



*Decolonising
Higher Education in*
**THE ERA OF GLOBALISATION
AND INTERNATIONALISATION**

EDITOR

Kehdinga George Fomunyam

*Decolonising
Higher Education in*
**THE ERA OF GLOBALISATION
AND INTERNATIONALISATION**

EDITOR

Kehdinga George Fomunyam



SUN PRESS



Decolonising Higher Education in the Era of Globalisation and Internationalisation

Published by SUN MeDIA Bloemfontein under the SUN PReSS imprint

All rights reserved

Copyright © 2019 SUN MeDIA Bloemfontein and the authors

This publication was subjected to an independent double-blind peer evaluation by the publisher.

The authors and the publisher have made every effort to obtain permission for and acknowledge the use of copyrighted material. Refer all enquiries to the publisher.

No part of this book may be reproduced or transmitted in any form or by any electronic, photographic or mechanical means, including photocopying and recording on record, tape or laser disk, on microfilm, via the Internet, by e-mail, or by any other information storage and retrieval system, without prior written permission by the publisher.

Views reflected in this publication are not necessarily those of the publisher.

First edition 2019

ISBN 978-1-928424-26-0

ISBN 978-1-928424-27-7 (e-book)

<https://doi.org/10.18820/9781928424277>

Set in Garamond 11.5

Cover design, typesetting and production by SUN MeDIA Bloemfontein

SUN PReSS is a licensed imprint of AFRICAN SUN MeDIA. Scholarly, professional and reference works are published under this imprint in print and electronic format.

This publication can be ordered directly from:

www.sun-e-shop.co.za

<https://africansunmedia.store.it.si/za/home> (e-books)

www.africansunmedia.co.za

RECOMMENDATIONS

The timeliness of this book cannot be over-emphasised. Its contribution to the debates on decoloniality confirms that the academic community, students and civil society agree that coloniality has overstayed its welcome. The book fits well within current debates on the subject and articulates clearly that educational policies and practices that still have an inherent yearning for the realisation of Euro-American success stories, without critically analysing the real differences between the Global North and Global South, no longer have a place in the academy. It is beyond simple rhetoric on the need to decolonise. The book suggests practical discipline-based ideas on how to realise a decolonial research tradition, course design, teaching approach and assessment. University leadership, researchers, academics, and students, need this book.

Emmanuel M. Mgwashu (PhD)

Head of Department: Education, Rhodes University

Decolonising Higher Education in the Era of Globalisation and Internationalisation is a very timely publication as universities are still trying hard to resolve the issues raised, even though sometimes in hushed tones, during the #FeesMustFall student campaigns. The book does raise expectations and reignites hope. The hope is that African intellectuals will not abandon their historic mission – to prick the bubble of falsity wherever it is found, to expose the ‘convincing lies’ of today, the fetish of totality, the manipulative ‘reason’ of the Empire. We hope African intellectuals will continue to cherish Africa’s quest to be central to all thought in this universe. Intellectual spaces are by nature characterised by a ‘polylogy’ i.e. a multiplicity of vocabularies, thoughts, canons and languages, which are not hierarchically arranged from top to bottom. Ideally, none of these should exercise any hegemony; there should be a state of constant competition and tension. The dominance of Western thought and marginalisation of Africa thought deformed the intellectual spaces. Decolonised education should enable us to correct the state of affairs. Through decolonised higher education, Africa should mark-out its own space in the global competition and constant tensions. The greatest mistake that we should avoid is to construe colonialism and decolonisation in narrow dictionary terms. Colonisation and decolonisation are far more complex than one would ordinarily assume. That is why the effects of colonisation continue to ‘colonise’ our moral and spiritual spaces and worse, our future and our being. This book is definitely a valuable contribution to the store of knowledge on ‘liberated higher education’, which could help us define in our own terms, the meaning of globalisation and internationalisation.

Kwandiwe Kondlo (PhD)

Department of Politics and International Relations, University of Johannesburg

CONTENTS

ACKNOWLEDGEMENTS	i
CONTRIBUTORS	iii
FOREWORD	ix
INTRODUCTION	1
<hr/>	
PART 1 DECOLONISATION IN THE GLOBAL ERA	11
<hr/>	
CHAPTER 1 Theorising decolonisation, globalisation and internationalisation in higher education	12
<hr/>	
CHAPTER 2 Decolonising Perspectives in the era of globalisation and internationalisation	30
<hr/>	
PART 2 DECOLONISING CURRICULUM, LANGUAGE AND TEACHING AND LEARNING	52
<hr/>	
CHAPTER 3 Inclusivity in curriculum transformation: Decolonisation towards the creation of sustainable learning environments	53
<hr/>	
CHAPTER 4 Towards decolonising language in higher education: Silhouetting South Africa	76
<hr/>	
CHAPTER 5 Decolonising the curriculum in higher education	94
<hr/>	

CHAPTER 6	
Adopting self-directed learning to decolonise the curriculum in higher education	112
<hr/>	
CHAPTER 7	
Decolonisation or contextualisation of the arts curricula in South Africa: The case of music in the BEd Foundation Phase	127
<hr/>	
CHAPTER 8	
Decolonising assessment practices in higher institutions of learning for quality assurance: Critical thinking theoretical perspective	146
<hr/>	
PART 3 DECOLONISING THE UNIVERSITY AND RESEARCH	160
<hr/>	
CHAPTER 9	
Contextual decolonisation of higher education in South Africa	161
<hr/>	
CHAPTER 10	
Institutional responsiveness to decolonisation in higher education	180
<hr/>	
CHAPTER 11	
South African university history: Challenges and the danger of a masquerade of transformation	207
<hr/>	
CHAPTER 12	
Diagnostics and contours of decolonisation of South African higher education	231
<hr/>	
CHAPTER 13	
Community-based participatory research: A decolonising research methodology	252
<hr/>	
CONCLUSION	265
INDEX	270

ACKNOWLEDGEMENTS

This work would not have been possible without the immense support and contributions of the Durban University of Technology (DUT), both in terms of its 2018 extended annual performance plan and its research, innovation and engagement strategic plan. The University invested, through its strategic interventions, in sessions which involved both student and staff engagements and from this the idea of putting together this book was conceptualised. As part of the editorial team, we would like to thank the DUT Vice-Chancellor and Principal, Professor Thandwa Zizwe Mthembu, for his strategic leadership, and the entire staff and student population that contributed in various ways to this book. We also acknowledge the immense contribution made by the Office of the Deputy Vice-Chancellor Research, Innovation and Engagement, for their mentorship and guidance in ensuring that the book project was successfully completed.

