of the South African national school curriculum, in acknowledgement of "the rich history and heritage of this country as important contributors

to nurturing the values contained in the Constitution” (Department of Education [DoE],² 2003:4). This statement appeared in the outcomes-based Revised National Curriculum Statements (RNCS), which was in effect from 2004 until 2011 (Umalusi, 2014).

BACKGROUND AND PROBLEM STATEMENT

Due to numerous challenges experienced with the implementation of the RNCS, such as teacher confusion, learners underperforming and a proliferation of ‘curriculum-related’ documents, the amended National Curriculum Statements (that is, the Curriculum and Assessment Policy Statements, or the so-called ‘CAPS’ curriculum) replaced the previous curriculum (Dada *et al.*, 2009; Zenex Foundation, 2013; Umalusi, 2014). The CAPS curriculum was phased in from 2012 and is currently in use in South African schools. It is therefore relatively new, when considering that the first exit-level exams for this curriculum were only written in 2014. Since the CAPS was intended to redress the many challenges that were experienced with the RNCS, as well as adhere to the admirable principles of the Constitution of the country, it is vital to explore and analyse this curriculum to keep on refining and improving it.

The inclusion of diverse cultures and indigenous knowledge is one of the aspects which can contribute to the quality of a curriculum (AU, 2006; UNESCO, 2016; Lotz-Sisitka & Lupele, 2017). This is especially true in countries, such as South Africa, where indigenous knowledge was displaced by colonial education. Research demanding that educational curricula have to be inclusive of and sensitive to diverse knowledge systems, and have to be designed to acknowledge different knowledge perspectives, including those of indigenous people, is mounting (Khupe & Keane, 2017). Indigenous knowledge contributes to learners’ cultural development and expands their knowledge to include more than science, but it is also viewed as something that “offers lessons that can

benefit everybody” (Human Sciences Research Council, 2010:10). It is therefore imperative that schools utilise curricula to support learners in acknowledging, developing and utilising local and culturally-relevant knowledge (Mudaly, 2018). However, research suggests that local indigenous knowledge has largely been marginalised in school curricula, creating a disconnection between heritage practices and modern knowledge (O’Donoghue *et al.*, 2013). Investigating where and how (or if) indigenous knowledge or cultural diversity is included in the curriculum, would shed light on potential areas for improvement in this regard.

As a school subject Consumer Studies includes a variety of topics in which indigenous knowledge could be incorporated (Kota, 2006), signifying the subject’s potential to contribute to the enhancement of indigenous knowledge and cultural diversity in the school curriculum. With this potential, a review of indigenous knowledge coverage in this subject’s curriculum is a necessary starting point in the quest for promoting the value and contribution of indigenous knowledge and cultural diversity for better quality curricula. Research regarding the latest curriculum in use for Consumer Studies is, however, scarce (Du Toit & Kempen, 2018) and studies focussing on indigenous knowledge in the CAPS for Consumer Studies could not be found. Addressing this gap in research would provide insights into the inclusion and distribution of indigenous knowledge in the intended curriculum of Consumer Studies, which – in combination with the subject’s variety of topics in which indigenous knowledge could manifest or be incorporated in – can be used to develop recommendations for the enhancement of indigenous knowledge in subsequent Consumer Studies curriculum amendments. The following research question was formulated to guide the investigation: *How, and to what extent, is indigenous knowledge incorporated into the Consumer Studies school curriculum currently in use in South Africa?*

This article reports the research undertaken and is structured as follows: The next section describes the review that was conducted of existing research regarding indigenous knowledge and the previous Consumer Studies curriculum, which served as a theoretical basis

² In 2009, the Department of Education was split into the Department of Basic Education (DBE) and the Department of Higher Education (DHE).

for the investigation. The subsequent section provides details of the empirical investigation; followed by the dissemination and discussion of the findings, bearing in mind the conceptual-theoretical framework. The article closes with conclusions and recommendations.

CONCEPTUAL AND THEORETICAL FRAMEWORK

The review of literature commences with the exploration of indigenous knowledge, defining the term and describing the interconnectedness of indigenous knowledge and culture. The rationale for its inclusion as part of the intended learning in school curricula was investigated together with the current insights regarding its emergence in formal education. Subsequently, Consumer Studies as a subject was explored, in particular concentrating on the structuring of the subject, its perceived potential to contribute to indigenous knowledge and an appreciation of cultural diversity. The section is concluded with an investigation into the indigenous knowledge that was included in the Consumer Studies RNCS – the curriculum preceding the CAPS – to provide insights into how indigenous knowledge appeared in the previous curriculum, as a backdrop for the current study, which investigated the curriculum currently in use.

