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MASTER'S IN EDUCATION

**A PHENOMENOLOGICAL INVESTIGATION INTO SELECTED
GRADE SEVEN TEACHERS' INTEGRATION OF DEMOCRATIC
VALUES INTO THEIR EMS LESSONS**

BY

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DECLARATION

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ABSTRACT

Schools played an important role during apartheid in shaping the mindsets of learners. In contemporary South Africa schools can now play a similar role in promoting democratic values in order to build a more just, humane and democratic society in a democratic South Africa.

Through democratic citizenship, democratic schools can be created. Apple and Beane (1999, p. 10) state that democratic schools are the result of specific attempts by educators to put arrangements in place that will bring democracy to life. These arrangements and opportunities involve the production of democratic structures and processes through which life in a school is carried out and the creation of a curriculum that will allow young people the opportunity to experience the nature of democracy.

This study reports on the lived experiences of Economic and Management Sciences (EMS) teachers and how they integrate democratic values into their EMS lessons. Values can be described as guides to an action or the moral compasses that we use to navigate our interaction with members of society (Fataar & Solomons, 2010).

More specifically, the study primarily focuses on EMS teachers' understanding of what democratic values are and how they should be implicitly integrated into certain EMS topics. According to the Manifesto on Values, there is no intention to impose values on any learner but rather to generate a discussion as well as a debate to acknowledge the fact that discussions and debates are values in themselves (James, 2001, p.4). By integrating democratic values into lessons, learners are developed into upstanding citizens who will act honourably in society.

The study adopts a phenomenological research approach where interviews and fieldnotes form the main sources of data to produce rich descriptions of the teachers' experiences on how they integrate democratic values into Grade 7 EMS lessons. A total of 5 EMS teachers were purposively selected to participate in the study. By adopting the Husserlian approach to the data-construction process the researcher adheres to the phenomenological circle of 'bracketing the self', which is also known as the *epoché*, where the researcher sets aside all common sense that could influence his/her attentiveness to the phenomena being investigated, and which could influence the views that the research participants have about democratic values. For example, Husserl posits that 'description is the prerequisite and matrix for all philosophic problems' (Husserl, 1970, p. xx). Theoretically, the study draws on Edmund Husserl's,

'lifeworld' theory and Heidegger's interpretive phenomenology with a focus on *Dasein* and Maton's Legitimation Code Theory. Furthermore, the study adopts Hycner's data-explication process (Hycner, 1985). According to the findings, four out of five teachers have a good understanding of democratic values. Four of the teachers integrated democratic values into their lessons and these lessons are both rich in semantic gravity (SG+) and in semantic density (SD+). The fifth teacher focused on content and not context as she had many learners with a language barrier therefore values were not her first focus. These findings could help us narrow the integration of theory and practice in the teaching of Grade 7 EMS.



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Thank you Lord for always guiding me. Thank you for giving me the ability to further my studies.

I would like to dedicate this thesis to my parents, JJ and Miriam Olivier who have encouraged and supported me throughout my life. Thank you for believing in me.

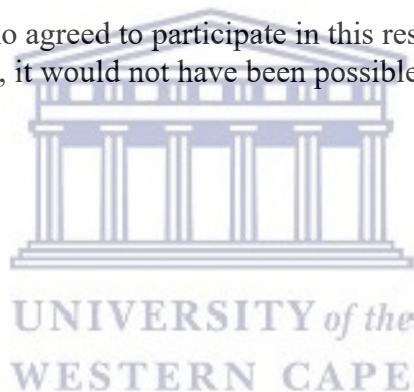
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Education is what survives when what has been learned has been forgotten (B.F. Skinner)

LIST OF ACRONYMS

CAPS: Curriculum Assessment Policy Statement

EMS: Economic and Management Sciences

LCT: Legitimation Code Theory

NUMS: Natural Units of Meaning

UM: Unit of Meaning

SD: Semantic Density

SG: Semantic Gravity

WCED: Western Cape Education Department



KEYWORDS

1. Manifesto on Values
2. Western Cape Province
3. General Education and Training (GET) Band and the Curriculum and Assessment Policy Statement (CAPS)
4. Democratic citizenship education
5. Democratic values
6. Grade 7 Economic and Management Sciences (EMS)
7. Grade 7 EMS teachers
8. Phenomenology
9. Lived experiences
10. Lifeworld theory



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CHAPTER ONE

INTRODUCTION

1.1 Introduction

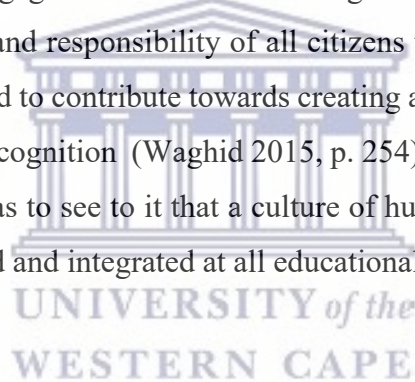
Chapter one provides the background to this study and also looks at where democracy began in South Africa as this is directly linked to democratic values and democratic citizenship education. The chapter also highlights the research question as well as the subsidiary questions. A discussion of the aims and objectives of this study and an introduction to phenomenology follows. The chapter also describes the research design and methodology, which include the trustworthiness and ethical considerations of the study. Lastly, the chapter provides an outline of each chapter.

1.2 Background to the study

Apartheid was legislated as the official state policy in South Africa during 1948 which influenced specific racist state policies. Many laws created political, economic and social discrimination against non-white South Africans (Teeger 2015, p. 1176). Black and coloured people could not vote which meant that there were no true democratic elections while another law prohibited black people from moving around freely in areas that were designated for whites which created separate and unequal circumstances (Teeger 2015, p. 1176). According to Nkomo (1990,) , the African National Congress (ANC) together with various other anti-apartheid organisations, anti-government bodies and groups were involved in a serious battle, that tried to end the legally sanctioned racism and also to create a democratic, and a potentially socialist order. Under apartheid, the school played a critical role by enforcing an inferior education system onto the masses that is often referred to as Bantu Education (Koopman, 2017). [For full detail on apartheid education and the role of the school in promoting apartheid see Kallaway (1984), as he provides a detailed historically, theoretically and politically devastating picture of black education in South Africa.]

In 1990 South Africa found itself in the midst of a major social, political and economic transformation since apartheid was seen as both economically irrational and practically unstable. The transformation led to the establishment of a democratically elected black majority government in 1994. Waghid (2018, p. 2) states that democratic citizenship education

collided with political autocracy which were illustrated and experienced by the black masses under apartheid education. He argued that apartheid education offered its articulations in an undemocratic way. Something that is fundamental to democratic citizenship education is the promotion of democratic values by engaging with others based on listening and judgement about this or that. He [Waghid] claims that any theory that promotes democratic citizenship cannot disregard human engagement that fosters listening to one another ‘and/or persuasive judgement which is in defence of some form of deliberative mode of human enactment’ (Waghid, 2018, p. 2). Waghid (2015, p. 254) also argues that democratic citizenship education can improve a form of democratic engagement and belonging in South Africa. According to Waghid (2015), democratic citizenship education in South Africa has been driven by three main primary considerations. First it aims to inspire people not to repeat the racist, cruel and authoritarian apartheid past. In the second place it wants to create a public discussion to guarantee that all people are engaged with the democratic goals of others. In the last instance, it aims to recognise the rights and responsibility of all citizens to maintain the rule of law, to have respect for one another and to contribute towards creating an equal and just society based on reconciliation and mutual recognition (Waghid 2015, p. 254). In education, the Directorate of race and values education has to see to it that a culture of human rights as well as equality and non-racialism are promoted and integrated at all educational organizations (Waghid 2015, p. 255).



The discussion above brings about the primary aim of this study which is to investigate how Grade 7 teachers integrate democratic values into their EMS lessons. EMS is a key subject where values can truly be integrated into lessons to create a learner that is aware of democratic values. Learners can, therefore, be educated about democratic values through the actions of the teacher. Teachers influence learners daily and can make a difference in their (learners’) lives and that is why there is a need for value-based education as these values are not always taught at home. That is why it is important that they should be taught democratic values at school as the learners spend most of their time at school with a teacher. The subject EMS lends itself to the possibility of many discussions taking place in class. The EMS class is consequently seen as a safe environment in which a learner can speak freely. Therefore, EMS teachers should always be aware that this subject is an opportunity to integrate democratic values into their lessons and thus need to be aware of the democratic values that can be taught in an EMS lesson.

1.3 Problem statement

EMS is a school subject that is taught in Grades 7, 8 and 9 in South Africa. According to the Curriculum Assessment Policy Statement (CAPS) document for the Senior Phase, EMS, as a school subject can be defined as:

... the efficient and effective use of different types of private, public or collective resources to satisfy people's needs and wants. It reflects critically on the impact of resource exploitation on the environment and on people. It also deals with effective management of scarce resources in order to maximise profit.

When teaching EMS, the teachers must make use of learner-centred teaching approaches that are innovative (DoBE, 2011, p.4). All seven principles that are stipulated in the CAPS promote the development of an informed learner who must become a responsible citizen. For example, the curriculum promotes 'active and critical learning' with a focus on enhancing 'high knowledge and high skills' in the subject while teachers should take the importance of developing 'social transformation' into account.

A study that was conducted in 2009 by Schreuder who is a Senior Curriculum Planner: Accounting for the Western Cape Education Department (WCED) reported on the situation regarding EMS in South Africa. The study highlights how EMS teachers prepare learners for Accounting in Grade 10. Schreuder (2009) revealed that many of the EMS teachers are under-qualified to teach the Accounting aspects of the subject and therefore it is necessary to cover the aspects of the Grade 9 EMS curriculum first before starting with the Grade 10 content.

In a phenomenological investigation into the lived experiences of FET Accounting teachers, Koopman (2018; 2020), reports on what challenges the teachers face in implementing the curriculum. She reports that (i) their pedagogical strategies were outdated, (ii) poor teacher support was provided by the principals and officials from the Department of Education, and (iii) learners experienced a lack of motivation towards their studies.

In a different study, America (2014) investigated how South African EMS teachers understood sustainable development to determine how this relates to their teaching practices. The study revealed that "the EMS teachers' dominant conception is associated with notions of

unparalleled economic growth with a limited reference to the interrelatedness of the economy, society and the biophysical world or to the incorporation of 'green issues' (America, 2014, p. 159). She recommends that it is crucial to include a more integrated approach with regards to the education of sustainable development in the EMS curricula or discourse (ibid, 2014).

Mokgosi, De Jager and White (2018, p. 94) investigated the effectiveness of EMS teachers' teaching/learning by using the lesson study approach. Their study revealed that "the lesson study model played a role in building an EMS community of practice, and developed teachers' interpersonal and intrapersonal skills, pedagogical competencies, research skills, and reflective and analytical skills" (ibid, 2014, p. iii). A recommendation that flowed from this study is that a professional development programme for EMS teachers should be offered to teachers which should focus on differentiated teaching skills. By focusing on differentiated teaching skills, teachers will be able to improve "deep learning of diverse learners in the classroom" (Mokgosi, De Jager & White, 2018, p. 94).

At school I had EMS as a subject from Grade 7 to Grade 9. At that time I did not have the necessary knowledge, skills and values to fully comprehend the democratic governance of our country. Now that I am a teacher I want to instil critical reasoning to better understand the nature of how a society embraces democratic values. That is why I am investigating teachers' integration of democratic values into Grade 7 EMS lessons. When looking at the literature on democratic values in education, there appears to be a lack of studies on how selected Grade 7 teachers integrate democratic values into the EMS lessons. The dearth of literature on this topic further made me realise that there is a need for this study and that many EMS teachers could benefit from the findings of this study, particularly the importance of integrating democratic values into their lessons. EMS teachers in contemporary South Africa are confronted with the challenge of preparing their learners adequately for a democratic society. As an EMS teacher this is a concerning reality as I often engage with many of my colleagues and peers through personal conversations of how to prepare our learners for a democratic society, particularly how to integrate democratic values in our lessons. Many state that all they are concerned with is to finish their prescribed curriculum so that their learners can be ready for tests and examinations. This concern motivated me to investigate the lived experiences of Grade 7 EMS teachers and how they integrate democratic values into their lessons.

1.4 Research questions

1.4.1 Main research question

What are the lived experiences of selected Grade 7 teachers in integrating democratic values into their EMS lessons?

1.4.2 Subsidiary research questions

- i) What is a Grade 7 EMS teachers' understanding of democratic values?
- ii) How do Grade 7 teachers integrate democratic values into their EMS lessons?

1.5 Aim and objectives of the research

The aim of the study is to investigate how Grade 7 teachers integrate democratic values into their EMS lessons. This study aims to gain insight into how Grade 7 EMS teachers think and if they are aware of the importance of democratic values and the integration thereof into their lessons. Another important aim is to try to understand how subconsciously aware they are about the democratic values that exist in our country and whether they are actively implementing these values into their lessons. Additionally, the study aims to investigate how selected Grade 7 EMS teachers' personal backgrounds, such as their historicities shape them in teaching these democratic values.

The objectives of this study are to determine: (i) Grade 7 teachers' understanding of democratic values and (ii) how Grade 7 teachers integrate democratic values into their EMS lessons.

In order to achieve these aims and objectives, this study looks at the lived experiences of Grade 7 teachers in an attempt to understand how they integrate democratic values into their EMS lessons.

1.6 Rationale

An important phenomenon of the continuous debates in contemporary South Africa concerns the quality of education and instruction that learners receive in their classrooms. Just as schools have played an important role in implementing and promoting apartheid in the past, it is very important that institutions promote democratic values that can help to build a more just, humane and democratic society. From a researcher's point of view, teachers should have knowledge about the democratic values as well as being well informed, not only to apply them in their everyday lives but also to integrate these values into their lessons.

As people should practice what they preach, teachers should act and behave democratically to model to their learners the importance of not violating one another's rights to freedom and to encourage similar behaviour in society. By doing so, we demonstrate what Agamben (2002) calls a sense of 'co-belonging'. In the process, teachers become advocates for respecting and valuing the other without any condition of belonging. Society will be able to debate and voice their opinion because of the values that they have learned in schools. I try to be mindful, watchful and sensitive to democratic values. This mindfulness of democratic values in my personal life is one of the main reasons why I cannot be disconnected from or disregard them (values) in the teaching and learning process. It is my opinion that democratic values do not only help learners to become more responsible citizens, but also to educate them to make sense of things that happen in their world and to justify it to themselves and to others as to why it is important to adopt such behaviour. This is critically important on a continent that is piqued with challenges, corruption, conflict, hunger and displacement (Waghid, 2018, p. 4). When looking at EMS, the concept of honesty is also very important for an entrepreneur since it has specific consequences for a business. If customers discover that an entrepreneur sells defective products, they might decide not to support this entrepreneur's business in the future. Democratic values can inform other important issues that relate to the EMS curriculum as follows:

- to engage meaningfully in open dialogue and debate in the classroom;
- to access relevant and objective information from the teacher so that the views of the learners are informed;
- to participate in an atmosphere of deliberative action; and

- to engage in quality decision-making processes.

James (2001) states that there is no intention to impose values on any learner but to generate a discussion as well as a debate to acknowledge those discussions because debates are values in themselves. He believes that education does not only occur to serve the market but to truly serve society. This means, to create pupils with a broad sense of values that can emerge only from a balanced exposure to the humanities as well as the sciences. Therefore, the Manifesto of Values further states that values will enrich learners as well as enrich society. Together the Manifesto on Values and the Constitution of South Africa can create a moral and ethical outlook on life. The vision will then be to create a society based on equity, justice and freedom through education.

1.7 Research design and methodology

A research design is the conceptual structure with which the research is conducted. It constitutes the main platform for the data-collection process, data measurement which comprises data identification, arrangement and summarisation, and data analysis (Abutabenjeh & Jaradat 2018). The research methodology is the method or technique used to identify, select, process, and analyse information about a topic (Gounder, 2012). To this end, this study is situated within the ambit of a phenomenological approach. More specifically from a methodological perspective the study draws on Husserl's phenomenological 'lifeworld' theory.

Husserlian (1970) phenomenology is centred on the epistemic nature of lived experience. Of critical importance in Husserl's work is his stance on the natural attitude. The natural attitude he argues, is a particular way of encountering lived experience. He describes the natural attitude as "that of straightforwardly living towards whatever objects is given, in normal, unbroken constancy" (Husserl, 1970, pp. 143–144). When the researcher brackets herself from all biases, she elevates herself to see the natural attitude in order to see and to understand human action. The Husserlian notion of the 'natural attitude' helped me to see the essence of the phenomena in order to understand Grade 7 teachers' understanding and integration of democratic values into their EMS lessons.

This study made use of one-on-one virtual phenomenological interviews as well as fieldnotes in order to collect (construct) the necessary data. When interviewing the teachers in this study, the researcher has to understand all of the factors that play a role in the lives of the teachers and how these various factors influence their teaching (Anderson & Holloway-Libell, 2014, p. 18). The teachers also need to look at their present experiences in the context within which it occurs. Semi-structured interviews were conducted which allowed the interviewer to probe and ask more questions if needed. The researcher made use of the fieldnotes since it captures the mood, non-verbal cues or behaviour of the research participant. The researcher makes the fieldnotes during an interview or the morning directly after the interview. Since the researcher cannot remember every detail with regards to the mood and actions of the research participant, he/she has to rely on fieldnotes. In other words, the fieldnotes will remind him/her of what happened during the interview.

1.8 Trustworthiness

When doing research for academic purposes, trustworthiness is mainly concerned with the fact that the data-construction process is honest and truthful so that the knowledge that is produced can be trusted. To ensure trustworthiness the study draws on two aspects listed by Elo, (2014), namely (i) effective preparation - which means that the researcher chose the most effective data-construction method and that the selected research participants fit the focus of the study which is Grade 7 EMS teachers, and (ii) accurate reporting of the data - this refers to the coherent, logical and systematic description of the results and that the collected data is reflected in the study.

Seeing that this study is situated within a phenomenological approach and therefore draws from Husserl's 'lifeworld' theory, trustworthiness in this regard means that the researcher will apply the principle of the *epoché* during the data-collection process. This means that the researcher will have to 'bracket' her own beliefs, values and opinions about the topic at hand as she is also a Grade 7 EMS teacher, and allow the research participants to speak freely about their experiences as an EMS teacher and how they view the integration of democratic values in their lessons. This will be done to construct accurate data. To further strengthen the trustworthiness of the data-collection process, the transcribed interviews will be given to the research participants to verify the accuracy thereof. In the event that a participant disagrees with the way that their narratives have been recorded or phrased it will be discussed and corrected.

1.9 Ethical considerations

Ethics are located within human rights and dialogues about democracy. With respect to the latter, society has become sensitive to the idea that the rights of people should be protected, particularly those who are vulnerable. The rights of South African citizens are enshrined in the Bill of Rights of the Constitution of the Republic of South Africa, 1996 (Cooper & Elton-Chalcraft. 2018).

According to Creswell and Gutterman (2018, p. 18), ethics has become vital for a study from the origin thereof until the final (or end) product and distribution of the findings. Ethics should be a main consideration rather than an afterthought. It should be at the top of the researcher's agenda.

Before starting any study the researcher has to gain permission before interviews can be conducted (Creswell & Guetterman 2018, p. 28). This has to be granted by the relevant authority(ies). In this case the Western Cape Education Department (WCED): Research Directorate should permit that the research can commence since the schools fall within the auspices of the WCED.

The researcher must submit an ethical clearance application to the University of the Western Cape Human and Social Sciences Research Committee (HSSREC) since she is studying at this institution. The researcher will need permission from the principal of each school where the teachers who will be interviewed work (teach) (see Appendix D). The five different Grade 7 EMS teachers will also have to give their permission to participate in this study. A participant consent form (see Appendix E) will be given to each research participant to read through and sign. The participant consent form will serve as a document that confirms each teacher's willingness to participate in the study. Since this is a phenomenological study – which means that sensitive questions could be asked, the researcher will take special care during each interview to 'bracket' herself from the participants and allow them to respond to the questions without interference from her. (NB: "Bracketing" is a term used by Husserl – it is specifically used when conducting a phenomenological interview. The term "Bracketing" means that the researcher will not allow her own knowledge or opinions about the phenomenon being investigated, to interfere with the interview process.) In addition, exceptional care must also be taken to reassure the participants that the data will remain confidential.

Aspects that pertain to how the data should be reported should be done honestly and without editing, changing or altering the different findings to satisfy predictions or interest groups (Creswell & Guetterman, 2018). The truthful reporting of the data ensures that the thesis is ethical and true. It is vital to treat the research participants with respect and dignity. Participants should always give consent to participate in any study.

1.10 Structure of the dissertation

Chapter one orientates the reader towards the study, describes the introduction as well as the background of the study, the research question, the aims of the research, the rationale and also introduces phenomenology. It also provides an initial literature review, and describes the research methodology and the trustworthiness of the data. Finally, the chapter reports on the ethical considerations pertaining to the study, and presents an outline of each chapter.

Chapter two provides an extensive literature review that is used to support the study. The literature review expands on the theory of phenomenology which serves as a framework against which the findings are analysed and discussed. The next section gives a description of the nature of lived experience, as well as reviewed studies on EMS. The chapter also looks at the definition of democratic values and some important aspects related to EMS in CAPS by focusing on the integration of democratic values in EMS and how this is connected to democratic citizenship. Finally, the chapter provides a brief discussion on the theoretical framework used to explicate the findings of the study.

Chapter three explains the research methodology that is used, namely, phenomenology. The first part of the chapter focuses on the definition of phenomenology. Husserl's new world theory as well as Heidegger's theory is discussed. The chapter also looks at sampling and the data-construction methods that was used in the research as well as the use of interviews and fieldnotes. The chapter ends with an explanation of the research method, and places emphasis on the phenomenological interview.

Chapter four focuses on the data-explication process by describing the research setting, geographical environment and learner demographics, the teachers' background, their understanding of democratic values and how they integrate democratic values into their EMS lessons. The constituent profiles for each of the five participants are also constructed. The

chapter ends with a discussion of Husserl's descriptive narrative and Heidegger's interpretive narrative where the interpretive narrative is combined with the Legitimation Code Theory.

Chapter five summarises the data that are in line with the research objectives while providing a coherent summary of its significance to the field at the same time. The chapter ends by presenting the implications of the findings as well as the conclusion.

1.11 Summary

This chapter discussed the background of the study as well as the aims and objectives of the study. The chapter also looked at what the main research questions and the subsidiary research questions are. The chapter introduced the reader to phenomenology while also discussing the rationale. There was a brief mention about the research methods and methodology and also explained trustworthiness and ethical considerations that need to be taken into account. A brief overview of the chapter dissertation was also provided.



CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 Introduction

The main research question of the study is: What are the lived experiences of selected Grade 7 teachers in integrating democratic values into their EMS lessons? When looking for answers to this question it is very important to look at the teachers' background and its effect on the way in which they understand the term democratic values and what its significance is when teaching EMS. This chapter starts off with a succinct overview of phenomenology, followed by a discussion on Husserl's 'lifeworld' theory and Heidegger's notion of *Dasein*. After explaining how these two phenomenological schools of thought are linked to this study, a brief overview of the studies that are conducted in EMS is discussed, while also looking at the meaning of democratic values followed by a discussion on how democratic values could be integrated into the EMS curriculum. Karl Maton's legitimation code theory (LCT) is then introduced and how it applies in this study. This chapter concludes by providing the theoretical framework, explaining Maton's (2015) legitimation code theory (LCT), how it is linked to Heidegger's notion of *Dasein* and how it will be used in the data-explication process.

2.2 What is phenomenology?

This study is situated within a phenomenological paradigm, both in theory and in its methodological orientation. Phenomenology is a philosophy (theory) and a method, which means that it serves as a theoretical framework while also prescribing the method. This study will adopt Husserlian phenomenology seeing that the different schools of phenomenology are clearly marked.

Phenomenology as a philosophy provides the conceptual tools to understand the lived experience of people with a specific focus on their mental residuum or their human consciousness as an object of reflection (Husserl, 1970; Koopman & Koopman, 2018). Thus, to understand lived experience, the phenomenologist ventures into the richness of a person's historicity – from childhood to adulthood (past to present) to synthesise a deeper meaning beyond that which is made visible through lived experience. According to Husserl phenomenology allows one "... to return to the things in themselves" (2001, p. 168)

Phenomenology describes the basic structures of human experience and understanding from a first-person perspective (Carman, 2002, p. viii). Phenomenology must be understood for its historical significance when looking at German and French philosophy. It speaks directly to various concepts such as awareness, embodiment, self-consciousness and intersubjectivity even in terms of developments within the 20th century since it started (Zahavi, 2018).

Phenomenology argues for the restoration of the lifeworld theory. Within the lifeworld theory, human existence is labelled and understood as personified and socially and culturally rooted as being-in-the-world.

Husserl (1970, p. 23) points out that lived experience is the most important source and the ultimate way to measure human consciousness. Based on these ideas of Husserl and the various other canons in the field of phenomenology, lived experience can be seen as the foundational structure for obtaining a deeper insight into the structures of how people think to understand human thinking, action and behaviour. This view involves the psychological nature of consciousness and not the biological nature of consciousness.

In this study, the researcher is mainly interested in understanding how Grade 7 teachers integrate democratic values into their EMS lessons by drawing on the foundations of Husserlian phenomenology as well as Heidegger's notion of being. With regards to the democratic values, which are discussed later in detail in this chapter, I am interested to understand how teachers integrate concepts like respect, accountability, honesty, equality and social justice in their EMS lessons. However, to delve a little deeper into understanding why they integrate these concepts into their lessons, I am interested to understand how the foundational structures of these concepts are part of their lived experiences during their childhood to emphasise the value that they place on these concepts. It is for this reason that the study draws on Husserl's lifeworld theory which is what I want to discuss next.

2.2.1 Husserl's lifeworld theory and its relevance to this study

According to Husserl (1970) phenomenology is centred on lived experience and therefore viewed as the science of lived experience. Husserlian phenomenology originated at the end of World War II when Europe was lying in ruins due to the damage that the Western science inflicted. Western science places a high premium on mathematics and science. What was

missing is the fact that a higher premium should be placed on human interaction to break with the focus on Western science. In order to do this, he developed a new philosophy, where lived experiences should transcend mathematics and science. Husserl states that the experiences that people go through provide an insight into the mental behaviour and actions of people as well as how they think. He also states that lived experience is the most appropriate (or direct) way to delve into human consciousness (Husserl, 1970).

This study, in particular, examines the lived experiences of Grade 7 EMS teachers and determines the reasons for their actions. The study tries to determine how they incorporate democratic values into their EMS lessons by looking at the lived experiences of Grade 7 EMS teachers. From the Husserlian lifeworld perspective this study is interested in understanding the mental residuum of the teachers with respect to their states of awareness that relates to the democratic values when they teach EMS. In other words the phenomenon in this study is the democratic values to which their mind set is directed when they teach a topic in the EMS Grade 7 curriculum. This means that the study is interested in the teachers' consciousness that is presented as a memory of a certain event that has happened in their lives. Every person's reaction to a certain event will be different, the way a person recalls and feels about a certain phenomenon will be different. Husserl mentions that this happens when a person reflects back to that same moment or event that drives his/her epistemic nature. This is why this study will use Husserl's phenomenology to answer the main research question, namely, how do the selected Grade 7 teachers integrate the democratic values into their EMS lessons.

Husserl's (1970) philosophy does not refer to the main facts but rather focuses on the foundations of the structures of consciousness and its various modes. Husserl's phenomenology will provide insight into the thinking of Grade 7 EMS teachers to truly understand the importance of democratic values to them since they will reflect on their personal journeys from childhood to adulthood. Not necessarily in that sequence but what are the significant 'lifeworld' experiences that had an impact on them as they relate to these concepts. To understand the lifeworld of the teachers in this study, the focus will be on examining the background of the teachers, that is where they come from, the communities in which they lived, the roles of significant figures when they were raised and their educational journeys. This is done to understand their content knowledge since all of these elements are directly linked to the way in which they view democratic values and how they integrate these values into their EMS lessons. The researcher unpacks both the unreflective and reflective lifeworld of the

research participants. This allows the researcher to construct their (teachers') natural attitude, such as the values of their practical life as well as the phenomenological attitude derived from their immediate experiences with objects in the immediate surroundings.

2.2.2 Heidegger's notion of being and its relevance to this study

When conducting phenomenological research, the philosophical schools of thought of Husserl and Heidegger are seen as bedfellows. This is because while Husserl's work focuses on epistemology, Heidegger provides us with an insight into existence as a mode of being. For example, while Husserl focuses on a person's thinking such as their awareness and its direction towards some object in the world, Heidegger shifts the focus to how we as humans cope in our everyday life affairs (Koopman & Koopman, 2020, p. 36). In other words Heidegger portrays the person as a conscious being that tries to cope in a world of suffering. Heidegger's philosophy is therefore an extension of Husserl's work.

Heidegger (1967) argues that we need to start with the self and the relational space between the self and the world of objects. To understand the "self" one has to understand *Dasein*. Cerbone (2006) states that *Dasein*, which in German means "existence", is a compound word that consists of two separate words. "*Da*" in German means there or here and, "*Sein*" means being. Thus *Dasein* in Heidegger's description speaks to a person's existence in the world, or more specifically to being in-the-midst-of-the-world. Here the phrase in-the-midst-of-the-world speaks directly to a specific context with respect to place and time. According to Heidegger (1967) the focus is not so much on how people think or what they believe in necessarily, but more on how they act as it resonates with their being in the world in general. This ranges from childhood to adulthood and how significant an aspect during those times and places had an impact on their disposition towards life. These aspects (time and place and the sequence of events) which give insight to a person's thoughts are seen as the process of "being" and "acting". Heidegger refers to this process as phenomenological reduction.

To truly understand a person's action and behaviour within the Heideggerian framework means that the researcher will need to work through all the layers of meaning when it comes to the participants' experience to develop a true understanding of what is embedded in the participant's consciousness. What is important for Heidegger is the impact of the world on the

constitution of the self and how this influences the thinking and acting (Koopman & Koopman, 2020).

Context is a central aspect in Heidegger's philosophy because it opened a connection to *Dasein* as a foundation of meaning in education (Koopman & Koopman, 2020, p. 38). Heidegger's theory allows the researcher to zoom in on the actions of the teacher as they think about or reflect on their roles as teachers. Information needs to be gathered on why teachers do what they do in a classroom set up (Koopman & Koopman, 2020, p. 38). Particularly, what teachers focus on when they teach and why. Heidegger's philosophy will help us to understand how the teachers' consciousness in this study relates to their worldliness. This means how the teachers' disposition towards EMS as a school subject is fleshed out in the classroom. The focus will next move to a review of the literature on EMS as a school subject.

2.3 Studies on EMS

There are a myriad of studies that are published in national and international journals in the field of EMS. However, there is a dearth of studies on EMS as a school subject in South Africa especially in phenomenology and to this date there are no studies that investigate how Grade 7 teachers integrate democratic values into their EMS lessons. In chapter one the researcher referred to a few studies that were conducted in South Africa. This part of the chapter will focus on some other studies that were conducted on EMS as a school subject in South Africa.

Assan (2011) argues that the Theory of Variation, within the phenomenographic paradigm, could be used as a classroom resource to enhance learning particularly in EMS. The article discusses the results of how the Grade 9 learners understand the value and price determination of the South African currency. It also discusses how this was enhanced using the variation theory of learning approach within the phenomenographic paradigm as a classroom resource (Assan, 2011, p. 7). The article also argues that the Theory of Variation in EMS, "enhances the quality of education" (Assan, 2011, p. 7).

Another study on EMS explores the practicality of applying a social practice theory of learning to a community of beginner EMS teachers and learners involved in the teaching of EMS teacher development project. The study assesses the influence of, "contextual constraints, teachers'

biographies, and professional career trajectories on teachers' ability to participate in a learning community” (Maistry, 2005, p. ii).

Another study conducted by Mojokgomo Moloi and Habasisa Molise investigates the professional curriculum practice of EMS teachers in teaching a certain section of EMS, namely financial literacy. It is seen as the accounting section of EMS. Studies confirm that EMS, as a subject, especially the financial literacy part, deals with the logical and systematic recording of financial information and transactions, as well as the analysis and interpretation of financial statements and managerial reports for use by interested parties (Moloi & Molise, 2021). The research showed that the learners had an insufficient EMS accounting cash journal subject content knowledge and ineffective collaboration in teaching cash journals. This obstructs the learners’ understanding of financial literacy in Grade 9 EMS (Moloi & Molise, 2021).

As this study investigates the lived experiences of how selected Grade 7 teachers integrate democratic values into their EMS lessons, the next section will describe democratic values.

2.4 Democratic Values

According to Simon and Maschelein (2011), democracy and equality through and in education are one of the major challenges tormenting the globe. This includes amongst many others (i) the organisation of democratic schools; (ii) the development of competencies for democratic citizenship and participation; and (ii) policies on equal opportunities. Over the last twenty-six years, the national government of South Africa has made many attempts to promote democracy, equality, and to redress through various policy formulations. These include the adoption of the policy initiatives of the Congress of South Africa’s Trade Union (COSATU), namely the Reconstruction and Development Programme (RDP) to address the injustices of the past that was committed by the apartheid regime. [For full detail of this policy see Visser, 2004.] The RDP was the first economic policy aimed at ensuring that the needs of people such as job creation, housing, and human capacity took place. The government could not deliver on the promises set out in the RDP due to their ineffective implementation thereof. The RDP was eventually replaced by the Growth Employment and Redistribution (GEAR) (Visser, 2004). The main idea behind GEAR was to allow the private sector to lead the economic development, with the government taking a backseat. This meant a complete reformulation of service

delivery budgets and municipal infrastructure programmes in order to assist the poor and needy with the basic human needs.

The failure of the RDP, the GEAR and later the New Partnership for Africa's Development (NEPAD) policies – which were all strategies to eradicate poverty to promote democracy and equality - resulted in the favouring of a small minority of the historically disadvantaged black communities while the black masses continued to live in utter poverty (Visser, 2004). When Jacob Zuma became president, his administration adopted the New Growth Path (NGP) as their main economic policy objective to try and bridge the gap between rich and poor. Zuma's government was often referred to as the “gangster state” (Myburg, 2019) and was made known as the architects of the “state capture” by the then Public Protector Thuli Madonsela. This resulted in a collapse of the government where many South Africans became trapped in poverty. While Jacob Zuma's government destroyed the moral fabric of society, inequality increased and democratic citizenship and values decreased. Corruption, unethical behaviour and dishonesty amongst many others became commensurate with the Zuma regime. Things such as lawlessness, intolerance and respect for the other also had little meaning as crime skyrocketed. The question that begs is: ‘how do we restore the moral fabric of society?’

While schools were used as powerful machinery to promote apartheid, they can also be used to promote democracy and democratic values. This study aims to look at how democratic values (such as social justice, honesty and respect, truthfulness, accountability and equality) can be integrated into the Grade 7 EMS curriculum to try and restore the damage that was inflicted on the people of South Africa and to enhance democratic citizenship. By promoting democratic values in the EMS curriculum, a sense of wisdom could be instilled to understand the impact of selfish behaviour in young children. Furthermore, it will enable them to participate, contribute to, adapt and survive in a very complex economic world that affects the livelihoods of others. This brings me to the question: ‘what are values?’

Fataar and Solomons (2010) posit that values are a fluid concept that can be interpreted differently. Values can be described as guides towards an action or the moral compass that we use to navigate our interaction with members of society (Solomons & Fataar, 2010). Values are judgments that are based on what is seen as correct and what is seen as wrong. Fataar and Solomons (2010) explained that values are also seen as making decisions that are morally correct after which one acts accordingly. Hill, cited in Green (2004, p. 108), sees values as

“beliefs that are held by individuals and to which they attach special priority or worth, and by which they tend to order their lives”. However, a value can be compared to a belief that establishes a value of a principle that is rooted in a person or a group, a religion or a belief system (Rhodes, Bernard & Roux, 2004). The beliefs of learners can be influenced by the teacher when teaching a subject like EMS.

The Manifesto of Values (James, 2001) recognises that values, which focus on language and culture, are familiar currency to make life important and teach a sense of values at school which aims to help young people achieve higher levels of moral judgement, therefore enhancing the individual and by broadening, enriching the society, too. This is indicative of the importance of ‘teaching’ a set of clear values to uplift our society (James, 2001). One of the goals of education is to equip and empower learners with skills, such as, critical thinking to acting responsibly and democratically on the grounds of mutual exchange of thoughts and collective ways of being (Waghid, 2018). Therefore teachers need to cultivate their learners to have a good understanding of democracy. Critically engaging people in the classroom means to actually take part in discussions in the classroom and be actively involved in the lesson. Acting responsibly, on the other hand, is when learners learn how to be accountable for their decisions as well as taking responsibility when focusing in the classroom (Davids, 2018). The focus when teaching democratic values needs to be on the fundamental values of the constitution, and their relevance to education (James, 2001). The morals and perceptions of democracy, social justice, equality, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability responsibility, the rule of law, respect and reconciliation are discovered in a way that proposes how the constitution can be taught, as part of the curriculum, and used in the classroom (James, 2001). These values should be applied practically in programs and policy making by educators, administrators, governing bodies and officials (James, 2001).

According to James (2001), the values originated out of Curriculum 2005, the National Outcomes-based approach as well as the Curriculum and Assessment Policy Statement (CAPS). The values have been forged together out of our different heritages, and our different positions in society (James, 2001). James (2001) states that there are ten fundamental values for the South African society, which must be practiced to achieve a real democracy. They are: democracy, social justice and equity, equality, non-racism and non-sexism, UBUNTU (human dignity), an open society, accountability (responsibility), rule of law, respect and reconciliation. This study does not focus on all of the aforementioned values, but rather on those values that

pertain to the Grade 7 CAPS: EMS curriculum. The Addendum at the end of this document (summary of the Grade 7 CAPS: EMS curriculum) clearly illustrates the content that needs to be covered in the CAPS: EMS curriculum. This study will therefore only focus on the following values:

- **Social justice/honour:** All people should be treated fairly in receiving the advantages and disadvantages of our country. No group or person should be favoured.
- **Equality:** Everyone should get the same treatment regardless of where their parents or grandparents were born, their race, their religion or how much money they have. Citizens should all have political, social and economic equality.
- **Honesty and respect:** The government and citizens should not lie. They should be honest and respect each other's decisions.
- **Accountability:** Being responsible for one's actions.

2.5 CAPS: EMS (Senior Phase)

This section will provide a detailed account of the Grade 7 CAPS: EMS curriculum (DBE, 2011) and why this study will only focus on the above values.