It was also a pleasure working with the Research and Postgraduate Support Directorate at DUT, who provided a working space, personal and professional guidance, listened and advised on the small problems that unavoidably came up during the research. The Institute for Systems Science, under the leadership of Professor Kevin Duffy, is recognised for its hospitality; and the Peace Programme, led by Professor Geoffrey Harris, are recognised for both their hospitality and accommodating George who is within the International Center for Nonviolence. The immense support from Professor Melvin Rahming, Morehouse College, is also worthy of note here. Our gratitude extends to colleagues for their moral support, friendship, interesting and good spirited discussions, views and ideas that came up during the period of this research. Your contributions are highly appreciated and I hope you enjoy the selection of readings that have been put together in this book.

The Editor

CONTRIBUTORS

EDITOR: DR KEHDINGA GEORGE FOMUNYAM

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

George holds a PhD in Curriculum Studies from the University of KwaZulu-Natal. George has lectured and researched at several universities. His research areas are curriculum studies, sociology of education, pedagogy, literature and higher education, quality assurance, teacher education, decolonisation, and responsive education. George has published more than twenty-five peer reviewed articles and book chapters, and has presented more than thirty papers at various national and international conferences. He is the Co-Editor in Chief of *Zoe International Journal of Social Transformation*. George is currently editing three books; one entitled *Curriculum Studies and the Quest for Responsiveness in the Global South*, will be published by November 2019.

PROF SECHABA M. GEOFFREY MAHLOMAHOLO

UNIVERSITY OF ZULULAND (UZ)

Sechaba holds the following qualifications: BA, BEd (UNIN), MEd (Harvard), DEd (UWC), and he is C3-rated NRF-researcher. He is a former President of the South African Education Research Association; a Professor Kader Asmal National Teaching Award (2016) finalist; and a Professor in Education. He is also a former Deputy Vice-Chancellor: Academic Affairs and Research at Walter Sisulu University, and currently the Deputy Vice-Chancellor: Teaching and Learning at the University of Zululand.

MS NOLUTHANDO MATOLA

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Noluthando holds a Master's Degree in Education from the University of KwaZulu-Natal and is a Research Assistant at the Durban University of Technology. While also lecturing, she has been involved in teaching and learning since 2014. She has presented several papers at both national and international conferences, and is a certified Assessor and Facilitator.

DR QHOSOLAROSY ROSY

UNIVERSITY OF FREE STATE (UFS)

Rosy holds the following qualifications: BCom (Acc), PGCE (UFS), BEd (UP), MBA (MANCOSA), PhD (UFS), and is currently teaching in the undergraduate and PGDip programmes at the University of the Free State. She supervises both Masters and PhD students. She has published in local and international peer reviewed journals. She was invited to be a presenter, and to represent South Africa, at the Speaker Session of the International Symposia at the American Education Research Association (AERA) in April 2018.

DR KUNLE OPARINDE

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Kunle holds a PhD and a Master's Degree in Language Practice from the Durban University of Technology, as well as a BA (Hons) in English from the University of Ilorin. He has worked as a lecturer in the Department of Media, Language and Communication, as well as the Centre for General Education for four years at DUT. Currently, he is a Postdoctoral Fellow at the Research and Postgraduate Support Division of DUT. His areas of specialisation include discourse analysis and sociolinguistics.

DR KOMLAN AGBEDAHIN

UNIVERSITY OF THE FREE STATE (UFS)

Komlan is a Postdoctoral Research Fellow at the Institute for Reconciliation and Social Justice (IRSJ) at the University of the Free State. He holds an MSc in Sociology from the University of Lomé (Togo); an MHRS/Peace and Conflicts Studies from the University of Ibadan (Nigeria); and a PhD in Sociology from Rhodes University (South Africa). He also taught social research methods, general sociology and industrial and economic sociology courses; and supervised postgraduate students at Rhodes University. He also worked with the United Nations in the Democratic Republic of Congo and Haiti.

PROF MOYO SIBUSISO

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Sibusiso holds a PhD in Mathematics from the University of Natal, and a Master's Degree in Tertiary Education Management, with distinction, from the University of Melbourne (Australia). Her research focus areas are differential equations and their group theoretic properties, and higher education management. She is the Deputy Vice-Chancellor: Research, Innovation and Engagement (RIE) at DUT, and also leads the RIE-team at DUT.

DR ADESUWA VANESSA AGBEDAHIN

UNIVERSITY OF THE FREE STATE (UFS)

Vanessa holds a PhD, Master's Degree, and Certificate in Environment and Sustainability in Higher Education from Rhodes University; and a Bachelor's Degree in Education for the Hearing Impaired from the University of Jos (Nigeria). She is currently a Postdoctoral Research Fellow at the UFS, and a reviewer for regional and international journals. She has supervised a PhD student to completion and has recently served as an independent lead research consultant for the Institute of International Education (IIE), New York. Her forthcoming book is titled *Understanding Sustainability Change Processes in Higher Education: Methodological toolsets*.

DR BHEKI KAMPOFU

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Bheki is a Postdoctoral Research Fellow at the Durban University of Technology. He is also a research-preneur, director and scholar at The Holistic Scholar (Pty) Ltd. Bheki's passion is multidisciplinary research spanning fields such as higher education studies, sociology, development studies, research methods, and political economy. His specialisation is higher education studies with a focus on the sociological aspects of education. Bheki has also contributed journal articles and book chapters to local and internationally accredited scholarly publications. He has also contributed articles to local newspapers such as *Mail & Guardian* to reach a wider audience and readership.

DR AUSTIN MUSUNDIRE

UNIVERSITY OF SOUTH AFRICA (UNISA)

Austin holds a DEd in Educational Management (UNISA); MEd in Administration, Planning and Policy Studies (Zimbabwean Open University); BEd in Administration, Planning and Policy Studies (University of Zimbabwe); and a Certificate in Educational Studies (University of Zimbabwe). Dr Musundire is currently involved in academic services at UNISA, Regensis Business School, MANCOSA and Davinci School of Leadership.

MR BAPHIWE DWETI

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Baphiwe is a skills innovator, social justice enthusiast, and a humanist academic. He holds a Master's Degree in Human Resources, as well as a Master's Degree in Adult Education, both *cum laude*. He is a lecturer for final year and postgraduate students at DUT. He co-supervises research students and presents conference papers regularly. His research interests are higher education, human resource development, and social justice.

DR RUDZANI ISRAEL LUMADI

UNIVERSITY OF SOUTH AFRICA (UNISA)

Israel holds a DEd in Educational Management (UNISA); an MEd (University of Limpopo); BEd Honours and BA (University of Venda); a Junior Primary Teachers Diploma (JPTD) from Westminster College of Education. Israel is a scholar in the Department of Educational Leadership and Management at UNISA. He joined UNISA after being a teacher for several years.