Indigenous knowledge

The term ‘indigenous’ refers to something “originating in and characterising a particular region or country” (DoE, 2003:62). It can then be inferred that ‘indigenous knowledge’ refers to localised forms of knowledge that are distinctive to a particular region, society or community (Muchenje, 2017). Most definitions for indigenous knowledge address similar elements to the two presented by Muchenje (2017), namely that it involves (1) types of knowledge that are (2) distinctive to a particular region, society or community. In other definitions, the knowledge is sometimes expanded to include skills (Odora Hoppers, 2004) or “ways of knowing, seeing and thinking” (Kebede & Belay, 2017:1). Indigenous knowledge is cumulative (Odora Hoppers 2004; Nkabane & Nzimakwe, 2017), is developed from experience and supports innovation and adaptation to changing environments or circumstances (Odora Hoppers

2004; Kebede & Belay, 2017; Nkabane & Nzimakwe, 2017). Such knowledge is transferred from one generation to the next, but since individuals keep adding to existing indigenous knowledge because circumstances change, the knowledge is dynamic in nature (Odora Hoppers 2004).

According to Maila and Loubser (2003), indigenous knowledge is entrenched in the cultural settings of all individuals. Willis (2018:45) affirms this notion, stating that indigenous knowledge is “deeply embedded in culture” and that such knowledge will change and adapt in line with changes to culture. Several definitions for ‘culture’ share similar descriptions to that of indigenous knowledge – for example, Kebede and Belay (2017) describes ‘culture’ as the dynamic knowledge, experiences, beliefs, attitudes, norms and values of a particular social group. Similarly, Odora Hoppers (2004) describes culture as an accumulation of learned behaviours particular to a specific society or group of people. She describes culture as everyday things that can take the form of ways in which food is prepared, preferences for music, rituals, religions, the celebration of certain festivals, and so on (Odora Hoppers, 2004). Similar to indigenous knowledge, culture is sometimes (but not always) particular to or identified with a specific geographical area, for example, Aikenhead (1996) describe African culture, Western culture and Oriental culture, which each clearly refers to a particular geographical area. Culture and indigenous knowledge are therefore closely linked and often addressed collectively or connectedly in research (Ankiewicz, 2015; Kebede & Belay, 2017; Muchenje, 2017; Odora Hoppers, 2017; Shumba & Kampamba, 2017; Willis, 2018).

The rationale for investigating indigenous knowledge and cultural diversity in Africa is multifaceted. One frequently cited reason is that such investigations “can renovate African culture [and] defend the African people’s dignity” (Khupe & Keane, 2017:27). This statement reveals the problem that, until quite recently, African or local indigenous knowledge has been marginalised or was seldom included in formal education (World Bank, 1998; DoE, 2003; Odora Hoppers, 2004; O’Donoghue *et al.*, 2013; UNESCO, 2016; Chapman, 2017;

Hapanyengwi-Chemhuru & Makuvaza, 2017; Jansen, 2017). This marginalisation led to indigenous people feeling that their culture and dignity was being suppressed. Furthermore, such marginalisation of indigenous knowledge reduces its perceived value (in comparison to Western knowledge) by learners, who subsequently tend to prefer Western knowledge above indigenous knowledge (Hapanyengwi-Chemhuru & Makuvaza, 2017).

As a result of this ostracism, Odora Hoppers (2017:6) declares that, "Africa seeks to find its voice, heal itself, and reassess its true contributions to global cultural and knowledge heritage". UNESCO (2016) views the knowledge of indigenous people as particularly vulnerable and recommends that strategies need to be put into place to support inclusion and equity for these people. Additionally, students who have traditional or indigenous backgrounds often struggle to learn subject matter that is rooted in Western culture (Aikenhead, 1996). If current and future generations are to benefit from indigenous knowledge, it has to be protected, promoted, developed and included or integrated into formal education systems (O'Donoghue *et al.*, 2013; Odora Hoppers, 2004). There is thus a need to promote and bolster African cultures through integrating it into the formal education system, in order to contribute to the acknowledgement of the diverse cultures and knowledge of indigenous people (AU, 2006). Chapman (2017:68) additionally emphasises that the "re-awakening of understanding of and appreciation for Indigenous wisdoms is critical" to help people to grasp the interconnectedness and interdependence of different people as part of global citizenship. To contribute to this re-awakening and development of an interconnected global citizenry and to celebrate differences, Samuel (2017) suggests that indigenous knowledge be incorporated with formal education together with Western knowledge, as one type of knowledge should not be regarded as more important than the other.