According to the CAPS: EMS annual teaching plan, Term 1 focuses on bartering and promissory notes. When teaching about topics such as bartering and promissory notes, teachers should try to integrate the democratic values of truth, honesty and respect into their Grade 7 EMS lessons. The teacher should also pay attention to the democratic values such as social justice and equality when dealing with bartering. These are important values as one of the advantages of bartering is that everyone must exchange goods and services, therefore not only the rich have economic power. Goods and services as well as needs and wants should be dealt with truthfully.

Terms 1 and 3 focus on entrepreneurship. Entrepreneurship is a key area where all four values (social justice, honesty and respect, accountability and equality) can be integrated. When teaching aspects that relate to business activities, patriotism can be discussed, while when teaching about an entrepreneur the democratic values of social justice, equality, truth, honesty and respect can be integrated into the discussion. How these values are integrated into the EMS lessons depends on the teacher's focus and view of the curriculum.

Financial Accounting cannot be taught if the learners do not understand that the financial statements of businesses need to be reflected honestly and truthfully. Learners need to realize that the accounting records of businesses have to be correct. An honest reflection of accounting records of a business portrays the democratic values of the business. Another democratic value that can be taught in EMS, is accountability. Learners have to be accountable for their actions in class. Learners will be accountable for their own work and in so doing, teachers can connect accountability to any section in EMS as all businesses need to be accountable.

Teachers have to make sure that the learners understand that they have rights. This can also be implemented in the CAPS: EMS when discussing the needs of a country. One of the country's needs is the need for an efficient and reliable government. Here the teacher will be able to talk about the democratic rights of each citizen and can encourage learners to debate the issue.

2.5.1 The importance of democratic values in the EMS Curriculum

The CAPS: EMS document states that values are a very important part of the curriculum. If we look at the aims of the curriculum, they are:

- To heal the divisions of the past and to establish a society that is based on democratic values, social justice and fundamental human rights;
- To improve the quality of life of all citizens and free the potential of each person;
- To lay the foundations for a democratic and open society in which the government is based on the will of the people and every citizen is equally protected by law; and
- To build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations (DBE, 2011, p. 3).

According to the CAPS document assessment in EMS focuses on the knowledge, skills and **values** that are inherent in the activities of production, consumption, exchange and making meaningful and informed financial decisions in economic and social environments (DBE, 2011). EMS covers valuable skills such as economic, entrepreneurship as well as financial and managerial skills that help learners to achieve success in different economic and business environments. Teachers must consider all these skills when they plan their teaching, learning and assessment activities (DBE, 2011).

2.5.2 The integration of democratic values into the CAPS: EMS

The Manifesto on Values aims to promote the values of the Constitution through the educational system (James, 2001). This emphasises the importance of teachers to integrate these values in their EMS lessons. These values have to be a lifestyle for teachers when handling situations as well as when communicating with each other (James, 2001). They will be able to set an example by incorporating the values they teach into their everyday lives in the classroom. The teacher needs to create a safe atmosphere where dialogue and debates are a daily part of the teaching and learning process, for example, debates between teachers and learners, learners and teachers, teachers and parents, and parents and teachers. This form of culture will create more empowered and confident citizens (James, 2001).

EMS teachers are role models for the learners as they promote commitment and competence among the other teachers. Teachers must uphold the values that they are teaching to the learners. Fataar and Solomons (2010) state that when in line with democratic practice, a liberal-communitarian view allows each individual to pursue his or her individual interest, but liberal democracies also depend on active citizenship. Active citizenship is demonstrated when citizens engage socially and politically in the country.

Strategies that help to implement these values include focusing on the curriculum, which can be seen as the key means of instilling knowledge, skills and values in young people (James, 2001). When teaching and integrating democratic values into an EMS lesson the learners will be made aware of human rights within business opportunities and how democratic values link to business opportunities.

The next few strategies of the Manifesto of Values are a sense of equity, social justice and equality in schools. It involves the ensuring of equal access to education, promoting anti-racism, and unleashing the potential of girls as well as boys (James, 2001). Rights do not exist without responsibility. Equity, social justice and equality are three very important values that need to be taught in an EMS lesson and that is why all three of them are included in the democratic values that this study focuses on. In order to promote democratic citizenship, democratic values must be taught within the CAPS: EMS context.

Values cannot simply be asserted. Values need to be put on the table, be argued about, be discussed, be converted, be synthesized, be changed and be produced (James, 2001). In an EMS classroom, these values need to be exercised by creating opportunities in a class for discussion and arguments where learners are able to voice their own opinions and values.

The process is to generate discussion and debate, and to acknowledge that discussion and debate are values in themselves (James, 2001). Rather than a topic of study, democratic values are instantiated through human engagement with others and the world rather than taught (Higham & Djohari, 2018). This is how teachers should then teach values, not by forcing them upon learners but rather through everyday action and by setting an example through action. Rorty (in Fataar & Solomons, 2010) caution that one should remember that values in education do not only come from the classroom, but that it is learnt by the learners in all social situations. Fataar & Solomons (2010) emphasise that the curriculum is seen as the social instrument meant to facilitate these values.

2.5.3 Democratic citizenship education

Democratic values can be implemented by making use of democratic citizenship education. Enslin (2003) explains that South Africa's developing conception of citizenship mainly draws on two ingredients: the anti-apartheid struggle and the new Constitution. The struggle against apartheid forged a highly participating notion of democratic citizenship. According to Yuval-Davis (2011, p. 46) the notion of citizenship can be seen as 'the participating dimension of belonging to a political community'.

According to Davids and Waghid (2018) democratic citizenship education connects people's democratic aspirations with their citizenship rights and responsibilities. Therefore acting democratically implies that people need to engage with each other on the grounds of a mutual exchange of thoughts while also recognising people's differences and seeing the point of another person even though you do not agree (Davids & Waghid, 2018). At the core of pursuing democratic practices is the refinement of shared dialogues where the recognising of one another's similarities and differences is an important aspect of acting in unity (Davids & Waghid, 2018).

Schoeman (2000), mentions that throughout history there have been different definitions of what citizenship entails, such as who belongs, what they belong to and what it means to belong. Inman and Buck (1995, p. 39) explain that within all these debates one can detect certain common meanings around a limited number of essential areas of citizenship. The differences between these models are:

Minimalist model of education:

The minimalist model of education is largely concerned with the provision of information about society, and also with the socialisation of young people into a given society. Inman and Buck (1995, p. 50) maintain that such a model places emphasis on duties and responsibilities and is not really concerned with developing the critical powers of learners.

Maximalist model of citizenship education:

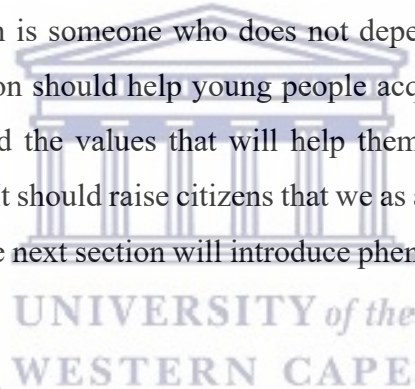
The maximalist model of education is concerned with empowerment. It is about learners' ability to take control and exercise responsibility over their own lives. It involves learners' ability to ask critical questions and evaluate evidence. It aims to develop self-awareness, knowledge and understanding on a wider societal and global level. Citizenship education is concerned with content and learning processes. This can then be directly linked to the integration of democratic values in EMS classrooms as learners can develop self-awareness when learning about the democratic values (Inman & Buck, 1995).

McLaughlin (2000) describes a minimalist and maximalist view of citizenship. These different models of citizenship illustrate the different models of citizenship education. A minimalist model of citizenship education is largely concerned with the provision of information about the society, as well as with the socialisation of young people into a given society. Inman and Buck (1995, p. 50) maintain that such a model places emphasis on duties and responsibilities and is not really concerned with developing the learners' critical powers. A maximalist model of citizenship education is concerned with empowerment. It is about learners' ability to take control and exercise responsibility for their own lives. It involves learners' ability to ask critical questions and to evaluate evidence while also aiming to develop self-awareness, knowledge and understanding on a wider societal and global level. Inman and Buck (1995) explain that the concept of citizenship education is concerned with content and learning processes - which

can be directly linked to the integration of democratic values in EMS lessons as learners can develop self-awareness when learning about the democratic values.

Democratic citizenship education involves the refinement of argumentation, reasoning and narrative imagination (Waghid 2015, p. 256). Teachers should, therefore, create a comfortable environment where students can respond to the difference in accordance with their values, where they come to better understand their own, those they share with others, and where they differ (Higham & Djohari, 2018). Democratic citizenship education is where belonging and engagement could be created in schools. Learners and teachers who engage in schools are deliberating and articulating their justifications on certain views (Davids & Waghid, 2018). In order for democratic citizenship to become a reality in schools, communication is needed.

According to Rancière (2017, p. 91) an 'active citizen' is a person who is able to speak for herself. An independent person is someone who does not depend on another person. Active democratic citizenship education should help young people acquire and learn how to use the knowledge, skills, attitudes and the values that will help them to be active and democratic citizens throughout their lives. It should raise citizens that we as a country need in a democratic society (Foggelman, 1991). The next section will introduce phenomenology as a philosophy in educational research.



2.6 Theoretical framework

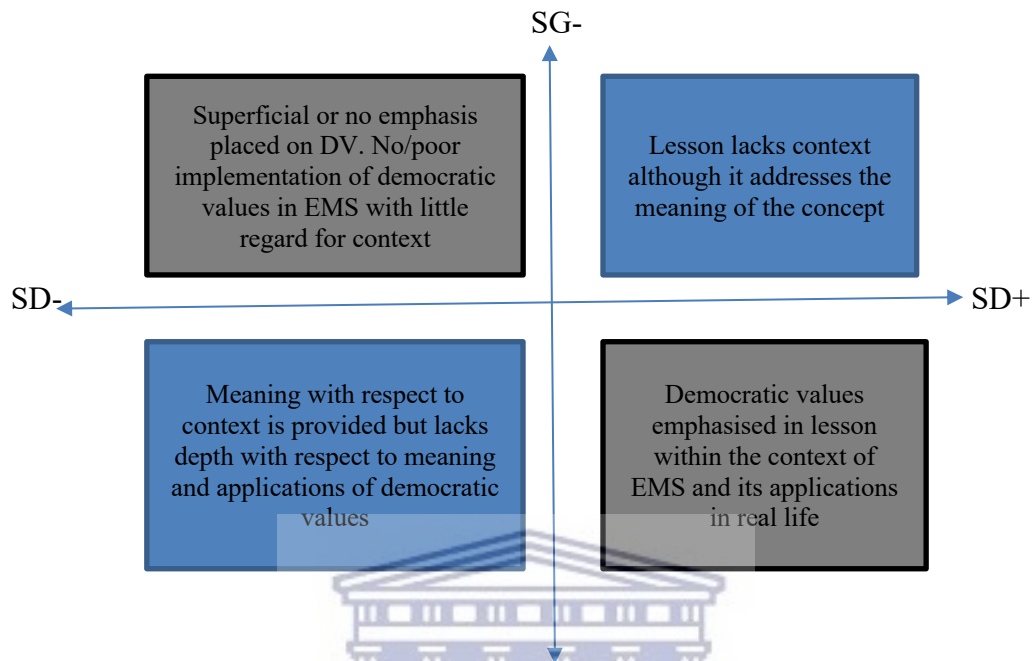
This study is an investigation into the lived experiences of Grade 7 EMS teachers and how they integrate democratic values, such as, social justice/honour, equality, honesty and respect, and accountability, into their lessons. The theoretical framework links Karl Maton's legitimation code theory (LCT) and Heidegger's interpretive phenomenology with each other. The purpose of using LCT is to develop a deeper understanding of the pedagogical practices of the teachers with specific reference to the integration of the democratic values into their lessons. To understand their (teachers') lived experiences this study will apply Heidegger's (interpretive) philosophy which allows the researcher to craft an interpretive narrative of how they (teachers) integrate democratic values into their lessons. More detail on how Heidegger's notion of *Dasein* is linked to this theory will follow after a discussion on Maton's LCT.

According to Maton (2015) LCT allows for a deeper engagement between data and theory to develop the building of knowledge in a particular field. This process of knowledge building rests in the dialogicality between data and theory to generate explanations that could go beyond the context and meaning of a study. Limits of space prevent a discussion on the foundations of the theory that rests in Bernstein's model of 'code theory' and Pierre Bourdieu's 'field theory'. In simple terms, the LCT is an explanatory framework that allows a researcher to develop an understanding of the underlying practices, and dispositions that guide teachers. This is because all practices, especially teaching, are interpreted as 'languages of legitimation' in which the organizing principles are conceptualized as legitimation codes (Maton, Hood & Shay, 2015). In teaching, these codes can be classified as strong or weak dimensions that depend on how a teacher engages with his or her learners in a lesson. For example in this study the focus will be on how well Grade 7 EMS teachers integrate democratic values, such as, social justice/honour, equality, honesty and respect, and accountability, in their lessons when they teach. This data will be generated based on their experiences as EMS teachers by looking at their dispositions towards these values and the emphasis that is placed on these values when they teach. According to Maton (2015) such data can be generated qualitatively via interviews.

According to Maton and Doran (2017), LCT consists of five dimensions, namely specialization codes, semantics codes, autonomy codes, temporality codes and density codes. Although each of these dimensions are made up of various concepts this study will mainly focus on semantic codes. Semantics explores practices, which in the context of this study will focus on the pedagogical practices of EMS teachers and how they integrate democratic values in their lessons when they teach. The semantic codes allow the researcher to look at the strengths of the semantic gravity and semantic density of the knowledge they share with their learners in order to understand how they integrate the democratic values.

Semantic gravity refers to the degree to which the meaning relates to its context. The stronger the semantic gravity (SG+) the more meaning depends on the context; the weaker the semantic gravity (SG-) the less meaning depends on the context. SG can be described on a continuum of strength with infinite capacity gradation. According to Maton (2015) this continuum flows from strength to weakness that can be analysed on the basis of what information the teachers convey to their learners. In the case where teachers provide a rich description of democratic values within the context of the topic and its applications in real life it can be viewed as a strong

SG whereas the opposite reveals a weak SG. The following diagram, labelled Fig 2.1 below, shows the dimensions of semantics.



Semantic density relates to the meaning that is conveyed within a practice. In the context of this study SD refers to the meaning that is conveyed through the information the teacher shares in a lesson. In other words the focus is on how the teacher relates the notion of democratic values to the lived-world of the learner. If the lesson is well articulated and well sequenced, and the learner develops a good grasp of the concept, it means the lesson has a strong SD+, whereas the opposite means the lesson has a weak SD-. Therefore, the stronger the SD+ the more the meaning will depend on its context. Semantic density thereby traces a variety of strengths, with endless ability for progression (Maton, 2015). This can be used to describe *strengthening* semantic density (SD), such as shifting away from a term, symbol or practice and condensing a small number of meanings towards one that implicates a greater range of meanings (Maton, 2015). In EMS this can be seen as the democratic values shifting towards the greater range of democratic citizenship.

Linking SG and SD to the focus of this study means that the researcher will be interested to understand how the teachers integrate democratic values into their lessons and what approaches they particularly follow. When introducing a topic to their learners, do they introduce the topic in a practical manner so that their students can see how the topic relates to real life practices of EMS? It will also be interesting to find out if they use rich contextual scenarios that the learners

can relate to the topic in EMS. By linking the LCT to Heidegger's (1967) notion of *Dasein* means that it will be important for the study to determine how the teachers' upbringing as children, their educational journeys or even their experiences of living in South Africa in general can contribute towards them placing a greater emphasis on the integration of these democratic values into their lessons. What will be of critical importance is how the way they were raised will contribute to helping them to understand and value these concepts of respect, accountability, honesty and equality. Heidegger's philosophy will help to bring the way they integrate democratic values into their lessons together with the way they think about these phenomena in a real-life setting. These two theories will also help to create a more meaningful narrative to understand why the teachers in this study feel the way they do about knowledge integration and why they think it is important to do so.

2.7 Summary

This chapter provided a succinct overview of the philosophical ideas of Husserl and Heidegger and how the work of these phenomenological cannons relates to this study. The focus then shifted to a literature review on EMS studies. This was followed by a scholarly exploration of the concept of democratic values and what it means to be a democratic citizen. An explanation of why democratic values are so important in the EMS curriculum and how they can be integrated in an EMS classroom was also provided in this chapter. The chapter ended with a discussion about Maton's legitimation code theory that will be used in the data-explication process and how it is linked to Heidegger's notion of *Dasein* to create an interpretive narrative for each research participant.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Qualitative researchers work with smaller sample sizes than those conducting quantitative research because they (qualitative researchers) are interested in developing a broader understanding of a person. To do so the researcher is required to look at several issues. These issues include social, cultural, economic and political issues that impact and shape how people comprehend. In a phenomenological investigation, the researcher is also interested in both the genealogical and historical impact which goes as far back as a person's childhood in order to develop an even deeper understanding. In order to understand the lived experiences of the Grade 7 EMS teachers, this study will be interested in all these aforementioned elements to develop an understanding of how the teachers perceive democratic values, how they relate to democratic values to develop a better understanding of why they do or why they do not integrate democratic values into their EMS lessons. In other words, the researcher will be interested in the 'why', 'what', and 'how' questions in order to gain clarity about the lifeworld of the research participants.

The study will make use of the following data-construction methods, namely to interview 5 purposely selected EMS teachers from 5 different schools in the Western Cape Province. These schools will range between high, middle and lower quintile rated schools. Quintiles 1, 2 and 3 schools have been declared as no-fee or low-fee schools, while quintiles 4 and 5 are high-fee paying schools. These semi-structured, one-on-one, virtual interviews were augmented with fieldnotes in order to develop a detailed narrative of the lifeworld of each participant. The purpose of fieldnotes is to record every participant's mood, non-verbal cues or actions and are usually made during the interview or early the next day whilst it is still fresh in the mind of the researcher (Seidman, 2013). Aspens (2009, p. 8) emphasises that fieldnotes must be clear and detailed.

3.2 Phenomenology as a research methodology for this study

In qualitative research there are various aspects that guide the researcher at each stage of the research process. Mohajan (2017) argues that a research methodology is the procedure that helps the researcher to do their research projects, and which includes describing, explaining and predicting phenomena in a systematic and disciplined way. Before choosing a research methodology it is important to explore a problem and to develop a detailed understanding of the central phenomenon that is investigated. Something that is very important is the key concept that is studied within qualitative research (Creswell, 2008, p.16). Thereafter, the researcher starts by stating the purpose and research questions in a general and broad way, which leads her to ask central questions around the collecting of data and analysing the data (or explicating the data) based on narrative accounts followed by a presentation of the findings.

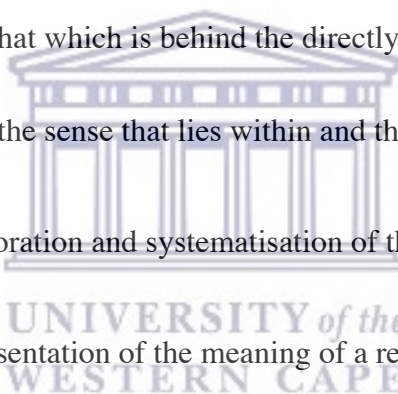
Layout of the research methodology applied in this study

| | |
|--------------------------------|---|
| Design | Qualitative |
| Paradigm | Interpretive |
| Approach | Phenomenology |
| Sampling | Purposive sampling – 5 Grade 7 EMS teachers |
| Instruments of data collection | Interviews and fieldnotes |
| Ethics | Permission received to access research site from UWC, WCED and informed consent |
| Trustworthiness | Credibility, dependability and transferability |

Qualitative research is best suited to address a research problem where one does not know the variables and need to investigate. Since the literature will have very little information about the phenomenon of the study you need to learn more from the participants through investigation (Creswell, 2008, p.16). The reason for this is that qualitative research relies more on the views of participants in the study and less on the literature by the researcher.

In qualitative research the researcher collects data to learn from the participants in the study and develop protocols to record the data as the study progresses. These forms model common questions to which the participants provide answers. The questions will often change and emerge during data collection (Creswell, 2009, p. 16). An example of this is an interview protocol.

Phenomenology as a research methodology falls under qualitative research and therefore this study is situated within the domain of qualitative research. The main source of data construction in this study are semi-structured interviews and fieldnotes with the aim of answering the main and subsidiary research questions. Phenomenologists allow research participants the freedom to share their lived experiences by allowing them the space to share their experiences and perceptions about a phenomenon. This study selected 5 Grade 7 EMS teachers and asked them about their lived experiences in the EMS classroom, to understand the phenomena in question so that that which is behind the directly observable can be uncovered:

- 
- (a) an attempt to capture the sense that lies within and that assembles what we say about what we do;
 - (b) an investigation, elaboration and systematisation of the significance of identified phenomena;
 - (c) the illuminative representation of the meaning of a restricted issue or problem.

The researcher kept the above at the back of her mind as she was searching for an appropriate research method. Teachers had to tell their stories freely so that their words and actions became the only source to understand their experiences. Their words, as revealed in the interviews, are the appearance of knowledge that was needed to provide a thick and detailed description to articulate their worlds as Grade 7 EMS teachers. In view of this phenomenology is the most appropriate method of data collection to provide vivid descriptions of what Grade 7 EMS teachers do in the real classroom.

3.3 Research method

Research methods refer to the tools that a researcher uses to do research. These can either be qualitative or quantitative or mixed. Quantitative methods assess numerical data and use statistical tools to analyse and investigate the data collected. This allows for the measurement of variables and relationships between them can be found. Graphs and tables are used to

represent this data. Qualitative data is non-numerical and focuses on establishing patterns. Mixed methods are a mixture of both qualitative and quantitative research methods. These methods allow for unexpected results.

Research methodology can be understood as a way to solve or answer the research problem. It is understood as the process of studying how research is done in a scientific manner. Ultimately, it's about how a researcher analytically designs a study to ensure valid and reliable results that address the research aims and objectives. Through the methodology, we study the various steps that are generally adopted by a researcher in studying his/her research problem and the fundamental logic behind them. The selection of the research method is crucial for what conclusions you can make about a phenomenon.

3.3.1 Sampling

Purposive sampling was selected to identify the research participants for this study. The key criterion was that all participants had to be Grade 7 teachers who were currently teaching EMS. Age, gender, race and years of experience will be considered when selecting the research participants for this study. The discussion below will describe the research setting of each school. The study will focus on schools in and around Cape Town while primary sources of data collection include interviews as well as fieldnotes.

Schools A and B are situated in the Durbanville area – they are classified as historically advantaged schools. These schools are classified as quintile 4 and/or quintile 5 as they are well resourced, situated in affluent neighbourhoods, most parents are educated, and can be classified as a designated social class. These schools are very large and consist of about 1200 learners. Each of these schools has about 60 teachers. These schools have adequate facilities. They have access to technology meaning that they make use of both iPads as well as interactive televisions in classes. Although these schools have learners with learning disabilities, such as ADHD, autism etc. they have adequately trained staff as well as the facilities and resources to accommodate these learners.

School C and D are regarded as historically disadvantaged schools (quintile 1 and/or quintile 2) and are situated in the Stellenbosch area. The area in which these schools are situated can be described as impoverished areas as many parents are unemployed, fall in the low bracket

income which can possibly belong to a designated social class that are associated with a certain racial group. There are about 800 learners and 30 teachers at these schools.

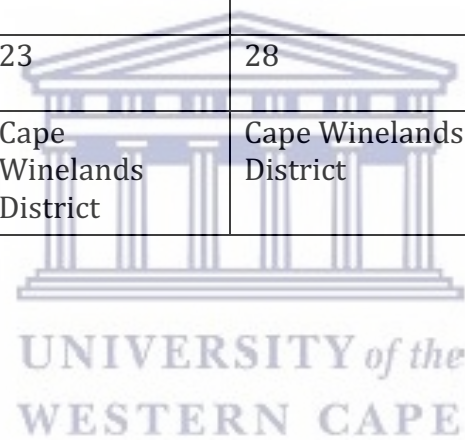
Schools C and D (both classified as a quintile 2) have limited access to computers (technology), textbooks and stationery. These schools have many learners on the feeding scheme from the Western Cape Education Department (WCED). These schools also have learners with ADHD, autism and other learning disabilities and do not have many adequately qualified teachers to assist these learners.

School E is a new school situated in Durbanville. It is a very small farm school consisting of about 400-600 learners and 20 teachers. Technology is not a priority at this school.



Table 3.3.1 : Teacher demographics

| | Liza | Ben | Charmaine | Megan | Hlumelo |
|----------------------------|------------------------------|------------------------------|-------------------------|------------------------------|--|
| Gender | Female | Male | Female | Female | Female |
| Race | White | White | White | White | Black |
| Age | 63 | 37 | 46 | 48 | 40 |
| Qualifications | Bachelor of Education Degree | Bachelor of Education Degree | Diploma in Education | Bachelor of Education Degree | Degree in Accounting, Diploma in Tourism and a Degree in Education |
| Years of Experience | 44 | 11 | 23 | 28 | 4 |
| District | Western Province District | Western Province District | Cape Winelands District | Cape Winelands District | Western Province District |



3.3.2 Research instruments

a) Interviews

An interview is a conversation with the aim of gathering information. In a research interview, the interview is planned beforehand by the interviewer, who asks questions (Eastwaramoorthy & Zarinpoush, 2007). An interviewee is the person who responds to those questions by giving their own opinion and meaning (Eastwaramoorthy & Zarinpoush, 2007). Interviews can be conducted through various ways such as face-to-face, over the telephone or over the internet on a computer via Microsoft Teams or ZOOM. There are many different methods to have an interview via the internet and your computer.

There are three types of interviews, namely, structured, semi-structured and unstructured. In a structured interview, the interviewer asks a set questionnaire that is predetermined by the interviewer (Eastwaramoorthy & Zarinpoush, 2007). In a semi-structured interview the interviewer uses a list of predetermined questions that require the interviewee to answer in their own words. The interviewer can probe areas based on the interviewee's answers or ask extra questions for clarification if needed. Semi-structured interviews are very useful when the researcher needs to collect in-depth information in a systematic manner from more than one respondent or interviewee (Eastwaramoorthy & Zarinpoush, 2007).

When looking at an unstructured interview, the interviewer has no specific guidelines to follow and has no list of specific questions that needs to be asked. The interviewer asks a few general questions and engages with the interviewee in an open and informal discussion. The interviewer also asks further questions to gather more in-depth information on the topic (Eastwaramoorthy & Zarinpoush, 2007).

b) The phenomenological interview

When doing a phenomenological interview it is important to ask how something is done and not why something is done (Seidman, 2013). With regards to the study, the interviewer needs to ask the teachers to reconstruct their early experiences in their families, in school, with friends, in their neighbourhood, and at work (Anderson & Holloway-Libell 2014). Seidman states that "We do not ask for opinions but rather the details of their experience, upon which their opinions may be built" (Seidman, 2013). The interviewer should ask questions that have

meaning so that the teacher being interviewed shares their true emotion and feelings about the subject. According to Seidman (2013) a phenomenological interview should be semi-structured with the option to let the interview flow naturally (Seidman, 2013).

When interviewing the teachers in this study, the researcher needs to understand all of the factors that play a role in the lives of the teachers and how these various factors influence their teaching (Anderson & Holloway-Libell, 2014). The teachers also need to look at their present experiences in the context within which it occurs. According to Seidman (2013) “The combinations of exploring the past to clarify the events that brought the teachers to where they are now and by describing the concrete details of their present experience, conditions for reflecting upon what they are now doing in their lives are established”. The researcher really needs to ask in-depth questions so that the teacher will share the raw and emotional truth about their lived experiences.

When doing a phenomenological semi-structured interview, one wants to focus on the social world in a way that is less fixed (Aspers, 2009, p. 19). This will reflect on the teachers’ real feelings and actions rather than the researcher’s ideals.

This study followed the suggestion of Seidman (2013) in which two interviews of about forty minutes long were conducted. The duration of each interview depended on the flow of the conversation, for example, whether or not the teachers were willing to open up and share their lived experiences and really go in-depth or not. The teachers knew how long the duration of the interview would be and what was expected from them (refer Appendix E: Participant Consent Form). The purpose of the first part of the interview was to get to know the research participants by gathering background information, for example, where they grew up, how their parents treated them, what their parents taught them, and what the actions and/or behaviour of the people living in their community was, etc. The second part of the interview focused on how they integrate democratic values into their Grade 7 EMS lessons and if they plan to or not.

Given the uncertainty of the impact of the COVID-19 pandemic that demands social and physical distancing, the interviews shifted from one-on-one, face-to-face interviews to virtual/online one-on-one interviews. I interviewed the various participants via TEAMS as this was the most user-friendly at the time.

c) **Fieldnotes**

Fieldnotes capture the mood, non-verbal cues or behaviour of the research participant and are usually made during the interview or the morning directly after the interview. Since the researcher cannot remember every detail with regards to the mood and actions of the research participant, he/she has to rely on fieldnotes. Fieldnotes thus serve as a reminder of what happened during the interview.

Koopman and Koopman (2020) state that the fieldnotes “assist the researcher in moulding and deepening their understanding of the participants’ lived-world” (p. 69). These fieldnotes “relate what the researcher hears, sees, experiences and thinks during the data-construction process” (ibid). The researcher needs to keep track of the facial expressions and emotion of the participants as this can be used as additional notes in the analysis process (Koopman & Koopman, 2020). There are many non-verbal cues that can be displayed while doing an interview that the researcher needs to document (ibid). It is critical to capture the mood of the participant from the beginning to the end of the interview (ibid).

3.3.3 Data-explication framework

Phenomenology has a robust data-explication framework, unlike in other qualitative studies that allow the use of software applications such as Atlas Ti to analyse the data. In phenomenology, the researcher has to develop a holistic understanding of each participant’s lived-world by following an iterative step-by-step analysis without using any software application programmes. The researcher has to read and re-read every transcript personally in order to highlight all of the important words, phrases, sentences and paragraphs. The entire interview transcript is broken up into smaller sections which are used to synthesize meaning. In other words the whole interview is first severed and then it is converted again into a whole in order to answer the main research question. This approach is aligned with Hycner’s (1985) notion that ‘explication’ means to summarise the exact truth as reported by the participant. By doing so, the researcher has to be mindful of the context and the experience of the participant. This study will adopt Hycner’s (1985) data-explication process, that involves the following the steps:

- Bracketing and phenomenological reduction;
- Delineating units of meaning;

- Clustering of units of meaning to form themes;
- Summarizing each interview, validating it and where necessary changing it. For example, extracting general and unique themes from all the interviews that are amplified with fieldnotes that are integrated into the explication process.

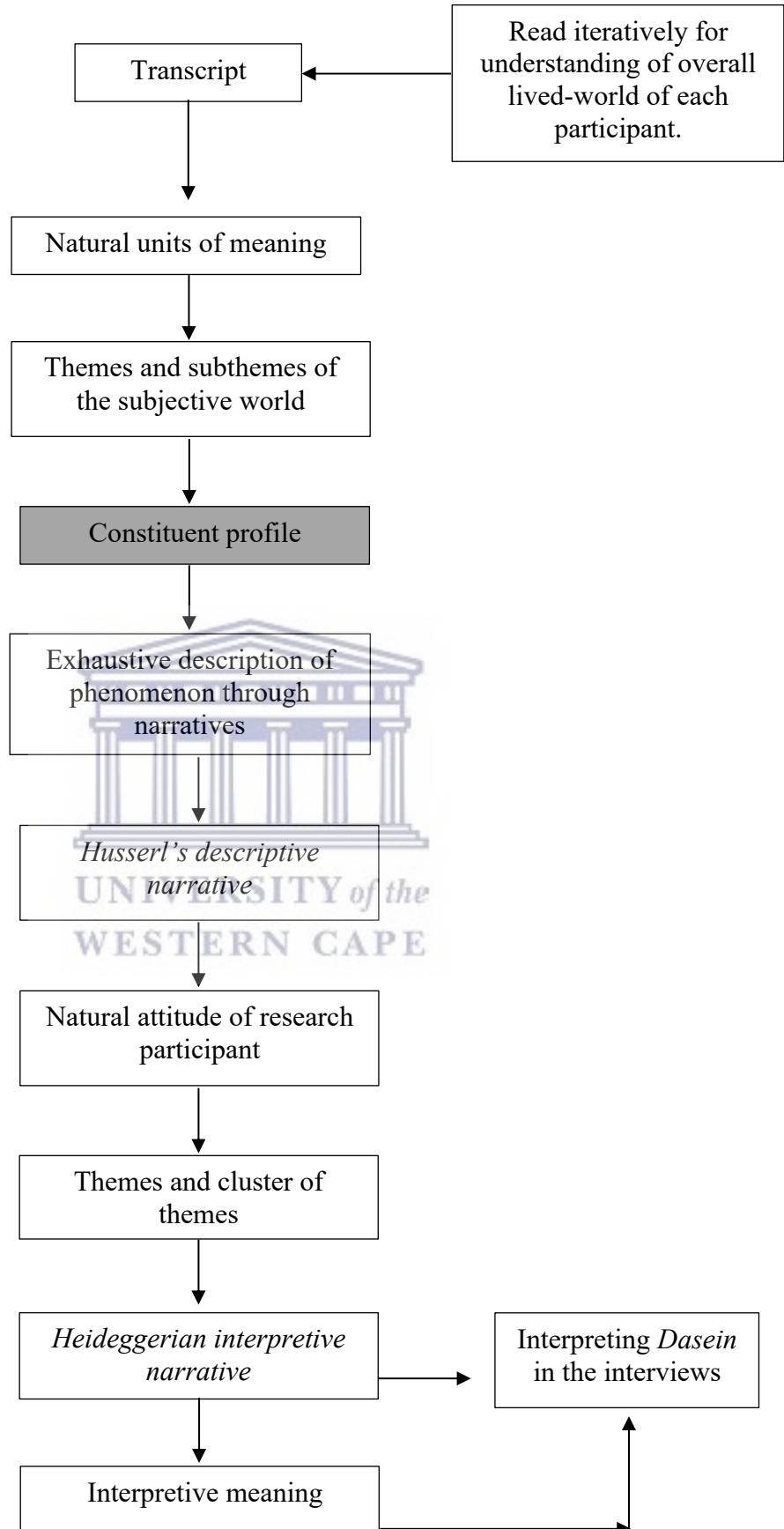
In the next section under transcript analysis I will expand on each of these steps used in the data-explication process.

3.3.4 Transcript analysis

After the one-on-one virtual semi-structured interviews were conducted using MS Teams as well as the separate fieldnotes (that were written during and after the interview) they were transcribed to text. The diagram below summarises the transcript analysis process:



Figure 3.3.4: Transcript analysis framework (Adapted from Koopman & Koopman, 2020)



a) Step 1: Constructing the constituent profile

My first step was to construct a constituent profile of each research participant. A constituent profile consists of the direct words of each research participant with specific reference to the object of their consciousness that speaks to the research questions. The researcher follows the step-by-step iterative process by breaking down the transcript into smaller parts, which include keywords, phrases and sentences that relate to the inner consciousness of the participant and its significance to the research questions. This means the researcher has to bracket him/herself, by applying Husserl's (1970) notion of the *epoché* and adopting a phenomenological attitude which allows her to apply the phenomenological reduction. The researcher is able to develop the natural units of meaning as well as the themes and sub-themes through the application of the phenomenological reduction.

b) Step 2: Natural Units of Meaning

The Natural Units of Meaning (NUM) is defined as a segment of the original protocol which is seen as the participant's own words. An NUM should always be written in full sentences and will form the basis of each participant's phenomenological attitude (Koopman & Koopman, 2020. p. 108). The NUMs form the stepping stones for the Units of Meaning (UM) which helps in the creation of the fundamental narrative of each participant (Koopman & Koopman, 2020. p. 108).

c) Step 3: Construction of themes and sub-themes

The study has the following main themes:

(i) The autobiographical information of the various participants which include who they are, where they grew up, where they studied and what values their parents modelled to them when they were young.

(ii) The professional context within which they teach and what they perceive as democratic values.

(iii) How they integrate democratic values into their EMS lessons.

3.3.5 Applying Husserl's lifeworld theory in crafting the descriptive narrative

After constructing the constituent profile (CP) of each research participant, the researcher crafted the descriptive narrative using Husserl's (1970) lifeworld theory since the constituent profile provides the basis for the descriptive narrative. The descriptive narrative provides a holistic summary of the participants' lived experiences and the various influences that shape the epistemic nature of his or her consciousness. In this section, the researcher was specifically interested to report on who the participants are, what the influences of their parents are, and how the teachers and lecturers shaped their understanding and outlook on the world. This is particularly important as it speaks to the essence of their being. From this angle Husserl's lifeworld theory brings together the noises and the neoma, which means what they said in the interview about themselves, when they teach democratic values to their Grade 7 learners (noises) and the way in which they think about these phenomena (neoma). This leads to an understanding of their intentionality which reveals why they think about phenomena the way they do.

3.3.6 Applying Heidegger's theory of Dasein in crafting the interpretive narrative

After crafting the descriptive narrative, the researcher moved on to craft the interpretive narrative. This stage of the transcripts analysis process aims to provide an explanation as the researcher interprets the reality of each participant (Koopman & Koopman, 2020). The researcher had to make use of both the constituent profiles as well as the fieldnotes while focussing on various phrases that the participants used throughout the interview. The researcher also analysed their body language when they spoke about certain concepts. The phrases that are emotive provide insight into the mood and psyche of the research participant (Koopman & Koopman, 2020). The data is analysed critically to identify deeper meanings in order to create themes and sub-themes.

3.3.7 Data storage

To ensure confidentiality the interview included a special password, real-time encryption of meetings and the ability to back-up recordings to the local online drive. The interview was coded, for example, participant, number of interview, date, and time of the interview (Tom1: 150620@16:00). All of the constructed data was stored in a password protected Microsoft

Word folder which only the researcher could access. All online/virtual interviews were recorded, labelled, and stored in the local online drive.

The transcriber also had to sign a confidentiality agreement to protect the identities of all stakeholders. The data will only be used for educational purposes and will be stored for five years, after which it will be destroyed.

3.4 Ethical issues

3.4.1 Institutional ethics

Before starting any study the researcher has to get permission before interviews can be conducted (Creswell & Guetterman 2018). This has to be granted by the relevant authority(ies). In this case the Western Cape Education Department (WCED): Research Directorate should permit that the research can commence since the schools fall within the auspices of the WCED.

The researcher must also submit an ethical clearance application to the University of the Western Cape Human and Social Sciences Research Committee (HSSREC) because she is studying at this institution.