PROF DARREN LORTAN

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Lortan is Head of Department: Mathematics at DUT. Lortan is also the Principal Investigator of the SAQA-DUT Articulation Research Partnership, a project that is exploring the factors that inhibit or enable articulation within the post school education and training sector in South Africa. In July 2018 he was elected to the Board of the International Association for Research on Service Learning and Community Engagement. Professor Lortan is also a member of the Board of the South African Higher Education Community Engagement Forum (SAHECEF), a group of community engagement directors/managers from universities across South Africa.

MS KELLY NGESUNGWO JABOSUNG

PAN AFRICAN INSTITUTE FOR DEVELOPMENT – WEST AFRICA (PAID-WA)

Kelly is a PhD fellow at the University of Buea, studying sociology with a research focus on the feminisation of poverty, desistance and rehabilitation (prison studies) and participation. She is the Coordinator of Gender Programs at PAID-WA. Besides teaching and supervision of post graduate students, she has published articles in international journals.

PROF NOLUTHANDO SHIRLEY MATSILIZA

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Shirley is an Associate Professor in Public Affairs, at the Department of Public Management, DUT. She has 23 years of teaching experience in Public Administration and Development in Higher Education. Her areas of specialisation include public policy, leadership, governance and higher education. She has published in public affairs and higher education disciplines.

DR SOLOMON N. MODIBA

UNIVERSITY OF LIMPOPO (UL)

Solomon holds a PhD in Educational Management from the University of Johannesburg. He is currently a Senior Lecturer of Educational Management at the University of Limpopo (Turfloop Campus). It has been about a decade since he joined the University of Limpopo, after having served nearly two decades as a Secondary School Teacher in the Limpopo Department of Education. He is a vibrant scholar who has attended national and international conferences, and published numerous papers in South African post secondary education journals.

DR SAVATHRIE MAISTRY

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Maistry is a Research Associate at DUT where she has been responsible for the curriculum development of the Community Development Programme. In addition, she supervises masters and doctoral students in Community Engagement and Articulation within the South Africa post school education and training sector. Maistry has held several positions at a number of national and international institutions, including: Director of Community Engagement at Rhodes University, South Africa; and Lecturer at the Centre for Continuing Education, University of Waikato, New Zealand. She also served as the Africa Region Programme Manager of Volunteers Abroad, New Zealand.

MR DOH NUBIA WALTERS

NORTH-WEST UNIVERSITY (NWU)

Doh is a PhD candidate at the Faculty of Educational Sciences, NWU (Potchefstroom Campus). He obtained his Master's Degree in Curriculum Studies at the University of KwaZulu-Natal. His research interests include curriculum studies, teacher education, higher education and quality assurance. His major concern, underpinning his research interest, is social justice in connection to the curriculum, particularly at the institutional level. He has authored scholarly and academic books, and presented at both national and international conferences. His recent publication is entitled *Justifying a research proposal: a crucial dimension in becoming a scholar*.

Ms VANESHREE GOVENDAR

DURBAN UNIVERSITY OF TECHNOLOGY (DUT)

Vaneshree is the Acting Manager: Research and Postgraduate Support Directorate at DUT. She has two decades of experience working in higher education and 15 years' experience in research management and development. She has worked in several portfolios including: Research Grants, Research Ethics, Research Outputs, Postgraduate Support, and most recently in Research Capacity Development. She has served as an editor and a creative consultant for numerous in-house, as well as some award-winning publications.

DR EURIKA JANSEN VAN VUUREN

UNIVERSITY OF MPUMALANGA (UMP)

Eurika is a senior lecturer in Life Skills at the School of Education, University of Mpumalanga. She is firstly a qualified primary school teacher, and then also a music education specialist who completed the DMusEd at the University of Pretoria. Research interests include: arts curriculum matters, music education, early childhood education, spirituality in music education, and integrated arts education. She has written several journal articles and book chapters in peer-reviewed publications, and regularly presents papers at national and international conferences.

DR RAYMOND NKWENTI FRU

NATIONAL UNIVERSITY OF LESOTHO (NUL)

Raymond is a Cameroonian born academic. He holds a PhD in History Education from the University of KwaZulu-Natal. He is a Senior Lecturer in History Education at the National University of Lesotho. His research interests are textbooks discourses, curriculum, teacher identity constructions, and general history education.

FOREWORD

TZ Mthembu

Vice-Chancellor & Principal – Durban University of Technology

In recent years, there has been an increase in the number of debates and articles, both on the global and the national stages, about decolonisation of higher education. The South African context, for instance, saw this debate rise together with the #FeesMustFall movement with agitation thereof from amongst students and academics alike.

A recent article in “The Conversation” by Wingfield (2017) titled ‘What “decolonised education” should and shouldn’t mean’ she provides a context for the South African debate. To understand decolonisation, we need to first define colonisation and what it would mean to decolonise, at least from the view point of students, who have been agitating for decolonisation both on the global and the national platforms. According to the Oxford Dictionary, colonisation is defined as follows:

“The action or process of settling among and establishing control over the indigenous people of an area”.

Within the same context, decolonisation is defined as:

“The action or process of a state withdrawing from a former colony leaving it independent”.

As we decolonise higher education, there is a tenuous balance we have to keep. The reality of the 21st century we live in is that it is dynamic in unprecedented ways. Nothing has remained static. The reality is that South Africa and the world now have an eclectic cauldron of traditions – academic and otherwise – that have mixed for centuries. These actually make us who we are right now, not who we were when colonisation started. Thus, when we apply this concept of decolonisation to higher education, it has to be done with great circumspection, skill and finesse to ensure that when we do open this pressure-cooked eclectic cauldron, our socio-economy does not get scalded.

Pre-1976 China, when its cultural revolution reigned supreme, was a closed society. Its current economic successes partly derive from how it opened up to the rest of the world: its technologies, practices and ideologies. Thus, decolonising tertiary education should not be seen as a linear one-dimensional process.

Undoubtedly, it should be understood as the process of transforming what is perceived and experienced as a colonised education system and environment to a more relevant and representative education system whose knowledge base and skills, values and habits are embedded within the local or in this case “indigenous populations” of respective areas. In other words, it means whatever unit of analysis we are examining, be it individuals, communities, countries, regions etc., these must have some level of innovation and independence in the way knowledge is framed or produced, skills are transferred and curriculum is designed.

This above notwithstanding, localised or contextualised intellectual and knowledge traditions on the one hand, and innovation and independence in an interdependent world on the other hand, should not mean, by necessity, jettisoning other technologies, innovations, practices and even ideologies from elsewhere. Simply, more successful economies in this world have become so because of what they have innovated in their own unique ways from what had been available to the rest of the world. Any recoiling to a past that most of us do not even fully understand and live, would be self-destructive.