Education can be viewed, in part, as the transmission of knowledge and skills (Hapanyengwi-Chemhuru & Makuvaza, 2017). This 'transmission of knowledge and skills' would, however, require some or other vehicle to support the development of indigenous

knowledge. Including indigenous knowledge into formal education can transpire in several ways, perhaps by including it in the curriculum or expecting teachers to implement and include such knowledge in practice. It has been argued that teachers have a responsibility to implement indigenous knowledge as part of their teaching practice, for example by utilising methods or examples from learners' different cultural backgrounds, or by creating an environment that promotes and fosters multi-cultural learning (Jansen, 2017; Muchenje, 2017). However, only having teachers refer to other cultural examples is not enough to support the value which indigenous knowledge can contribute to learners' education (Odora Hoppers, 2004). A more formal and compelling vehicle for the inclusion of indigenous knowledge, would be the intended curriculum. The intended curriculum refers to the formal, written or ideal curriculum envisaged and 'put on paper', including the rationale or vision for the curriculum. In South Africa, the Department of Basic Education (DBE) prescribes the core intended curriculum to which educators have to adhere (Du Toit & Kempen, 2018). Including indigenous knowledge into the formal school curriculum would support its implementation in practice, since teachers have to adhere to the prescribed curriculum. Furthermore, including indigenous knowledge in the curriculum in combination with Western knowledge, would contribute to the strengthening of the complementarity between these two knowledge sets (Ankiewicz, 2015).

However, the widely-reported marginalisation of indigenous knowledge in formal education (World Bank, 1998; Odora Hoppers, 2004; O'Donoghue *et al.*, 2013; UNESCO, 2016; Chapman, 2017; Hapanyengwi-Chemhuru & Makuvaza, 2017;) raises the question if, and to what extent, indigenous knowledge is included in the South African school curriculum. It has been argued that one subject in the South African curriculum – particularly Consumer Studies – has abundant potential to contribute to the development and fostering of indigenous knowledge (Kota, 2006). The next section therefore focuses on this potential.

The potential of Consumer Studies to foster indigenous knowledge

Consumer Studies was introduced into the South African secondary school curriculum as part of the outcomes-based RNCS that was implemented after the country's first democratic elections. Consumer Studies replaced Home Economics in the preceding curriculum and therefore share similar roots in the form of several topics, such as food and nutrition, clothing and budgeting (DBE, 2011; Koekemoer & Booyse, 2013; Umalusi, 2014), despite the subjects having different foci. Whereas Home Economics focused on the needs of the family, Consumer Studies focuses on the consumer as central concept (Umalusi, 2014). This distinction is evident from the scope of Consumer Studies – described in the subject's curriculum document when it was first introduced as part of the RNCS in 2004 – that “Consumer Studies also prepares learners to acquire the necessary knowledge, skills, values and attitudes to produce and market food or clothing or furnishing products to satisfy consumer needs” (DoE, 2003:10). However, the rest of the description of the scope of Consumer Studies included the requirement: that “South Africa's rich cultural heritage and indigenous knowledge should be used as an inspiration to produce culturally-acceptable products” (DoE, 2003:10). In the same curriculum document, indigenous knowledge was pertinently mentioned as part of Consumer Studies learning content, particularly as part of Learning Outcome 4 for the subject. Learning Outcome 4 stated that learners had to be able “to apply knowledge and demonstrate the skills necessary to produce quality consumer products and to apply entrepreneurial knowledge and skills to market these products” and that “Indigenous knowledge, skills, customs and practices should be considered in the creation of these products” (DoE, 2003:13). Indigenous knowledge was therefore clearly and prominently embedded in the initial Consumer Studies curriculum.

The reason for such prominent inclusion of indigenous knowledge in the subject's curriculum is because “valuing indigenous knowledge systems” was one of the principles of the (then) new RNCS (DoE, 2003:4). Since the curriculum was new and dissimilar to previous

South African school curricula, these underpinning principles were explicitly stated and explained in each subject's curriculum document, to support teachers' adoption of these new ideals and values. For example, the following description was included in the Consumer Studies RNCS as part of the rationale for including the principle of ‘valuing indigenous knowledge systems’:

“... the Western world had only valued logical, mathematical and specific linguistic abilities, and rated people as ‘intelligent’ only if they were adept in these ways. Now people recognise the wide diversity of knowledge systems through which people make sense of and attach meaning to the world in which they live. Indigenous knowledge systems in the South African context refer to a body of knowledge embedded in African philosophical thinking and social practices that have evolved over thousands of years... It acknowledges the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution” (DoE, 2003:4).

This excerpt indicates that the RNCS aimed to redress the marginalisation of indigenous knowledge by prominently infusing it into subject curricula as part of formal education. However, an in-depth analysis of the Consumer Studies CAPS (Umalusi, 2014) discovered that several of the broad-based outcomes that were included in the RNCS – such as the development of cultural and aesthetic sensitivity – have not been addressed satisfactorily in the latest curriculum.