3.4.2 Ethical considerations

Ethics are located within human rights and dialogues about democracy. Society has become sensitive to the idea that the rights of people should be protected, particularly those who are vulnerable. The rights of South African citizens are enshrined in the Bill of Rights of the Constitution of the Republic of South Africa, 1996 (Cooper & Elton-Chalcraft, 2018).

According to Creswell and Gutterman (2018) ethics has become vital for a study from the start thereof until the final (or end) product and distribution of the findings. Ethics should be a main consideration rather than an afterthought. It should be at the top of the researcher's agenda.

The researcher will need permission from the principal of each school where the teachers who will be interviewed work (see Appendix D) while the five different Grade 7 EMS teachers will also have to give their permission to participate in this study. Each participant has to read through and sign the consent form (see Appendix E). The participant consent form will serve

as a document that confirms each teacher's willingness to participate in the study. Since this is a phenomenological study, where sensitive questions could be asked, the researcher must take special care during each interview to 'bracket' herself from the participants and allow them to respond to the questions without interference from her. (NB: "Bracketing" is a term used by Husserl – that is specifically used when conducting a phenomenological interview. The term "Bracketing" means that the researcher will not allow her own knowledge or opinions about the phenomenon being investigated, to interfere with the interview process.) Exceptional care also needs to be taken to reassure the participants that the data will remain confidential.

Aspects that are related to reporting the data should be done honestly, without editing, changing or altering the different findings to satisfy predictions or interest groups (Creswell & Guetterman 2018). Reporting the data truthfully ensures that the thesis is ethical and true. It is vital to treat the research participants with respect and dignity. Participants should always give consent to participate in any study.

3.5 Trustworthiness in phenomenology

According to Guba (in Shenton, 2004) there are four factors that influence trustworthiness, namely: (i) credibility; (ii) transferability; (iii) dependability; and (iv) confirmability.

With credibility, you must ensure that the study measures or tests what it actually intends to (Shenton, 2004). There are various ways to ensure credibility. The first way to ensure credibility is through the adoption of research methods that are well established. This study adopts a phenomenological approach. To ensure credibility, the researcher has to apply strategies to make sure that the research participants are honest. In this study the participants know exactly what they are signing up for. The researcher had frequent debriefing sessions with her supervisor to ensure that she was on track and that she used the correct strategies.

With regards to transferability, the boundaries of the study will be clearly demarcated (Shenton 2004). Information with regards to the number of schools that form part of this study is also provided. Transferability also involves the number of teachers who participate in this study. There were five teachers from five different schools who participated in this study. Regarding the data-construction methods, five one-on-one, semi-structured virtual interviews of forty

minutes long were conducted. In addition, fieldnotes were either to be made during the interviews or during the following morning after the interview.

With regards to dependability, the research design describes exactly what is planned and how this research was implemented on a strategic level (Shenton, 2004). The data-construction process (fieldwork) will be explained in detail while the effectiveness of the study process will be evaluated (Shenton, 2004) This means that the researcher reflected on the effectiveness of each interview after it was conducted.

Shenton (2004) states that the qualitative researcher has to guard against subjectivity. This means that the researcher must be objective. It is therefore crucial that the researcher remains objective and that the findings and descriptions are based on the raw data and not on the researcher's personal opinion about the teachers.

3.6 Summary

Chapter Three described what phenomenology is and how it is relevant to this study. According to Van Manen (1990, p. 36) “Lived experience is the starting point and end point” of this study. Therefore this study is based on phenomenological foundations. The methods that will be used to construct the data are explained namely sampling, fieldnotes and phenomenological interviews. The chapter also looked at Husserl’s phenomenological attitude involving the *epoché* (bracketing) and essences that are active during the interview stage and the data-explication process. The researcher also focused on Heidegger’s notion of being and how it relates to this study. The data-explication process consisted of two main sections, namely Husserl’s descriptive narrative, and Heidegger’s interpretive narrative. The last section of this chapter discussed the relevant ethical issues and the issue of establishing trustworthiness in phenomenology.

CHAPTER FOUR

DATA EXPLICATION

4.1 Introduction

In this chapter the constituent profiles of each of the five research participants will be constructed. In order to do this it is necessary to draw on Husserl's descriptive narrative that focuses mainly on the direct words of the research participants. By focussing on the responses of each research participant, insight could be provided into understanding their lifeworld. The constituent profile is used as a basis to craft the descriptive narrative with respect to answering the main and subsidiary research questions. This descriptive narrative is used to craft the interpretive narrative by combining Heidegger's interpretive phenomenology with Maton's Legitimation Code Theory (LCT).

4.2 Descriptive narrative: Husserl's 'lifeworld' theory

This part of the framework focuses on each participant's direct words as well as the phrases that the participant uses (Koopman, 2018; Koopman & Koopman, 2020, p. 103). The constituent profile of each participant was used to write a story about each participant. The constituent profile is a summary of the semi-structured interview done by the interviewer and involves the creation of a denaturalised transcript from the raw naturalised transcript (Koopman & Koopman, 2020, p. 106). Thereafter the descriptive narrative focuses on the participants' lifeworld and which words, phrases and sentences it captures. The researcher bracketed herself from any preconceived ideas that she had of the various participants and only focused on their words and experiences.

4.3 Interpretive narrative: Heidegger's notion of *Dasein*

The analysis process aims to provide an explanation by interpreting the reality of each research participant. The researcher made use of both the gathered data as well as fieldnotes when she wrote about the interpretive narrative. Various emotive phrases were identified and provided insight into the mood and the thinking or mental residuum of the research participant. The interpretive narrative focuses on the phenomenon which is the participants' lived-world as well as how they integrate democratic values in the EMS classroom. It also places more focus on their hidden emotions, facial expressions and tone of voice when discussing certain topics

during the interview. According to Heidegger's (1967), *Dasein*, there is always a discourse that is situated within a particular context where a person's mood and emotions cannot be ignored. When crafting this interpretive narrative, emphasis were placed on the context within which the research participants teach while some of their ideas about what they say and feel about integrating democratic values into their lessons was also connected with the prescribed CAPS for EMS as well as some of the researcher's own experiences and expertise as an EMS teacher.

4.4 The application of Legitimation Code Theory in the data-explication process

To provide more depth and rigour to the research participant's views about integrating democratic values in the EMS lessons Maton's (2009) Legitimation Code Theory was integrated into the interpretive narrative. This theory allowed the researcher to highlight various examples where the teachers explained how they integrate democratic values into their EMS lessons and whether they only explained the meaning of a particular democratic value, (semantic gravity and semantic density) or whether they also explained the meaning of a democratic value within the context of EMS. For example, if teachers provide a rich description of a particular democratic value and explain that particular democratic value within the context of EMS and its application(s) in real-life, it can be viewed as a strong SG whereas if they only explain the meaning of a particular democratic value without explaining it in the context of EMS or real life, this reveals a weak SG. The aspects of SG and SD provide a deeper insight into how the research participants understood the importance of these democratic values and whether or not they view it as important to instil in their learners.

4.5 Research Participant: Liza

4.5.1 Part one of the interview

a) Constructing the constituent profile

When I started with the interview her body language was relaxed and confident. As an introduction to the interview, I asked her to tell me her gender, race, age and what her qualifications were. She states that she is a *female, white, sixty-three and that she has a B.Ed degree which she obtained from UNISA.*

Thereafter I asked her more about her childhood experiences, that is, where she grew up, her family and her schooling. She stated the following:

^{2/} I grew up in White River, that is in Mpumalanga, that is really a small town and we were very close to one another, smaller classes, not a big school, White River primary school and hoërskool (high school), so it was more an ^{3/} Afrikaans speaking community, and we were very close to one another and aware of what was going on, so if something happened in town everybody would know that there was something happening, like a concert and everyone went to the concert, it was big news in a small town.

While she was narrating her childhood experiences she came across as holding fond memories. I got this impression based on how happy and content she was, as she explained, with a constant smile, while talking about her childhood. I then asked her about the culture of the area where she grew up and she said:

^{4/} Christians, because that is the house that I grew up in as well, I was in the church, Christian church, so I am a Christian.

With regards to the demographics and the political front at that time she said the following:

You must remember that was in the seventies, I was in high school in the seventies, so that was when there was a lot of things going on in the ^{5/} political front. ^{6/} Bombs exploded and the ANC was still underground, if I really think back it was, then when a lot of misinformation was sent to us, about the war, Botswana, Angola and those places, there was a lot of ^{7/} misinformation that we got, that we received, that obviously would change the way you see it.

She had the following to say about the values that her parents taught her and how she feels about those values:

They were very ^{8/} hard working, my father was a businessman, and he had a business, he was working very hard and my mother played the organ in church both of them were involved with the church and so they really taught me to be ^{9/} self-disciplined, to ^{10/} set

a goal for my life, that is the way they taught us only the best was good enough. They were very strict with us and I am not sad about it.

In what way were they strict, I asked?

Strict in the way of your studies, strict on discipline, not fighting with one another, show^{11/} respect to others and always being kind to others.

I then asked her about her parents' view on racism and she answered:

They always respect another person, and that is the one thing that I always remember about them, they^{12/} respect people, whether they are black or pink, and one thing that I always remember about them, they respect people. Doesn't matter the colour.

She then stated that she shares her parents beliefs:

^{13/} Definitely, it is very important that my kids are positive. I also respect other people and that you earn respect.

Thereafter I asked Liza about the subject EMS, and she stated:

When I arrived here, it was in primary school 13 years ago, this subject was just handed over to me, and then I decided, well I am not going to sit back, I am going to learn the subject,^{14/} so I read, taught myself and study the textbooks and that is the way through teaching and learning, and by reading extra economics.

When asking her about how the world had changed from when she was young she answered:

I grew up in a very^{15/} disciplined era, discipline in school and I think there are new schools battling with discipline, we are I think fortunate because we don't have problems. So I think it is very challenging at some schools, children are listening, I think about the Covid time that they were at home, the kids, 90% of them did work so they were very^{16/} self-disciplined, and doing the work to be up to date. So in certain ways they are - technology plays a big role, it didn't exist in my time so that has

definitely an effect on them, some positive, some negative. Ja (yes), I think that is that, that is the main thing with our children and once again if you earn ^{17/} respect, then they will respect you as a teacher.

Looking at five years ago, did the methods of teaching EMS change? Liza answered:

Basic education was the first one, then the outcomes based education and then it changed to ^{18/} Curriculum 2010 and then it changed to NCS again, so there were a lot of different views but actually the ^{19/} core value, the knowledge that they do acquire actually, stayed the same. There was a difference here and there, but most actually stayed the same.

Regarding the questions about what she thinks every EMS lesson needs to have, she had the following to say:

I think it is very important that kids learn to ^{20/} think outside the box because it is a challenging world. I think the kind of work they are going to do one day is going to change drastically. So they have to think out of the box, be more creative, so ^{21/} entrepreneurship is definitely something that must be taught. I think they also have to know enough about budgets so that they can help themselves one day, and they have to acquire skills to go to the shop, to do things, to see things for themselves and be able to use it.

After mentioning entrepreneurship, she stated that the underlying factor within entrepreneurship should be:

^{22/} To be a visionary, to see the future and to realise that it is going to play a big role and something else because the normal occupations, that is my opinion, will disappear. So that they know the role of unemployment, so they must create new job opportunities for people, what they can do to reduce unemployment.

Twenty-two 22 statements with key phrases was coded from the first part of the interview that revealed various NUMs. These NUMs formed the basis of Liza's lifeworld and were used to craft a descriptive narrative and an interpretive narrative, which follows below. Each statement

was numbered and should be read as *P₁L₁* to *P₁L₂₂* (P1 refers to part one of the interview; while L1 refers to Liza's statement one; and L22 refers to Liza's statement twenty-two).

b) Crafting the descriptive narrative

Liza grew up in *White River, Mpumalanga* and went to *White River primary and High school* (P₁L₂). The community was a very close *Christian* community that were involved in each other's lives (P₁L₄). She grew up in a time where there was a lot going on in the country. The *ANC was still underground* and a lot of *mis-information* was sent to her community (P₁L₆). She lived in a home with strict rules and values that were very important. Her parents were very *hard working*, her father had his own business and her mother played the organ in the church (P₁L₈₋₁₀). From a young age they taught Liza to be *self-disciplined and to set goals in life*. She stated that her parents always *treated people with respect. That is the one thing that I always remember about them whether they were black or pink, I always remember them, they respect people* (P₁L₁₂). *Doesn't matter the colour*. Liza also agrees with her parents values, *I also respect other people and that you earn respect if you are responsive* (P₁L₁₃). Therefore Liza does agree that respect is seen as a very important value. It is evident to say that she looked up to her father as well as his values.

Liza stated that she grew up in a very *disciplined era*, whereas she sees that many schools *struggle with discipline today* (P₁L₁₅). She does however state that the *COVID-19 pandemic created a chance for learners to learn self-discipline by doing their work and being up to date*. She believes that *self-discipline* and *respect* go hand in hand.

Liza never had EMS as a subject when she was in school. She also did not get any tertiary education on EMS. She had to *read and teach herself* about the subject as it was just *handed off to her* (P₁L₁₄). Times have changed because when Liza was younger schools were more disciplined whereas today schools are *struggling with discipline* (P₁L₁₅). Looking at the Curriculum there were many name changes through the years for example, *basic education, and outcomes based education, Curriculum 2010 and then CAPS* (P₁L₁₈). But according to Liza the content of the curriculum stayed the same. Looking at the underlying meaning of an EMS lesson Liza felt that it was very important to teach learners *how to think outside the box and to be more creative* (P₁L₂₀). *Entrepreneurship and budgets* are crucial when it comes to

teaching EMS (P₁L₂₁). Learners need to *learn how to be visionaries, to see the future and to realise that it is going to play a big role in their lives* (P₁L₂₂).

c) **Crafting the interpretive narrative**

Liza grew up in the 1960's and 1970's during Apartheid in South Africa. During this time South Africa experienced the worst years of racial oppression. She was in White River primary and high School, and this was a time *when a lot of things were going on in the political front. Bombs exploded and the ANC was still underground* (P₁L₂₋₅). Living in the 1970's there was a lot of *misinformation* sent to the people of White River about the war and how life should be (P₁L₆). What clearly stood out in Liza's constituent profile is that she respected her parents for their values. Her parents were very hardworking and as she said this I could see that she was proud about her parents and that in that moment she truly missed them. She comes from a *Christian* home with Christian values. Her parents taught her to be *self-disciplined* and to *set a goal in life*, they were also *very strict* but she was not sad about that (P₁L₉₋₁₀). She feels very strongly about parents not being strict enough today. Her father, who was a businessman, fits the role of someone who models very strict discipline values whereas her mother was the softer figure who inspired Liza because to this day she really focuses on *respecting others and earning respect* (P₁L₁₂₋₁₃). Liza was very determined when she started teaching EMS, she *read, taught herself and studied the textbooks* (P₁L₁₄). *Discipline* is also very important to Liza, she grew up in a very disciplined era and she feels that this is a shortcoming in schools today. Liza teaches learners how to think out of the box, to be more creative when she teaches her learners about entrepreneurship. She feels that this 'out of the box thinking' should be the essence of every EMS lesson.

4.5.2 **Part two of the interview**

a) **Constructing the constituent profile**

I started the second part of the interview by asking Liza what her views on democratic values are. She explained:

^{1/}I think that everyone has a fair chance and that you should treat others with respect. I think you appoint the best person for a job, based on qualifications and skills but that someone should show integrity and must be accountable for what they are doing.

I asked her where she had learnt about these democratic values and she said:

^{2/}That is the way that I grew up. So that is the way that I was taught and that is the way that I live. Well in any ^{3/}faith, integrity, and your values, are so important, and respect and accountability form part of democratic values.

She mentioned that the most important values for her are:

I think ^{4/}integrity, to be honest and to be accountable for what you are doing, that you have a work ethic, that you are hardworking, and teamwork, so that you work as a team when you are working, that is when I think about the work situation.

When I asked her about the CAPS curriculum and which values are important, she responded:

^{5/}Quality is important, everyone should have a fair chance, good education, education is the basis and then it starts with the teacher. What is the work ethic of the teacher? ^{6/}If the teacher is hardworking, what example do the kids get and especially some of them don't get good examples at home. I think to me to be hardworking as a scholar, as a teacher, to set an example for them, and it is very important that you are ^{7/}flexible in any situation, at school when it comes to being flexible and you have to be dependable. ^{8/}Open minded creative ideas so that we can be as efficient outside.

When asking Liza if she incorporates these values into her EMS lessons, she said:

^{9/}Yes, we are trying to make learners... and we are hardworking, we encourage them to be friends so that they can create new jobs in the future, seeing that everyone has got a few charts that they are efficient in their work.

I asked her if it is important to teach these values to the learners or not and she stated:

^{10/} Ja, I think it is very important because if you look at research, they have proven that value-driven companies, value-driven schools are more successful than schools that are not value-driven. ^{11/}So if you are a value-driven school, and to implement that in

the classroom you would also instil values in the school. ^{12/}So it is important, every teacher, not only the EMS teacher, every teacher must have values.

We talked about if it is more important to teach democratic values now than a few years ago and she said:

^{13/}I really think that there is a big difference, there is corruption and dishonesty, if you look at the government, the municipalities, the corruption that is going on, you see what is going on around you. ^{14/}Also the crime levels in our country, it feels to me that we have to teach more values to our learners and they must learn as babies onwards, ^{15/}so if they are value driven I am sure that the work ethic will be better, we are in a country where people sometimes just feel that they just want, and not to give something back. Everyone must give something back; the society must give something back to their community, the school, wherever you go, in your work situation. ^{16/}You have to give back, you can't always be on the receiving side, so you have to give back by working hard, setting an example by ^{18/}being honest, being hardworking and self-motivated. You don't need someone to look over your shoulder and that is so important to teach our kids and we as teachers must set an example that someone must look over your shoulders, is your work done, yes it is done but you have to do it the right way.

I asked if her personal background influences the way she teaches and she said:

^{19/}You are what you are. So if that is the person who you are you will live that way You will act that way, you will speak that way, so definitely, because that is the person who you are.

My next question was about how she integrates these values in an EMS lesson. She said the following:

One of the things that I really would like to see in South Africa is the change in ^{20/}unemployment. So unemployment is something that has to be addressed. The more unemployment there is the higher the crime is, so if we can have people who are more creative, who are more visionary, who are more accountable we can create new jobs, and so that when the unemployment comes everyone has a job and have a good

standard of living. That is something that I would really like to see in South Africa. Encourage learners to be more creative, think out of the box, and create jobs for everyone.

When teaching about unemployment I asked her what the main values were that she focused on and she said:

^{21/}I would focus on creativity, what can you do to create something, is there something to focus on for example, to focus on something that is a problem for people, to open a can, to open a gem squash for example, and think of a creative idea to create something to maybe be pro-active or something like that. What else is there, unemployment.

I focused on talking about the values and whether or not Liza teaches these values because she plans it or if it comes naturally without even thinking about it. She stated:

^{22/}I think it comes naturally and we talk a lot, we will discuss the topic and say what's the pro's and what's the cons of this and discuss it, so it comes naturally and then we will also base it on value systems, and it must be according to the school's systems.

“Is this truly the best way”, I asked? She responded:

^{23/} Ja, sometimes you have to plan, but if it comes naturally it is easier, so ^{24/}if it is part of you then it will flow out into your lesson. These kids maybe need this value, so let me emphasise this value, so that they can take it and understand this value and implement it in their lives.

I then prompted her for more details by asking her if she takes her learners' background into consideration when delivering her lessons. She stated:

^{25/}Definitely, every school will be different from the other but at the end values are something that everyone got. ^{26/}Everyone wants respect, everyone wants honesty, to be treated with respect, you need someone who is ^{27/}accountable, a friend who is accountable, also learn that through your friendship, so I think it is really important.

I asked her if she would teach the lesson in another way if she had the opportunity and she said:

I think we can continue in this way, ^{28/}but you can also elaborate, and every situation would be different. Maybe this class wants to talk more about this value and the other class you have would like talk more about that value, ^{29/}depending on their backgrounds, depending on where they are in life, and how far they are, how they relate to that, so if they can relate to that, then it is easier for them and they get something that you teach. ^{30/}I would use a scenario and then they can discuss it because otherwise I am telling them, now they have to discover it themselves, so then they can say that was wrong because or that was right because. When, for example, I see the values printed on the walls, and friendliness and helpfulness and you look at them in the way that they are treating you or asking something and they know the value, then rather take that off and put it back on the floor. So if you put something on, or say you are honest, that is something that South Africa needs to do.

In the construction of the constituent profile, 30 NUMs was identified that was labelled as P_2L_1 to P_2L_{30} . The P_2 refers to part two of the interview, after which each code follows chronologically ranging from 1 to 30. These codes will now be used to craft the descriptive narrative as well as the interpretive narrative and anticipatory interpretive narrative, which follow below.

b) Crafting the descriptive narrative

The democratic values that are most important to Liza are that *everyone has a fair chance, that you treat others with respect and have integrity* (P_2L_1). She learnt about these democratic values when growing up. *It is the way she was taught and the way that she lives* (P_2L_2). Liza feels that one should *be accountable for what you are doing, that you have work ethics, that you are hardworking and teamwork, so that you work as a team when you are working*. One should also have *integrity* at all times (P_2L_{3-4}). Looking at the CAPS curriculum and the values that are portrayed Liza feels that *equality is important, so that everyone has a fair chance, good education, and education is the basis which starts with the teacher* (P_2L_5). The teacher sets an example in class and the learners follow that example. Some of the learners do not have good examples at home and therefore the teacher needs to step up. *It is very important that the teacher is flexible in any situation and teachers have to be dependable and open minded and*

create ideas (P₂L₇₋₈). Liza does try to incorporate these values into her lessons, *research proves that value driven schools are more successful than schools that are not value driven* (P₂L₁₀₋₁₁). For Liza it is *important that every teacher, not only the EMS teacher, incorporates values into their lessons* (P₂L₁₂). *There is a lot of corruption and dishonesty in our country, if you look at the government, municipalities as well as the crime levels in our country.* It feels to her that we have to teach more values to the learners and they must learn these values from baby and onwards (P₂L₁₃₋₁₄). If all *schools are value driven the work ethic will be better*, we live in a country where people expect that they should receive everything without working for it (P₂L₁₅). Liza feels very strongly that people need to give back, give back to their communities and schools. It is so important to teach the learners that they need to be accountable for themselves and hold their friends accountable. Liza's personal background does influence the way she teaches. She states *that you are what you are* (P₂L₁₉). She also stated that in EMS teachers need to focus on *unemployment* since that is a big issue in South Africa (P₂L₂₀). The more unemployment, the higher the crime rate and Liza believes the more learners that are influenced by EMS the better. The learners she teaches can be the future entrepreneurs that create jobs for others. When teaching unemployment Liza focuses on *creativity, what you can do to create something that will make life easier for others* (P₂L₂₁). Teaching values comes *naturally* to Liza (P₂L₂₂). She discusses *the topics* and says *what the pros and cons of the topic* are and discusses *it, therefore it comes naturally*. She bases her lessons on *value systems and it must be according to the school's systems*(P₂L₂₂). Liza does admit that *it is better to plan at times but if it comes naturally it is easier, if it is part of you then it will flow out into the lessons*(P₂L₂₃). It is very important for her to consider the learners' backgrounds before giving a lesson. Every school and learner will be different but values are in every school. *Everyone wants respect, everyone wants honesty, to be treated with respect, and you need someone who is accountable* (P₂L₂₆). She will continue planning and teaching in this way but you can always elaborate, every situation would be different. *Maybe the one class wants to talk more about a certain value and the other class want to talk about another value depending on their backgrounds, where they are in life and how they relate to that* (P₂L₂₉). She uses scenarios where learners can discuss and voice their own opinions.

c) **Crafting the interpretive narrative**

The way in which she grew up is the way that she was taught and that is also the way that she perceives the world. Heidegger's (1967) 'transparent coping' is evident in Liza's life in the

latter part of her statement P₂L₂ above, namely, the phrase ‘the way that she lives’. This phrase assumes that she lives her daily life by applying the values her parents taught her. The values that are most important to her are *faith, integrity, respect and accountability* (P₂L₃). These values reflect Husserl’s natural attitude and Heidegger’s notion of *Dasein*. In the Husserlian sense these values run in an unbroken loyalty in all acts of her life from childhood to adulthood. From the Heideggerian perspective of *Dasein* these values allows us to understand that Liza’s everyday world (her common or familiar world) is “not only the product of fabrication and the work of human hands in constructing it, but is also made up of a web of interactions with others through the language and culture in which we are all involved” (Koopman & Koopman, 2020, p. 36). As she spoke I could see that she truly does believe in those values which are the works of her parents and the cultural interactions with those in the community. In a work situation she believes that you need to *have work ethics, be hardworking, have teamwork and you need to work as a team* (P₂L₄). Liza has been teaching for 44 years, and these are the values that she has learnt to have when working in a school. Setting an example to her learners is very important to her and teaching with quality, so that everyone has a fair chance. If the teacher is hardworking the learners will see it and get inspired because *many learners do not get good examples at home* (P₂L₆). Teachers need to be *flexible* in any situation as well as *dependable and open minded* (P₂L₈). When talking about incorporating values into her lessons Liza is very passionate and serious about this. *If we look at research they have proven that value driven companies and value driven schools are more successful than schools that are not value driven* (P₂L₁₁). She also feels very strongly about the education of values in every subject and not only EMS. Her personal background influences the way she teaches, and while talking about this Liza spoke confidently. She stated that *you are what you are* (P₂L₁₉). When teaching content to the learners it is evident that values come naturally to Liza as if it is a way of “transparent coping” as Heidegger says. When a person has no knowledge or memory of some of their day-to-day activities, it is called “transparent coping” (Koopman & Koopman, 2020, p. 36). Liza only truly realised after our discussions that she incorporates values into all her lessons. She also considers her learners' backgrounds when teaching. Liza wants her learners to be creative and influences them to become entrepreneurs.

When looking at the LCT theory one looks at semantic gravity that refers to the degree to which meaning relates to its context. Liza has a strong positive semantic gravity (SG++) as she finds a way to combine the content with the values when teaching. Her lessons always focus on creativity or how to solve a problem, she allows learners to share their own opinions in class.

While she was stating this Liza came across as very confident and she truly believes that EMS can change a learner's life and perspective. When teaching about unemployment she wants learners to be *more creative, who are more visionary, who are more accountable so that when we create new jobs, and the unemployment comes everyone has a job and have a good standard of living. That is something that I would really like to see in South Africa* (P2L20-21). She wants the learners to find a need in the community, for example someone who thinks about can openers. She states that the entrepreneur who invented a can opener is very successful now. This practical aspect of the practice of EMS speaks to Maton's rich or positive semantic density (SD++). This means that democratic values and the integration thereof is important to her. This is evident as she advocates that her learners need to think of a unique idea of how the content is linked to the practice of EMS in real life.

According to CAPS the content needs to create an opportunity to improve the quality of life of all citizens and to free the potential of each person (DoBE, 2011). By teaching the learners that they have the potential to be an entrepreneur supports the view of CAPS. As reflected in Liza's narrative, it is clear that she strives to adhere to the aims of the CAPS by integrating democratic values into her EMS lessons and in the specific examples that she describes, she integrates the democratic values of accountability and respect.

4.6 Research Participant: Ben

4.6.1 Part one of the interview

a) Constructing the constituent profile

When I started with the interview his body language was confident and excited to be part of this interview. As an introduction to the interview, I asked him to tell me his gender, race, age, years of experience and what his qualifications were. He states that he is:

^{1/}male, white, thirty-seven, 12 years and he has a B.Ed degree that he obtained through the University of Stellenbosch.

After that I asked him more about his childhood experiences, that is, where he grew up, his family and his schooling. He stated the following:

I grew up in a ^{2/}stunning suburb called Eversdal in the Northern Suburbs of Cape Town. I actually stayed in the same house that I was born in up until the age of 19 until I went to university. So I stayed at the same spot. My mom still lives there and I still absolutely love going back. So in Eversdal, I lived in a cul de sac. So in our cul de sac we have about twenty houses, which made for a very interesting environment because we were almost like a little community, colony on our own. ^{3/}We used to cordon off the road, play big games of street cricket, we used to do scavenger hunts and we used to play soccer against each other. So that is pretty much the place, the people were amazing, ^{4/}we had really good vibes between our families that lived around there and therefore it was ^{5/}safe. If my mom weren't at home, I would just be dropped off at the neighbours. When you talk about the period that I grew up in, I grew up in what is probably a very interesting period, because again if you look at it, let's say for example I was 13, that was 1993, 1994, 1995 there around. I was brought up in that time where there was a lot of ^{6/}political things going on in the country, whereas I was just a kid and us kids those days, because we were very ^{7/}liberal, very free, we didn't have social media to influence us and things like that. ^{8/}It was also a time where South Africa was flourishing, economically. I think we were doing really well, and again the culture of the community. I probably had something to do with this topic as well, ^{9/} it was predominantly white. We didn't really have many ^{10/}neighbours in the Eversdal area who were non-whites, so that was our period, that was our culture, that was my upbringing, but as I said, we were really kind of just in a really happy, friendly, easy going lifestyle.

He had the following to say about values that his parents taught him and how he felt about those values:

I can't speak about my parents as a whole, my parents are two very different individuals. Starting with my father, a very, very tough background, he was brought up in a ^{11/}very poor household, him being, he is an Afrikaner and he, ja he was just a little bit more rough around the edges if I can call it that. ^{12/}Drinker, a smoker, car salesman and ja so my dad had that kind of background. My mom totally different, coming from the Eastern Cape, ^{13/} fun, loving, friendly, English speaking, and gentle again just, it is almost like it is weird like they actually got together in the first place, they are really two different individuals. When it comes to the types of values that was

modelled, it is as much as I respected my father and he is deceased right now, so I must be careful of what I say now, because he might come out of the grave and klap me, but he was, as I said a bit more rough around the edges but despite that, despite the swearing and the foul language and the almost ^{14/}aggressive nature, he didn't have to give one eye, because he just said, I said, no, then I knew, so he was quite kind of rough in that way, but my dad encourage me to play sport, and my dad was a great sportsman, and I was a relatively good sportsman, so when it comes to the type of values that was modelled by my dad, it was always about ^{15/}being disciplined, being disciplined in my routine, because he was obviously brought up very Afrikaner, very kind of conventional, so he modelled discipline, ^{16/}he modelled respect, I mean absolute respect for elders, respect for women, respect for myself, I mean polishing my shoes, my hair had to be perfect, my shirt always had to be tucked in, so he was that almost military aspect in my life. As I said there were some other things that came through very strongly, which weren't that great, maybe he would, I witnessed him getting angry quite a lot, my mom and I, my mom and dad split when I was 13, so there is a lot of domestic argumentation, never really violent because ^{17/}a lot of anger, a lot of verbal anger, and I was exposed to that as well, I was exposed to my dad who wasn't at home much, came home late afternoon, spend a lot of time, you know at the pub and not what, but that is not really values, but I still was witnessing that and I think that still has an effect on a person, whereas mom total different cattle of fish. ^{18/}Gentle, kind, loving, slow to anger, soft hearted, that is mom, mom is the nicest person that I know. She really is. I have done many talks where people have spoken to me and asked me about heroes, and everyone will know ^{19/}mom is my hero, mom had to deal with a difficult teenager being myself, but she was always gentle, firm but gentle, kind, loving and she modelled that. I have never heard my mom say a bad thing about anyone else. So mom modelled absolute great values, as I said where ^{20/}kindness has to come through right at the top.

I then asked him about his parents view on racism and he answered:

^{21/}Ja, definitely, they never explicitly came out and made it like super obvious like it is like a thing, we are a family that don't like black people, or we are the whites of this country. It is never ever anything close to that, but yet there were things that I picked up on a very young age, watching news with dad, I mean again, lot of politics on the news at that time, and as soon as something came up, where there was a person, a non-

white, then dad would ^{22/} climb on his high horse and just scream and swear and use very horrible words, referring to the non-whites, so again it wasn't like it was really, it was really that evidenced, but it was there. ^{23/}The fact that my dad disliked non-whites was very clear. Where again if mom again, mom would speak a lot about these things and mom would always reassure my sister and myself about things like, ^{24/}no, everyone is the same, and we treat everyone the same, so ^{25/}mom was very anti-racism and she pushed that very hard, she really wanted to make sure that we aren't having the same views of my dad.

I then asked Ben if he shared his parents values and he answered:

Ja, at school, I actually ^{26/}befriended non-whites, I actually got along really very well. I remember spending nights in Belhar, where I would walk around with Dougal and a Rottweiler would come and bark at me, and I remember Dougal say, ja Ben, you are in our place, the dogs bark for the white people. So I in terms of my values, ^{26/}I never saw colour. I never ever at a young age ever was having these thoughts in my mind about racism, white supremacies. I just got along with everyone, and I was a happy kid, so I suppose I would say I would definitely have followed ^{27/}mom's version or mom's views. I don't know if I always have to speak about younger, but to this day, I am probably, a probably spend a lot of time ^{28/}constantly trying to let people see the big picture, let people understand what is actually happening and don't judge too quickly, because I think a lot of people are still influenced by parents. ^{29/}A lot of kids that I teach are still influenced by their parents and their parents are still modelling what my dad was modelling. Even today, even 15 years later of 20 years after democracy there are ^{30/}still parents, white parents that are still very much racists and I have spoken about what is going on, and the kids witness that, so I spend a lot of time and energy ^{31/}fighting against that, fighting against that negative perception of the other race and its tough, because sometimes you really kind of try and push so hard but yet, you really get a sense of no sir, no sir I am with my dad on this one. It is tough, because the dynamics have changed completely, I mean going from a school, as I said, where there were five to ten people of colour, ^{32/}we are almost like a 60/40 50/50 split of the same type of primary school.

After that I asked Ben about the subject EMS and if he had the option of having the subject in school. He stated:

It definitely wasn't an option in primary school, but closest to that would have been Maths, it was a thing and then in high school, the closest to that would have been Accountancy and Business, again that is all that we had in high school of which I did ^{33/}Accountancy up until grade 10, and I did Business up until Grade 12.

I then asked him how he learnt about EMS and he stated:

I was identified by someone at the school and I was kind of appointed before there was an actual post, and when six months had passed after doing a bit of Physics, ^{34/}I went into my first class and there was a gap for EMS. I have been teaching EMS for eleven years now. ^{35/}I have been the head of EMS when I was at school for about eight years, but seven years now, so that is how I got into it. I just ^{36/}self-trained, absolutely from the textbook doing my own research, in the last couple of years, obviously I have been forced to go to various cluster meetings and to go to various seminars, those types of things which I think for a lot of people is a big pain, but I actually don't mind going to those things as I am actually very opinionated and I voice my opinion quite a lot there. ^{37/}Also eleven years ago there wasn't like, there wasn't a webinar of a type of, there wasn't too much support from the Western Cape Education Department initially. So very much self-taught and a lot of the curriculum that we have now, is based on what I filtered in with my own resources, even though we are still very much textbook bound, we are textbook bound ^{38/}but I literally don't open a textbook in the EMS lesson. Everything is taught via PowerPoints, and it almost feel like I am preaching, ^{39/}because I want things to be talking about it, so I am preaching but I am having discussions all the time. So my class knows that the textbook is there to be studied from, but in class we discuss, we ^{40/}dispute and we get taught concepts with my examples.

We then started speaking about how the world has changed from him being a learner/student to now. He replied:

Look, there is only one way to start this answer, and it is to talk about the influence of ^{41/}technology and social media, because look, kids are kids, kids will be a bit mischievous, to be perfectly honest, I honestly believe that back in the day, we were actually naughtier, everyone says, die kinders raak stout, we were naughty, we were

proper naughty, because we didn't, we were constantly looking for things to do, we were constantly trying and pushed the boundaries, and I honestly think that we were naughtier, we pulled pranks on teachers, we were going up post boxes, we were gooi- ing eggs and playing toktokkie, we were naughty, whereas the kids today, I don't think they are actually naughtier, I just think they are so in bubble, they have ^{42/}lost a lot of value such as respect, such as gratitude, and the kids of today are just very much influenced. They are too influenced by what people think of them, what they look like, what trends they are following. We didn't worry about stuff like that, back in the day. In terms of behaviour, I said I don't think that they are necessarily, I think if anything, if they are just more numb, I honestly think they have become numb, they sometimes, kids interact less because they just ^{43/}actually want you to stop talking so that the lesson can be finished so that they can go home, so that they can go and play their games. Very few kids are as interactive as what we were back in the day. I think kids were a lot more ^{44/}engaged previously despite everyone saying; no but previously the kids were scared of the teacher and wouldn't talk to their teacher. I just really think that they are just, they are just not as unique, generally they don't have as much character, they are very much a prototype of what they think the world wants them to be, despite having a couple of awesome individuals. I think generally the kids are just a little bit harder to ^{45/}break through, I really do. Now being a funky teacher is not enough, you really got to ^{46/}get into their world, and that is also part and parcel, the teachers must also realise that they must also adapt their strategies. A kid these days has got so much pressure, so much ^{47/}pressure to succeed and there is so much anxiety around these days. I mean, when back in the day, in terms of human behaviour, you were worried about sex, drugs and rock and roll. That was it, I wish I could worry about sex, drugs, rock and roll, because now I am worried about anxiety, depression, cutting, suicide, that is what I am going to worry about in my classroom and that is a very important human behaviour, because these kids have become like emotional wrecks, because of pressure, because of society, because of competitiveness, because of, parents just expecting way too much from them, whilst the parents has never been more absent than before, because parents themselves are working longer hours, parents themselves are connecting less with their kids, why, because parents have got these scape goat of take the phone, play some games, so the game changes completely and it has changed quickly.

Looking at teaching styles and methods, Ben explained how his teaching style evolved over the last five years:

Ja, to be frank, I think my style has always, my general style has never, never really changed, as I said, I potentially used inappropriate examples, ^{48/}I work really hard at getting the kids' attention, and keeping them with me and keeping them focused on everything, but and I think initially I was maybe a bit^{49/} apprehensive to get too deep and maybe, maybe five or ten years ago I was a bit more focused on facts and curriculum and everything, but to be perfectly honest, the way I teach EMS now is totally different because I literally see EMS as ^{50/}portal into speaking about sensitive subjects. It is an opportunity where we can get real with each other and we can talk about socio-economic imbalances, where we can talk about the difference between the haves and have nots, the rich and the poor. Where we can bring in concepts like ^{51/}gratitude, where we can bring in concepts of ^{52/}empathy and try put you in the other's foot, into the other person's shoes. I am consciously trying and to teach a lot more ^{52/}value driven education, and I just find that I can't do that with Maths, I can't always do that with NS, but I find that subjects like Life Orientation and EMS there is a gap, because again if I just have to stick to the pure facts and curriculum, again it becomes a very uninteresting subject, but all of a sudden bring in any form of a value, bring in apartheid, bring in democracy, bring in discrimination, bring in those things and I think that lures my students into my lessons and that is why I mentioned earlier, I just literally just don't even take out a textbook anymore, yes the textbook is a nice reference, it is a nice resource, and they do use it, they do study from it, and I do set my tests according to it, but my lessons, very different, my lessons are 80% life, 20% facts, but then again I tend to do that generally in my style. EMS has just become my portal to do so.