It is on this premise that this book on “Decolonising higher education in the era of Globalisation and Internationalisation” provides different viewpoints on decolonisation in the global era; decolonising the curriculum, language and teaching and learning and the decolonisation of the research and innovation agenda within university contexts. It gives both national and continental contexts. The editor of the book went a long way to ensure there is a broad, diverse and contextual voice in putting this volume together.

There are a number of challenges even within the sustainable development goals (SDGs) that do not always confine themselves only to contextual settings. Issues around water, food security, poverty, access to education, health are not just contextual issues. Most solutions require interdisciplinary approaches that go beyond only one view point, culture, tradition or ideology. The fourth industrial revolution and fields like data analytics also go beyond only one world view, and in fact, pose interesting areas for collaboration again across disciplines, intellectual traditions and cultures, and involve both global and local platforms.

The important task at hand is making higher education with all its traditions, norms and standards accessible, relevant, and applicable, and to provide relevant skills and opportunities for enterprise development, be it academic, social or economic. Investment in language development, for instance, in contextual settings to help with cultural integration and economic growth.

The book is recommended for all researchers and university leaders to enable them understand implications for decolonising higher education in a rapid changing world and what this means going forward.

Introduction

Decolonising higher education in the changing world

Kehdinga George Fomunyam¹

The decolonisation of higher education is a critical yet highly debatable discourse in the early 21st century where scholars from across the world are moving towards a more congruent and borderless notion of education and responsiveness. The need for decolonisation in higher education, and more so in African higher education, cannot be overemphasised, especially in this era of globalisation and internationalisation where Africa and its education systems are continuously being misconstrued as possessing the same level of capital and political will to engage at a variety of levels. Education and decolonisation in Africa should embrace the notion of the pluriversal in response to the diverse contextual differences and realities permeating the local landscape, which in itself is longing for engagement and interrogation, so as to drive change and development.

Mamdani (2016) argues that the modern African university as we know it was built on a European model intended to colonise the minds of students and perpetuate a Eurocentric vision of society. To him, this university (referring to all universities or most for they all follow this model) began as a colonial project with the ambition to create universal scholars who stood for excellence regardless of context and who would serve as the vanguard of the 'civilising' mission without reservation or remorse.

However, the 21st century Africa cannot afford to simply engage the luxury of excellence without reservation or remorse, for the university is at the heart of the African development project and the broader transformation of the African continent. Higher education in Africa is framed around returns; returns for the individual and returns for the nation or society. These returns, especially for the

¹ Durban University of Technology

society, begin to dissipate when the scholar is simply fascinated by ideas rather than being responsive to the society. The departure from such European ideas to a more nuanced and contextual understanding and practice of higher education constitutes the beginning of the decolonisation project in Africa. Adding to this Ismail argues that

Europe presents ... the centre ..., centre and end, first and last; last, thereby first ..., pivot, nucleus, foundation, heading, grounding/commanding principle; and the other: end, mature, conclusion, ultimate, telos. Europe as lasting, settled ..., institutes the subject by pushing aside the other continent, the only other that matters, that matters only as other. The subject is never, is always already otherwise. (Ismail 2017:40-41)

With European scholars presenting Europe as the epicentre for higher education and scholarship in general, African scholars need to reorient scholarship on the continent to make Africa the centre. Globalisation and internationalisation in higher education are increasingly parading European ideals and notions across Africa through a variety of mechanisms with key amongst them being funding and research collaborations. Pondering on African research agenda and its unresponsive nature as pertaining to the continent, Musasa argues that

Africa's intellectual agenda has largely been set by Euro-American interests and that this reflects former colonial relationships and geopolitical power. More recently emergent economic powerhouses like China, India and Brazil are also muscling in on the production of knowledge on Africa... These are sometimes framed as south-south research projects, reflecting historical collaborations and solidarity of developing countries that could be traced to the Bandung conference of 1955. (Musasa, 2017, p. 15)

Conversations around decolonisation are quite pertinent at this time for the re-shaping of Africa's educational and research agenda to focus on Africa and African educational thought. Musasa continues that

Africans scholars are worried that they are being crowded out of framing their own intellectual agenda, aided by the fact that their state governments do little to support local research and researchers. Also of concern is that little is being done to engage seriously with the production of knowledge falling outside the formal academy and ... has led to a wide distinction between what African scholars know and experience of their worlds and what they learn in the academy and its applicability to their societies.

Such disparity has led to the view that formal education orients African scholars to serve the interests of dominant geopolitical powers rather than their own societies. (Musasa 2017:15)

Decolonisation, therefore, according to Fanon (1963) would be reversal, replacement and re-centring Africa as the focus of African higher education by reversing the ills of colonialism and replacing the continuously colonising constellations of Eurocentrism in African higher education with African thoughts and theories.

Gomes (2017) argues that in spite of an extreme diversity in terms of institutional designs, political environment and economic predicaments, the global landscape of higher education systems today are increasingly being influenced by common trends that raise a number of perplexities while reframing the idea and the practice of the university. These trends, which significantly oppose the idea of contextual responsiveness in favour of global and borderless education, raise several questions in African higher education, especially regarding its social function and the core nature of its existence. If, therefore, there has ever been a time more pertinent for decolonisation in higher education, especially African higher education, that time is now. This is because if the shackles of imperialist thought are not broken but left to be watered by the incessantly encroaching forces of globalisation and internationalisation, the mind would remain forever colonised. Ngũgĩ articulates this better when he argues that the height of colonisation

was the mental universe of the colonized, the control, through culture, of how people perceived themselves and their relationship to the world. Economic and political control can never be complete or effective without mental control. To control a people's culture is to control their tools of self-definition in relationship to others. (Ngũgĩ 1986:20)

Until this process of mental colonisation is untangled, the colonised will never be completely liberated and this process of liberation cannot happen with Eurocentric views but rather with schools of thought anchored on African or the people's realities. Mamdani (2016) emphasises this by arguing that if universities could be displaced from politics or knowledge production made immune to power relations, then place or centre would not matter in responsive higher education—but this is not the case. The power dynamics and the role of ideas, especially those

coming from the global North to become the epicentre of knowledge construction in the global South, especially in South Africa or Africa as a whole, which are at the centre of the decolonisation question. Lamenting on the state of education and the laxity exhibited by academics in the drive for decolonisation, Biney quotes Thomas Sankara and points out that

either because of intellectual laziness or simply because it has tasted the western way of life. Because of these petty bourgeois forget that all genuine political struggle requires rigorous theoretical debate and they refuse to rise to the intellectual effort of conceiving new concepts equal to the murderous struggle that lies ahead of us. Passive pathetic consumers they wallow in terminology fetishized by the west as they wallow in western whiskey and champagne in shady looking lounges. (cited in Biney 2018)

The question, therefore, is far beyond whether we need to decolonise to the more rigorous question of how we need to decolonise and ensure recolonisation never takes place.