The quest for the inclusion or infusion of indigenous knowledge into the curricula of Consumer Studies and similar subjects is also apparent from other studies. For instance Ogwu (2013) recommended that curriculum developers should include indigenous knowledge into the Home Economics curriculum, and that materials indigenous to Botswana should be incorporated into the intended and implemented curriculum for Home Economics in that country. Kota (2006:32) pled for the “re-appropriation of indigenous knowledge within Consumer Studies as a

learning space, both for educators and learners” with the purpose of preserving and sustaining our cultural heritage, through utilising the curriculum as a tool or vehicle for this purpose. Also referring to Home Economics, but in a South African context, Nwonwu (2008:83) warned that success in this field would depend on how well the subject “respects the culture and traditions of the people e.g. feeding and clothing habits, the leadership structure and hierarchy, social stratifications, and cultural ramifications”. She further recommended that cultural and indigenous knowledge and its interactions with different subject-specific topics, such as food habits or choices regarding clothing, need to be included in the curriculum to strengthen it (Nwonwu, 2008).

The recommendations of Nwonwu (2008) to include culture and indigenous knowledge interactively with the existing (Western) subject content knowledge, indicate that indigenous knowledge should not be the only knowledge in a Consumer Studies curriculum, but that such knowledge needs to be infused, integrated or combined with the existing knowledge in the subject’s curriculum. Chapman (2017) voices a similar opinion when she mentions that the re-awakening of the understanding of and appreciation for indigenous knowledge is critical in a modern society but that it does not, however, require discarding science but rather adopting a carefully integrated use of both sets of knowledge.

The next section therefore describes the theoretical framework that was used to for this study.

Theoretical framework

The ‘two sides of the same coin’ theoretical framework proposed by Ankiewicz (2015), embedded in social constructivism, was used to frame the study. Within this framework, the research was approached from the viewpoint that indigenous knowledge is equally important (not more or less) as Western knowledge and that both sets of knowledge will contribute to meaningful, life-relevant learning in Consumer Studies. From a social constructivist point of view, this means that different sets of knowledge from various people contribute to the overall body of knowledge and learning.

Furthermore, the use of the term “coin” (as in currency or money) in this research supports the viewpoint that the sets of knowledge both have value and are useful to all its users.

This approach also aligns to the suggestions made by Samuel (2017:89), that indigenous knowledge should be valued in order to “create an interconnected global citizenry, and celebrate internationality, not favouring one over the other”. Similarly, the World Bank (1998:8) mentioned that indigenous knowledge should “complement, rather than compete with” global or Western knowledge. The RNCS for Consumer Studies (DoE, 2003:64) also pointed out that both sets of knowledge (indigenous and Western) are equally important, when stating that “Indigenous knowledge, skills and tools are as much a part of technology as modern technology based on scientific principles”. Kebede and Belay (2017) also describe culture and indigenous knowledge as two sides of the same coin, affirming the interconnectedness between these concepts. In line with this theoretical approach, Jansen (2017:13) recently articulated the yearning for a curriculum “anchored in the African experience but richly engaged with and related to other knowledges of the South”, which recognises the complexities and interrelatedness of different sets of knowledge, as well as how such knowledge have changed over time. The subsequent section describes the empirical investigation utilised for this research.

EMPIRICAL INVESTIGATION

Digital text identification and search software (Adobe Acrobat) was utilised to explore the inclusion of each of the search terms ‘cultur’, ‘indigen’, ‘local’ and ‘tradition’ successively. These four core terms were identified a priori from the literature as interconnected and related to indigenous knowledge. The use of these truncated terms also allowed the identification of derivatives of the search words through the term identification software, such as culture, cultural, or culturally. Word frequency was not the purpose of the investigation but rather if and where and in which context these terms (and their derivatives) were included in the curriculum document, for example as part of the subject aims or embedded in the subject learning

content. The positioning where each term occurs in the curriculum was carefully noted and verbatim copies were made of the sentences in which the terms occur, to provide the context in which it was used in each instance. These were collected in a data analysis matrix to allow comparison and interpretation of the overall infusion of indigenous knowledge in the curriculum. Identifying where and how (to what extent) these terms – related to indigenous knowledge – are included in the subject-specific curriculum, as well as how these terms are linked to or combined with other Consumer Studies topics, provided insight into the infusion of indigenous knowledge into the curriculum for this subject. Those insights informed the formulation of recommendations for more effective infusion of indigenous knowledge into a subject that holds great potential in this regard. Even though these documents are in the public domain, as a professional courtesy, approval was obtained from the Department of Basic Education to use the curriculum document for research purposes. The findings of the qualitative curriculum analysis is presented in the next section.