I then asked Ben to share his opinion on what should be the underlying lesson of each EMS lesson and he stated:

^{53/}I am trying to get kids to realise that you don't have to go study for seven years and become a lawyer or a doctor or an architect, to be successful, to make a difference in this world. I actually often refer to the fact that if you really want to care for your country, become an entrepreneur because what are you doing, you are doing two things, you are going to contribute to the GDP and you are going to create employment,

and that is why, in terms of an EMS lesson, I always try to bring it back to entrepreneurship, I always try and bring it back to starting a business. Everyone has to understand various concepts, not for business but for their personal life. ^{53/}So I think it is very important to make kids realise that my EMS lessons are for everyone, because everyone is going to become a big person one day, but at the same time I always wanted to bring my lessons back to entrepreneurship. As I have mentioned, EMS is just an awesome opportunity to get our ^{54/}kids to understand a little bit more holistically what is happening in our country and in our world, because when you talk about anything, ^{55/}if you talk about savings, for argument sake, you can refer back to the kids that I teach, whereas their parents have many savings, then I can always bring it back and say, you do realise that the majority of the country doesn't have an opportunity to save because they are struggling to survive which bring it back to basic needs and wants and services or whatever the case may be. If you are going to talk about how you got ^{56/}assets, and liabilities, again just to get the kids to realise - do you realise that in your bedroom, your assets that your parents had bought for you, you have a nett worth of more than many families and you are a 12 year old kid. So ja, every EMS lesson for me, the focus always has to be on a on using the opportunity to get values, but don't get me wrong, always get them to realise how EMS is going to help you in your personal life and then obviously it is all about entrepreneurship.

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In the construction of Ben's constituent profile of the first part of the interview, a total of 56 NUMs were coded and labelled as P_1B_1 to P_1B_{56} . P_1 refers to part one of the interview, after which each code follows chronologically ranging from 1 to 56. These codes formed the basis for the descriptive narrative, which will be discussed next, followed by the interpretive narrative.

b) Crafting the descriptive narrative

Ben grew up in a *stunning suburb called Eversdal in the Northern Suburbs of Cape Town*. He lived in a *cul de sac with about twenty houses* where he felt like he lived in a *colony* (P_1B_2). While talking about his childhood he was very happy to bring up various memories of his childhood. He was brought up in a time where there were a lot of *political things going on in the country* (P_1B_{6-7}). As a kid he was very *liberal and free because there was no such thing as social media* to influence him. The area where he grew up was *predominantly white* (P_1B_9).

His father grew up with a very *tough background, his household was very poor* (P₁B₁₁₋₁₂). He was an *Afrikaner, a drinker, a smoker and a car salesman* . (P₁B₁₂). His mother was the total opposite, *she is fun, friendly, English speaking and gentle*. As he was talking about his mother and father it was clear to see that he truly respects both of them. But despite his father's *aggressive nature and his swearing* he always encouraged Ben to play sport and to be a great sportsman. He taught Ben how to be *disciplined, being disciplined in his routine, having respect, respect for elders, respect for women, respect for myself, I always had to polish my shoes, my hair had to be perfect, my shirt tucked in* (P₁B₁₅₋₁₆). He modelled these values but then there were other things that were not that great. He would spend a lot of time at the *pub, he was not home often and always fought verbally with his mother* (P₁B₁₇). His mother on the other hand was *gentle, kind, loving, slow to anger and soft hearted* (P₁B₁₈). His mother is his *hero* and she modelled great values where *kindness would be right at the top* (P₁B₂₀). From a very young age Ben picked up hints of racism in his family (P₁B₂₁). His father would *climb on his high horse* every time a *non-white* would talk on the television (P₁B₂₂). The fact that his father *disliked non-whites was very clear* (P₁B₂₃). Whereas his mother treated everyone with respect and kindness regardless of their skin colour (P₁B₂₄). She taught Ben how to treat everyone equally. Ben is not a racist at school and he *befriended non-white* boys and spend a lot of time with them (P₁B₂₆). He *never saw colour*, he got along with everyone and *followed his mother's views* (P₁B₂₇). When teaching Ben tries to let his *learners see the bigger picture to let learners understand what is actually happening and not to judge too quickly because learners are influenced by their parents* (P₁B₂₈). The parents of many learners that Ben works with still model the same views as what his father modelled. *Even today after democracy there are still parents, white parents that are very much racists* (P₁B₂₉₋₃₀). It is evident that Ben is trying to teach his learners that equality matters.

Ben never had EMS as a subject in school or at the university. He was identified by someone at the school because there was a *gap for an EMS teacher* (P₁B₃₄). He has been teaching EMS for *eleven years* as well as being the *Head of EMS for eight years* (P₁B₃₅). He had to train himself to learn about the subject.

c) Crafting the interpretive narrative

Ben grew up in a *stunning suburb called Eversdal in the Northern Suburbs of Cape Town*. He grew up in the 1980's when there were a lot of *political things going on in the country* (P₁B₅₋₆). The country moved from the Apartheid era to the post-apartheid era when he was thirteen years old. He did not have *non-white neighbours* when he grew up (P₁B₁₀). While growing up, the kids were *very liberal, very free, there was no social media to influence them*, while he also grew up in a time where *South Africa was flourishing economically* (P₁B₇₋₈). His parents are two very different individuals. When speaking about his father it is clear that he has a lot of respect for him but that his father scared him. He calls his father *rough around the edges, a drinker, a smoker and a car salesman* (P₁B₁₂). His mother is the total opposite and when he spoke about her he spoke with warmth, fondness and love. His father was brought up in a *poor household with Afrikaner values that were very conventional* (P₁B₁₅). His father taught him to be *disciplined, have respect for others and yourself* (P₁B₁₆). When talking about his parents relationship and divorce it was clear that he was truly affected by their relationship. He witnessed his father getting angry, there was a lot of anger, verbal anger and his father was absent a lot, hanging out in pubs and not coming home. His father's actions clearly influenced him as a person because when he talks about him he seems frustrated and disappointed. These actions could be seen as what Heidegger see as "transparent coping" as it is a mechanism to cope with his past. His mother on the other hand is *gentle, kind, loving, slow to anger and soft hearted* (P₁B₁₈). In his eyes his mother is his hero. Soudien (2007) refers to these qualities and instillment of values as the 'head work' that parents or in this case a parent performs on their children. Head work refers to specified subjectivities that parents want their children to assimilate and display. Both his parents modelled different values and also had different ways of modelling those values. His father disliked non-whites and that was very clear. His mother on the other hand respected all races and treated all people with equality and respect. While Ben was talking about his parents he made it clear that he was not a racist and that he *never saw colour* (P₁B₂₆). Ben teaches with equality in mind and really tries to teach learners that the dynamics have changed. He started teaching EMS eleven years ago because no one else wanted to teach the subject. He *self-trained, did his own research* and for the last couple of years he has been going to *cluster meetings* (P₁B₃₄₋₃₅). When talking about the content it was clear that Ben felt that EMS is not only a content subject, but also that he has discussions and various disputes in class (P₁B₃₆). He speaks with so much passion when talking about EMS. Technology has changed teaching as we know it and kids nowadays live in this bubble where

they have lost a lot of values such as *respect* and *gratitude* (P₁B₄₂). He believes that teachers need to adapt their strategies to get into the learners' world. Another aspect that influences the learners is that parents are much more absent than before because working hours have become longer so one can argue that values are not being taught at home because there is no time. When teaching Ben sees EMS as a *portal into speaking about sensitive subjects* (P₁B₅₀). *It is an opportunity* where he *can get real with the learners and can talk about socio-economic imbalances, talk about the difference between the haves and have nots, the rich and the poor* (P₁B₅₁). It is clear that Ben wants to teach values to the learners and that he sees education about values as important. Ben finds that when teaching EMS he can touch on values where it is not always possible in *Maths* or *Natural Science* (P₁B₅₂). Ben states that his lessons are *80% life and 20% facts* which just confirms that his method of teaching is value driven. While discussing various lessons that Ben has done it is also evident that he works at a prestigious school with wealthy parents as he mentions that the parents of these learners' *nett worth are more than many families together* (P₁B₅₅). In all his lessons he really focuses on making sure the learners in his class realise how blessed they are and that they are grateful as there are so many people struggling in our country.

4.6.2 Part two of the interview

a) Constructing the constituent profile

I started the second interview by asking what Ben's view is on democratic values and he said:

Ja, I think the first thing of democratic values that come to mind is ^{1/}obviously derived from the post-apartheid era and there was a real need for democracy because obviously with the Apartheid regime there was a lot of division in our country and the way people were treated etc, etc. ^{2/}So my understanding of democratic values is trying to bridge the gap between what was the haves and the have nots, those that had the opportunity, so the real need there for me was just to get in South Africa or in general, just to get a bit of more playing field and I think in terms of my main democratic value, it has to be ^{3/}equality. That is what Nelson Mandela fought for, for his whole life. Just to get people a bit more of an equal playing field. So that is what I view as my understanding of democratic values, bridging the gap between the wrongs of the past and because of Apartheid regime.

I then asked him about where he learnt about these values and he said:

^{4/} Ja to be perfectly honest I really can't remember learning about it at school. I, maybe it was incorporated, while my school career ended in 2001. I just learned about it basically when I started teaching to be honest. When I had to start teaching Life Orientation and things like that, obviously I was aware of it, but as I said I didn't really, ^{5/} it wasn't actually part of something that was taught to me, it was something that I just had to find out for myself as a teacher to be honest.

I then asked him which democratic values are important to him and he stated:

For me it is definitely again, ^{6/} equality because even though it is hard to accept me as being privileged and to be able to see people that have got less privileges that I have. So equality is important, to be perfectly honest I am going to go with the whole concept of freedom of speech, to be able to ^{7/} have the right to say what I want and to believe in what I want. That is very important to me because obviously I am a Christian and it is awesome to be able to live out my faith without fear, without judgement, in a country, where in many countries you can't do that, where people don't have that right or, that value really. ^{8/} Fairness is massive for me, obviously as a teacher in a classroom it is something that I have to focus on all the time, to treat all my kids fairly, so I am going to go with what is, most important to me is fairness, equality and the freedom of speech, freedom of religion, freedom of expression really.

Looking at CAPS I asked Ben which of these values are important in the curriculum and he said:

Ja, again, I don't even know how to categorise the values, in my example it is things like gratitude, again I suppose that come with equality I suppose., For me it is so important to teach them about ^{9/} gratitude, to really appreciate what they have, again we are in a privileged community and I really want our kids to understand how lucky they are, I want them to understand how unlucky others are so they can have ^{10/} empathy, I really push that quite hard because I wanted people to understand the difficulties other people go through before judging, and it is my role, I believe as a teacher and as

an EMS teacher, just to push that through in terms of getting my learners to^{11/} understand other people's position, because we are so prone to live in a little bubble, and when it comes to EMS I really just think that there is a real scope to push this concept of equality, to push this concept of understanding, your position in terms of your privilege, and just allow people to be empathetic. I think that is so important because we also live in a community where it is me, myself and I. ^{12/}We live in a community where we put ourselves on pedestals, we are so proud of our achievements that I always want people to be able to see the other side of it, ^{12/} I want people to understand that other people are not as privileged, that aren't as lucky and I think it is very important for people to have empathy.

He spoke about learners in his school that are privileged and I asked that he would give me more detail about that. He said:

Well I think they are just living, they come from a living standard that's got a very^{13/} high economic drive, their parents are pretty wealthy, both their parents have jobs, if their parents don't have a job it is because they don't need to work, because the other parent is earning enough.

I asked if he implemented these values into his lessons and he said:

^{14/}Ja, definitely, I always say that as a teacher my job is more than teaching content, I obviously see that I've got an opportunity to influence, I am not addressing the nation, I am not addressing the country, I am addressing 30 individuals or 15 individuals at times, and I absolutely do, not only EMS, in all the subjects I teach. ^{15/}I push through democratic values, again treating people with respect, having appreciation of other people's space because being safe and secure, obviously push through all those things such as if you are not going to say anything positive, don't say anything at all. So ja, I do definitely implement democratic values in my lessons. ^{16/}It might not necessarily be on the lesson plan, maybe it should be, something that I should think about but in terms of practice in front of my class, absolutely. I've got a voice and I've got an audience and I have to do for the better of our country or just the better for their spirit, I definitely do. In terms of my lessons, ^{17/}I have just realised now, unfortunately I haven't actually implemented it in terms of task orientated, when it comes to the tasks that we do, it is

very content driven. Is that my fault, or is that CAPS's fault, I don't know, but again this interview got me thinking that maybe I should organise, in terms of lessons, in terms of assignments, to connect it more to values, because that I don't do. Now that I am thinking of it, I probably should, in an exam or in a test, there will always be one or two questions where people will be able to have a bit of opportunity to ask a question based on the value, maybe you would use a cartoon, and they've got to answer from that source document, but unfortunately, ^{18/}in terms of the lessons, the majority is derived around the content. It is only in my teaching that the values come through, something that I think the department maybe should be incorporating more and we should be expecting more.

We talked about if it is more important to teach democratic values now than a few years ago and he said:

Ja, I don't think it is more important now, ^{19/}I think it should have been important forever, it should have been important from the post-apartheid era. Maybe it is more important now because I think our country is in a bit of more turmoil now than before, I think in the current day we really are seeing more corruption, more violence, more abuse, and yes, so maybe it is more important now but it doesn't mean it wasn't important five or ten years ago. I mean, somewhere along the way, ^{20/}I was taught these things, whether I taught it myself, or whether it was at school, but I suppose if you look at our current situation, I think, regardless of more important now or then, it is just important and that's the end of the day because I, again going back to what I think I have said in the previous interview, that the youths' minds are clouded by a warped version of what the world is about because of social media, and the only thing on their mind is everything on social media, which is mostly negative and I think it is so ^{21/}important to teach these democratic values in class because if it doesn't happen in the classroom, it is definitely not going to happen on their cell phones or on the YouTube channels that they watch or the music they are listening to. I can't remember the last time I heard a song speaking about respect. It is all sex, drugs and rock and roll or whatever. So ja, ^{22/}I absolutely think it is important now, not that it was less important five years ago but maybe now more than ever, because in today's lifestyle for the child, they are influenced so much by social media, more than five or ten years ago.

I asked if his personal background influences the decisions made to incorporate the values in the way he teaches EMS and he said:

^{23/}I think definitely so, because I just remember growing up as a kid, like we really, we really paid a lot of attention to good manners, to respect each other, I mean I was raised, we were brought up, I don't walk in front, I don't walk through a door in front of a lady, I don't, I still to this day, call people older than me, Sir, like it is just, so ^{24/}I think my background of just that common ground of respect, that common ground of treating your elders as more important, all those types of things, definitely influences me, so I can't get that out of me, I can't. I mean, I can still see my father kind of forcing these types of values in me and I can still see my mom as an example, I can't get that out of my mind. So in terms of my personal background, influencing me, ^{25/}it is in me and just as a human being it is in me and I can't, and that definitely has a role to play in why I am and why I teach and why I integrate these types of values. As I said I don't only do it in my EMS lessons, I do it in literally every lesson that I teach because I just think, I mean I literally have to incorporate these things on a daily basis because as I said before, it is so important to me. Another thing was that I was affected in a negative way with sport in terms of the quota system for argument sake, like I literally was that person who did the best at trials, but didn't get the position and because of my race, and I have learned we've got to turn those things for the good, you can't become bitter about those types of things. So I have every reason to be bitter about these types of situations in our democratic country, but I would rather, I would rather take that pain and obviously, now that I am an adult, I understand why it happened, and ^{26/}I would use those types of examples in my lessons.

I asked how these values are integrated into an EMS lesson and if it is done deliberately or not. He said:

Ja, I think definitely. ^{27/}When we deal with the imbalances of the socio-economic status of the country, which also leads into the inequality in South Africa; it is on page 86 in the textbook. I think when we deal with that section, specifically, one of the things that I do a lot is to ask my kids, to raise their hands if they've got more than two bathrooms in their house? Then I say keep you hand raised if you have three, four, five and what

I actually do is I made them realise that on average in the classroom that I teach, there is almost a ratio of 1 person to one bathroom, but literally, that is what it comes down to. ^{28/}I will take that when I talk about rights, let's look at what happens in the squatter camps, let's look at what happens in the informal settlements, what is happening there and I will make them realise that there, there is a toilet and by toilet I think we all understand it is not on the same level, and I literally go into that detail. I literally go into the detail that in their toilets there is running water, there is toilet paper, there is air freshener and then I take it back to the other side, where there is literally maybe one toilet and by that I mean a concrete slab with a hole in the ground in some cases, that is shared between 500 people on average. ^{28/}So I use those type of examples, when I teach things such as economic imbalances, when I talk about inequality, that is one little example, then when we talk about things like statements of nett worth, I literally get my kids to ^{29/}do their own statement of nett worth. I tell them to go home, look in your cupboards, estimate the value of your clothing, your sports equipment, your bed, your computer, I mean there is literally kids with TVs in their room, and I get them their own statement of nett worth and make them realise that, that statement of network, of their individual self is more than many households, families of adults with children and I make them realise again just how ^{30/}fortunate they are, and again I bring it back to gratitude. I bring it back to just understanding how fortunate they are and also try and be empathetic towards people on the other side of the spectrum and it is incredible to see the reactions when you talk about things like this. I think it is like you can hear a pin drop in the classroom and again I have to reiterate with them, to don't feel guilty, I am not putting you on a guilt trip here, but those are the type of examples that I bring in, when I talk about democratic values.

I asked if the teaching of values is planned in the lesson or if it just comes naturally and he stated:

Ja, I think it is a bit of both. ^{31/}I think when I know I am teaching a certain concept, I know in what direction I am going to go to and I think, I even start thinking about examples and I start thinking about creative ways of how to do it. ^{32/}So absolutely it is definitely planned to a certain degree, ^{33/}but at the same time, it also just comes, if there is an opportunity, you know sometimes you are teaching a topic, something like needs and wants, goods or services, and you never, I wasn't planning on it, but just in the talk

a kid express how they went on this fancy holiday and then again they will just spark a trigger to come and go, okay cool that is great, but you know did you think about the fact that majority of the people in the country had never been on a plane and then again you bring in equality, when you start bringing your social economic standards, so it is definitely planned to a certain degree, but at the same time, I mean if the opportunity arises we delve within all the time.

Is this the best way to do it? He said:

³⁴No, I have just through this interview realised that it must be more, ³⁵it must be planned, but it is like literally, as I have said before, we must actually make more activities, make more assessments, make more case studies and get away from those textbooks, and create our own resources. So I don't think it is the best way, it think it must be strategic, ³⁶I think it must be in the curriculum and it must be on the lesson plan, it must be on the planner, and I think it is suffices for now, I think it is better than nothing the way I am doing it at the moment, but I definitely think we must get clear directive to actually put a focus point on this and to actually create, to create certain assignments and projects. ³⁷I think kids must do more research on this type of things, they must actually go and figure it out for themselves, they must be given a clear directive to incorporate it. Just bring it up in the classroom, it is better than nothing but much more can be done, for sure.

We started talking about if there is enough time in the curriculum to teach these values? And he stated:

³⁹I do, because I honestly believe that the content can be taught pretty quickly. I don't think the content is always necessarily that complex, I think it is sometimes over complicated, I think sometimes we are going into more detail than is necessary. So I do think there is time, yes I know that EMS is allocated less time in comparison to any other subject, but I think some of the topics are actually quite straightforward, and I do think that there is time, I do think there is space to bring it in, as I said, it must just be planned and it must be well thought through. ⁴⁰I almost want to say, you must allocate some of the time in the class for content and then specifically allocate some of the time for values as well, but I do think that there is time, I think it takes a lot of energy. I think

talking about these topics are tough and I think a lot of teachers don't want to do that, I think a lot of teachers are apprehensive because they are scared of what goes home, they are scared of becoming too controversial, so it isn't easy but ^{41/}I do think there is time and I think it could be done, with effort and the right people in the right place. ^{42/}I don't know if this is the right time to say it, but I don't always think that the right people are teaching the EMS subject. I think EMS has become a bit of like a just get filled by the person who has a bit of admin or because it doesn't have so much periods allocated to it, if you quickly need to fill a gap then you just kind of throw someone in EMS. I think that should be addressed in schools, I think schools should be a lot more clear and direct in getting the right teachers teaching a subject. Then there is time, because those teachers that are teaching the subject, if it is the right teacher, they will make the time and they will work around it.

I asked if he considers the learners' backgrounds when planning a lesson and he said:

^{40/}Absolutely, all the time. You just have to because in every given classroom there is going to be someone that has dealt with abuse, there is going to be someone whose parents have been retrenched, or children's whose families are poor, or people that are coming from broken families. ^{41/}I think you absolutely have to take learners' background into consideration, and again, this has more to do with your delivery of the actual lesson itself, when it comes to the planning, not necessarily as much, when it comes to the actual teaching thereof, definitely, but again you must be very careful about the examples that you use, the different case studies that you use, especially in that standard, because these kids are very much alert and aware to what is going on in the world and they know what is happening in their parents' lives, so and again in the school where I teach, there is almost like a standard type of child, but there is always that one or two, there is always those one or two kids, I mean we've got people in our school that are living at the Durbanville Kinderhuis, but they are in our classes. We got people that are living in Fisantekraal on the farms, but yet the majority of the class is living in Welgedacht. So you always have to think about it and you've got to be very careful of how you say things, you've got to be very careful of what you say, and I think every teacher has at some point in time put their foot in it and have made mistakes. Again sometimes we don't pay enough attention, I think sometimes we just accept that

everyone is going to be okay and everyone understands, but ja, I think that is definitely, it does come into my planning of a lesson.

After this I asked if he would deliver his lessons in the same way or change his method of teaching and he stated:

Ja, I think, ^{42/}I definitely think it can be delivered in a different way, I think we can, we can create a lot more of our current situation into our lessons. I think we are so prone to just take a textbook, or take the PowerPoint, that we created five years ago and just, I think the main thing what we should be doing, is to make use of current examples in the current times. ^{43/}I mean if we don't incorporate Covid into EMS next year, how do we are we? It is so important to, whatever happens next year, even if we know CAPS doesn't have it, but we all know what has happened this year. We all know what has happened to the economy. We all know what has happened to families, we all know what has happened to the emotional well-being of humanity, and I think it is really so important that we adapt. So I think the whole point about this question is that you need to ^{44/}adapt with the times and it is so important. Again not just in EMS, I think EMS is something where it does offer a bit more opportunity, maybe along with Life Orientation. So no we can't just carry on the way we have been carrying on. We absolutely have to make the time, the effort and we have to incorporate what is happening in our country with regards to gender base violence, with regards to our economic status, especially now with these Covid times and again it comes down to a bit of research and a lot of effort. But if we really are passionate about what we do and if we really want to make a difference to the lives of the children, we need to adapt and incorporate this. I know some schools have moved away from textbooks and they create their own resources, and even though we are currently using textbooks, I think next year we will definitely have to create more of our own worksheets, create a little bit of our own type of curriculum, not curriculum, but content, just to be make it current and also that is how we are going to keep the kids interested, because again with regards to our country's most wonderful attributes, bring into the classroom what is ^{45/}current right now and talk about Nelson Mandela, talk about Ramaphosa, talk about Malema because as I said, if we don't do it as educators, if we don't do it in EMS our kids are just going to continue listening to what they hear on social media and as you know

there is so much fake news going around, and then they are influenced in the wrong manner. So no we can't keep going on, we have to do it differently, we have to adapt.

After finalising Ben's constituent profile, a total of 45 NUMs were highlighted and coded (P₂B₁₋₄₅). The descriptive narrative to craft Ben's subjective lived-world experiences follows next.

b) Crafting the descriptive narrative

The first thing that comes to mind when talking about democratic values is that it is *derived from the post-apartheid era and there was a real need for democracy because with the apartheid regime, there were a lot of decisions made in our country and it effected the way people treated each other* (P₂B₁). His understanding of democratic values is to try and bridge the gap between what people had and did not have (P₂B₂). The main democratic value that Ben focuses on is *equality, that is what Nelson Mandela fought for* (P₂B₃). Ben does not recall learning these values when he was in school, he truly started learning about these values when he started *teaching* (P₂B₄). Values were not directly taught to him, it was something that he just had to find out for himself as a teacher. *Equality* is really important to him because even though it is hard for him to accept himself *as being privileged* and to be able to *see people that have less privileges than him* (P₂B₆). *Freedom of speech* is also very important to him, that people have the right to say what they want and believe in what they want (P₂B₇). For Ben it is truly amazing to be able to *live out his faith without fear, in his country where it is not possible in many countries* (P₂B₇). *Fairness* is another democratic value that is very important to him. *As a teacher in a classroom it is something that he focuses on all the time, to treat all his kids fairly* (P₂B₈). In the curriculum it is important for Ben to *teach the learners about gratitude, to really appreciate what they got. We are in a privileged community and he really wants his kids to understand how lucky they are and how unlucky others are so that they can learn about empathy*(P₂B₉). Ben wants his learners to *understand the difficulties other people go through before judging* and he believes that it is his *role as an EMS teacher to help learners understand others' position* (P₂B₁₀). There is a real scope in EMS to push the concept of equality and to allow learners to be empathetic. *We live in a community where we put ourselves on pedestals, we are so proud of our achievements* but Ben wants learners to *understand the other side of it* (P₂B₁₁₋₁₂). The learners that he works with come from a very high standard of living with *high economic drive, their parents are pretty wealthy; both their parents have jobs, if their parents*

don't have a job it is because they don't need to work, because the other parent earns enough (P₂B₁₃). Ben strives to implement values into his lessons. He understands that he has an opportunity to *influence, he is addressing 30 individuals* where he can teach these values (P₂B₁₄). He teaches the learners to *treat people with respect, to have appreciation of other people's space and to be safe and secure* (P₂B₁₅). *The democratic values might not be on his lesson plans, maybe it should be, that is something he should think about but in terms of practice in front of his class he understands that he has a voice and an audience that he needs to teach* (P₂B₁₆). Ben realised that *he does not implement the values in terms of task orientation, the tasks are very content based*. Ben is not sure if that is *his fault or CAPS' fault*. The interview got Ben thinking that *he should organise, in terms of lessons, in terms of assignments, to connect it more to values* because he does not do that (P₂B₁₇). In future he will add a question or two in the exam to test values. He teaches values while teaching the content in lessons (P₂B₁₈).

Teaching democratic values should've always been important (P₂B₁₉). Ben stated that somewhere along the line he learnt about values, whether it was himself or his school. It has always been important. According to Ben he believes that *the youths' minds are clouded by a warped version of what the world is about because of social media, therefore it is important to teach these democratic values in class because if it doesn't happen in the classroom, it is definitely not going to happen on their cell phones or YOU TUBE channels or because of the music that they are listening to* (P₂B₂₀₋₂₁). Ben cannot remember when last he listened to a song about *respect, since most songs are about sex, drugs and rock and roll*. Ben feels very strong about teaching democratic values to learners today as they are influenced by social media now more than five years ago. Ben remembers growing up as a true kid raised with values. He really paid a lot of attention to *good manners, to respect each other, he was taught not to walk in front of the ladies, even until this day he calls older men, Sir* (P₂B₂₃). He believes that his background does influence the decisions he makes to incorporate the values in EMS. He does not only integrate values into his EMS lessons, he *literally does it in every lesson that he teaches because it is important to him* (P₂B₂₅). He would use various personal examples in his lessons for example, *when he was younger he did not make top sport teams because of his race and he has learned that he has to turn the past into good* (P₂B₂₆). When he deals with the imbalances of the socio-economic status of the country, it also leads to inequality in South-Africa. He will ask the learners *to put up their hand if they have more than two bathrooms in their house. He then tells them to keep their hands up if they have more*. In this way he makes the learners

realise that on average in the classroom there is almost a ratio of one person to one bathroom. He will take that when he talks about rights and looks at what happens in the squatter camps and the informal settlements. He will make the learners realise that they are privileged and need to be grateful for what they have (P₂B₂₈₋₂₉). When teaching net worth he gets his kids to work out their own net statement. He does this so that the learners can realise that their statement of net worth is more than many households and families of adults with children. He makes them realise again how fortunate they are (P₂B₂₉₋₃₀). I teach them to be empathetic towards people on the other side of the spectrum and it is incredible to see the reactions when they talk about things like this (P₂B₃₀).

When teaching he knows what concept he is going to teach so therefore he knows in which direction the lesson is going to go and he starts thinking about examples and creative ways to teach the concept (P₂B₃₁). So it is planned to a certain degree but at the same time it also just comes naturally, *if there is an opportunity, when he teaches a topic, something like needs and wants, a kid will talk about their fancy holiday house in the conversation without any planning and Ben will ask them if they think about the fact that the majority of people in the country have never been on a plane and then he brings in equality (P₂B₃₂₋₃₃). During the interview Ben realised that it must be planned. There needs to be more activities, more assessments and more case studies should be made, while our own resources need to be created to get away from the textbooks (P₂B₃₄₋₃₅). Ben says that values need to be in the lesson plan, it must be on the planner. He also feels that teachers need to get a clear directive to actually put a focus point on values and to create assignments and projects (P₂B₃₆). There is enough time in the curriculum timetable to teach the content of EMS. He feels that there are not always the right people teaching EMS as EMS is given to the person who needs to fill periods (P₂B₄₂). He always considers his learners' backgrounds when teaching. One just has to because in every class there is going to be someone that has dealt with abuse, there is going to be someone whose parents have been retrenched, or families that come from poor backgrounds, or people that are coming from broken families (P₂B₄₃). He considers the learners' background when using different examples and case studies, one must be very careful about the examples that you use, the different case studies that you use, especially in that standard, because these kids are very much alert and aware to what is going on in the world and they know what is happening in their parents' lives, so and again the school where I teach in, there is almost like a standard type of child, but there is always that one or two, there is always those one or two kids, I mean we've got people in our school that are living at the Durbanville Kinderhuis, but they are in*

our classes. We got people that are living in Fisantekraal on the farms, but yet the majority of the class is living in Welgedacht. So you always have to think about it and you've got to be very careful of how you say things, you've got to be very careful of what you say, and I think every teacher has at some point in time put their foot in it and have made mistakes (P₂B₄₄). He feels that in the future he can deliver the lessons in a different way. He needs to make current situations part of his lessons. For example we all know what has happened this year. We all know what has happened to the economy. We absolutely have to make the time, the effort and we have to incorporate what is happening in our country with regards to gender based violence, with regards to our economic status, especially now with these Covid times and again it comes down to a bit of research and a lot of effort, but if we really are passionate about what we do and if we really want to make a difference to the lives of the children, we need to adapt and incorporate this (P₂B₄₅).

Ben said that next year we will definitely have to create more of our own worksheets, create a little bit of our own type of curriculum, not curriculum, content, just to make it current and also since that is how we are going to keep the kids interested, again with respect to our country's most wonderful attributes, talk about what is current right now and bring it back into the classroom – talk about Nelson Mandela, talk about Ramaphosa, talk about Malema (P₂B₄₆).

c) **Crafting the interpretive narrative**

Ben grew up in the era where Apartheid shifted to post-apartheid. It was obvious that Ben felt that there was a need for democracy because obviously with the Apartheid regime there was a lot of division in the country and the way people were treated (P₂B₁). Ben believed in what Nelson Mandela stood for and truly believes in equality (P₂B₂). When Ben started talking about democratic values he was very confident when talking about freedom of speech as well as fairness, equality, freedom of religion and freedom of expression (P₂B₆₋₈). According to Heidegger (2002), 'ontic transcendence' entails choosing one way of living over another. Metaphorically speaking 'ontic transcendence' can be seen as a paradigmatic shift in which the Christian notion with God as the Supreme Being becomes an inherent part of life. Ben is a Christian and he stated that it is awesome to live out his faith without fear, without judgement where in many countries you cannot (P₂B₇). Ben states that the value that is most important to teach the learners is gratitude (P₂B₈). While Ben was talking about gratitude it is clear that his feelings and passion about this value comes from the way his mother instilled values into his

life. Ben works in a school with very privileged learners and money is not an issue for these learners. Teaching content is not the only thing being a teacher is about. Ben truly believes that he can change lives and influence the individuals in his class. Ben's lessons are a lot more value-driven than content-driven. In his opinion, teaching democratic values has always been important (P₂B₁₉₋₂₀). In today's life social media is truly influencing the learners and when he spoke about social media it was very clear that he feels that it is really influencing the learners' way of thinking and behaving (P₂B₂₁). Ben spoke with confidence about how his personal life influences the way he teaches values today. He stated that values are part of him and that he cannot change that (P₂B₂₅). Ben uses his personal experiences as examples in the class when teaching. He tries to make his lessons practical by using personal examples so that the learners can relate to how practice and theory are integrated. With regards to Karl Maton's (2015) legitimation code theory this is a positive sign of semantic gravity (SG) as he engages with the learners by using practical examples in order to connect with them while integrating values into their lives. The stronger the semantic gravity (SG+) the more meaning is dependent on context. Ben uses his personal experience as context and combines this with the content of EMS. An example where this occurs is when Ben speaks about the socio-economic imbalances in South Africa. When dealing with this section Ben specifically asks his *kids* to raise their hands if they have more than one bathroom in their house (P₂B₂₇). Firstly, Ben names the learners in his class his kids, which clearly shows that he truly cares about them. One can also say that he has a unique bond with the learners as he sees himself as a father figure to the learners and not only as a teacher. Going back to the socio-economic imbalances lesson, after asking the learners about the bathroom, most learners have 2 to 4 bathrooms in their house. He then connects the questions with houses in townships where families do not even have bathrooms, the closest thing that they *have are concrete slabs in the ground with a hole in the middle* (P₂B₂₈). He teaches the learners this to teach them about gratitude and how privileged they are. Here the semantic density (SD) is positive as the democratic value of gratitude is implemented within the context that CAPS provides. Whilst teaching Ben always considers his learners' backgrounds when dealing with certain content. Ben feels very strongly about adding current situations into an EMS lesson like gender-based violence, economic status and how the pandemic has affected the business sector. This is another example that proves his semantic gravity is positive as he connects real life issues with the CAPS content. He states that it takes more effort to incorporate these new issues and concepts but he feels that it is very important in *making a difference in the learners' lives* (P₂B₄₃₋₄₄). One of the main objectives of CAPS is to teach content that creates opportunities to heal the divisions of the past and to establish a

society based on democratic values, social justice and fundamental human rights. As reflected in Ben's narrative, it is clear that he strives to adhere to the aims of the CAPS by integrating democratic values into his EMS lessons. In the specific example he described, he integrates the democratic value of fundamental human rights where he focus especially on social justice and respect.

4.7 Research Participant: Charmaine

4.7.1 Part one of the interview

a) Constructing the constituent profile

When I started with the interview her body language was awkward. She did not seem very comfortable talking over TEAMS. As an introduction to the interview, I asked her to tell me her gender, race, age, years of experience and what her qualifications were. She states that she is: *¹female, white, forty-six years old with twenty-three years of experience and she have no degree in Education.*

Thereafter I asked her more about her childhood experiences, that is, where she grew up, her family and her schooling. She stated the following:

Okay, ²I was born in Piketberg, I moved to Pofadder, which is way up in the Northern Cape and then I moved to Lutzville where I matriculated and then I went to Wellington where I went to college. I went to college there and then my first post was in Lime Acres again in the Northern Cape and then I taught for four years in Newton Primary in Kimberly. After that I came back to Cape Town and I taught in Brackenfell Primary and then I gave up teaching for about ten years, when I did Monkey Mastics and lots of other stuff after which I went back to teaching. The museum was in between as well and now I am at Arvelo primary and that is my professional life. I am a Namakwalander and I come from Namakwaland, so English is pretty hard for me but I am sufficing and then, ³I've been raised in a house of teachers, my mom and dad are both teachers, so options were limited. Ja, so I have been raised around school my whole life. So that's me in a nutshell. ⁴Very, not liberal household, the other one is conservative, very conservative household. I was raised very conservative. Married, two kids and that's it.

When talking about the values that her parents modelled to her, she stated:

Values that I have learned from my parents was always to be ^{5/}honest, hardworking, and always give your neighbour another chance. My parents are very high on giving people a second or third chance. Sjoë, values were always drilled into us, me and my brother when we were younger and I think the best value is to be always ^{6/}honest and loyal, those are the biggest values that were drilled into our beings.

I then asked her about her parents views on racism and she answered:

That is difficult to say. It was the 1980s, so we were either liberal or jy was 'n k boetie, but where I grew up in Pofadder, ^{7/}we didn't have any ways of conflict because one of the towns stayed on one side and one of the towns stayed on the other side. ^{8/}I wasn't conflicted with racism. I was taught from a very small age that you should ^{9/}respect anybody, it doesn't matter who they are, ^{9/} but I was also taught that there is us, and them. So I don't think they were full blown racists but I think I have, you know there are certain things that they said that now I would say is a little bit racist, but I think my parents are. That was not something that was pumped into my system when I was small. ^{10/}I think they weren't liberal, but they have a respect for human life and human beings, your colour doesn't matter.

We then started talking about her parents' values and if she shares her parents' values and she said:

Sjoë. ^{11/}I think I am a little bit more open, I am less like my dad, but I do, ^{12/}I value people on their, what they do, not who they are, or the colour of their skin. I don't, I think everybody should not be judged, but you should be valued on what kind of person you reveal yourself to be, your values. I always teach my children, my children are taught by somebody, you look for people who share your value system and your beliefs and they are the people that you want to familiarise yourself with.

We started talking about the subject EMS and if she had anything to say about the subject. She stated:

I had that in standard 7 and I copied most of the work, I didn't even try because I didn't have an interest. That was the end of my Economic Management or anything in that direction. ^{13/}No background.

How did you start learning about EMS? Charmaine stated:

^{13/}It was actually sprung on me, so me and the children we kind of studied, while I would have to study before I give the lesson so I actually studied that before they did and I used the textbook but ja, it was a learning process for me from day one, the second year was better, and the third year it didn't happen.