Mamdani (2015) further argues that decolonisation needs an African approach so as to develop an African solution, especially because a contextual solution is required. Context is not the opposite of a universal value or standard. Neither is it a reference to a particular or different culture. Context is an understanding that any concrete situation is an outcome of multiple processes: historical, political, economic, social and moral. The call for a contextual understanding is an argument that we need to understand the precise articulation of multiple processes in the creation of a single solution. An African approach to an African problem is essential because the master's house (colonialism) cannot be destroyed with the master's tool (theories) but requires a culturally responsive approach. An African solution must be culturally specific and thus opposed to not only a 'one-size-fits-all' approach but also to universal understandings of the challenges and solutions.

Higher education generally focuses on the rationale as well as the reasonableness of learning programmes that are specific to historical and geographical locations. Clearly, these should not be the monopoly of any group or institution on the continent but a function of multiplicity on the continent premise on the deconstruction of higher levels of organised thinking that was propagated as particular to the West. Decolonisation, therefore, should not disengage from the reality that all societies,

including those in traditional, pre-colonial contexts, designed their education on thoughtful, analytical trajectories that defined and justified this education as socially important, culturally and linguistically viable, and capable of ameliorating the livelihood of its recipients. Decolonisation should rather engage the central role of universities in social reproduction, and in the creation and legitimation of knowledge.

Decolonisation and its place in higher education are a subject of significant interest in both social movements and scholarly critique across the globe. Decolonisation can be broadly understood as an umbrella term for diverse efforts to resist the distinct but intertwined processes of colonisation, to enact transformation and redress in reference to the historical and ongoing effects of these processes, and to create and keep alive modes of knowing, being, and relating that these processes seek to eradicate. Colonisation has both material and epistemic dimensions, which together shape social relations and enshrine categories that are then used to justify occupation of indigenous land, expropriation and expendability of black life, the binary, heteropatriarchal gender system, and claims about the universality of modern Western ideas. It is on this note that this book seeks to explore a variety of issues in the decolonisation process in the higher education arena and to provide a pathway or foster the discussion as higher education systems entangles itself from the shackles of colonialism.

One of the aspects of higher education engaged in this volume for decolonisation is the curriculum and knowledge. The decolonisation of the curriculum in South Africa in particular and the continent at large cannot be overemphasised. The curriculum is the principal vehicle of knowledge construction in higher education and constitutes the forms of disciplinarity as well as interdisciplinarity in the higher education sector. Curriculum and the knowledge it propagates must be at the core of decolonisation. Fomunyam and Teferra (2017) and Fomunyam (2017b) argue that curriculum content in South African higher education lacks responsiveness as a result of colonialism in South Africa. Mignolo argues that the curriculum, production of knowledge and transformation of understanding could have either a liberating force or a regulating function. The liberating function is the core of the decolonisation of the curriculum and knowledge. The regulating force on the other hand refers to “the diverse totality that in Western thought is dominated by Christian theology and secular science and philosophy has been, since the Renaissance, a totality that developed hand in hand with imperial expansion and colonial subjection” (Mignolo, 2006, p. 485). To this end, simply changing the contents of the totality

will not suffice but rather there is need for the decolonisation of the curriculum and knowledge. The decolonisation of knowledge and the curriculum would definitely be challenging because it will confront the global North's struggle for world domination. Decolonisation of the curriculum requires border thinking as a method, especially because other forms of knowledge are constantly at risk, many times not only because they contest the content of dominant knowledge but because they are eroding the very epistemic foundations of imperial modernity. Decolonising the curriculum implies a variety of processes. It entails deconstructing the principles and historical foundation of knowledge, which are intrinsically interwoven with the establishment of Western capitalism and the racial matrix of power. It also entails the re-inscription of other forms and principles of knowledge and understanding that have been eliminated as primitive, traditional or irrational by the defenders and practitioners of modernity. Decolonising the curriculum, therefore, is a must in the decolonisation of higher education.

Another aspect critical in the decolonisation of higher education is methodology. Knowledge construction in higher education is a function of the methodology used and it in turn determines whether or not the knowledge constructed is trustworthy or not. Methodology is the core of research and informs whether or not the knowledge constructed is trustworthy. Braun, et al. (2013) argue that decolonising methodology is all about creating room for individuals to conduct research using approaches that are edifying and free from restricting influences. They aver that these includes phenomenological and transformative approaches that inform research. These are critical approaches that aim to promote social justice by exposing and questioning the power dynamics of society, including power inequities and alternative worldviews, which are enmeshed in the culture and worldview of local people and serve to support its continuation by judging which research constructs are valid, determining how constructs are defined, and deciding which variables need to be controlled based on local experiences. Decolonising methodology will therefore ensure that indigenous research is designed, controlled and reported by indigenous people who understand the context and the challenges affecting it. Discussing the decolonisation of methodologies, Smith (2013) argues that this process entails determining as researchers within a particular context what research priorities should be; the ways research should proceed; the training of local researchers and research assistants; the creation and discussion of culturally appropriate ethics for research; the development of culturally sympathetic methods; the continued collaboration with local communities; the development and

dissemination of literature on research from a contextual standpoint in a variety of fields and disciplines; the education of the wider research community, including scientific, academic and policy communities, and accountabilities to and outcomes for the local people. Decolonising methodology is, therefore, broad and critical for the overall decolonisation of the higher education landscape.