FINDINGS

The analysis of the Consumer Studies curriculum for the search terms 'cultur' (culture and derivatives), 'indigen' (indigenous and derivatives), 'local' (and derivatives) and 'tradition' (and derivatives) revealed that several references to these terms are included in the subject-specific curriculum document. Table 1 indicates the position where each reference occurs in the curriculum document, together with a direct quote or description of the reference (to clarify context) and the page number on which it occurs in the Consumer Studies curriculum. The search terms that emerged from the document analysis are displayed in bold lettering in Table 1 to show the patterns that emerged from the findings for each of the search terms.

References to culture or indigenous knowledge appeared in three positions in the Consumer Studies curriculum, namely as part of the (1) principles and (2) general aims of the National Curriculum Statements (NCS); as well as (3) in the subject-specific theory learning content specified for Consumer Studies (Table 1). The references that are included as part of the subject-specific theory learning content, appear mostly in the Grade 10 learning content (DBE,

TABLE 1: EMERGENCE OF SEARCH TERMS IN THE CONSUMER STUDIES CAPS

Position	Description of content	Page no.	
Principles of the NCS	"Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution"	5	
General aims of the NCS	"This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local contexts, while being sensitive to global imperatives"	4	
Theory learning content	Grade 10	Factors influencing consumer buyer behaviour – includes culture as a factor	18
		Food practices of consumers – The influence of culture included	18
	Grade 10	"Evaluate food outlets, clothing outlets and outlets selling furnishing and household equipment in the local community and the merchandise they sell"	18
		"Evaluate restaurants/places to eat in the local community by applying the following criteria: variety, quality, pricing, service and hygiene"	20
		The young adult's choice of suitable clothing – impact of culture on choices made	22
		"Factors influencing housing decisions: Housing needs (refer to Maslow's hierarchy of needs) within the socio-economic and cultural context of different South Africans"	23
		"Entrepreneurship (<i>Link to practical option</i>). Choice of items for small-scale production" – consider the culture of the target group as a factor	23
		Grade 12	"Factors to consider in the entrepreneur's choice of a suitable product for small-scale production: the availability of human skills, financial resources, available workspace, available raw materials (locally available) and consumer appeal"
	Food-related consumer issues: " Local food production and food security in South Africa"		35
	"Problems associated with local food supplies and possible remedies"		35

2011:18, 20, 22, 23) and three references were identified in Grade 12 learning content (DBE, 2011:32, 35) (Table 1). Only one direct reference to **indigenous knowledge** emerged, as part of the generic description of the principles of the NCS (Table 1), which is also included in the curriculum documents of all other South African subjects. All the additional probable examples of indigenous knowledge that emerged from the Consumer Studies curriculum refer to either the impact or consideration of **culture**, or to **local** contexts, – communities, and – food (Table 1). The term **'tradition'** (or derivatives thereof) were not found anywhere in the Consumer Studies curriculum. Since 'culture' and 'local' are closely linked to indigenous knowledge – for example, Khupe and Keane (2017:28) refer to these concepts as 'people' and 'places' in relation to indigenous knowledge – these findings support previous research (Kota, 2006) that Consumer Studies holds great potential to foster South African learners' indigenous knowledge as part of the subject.

In the next section, these findings are discussed within the theoretical framework of 'two sides of the same coin' and against the backdrop of the indigenous knowledge that was infused in the previous (RNCS) curriculum.

DISCUSSION

The inclusion of "Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution" as one of only seven core principles in the NCS (DBE, 2011:5) reflects the importance with which indigenous knowledge is viewed as part of the South African national school curriculum. The term 'valuing' that precedes the description of indigenous knowledge in this curriculum principle clearly points toward the development of a positive stance on indigenous knowledge – that is, learners and teachers should appreciate its value or regard such knowledge as valuable – which is in line with the 'two sides of the same coin' theory used for the research. This curriculum principle creates an expectation that indigenous knowledge or cultural heritage will

be addressed in all subject curricula, however, this generic reference is the only inclusion of the term 'indigenous' in the Consumer Studies CAPS. The same principle was included in the Consumer Studies RNCS (DoE, 2003), which unambiguously included indigenous knowledge as part of the scope of Consumer Studies (DoE, 2003), as well as in the learning content for the subject, where it was prominently linked to the practical production section: "Indigenous knowledge, skills, customs and practices should be considered in the creation of" the practical products that learners make in Consumer Studies (DoE, 2003:13). The infusion of indigenous knowledge into the RNCS for Consumer Studies therefore clearly reflected the national curriculum principle of 'valuing indigenous knowledge', highlighting the omission of prominent references to indigenous knowledge in the Consumer Studies CAPS that is currently in use. Hence, the potential of Consumer Studies to foster indigenous knowledge has been reduced from the previous to the current curriculum.