I asked her about how the world had changed from when she was a kid and she answered:

Yes, there is a huge change. ^{14/}We are now in the 4th Revolution technology info is something, I mean we didn't have TV in Pofadder, the wind didn't blow from the right direction, there was not even TV, so we were used of handling books and doing things out of books and reading, where today's kids are not so much, they don't like the reading, they want to have everything now, they are much more, in demand, today's parents are not, are very, very disciplined parents, the kids not so much, and the teaching profession where we normally didn't have a say in a classroom, today children has a say in the classroom, so ja it is a very big difference I would say.

Looking at EMS I asked her if the way she had been teaching EMS has changed over the years and she stated the following:

^{15/}Ja. As soon as I were more confident with the content, I was able to be more creative and start doing better things, and seeing where my children was, I mean I considered EMS to be an easy subject, but because of my children's language barriers, ^{16/}I found that EMS is extremely difficult for them because I have mostly Xhosa speaking children. So there is a lot of terminology and things that are so brand new and ^{17/}their background is so far removed from what people teach in EMS, the one place where they all talk and can really participate is when we did the stokvel. They all knew about stokvel, but the rest, like a budget and things like that, but as I had the content under

control, I was actually better equipped to do it more, to focus more on what they need to know like the terminology and things and concentrate more on that, but it is a learning process and then we don't have an EMS subject advisor that I could ask for help and say what do we do here, should we do this, can we leave this, anything like that we have in Maths and all the other subjects.

I then asked her opinion on what should be the underlying focus of every EMS lesson and she replied:

^{18/}To think about the world, vision, to have more of that and to try to insert the values that you need to have in an entrepreneur, hard working and thinking out of the box and those kinds of things. It doesn't matter which part you are doing, it is always that you have to think for yourself, think out of the box and for my children that is extremely foreign. They do what they are taught, then they've got a very limited background experience with money and most of them are living from, hoe sê jy in Afrikaans, van die hand tot tand, so it is challenging, by trying to do that is the main thing I want, what I focused on is the entrepreneurial part and even though we are doing budgets, whatever we are doing, money, that is always I want to instil that idea of work for yourself, you don't need a boss, ^{19/}be independent, that is what I try to instil with my working method when I am teaching, that is my underlying values, that I want to get through to them.

As she was talking I decided to ask her about the learners' background that she works with and she said the following:

^{20/}I have a variety, a very wide culture, some of them come from Kayamandi, some of them, even as far as Eersterivier. ^{21/}I've got some Zimbabweans, Nigerians, and Xhosa speakers. I've got some Tswanas in my classroom. ^{22/}We have some privileged, more privileged children and then we have less privileged children, children living with their parents and living with their grandma and grandpa, and then some are living with the uncle or the aunt because their parents are still in the Eastern Cape, ja, it is a, and some of them are without parents, due to either illness, parents have fallen away, so I am working with a variety of children from all different classes, but most of them are ^{23/}underprivileged.

A total of 23 NUMs were coded and labelled as P_1B_1 to P_1B_{23} in the construction of Charmaine's constituent profile of part one of the interview. P_1 refers to part one of the interview, after which each code follows chronologically ranging from 1 to 23. These codes formed the basis for the descriptive narrative, which will be discussed next, followed by the interpretive narrative.

b) Crafting the descriptive narrative

She was born in *Piketberg*, and then moved to *Pofadder*. After that she moved to *Lutzville* and studied in *Wellington* (P_1C_2). She spent some time teaching and then she had a break and taught computers. She went back to teaching after that. She was raised in a house full of teachers and therefore school and teaching has been part of her life (P_1C_3). Her household was *not very liberal* and they were *very conservative* (P_1C_4). She learnt the following values from her parents: *to be honest, loyal, hardworking and always give your neighbour another chance* (P_1C_{5-6}). She grew up in the 1980's where there was a big issue between races (P_1C_7). She wasn't *conflicted with racism* and she was taught from a very young age to *respect* anybody, irrespective of what race they are but she did know that there was a division between races (P_1C_{8-9}). Charmaine is more open and she *values people on what they do and not by the colour of their skin* (P_1C_{11-12}). She feels that people should not be judged in general. She tries to teach her learners that they need to be around people who share the same values (P_1C_{12}).

She did not have EMS as a subject in school. *EMS was sprung on her*, she had to study and first teach the work to herself before presenting a lesson (P_1C_{13}). It was a learning process for her. She agrees that the world has changed from when she was a child. We are now in the *4th Revolution of technology* (P_1C_{14}). There were *no televisions in Pofadder*, she was used to *handling books* and reading whereas today's kids barely read. Children have a say in the classroom whereas years ago they didn't (P_1C_{14}). As soon as she was more *confident with the content of EMS* she became more *creative* in her lessons (P_1C_{15}). EMS is an extremely difficult subject for learners whose first language is *Xhosa* since they do not understand the *terminology* (P_1C_{16}). The one area of EMS where her learners could truly talk about experience was when learning about the *stokvel* (P_1C_{17}). Charmaine feels that *vision and values* should be the underlying focus of every EMS lesson (P_1C_{18}). Learners need to be *hard working* and they need to *think outside of the box*. She feels that her learners' background creates a barrier when

learning EMS because they have limited experience about money. She tries to create an environment where learners are *independent* (P₁C₁₉). She has a variety of different cultures in her classroom. Learners come from *Kayamandi and Eersterivier while some are Zimbabweans, Nigerians and Xhosa speaking* (P₁C₂₁). There are *Tswana learners as well as privileged and less privileged learners* (P₁C₂₂). She works with learners from many different backgrounds of which some are without parents.

c) Crafting the interpretive narrative

Charmaine was born in Piketberg, a small town at the foothill of mountains in the Western Cape. She then moved to Pofadder, a minuscule town in the Northern Cape. After staying in Pofadder, she moved to Lutzville, a town in the West Coast district of the Western Cape. She matriculated in Lutzville and then moved to Wellington where she went to college. She comes from a very Afrikaans background as she calls herself a *Namakwalander* (P₁C₂). It is safe to say that teaching is in her blood as she was raised in a house of teachers and in her opinion her *options were limited* at the time. While saying this I could see that she had a bit of regret as if she isn't satisfied with being a teacher as if it was second best (P₁C₃). She was raised in a very *conservative home* and Afrikaans households are generally seen as conservative (P₁C₄). Her parents modelled various values to her, to be *honest, hardworking, loyal and always to give your neighbour another chance* (P₁C₅₋₆). Charmaine grew up in the 1980's when Apartheid was still in place. She said that in Pofadder there was no conflict because one of the racial groups stayed on one side of town and the other on the other side. When she was younger she was taught to respect others but she did admit that she was taught that there was *an us and a them* (P₁C₉). This statement shows that at the time there was a racial barrier in her when growing up even though she stated that her parents respected everyone, regardless of their skin colour. Charmaine values people on what they do and their values and not on the colour of their skin (P₁C₁₁). When saying this one could see in her eyes that she believed every word that she spoke. She had to teach EMS to herself as she had no prior engagement with the subject. While talking to Charmaine about EMS I realised that she was not that confident in the subject and that the learners' barriers with language really is a challenge (P₁C₁₈). She works with learners that come from poor, underprivileged families and their exposure to the world of EMS is very little. Learners understood when she spoke about stokvels because in their community stokvels are used but when handling other content it was a challenge as they do not always

understand (P₁C₁₆₋₁₈). A section that she spoke passionately about was Entrepreneurship and she strives to create entrepreneurs in her class. That the learners *do not need a boss and that they can be independent*, think out of the box and have vision (P₁C₁₉).

4.7.2 Part two of the interview

a) Constructing the constituent profile

I started the second interview by asking what Charmaine's view is on democratic values and she said: ^{1/}*Democratic values for me is the right to have a say, and to take part in decision making but also to take part in the responsibility of such a decision.*

Democratic values that are important to her are:

^{2/}*I think the balance of being heard and listening. Not just being heard but also being able to listen, I think that for me it is very important, you should both be heard but if you want to be heard, you must be able to listen to other people's point of view as well.*

^{3/}*Democratic is a big word for one person, everybody having a say and being able to vote.*

I asked her which values in the EMS Curriculum are the most important and she said:

First of all, ^{4/}independence, working independently, secondly ^{5/}hardworking, must be able to do your job, thirdly ^{6/}loyalty and then thinking out of the box, not always having to wait for somebody to show you the way. ^{7/}Leadership, that is something that I like to teach when I am teaching EMS, that is.... that is basically what you want in an entrepreneur, but when I am teaching, the two I am focusing on mostly are working by yourself, being hardworking, and loyalty.

I asked her if democratic values were part of her EMS lessons and she said:

^{8/}*I tried to, they don't always get it, but I try. Each lesson I try to work on some of it, I also trust them to do self-study and things like that, but some of them see that as a weakness from my side. They see their culture has to be strong, it has to be dominating*

and some of them still have the “ja baas, nee baas” type of mentality, which is sad. (Ja bass, nee baas - an Afrikaans expression - meaning, Yes, bass, no, boss)

My follow up question was why she thinks democratic values are important and she said:

^{9/}Because they are not going to get it anywhere else. I don't think they are stimulated in that way at home, some of them got beautiful parents, beautiful Christian homes, but ^{10/}they are not taught to think and work by themselves, especially those who are living with ouma and oupa, granny and grandpa. Good heavens some of them are, their noses are not wiped and they are in Grade 7. I also get that type of thing. So ja, that is I think one of my main barriers when it comes to implementing and getting through to them to work by themselves.

I asked if the learners get taught values at home and she said:

Yes, they are being taught to be ^{11/}respectful, they don't always follow that but most of them are taught to be respectful, to be a good person and being ^{12/}honest. ^{13/}Independent working is not something that is taught at home, but basic values that make our children the lovely kids that they are, are taught at home. I don't think that things such as leadership and thinking out of the box, ^{14/}is stimulated at home really, because like I said some of them are basically just in a survival mode, so that is something that people don't think about, or teach, when you are in a survival mode, thinking out of the box, thinking bigger than yourself, that is not a luxury or something that they really have, so I don't think that is quite taught at home. ^{15/}I think the only place that they do get it is at school.

I asked if teaching values is more important today than five years ago and her answer was:

^{16/} I think it is much more important today, because like I said, I don't think they get it at home. ^{17/} We were taught a lot more values at home and basically the teacher just did school work with you at school. ^{18/}I think that role has totally shifted over onto the teachers' shoulders since they are teaching values as well as the content and what else that comes along with it than it was ten years ago.

I asked if her personal background influences the decisions made to incorporate the values in the way that she teaches EMS and she said:

That's a tough one. ^{19/} I would say yes and no. I would have liked to be taught these kind of values. ^{20/} My mom taught me about budgeting and involved me in the house finances from a young age and I was taught to have pocket money and things like that, but there is a lot of things like the importance of just being different is a good thing, and I think that, because I was taught these nice things, ^{21/} I want to teach my children as well but I also feel there is a lot of things that that I wasn't taught, so it is nice for me to be teaching it to my children, my class children and my own, come to think of it.

My follow up question was which values would she teach if she teaches about Entrepreneurs Day. And she said:

So that whole ^{22/} independent working by yourself and getting things done by yourself was that really, really came through, but they were able to incorporate more than just the subject into this whole process, like Mathematics, tallying, graphing and technology and the whole process of planning. The values that I think came through was independent thinking, discovering stuff for yourself, because if you want to make the money you've got to put in the work.

I asked if she thinks about the values she wants to teach in a lesson or if it just comes naturally and she stated:

I don't think about it, it comes naturally. ^{23/} I don't plan, normally to be quite honest, I plan the content and then as the lesson flows by. Normally when the values pop up I will focus on them as they do.

I asked her if this was the best way to do it and she replied:

^{24/} I don't know. I would say if you want to, let's start again. The feeling that I have is that the value base in Grade 7 is quite a bit, and because you have to solve a lot of vocabulary exercises and stuff in between, so when you get to the real juicy parts, which is the value base, ^{25/} I feel that I sometimes don't have enough time to really concentrate and focus on them as I would have liked, so if you are planning the other way around

and you focus on the values, I am not sure you that you will get through the content. ^{26/}So you have to balance the two very, very carefully, so I don't know if it is best. Like I said, I wish I had more support from my subject manager, advisor. ^{27/}So maybe I am teaching too much content. I don't know, so because you don't know you don't get the support. What is going to happen, where do they, how does the government see the progression going forward, etc. I only have my content of my grade, because 8 and 9 is high school. So that is kind of a dilemma. Maybe I am teaching too much content and too little of this. I really don't know.

Thereafter I asked her if she considers the learners' background when teaching and she stated:

^{29/}Absolutely. Like I said they've got huge language barriers, so first I can't just talk about bartering for instance. ^{30/}They don't know the meaning of the word, so I first have to explain the word and give a background and then from there I can teach. So every lesson I have to first take out the vocabulary, what is new and foreign to them and then I have to find a way in my self-limited English to open it up for them, so that's basically how I start. If I plan a lesson, I look at the content that is in the lesson, and then ^{31/}I will first look at all the language barriers that there might be and how we are going to explain that, and then I go from there. I actually had to break it down into a practical lesson where I break them up in groups and you have ten sheep and you have to get this and you have this and you have to get that and then they barter amongst each other to get their stuff. ^{32/}I had to make it practical so that they would understand what actually goes on in bartering, how, what is all the problems that is there with bartering, because by just explaining a word didn't work, but they couldn't understand what it meant to barter until they physically bartered, but that takes a lot of time in class, so you take every little concept and you have to do it in a practical way.

I asked if she thought that this was the best method to do it or if she would consider another method and she said:

^{33/}I am always open to a different way, that works better, but ja, at this stage I go with what did work in the past, every group is different, sometimes you need to just get a group that is way too undisciplined so you can't do the practical lesson with bartering. You just go all bananas and ja, like I said I was teaching two years, so each year,

actually every year, that you teach you have to find a different way, a different approach. ³⁴I don't like staying in the same mould for the whole time, ja, so I might, next year when I am teaching again, I might do things differently but it depends on the group, it depends on the children in front of you. So each lesson doesn't stay the same.

A total of 34 NUMs were highlighted and coded after finalising Charmaine's constituent profile. (P₂C₁₋₃₄). The descriptive narrative follows next to describe Charmaine's subjective lived-world experiences from her descriptions.

b) Crafting the descriptive narrative

For Charmaine democratic values *is the right to have a say and to take part in decision making* but also to take part in the *responsibility of such a decision* (P₂C₁). The values that are important to her are the balance of *being heard and listening* (P₂C₂) as well as *independency, hard work, loyalty and thinking out of the box* (P₂C₃₋₅). When teaching EMS she enjoys teaching about *leadership* and connecting that to being an Entrepreneur (P₂C₇). She tries to make democratic values part of her EMS lessons but her students do not always get it (P₂C₈). She lets her learners self-study at times and she feels that the learners see this as a weakness from her side. For her democratic values are important because they are *not going to get it anywhere else* (P₂C₉). Her opinion is that the learners do not get stimulated in that way at home, some of them have beautiful parents, *beautiful Christian homes but they are not taught to think and work for themselves, especially those who are living with their grandparents* (P₂C₁₀). Even though she believes that some learners get taught values at home, they don't always follow that. Most of them are taught to be respectful, being a good person, and honesty. *Independent working is not something that is taught at home, but basic values that makes our children the lovely kids that they are, are taught at home* (P₂C₁₁₋₁₃). The learners are in a survival mode and when they are in this mode it is very difficult to get them to think out of the box. Charmaine feels that teaching values today is much more important than five years ago because as she said she *doesn't feel the learners are taught values at home* (P₂C₁₆). The role has shifted, where values were always taught at home and teachers only taught content. Charmaine would've liked to be taught these values when she was a child. Her mom taught her about *budgeting and involved her in house finances from a young age* but there is a lot they did not teach her (P₂C₂₀). She enjoys being able to teach values to her class as well as to her own children. When teaching entrepreneurship she wants her learners to understand the concept of *independence, working by yourself and*

getting things done by yourself (P₂C₂₂). She does not plan the values into her lessons, she does not think about it, *it just comes* (P₂C₂₃). She will focus on the values as they pop up in the lesson. She feels she sometimes doesn't have *enough time to really concentrate and focus on the values* as she would have liked, so if you are planning you start planning by your value based planning. She does not think that one will get through on the content (P₂C₂₅). She says that content and teaching values have to be balanced. She feels that she might be teaching too much content and too little values. She always considers the learners' background when teaching values and can't just talk about bartering for instance. They don't know the meaning of the word, so she has to explain the word and give a background and then from there she can teach. Every lesson she has to *take out the vocabulary, what is new and foreign to them* and then she has to find a way to open it up for them (P₂C₂₉₋₃₀). When planning a lesson she first looks at the content that is in the lesson, and then she will look at the language barriers that might be a problem. She shared an example with me where she explained how she needs to break down lessons into practical examples. *She splits the class into groups where each group has a different item for example ten sheep or cattle and now they have to barter with each other* (P₂C₃₁). She had to make it *practical* so that they would understand what actually goes on in bartering, how, what are all the problems that bartering has because just by explaining the word bartering, they couldn't understand what it meant to barter until they physically bartered (P₂C₃₂). She is always open and willing to change her methods of teaching. At this stage she goes with what has worked in the past, since every group of learners is different. Every year she changes and adapts her methods of teaching. She might do things differently but it depends on the group, *it depends on the children in front of you, therefore each lesson doesn't stay the same* (P₂C₃₄).

c) **Crafting the interpretive narrative**

When talking about democratic values the first thing that Charmaine mentions is that democratic values for her are *the right to have a say* (P₂C₁). Therefore being able to speak her mind and have her say is very important to her. Having this value comes from her personal background and how she grew up in her Afrikaans household. Other values that are important to her are *independence, self-working, being hardworking and loyalty* (P₂C₆). She stated that she tries to implement these values into her lessons but that she is not always successful (P₂C₈). She also states that she gives the learners work to self-study. They are just reading through content and no value-driven education takes place which can be seen as a negative semantic

gravity (SG-). Charmaine does state that she feels democratic values are important because the learners are not going to be taught values anywhere else but at *school* (P₂C₁₅). While talking to her I could see that she truly does want to help the learners in her class and teach them the values they need, but there are just so many barriers that keep her from getting through to them. She states that many of the learners stay with their grandparents and at Grade 7 level they cannot do anything for themselves (P₂C₉). Her personal background did not teach her all the values that she would've liked. When talking about her childhood and what her parents taught her I could see that her facial expression changed and that she looked angry. Angry because there were many things that her parents did not teach her, that she teaches her class and her own children today (P₂C₁₉₋₂₁). She stated that there is not enough time to teach values and content in EMS and that she needs more time. She looked very frustrated when talking about the subject as she received no guidance from the WCED or a subject manager. It is clear that she wants to be a good EMS teacher but she feels that she doesn't have the correct support and does not know if she is on the right track (P₂C₂₄₋₂₇). Charmaine does consider learners' backgrounds when teaching as she says the learners in her class have *a huge language barrier* (P₂C₂₉). It is for this reason that she tries to break down the content to make it easier to understand when teaching. For example when teaching about bartering she breaks the learners up into groups and tells them to physically barter with each other making it practical for them (P₂C₃₁). The learners do not understand English therefore she needs to make all her lessons practical and this can be seen as a positive semantic gravity (SG +) because she combines content with practical illustrations to help the learners. Without these practical examples the learners will not understand the content at all. When Charmaine spoke about teaching the learners about Entrepreneurs Day she really focused a lot on content and this can be seen as a negative semantic density (SD-). The reason for this is because of the language barrier as she focuses too much on content and not on the values being integrated. As reflected in Charmaine's narrative, it is clear that she strives to adhere to the aims of the CAPS by integrating democratic values into her EMS lessons and in the various examples she described, she integrates the democratic value of independence and respect.

4.8 Research participant: Megan

4.8.1 Part one of the interview

a) Constructing the constituent profile

When I started with the interview her body language was very excited to do the interview. As an introduction to the interview, I asked her to tell me her gender, race, age, years of experience and what her qualifications were. She states that she is:

^{1/}female, white, forty-eight, twenty-eight years of experience and a degree in Education.

Thereafter I asked her more about her childhood experiences, that is, where she grew up, her family and her schooling. She stated the following:

Okay, ^{2/}I grew up in Springs, that is a small a town, or that used to be a small town, that is a mining town in Gauteng nowadays, on the East Rand in Gauteng. ^{3/}I grew up during the Apartheid era, so I was one of seven children. My mother was a housewife and my father, my stepfather worked at Sappi, so he was a worker there. Yes, I think I had a very happy childhood with, just a normal childhood life.

Thereafter we started talking about values and what values her parents modelled to her. She stated the following:

I would say the most important thing that is still part of my life today, is ^{4/}being a hard worker and that was not negotiable. You always had to do your part, so we had to work hard to achieve anything, and respect. ^{5/}We were poor, but we always respected people of every class. The other values that was very important for my parents was that you had to get along with each other especially since we were a family of seven. So we had ^{6/}empathy with other people and you had to work with them and understand that they've got needs, it is not the time for your needs to be looked after now. I had to listen to them, and I was the second oldest daughter, so that makes a big difference.

In response to what her parents' views on racism were, she responded as follows:

^{7/}I think because we lived in the apartheid era, that was part of our lives. For most of my life, I thought that was the way to do it. ^{8/}There was no other way, that was the way, the way that we grew up and it was a typical “Afrikaanse boerehuis” (meaning, an Afrikaans household). ^{9/}Dad was the authority figure, and the children, you were heard but not seen. Your opinion did not matter that much. And I would say that, it was not that I ever thought that my parents were discriminating against other colours, but it was just, ^{10/}there was a social distance between, especially those days in Springs, it was mostly the Xhosa and Afrikaans speaking people. So there was a difference between them and that is the way that we grew up. ^{11/} For the first four years of my life, I grew up on a farm, and they were my best friends, but I knew that there was a difference between us. Only later on in my life, when I was about six years old, I asked the question for the first time why can't, the lady who works in the house for instance... Why can't her husband stay at night with her like mom and dad stay with each other? That was the first time I ever voiced and asked a question. One of the values that my parents taught us about not looking down on people, that obviously made it for me that they are different from us, but that they are not inferior to us.

I asked her if she shared the same values as her parents and she answered:

^{12/}Yes, for sure. I think the hard work is still something that I taught my children as well, as never being late, so in other words to have ^{13/}respect for other people's time, respect for other people, for their beliefs, and because ^{14/}I never had the chance or the opportunity to voice my opinions, that is also something that I actually instils in my children. My children had the opportunity to choose whatever sports they wanted to participate in. I never taught my children to be this Afrikaans boere huis, they could choose what they wanted to participate in, and especially my daughter is a very outspoken young woman with very different opinions from the normal Afrikaans child. ^{15/} I think that I was a little bit rebellious, because I never had the opportunity, because late in life, especially in high school, I realised this absolute dysfunctional way of treating other people in our society, and especially in my high school years, what happened was because I was in that, in the 87, 88, 89, that was when everything started to change and all the negotiations started and there was lots of bombing in, especially the East Rand, because that is where the pit bulls and things like that happened, and we had to evacuate the school a couple of times a day, sometimes for bomb threats and

things like that. We started asking why, and then they would say but it is the black people again, but why did they do it? We started asking questions like why can't they be in our schools, why can't they be part of this, why can't they have a normal education, and I think that was the time when I started asking questions and then I realised but if I had the opportunity I would fight for them. I still think today especially with the boys in my school, ^{16/}and I always ask them what do you think about this, for instance to reflect on something. It is very important for them, and I think it is because I never had the time to reflect on the things that is going on in my life.

We started talking about EMS as a subject and that she could not have the subject at university. Then we talked about her encounter with EMS and she stated the following:

Okay, ^{17/}I took the subject Business Management at university and that is why I landed in EMS later on in my life. So that was the only subject that I had in Economics. ^{18/}I think when EMS started coming into schools, we were actually forced to just do all the subjects, and basically do everything that we haven't done before. So that is where I was introduced to EMS, and that was still part of the Grade 4, 5, and 6 curriculum, so then I had a little bit of EMS, but four years ago, when I moved to the Boys' school, it was my first encounter with EMS and I felt that I will be able to teach the subject because I had Business Management at university as a subject. I must say it is an amazing subject.

I asked her about how the world had changed from when she was at school and she said:

I think for me the most important thing was especially the way that ^{19/}children have a say in things, they can voice their opinions, okay, and I think the way that they are being treated, they are not merely just sitting there listening to you, and I think the emphasis on values. I think when we grew up there wasn't really emphasis on that. There was let's say three values that was part of all Afrikaner households, and that was it, and we had to obey that and the ones that were not included in your life, you didn't do it or no one ever emphasised it.

The extract below explains the teaching methods she applies in her EMS lessons:

^{20/}I am very keen on letting the children become a part of my lesson, so I would always start with letting them investigate a new topic for instance. ^{21/}I would give them a few questions so that they can be part of the learning process and that they can actually go and explore, even if they give me the wrong answers at first. So it is not merely I teach and you listen, ^{22/}it is collaboration between the two groups, me and them.

I asked her if the way she teaches EMS has changed over the past 5 years and she said:

Yes, definitely. When I taught it the first year, it was a very, ^{23/}difficult subject for me because I didn't grow up in a household with lots of Economics. My father was like working in a factory, and there was not much financial planning in our house and things like that, so I had to actually become part of this business world., ^{24/}I teach my children a lot about, we have a look at, for instance, during lock down, we had a look at all the shares, how the shares gone up. ^{25/}I have actually grown into the subject and now I can teach real life to my learners, not only the content.

We spoke about what she thinks the underlying focus of an EMS lesson should be and she stated:

Mm. I think that, when the boys are on their way, it may be like a journey. ^{26/}To take them on a journey, that they realise that Economics is part of their future, and that must be the underlying thing for me that they know this is going to part of my life, it is like a building block. This is only one part and there is a lot of other parts but this is a very important part, and that they ^{27/}see themselves as, it is actually a vehicle, EMS is a vehicle, that will take you somewhere and you are the driver and you have the opportunity to go faster or slower and that you can take a turn, to the left or the right, and that is how I see EMS now.

A total of 27 NUMs were coded and labelled as P_1M_1 to P_1M_{27} in the construction of Megan's constituent profile during part one of the interview. P_1 refers to part one of the interview, after which each code follows chronologically ranging from 1 to 27. These codes formed the basis for the descriptive narrative, which will be discussed next, followed by the interpretive narrative.

b) Crafting the descriptive narrative

Megan grew up in a small town called *Springs* in the *Apartheid era* and was *one of seven children* (P₁M₂₋₃). Her mother was a housewife and her stepfather worked at Sappi. She had a very happy childhood. Her parents taught her to be a *hard worker*, to always *respect* others and to have empathy (P₁M₄). Her family was very poor but another value that was important to her parents was that all the children *get along* (P₁M₅). Because she grew up in the Apartheid era her parents were racists as that is what she thought was “right at the time. It is the way that she grew up and was seen as a typical *Afrikaanse boerehuis* (P₁M₈). Her father was the authority figure in the house and the children were *heard but not seen* (P₁M₉). The children’s opinion’s did not matter much in their household. For the first four years of her life she was *friends* with people of other colour but she knew there was a *difference between them* because of her parents views (P₁M₁₁). She agrees with her parents with regards to hard work being an important value (P₁M₁₂). She has *respect for others time, respect for other people, for their beliefs* and to also *voice their opinions* (P₁M₁₃). She instills these values in her own children, which means that her children had the opportunity to *voice their opinions* (P₁M₁₄). She started rebelling against the ways of her parents as she did not feel the same. She started asking more questions about why people of colour cannot have the *same education* (P₁M₁₅). If she could she would fight for people of colour(P₁M₁₅).

Megan did not have EMS as a subject in school. She did however have *Business management at her university*(P₁M₁₇). She truly enjoys the subject EMS. Today *children have a say* whereas when she was younger children did not have a say(P₁M₁₉). The way that they are being taught has also changed. In previous years learners just sat there staring at the teacher and now learners are actively involved in the lessons. Megan is a teacher who truly lets her learners voice their opinions. For example when starting a new topic she gives them a few questions and waits for them to investigate and respond (P₁M₂₁). Her teaching method is seen *as collaboration between two groups namely her and the learners* (P₁M₂₂). It is important for Megan to take the learners in her class on a *journey* (P₁M₂₆). That each learner should realise that *Economics is part of their future and is seen as a building block* (P₁M₂₇).

c) **Crafting the interpretive narrative**

Megan grew up in *Springs*, on the East Rand of Gauteng. It is a mining town in Gauteng and she grew up in the Apartheid era and she was *one of seven children*. When speaking of her life in Springs, Megan seemed happy and content about her past (P₁M₁). Her parents taught her to work hard, have empathy and to have respect for people of every class (P₁M₅₋₆). Because she was the second oldest daughter of seven children she had to respect her siblings and address their needs above her own at times. Because she grew up in the Apartheid era, racism was part of their lives. For most of her life she thought that racism was the way it should be as that is the way she was raised (P₁M₇). She mentioned that she grew up in a typical *Afrikaner boerehuis* where the *dad was the authority figure and the children were heard and not seen* (P₁M₈). While saying this I could clearly see that she did not agree with that part of her childhood as their opinion did not matter much. A value that she instills in her own children and learners is the *opportunity to voice their opinion* as she was not able to voice her opinion when she was younger (P₁M₁₄). Megan is not a racist and while growing up she asked a lot of questions and stated that she would fight for the people of colour if she could. She agrees that the world that has changed in a sense that learners have a chance to voice their opinions. Here one can clearly see that she feels very strongly about having a freedom of speech and instilling these values in her learners (P₁M₁₉). She is not a teacher that spoon feeds her learners; she will ask them a few questions before the lesson starts to let them investigate the topic before giving their answers. She did not grow up in a household where economics was part of the household and therefore it was difficult for her to teach the content at first because her background experience did not include her being part of the business world (P₁M₂₃). Therefore business and economics was never part of her “transparent coping” as Heidegger states it. She teaches her boys that EMS is going to be part of their lives and is seen as a *building block* for their future (P₁M₂₆).

4.8.2 **Part two of the interview**

a) **Constructing the constituent profile**

I started the second part of the interview by asking what Megan’s view is on democratic values and she responded:

¹I think democratic values are the things that put society in order, that is the rules, the unwritten rules that we use to plan and live our lives by and to make it an organised social environment or to socialise in an organised environment.

I then asked her where she learnt about these values. She explained:

²I think by the way that I was brought up, and then especially, ja with my studies, I think that was the first time that I actually realised that these things that was just part of your life, that it actually had a name and where I am teaching now, at X primary school, ³we have a very value-driven system at the school, so we choose certain values, and then we try to instil those four values in the boys.

I asked her which democratic values are most important to her and she answered:

⁴I would say respect is the most important one for me, to have respect for myself, for others and then also for their time and their ideas and things like that, that is actually like an umbrella. Respect is the most important one and then I would say ⁵yes to have empathy and to care, care is a big one for me, to care about other people and that is part of respect as well. I think the next important one will be, ⁶to be able to voice your opinion, and to be part of a community where, it comes back to respect. If you are part of a community and they know who you are, they accept you for who you are.

Looking at the EMS CAPS Curriculum I asked her which values are most important and she said:

⁸I think definitely respect, and also mutual understanding, because one of the most important parts in the EMS curriculum is the one on social differences, and that is very important for me to teach the children that your normal isn't other people's normal. So that they can actually walk in someone else's shoes and just imagine what it will feel like if you don't have what you have, or that you have more than what you have now, and just to imagine what it will feel like and how do you want to be treated if you are in those shoes and not the ones that you are wearing now.

We then spoke about if she integrates these values into her lessons and she said:

⁹I implement it but not in a sense that I will tell them, okay boys we are looking at mutual respect today. ¹⁰I would rather give them a question, let's say, boys quickly close your eyes. Let's think of this, you are living in a, because we are a privileged school with most of them that come from a very good background, or financial good background and now I tell them, okay, imagine that you are waking up in a shack this morning and there are four people around you. You were sharing your bed with someone else. What will your day look like when you wake up in that house and now you must get ready for school and then once they can imagine that they have actually learned something about that type of circumstances and wow it must be difficult, or I would tell them, okay boys, imagine that I am telling you now that you have one million rand and you have to spend it within seven days, what will you spend it on? And then they will get the perspective of wow if I can do whatever I want to, what are the things that I will spend my money on. What will I invest my money in, and that is the way that I will ¹¹ teach EMS, not by giving them the values, but actually by having a conversation with them, by giving an by asking their opinions on something through which I will get the information from them, or will give the value to them.

I asked her why she thinks it is important to implement these values and she stated:

¹²I think education is not merely a way to give children knowledge. The most important thing of education is to make them or to teach them ¹³how to be a meaningful part of society, and if I don't have values, they are not going to be part of it. They can't be a meaningful part of society and that is the main reason why we've got this amazing subjects where we can teach them how to use the resource that you give to implement and to use it to the knowledge of other people.

I then asked her if her learners get taught values at home and she said:

¹⁴Yes, I had the privilege of teaching at different schools, lots of different schools. I was part of a private school in Johannesburg where the children were brought up in a very, very, ... there was lots of money and lots of earthly possessions and things like that. I also taught at a school where our children, most of them, let's say, more than

half of the school came from squatter camps. So I was privileged to teach there as well, and ^{16/}I would say that most children are taught certain values, even though it is not the values that I see that are the most valuable, they are still taught values by their parents, so yes, I would say definitely.

We spoke about values and if it is more important to teach values today versus five years ago and she stated:

^{17/}Yes, I think society got so complex that the values that you need to actually survive or to make a meaningful part of society changed a lot. ^{18/} Each person respected each other in a sense, and if you respected someone it was like the unwritten rule that you won't cheat, you won't do this, you won't do that. ^{19/}Nowadays society is so complex that respect has got a different meaning to lots of people, and if we don't define that for children, the respect that they have can be so one sided. I think it is very important that we, we need a lot of values nowadays and things that we never thought, things that came actually normal for us when we grew up, ^{20/}like being attentive. As a child I were always outside in nature and looking at animals, looking at flowers, looking at insects, so because I was attentive in nature I would recognise or immediately say that you have changed your hair, or to my teacher that you've got a new dress. Nowadays because are not outside that much anymore, they don't know the meaning of being attentive. ^{21/}They are so self-centred that we have to teach them to be attentive and once they realised, it is actually so nice to be attentive, to so see things around me in a different perspective or to recognise other people's, then they will start to influence the people around them by being attentive.

I asked her if her personal background influences the way that she teaches and she said:

Yes, definitely, I think in two ways. ^{22/} My parents taught me to respect other people and to work hard and that you must take responsibility for your actions. That influenced me to use the same values and to integrate that and to teach children because that made me who I am ^{23/}but also on the other hand, the lack of certain values influenced me to, for instance like I never had the opportunity to voice my opinion on Apartheid, and for instance in my family the way it worked with finances in the house, is my father had the say and that was how it was. My mother didn't work so she was a housewife and when

I've got married and I started teaching and I earned my own salary and then for the first time I had to realise but there is another way, now we have to communicate about this and my mother never had the opportunity to talk about finances, so for now that is the one thing that I actually tell my boys in class that you must budget. That is how important it is to sit together and to work this out, things like that so on the other side the lack of values influenced me to put a huge emphasis on those things to instil to them, because if they don't get that values at home, at least they can get it from school to make that part of their household.

I asked her to give me an example on how she has implemented democratic values into one of her lessons and she said:

²⁴I am going to use this for the EMS project you know that we usually do, so this year I have decided okay we can't have an Entrepreneurs Day, so I actually motivated the boys to start, using technology, We are going to have an Entrepreneurs Day but we are going to do it via technology so they had to plan a whole new concept of what they are going to do. They had to advertise it, either on the school's website or they had to send WhatsApp messages, things like that. So what I did was I used a person that had lost job and he had to make a new plan, he was a very, very well off businessman with a big bus company, and due to Covid 19 he lost everything because they were in the tourism business so they couldn't do anything for five months and it is still going on, and he actually started a wood business. He sold wood, and because it was a good friend of mine, I could use his example in my class and I said to the boys, ²⁵that is having courage, having tenacity, to get up when you are down, to get up and to work hard. So I used his example and luckily for me, in my English class one of the boys actually knew this person and although I let him give names he actually said to me, ma'am I think I know this man and he stood up and he explained this, and he is my age, he said to me ma'am this businessman is and ²⁶he gave his characteristics and he said to me that is why he is going to make a success of this new business. So that was actually, ²⁷unintentionally, because the boys realised that even though you are a successful businessman that is not how it is going to be for the rest of your life. Anything can happen at any time, and what are you going to do about that? ²⁸So I think that was one of the lessons that the boys actually got from these amazing business ideas. They had the opportunity to pair in groups, so two of them actually went to the owner of the

Versus Socks and they spoke to him and they said to him but they love sports and especially like Versus Socks. ^{29/}So they had an interview with him, they asked him about how he started his business, and he had this amazing story of hardship and he had to have the courage to stand up and start his business and they came back to school and they actually shared his story with the rest of the class. They are still selling socks, and in the letter for the last day he wrote to me, ma'am you are going to be part of my success story for my business that is busy developing, and that started off with using an example of someone who had a very difficult time in their lives. That is why I think Covid will still have lots of life lessons and values that we can teach children.

I asked her if she teaches values on purpose and planned or does it come naturally. She stated:

^{30/}I never think, okay this is the value that I am going to teach today. I think because I've got a very interactive lesson, where the children can participate, ^{31/} where we have lots of discussions. I think in a subject like EMS you must have at least a discussion in every lesson where they can voice their opinions. So I think through the discussions that we have, ^{32/}I will pick up that people will have, let's say for instance they will have a mind-set, let's say, oh but white people always have lots of money, and because I am an attentive person, I will immediately grab onto that and then I will use that as a way of teaching them, no but look at what you are thinking, look at the way that your mind is actually, that you have a mind-set of white people is rich, black people is poor or people are like this or people are like this, always do this and then I will teach them, quickly listen to what you've just said, and ask them do you think that is true?

I asked her if this was the best way to do it and she said:

^{33/}I think there might be other lessons and maybe in the future because of Covid, and my mind might open up to certain ways. When looking at a lesson, let's say financial planning, especially a budget, if you think of the year ahead, before 2020, ^{34/} a budget was such a normal thing, but now for the first time this year we realised that budgets are not set in cement and maybe when I teach that lesson in the future, ^{35/}I will actually put a value to that and teach them. First tell them, boys, what about this, and then we can start with the lessons. So maybe values will be given words in my class in future,

instead of just accidentally or unintentionally discussing the word after which I can actually get to the lesson that I wanted to teach.