Pedagogy and teaching and learning constitute other aspects of higher education that require decolonisation. While pedagogy constitutes how the curriculum is delivered, teaching and learning is the actual process of knowledge construction. Pedagogy and teaching and learning therefore go hand in hand. The one both enforces and determines the effectiveness of the other, and the other determines the suitability of the one. Without teaching and learning, universities would simply be research establishments. Teaching and learning, no matter the format, is critical in the higher education landscape and the decolonisation of the same as well as how it is enacted is of primary importance in the decolonisation agenda. Sinclair (2004) argues that the decolonisation of pedagogy and teaching and learning goes beyond merely knowing the information to teach to the greater task of teaching it in ways that are liberating. The teaching and learning process should empower all participants to reach their full potential. The decolonising of teaching and learning would ensure that both students and lecturers involve themselves in the process of developing contextually relevant pedagogical constellations. This would ensure the blossoming of the local or traditional knowledge foundations, which have few mirrors in western pedagogy. McGregor (2012) and Fomunyam (2017a) argue that decolonising teaching and learning and pedagogy is all about developing and using approaches that would help students to understand that structures of colonisation still exist and enable them to navigate or dismantle such structures. Decolonising pedagogy is also about developing and employing strategies and approaches that disrupt those structures at the individual and collective levels, resulting in the re-centring of indigenous or African ways of knowing or teaching and learning, of being and doing, and facilitate engagement with possibilities for making change using the learning experienced. Pedagogical approaches, therefore, are key in the decolonisation of teaching and learning, and teaching and learning itself would determine the effectiveness of such approaches in the decolonisation process. Shahjahan, et al. (2009) conclude that decolonising pedagogy and teaching and learning would emphasise the importance of self, subjectivity and interdependence with others who form our community. It would also create a learning environment that begins by nurturing the inner self and allows space for personal development. Decolonising pedagogy and teaching and

learning would empower all stakeholders to acknowledge and accept that there are multiple ways of knowing and theorising equity issues, and to use these methods to make an inclusive curriculum and pedagogy. It will also allow the development of alternative epistemological viewpoints to be expressed and legitimised within the classroom. Decolonising pedagogy and teaching and learning would ensure that the educational experiences of all students in the higher education sector are free from all influences of colonialism.

The last area discussed, vital for decolonisation within the higher education sector, is language. Language is the medium of instruction and determines whether or not students are able to construct meaning from anything that is happening within the classroom or the higher education sector as a whole. The language debate in the decolonisation process cannot be overemphasised. Mignolo (2009) argues that English language frames are institutionally and linguistically anchored in Western Europe. He suggests that other languages, such as the five modern European imperial languages (Italian, Spanish, Portuguese, German and French), have influenced and are gradually epistemiciding other languages. The six mentioned languages created the tool for a given conception of knowledge that extended to the European colonies from the Americas to Asia and Africa. Mignolo (2009) avers that the decolonisation of linguistic features and its influences on knowledge-making or construction focuses on the borders between the Western foundation of knowledge and understanding (epistemology and hermeneutics) and its confrontation with knowledge construction in non-European languages and institutions. Language, therefore, is at the centre of knowledge construction, and if Africa is going to be the centre of its education systems, as the decolonisation projects seek to ensure, then the language of instruction must be deconstructed. Fanon argues that

to speak means to be in a position to use a certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization... The Negro of the Antilles will be proportionally whiter – that is, he will come closer to being a real human being – in direct ratio to his mastery of the French language. (Fanon, 1970, p. 8)

This by extension refers to the effect of foreign languages on the individual and how he or she is influenced by language. Fanon's dictum applies to the disciplines and also to the sphere of knowledge in general. Obviously, Fanon's point is not to be recognised or accepted in the club of 'real human beings' defined on

the basis of white knowledge and white history, but to take away the imperial/colonial idea of what it means to be human as defined and articulated in the language. The importance of tackling the language debate in the broader process of decolonisation cannot be overemphasised. Language is inherent in culture, and cultural capital, alongside social, economic and political capital (which are all greatly influenced by language), are critical for knowledge construction. The level of command one has of a particular language determines how effective one is in the knowledge construction process.

This volume picks on these issues amongst others as it seeks to theorise the decolonisation of higher education in the era of globalisation and internationalisation. Decolonising the higher education landscape is a herculean task with a variety of estuaries requiring engagement. This volume offers critical insight on decolonisation within the higher education arena, especially in this era of globalisation and internationalisation. However, it is worthy to note that the areas of decolonisation discussed are not exhaustive nor do they cover every issue engaged within this volume. This serves rather an introduction to the broader spectrum of research on decolonisation.

The volume is divided into three parts and thirteen chapters. The first part consists of two chapters and is entitled 'Decolonisation in the Global Era'. The second part, 'Decolonising Curriculum, Language and Teaching and Learning', consists of six chapters. The final part, 'Decolonising the University and Research', consists of five chapters.

This volume comes as a useful addition to the research on decolonisation by providing useful contextual inside on decolonisation in the era of globalisation and internationalisation.

References

- Biney, A. (2018). Madmen, Thomas Sankara and decoloniality in Africa. In A. Murrey (Ed.), *A certain amount of madness*, pp. 127-146. London: Pluto Books. <https://doi.org/10.2307/j.ctt21kk235.13>
- Braun, K.L., Browne, C.V., Ka'opau, L.S., Kim, B.J., & Mokuau, N. (2013). Research on indigenous elders: From positivistic to decolonising methodologies. *The Gerontologist*, 54(1), 117-126. <https://doi.org/10.1093/geront/gnt067>

- Fanon, F. (1963). *The wretched of the earth* (C. Farrington, Trans.). New York: Grove Press.
- Fanon, F. (1970). *Black skin, white masks*. London: Paladin
- Fomunyan, K.G. (2017a). Decolonising teaching and learning in engineering education in a South African university. *International Journal of Applied Engineering Research*, 12(23), 13349-13358.
- Fomunyan, K.G. (2017b). Decolonising the Engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(17), 6797-6805.
- Fomunyan, K.G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Gomes, C. A. (2017). On freedom, being and transcendence: the quest for relevance in higher education. *Kronos*, 43(1), 78-98. <https://doi.org/10.17159/2309-9585/2017/v43a5>
- Ismail, Q. (2017). Exiting Europe, exciting postcoloniality. *Kronos*, 43(1), 40-50. <https://doi.org/10.17159/2309-9585/2017/v43a3>
- Mamdani, M. (2015). Beyond Nuremberg: learning from post the post-apartheid transition in South Africa. *Policy brief. Makerere Institute of Social Research*, 1, 1-14. <https://doi.org/10.1177/0032329214554387>
- Mamdani, M. (2016). Between the public intellectual and the scholar: Decolonisation and some post-independence initiatives in African higher education. *Inter-Asia Cultural Studies*, 17(1), 68-83. <https://doi.org/10.1080/14649373.2016.1140260>
- McGregor, H.E. (2012). *Decolonizing pedagogies teacher reference booklet*. Vancouver, BC: Vancouver School Board.
- Mignolo, W. (2006). Introduction: Double critique: Knowledges and scholars at risk in post-Soviet societies. *South Atlantic Quarterly*, 105(3), 479-499. <https://doi.org/10.1215/00382876-2005-001>
- Mignolo, W. (2009). Epistemic disobedience, independent thought and decolonial freedom. *Theory, Culture & Society*, 26(7-8), 159-181. <https://doi.org/10.1177/0263276409349275>
- Mususa, P. (2017). Who is setting Africa's intellectual agenda? *CODESRIA Bulletin*, 1 & 2, 5-7.
- Ngũgĩ wa, T. (1986). *Decolonising the mind. The politics of language in African literature*. Nairobi: East African Educational Publishers.
- Shahjahan, R.A., Wagner, A., & Wane, N.N. (2009). Rekindling the sacred: Toward a decolonizing pedagogy in higher education. *Journal of Thought*, 59-120. <https://doi.org/10.2307/jthought.44.1-2.59>
- Sinclair, R. (2004). Aboriginal social work education in Canada: Decolonizing pedagogy for the seventh generation. *First Peoples Child & Family Review*, 1(1), 49-62.
- Smith, L.T. (2013). *Decolonizing methodologies: Research and indigenous peoples*. London and New York: Zed Books.