The general aim stated as part of the introductory section of the Consumer Studies curriculum, that "This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local contexts, while being sensitive to global imperatives" (DBE, 2011:4) also appears in all other South African subjects' curricula. The allusion of this aim to learning that is meaningful to the "own lives" of learners, indicates a need for cultural sensitivity and an appreciation of the cultural diversity of the different learners in South African classrooms. The diversity of learners becomes apparent when considering that Statistics South Africa reported that in 2016 the population in this country consisted of 80.7% Black African people (of varying cultures, including Zulu, Xhosa, Setswana, Venda, Sesotho and others), 8.7% Coloured people, 8.1% Caucasians, and 2.5% people of Indian or Asian descent (Stats SA, 2016). The Department of Basic Education also states that "there are learners from different socio-economic, language, cultural, religious, ethnic, racial, gender, sexual orientation, ability groups" in South African schools, who all come to school with different prior knowledge and experiences – including diverse cultural

backgrounds and various sets of knowledge (Directorate Inclusive Education, 2011:5). This general aim hints at a curriculum which embraces the diverse cultures and knowledge of the various learners in South African schools and it was therefore perceived as encouraging when it emerged from the curriculum analysis that this does realise in the Consumer Studies curriculum.

The findings show that the influence of different cultures are linked to several diverse topics in the Consumer Studies curriculum (Table 1). The curriculum refers to culture as a factor impacting consumer buyer behaviour; food practices of consumers (DBE, 2011:18); young adults' choice of suitable clothing (DBE, 2011:22); housing decisions (DBE, 2011:23); and the choice of products for small-scale production (DBE, 2011:23). Cultural influence is therefore infused into the topics 'The consumer', 'Food and nutrition', 'Clothing', 'Housing' and 'Entrepreneurship' – five of the seven main Consumer Studies topics, which at first seemed promising to enhance the subject's potential to foster indigenous knowledge. However, upon further analysis, it became apparent that all these references to cultural diversity appear in the Grade 10 theory learning content, with no further references to culture in the Grade 11 or Grade 12 learning content for Consumer Studies, which was discouraging.

Of the four search terms, only the term 'local' also appear in the theory learning content of the Consumer Studies curriculum. Two of these references appear in Grade 10 learning content, where learners have to evaluate food, clothing and other outlets (DBE, 2011:18), as well as restaurants or places to eat in their local communities (DBE, 2011:20) (Table 1). The other three references to 'local' in the Consumer Studies curriculum all relate to local food (food production; food supplied; and availability) and all form part of Grade 12 theory content (Table 1). Therefore, it appears that the Consumer Studies curriculum achieves (at least to some extent) the general aim "that children [should] acquire and apply knowledge and skills in ways that are meaningful to their own lives" (DBE, 2011:4), which will promote learners' knowledge in local contexts and underscores the subjects' positive potential to foster indigenous knowledge. Nevertheless, 'local' might refer to

where learners are living at present, but does not necessarily include where they are from – in other words, where their roots are, or where and what they consider to be "their own" culture and indigenous knowledge sets.

Furthermore, the total absence of the terms "indigenous" and "traditional" from the theory learning content in Consumer Studies is unacceptable and diminishes the potential of the subject to foster indigenous knowledge. Prominently including one or both of these terms as part of the learning content in the subject would alert teachers to the importance thereof as part of learning in the subject – an opportunity which is at present not being realised. Efficiently infusing indigenous knowledge in the curriculum will not only enhance the quality of the curriculum, but will also add to the perceived value of such knowledge as well as connecting learning to the everyday lives and experiences of a wider variety of learners from different cultures (Odora Hoppers, 2004).

CONCLUSIONS

Despite one of the principles of the national curriculum being that indigenous knowledge should be valued, it is not referred to prominently in the Consumer Studies curriculum. The references to the influence of culture – even though it links to five of the seven main topics in Consumer Studies – is only incorporated into the Grade 10 learning content, limiting the subjects' potential to foster indigenous knowledge through cultural content. Referring to 'local' food or – communities is not sufficient to underscore the importance of cultural diversity and indigenous knowledge as part of learner's learning. The lack of prominent references to the terms 'indigenous' and 'traditional' in the learning content of the Consumer Studies curriculum is therefore seen as a significant gap that further reduces its potential to foster indigenous knowledge and which needs to be addressed in this subject's curriculum. The findings of this research therefore have implications for future curriculum adjustments, as they shed light on how the infusion of indigenous knowledge into the intended curriculum for Consumer Studies can be enhanced, to the advantage of learners.

Based on the findings and conclusions, the following two recommendations were made to the Department of Basic Education to cultivate the inclusion of indigenous knowledge as part of future curriculum reforms.