We spoke about planning lessons and if she thinks about the learners' personal background when planning and she said:

^{36/}Yes, definitely and also what is going on in the world. I had a couple of boys this year who were very interested in shares. Two of them already bought shares, at this young age. You have to know more about shares, like for instance Tesla, I had to know everything about Tesla because they were interested in Mark Zuckerberg and all his financials and his net worth. I knew that they were interested in those things, so that definitely influenced how I thought of it when I started a lesson, especially with online teachers, because you don't have the interaction of the children. I had to think very differently about my lessons. ^{37/}I had to think about GDP. For the first time that was a major, it was actually a striking lesson because everything unfolded in front of them. They heard it on the news, everyone was talking about it, and so I think that is what is going to happen in future, because we've got all this information now and actually in real-life we can use it to influence the boys and to make it part of their lives. EMS was up to now quite a distant subject for most of them, who didn't grow up in a financial house but now it is part of all of them, because in a certain way they were influenced economically and that is why it is part of their life.

I asked her if she would give the lessons by using other methods than the ones she is using and she said:

^{38/}No, I don't think any teacher will ever think about lessons in the same way. I think that, while we were doing online teaching, and there was no interaction, you had to plan your lessons very, very cleverly. ^{39/} The question that I ask myself is " What do I do that first few seconds of my lesson to grab their attention so that they will listen to me?" Because before this I actually thought although I am a teacher who loved talking to my boys and getting them to become part of the lesson I can't. ^{40/}I will focus more on it, so that I can grab their attention and get them involved even more and to actually focus on the values that I can pick up that they don't have. So that we can actually

improve on that and build it into their characters at a very young age because we have that wonderful opportunity to do that.

A total of 40 NUMs were highlighted and coded (P₂M₁₋₄₀) after finalising Megan's constituent profile. The descriptive narrative follows next to describe Megan's subjective lived-world experiences.

b) Crafting the descriptive narrative

Megan sees democratic values as things that put *society in order, and is the unwritten rules that we use to plan and live our lives by and to make it an organised social environment or to socialise in an organised environment* (P₂M₁). The way she was brought up is how she learnt about democratic values and especially with her *studies* (P₂M₂). Where she works now has a very *value-driven system, they choose certain values and then they try to instill these values in the boys* (P₂M₃). *Respect* is very important to her, *to have respect for myself, for others and then also for other people's time and their ideas and things like that, which is actually like an umbrella* (P₂M₄). The next important value I would say is *empathy and to care, care is a big one for her, to care about other people which are also part of respect as well* (P₂M₅). The last value she focuses on is *to be able to speak up and voice your opinion, to be part of a community who accepts you for who you are* (P₂M₆). Looking at CAPS and the most important values regarding CAPS she said that *respect and mutual understanding are very important because one of the most important sections in the EMS curriculum is the one on social differences*. This part of EMS is very important to Megan because she teaches her boys *that their normal is not someone else's normal*(P₂M₈). She wants the learners to walk in someone else's shoes and just imagine what it will feel like if you do not have what you have or that you have more than what you have now and just to imagine how you would want to be treated if you were in those shoes. When implementing values *she does not tell the learners that they will be focusing on a certain value that day* (P₂M₉). *She will rather give them a question, let's say, boys quickly close your eyes. Let's think of this, you are living in a grand house, because we are a privileged school where most of them comes from a very good background, or good financial background and now we tell them, okay, imagine that you are waking up in a shack this morning and there are four people around you, you were sharing your bed with someone else, what will your day look*

like when you wake up in that house and now you must get ready for school and then once they can imagine that they could actually learn something about that and how difficult it must be. Another example she shared was her telling them, imagine that I am telling you now that you have one million rand and you have to spend it within seven days, what will you spend it on? Here they discuss the different answers and that is how she teaches values, not by giving them the values, but actually by conversation, by giving, by asking their opinions on something and that is how she will get the information from them, or will give the value to them (P₂M₁₀₋₁₁). For her education is not merely a way to give children knowledge, it is to teach learners how to form a meaningful part of society and if they don't have values they are not going to be part of that (P₂M₁₂₋₁₃). When teaching EMS you look at a very different perspective and that is actually where you can teach them how to use the resource that you give to implement and to use it to the knowledge of other people. Megan feels very strongly that learners are taught values at home; she has had the privilege of teaching at different schools. She was part of a private school in Johannesburg where the children were brought up very rich, while she also taught at a school that was less privileged and where learners lived in squatter camps (P₂M₁₄). Most children are taught certain values, even though it is not the values that are the most valuable. Their parents teach them values (P₂M₁₅). She does agree that values are more important now than five years ago. She feels that society got so complex that the values that you need to actually survive or to make a meaningful part of society changed a lot (P₂M₁₇). Nowadays society is so complex that respect has got a different meaning to lots of people and the value needs to be defined to the learners (P₂M₁₈). Megan feels that we need a lot of values nowadays and things that we never thought of, things that came easily for us when she grew up, like being attentive were normal for Megan (P₂M₁₉₋₂₀). Being attentive was easy for her when she grew up and now learners are never outside anymore, so they do not know the meaning of being attentive. Learners nowadays are so self-centred that we have to teach them to be attentive and once they realise it is actually nice to be attentive (P₂M₂₁). Her personal background does influence the way she teaches. Her parents taught her about respecting other people and hard work and that you must take responsibility for your actions. That influenced her to use the same values and to integrate it in her lessons because that is who she is (P₂M₂₃). She also said that the lack of values influenced her, she never had the opportunity to voice her opinion on Apartheid and in her family finances were not discussed with her or her mother for

instance. She only realised then that there were different ways of dealing with finances and she only then had the opportunity to talk to her parents about finances. She believes that she needs to teach the values, if they do not get the values at home, that at least they can get it from school. An example of implementing values was when she taught on Entrepreneurs Day. She decided that they will have an *Entrepreneurs Day* but that they were going to do it via technology so they had to make a plan of a whole new concept of what they are going to do. They had to advertise it, either on the school's website or they had to send WhatsApp messages, things like that (P₂M₂₄). So what she did was she used a person that had lost their job and he had to make a new plan, he was a very, very well off businessman with a big bus company, and due to Covid 19 he lost everything because they were in the tourism business so they couldn't do anything for five months and it is still going on, and he actually started a wood business. He sold wood and he was successful. This taught the learners to *have courage, have tenacity, to get up when you are down, to get up and to work hard*. In her English class one of the boys actually knew this person and although I let him give names he actually said to her, *ma'am I think I know this man and he stood up and he explained this, and he is my age, he said to me ma'am this businessman is and he gave his characteristics and he said to me that is why he is going to make a success of this new business* (P₂M₂₄₋₂₅). They had the opportunity to pair in groups for the project, so two of them actually went right after the lock down, they decided to go to the owner of the Versus Socks and they spoke to him and they said to him that they love sports and especially like Versus Socks. They had an interview with him and asked him how he started his business. He had this amazing story of hardship and how he had to have courage to stand up and start his business and they came back to school and they actually shared his story with the rest of the class (P₂M₂₆₋₂₉). She never focuses specifically on teaching a value in class but because EMS is such an interactive lesson, she can pick up certain values that they can discuss in the case where the children participate and when they talk. An example that she uses is that her kids make the assumption that white people always have lots of money. She will then immediately grab onto that and will use it as a way to teach them that their mind-set is not always correct and that the learners must think about what they say (P₂M₃₂). When teaching in future she will focus on actually *putting a value to the content* and teach them. *Values will be given words in my class in the future instead of just accidentally or unintentionally discussing it* (P₂M₃₅). She does consider her learners' background when

planning a lesson. She had a group of boys that were interested in shares a few years ago and then she read up about shares and made it a part of her lessons (P₂M₃₆). *Especially with online teaching, talking about the GDP* and realising that the learners could see what was going on in our country. Real-life instances truly influence the boys and the lessons (P₂M₃₇). She doesn't think that any teacher will think of a lesson the same way, especially when having to plan lessons with online teaching. The lessons needed to be planned *very, very cleverly*(P₂M₃₈). She focuses more on grabbing her learners' attention at the beginning of the lesson, by getting them involved and to actually focus on the values that she can pick up that they do not have. *So that we can actually improve on that and build it into their characters at a very young age because we have that wonderful opportunity to do that* (P₂M₄₀).

c) Crafting the interpretive narrative

When talking about democratic values Megan spoke confidently when she stated that *democratic values are the things that put society in order, and that it is the unwritten rules that we use to plan and live our lives by* (P₂M₁). When talking about the EMS CAPS Curriculum and which value is important she stated that it is respect. She spoke with assertiveness when she said that *social differences* are very important in EMS and that she teaches her learners that their normal is not the same as other people's normal (P₂M₈). When teaching she does not state which value she will be focusing on before the lesson starts and will rather ask the learners a question and build the discussions through this (P₂M₉). She teaches values by *conversation and by asking their opinions* (P₂M₁₁). Megan is very passionate when it comes to teaching in general and it is evident that she was born to be a teacher. The reason I make this statement is because she stated that *education is not merely a way to give children knowledge, the most important thing about education is to make them or to teach them how to be a meaningful part of society and if they do not have values they will not be able to be a part of society* (P₂M₁₂). When talking about her personal background and how that influences her teaching she stated that it has a big role in the way that she teaches (P₂M₂₂). I could see by her body language that she felt certain about her facts. Her parents values are seen as her default, as if all else fails she will always follow those values. In a sense this could also be seen as a sign of Heidegger's transparent coping. But she also mentions that there was a *lack of values* as she never had the opportunity to *voice her opinion on Apartheid* and other issues (P₂M₂₃). When she mentioned

this it was clear that she was upset and angry because she did not have the freedom to be heard and to voice her opinions. An example of where she implements democratic values was when she taught about Entrepreneurs Day. She told her class that they are going to have an Entrepreneurs Day online because of the COVID-19 Pandemic. She *used a person that had lost their job and he had to make a new plan, he was a very, very well off businessman with a big bus company, and due to Covid 19 he lost everything because he were in the tourism business so they couldn't do anything for five months and it is still going on, and he actually started a wood business. He sold wood, and because it was a good friend of hers, she could use his example in her class and she said to the boys, that that is having courage, having tenacity, to get up when you are down, to get up and to work hard* (P₂M₂₄₋₂₅). Here it is clear that she uses examples from her everyday life, examples that learners will understand and is teaching values in this way. The semantic gravity is definitely positive (SG +) as the focus is on how the teacher relates the notion of democratic values to the lived-world of the learner. Her lessons are very interactive and the learners know that they can always voice their opinion in her class. It is very important for Megan to look at the personal background of learners when planning a lesson. There are learners in her class that have bought shares at this young age. Therefore she went to find out more about shares so that she could incorporate them into her lessons. CAPS wants teachers to lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law. Instilling these values into the learners creates a foundation for a democratic society. She is not scared to do extra research to go the extra mile for her learners. She connects her lessons with the democratic values as she uses examples from real-life that creates an opportunity for learners to learn the values of hard work and dedication. This can be seen as a positive semantic density (SD+). She does not state which value she focuses on. On the day, she teaches and selectively integrates the value without the learners' knowledge thereof. As reflected in Megan's narrative, it is clear that she strives to adhere to the aims of the CAPS by integrating democratic values into her EMS lessons and in the specific examples that she describes, she integrated the democratic value of fundamental human rights, especially the right to freedom of speech, social justice and respect.

4.9 Research participant: Hlumelo

4.9.1 Part one of the interview

a) Constructing the constituent profile

When I started with the interview her body language was friendly and excited. As an introduction to the interview, I asked her to tell me her gender, race, age, years of experience and what her qualifications were. She states that she is:

^{1/}female, black, forty with eight years of experience, a degree in Accounting and diploma in Tourism. Then I have a degree in Education, and I am busy with my honours in Education now.

Thereafter I asked her more about her childhood experiences, that is, where she grew up, her family and her schooling. She stated the following:

Okay. So I come from the Eastern Cape, from a small town called Butterworth which is in a village. I grew up with four siblings, three girls and one boy, a mother and a father together with my grandparents as well and it was a very lovely environment. ^{3/}I loved growing up in a village. ^{4/}It was very nice, the culture, actually we were just talking about that with my kids in class today. The culture of the village was very nice, very relaxed, nothing to worry about. You can play outside, I loved school and I loved school so much, like going to school, having extra classes and even Saturday classes. Okay, and so it was a very relaxed environment, very nice community, and in our culture the Xhosa people believe that the village raises a child. Even though I had my family, ^{6/} I was also raised by the upper village, because every single parent I met, I would regard them as a mother and a father, irrespective that they are not my biological parents. That was how we were raised to ^{7/}respect people, to respect other people's cultures and to respect other people's opinions as well. Just because you don't believe in something, that doesn't mean you should look down on that and not respect that. So

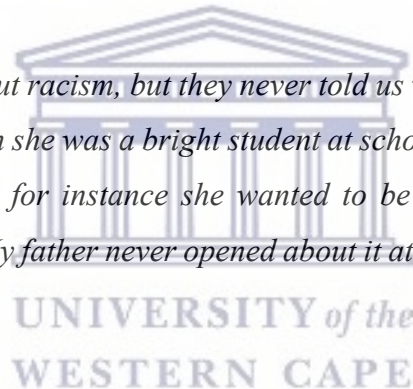
I am coming from that background, a very nice warm home, with both parents and siblings.

I asked her about the values that her parents modelled to her and she said the following:

So the values that were important were to always be ^{8/}kind to other people, respect people and to never look down on anyone in life. ^{9/}Always know that people are different in every aspect of their lives, however, we need to treat people the same. So that is what I have always been told and to respect everyone.

While we were talking about values I asked her about what her parents' thoughts on racism was and she said:

^{10/}My parents knew about racism, but they never told us what was happening. My mom mentioned that although she was a bright student at school they were not allowed to do some other things, like for instance she wanted to be an Art major she was never allowed to do that. ^{11/}My father never opened about it at all, never talked about racism at all.



I asked her if she shared the same values as her parents. Her answer was the following:

Yes, I do. ^{12/}I believe I am a very kind person, ^{13/}I respect people, irrespective of who they are. I also have compassion. I work well with kids. ^{14/}I don't judge people, even if they are wrong. I first want to know what happened because that is the type of person I am. I believe that I follow in my mom's footsteps because she was always there, she wasn't shouting or smacking, she would first want to know what happened, what lead to whatever happened. So I believe I am a very kind, compassionate person who respects other people and their views as well.

Do you feel that your parents should've talked about racism? She stated:

In our line of teaching there are parts that we have to touch on that, and especially when my kids ask me questions I will say to them that I was never a part of this but I read about it, so there are things that I can answer based on reading, but then it is not things that I have seen. ¹⁵So I don't have much information about that, so I do touch on that, especially in now in ¹⁶EMS where we are learning about socio-economic imbalance, and then in that module there is a part where they talk about Apartheid, why there was socio-economic imbalance, so we did touch on those things and the kids, don't really understand some of it, and a lot of times, I don't want to go more into it than what I have read at the same time. My thing is that, I feel these kids were not supposed to be taught about what happened; yes they can read about it in the library, these kids were born after that time, so they are supposed to be taught about post-apartheid instead of when it happened.

¹⁷She did not have EMS in school and only had the subject Economics in high school. Business Economics and Economics were similar to each other but Business Economics was more into the business side. I love all of them. ¹⁸So for me as someone in a rural area, it was kind of like an eye opener, because growing up the only thing that you see was a teacher, policemen, and a nurse and that was it. It opened my mind in terms of how to save money, how to do all those things, so it was very exciting. They were very exciting subjects. When I was in school they would just take what was in the textbook and that is what we were taught but I wanted to know more. I did work outside of the school in terms of finding out and that was when I learned about things like saving money, and how to save money, and how to do investments. Those are the things that I have learned in the business economic side. Just from my own experience.

I asked her if her lecturers taught more content based lessons or not and she answered:

¹⁹It was more content based. Now that I am a teacher I just bring everything that happens into the classroom, for example something like banks so that my kids have a visual idea of what banks look like. I bring the accounting part of the EMS into the classroom and then we learn about being an Entrepreneur and opening up your own business. ²⁰I also bring that into the classroom as well and then it make them want to know more about it and how to advertise the business, if you want to be a business

person, and when we learn about producers and consumers, I also bring Checkers, Woolworths, Pick-a-pay in to the class and see that they have an idea about what is happening.

We started talking about how the world had changed since she was at school and she had the following to say:

^{21/}It changed so much. We live in a world where we are scared of everything. You don't know what is going to happen next. We live in a world where it is ^{22/} hard for the kids to play outside, but then when I was growing up we were free to do anything. We trusted people around us, and in this day and age, the world has changed to a point that we are even scared of our neighbours and we don't even talk to them. It has changed a lot, it is kind of like we are living in a scared world, but we are still here.

She stated the following about the way in which her teaching style changed over the years:

^{23/}At the beginning, being a new teacher, you kind of want to follow what is in the textbook and then you will work on time, you need to finish on time, you need to follow the curriculum but then as we go, I felt like you know what, ^{24/}I can actually do my own thing as well. in terms of bringing, like bringing the cheque book into the classroom, when we were still learning about cheque books, and by bringing the computer to the classroom and showing the children stuff on the computer other than me standing in front of the classroom and do what is in the textbook and following the textbook, I kind of brought my own other equipment to make it fun for the kids. So that they can see what is happening in the area of studying EMS. ^{25/}So it has changed from sticking to the content and the book to bringing a lot of more information but also making it fun.

The next question I asked her was about the underlying focus of an EMS lesson. She said the following:

Okay, so when I teach my EMS lesson, I think, first of all I need to get the kids to focus on what we are doing and ^{26/}see the fun of it instead of thinking that EMS is quite a lot of work that they need to learn. So to minimise that, ^{27/}I try to make it fun so that the

children engage with me and ask questions. I also ask them questions as well, so that I can see that they understand what we are doing. ²⁸I will send them out to go and do some research, for example, I will tell them to go and check that till slip and see what their need is and what they want. So for me that is what I look at when I plan and teach EMS.

A total of 28 NUMS were coded and labelled as *P₁H₁* to *P₁H₂₈* in the construction of Hlumelo's constituent profile. *P₁* refers to part one of the interview, after which each code follows chronologically ranging from 1 to 28. These codes formed the basis for the descriptive narrative, which will be discussed next, followed by the interpretive narrative.

b) Crafting the descriptive narrative

Hlumelo comes from a small town called *Butterworth in the Eastern Cape* (*P₁H₂*). She grew up with *four siblings, three girls and one boy* (*P₁H₂*). She loved growing up in a village surrounded by a loving environment. *The culture of the village was very relaxed, nice and there was nothing to worry about* (*P₁H₄*). She loved school and in her culture the whole village raises the children. In the village all the *parents raised the children of the village* even though they were not their *biological parents* (*P₁H₆*). She was raised to *respect people, to respect other cultures and respect other people's opinion as well, just because you don't believe in something, that doesn't mean you should look down on that and not respect that* (*P₁H₇*). The values that her parents modelled was to *always be kind and to respect others* (*P₁H₈*). Although people are different we need to treat them the same. Her parents did not share their view of racism with her, her mother did mention that *she was a bright student at school but then they were not allowed to do some other things. She wanted to major in art, but she was not allowed to because of the colour of her skin* (*P₁H₁₀*). She shares the same values as her parents, she is a *very kind person, she respects people, irrespective of who they are*. She is very compassionate and she works well with kids (*P₁H₁₂*). She *does not judge people* and she *follows in her mom's footsteps because she was never shouting or smacking, she would first want to know what happened and what led to what happened* (*P₁H₁₃*). She was not part of apartheid therefore she does not really speak about it. When talking to her learners about it she talks about what she has read. She feels that kids today need to be taught about *post-apartheid* and not apartheid (*P₁H₁₆*).

Hlumelo did not have the opportunity to have EMS as a subject in school. She only had *Economics in high school* (P₁H₁₇). *For someone who grew up in a rural area it was an eye opener because growing up the only thing that you see was a teacher, policeman and a nurse* (P₁H₁₈). *Economics opened her mind and showed her how to work with money.* Later on she started doing her own research on *how to save and invest* (P₁H₁₈). The content that her lecturers taught was *more content based.* As a teacher she *brings everything that happens into the classroom so that her kids have visual representations* (P₁H₁₉). She makes everyday situations part of her lessons and therefore one can say that she likes to make the content alive for the learners. While talking about how the world has changed it is evident that she is sad about the way the world has changed. When she was younger she could play outside and it was safe, nowadays it is not safe for learners to walk around. She stated that we are living in a *scared world* (P₁H₂₂).

c) **Crafting the interpretive narrative**

Starting the interview her body language was relaxed, friendly and excited for the interview. She grew up in the *Eastern Cape in a small village called Butterworth* (P₁H₂). Butterworth was a town that had various Xhosa speaking people as well as the Khoi Khoi and San tribes. She grew up with four siblings, three girls and one boy. When she mentioned *she loved growing up* in her village she looked so happy and content (P₁H₃). Her facial expressions when talking about her culture and the beliefs of the Xhosa people was uplifting as she smiled a lot. She was raised to *respect people and other people's opinions* (P₁H₆₋₇). The values that her parents modelled were *to be kind to other people and to never look down on any one in life* (P₁H₉). She shares the beliefs and values of her parents. Her mother always wanted to know what the reasoning behind a certain action was. She states that she *follows in her mother's footsteps* (P₁H₁₄). By stating this it is clear that she values her mother and has been taught to have the same coping mechanisms as her mother. When growing up she was taught that she could only be a *teacher, policeman or a nurse* (P₁H₁₈). She was very disgusted when she said that because she realised that she did not really know much about what truly was going on in the world at the time and that there are so many more career options. Her lecturers used a lot of content based methods when it came to lecturing. Her approach is to make the content alive in her lessons so that learners can visually see certain aspects that they are learning (P₁H₁₉₋₂₀). When

talking about how the world had changed from when she was younger, I could clearly see that she was scared because nowadays children cannot walk alone and you can barely trust your neighbour (P₁H₂₂). Making her lessons fun is very important to her, so that the *children will engage with her and ask questions* (P₁H₂₆).

4.9.2 Part two of the interview

a) Constructing the constituent profile

I started the second interview by asking Hlumelo what her views on democratic values are and she said:

^{1/}Okay, what I understand about it is that it is supposed to be a diverse value maybe, if I look at it like that. It is supposed to be a diverse thing; it is not supposed to focus on one group of people. I think that is what I understand by it. Everyday values that are important to me are ^{2/}responsibilities, kindness and compassion and respect.

When looking at the CAPS: EMS Curriculum I asked her which values are seen as the most important and she said:

So what is important to me when I teach the EMS subject is that EMS is more about money, more about business, more about the standard of living of people, okay? ^{3/}I tried to put a balance in every single theme, so that my kids, even if they don't fall into one of those categories we learn about, still feel comfortable when we learn about those things.

I asked her if she implements these values into her lessons and she stated:

We are going to ... in the coming lessons, but what we have done at the moment is a little bit of that because they started the lesson ^{4/}in which implemented a democratic value, yesterday. ^{5/}So yesterday our lesson was about the social economic imbalance, and we were talking about Apartheid. We were talking about why people are lacking, why they don't have, some people are staying in places that are poor, where they have limited resources, and not unlimited ones.

We started speaking about why these values are important and she said:

⁶I think it is important to implement them so that the kids can engage and know what is happening out there. ⁷I want them to know that we live in a country where we have, I would say three levels of classes if I may put it that way, higher level -like those people that are earning more money, while we've also got a middle class and a lower class, okay. ⁸So our kids tend to not understand the lower part of people, where they live, toilets, where there are no proper houses and every single thing. So that is what I mean when I said, people and children need to know what is happening out there. ⁹ EMS is bringing those things to light, that kids understand that, in life we have classes and I always say to them, that means you need to finish school, that means you need to make sure that you study so that you don't fall into the lower class.

I asked her opinion about democratic values being taught now versus five years ago. Which would be more important and she said:

¹⁰I think it is more important. I don't think five, ten years ago we were given more information, but now, it is good that we give kids more information. ¹¹Like for instance, I feel kids need to be taught that as much as they've got rights, they also have responsibilities. They need to know that they have rights, yes, good, but then they also need to be responsible as well, they need to ¹²respect people for who they are and not judge other people based on what they have or where they are from.

I then asked if she thinks her personal background influences the way she teaches and she said:

¹³I don't think so, because I never experienced anything bad, growing up or anything, so I don't think my personal background influenced me, however ¹⁴my personal background influenced them to do well and to focus, and to have a goal, to set a goal for their lives and then achieve those goals because that is my background. That is what I was taught to set a goal and then to achieve that goal so that I see myself somewhere someday.

I asked her to give me an example where she implements values in her lessons and she said:

Okay, when we have ^{15/}Entrepreneur's Day at school, we work with money. So kids need to be ^{16/}responsible when they are doing their planning, responsible when they work with their money out there on the market, so that at the end of the day, when they lose money, they understand that okay, then I wasn't responsible. I needed to be responsible, that is why I lost money, and then if they were maybe to make more money, then they might think - I was responsible, I used money, where I was supposed to be using it properly. ^{17/}Kindness will also come into play here since we have kids from various backgrounds. Some kids want to be a part of Entrepreneur's Day, but their mothers don't have money to give them to actually buy the stuff that they are going to sell. ^{18/}So I normally say to my kids, work together, help each other, share what you have, if you are allowed at home. Just ask your parents if they will allow you to share a table with so and so, or maybe to share whatever you are selling with so and so and then become partners and work together and then we see how much you make, and then you divide that. So that is being ^{19/}kind and being compassionate. ^{20/}I think that would be what I will talk about, and also with regards to the socio-economic imbalances where there are three different classes that can also be found in my class. When I engage with them in a lesson, I don't want them to feel, or want the others to look down on them and that is because they are staying in a squatter camp, and they are not staying in a proper house, because we do learn about those things. I try to make it balanced, so that we are kind with those ones. Then a lot of times I always say to the kids, that you can't blame it on anybody, okay, it is just the way it is but then your goal has to be to make sure that you get out of where you are, and that is why you need to learn. To start to make something out of yourself.

My follow up question was if she teaches values with a certain purpose in mind or if it comes naturally. She stated:

^{21/}I teach them because one day I want to see them somewhere. I want them to be able to take ^{22/}responsibility for their actions. So just to add on that, what I normally do is that when my Grade 7 learners leave the school, it doesn't end there, I am still in touch with my Grade 7s from 2017. We go out for coffee and we talk about how they are finding high school, where they are finding challenges in high school, whether it be in a social life or in school life. ^{23/}So for me I teach these values because I want my kids to set a goal for themselves and then make sure that they will one day achieve that goal.

^{24/} I want them to be able to take responsibility, I want them to be able to be kind to somebody out there one day, to have compassion for someone out there, based on where they come from, which is now their background and not where they will someday, somewhere will look down on someone who may be in the same position that they were in, back then. ^{25/}So for me it is not just teaching progress, it is about looking at what is going to happen in the next stages of their lives.

I asked her if she thinks this is the best way to do it and she said:

^{26/}It depends on a lesson. There are things that, first of all, change your kind of understanding and how they are going to engage with whatever you are coming up with. It could be both ways – it could come naturally but you can also plan it so that it can be a part of your lesson.

I asked if she considers the learners' backgrounds when planning her lessons and she said:

^{26/}I always make sure that when it comes to a learner's background, whatever we touch on, we make it a general thing so that a child will not wonder if it is about him/her. ^{27/}So when I do examples for instance, I will not do an example about somebody in the class but I would rather do an example about me like I would say for instance, instead of now pointing to a child and maybe knowing that child is in that situation. ^{28/}So I always make sure that whatever I do, it is not going to affect them emotionally or maybe feel like I don't want to be part of this lesson because ma'am is always going to touch on whatever, knowing that a lot of times I do know their backgrounds. I do look at their profiles to see what is going on in their life, but I try and make every single person comfortable. It is important, because we have like children there that have got a very soft heart and thus little things may trigger them and sometimes they are doing things that are not good, just because of that one example ma'am said in class. So I try to avoid things like that but then still I bring the verification part because we need to learn about it, in a way that it is not going to affect anyone.

My last question was if she would carry on teaching in this method or if she would change her method and she stated:

^{29/}*We can do things in different ways, there is always room to improve.* ^{30/}*There could be other ways to deliver and to make things more understandable, clear and to bring in more information as well. I believe that* ^{31/}*I can for example implement more values, more than what I know, or what I have been taught, okay, and then also maybe now plan. Like I said, sometimes it comes naturally, sometimes it is planned but then sometimes I can include them in the planning and make it part of my lesson as well.*

A total of 30 NUMs were highlighted and coded (P₂C₁-30) after finalising Hlumelo's constituent profile. The crafting of the descriptive narrative follows next to describe Hlumelo's subjective lived-world experiences..

b) Crafting the descriptive narrative

Hlumelo understands democratic values as being *diverse values*. Values that are very important to her are *responsibilities, kindness, compassion and respect* (P₂H₁₋₂). EMS is *more about money, business and the standard of living*. She tries to put a *balance in every theme* so that her kids can learn about it. This implies that even if they *do not fall into that certain category* they are *still comfortable* to learn about it (P₂H₃). She mentioned a lesson about *social-economic imbalance*; where she talked to her class about *Apartheid, why people are lacking and why people are staying in places where they have limited resources* (P₂H₄). For her it is important to teach values so that learners can engage and know what is happening. She wants kids to know that we live in a country where there are *three levels of classes, higher level, people who are earning more money, middle class and lower class* (P₂H₇). The learners *do not understand the lower class, where people live without toilets and where there is no proper housing* (P₂H₈). EMS is making learners aware of what is going on in our country. She feels that teaching values are more important today than five years ago. Teachers give learners more information nowadays than five years ago. Kids need to be taught that *they have their own rights* but that they also have their *own responsibilities* (P₂H₁₁). They *need to be responsible, they need to respect people for who they are and not judge other people based on what they have or where they are from* (P₂H₁₂). She does not feel that her personal background influences the way she teaches. She never experienced anything bad growing up, therefore she doesn't think it influenced her (P₂H₁₃). But the positive influences she had while growing up are still

evident today which she teaches her kids namely to do well, to focus and to have a goal, to set a goal for their lives and then achieve those goals (P₂H₁₄). An example where she implements values is when she talks about Entrepreneur's day. Kids need to be responsible because they work with money. They need to be *responsible when they are doing the planning, when they work with their money at the market, so that at the end of the day when they lose money, they understand that it is okay and that they need to be responsible* (P₂H₁₅₋₁₆). Learners need to learn that if they are not responsible they will lose money, therefore when they make money they will know that they were responsible. In this lesson she also teaches them about kindness. *There are kids from various backgrounds in the school, some kids want to be part of Entrepreneur's day but their mothers do not have the money to give them to buy stuff for them to sell* (P₂H₁₇). She tells her kids to *work together, to help each other, to share what they have and in this way they learn about compassion and kindness* (P₂H₁₈₋₁₉). She teaches values because one day she wants to see the learners in her class be successful. They need to be able to take responsibility for their actions now and in the future. Her relationship with her Grade 7s does not end at the end of the year, she keeps a relationship with her learners. She teaches these values because she wants her kids to *set a goal for themselves and to make sure that they achieve the goal* (P₂H₂₃). They should never look down on anyone as everyone has a different background. It is not just a teaching process for her, she builds a relationship with them to guide them through the stages of their lives. Hlumelo says that it depends on the lesson if the value should be planned or not, many times it just comes naturally (P₂H₂₆). She always makes *sure that when it comes to a learners background, whatever she touches on, she makes it a general discussion so that no learners feel that it is about them* (P₂H₂₆). She makes sure that whatever example she uses will not affect the learners emotionally. She looks at their profiles to see what's going on in their life; she tries to make the learners comfortable in her class. She does feel that there are different ways and methods with regards to teaching. *There could be other ways to deliver and to make things more understandable, clear and to bring in more information as well* (P₂H₃₀). She believes that *she can implement even more values into her lessons*(P₂H₃₁).

c) Crafting the interpretive narrative

Democratic values according to Hlumelo are supposed to be diverse and the values that are most important to her are *responsibility, kindness, compassion and respect* (P₂H₁₋₂). When teaching she makes learners aware of what is going on in South Africa. She takes the content and combines it with her knowledge of what is truly going on in South Africa, and the example she uses is in connection to socio-economic imbalances. When teaching about socio-economic imbalances she explains that there are *three levels of classes, a higher level, like those people that are earning more money, while we also got a middle class, and a lower class*(P₂H₇). She stated that EMS brings this knowledge to light and when speaking I could see that she agrees with the content that needs to be shared with the learners. This can also be seen as a positive semantic gravity (SG +) as she combines the content with what is currently going on in our country. This also leads to positive semantic density (SD+) as her lessons flow with regards to content and real-life examples. She teaches values as she goes on and integrates these values so that the learners have a better future. She wants her learners to *set a goal for themselves and then to make sure that one day they achieve that goal* (P₂H₂₃). She wants the learners to learn how to take responsibility. She teaches them about having *compassion for someone* (P₂H₂₄). Adding these values to her lessons creates a very positive semantic density (SD +). When she teaches, Hlumelo made a very important statement when she said that she feels kids need to be taught that *as much as they have rights, they also have responsibilities* (P₂H₁₁). When making this statement it was clear that she is very serious about teaching learners about being responsible. She does not feel that her personal background influences the way that she teaches as she never *experienced anything bad growing up* (P₂H₁₃). Therefore she cannot always relate to the type of learner that she is teaching at the moment. It is clear that Hlumelo wants to create learners who are responsible and who can look after themselves. When talking about Entrepreneur's Day she wants learners to learn how to work with money, but to also realise that there are learners who do not have parents with money to help them. Therefore she uses Entrepreneur's Day to teach learners how to share what they have with other learners, to be kind and compassionate. Again this is an example of (SG+) as Entrepreneur's Day is a practical example where learners need to express certain values while learning about the content (P₂H₁₇₋₁₈). She wants her learners to be goal-orientated so that they will be successful one day. CAPS want to improve the quality of life of all citizens and free the potential of each person. As that is the goal of CAPS it is clear that it is also Hlumelo's goal to make sure that her learners reach their potential and have a good quality of life one day. It is clear that Hlumelo

really cares about her learners and will go on a journey with them. She is still in touch with learners who were in her class in 2017, she goes for coffee with them, gives advice and guides them (P₂H₂₂₋₂₄). Before giving a lesson she does consider the learners' various backgrounds as she never wants to make any learner feel uncomfortable or emotional in her class. She is also very open minded as she states that there's always room for improvement and that she is willing to adapt her teaching style and implement more values when teaching (P₂H₂₉₋₃₀). As reflected in Hlumelo's narrative, it is clear that she strives to adhere to the aims of the CAPS by integrating democratic values into her EMS lessons and in the specific examples that she describes, she integrates the democratic values of hard work, respect, equality and freedom of speech. She wants to make sure that learners understand their full potential to be democratic citizens one day.

4.10 Summary

This chapter focused on the data-explication process. The different sections that make up the data-explication process were explained. The constituent profile of each participant was also constructed. The descriptive narrative of each participant was crafted. The interpretive narrative of each participant was crafted and integrated with the LCT theory.

The next chapter will provide a brief discussion on the findings. Personal reflections will also be presented while possibilities for future research will be identified and recommendations will be made.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The previous chapter presented and discussed the main findings in detail, based on the data that was collected, in order to answer the research questions. By doing so, it was possible to provide an overview of the ‘lifeworld’ of each research participant with respect to how they integrate democratic values into their Grade 7 EMS lessons, followed by a subjective interpretive narrative that draws on Heidegger's notion of Dasein integrated with Karl Maton’s (2015) Legitimation Code Theory (LCT). These two frameworks, Heidegger’s Dasein and Maton’s LCT, assisted in providing depth to explicate how well the teachers in this study understood the importance of democratic values and the integration thereof into their lessons.

In this final chapter I: (i) provide a summary of how each research participant integrates democratic values into their EMS lessons; (ii) provide a short discussion on the significance of the study by focussing on the meaningful conclusions that were reached; (iii) provide recommendations on how further studies can look into deeper and wider issues with respect to the importance of democratic values and the integration thereof into EMS lessons, and finally (iv) provide a personal reflection of the study as well as looking at the contributions that this study makes to the broader body of knowledge.

5.2 Summary of main findings

5.2.1 Research Participant: Liza

Liza is a 44 year old white teacher who grew up in White River, Mpumalanga where she also completed her primary and high school journey. The community where she grew up was a close knit Christian community that were involved in each other’s lives. She holds a B.Ed degree and has been teaching for 44 years. Liza further stated that she grew up in a home with strict rules and values that her parents reinforced in her life. She described her parents as “very hard working” and integrated this value of “hard work” into her life. Liza mentioned how her parents taught her the importance of “self-discipline” and “setting goals” in life. To Liza, accountability is a key value that she feels her learners need to know and live by. Liza did not do EMS as a school subject as it was not an option during the time she was at school. Although

she is an EMS teacher she has no formal training in the subject. She pointed out that she is a self-taught teacher in the subject as she read textbooks and became well-informed about the subject through life experience. She attended many seminars on EMS that were offered by the Western Cape Education Department where she works but stated that these seminars and workshops did not add any value to her growth to become an effective EMS teacher. Liza thinks that because of democratic values everyone has a fair chance and that you should treat others with respect. This is a value that learned from her parents which she continues to live by as a grown up. In the end one appoints the best people for jobs because of their qualifications and skills but that the person should also have integrity and must be accountable for what he/she is doing.

With regards to the integration of democratic values into her lessons, Liza firmly believes that this should be an important element when teaching EMS. For example, in the interview she used the example of how she used the concept of unemployment in a practical manner. She underscored how she teaches her learners that we need people who are creative, visionaries, and who are accountable so that new jobs can be created. To encourage her learners to be more creative and to think out of the box in her lessons, she teaches them what entrepreneurial qualities are and how they need to see a problem as a business opportunity to fix that problem. An example that she uses is a can opener. In the past people struggled to open the cans, now it is easy as everyone needs a can opener. The values of how she was raised come naturally when teaching the content, in particular to respect others, to be accountable and to have discipline come naturally.

By linking Liza's integration of democratic values in EMS to Maton's (2015) LCT it could be categorized as strong semantic gravity (SG+) and strong semantic density (SD+). This is because she pays a lot of attention to the social importance (SD+) of disciplinary knowledge by using context-dependent scenarios (SG+). These practical and context-dependent (SG+ & SD+) approaches to teaching EMS, helps her to transpose democratic values that go beyond the topic stipulated in the CAPS. This and many other socio-cultural issues (SD+) and the various practical examples that are context-rich (SG+), that she uses in many of her lessons, illustrates a strengthening of semantic gravity and semantic density by allowing her learners to see beyond the content.