Part 1

**DECOLONISATION
IN THE
GLOBAL ERA**



Chapter 1

Theorising decolonisation, globalisation and internationalisation in higher education

*Kehdinga George Fomunyam*¹

Introduction

The higher education landscape in South Africa is complicated with a rich dose of challenges and opportunities. From apartheid South Africa to democratic South Africa, the higher education system has been dramatically influenced by several isomorphic forces that have led to the current educational call for decolonisation, which scholars in the higher education sector are trying to handle. Amongst these forces are colonialism, globalisation and internationalisation. While the nation has moved passed colonialism, its legacies still hold the higher education sector hostage creating the need for decolonisation.

Globalisation has a complicated history dating back centuries. Vincent-Lancrin and Kärkkäinen (2009) argue that globalisation is a comparatively new term used to describe an old process that began with our human ancestors moving out of Africa to spread across the globe. They continue that the term has been used differently by different people owing to its different facets. Marginson and Rhoades confirm this by defining globalisation as meaning ‘becoming global.’ They provide an alternative definition by looking at it as ‘the development of increasingly integrated systems and relations beyond the nation’ (Marginson & Rhoades, 2002, p. 288) . Globalisation, therefore, moves towards making nations become more and more entangled with

¹ Durban University of Technology

one another. The systems of globalisation are more than economic and encompass the educational, political, cultural and technological spheres. Globalisation seeks to establish the international or the global village where nations are consistently absorbed in global agendas. Jeong-Kyu Lee adds to this by asserting that as a concept, globalisation refers 'both to the compression of the world and the intensification of consciousness of the world as a whole' (Lee, 2004, p. 1).

Unpenchant hegemonic global mechanisms

Globalisation ensures that the global is seen first, before the local, and ensures that the world is rapidly being moulded into a shared social space by educational, economic and technological forces, and that developments in one region of the world can have profound consequences for the life chances of individuals or communities on the other side of the globe. This means that the global North's rapidly growing development can affect the global South by stampeding its development. Hans de Wit argues that globalisation and internationalisation cannot be completely separated since internationalisation seems to have grown from globalisation. He maintains that they are complex phenomena with many overlapping characteristics (De Wit, 2011). This is supported by Singh, Kenway and Apple (2005, p. 1), who argue that internationalisation has globalising tendencies, such as marketisation, universalisation, westernisation and deterioration, which entrench a top-down perspective. This top-down perspective most often results in Africa being the receiver and the West being the designer. The continuous existence of such tendencies within the South African higher education sector, coupled with the legacies of colonialism, has made higher education unresponsive and created the need for decolonisation. Decolonising in South African higher education becomes a way of responding to these challenges. It is an opportunity to move away from the global and focus on the local in the bid to enhance national development and higher education responsiveness.

This chapter attempts to theorise that decolonising the higher education sector is the pathway to cutting the excesses and workings of globalisation and internationalisation as isomorphic forces in the higher education sector in South Africa. To this end, the chapter is divided into two parts. The first part deals with globalisation and internationalisation as isomorphic forces in South African higher education. The second centres on decolonising higher education as a response to globalisation and internationalisation.

Globalisation and internationalisation as isomorphic forces in South African higher education

Altbach, Reisberg and Rumbley (2009a) and Reisberg, and Rumbley (2009a) argue that globalisation has grown to be a defining reality in the 21st century higher education landscape. This is because education is a crucial arena in which globalising processes modulate material place, space, cultures, identities and relationships. Globalisation is not a dormant force, but a mutilating and dominating one, which aims at producing a higher education landscape common to all. Altbach supports this assertion and argues that globalisation can be understood as ‘the broad economic, technological, and scientific trends that directly affect higher education and are largely inevitable’ (Altbach, 2004, p. 5).

Politics, scientific communication, information technology in its various manifestations, a common language and culture are also part of the new global realities. The higher education sector is, therefore, moving towards standardisation and the creation of a single platform, which would give higher education institutions worldwide a common platform or framework to deal with. This manifests itself in things like publishing (especially patterns in the ownership of multinational publishing and internet companies) and research funding worldwide. Altbach and Knight (2007) point out that globalisation has precipitated the use of English as the lingua franca for scientific communication. They also suggest that globalisation has led to an increasingly growing international labour market for scholars and scientists, the efficient storage, selection, and dissemination of knowledge, and the increasing provision of academic programmes through e-learning.

Internationalisation, on the other hand, is ideological in nature with a political, economic and social intent. Knight defines it as ‘the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education’ (Knight, 2015, p. 2). This definition of internationalisation indicates that it predominately aims at moving local barriers and establishing the global. The focus, therefore, is on making higher education global. Altbach et al. (2009a) provide an alternative definition by looking at it as the variety of policies and programmes that universities and governments implement to respond to globalisation. Internationalisation, therefore, aims at establishing the global or responding to global demands. Increasingly, the global

is seen as the future, while the local is sabotaged as outdated and non-competitive. In line with this, Dzvimbo and Moloji argue that internationalisation is inherently

a left-of-centre political ideology with a heavy emphasis on economic cooperation... an ideology that is similarly geared toward a decrease of international barriers but with the aim of the economic betterment of the planet, not the perpetuation of power and privilege in the hands of the western-dominated economies we see at work with the forces responsible for globalisation. (Dzvimbo & Moloji, 2013, p. 4)

To Dzvimbo and Moloji, internationalisation, though similar to globalisation, does not aim to push dominant economies, but rather to ensure the common good and a better planet for all. Brandenburg and De Wit concur with this by arguing that ‘today internationalisation has become the white knight of higher education, the moral ground that needs to be defended, and the epitome of justice and equity’ (Brandenburg & De Wit, 2011, p. 15). However, its appearance as the white knight doesn’t directly translate to the betterment of human life and the redressing of the society against the ills of globalisation. Brandenburg and De Wit continue that globalisation has by and large been loaded with negative connotations and is considered more predominant than internationalisation. This makes globalisation ‘evil’ and internationalisation ‘good’. But this approach of seeing internationalisation as the last stand for humanistic ideas against the world of pure economic benefits (globalisation) is flawed in diverse ways because it ignores the fact that ‘activities more related to the concept of globalisation (higher education as a tradeable commodity) are increasingly executed under the flag of internationalisation’ (Brandenburg & De Wit, 2011, p. 16). This is illustrated by the increasing commercialisation shown at the NAFSA: Association of International Educators, the Asia Pacific Association for International Education, and the European Association for International Education conferences.