RECOMMENDATIONS

First, the Consumer Studies curriculum should include clear and prominent references to traditional or indigenous knowledge or skills as part of the subject-specific theory learning content, as well as what the learners are expected to do with that learning (level of cognitive demand, such as understand, apply or evaluate). This will contribute to teachers' understanding and appreciation of the importance of such learning in the subject.

Second, more opportunities also need to be developed where learners can apply traditional or indigenous knowledge, skills or materials in practical sessions to make traditional or 'local' products. For example, developing and distributing a variety of culturally diverse products that learners can make (such as recipes or patterns), which will allow the implementation of traditional or indigenous knowledge in practical ways. Attending to this issue will expand the horizons of diverse learners in the subject, offering them new insights into the value of indigenous knowledge and its applications in and connections to Consumer Studies topics. In this way, our rich and expansive indigenous knowledge and cultural heritage can be fostered for future South African generations.

REFERENCES

- African Union, 2006, *Second decade of education for Africa (2006-2015). Plan of action*. African Union, Addis Ababa.
- Aikenhead, G.S., 1996, 'Science education: Border crossing into the subculture of science', *Studies in Science Education*, 27, 1-52.
- Ankiewicz, P., 2015, 'Inheemse en Westerse tegnologiese kennisstelsels: Twee kante van dieselfde muntstuk?', *Suid-Afrikaanse Tydskrif vir Natuurwetenskap en Tegnologie*, 34(1), Art. #1309. <http://dx.doi.org/10.4102/satnt.v34i1.1309>.
- Chapman, S.A., 2017, 'Ecological 'Self as Tool': Learning about Human Ecology amid the Environmental Revolution', in *Canadian Symposium XIV: Issues and Directions in Home Economics / Family Studies / Human Ecology Education proceedings*, London, Ontario, February 24-26, 2017, pp. 64-78.
- Dada, F., Dipholo, T., Hoadley, U., Khembo, E., Muller, S. & Volmink, J., 2009, *Report of the Task Team for the Review of the Implementation of the National Curriculum Statement*, Pretoria: Department of Education.
- Department of Basic Education, South Africa, 2011, *Curriculum and assessment policy statement (CAPS): Consumer Studies*, Pretoria, Government Printing Works.
- Department of Education, South Africa, 2003, *National Curriculum Statement Grades 10-12 (General). Consumer Studies*, Pretoria: Government Printing Works.
- Directorate Inclusive Education, Department of Basic Education, South Africa, 2011, *Guidelines for responding to learner diversity in the classroom through Curriculum and Assessment Policy Statements*, viewed 8 June, from <http://www.thutong.doe.gov.za/InclusiveEducation>
- Du Toit, A. & Kempen, E.L., 2018, 'The potential contribution of the intended high school curriculum at exit level to the entrepreneurship education of South African youth', *International Journal of Entrepreneurship*, 22(1), 1-22.
- Hapanyengwi-Chemhuru, O. & Makuvaza, N., 2017, 'Re-thinking education in postcolonial Africa: Educating Munhu/Umuntu in Zimbabwe', in E. Shizha & N. Makuvaza (eds.), *Re-thinking Postcolonial Education in Sub-Saharan Africa in the 21st Century. Post-Millennium Goals*, pp. 85-104, Rotterdam: Sense Publishers.
- Human Sciences Research Council (HSRC), 2010, 'Local is lekker: Indigenous knowledge should be encouraged', *HSRC Review*, 8(4), 10-11.
- Jansen, J., 2017, 'Introduction – Part II. Decolonising the university curriculum given a dysfunctional school system?', *Journal of Education*, 68, 1-13.
- Kebede, W. & Belay, S., 2017, 'The nexus between culture, indigenous knowledge and development in Ethiopia: Review of existing literature', *Global Journal of Human Social Science (C)*, XVII(IV), 1-7.
- Khupe, C. & Keane, M., 2017, 'Towards an African Education Research Methodology: Decolonising new knowledge', *Educational*