5.2.2 Research Participant: Ben

Ben, is a 32 year old white teacher who grew up in a historically white neighbourhood in the Northern Suburbs of Cape Town. He holds a B.Ed degree with 11 years teaching experience. Ben stated that he lived in a *cul de sac* with about twenty houses where he felt that he lived in a colony. He was brought up in a time where there was a lot of political instability going on in the country. As a child he was very liberal and free because there were no such things as social media to influence him. The area where he grew up was predominantly white. Contrastingly, his father grew up with a very tough background and his household was very poor. He was an Afrikaner, a drinker, a smoker and a car salesman whereas his mother was the total opposite. She is funny, friendly, English speaking and gentle. “Respect” was a very important value that was instilled in Ben’s subconscious mind by his parents. From this perspective he pointed out how his mother taught him to treat all people with respect and not to judge people because of the colour of their skin. Ben further underscored how his father taught him to be “disciplined”. This discipline from his father’s side was to teach Ben to be disciplined in his routine, having respect for his elders, respect for women and respect for himself. His mother is his hero and she modelled great values and “kindness” was one of the most important values. Another key value that his mother taught him was about “equality” that goes hand in hand with social justice. When he attended primary school as a learner, EMS was not offered but when he enrolled in high school he successfully completed Accounting and Business Studies. Ben states that the teachers back then focused on facts and content. He also had to learn how to be “accountable” as he had to teach himself about EMS, he self-studied and later on started going to cluster meetings and seminars led by the Western Cape Education Department. He also mentioned that these seminars did not really influence his teaching as he did not find them useful and helpful in becoming an effective EMS teacher.

With regards to the integration of democratic values into his lessons, Ben states that his job is a lot more than just content. He realizes that he has an opportunity to influence 30 individuals in his class at a time. The values might not necessarily be on the lesson plan but he does incorporate them. He mentioned that his tasks are not value-driven, but rather very content-driven and that from now on he will implement values into his tasks and tests as well. When teaching about socio-economic imbalances Ben asks his kids to raise their hands if they have more than one bathroom in their house. He then asks if they have more than 2 to 3 and most learners have 2 to 4 bathrooms in their house. He then connects the questions with squatter

camps where families do not even have bathrooms, and that the closest thing that they have is concrete slabs in the ground with a hole in the middle that is shared between 500 people on average. He teaches the learners this to teach them about gratitude and how privileged they are. When teaching the learners about a statement of nett worth he gets them to draw up their own statement of nett worth. They need to go home and make a list of everything that they own and bring it to school. He then makes the learners realise that their individual nett worth is much more than households' nett worth. He creates an opportunity where learners realise how blessed and fortunate they are and that they should be grateful. When teaching, Ben tries to let his learners see the bigger picture to let learners understand what is actually happening and not to judge too quickly since learners are influenced by their parents. Many parents of the learners that Ben works with model the same views as what his father modelled. Even today after democracy there are still white parents that are very much racists. It is evident that Ben is trying to teach his learners that “equality” matters.

By linking Ben's integration of democratic values into his EMS lessons to Maton's (2015) LCT it could be categorised as having strong semantic gravity (SG+) as well as strong semantic density (SG+). The reason for this is because he pays a lot of attention to context-dependent scenarios and lessons that are learned from real life experiences. These practical context-dependent approaches to teaching EMS, helps him connect with the learners and to teach democratic values that go beyond the CAPS. This and many other examples that are context-rich (SG+), that he uses in many other lessons, illustrates a strengthening of semantic gravity and semantic density by allowing his learners to see beyond the content. Overall Ben's lesson leans more towards SD+ given his emphasis on socio-economic challenges that many families face with the aim of condensing deeper meaning. Although inequality is situated within a very complex semantic structure with a range of different reasons and meaning, Ben tries to make it practical for the children to understand how lucky they are with respect to their living conditions.

5.2.3 Research Participant: Charmaine

Charmaine, a 46 year old white female, was born in Piketberg, and studied in Wellington. She has a diploma in Education and has been teaching for 23 years. She was raised in a house full of teachers and therefore school and teaching has been part of her life. Her household was very conservative and her parents were not very liberal. Values that were very important to her

parents were “honesty, loyalty, to be hardworking” and to always give people another chance. She grew up in the 1980’s where there was a big issue between races. She wasn’t conflicted with racism; she was taught from a very young age to “respect” anybody. Charmaine is not like her parents, she is more open and she values people on what they do and not by the colour of their skin. She feels that people should not be judged in general. Charmaine did not have EMS as a subject when she was in college, and describes herself as a self-taught EMS teacher. She said she physically studies the work before teaching the content to the learners. Here she had to express the value of “hard work” and “accountability”. She did not receive guidance from the Western Cape Education Department as she had no mentor, head of department or any other department personnel to ask for any guidance.

With regards to the integration of democratic values into her lessons, Charmaine teach learners to have a vision and to think out of the box. Thinking out of the box means to teach learners how to think broader and to explore ideas that are creative that are not limited or controlled by rules or tradition. When working with budgets she teaches the learners that they are able to work with their own money and that they can also work hard to be a boss one day and to be able to work for themselves. When teaching EMS Charmaine teaches the learners to be “independent”, “hard working”, to have leadership and to be “loyal”. If a learner has those values they will be a successful Entrepreneur. She tries to teach her learners that they need to be around people who share the same values. Therefore, the education of values is also very important to Charmaine.

The learners in Charmaine's class do not understand English therefore she needs to make all her lessons practical and this can be seen as rich in semantic gravity (SG +) because she combines content with practical illustrations to help the learners. Without these practical examples the learners will not understand the content at all. When teaching about Entrepreneur’s day she focuses on content and this can be seen as a weak semantic density (SD-). The reason for this is because of the language barrier as she focuses too much on content and not on the values being integrated. This weak semantic density (SD-) means less meaning is condensed and her learners might not be able to unpack the technical concepts of EMS on a topic and how it relates to real-life scenarios in simple terms.

5.2.4 Research Participant: Megan

Megan, a 48 year old white female, grew up in Springs which is a small mining town in Gauteng. Her mother was a housewife and her stepfather worked at Sappi. She pointed out that she had a very happy childhood growing up. She has a B.Ed degree and has been teaching at various schools for 28 years. Her parents taught her to be a “hard worker”, to always “respect” others and to have “empathy”. Because she grew up in the Apartheid era her parents were racists as that is what she thought was “right at the time”. Her father was the authority figure in the house and the children were heard and not seen. The children’s opinions did not matter much in their household. For the first four years of her life she was friends with people of other races but she knew there was a difference between them because of her parents’ views. She always has “respect” for the time of other people, for other people, for their beliefs and to also voice their opinions.

Megan did not have EMS when she was in school. In university she had Business Management as a subject that entailed doing business plans, how to run a business and being an entrepreneur. When she was introduced to the subject, EMS, it was included in the Grade 4-7 Curriculum. She also had to teach herself about the content through research and textbooks. Here it is evident that she had to practice the values of “hard work”, “accountability” and “discipline” to be the teacher she is today.

With regards to the integration of democratic values into her lessons, Megan makes her learners part of her lesson. Before starting a new topic she would let the learners investigate what the topic is about. She gives them a few questions that are related to the topic. They will investigate it and have a class discussion about their findings in order to answer the questions. She seemed very excited when talking about this lesson and stated that even if they give her the wrong answers at first, she will help them explore the right answers. Megan implements the democratic values but not in the sense that she tells them what value they are going to be focusing on in that lesson. She teaches values by creating different scenarios in class where learners are given the opportunity to voice their opinions and speak up for what they believe in. Another practical example where she implements democratic values is when teaching the learners about Entrepreneur’s day. She made them have an Entrepreneur’s day online because of COVID-19 since an in-person Entrepreneurs Day was not allowed due to COVID-19 restrictions. While teaching the learners about being an entrepreneur she told them a story about

one of her friends who lost his job because of the pandemic and how he started selling wood. He became successful and this taught the learners about tenacity, having courage, to get up when you are down and that hard work gets rewarded.

By linking Megan's integration of democratic values in EMS to Maton's (2015) LCT it could be categorized as having a very strong semantic gravity (SG+) and also strong semantic density (SD+). This is because she pays a lot of attention to make the content "come to life" in her classroom by using context-dependent scenarios (SG+). These practical context-dependent (SG+ & SD+) approaches to teaching EMS help her to relate the notion of democratic values to the lived-world of the learner. This and many other practical examples that are context-rich (SG+), that she uses in many other lessons, illustrates a strengthening of semantic gravity and semantic density by allowing her learners to see beyond the content.

5.2.5 Research Participant: Hlumelo

Hlumelo, a 40 year old black female, comes from a small town called Butterworth in the Eastern Cape. She grew up with four siblings, three girls and one boy. She was raised to "respect" people, to respect other cultures and other people's opinions. *"Just because you don't believe in something, that doesn't mean you should look down on that and not respect that."* The values that her parents modelled was to always be "kind" and to "respect" others. Her parents did not share their view of racism with her. While her mother mentioned that she was a bright student at school, they were not allowed to do certain things. She wanted to be an art major, but she was not allowed to pursue a career in Arts because of the colour of her skin. She shares the same values as her parents, she is a very kind person and respects people, irrespective of who they are.

Although Hlumelo did not have EMS at school, she did have Economics at high school. Her teachers' lessons were very content based at the time. She studied through UNISA (University of South Africa) with EMS as a subject but because UNISA is an online learning institution she had to teach herself. There were no lecturers that taught her about the subject even though they shared the content with her. She had to self-study and be accountable and have discipline.

With regards to the integration of democratic values into her lessons, Hlumelo implements democratic values when teaching about socio-economic imbalances. She talks about

Apartheid, why people were lacking safe homes and why people have limited resources. When teaching, Hlumelo believes that the learners should know what is going on in our country and that they need to engage. She makes it clear in her lessons that we live in a country where there are three levels of class, which she described as “high, middle and lower class”. She uses this lesson to teach learners that they need to stay in school and study hard so that they will get a good job and with regards to democratic values this teaches the learners about being accountable, while also working hard and having determination. When they have Entrepreneurs Day at school the kids need to be responsible as they are working with money. She teaches them lessons about being responsible since they have to be responsible when planning and also when working with money. In the end they need to take responsibility for making or losing money. Entrepreneur’s day teaches the value of being kind; some kids do not have parents that can provide products for Entrepreneurs Day and the importance of being an honest person. Hlumelo then asks the kids to work together and help each other. Therefore teaching them to share and show kindness. This also teaches the value of equality because learners are working together and helping each other.

By linking Hlumelo’s integration of democratic values in EMS to Maton’s (2015) LCT it could be categorized as having strong semantic gravity (SG+) and strong semantic density (SD+). This is because she also pays a lot of attention to the social importance (SD+) of disciplinary knowledge by using context-dependent scenarios (SG+). These practical context-dependent (SG+ & SD+) approaches to teaching EMS, helps her to transpose democratic values that go beyond the curriculum. Values-driven education is very important to her and she integrates these values daily which make her methods of teaching a positive semantic gravity and semantic density.

5.3 The importance of democratic values

According to the Manifesto of Values (James, 2001) democratic values at school are very important because it aims to help young people achieve higher levels of moral judgement, therefore enhancing the individual as well as broadening and enriching the society.

Democratic values are very important especially in primary school. Learners develop values from a young age and if they are not taught values at home they have to be taught values at

school. Integrating these values at a young age will influence the way they think and behave in the future. Applying democratic values in society will help a country's citizens to be more accountable, honest, respecting one another and understanding one another and the various cultures in the country.

Promoting and integrating democratic values in the EMS curriculum is important because it will instill a sense of wisdom to understand the impact of selfish behaviour in young children. Furthermore, it will enable them to participate, contribute to, adapt and survive in a very complex economic world that affects the livelihoods of others.

5.4 Significance of this study

I was interested in this topic because EMS is a key subject where values can truly be integrated to create a learner that is aware of democratic values as well as to create a more informed learner. Over the years, through personal engagement with my colleagues and peers, I realised that many EMS teachers seem to neglect the importance of integrating democratic values into their lessons. When this happens the link between disciplinary knowledge in EMS and the context and social importance thereof is often neglected. This causes the teaching of EMS to be weak with respect to semantic gravity and semantic density as learners will not be able to see how EMS concepts are linked to real-life issues. Furthermore, when democratic values are integrated into an EMS lesson, as can be seen from the findings that emerged from this study complex issues of inequality, honesty, responsibility, kindness, and many others can be simplified for a Grade 7 learner to understand.

Two subsidiary research questions were investigated in this study. The first being what Grade 7 EMS teachers' understanding of democratic values is. The findings show that some teachers have various views and opinions on democratic values. The most common democratic values that the participants shared was respect, discipline, hard work, kindness, empathy and compassion. For three of the participants freedom of speech and to create an environment where learners are able to voice their opinion is very important to them. Therefore without really knowing they do understand the importance of democratic values and integrate it into their lessons. South Africa is a country with a very complex history, therefore when teachers have a good understanding of democratic values they can introduce these values by starting

from a simple concept and move towards making a more complex phenomena explicit. Thus linking a concept to a real life phenomena.

The next subsidiary research question which was investigated was, how do Grade 7 teachers integrate democratic values into their EMS lessons. Each participant shared various ways in which they integrated these values. Megan for example makes her learners part of the lessons. She asks them the questions and expects them to do research and answer the questions by having an open discussion in class. Liza wants learners to be visionaries and think out of the box and therefore she creates scenarios when teaching where learners learn those values. For Liza these values come naturally and she implements them into the content when teaching. Charmaine also teaches learners to have vision and to think out of the box. Charmaine teaches learners various skills with regards to Budgeting and Entrepreneurs Day and she teaches them various values because when they budget they learn that they need to be honest and when they have to plan for Entrepreneurs Day they have to work hard and be independent. Ben knows that teaching EMS is a lot more than just content. Similar to Liza and Megan, Ben also creates various scenarios, where he makes the content practical for the learners. Hlumelo believes that the learners should know what is happening in our country and that they need to engage. She believes that if learners know that there are various classes and that they need to work hard and stay in school that they will be successful one day.

These findings clearly show that when EMS lessons are rich in semantic gravity and rich in semantic density, a theoretical subject like EMS with its focus on key concepts can be transformed to a practical context-based scenario or/and a socio-cultural practice through which learners can see the content via real-life phenomena. For example, the question that teachers often ask themselves is, how can I make the content more practical so that my learners can see how it relates to real-life issues. Thus, using semantic codes, this study has highlighted how complex topics such as accountability, responsibility, honesty, equality and kindness, can be condensed into simpler forms of knowledge for a Grade 7 learner. In other words the use of semantic codes, such as practical context-dependence and socio-cultural practices, can lead to knowledge construction or knowledge building in EMS.

5.4 Future research and recommendations

This study has revealed that the lived experiences of these research participants as well as the environment within which they teach affect the way they integrate democratic values into their EMS lessons. Therefore, by expanding this study, that is by investigating the lived experiences of other Grade 7 EMS teachers on how they integrate democratic values into their lessons to the other provinces in South Africa, could help teachers to become more aware of the importance of democratic values and its applications into their lessons. The findings of such a study could potentially improve value-based EMS education in South Africa.

This study researched the lived experiences of five Grade 7 EMS teachers in the Western Cape Province. I would therefore suggest that by doing more research on the lived experiences of teachers across different disciplines, will help us understand what teachers think and feel about their subjects, in particular what subconsciously held beliefs are driving them in the classroom when they teach. Especially how their childhood experiences and deeply held beliefs instilled in their thinking drives their actions later in life in their careers as teachers.

5.5 Personal reflections

A survey of the literature shows that, to my knowledge, this is the first phenomenological study that investigated how selected Grade 7 teachers integrate democratic values into their EMS lessons. The first part of this personal reflection explains why I decided to research the lived experiences of EMS teachers, followed by how I engaged with various phenomenological texts.

I decided to investigate how selected Grade 7 teachers integrate democratic values into their EMS lessons because I am a Grade 7 teacher who is very passionate about teaching EMS. I see EMS as a subject that can truly change learners' lives. Teachers are born to teach much more than just the content. The education of values is crucial especially in this era where learners are growing up in a time where social media is taking over. The aim is for students not only to understand the values, but also to reflect them in their attitudes and behaviour, and in the end to contribute to society through good citizenship and ethics.

I was first introduced to phenomenology in 2019 when I started with my Master's Degree. Thereafter I read various texts written by (amongst others) Edmund Husserl and Martin Heidegger. The text, produced by these authors created an unquenching thirst to want to learn

and read more about phenomenology. I decided that I would apply phenomenology as a methodology for this study. I investigated the lived experiences of teachers as a way to determine whether their parents taught them any values and whether they integrate those values into their EMS lessons. I used Husserl's descriptive phenomenology as well as Heidegger's interpretive phenomenology in the data-explication process.. Therefore, connecting Husserl's 'lifeworld' theory (descriptive narrative) and Heidegger's *Dasein* (interpretive narrative) helped me to understand the lived experiences of the various participants.

There was no rule book with a step-by-step explanation as to how to do a phenomenological study. In the beginning of my study I found it difficult but then before conducting my interviews I read Seidman's (2013) book, *Interviewing as qualitative research*, on the phenomenological interview. After reading this book it was clear what was required of me. All the aspects were important such as crafting the interview schedule, personal engagement with the participants in the interview process, while the most challenging part was to 'bracket' myself during the interview process. Because I have my own opinion on the education of values it was difficult for me to not share my views and opinions with the participants but only to listen to what they have to say as well as probe here and there. By the time I was ready to explicate the data, I read Koopman and Koopman's (2020) book titled, *Phenomenology and Educational Research: Theory and Practice*. This book assisted with the data-explication process. The framework for the data-explication process was separated into two different components, namely: (i) the descriptive narrative, which draws on Husserlian phenomenology; (ii) the interpretive narrative, which draws on Heidegger's (1927/1967) notion of *Dasein* as well as integrating Karl Maton's Legitimation Code Theory (LCT).

5.6 Summary

In this chapter I provided a succinct summary on how each research participant integrated democratic values into their EMS lessons. I started by crafting a brief summary of their childhood experiences, namely: (i) where they grew up, (ii) how important figures like their parents shaped their being with respect to the deeply held beliefs, and (iii) how the values their parents instilled in them drove their teaching. These aspects helped me to understand my research participants much better and how they integrate democratic values into their EMS lessons. This section was followed by a short summary of the significance of the study with respect to the contributions to new knowledge followed by recommendations for further

research. I concluded the chapter by sharing my personal reflections of the study, emphasising my journey in understanding phenomenological text.



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APPENDIX A

11 November 2020
Ms A Olivier
Educational Studies

Faculty of Education

Ethics Reference Number: HS20/9/19

Project Title: A phenomenological investigation into selected grade seven teachers' integration of democratic values into their EMS lessons.

Approval Period: 29 October 2020 – 29 October 2023

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval

Please remember to submit a progress report by 30 November each year for the duration of the project.

The permission to conduct the study must be submitted to HSSREC for record keeping purposes.

The Committee must be informed of any serious adverse event and/or termination of the study.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape
Director: Research Development
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APPENDIX B

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REFERENCE: 20200528-6270

ENQUIRIES: Dr A T Wyngaard

Ms Abeline Olivier
13 Shiraz Street
Oude Westhof
Bellville
7530

Dear Ms Abeline Olivier

RESEARCH PROPOSAL: A PHENOMENOLOGICAL INVESTIGATION INTO SELECTED GRADE SEVEN TEACHERS' INTEGRATION OF DEMOCRATIC VALUES INTO THEIR EMS LESSONS

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Educators' programmes are not to be interrupted.
5. The Study is to be conducted from **01 June 2020 till 19 March 2021**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December).
7. Should you wish to extend the period of your survey, please contact Dr A.T Wyngaard at the contact numbers above quoting the reference number?
8. A photocopy of this letter is submitted to the principal where the intended research is to be conducted.
9. Your research will be limited to the list of schools as forwarded to the Western Cape Education Department.
10. A brief summary of the content, findings and recommendations is provided to the Director: Research Services.
11. The Department receives a copy of the completed report/dissertation/thesis addressed to:

The Director: Research Services
Western Cape Education Department
Private Bag X9114
CAPE TOWN
8000

We wish you success in your research.

Kind regards.

Signed: Dr Audrey T Wyngaard

Directorate: Research

DATE: 29 May 2020

APPENDIX C



**UNIVERSITY of the
WESTERN CAPE**

UNIVERSITY OF THE WESTERN CAPE

FACULTY OF EDUCATION

Department of Educational Studies

Private Bag X17 Bellville 7535 Republic of South Africa

Phone: (021) 959 9289 Fax: (021) 959 3943

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INFORMATION SHEET

Dear Participant

I, Abeline Olivier, am currently studying towards my M.Ed in the Department of Educational Studies at the University of the Western Cape (student number 3985897) I would like you to participate in this study, entitled **A phenomenological investigation into selected grade seven teachers' integration of democratic values into their EMS lessons.**

You have been selected as a possible participant in this study because you are a grade seven Economic and Management Sciences teacher. Furthermore, you have been selected because the main objective of this study is to investigate how selected grade seven teachers integrate democratic values into their EMS lessons.

The information below provides details about the study to help you decide whether you would want to be a participant in this study or not.

A brief explanation of what the project entails:

The main research question driving this study is: How do teachers integrate democratic values into their EMS lessons. To this end, the specific objective(s) of this project is: The intention of this research is to gain fresh insights and understanding into teachers' perceptions of the importance of integrating democratic values into the EMS classroom. More specifically, the study primarily focuses on EMS teachers' understanding what democratic values are and how it they integrate these values into certain EMS topics. According to the Manifesto on Values,

there is no intention to impose values on any learner but to generate a discussion as well as a debate to acknowledge that discussions and debates are values in themselves.

Theoretically, this study will draw on a phenomenological research approach of which one-on-one face-to-face semi-structured interviews and fieldnotes will form the main sources of data to elicit rich descriptions of the teachers' experiences on how they integrate democratic values into grade seven EMS lessons. Further, the study will draw on the scholarly work of Edmund Husserl's 'lifeworld' theory and Maton's Legitimation Code Theory (LCT). Methodologically the project will adopt the Husserlian approach to construct data. The Husserlian approach requires the researcher to adhere to the phenomenological circle of 'bracketing the self', also known as the epoché, in which the researcher sets aside all common sense that could influence the researcher's attentiveness to the phenomena under investigation, which could influence the views of the research participants about democratic values. Furthermore, the study will adopt Hycner's data explication process.

Benefits of this project to society and/or the participant

This study or project will provide new and fresh insights into how selected grade seven EMS teachers' integration of democratic values to promote democratic citizenship.

There will be no financial incentive for participants. The only benefit to the participants could be that they might have a better understanding of how to incorporate democratic values into their lessons and why it is important to do so.

Payment for participation

There will not be any remuneration for participating in this study.

Procedures

If you agree to participate in this study, you will be asked to participate in two semi-structured one-on-one face-to-face interviews of 90 minutes each. During the interview the researcher will also be making field notes in order to augment the interview. The purpose of Interview One is to get to know whom the research participants are by gathering background information, for example, where they grew up, how their parents treated them; what their parents taught them, the actions and/or behaviour of the people living in their community, etc. Interview Two will mainly focus on how they integrate democratic values into their grade seven EMS lessons

and to reflect on why (the underlying reasons) they integrate democratic values into their grade seven EMS lessons.

Given the uncertainty of the impact of the COVID-19 pandemic that demands social and physical distancing, the methodological approach for the data construction process might shift from one-on-one face-to-face interviews to virtual/online one-on-one face-to-face interviews. The virtual interviews could take place using video-calling via Zoom, Google Meet or Teams whichever you are most comfortable with. These virtual/online interviews will be recorded and stored to the local online drive. During these virtual interviews the researcher will be making field notes in order to augment the interviews.

Participation and withdrawal

You may choose whether you want to be in this study or not. You have the right to withdraw at any time before, during or after the data has been constructed without consequences of any kind. You may also refuse to answer any of the questions but still remain in the study.

Confidentiality and anonymity

Any information that is obtained from this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained. The researcher will ensure that the identities of all research participants and their affiliated schools will be protected by applying the principle of anonymity. To do so, pseudonyms will be used to protect identities in the thesis as well as in subsequent research outputs. All interviews will be recorded, labelled, and stored on an audio-recorder. Each interview will be coded, for example, participant, date and time of the interview (AO250720@16:00). All the data constructed will be stored in a password protected Microsoft Word folder where only the researcher will have access to it. Furthermore, the transcriber will also sign a confidentiality agreement to ensure that the identities of all stakeholders are protected.

In the event of a virtual interview, all interviews will be recorded, labelled, and stored in the local online drive. To ensure confidentiality the interview will include a special user-specific-authentication, real-time encryption of meetings and the ability to back-up recordings to the local online drive. Each interview will be coded, for example, participant, date and time of the interview (AO250720@16:00). All data constructed will be stored in a password protected (special user-specific authentication) folder in the local online drive where only the researcher

will have access to it. Furthermore, the transcriber will also sign a confidentiality agreement to ensure that the identities of all stakeholders are protected.

As a research participant you have the right to read through the transcript in order to verify whether the data has been recorded correctly. The data will only be used for educational purposes and will be stored for 5 years after which it will be destroyed (deleted).

Potential risks, discomforts or inconveniences

The risk of participating in this project is low, therefore it is unlikely that you will experience discomfort or inconvenience.

The researcher is aware that in some studies participants might experience low stress during an interview. During *these* interviews the researcher will bracket herself from you (the participant) and allow you to respond to the questions without interference. However, in the event that you *do* experience any discomfort, the researcher will refer you to a professional who will be able to assist you (or guide you) with dealing with any feelings of discomfort.

Dissemination of findings

Results and major findings will mainly be recorded in a Master's thesis. All subsequent outputs could be presentations at local and/or international conferences as well as chapters in books, books, and journal articles. Confidentiality will be maintained in the Master's thesis and in any other publication(s). Confidentiality will be ensured by applying the principle of anonymity, meaning pseudonyms will be used for all participants and their affiliated schools.

Should you have any questions or concerns about this project, please feel free to contact the researcher (or alternative parties) at the details listed below:

| Student Researcher | Supervisor | Head of Department | Ethics Committee |
|--|---|--|--|
| Abeline Olivier M.Ed Student Mobile:0836598021 39855897@myuwc.ac.za | Dr Karen J. Koopman Tel: 021 959 9289; 071 330 1072 kkoopman@uwc.ac.za | Dr Neetha Ravjee Tel: 021 9593337 nravjee@uwc.ac.za | HSSREC Research and Development, UWC Tel: 021 959 4111 research-ethics@uwc.ac.za |



APPENDIX D

UNIVERSITY OF THE WESTERN CAPE

FACULTY OF EDUCATION

Department of Educational Studies

Private Bag X17 Bellville 7535 Republic of South Africa

Phone: (021) 959 9289 Fax: (021) 959 3943

Email: kkoopman@uwc.ac.za



UNIVERSITY of the WESTERN CAPE

PERMISSION LETTER FROM SCHOOL

Name of school and address

Western Cape Province, South Africa

To: The Principal

RE: Permission to conduct research at your school

Dear *Mr/Mrs/Dr/Prof/Principal's Name:* _____

I write to request your permission and assistance to conduct research at your school.

I am a student studying towards my Master's degree in the Department of Educational Studies, at the University of the Western Cape. The main aim of my study is to investigate how selected teachers integrate democratic values into their EMS lessons.

This study will collect qualitative data, where the main methods will be one-on-one face-to-face semi-structured interviews that will be augmented by fieldnotes. The procedure involves conducting three interviews and making fieldnotes during each interview.

I hereby request your permission to conduct this important research at your school, and ask permission for your teachers to participate. If permission is granted by yourself, the participants (EMS teachers) will also have to provide me with consent. Unfortunately, neither you, nor the school nor the participating teachers, will receive any payment for your participation. The participation of each teacher would be greatly appreciated. Be assured that every effort will be

made to ensure minimal disruption of the participants' normal day-to-day activities regarding the curriculum during the course of the study. Due to the social distancing regulation during this COVID-19 lockdown period, all interviews will take place online after school hours. This will further ensure that the school programme is not affected.

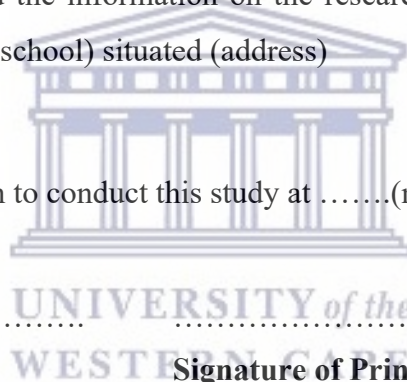
Ethical clearance has been obtained from the Department of Education in the Western Cape Province for this study to be conducted.

Once I have completed the data construction process, I will use the results of this study to complete my study. No person's name or identity or the school's name will be revealed in the study.

Please feel free to contact me or my supervisor Dr Karen J. Koopman at 071 330 1072 or kkoopman@uwc.ac.za should you have any questions or concerns regarding this study.

I have read and comprehended the information on the research that is being done with the teacher at our school (Name of school) situated (address)

I give the researcher permission to conduct this study at(name of school).....



.....
Name of Principal

.....
Signature of Principal

.....
Date

Or

I **do not** give the researcher permission to conduct this study at (**name of school**)

.....
Name of Principal

.....
Signature of Principal

.....
Date

| Student Researcher | Supervisor | Head of Department | Ethics Committee |
|--|---|--|--|
| Abeline Olivier Lausbcher M.Ed Student Mobile:0836598021 39855897@myuwc.ac.za | Dr Karen J. Koopman Tel: 021 959 9289; 071 330 1072 kkoopman@uwc.ac.za | Dr Neetha Ravjee Tel: 021 9593337 nravjee@uwc.ac.za | HSSREC Research and Development, UWC Tel: 021 959 4111 research-ethics@uwc.ac.za |



APPENDIX E



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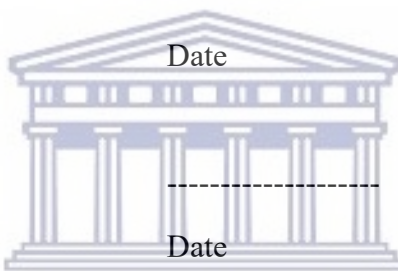
CONSENT FORM (Participant)

Title: **A phenomenological investigation into selected grade seven teachers' integration of democratic values into their EMS lesson.**

Researcher: Abeline Olivier Laubscher (M.Ed: student number 39855897)

| Please respond to the following statements (indicate X in the applicable column) | | Yes | No |
|--|--|-----|----|
| 1. | I confirm that I have read and that I understand the information sheet explaining the above research project and that I have the opportunity to ask questions about the project if the need arises. | | |
| 2. | I understand that my participation is voluntary and that I can withdraw at any time without providing a reason and without there being any negative consequences. In addition, should I not wish to answer any particular question(s), I am free to decline. | | |
| 3. | I understand that my responses and personal data will be kept strictly confidential. I consent to the researcher using my anonymised responses. I understand that my name will not be associated with the research materials, and that I will not be identified or identifiable in the publications that result from the research. | | |

| | | | |
|----|---|--|--|
| 4. | I agree that the data constructed for this project may be used in future research outputs. | | |
| 5. | I agree to participate in the above research project. | | |
| 6. | I agree to the recording of the interviews - albeit the face-to-face interviews or the virtual/online interviews. | | |
| 7. | I agree to the fieldnotes that will be generated during the interviews. | | |
| 8. | I have been provided with a copy of this form. | | |

| | | |
|---------------------|---|-----------|
| Name of Participant |  Date | Signature |
| Name of Researcher | Date | Signature |

| Student Researcher | Supervisor | Head of Department | Ethics Committee |
|--|---|--|---|
| Abeline Olivier Laubscher M.Ed Student Mobile:0836598021 39855897@myuwc.ac.za | Dr Karen J. Koopman Tel: 021 959 9289; 071 330 1072 kkoopman@uwc.ac.za | Dr Neetha Ravjee Tel: 021 9593337 nravjee@uwc.ac.za | HSSREC Research and Development, UWC Tel: 021 959 4111 research-ethics@uwc.ac.za |

APPENDIX F

UNIVERSITY OF THE WESTERN CAPE FACULTY OF EDUCATION



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Private Bag X17 Bellville 7535 Republic of South Africa

Phone: (021) 959 9289 Fax: (021) 959 3943

Email: kkoopman@uwc.ac.za

CONFIDENTIALITY FORM (Transcriber of Interviews)

Title: **A phenomenological investigation into selected grade seven teachers' integration of democratic values into their EMS lessons.**

Researcher: Abeline Olivier Laubscher (student number 39855897)

Thank you for agreeing to transcribe the interviews for the above study conducted by Abeline Olivier Laubscher from the University of the Western Cape. The findings of this study will contribute towards research outputs, for example, a chapter in a book, a book, journal articles, national and international conference presentations.

1. PURPOSE OF THE STUDY

The purpose of this study is to determine if democratic values are and can be taught in a grade seven Ems classroom.

2. PROCEDURES

Each research participant will be interviewed twice by the researcher, Abeline Olivier Laubscher. Each interview will be about 90 minutes long. The aim of the first interview would be to gain a deeper insight into who the participants are and what their background looks like. In the second interview I will be investigating more about their teaching methods and their

knowledge on democratic values and how they can be implemented in a grade seven EMS classroom as well as why they do what they do. This study intends to dive into the lived experiences of the teachers.

3. PAYMENT FOR TRANSCRIBING INTERVIEWS

Payment will be made after all interviews have been transcribed.

4. CONFIDENTIALITY

The data is not to be released to any person other than the researcher, namely, Abeline Olivier Laubscher. It is vital that confidentiality be maintained. The researcher, in turn, will only use this information for the purpose of research output that will flow from this study. To protect the identity of all research participants and the schools at which they work, pseudonyms are to be used in the transcripts.

5. IDENTIFICATION OF INVESTIGATOR/INTERVIEWER

If you have any questions or concerns about the recordings, please feel free to contact the researcher, Abeline Olivier Laubscher at 083 659 8021. Alternatively, you could contact my supervisor, Dr Karen Koopman at 071 330 1072, or the HOD: Department of Educational Studies, Dr Neetha Ravjee at email address nravjee@uwc.ac.za



Name of Transcriber

Signature of Transcriber

Signature of Investigator/Researcher

Date

Date

APPENDIX G



**UNIVERSITY of the
WESTERN CAPE**

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Department of Educational Studies

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Phone: (021) 959 9289 Fax: (021) 959 3943

Email: kkoopman@uwc.ac.za

INTERVIEW SCHEDULE (semi-structured interview)

Title of project: **A phenomenological investigation into selected grade seven teachers' integration of democratic values into their EMS lessons**

PART ONE OF THE INTERVIEW: Autobiographical information

1.1 Teacher demographic characteristics

- 1.1.1 Gender:.....
- 1.1.2 Race:.....
- 1.1.3 Age:.....
- 1.1.4 Qualifications:.....
- 1.1.5 Years of experience:.....

1.2 Personal background

1.2.1 Tell me about where you grew up – the place, the people/community, period, culture?

1.2.2 What kind of values did your parents model for you – through their interaction with others?

1.2.3 What was your parents' views about racism – e.g. respect for others, etc.

1.2.4 Do you share similar values around those values you parents modelled?

1.2.5 Did you do Economic and Management Sciences at school? How did you experience the subject?

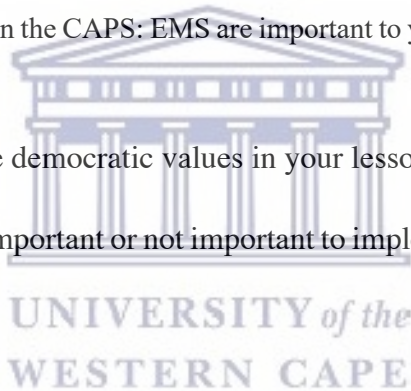
1.2.6 In teaching EMS what did your school teachers and lectures at University/Technikon/College focus on? In conjunction with the theory, did they also focus

on the fundamental values applicable to business? Tell me about how these lecturers taught your commerce modules.

1.2.7 How did the world change from when you were at school to you being a teacher – here I'm referring to human behaviour? (depending on how long the participant has been teaching) How did you teach EMS about 5 or 10 years ago? What do you think should be the underlying focus of an EMS lesson now? In other words – what do you think should underpin your EMS lessons now? Explain.

PART TWO OF THE INTERVIEW: Implementation/integration of democratic values

1. What is your understanding of democratic values
2. Name a few democratic values are important to you as a person
3. Which democratic values in the CAPS: EMS are important to you in teaching grade seven EMS topics?
4. Do you implement these democratic values in your lessons or not?
5. Why do you think it is important or not important to implement these democratic values into your EMS lessons?
6. Why do you think it is important to teach democratic values to learners? Do you think it is more important to teach democratic values to learners today compared with a few years ago (say 5- 10 years ago)?
7. Do you think that your personal background influenced your decision to integrate these values into your EMS lessons or not?
8. Reflect on how you implement/integrate these DV into one of your EMS lessons by sharing an example with me.
9. Do you teach these values with a particular purpose in mind or do you simply teach them as you progress through the lesson?
10. Do you think this is the best way to do it?



11. Whilst planning this lesson what did you consider – e.g. the learners’ background?

12. If you think about it now, do you think that this lesson could be delivered in a different way or would you continue to deliver it in this manner?



APPENDIX H

BEN

Part one of the interview:

Q: Okay, great. So today the 26th of November and it is Friday and I am here with Ben and he is going to be, we are doing interview 1 today.

R: My gender, I am a male.

Q: Your race?

R: Race, I am a white. I am 37 years young.

Q: 37. There we go, and what are your qualifications?

R: I've got a Bachelor of Education degree from Stellenbosch University. I also went up to my third year of BEd Psych with the idea of potentially doing honours post grade which never happened.

Q: Years of experience?

R: I've got 11 years of teaching experience, all at the same school. Also if you include my year of teaching in London, I supposed it is almost twelve years, because I taught for about nine months in London as well, twelve years.

Q: Okay, twelve years. Okay, so let us start. Firstly I wanted to know, tell me about where you grew up, the place, the people, the community, the period and the culture, a bit of background?

R: I grew up in stunning suburb called Eversdal in the Northern Suburbs of Cape Town, I actually stayed in the same house that I was born in up until the age of 19 until I went to University, so I stayed at the same spot. My mom still lives there and I still absolutely love going back. So Eversdal, I lived in a cul de sac. So in our cul de sac we have about twenty houses, which made for a very interesting environment because we were almost like a little community, colony on our own. Let's say for example the time I was ten years old, there were as much as twelve children between the ages of 10 and 18, me obviously being the youngest. You can just get a picture of what we were doing in that cul de sac, we used to cordon off the road, play big games of street cricket, we used to do scavenger hunts, we used to play soccer against each other, again me being the youngest, I often got picked on, but I always saw it as a good thing, dit het my lekker sterk gemaak, made me stand on my own ground, also developed my sport skills quite early because I was playing a lot of sports with older kids. So that is pretty much the place, the people were amazing, we had really good vibes between our families that lived around, obviously with living in this cul de sac we often had street braais, things like that

and it was really, really, it was very comfortable, reassuring, safe, if my mom and them weren't at home, then I would just be dropped off at the neighbours or one of the many neighbours, so ja that is pretty much the feel of the place. When you talk about the period that I grew up in, I grew up what is probably a very interesting period, because again if would take it, let's say for example I was 13, that was 1993, 1994, 1995 there around, so I was brought up in that time where there was a lot of political things going on in the country, whereas I was just a kid and us kids those days, because we were very liberal, very free, we didn't have social media to influence us and things like that. So ja, it was an interesting period, because there was a lot going on, because it wasn't necessary bombarded at the school level, our parents didn't necessarily give it too much attention, I don't know if they were trying to protect us or anything, but it was also a time where South Africa was flourishing, economically I think we were doing really well, and again the culture of the community, I probably has something to do with this topic as well, it was predominantly white.

Q: Ja, it definitely was.

R: So that is how we were brought up. We didn't really have many neighbours in the Eversdal area who were non-whites, so that was our period, that was our culture, that was my upbringing, but as I said, we were really kind of just in a really happy, happy friendly, easy going lifestyle. Lots of braais, good times. No thrills no fuss. It was pretty much where I grew up, ja.

Q: That sounds good, that sounds good. Then thinking obviously about how you grew up, what kind of values did your parents model for you, through the interaction with you or the interaction with others?

R: I can't speak about my parents as a whole, my parents are two very different individuals. Starting with my father, a very, very tough background, he was brought up in a very poor coloured household, him being, he is an Afrikaner and he, ja he was just a little bit more rough around the edges if I can call it that. Drinker, a smoker, car salesman and ja so my dad had that kind of background. My mom totally different, coming from the Eastern Cape, fun, loving, friendly, English speaking, and gentle again just, it is almost like it is weird like the actually got together in the first place, they are really two different individuals. When it comes to the types of values that was modelled, it is as much as I respect father and he is deceased right now, so I must be careful of what I say now, because he might come out of the grave and klap me, but he was, as I said a bit more rough around the edges but despite that, despite the swearing and the foul language and the almost aggressive nature like ek was bang vir my pa gewees, he didn't have to give one eye, because he just said, I said, no, then I knew, so he was quite kind of rough in that way, but my dad encourage me to play sport, and my dad was a great sportsman,

and I was a relatively good sportsman, so when it comes to the type of values that was modelled by my dad, it was always about being disciplined, being disciplined in my routine, because he was obviously brought up very Afrikaner, very kind of conventional, so he modelled discipline, he modelled respect, I mean absolute respect for elders, respect for women, respect for myself, I mean polishing my shoes, my hair had to be perfect, my shirt always had to be tucked in, so he was that almost military aspect in my life. With the values was respect and discipline, came through very strongly. As I said there were some other things that came through very strongly, which weren't that great, maybe he would, I witnessed him getting angry quite a lot, my mom and I, my mom and did split when I was 13, so there is a lot of domestic argumentation, never really violent because a lot of anger, a lot of verbal, and I was exposed to that as well, I was exposed to my dad who wasn't at home much, came home late afternoon, spend a lot of time, you know at the pub and not what, but that is not really values, but I still was witnessing that and I think that still has an effect on a person, whereas mom total different cattle of fish. Gentle, kind, loving, slow to anger, soft hearted, that is mom, mom is the nicest person that I know. She really is, I often I have done many talks where people have spoken to me and asked me about heroes, and everyone will know mom is my hero, mom had to deal with a difficult teenager being myself, but she was always gentle, firm but gentle, kind, loving and she modelled that. I have never heard my mom say a bad thing about anyone else, I think there was on time when we brought tokens at the Goodwood Show grounds and I think someone short changed the person, short changed my mom and my mom was like, sorry I think you didn't give me enough change. It was just like, and that was as argumentative as ever I have seen her, but she said it in such a gentle voice. So mom modelled absolute great values, as I said where kindness has to come through right at the top. So ja, definitely different ends of respect when it came to the modelling of my parents influence on me. Sorry, I speak a lot.

Q: No, no I am loving it, it is going to see the background where you come from and why, in the end, in the essence why you teach the way you teach, because that is a big way to do it. Then what was your parents view about racism? As you said you grew up in a time where 1994, the country changed. What was their view, what view did they give you in a sense but not that you have that view now?

R: Ja, definitely, never explicitly came out and made it like super obvious like it is like a thing, we are a family that don't like black people, or we are the whites of this country. It is never ever anything close to that, but yet there were things that I picked up on a very young age, watching news with dad, I mean again, lot of politics on the news at that time, and as soon as something came up, where there was a person, a non-white, then dad would climb on his high

horse and just scream and swear and use very horrible words, referring to the non-whites, so again it wasn't like it was really, it was really that evidenced, but it was there. The fact that my dad disliked non-whites, very clear. So it was just kind of an undertone, where again if mom again, mom would speak a lot about these things and mom would always reassure my sister and myself about things like, no everyone is the same, and we treat everyone the same, so mom was very anti-racism and she pushed that very hard, she really wanted to make sure that we aren't having the same views of my dad, but as I said my dad never really explicitly spoke about it openly, it is just he was very expressive when witnessing things or when driving in the car, you know how it goes, driving the car, and then all of a sudden a taxi or someone does, or there is a beggar at the, I mean my dad would just solidly tell the person off and not bat an eyelid and just treat them very disrespectfully, and that came from that, that again, that came from where he grew up, on the farm and the workers on the farm, the black workers, they were treated like slaves, that is the honest truth and it wasn't a long time ago. In comparison when I was at home with dad. So ja, dad I would say was very much a non-outspoken racist but it came through quite clearly.

Q: You can see it.

R: It didn't take any rocket science to figure it out, but that is my answer for that.

Q: Good answer. Then do you share similar values around those that your parents modelled?

R: Ja, I think, and if I think back, and again I will take myself back to when I was 11, 12, 13 years old. In those times there was a handful of non-whites in the grade, in my grade of let's say, say there was a 150 of us, I think there was about 10 non-whites. John, Liam, Cohen and Shane the four of them and they were my four best buddies. So it was kind of weird, how, without any real reason, at school, I actually befriended non-whites, I actually got along really very well. I remember spending nights in Belhar, where I would walk around with Dougal and a Rottweiler would come and bark at me, and I remember Liam say, ja Ben, you are in our place, the dogs bark for the white people. You know, and it was weird, because we were so young, and we weren't actually exposed to it, but yet we kind of knew about it. So I in terms of my values, I never saw colour. I never ever at a young age, ever was having these thoughts in my mind about racism, white supremacies, I just got along with everyone, and I was a happy kid, so I suppose I would say I would definitely have followed mom's version or mom's views, however, being a kid, it was one way where I am probably being guilty is boys being boys and we like to be funny and make a joke and what not, so at the time and again of me growing up, there were quite a lot jokes based around race. I would buy into that, because you also wanted to be with the cool gang, and stuff like that. So there were times that I did kind of, I modelled

that type of value but I think it was very much more just a joking fashion, and I don't think I have seriously have those types of negative values in terms of race, so I would say, not really, and to this day, I don't know if I always have to speak about younger, but to this day, I am probably, a probably spend a lot of time constantly trying to let people see the big picture, let people understand what is actually happened and don't judge too quickly, because I think a lot of people are still influenced by parents. A lot of kids that I teach, are still influenced by their parents and their parents are still modelling what my dad was modelling. Even today, even 15 years later of 20 years after democracy there are still parents, white parents that are still very much racists and I have spoken about what is going on, and the kids witness that, so I spend a lot of time and energy fighting against that, fighting against that negative perception of the other race and its tough, because sometimes you really kind of try and push so hard but yet, you really get a sense of no sir, no sir I am with my dad on this one. It is tough, because the dynamics have changed completely, I mean going from a school, as I said, where there were five to ten people of colour, we are almost like a 60/40 50/50 split of the same type of primary school. So but definitely I don't model the negative values whatsoever, but anything, it has kind of from a young age, taught me exactly what I didn't want, I have never turned back and mean through high school, through all my life, through all my spheres of life and the places where I have been I have never genuinely had this sense of negativity towards the other race. Soos ek sê mommies boy.

Q: Okay. So now we are going to start focusing on the subject EMS, which is obviously your subject. So did you do Economic and management Sciences at school?

R: It definitely wasn't an option in Primary School, but closest to that would have been Maths, it was a thing and then in High School, the closest to that would have been Accountancy and Business, again that is all what we had in High School of which I did Accountancy up until grade 10, and I did Business up until grade 12.

Q: Okay.

R: So ja, I was exposed to the subject, just not EMS per say.

Q: And how did you experience Business Studies back then?

R: Listen, I think it was the way I was taught and what I can remember from it, it was very much just factual, factual. Also probably one of the more boring subjects I think, just maybe because of the teacher, maybe because of the content, but all what I remember is business partnerships, close cooperation, liabilities, assets, I can't remember learning absolutely anything else other than financial concepts, absolute facts. I really can't remember a teacher

bringing in anything remotely close to a value driven kind of aspect in the subject. So it was just factual, factual.

Q: That sounds terrible. Then in teaching EMS. What did your school, okay, when you were in University what did they teach you? Did you get taught how to teach EMS in University or was that not an option back then?

R: Also not an option, whatsoever, there was everything was focus obviously at your Maths, your languages, and Social Sciences, Technology, I think because, I think obviously if you were to have to have studies Business per say or BCom or something, and you would do a PGCE or whatever they call it these days. I think that is only high school people are exposed to that but when I was studying areas, it wasn't on the cards, it wasn't an option.

Q: And where did you teach yourself to actually give EMS?

R: So it was, I supposed it was just me being the hungry youngster, coming into a school where there wasn't necessarily even a post, there was just, I was identified by someone at the school and I was kind of appointed before there was necessarily a actual post, and when six months had passed after doing a bit of Physics, I went into my first class teacher and there was a gap for EMS. I don't know if there was gap, because no one want to teach it, I kind of get the feeling that was one of the reasons, I don't think many people are jumping up and down to teach the subject. So and obviously me being eager just to get into the class, I put my hand up and I have been teaching EMS for eleven years now. I have been the head of EMS when I was at school for about eight years, but seven years now, so that is how I got into it. I just self-trained, absolutely from the text book doing my own research, in the last couple of years, obviously I have been forced to go to various cluster meetings to go to various seminars, those types of things which I think for a lot of people are, is a big pain, but I actually don't mind going to those things, I am actually very opinionated and I voice my opinion quite a lot there. So I was very much self-trained. Also eleven years ago there wasn't like, there wasn't webinar of a type of, there wasn't too much support from the Western Cape Education Department initially. I think it has only been in the last couple of years where they really started jack things up. So very much self-taught and a of the curriculum that we have now, is based on what I filtered in with my own resources, even though we are still very much text book bound, we are text book bound but I literally don't open a text book in the EMS lesson. Everything is taught via PowerPoints, and it, I almost feel like I am preaching, because I want things to be talking about it, so I am preaching but I am having like discussions all the time. So my class knows, that the textbook is there to be studied from, but in class we discuss, we dispute and we get taught concepts with my examples. As I said I think with every EMS concept you can you can

uniquely speak to the class in front of you, and you can just use what their interests are, because if you are going to go with what the text book is saying, that is why they call extra-boring work, EBW. So I have pretty much, as I said I got into it out of force, whereas now I would love to teach the entire grade because it is an absolute passion of mine at the moment.

Q: Okay, that is wonderful. How did the world change from when you were at school, as to being a teacher, and here I am referring to human behaviour? So if you think about how the learners behave now and how they behave back then, how do you think it changed?

R: Look, there is only one way to start this answer, is to say the influence of technology and social media, because look, kids are kids, kids will be a bit mischievous, to be perfectly honest, I honestly believe that we as, back in the day, we were actually naughtier, everyone says, die kinders raak stout, we were naughty, we were proper naughty, because we didn't, we were constantly looking for things to do, we were constantly trying and push the boundaries, and I honestly think that we were naughtier, we pulled pranks on teachers, we were going up post boxes, we were gooing eggs and playing tock tockie, we were naughty, whereas the kids today, I don't think they are actually naughtier, I just think they are so in bubble, they have lost a lot of value such as respect, such as gratitude, and the kids of today are just very much influenced. They are too influenced by what people think of them, what they look like, what trends are they following. We didn't worry about stuff like that, back in the day, I mean we were climbing bushes, we were riding bicycles, then again to be fair, we were allowed to do that. I mean these days if you don't live at Welgedacht Estate, then you don't let your child go outside alone. So you have to look at those factors as well. Children have also kind of being pushed into this box to be influenced by screens, but I am side-tracking here, but the point is, in terms of, their behaviour is very much a result of what their brain has been fed, all this junk of the social media, this absolute, me, me, and just this lack of empathy, lack of awareness of what is really going on around you. In terms of behaviour, I said I don't think that they are necessarily, I think if anything, if they are just more numb, I honestly think they have become numb, they sometimes, kids interact less because they just actually want you to stop talking so that the lesson can be finished so that they can go home, so that they can go and play their games. Very few kids are as interactive as what they were back in the day. I think kids were a lot more engaged previously despite everyone saying, no but previously the kids were scared of teacher and wouldn't talk to their teacher,

Q: It depends of what kind of teacher.

R: And it is also a very broad subject, because in terms of the different child, but to try and really answer your question in terms of the behaviour of the child itself, I just really think that

they are just, they are just not as unique, generally they don't have as much as character, they are very much prototype of what they think the world wants them to be, despite having a couple of awesome individuals. I think generally the kids are just a little bit harder to break through, I really do. I really find that over the years, that they have become less receptive, they take longer, you got to work harder to influence them, you've got to work harder to win them over, whereas previously, just being a funky teacher was enough. Now being a funky teacher is not enough, you really got to get into their world, and that is also part and parcel, the teachers must also realise that they must also adapt strategies.

Q: That is very true.

R: But the whole dynamics have changed, the whole dynamics of what children are allowed to do these days compared to what they were allowed to previously, in their surroundings, in their communities, with regards to the way they live, the games they play, the competitiveness, just about that. A kid these days has got so much pressure, so much pressure to succeed and there is so much anxiety around these days, I mean, when back in the day, in terms of human behaviour, you were worried about sex, drugs and rock and roll. That was it, I wish I could worry about sex, drugs, rock and roll, because now I worried about anxiety, depression, cutting, suicide, that is what I am going to worry about in my classroom and that is a very important human behaviour, because these kids have become like emotional wrecks, because of pressure, because of society, because of competitiveness, because of, parents just expecting way too much from them, whilst the parents has never been more absent than before, because parents themselves are working longer hours, parents themselves are connecting less with their kids, why, because parents have got these scape goat of take the phone, play some games, so the game changes completely and it has changed quickly. I have been teaching for eleven years, and it is scary to think of the change in terms of behaviour, because if you just look how quickly technology develops, you can just look how, I mean five years ago, five years ago, 50% of grade 7s had a cell phone. Five years ago, today, 98% of them have a cell phone and I mean it is, so ja, we are moving rapidly, we are moving quickly, we are moving fast paced, and despite a couple of individuals that are surprisingly the next level, epic children, they have become a difficult breed to work with, today's breed. Yet, not naughtier, it is weir, they are not naughtier, but they are harder to handle and I think again that is the emotional concept, and just how children, they are so scared to give an opinion in the class because they are worried about what their peers will think. Whereas that happened back in the day, people just didn't care, ten, fifteen, twenty years ago. Especially when I was a kid, when I was a kid, really, I

mean, did you see our dress code, it was hideous, did anyone matter, no. I am speaking way too long.

Q: No, this is amazing. How did you teach EMS about five or ten years ago? Did you teach it differently as to how you are teaching it now?

R: Ja, to be frank, I think my style has always, my general style has never, never really changed, as I said, I potentially used inappropriate examples, I work really hard at getting the kids attention, of getting the kids attention, and keeping them with me and keeping them focused everything, but and I think initially I was maybe a bit apprehensive to get too deep and maybe, maybe five or ten years ago I was a bit more focused on facts and curriculum and everything, but to be perfectly honest, the way I teach EMS now is totally different because I literally see EMS as portal into speaking about sensitive subjects. It is an opportunity where we can get real with each other and we can talk about socio-economic imbalances, where we can talk about the difference between the haves and have nots, the rich and the poor. Where we can bring in concepts like gratitude, where we can bring in concepts of empathy and try put yourself in the other foot, into the other person's shoes. So ja, I think it has definitely has changed, despite my style always has been very similar but I have recognised in myself that I am consciously try and to teach a lot more value driven education, and I just find that I can't do that with Maths, I can't always do that with NS, but I find that subjects like Life Orientation and EMS there is my gap, because again if I have just got to stick to the pure facts and curriculum, again it becomes a very uninteresting subject, but all of a sudden bring in any form of a value, bring in apartheid, bring in democracy, bring in discrimination, bring in those things and I think that lures my students into my lessons and that is why I mentioned earlier, I just literally just don't even take out a text book anymore, yes the textbook is a nice reference, it is a nice resource, and they do use it, they do study from it, and I do set my tests according to it, but my lessons, very different, my lessons are 80% life, 20% facts, but then again I tend to do that generally in my style. EMS has just become my portal to do so.

Q: Then the last question, is what do you think should be the underlying focus of an EMS lesson? In other words what do you think should underpin your EMS lessons? I think you have actually mentioned some of it?

R: I will go back and I will say, I use EMS also to fun for entrepreneur, don't get me wrong, I am not this hippy tree hugger, who sign kumbaja, I find entrepreneurship, I am trying to get kids to realise that you don't have to go study for seven years and become a lawyer or a doctor or an architect, to be successful, to make a difference in this world. I actually often refer to the fact that if you really want to care for your country, become an entrepreneur because what are

you doing, you are doing two things, you are going to contribute to the GDP and you are going to create employment, and that is why, in terms of an EMS lesson, I always try to bring back to entrepreneurship, I always try and bring it back to starting a business, to making kids realise that just getting your hands dirty with jobs, with working, with understanding money, understanding banking systems, understanding investments, just to bring in all those concepts that you always bring it back to the concept of being an entrepreneur, and then again not just that, just to be good adult, to from young, to start thinking about these things, because I am not a good adult, it took me a long time to really figure out exactly you know how to work tax systems and how to get the best value for my buck, in term of my savings, and so I want them to realise that you don't need to go from EMS to become an entrepreneur or a businessmen, but EMS can help you in your everyday life, because everyone works with money, and EMS is about money at the end of the day, so everyone has to work with money. Everyone has to understand various concepts, not for business but for their personal life. So I think it is very important to make kids realise that my EMS lessons is for everyone, because everyone has going to become a big person one day, but at the same time I always wanted to bring my lessons back to entrepreneurship. As I have mentioned, EMS is just an awesome opportunity to get our kids to understand a little bit more holistically what is happening in our country in our world, because when you talk about anything, if you talk about savings, for argument sake, you can refer back to the kids that I teach, whereas their parents have many savings, then I can always bring it back, you do realise that the majority of the country doesn't have an opportunity to save because they are struggling to survive and bring it back basic needs and wants and services or whatever the case may be. So in every single EMS lesson, again I just think there is an opportunity, if you are talking about something like let's say for argument sake, if you are going to talk about how you got assets, and liabilities, again just to get the kids to realise do you realise that in your bedroom, your assets that your parents had bought for you, you have a nett worth of more than many families and you are a 12 year old kid. So ja, every EMS lesson for me, always has to be the focus, just has to be on using the opportunity to get values, but don't get me wrong, always get them to realise how EMS is going to help you in your personal life and then obviously it is all about entrepreneurship and I bring all those every lesson back to that. Maybe I should become an entrepreneur and do surveys like this for a life.

Part two of the interview:

Q: My first question today is what is your understanding of democratic values?

R: Ja, I think the first thing of democratic values that come to mind is obviously derived from the post-apartheid era and there was a real need for democracy because obviously with apartheid regime there was a lot division of our country and the way people were treated etc, etc. So my understanding of democratic values is trying to bridge the gap between what was the haves and the have nots, those that had the opportunity, so the real need there for me was just to get in South Africa or in general, just to get a bit of more playing field and I think in terms of my main democratic value, has to be quality, that is what Nelson Mandela fought for, for his whole life. Just to get people a bit more of an equal playing field. So that is what I view as my understanding of democratic values, bridging the gap between the wrongs of the past and because of apartheid regime.

Q: Name a few. Okay first, where did you learn about democratic values?

R: Ja to be perfectly honest I really can't remember learning about it at school. I, maybe it was incorporated, remember I was in school, between, while my school career ended in 2001, so I really can't remember learning about it at school, to be perfectly honest it was like, I just learned about it basically when I started teaching to be honest. When I had to start teaching Life Orientation and things like that, obviously I was aware of it, but as I said I didn't really, it wasn't actually part of something that was taught to me, it was something that I just had to find out myself as a teacher to be honest.

Q: Name a few democratic values that are important to you as a person?

R: Ja for me it is definitely again, equality because even though it is hard to accept me as being privileged and to be able to see people that have got less privileges that I have. So equality is important, to be perfectly honest I am going to go with the whole concept of freedom of speech, to be able to have the right to say what I want and to believe in what I want. That is very important to me because obviously I am a Christian and it is awesome to be able to live out my faith without fear, without judgement, in a country, where in many countries you can't do that, where people don't have that right really, that value. Fairness is massive for me, obviously as a teacher in a classroom it is something that I have to focus on all the time, to treat all my kids fairly, so I am going to go with, for my most important to me is fairness, equality and the freedom of speech, freedom of religion, freedom of expression really.

Q: Which democratic values in the CAPS, so if we look at the EMS CAPS, are important to you in teaching grade 7 EMS topics? So which value?

R: Ja, again, I suppose it, I don't even know to categorise the values, in my example is things like gratitude, again I suppose that come with equality I supposed, but for me it is so important to teach them about gratitude, to really appreciate what they have, again we are in a privilege

community and I really want our kids to understand how lucky they are, I want them to understand how unlucky others are so they can have empathy, I really push that quite hard because I wanted people to understand the difficulties other people go through before judging, and it is my role, I believe as a teacher and as an EMS teacher, just to push that through in terms of getting my learners to understand that other people's position, because we are so prone to live in a little bubble, and when it comes to EMS I really just think that there is a real scope to push this concept of equality, to push this concept of understanding, your position in terms of your privilege, and just allow people to be empathetic, I think that is so important because we also live in a community where it is me, myself and I. We live in a community where we put ourselves on pedestals, we are so proud of our achievements that I always want people to be able to see the other side of it, I want people to understand that other people are not as privileged, that aren't as lucky and I think it is very important for people to have empathy. So to sum it up, for EMS it is empathy, it is gratitude, and the concept of equality, I can't push too hard, because you have way more than what we have in other subjects.

Q: If you are talking about your learners in your school that are privileged, in what sense do you mean that they are privileged?

R: Well I think they are just living, they've got a very coming from a living standard that's got a very high economic drive, their parents are pretty wealthy, both their parents have jobs, if their parents don't have a job it is because they don't need to work, because the other parent is earning enough. So ja, I just think they are living in, this community they are living in, in terms of their housing, I mean they are living in these big fancy houses in the suburbs, most of them are living in estates, like Welgedacht, so ja that is what I mean by privileged, they have everything they want, I mean they've got, they in terms of their sports equipment, I don't even think there is something they actually have worked for, they just get it because their parents can afford it. So ja it is more talking about the economic status that is what I mean.

Q: Okay. Then looking back at values, democratic values. Do you implement these values in your lessons or not?

R: Ja, definitely, I always say that as a teacher my job is more than teaching content, I obviously see that I've got an opportunity to influence, I am not addressing the nation, I am not addressing the country, I am addressing 30 individuals or 15 individuals at times, and I absolutely do, not only EMS, in all the subjects I teach. I push through democratic values, again treating people with respect, having appreciation of other people's space because being safe and secure, obviously push through all those things such as if you are not going to say anything positive, don't say anything at all. So ja, I do definitely implement democratic values in my lessons. It

might not necessarily be on the lesson plan, maybe it should be, something that I should think about but in terms of practice in front of my class, absolutely, I've got a voice and I've an audience and I have to do for the better of our country, or just the better for their spirit, I definitely do. Sorry, can I just say one more thing.

Q: Please.

R: In terms of my lessons, I have just realised now, unfortunately I haven't actually implement it in terms of task orientated, when it comes to the tasks that we do, it is very content driven. Is that my fault, is that CAPS's fault, I don't know, but again this interview got me thinking that maybe I should organise, in terms of lessons, in terms of assignments, to connect it more to values, because that I don't do. Now that I am thinking of it, I probably should, in an exam or in a test, there will always be one or two questions where people will be able to have a bit of opportunity to ask a question based on the value, maybe you would use a cartoon, and they've got to answer from that source document, but unfortunately, in terms of the lessons, the majority is derived around the content. It is only in my teaching that the values come through, something that I think the department maybe should be incorporating more and we should be expecting more.

Q: Why do you think that it is important to implement these democratic values into an EMS lesson? So you said you do it, why do you think it is important to do it?

R: Well I think basically I think it is important from the individual child, from the individual child to be made aware of these concepts, from the individual child maybe to be a better person in general, there is a saying that says that is not seven billion people in the world, there is only billion opinions of how people perceive the world to be. So I want my learners to be a person that is changing the whole world's perspective of what the humanity is all about. So it is really about the individual, it's got nothing to do with the subject specifically, I just want my learners to be better people, better human beings, because as I said that is, I don't think that they think about it much, I don't think families talk about it much, I don't think, maybe those that go to church, maybe they get influenced at Sunday school, but that happens few and far between these days, that is a total different topic for another day but I just don't think that many children go to Sunday school anymore and I think these types of values were taught with me, to be honest, maybe connect that to the first question is I almost think that my values were taught at Sunday school more than at school, or in my household. So I just think it is important to bring it up in my EMS lessons, for the individual for them to be better people, better understanding of what is actually really happening in our country, because it is not addressed in any subject.

Q: Why do you think it is important to teach the values to the learners, do you think it is more important to teach the values today compared to a few years ago. So if you look at values now and values then, is it more important now, is it more relevant now?

R: Ja, I think as I said, I have already explained why do I think it is important because I think for the individual and just to have a cohesive understanding of humanity and of each other, I don't think it is more important now, I think it should have been important forever, it should have been important from the post-apartheid era. Maybe it is more important now because I think our country is in a bit of more turmoil now than before, I think in current day we really are seeing more corruption, more violence, more abuse, and yes, so maybe it is more important now but it doesn't mean it wasn't important five or ten years ago. I mean, somewhere along the way, I was taught these things, whether I taught it myself, or whether it was at school, but I suppose if you look at our current situation, I think, regardless of more important now or then, it is just important and that's the end of the day because I, again going back to what I think I have said in the previous interview, is the youths' minds are clouded by a warped version of what the world is about because of social media, and all of what think their mind is everything on social media, which is majority negative and I think it is so important to teach these democratic values in class because if it doesn't happen in the classroom, it is definitely not going to happen on their cell phones or on the YouTube channels, they watch or the music they are listening to. I can't remember the last time I heard song speaking about respect. It is all sex, drugs and rock and roll or whatever. So ja, I absolutely think it is important now, not that it was less important five years ago but maybe now more than ever, because in today's lifestyle for the child, is they are influenced so much by social media, more than five or ten years ago. So it probably is more important now than before because again I didn't have, when I was a child growing up, I didn't have all of this influence and all of this information because we just played outside and climbed trees and ride our bicycles whereas that doesn't happen as much these days. So ja, it probably is way more important now than before.

Q: Do you think that your personal background influenced your decisions to integrate these values into your EMS lessons or not? So personal background referring to you how you grew up, which we spoke about in the first interview?

R: I think definitely so, because I just remember growing up as a kid, like we really, we really paid a lot of attention to good manners, to respect of each other, I mean I was just raised, we brought up, I don't walk in front, I don't walk through a door in front of a lady, I don't, I still to this day, call people older than me, Sir, like it is just, so I think my background of just that common ground of respect, that common ground of treating your elders as more important, all

those types of things, definitely influences me, so I can't get that out of me, I can't, I mean, I still I can still see my father kind of forcing these types of values in me and I can still see my mom as an example, I can't get that out of my mind. So in terms of my personal background, influencing me, it is in me and just as a human being it is in me and I can't, and that definitely has a role to play in why I am and why I teach and why I integrate these types of values. As I said I don't only do it in my EMS lessons, I do it in literally every lesson that I teach because I just think, I mean literally have to incorporate these things on a daily basis because as I said before, it is so important to me. Another thing obviously coming, I mean I was affected in a negative aspect with sport in terms of the quota system for argument sake, like I literally was that person who did the best at trials, but didn't get the position and because of my faith, and I have learned we've got to turn those things for the good, you can't become bitter about those types of things. So I have got every reason to be bitter about these types of situations in our democratic country, but I would rather, I would rather take that pain and obviously, now I am as an adult, I understand why it happened, and I would use those types of examples in my lessons. I will talk about the past, I was, as I said, I was at a time at school, when it was like hard core apartheid is over, democracy is here and again I can't not speak about that type of past that I had. I think it is one of the worst things that a kid must hear, to say, toe ek 'n kind was, but I say it all the time, so it is definitely my personal background of my past, definitely plays a valuable role in that. So ja, I hope that answers the question.

Q: It does. Now I want us to reflect on how you implement or integrate these democratic values into one of your EMS lessons. So if you think of one of the EMS topics that you taught this year. Is there an instance where you can obviously say that is where you have been integrating the values?

R: Ja, I think definitely. When we deal with the imbalances of the socio-economic kind of status of the country, which also leads into the inequality in South Africa, it is on page 86 in the textbook. I think when we deal with that section, specifically, one of the things that I do a lot, I actually ask my kids, I ask them to raise their hands if they've got more than two bathrooms in their house? Then I say keep you hand raised if you have three, four, five and what I actually do is I made them realise that on average in the classroom is I teach, there is almost a ratio of 1 person to one bathroom, but literally, that is what it comes down to. I will take that when I talk about rights, let's look at what happen in the squatter camps, let's look at what happens in the informal settlements, what is happening there and I will make the realise that there, there is a toilet and by toilet I think we all understand it is not on the same level, and I literally go to that detail, I literally go to the detail that in their toilets there is running water,

there is toilet paper, there is air freshener and then I take it back to the other side, where there is literally maybe one toilet and by that I mean a concrete slab with a hole in the ground in some cases, that is shared between 500 people on average. I mean I don't really have the proper statistics but I just kind of suck it out of my thumb to get the point across, and again they've got to walk 500 metres in the dark to get to there. So I use those type of examples, when I teach things such as economic imbalances, when I talk about inequality, that is one little example, then when we talk about things like statements of nett worth, I literally get my kids to do their own statement of nett worth. I tell them to go home, look in your cupboards, estimate the value of your clothing, your sports equipment, your bed, your computer, I mean there is literally kids with TVs in their room, and I get them their own statement of nett worth and make them realise that, that statement of network, their individual self is more than many households, families of adults with children and I make them realise again just how fortunate they are, and again I bring it back to gratitude. I bring it back to just understanding how fortunate they are and also try and be empathetic towards people on the other side of the spectrum and it is incredible to see the reactions when you talk about things like this. I think it is like you can hear a pin drop in the classroom and again I have reiterate with them, don't feel guilty, I am not putting you on a guilt trip here, but those are the type of examples that I bring in, when I talk about democratic values. Something as simple as the toilet in your house, in comparison to the toilet in the informal settlement or as I said, your statement of nett work, and I could probably show you more examples if I really start thinking about it, but those are the two that come to mind for now.

Q: Do you teach these values with a particular purpose in mind, or do you simply just teach them as you progress through the lesson. So here I am talking about, we spoke about lesson plans, do you literally plan your lesson and think, ag I am going to use this value, or does it just come naturally while teaching?

R: Ja, I think it is a bit of both. I think when I know I am teaching a certain concept, I know in what direction I am going to go to and I think, I even start thinking about examples and I start thinking about creative ways of how to do it? So absolutely it is definitely planned to a certain degree, but at the same time, it also just comes, if there is an opportunity, you know sometimes you are teaching a topic, something like needs and wants, goods or services, and you never, I wasn't planning on it, but just in the talk a kid express about how they went on this fancy holiday and then again they will just spark a trigger to come and go, okay cool that is great, but you know did you think about the fact that majority of the people in the country had never been on a plane and then again you bring in an equality, when you start bringing your social

economic standards, so it is definitely planned to a certain degree, but at the same time, I mean if the opportunity arises we delve within all the time. I think it is just again, each individual teacher has their style, my style is definitely to always try and bring in a life lessons and when it comes to democratic values, there is always an opportunity, so a bit of both.

Q: And then do you think that it is the best way to do it the way you are doing it right now?

R: No, I have just through this interview realised that it must be more, it must be planned, but it is like literally, as I have said before, we must actually make more activities, make more assessments, make more case studies, use, get away from those textbooks in terms of, and create our own resources. So I don't think it is the best way, it think it must be strategic, I think it must be in the curriculum and it must be on the lesson plan, it must be on the planner, and I think it suffices for now, I think it is better than nothing the way I am doing it at the moment, but I definitely think we must get clear directive to actually put a focus point on this and to actually create, to create certain assignments and projects. I think kids must do more research on this type of things, they must actually go and figure it out for themselves, they must be given a clear directive to incorporate it. Just bring it up in the classroom, it is better than nothing but much more can be done, for sure.

Q: Do you think that there is enough time in the curriculum at the moment if you look at the EMS curriculum to teach these values or to have these discussions in a class?

R: I do, because I honestly believe that the content can be taught pretty quickly. I don't think the content is always necessarily that complex, I think it is sometimes over complicated, I think sometimes we are going to more detail than is necessary. So I do think there is time, yes I know that EMS is allocated less time in comparison to any other subject, but I think some of the topics are actually quite straight forward, and I do think that there is time, I do think there is a space to bring it in, as I said, it must just be planned and it must be well thought through. I almost want to say, you must allocate some of the time in the class for content and then specifically allocate some of the time for values as well, but I do think that there is time, I think it takes a lot of energy. I think talking about these topics are tough and I think a lot of teachers don't want to do that, I think a lot of teachers are apprehensive because they scared of what goes home, they are scared of becoming too controversial, so it isn't easy but I do think there is time and I think it could be done, with effort and the right people in the right place. I don't think if this is the right time to say it, but I don't always think there is the right people teaching the EMS subject. I think EMS has become a bit of like a just get filled by the person who has a bit of admin or he needs to kind of, because it doesn't have so much periods allocated to it, if you quickly need to fill a gap then you just kind of throw someone in EMS. I think that

should be addressed to schools, I think schools should be a lot more clear and direct in getting the right teachers teaching a subject. Then there is time, because those teachers that are teaching the subject, if it is the right teacher, they will make the time and they will work around it.

Q: While planning this lesson, so let's say we are looking at those socio-economics again, what did you consider for example, do you consider the learners' background when planning your lessons?

R: Absolutely, all the time. It, you just have to because in every given classroom there is going to be someone that has dealt with abuse, there is going to be someone whose parents have been retrenched, or families obviously that come from poor, or people that are coming from broken families, I think you absolutely have to take learners' background into consideration, and again, that is more to do, more to do with your delivery of the actual lesson itself, when it comes to the planning, not necessarily as much, when it comes to the actual teaching thereof, definitely, but again you must be very careful about the examples that you use, the different case studies that you use, especially in that standard, because these kids are very much alert and aware to what is going on in the world and they know what is happening in their parents' lives, so and again the school where I teach in, there is almost like a stock standard type of child, but there is always that one or two, there is always those one or two kids, I mean we've got people in our school that are living at the Durbanville Kinderhuis, but they are in our classes. We got people that are living in Fisantekraal on the arms, but yet the majority of the class is living in Welgedacht. So you always have to think about it and you've got to be very careful of how you say things, you've got to be very careful of what you say, and I think every teacher has at some point of time put their foot in it and have made mistakes. So, ja, when it comes to delivery of the lesson, and the planning thereof, you have to think of the learners' background. Again sometimes we don't pay enough attention, I think sometimes we just accept that everyone is going to be okay and everyone understands, but ja, I think that is definitely, it does come into my planning of a lesson.

Q: If you think about it now, do you think that this lesson could be delivered in a different way, or would you continue to deliver the lessons as you are doing it right now?

R: Ja, I think, I definitely think it can be delivered in a different way, I think we can, we can create a lot more or our current situation in our lessons. I think we are so prone to just take a textbook, or take PowerPoint, that we created five years ago and just, I think the main thing what we should be doing, is we would be using current examples, current times, I mean if we don't incorporate Covid into EMS next year, how stupid are we? It is so important to, whatever

happens next year, even we know CAPS doesn't have it, but we all know what has happened this year. We all know what has happened to the economy. We all know what has happened to families, we all know what has happened to emotional well-being of humanity, and I think it is really so important that we do adapt. So I think the whole point about this question, you need to adapt with the times, it is so important. Again not just I EMS, I think EMS is something where it does offer a bit more opportunity, maybe a long with Life Orientation. So no we can't just carry on the way we have been carrying on. We absolutely have to make the time, the effort and we have to incorporate what is happening in our country with regards to gender base violence, with regards to our economic status, especially now with these Covid times and again it comes down to a bit of research, a lot of efforts, but if we really are passionate about what we do and if we really want to make a difference to the lives of the children, we need to adapt and incorporate this. I know some schools have moved away from textbooks and they create their own resources, and even though we are currently using textbooks, I think next year we will definitely have to create more of our worksheets, create a little bit of our own type of curriculum, not curriculum, content, just to be make it current and also that is how we are going to keep the kids interested, because if they've got, again with respect to our country's most wonderful attributes in terms of Nelson Mandela, but I almost sometimes think the colour, even Nelson Mandela, talk about Ramaphosa, talk about Malema, talk about what is current right now and bring it into the classroom because as I said, if we don't do it as educators, if we don't do it in EMS our kids are just going to continue listening to what they hear on social media which is as you know there is so much fake news going around, then they be influenced in the wrong manner. So no we can't keep going on, we have to do it differently, we have to adapt.

Q: Thank you for availing your time to participate in this study.