- Research for Social Change (ERSC)*, 6(1), 25-37.
- Koekemoer, A. & Booyse, C., 2013, 'Lost entrepreneurship opportunities: The crisis in Consumer Studies education', in C.B. Zulu & F.N. Kwayisi, (eds), *Building sustainable education for the Southern African sub-continent: 40th Annual International Conference of the Southern African Society for Education*, Mafikeng, South Africa, September 26-28, 2013, pp. 543-558.
- Kota, L.S., 2006, 'Local food choices and nutrition: A case study of amarewu in the FET Consumer Studies curriculum', MEd half-thesis, Rhodes University.
- Lotz-Sisitka, H. & Lupele, J., 2017, 'ESD, learning and quality education in Africa: Learning today for tomorrow', in H. Lotz-Sisitka, O. Shumba, J. Lupele & D. Wilmot (eds.), *Schooling for Sustainable Development in Africa*, Volume 8. Cham, Switzerland: Springer. pp.3-24.
- Maila, M.W. & Loubser, C.P., 2003, 'Emancipatory Indigenous Knowledge Systems: Implications for environmental education in South Africa', *South African Journal of Education*, 23(4), 276-280.
- Muchenje, F., 2017, 'Cognitive justice and indigenous knowledge systems in the postcolonial classroom', in E. Shizha & N. Makuvaza (eds.), *Re-thinking Postcolonial Education in Sub-Saharan Africa in the 21st Century. Post-Millennium Goals*. Rotterdam: Sense Publishers. pp. 69-84.
- Mudaly, V., 2018, 'Decolonising the mind: Mathematics teachers explore possibilities for indigenising the school curriculum', *Journal of Education*, 74, 67-84.
- Nabudere, D.W., 2006, 'Towards an Afrology of knowledge production and African regeneration', *International Journal of African Renaissance Studies*, 1(1), 7-32.
- Nkabane, N.P. & Nzimakwe, T.I., 2017, 'Transcending the divide between indigenous and scientific knowledge in disaster risk reduction: A case of Harry Gwala district municipality in South Africa', *African Journal of Public Affairs*, 9(7), 25-40.
- Nwonwu, F., 2008, 'Consumers and future consumption: Patterns, advocacy, traits, projections and sustainability of home economics' in the proceedings of The XXI IFHE World Congress International Federation for Home Economics: Celebrating 100 years, Lucerne, Switzerland, July 26-31, 2008, pp. 71-88.
- O'Donoghue, R., Shava, S. & Zazu, C., 2013, *Innovation in Local and Global Learning Systems for Sustainability: African Heritage Knowledge in the Context of Social Innovation. Learning Contributions of the Regional Centres of Expertise on Education for Sustainable Development*. Yokohama, Japan: United Nations University, Institute of Advanced Studies.
- Odora Hoppers, C.A., 2017, 'Transformation and change in knowledge generation paradigms in the African and global contexts: Implications for education research in the 21st Century', *Educational Research for Social Change (ERSC)*, 6(1), 1-11.
- Odora Hoppers, C.A., 2004, *Culture, Indigenous Knowledge and development: The role of the university*. March, Occasional Paper No. 5, Centre for Education Policy Development. Braamfontein, Johannesburg.
- Ogwu, E.N., 2013, 'Analysis of factors influencing the popularity of implementing Home Economics curriculum in Botswana', *Journal of Educational Research and Studies*, 1(4), 35-39.
- Samuel, M.A., 2017, 'Book review: Africanising the curriculum: indigenous perspectives and theories by Vuyisile Msila and Mishack T. Gumbo (Editors)', *Educational Research for Social Change (ERSC)*, 6(1), 87-92.
- Shava, S. & O'Donoghue, R., 2014, *Teaching Indigenous Knowledge and Technology. Fundisa for Change programme*, Environmental Learning and Research Center, Rhodes University, Grahamstown.
- Shumba, O. & Kampamba, R., 2017, 'Learning as connection: Pedagogical innovations to support ESD learning processes in science teacher education settings', in H. Lotz-Sisitka, O. Shumba, J. Lupele & D. Wilmot (eds.), *Schooling for Sustainable Development in Africa*, Volume 8. Cham, Switzerland: Springer. pp.189-204.
- Statistics South Africa (Stats SA), 2016, *Community survey in brief. Report 03-01-06*, viewed 5 January 2018, from http://cs2016.statssa.gov.za/wp-content/uploads/2017/07/CS-in-brief-14-07-2017-with-cover_1.pdf
- Umalusi, 2014, *What's in the CAPS package? Consumer Studies*, Umalusi Council of Quality Assurance in General and Further Education and Training, Pretoria, South Africa.

UNESCO, 2016, *Unpacking Sustainable Development Goal 4 Guide. Education 2030*, viewed 2 August 2017, from <http://unesdoc.unesco.org/images/0024/002463/246300E.pdf>

002463/246300E.pdf

Willis, S., 2018, 'Indigenous Knowledge: Its role in education', in J. Abidogun (ed.), *African Science Education. Gendering Indigenous Knowledge in Nigeria*. London: Routledge. pp. 45-67.

World Bank, 1998, *Indigenous knowledge for development: A framework for action*, Knowledge and Learning Center, Africa Region, World Bank, 4 November 1998.

Zenex Foundation, 2013, *Shifts in education policy (1994-2012)*, viewed 13 September 2016, from <http://www.zenexfoundation.org.za/zenex-news-archive/item/117-shifts-in-education-policy-1994-2012>.