In recent times, academics have tended to become advocates rather than drivers of internationalisation. Control of the internationalisation process has been lost to the global sphere. Brandenburg and De Wit concur that the higher education sector has lost sight of innovative developments, such as the emergence of new ways of mobility like digital citizenship. They warn that if we do not ‘leave the old concepts of internationalisation and globalisation and move on to a fresh unbiased paradigm, higher education would cease to become a public good or

tool for social transformation’ (Brandenburg & De Wit, 2011, p. 17). With this understanding, it is critical to consider some of the mitigating roles globalisation and internationalisation play in making higher education unresponsive.

Vincent-Lancrin and Kärkkäinen (2009) argue that a diversified cross-border higher education landscape has been one of the selling points of globalisation and internationalisation. However, while this idea appeals to the mind, the mobility of students, faculty, programmes and institutions has brought untold misery or consequences to nations in the global South, such as South Africa. In addition, the appeal for better quality and pay has increasingly led to a brain drain and loss of talents. The drive to diversify and make higher education open and across borders has also led to an increase in standardisation and a multiplicity of frameworks, for which South Africa and the rest of the global South are not yet ready (Fomunyam, 2018). This has made higher education largely unresponsive.

The application of such foreign benchmarks and standardisation procedures, coupled with a lack of funding, has ensured that higher education remains relatively stagnant in the drive to compete against universities that have been in existence for centuries. Butucha (2012) adds that globalisation imposes uniform requirements for professional certification and thus some form of curriculum standardisation in higher education in order to produce graduates who can compete in the world market. While these graduates are being trained for the global market, the local economy suffers (Fomunyam & Teferra, 2017). Universities are seeking new ways of facilitating exchanges of staff, faculty, students and graduates across borders. While this comes with the promise of improvement in institutional culture, curriculum and academic experience, Jane Knight argues:

[The] reality often paints a different picture. In many institutions international students feel marginalised socially and academically and often experience ethnic or racial tensions. Frequently, domestic undergraduate students are known to resist, or at best to be neutral about undertaking joint academic projects or engaging socially with foreign students... While this is a well-intentioned rationale, it often does not work out that way and, instead, serves to mask other motivations – such as revenue generation or desire for improved rankings on global league tables. (Knight, 2011, p. 14)

The seemingly glaring advantages of globalisation and internationalisation may be considered to be merely facades often masquerading real intentions of damages that the higher education landscape is to endure.

A further influence of globalisation and internationalisation of the higher education sector in South Africa is the global convergence in university governance models. Vincent-Lancrin and Kärkkäinen (2009) and Fomunyan (2017c) suggest that this convergence is particularly visible in higher education funding mechanisms, quality assurance and governance. The competitive allocation of research funding is a practice that is increasingly gaining grounds in Africa, as has been the case in Europe and America for the past decades. Most of these funding institutions, which are situated in Europe and America, provide funding to institutions based on performance criteria. Many government bodies and funding institutions in South Africa and in Africa in general have adopted this model, which is being applied in contexts and is skewed by a lack of sufficient data for effective performance management.

Adding to this, Jarvis argues that in the contemporary university these neo-liberal managerial practices situated around ‘performance-based evaluation are efforts to frame, regulate and optimise academic life’. He writes:

[R]esearch assessment exercises, assessments of academic output quality (esteem, grant revenues generated, consultancies awarded and research ‘impact’), the intensity of research productivity, teaching quality and other performance metrics increasingly define tenure, promotion and career trajectories. Regulation of the higher education sector is thus equally a politics of surveillance where quality assurance serves as an instrument of accreditation and a mechanism to prise compliance. (Jarvis, 2014, p. 156)

When these convergence mechanisms are added to a higher education system, which is yet developing and plagued by the legacies of colonialism, it becomes increasingly disempowering and disenfranchising. This is supported by Yingqiang and Yongjian (2016), who argue that global convergence of university mechanisms are most often driven by multiple stakeholders who lack understanding of all the context they are influencing and that this often produces a complex mixture of ideology, power relations and interest considerations. They state:

[Through] theoretical examination and observation of the everyday practices of institutions, we, therefore, find these mechanisms are no longer purely technological methods used to enhance education... but have evolved into a power mechanism, with accountability as the core ideology... ensuring continual power struggle for control of high-status knowledge... that reflects the positional relationships of different interest groups. (Yingqiang & Yongjian, 2016, p. 12)

Altbach, Reisberg and Rumbley (2009b) argue that the necessity or urgency that universities (especially those in South Africa) face to internationalise the higher education sector to keep pace with both economic and academic globalisation-presents many challenges at institutional and policy levels. They suggest that to be meaningful and sustainable,

internationalisation requires access to some amount of resources (human and financial) as well as their effective deployment and management. For the world's poorest countries and most resource-deprived institutions, the opportunities to engage internationally can be extremely limited or fraught with worrisome trade-offs. (Altbach, et al., 2009b, p. 31)

This has resulted in inadequate resources and student funding for the growth of higher education in South Africa. Access is still poor and attrition rates remain high. Decolonisation becomes a way of regularising the functioning of the system and ensuring that it is responsive. Teferra (2008) adds that in Africa, for example, the reliance on massive amounts of foreign funding for research and other activities have long placed African universities at a disadvantage on several levels, not the least of which is having to cope with a foreign donor's unpredictable and shifting priorities, as well as serious disconnects between non-local-funder priorities and local needs and interests. South African universities are being driven into an interface where students are continuously robbed of the benefits and proclivities higher education has to offer. Adding to this, Altbach(2004) argues that the most disconcerting characteristic of globalised higher education is that it is currently highly unequal. The North benefits and the South keeps labouring. He observes that 'existing inequalities are reinforced while new barriers are erected' (Altbach, 2004, p. 7). With a highly racialised higher education system, such as in South Africa, these isomorphic forces simply enhance its consequences and create new challenges for the dilapidating high education sector to deal with. Altbach et

al. (2009b, p. 32) concur by adding that this aptly describes a world dominated by the influence of Northern and largely English-speaking paradigms for producing knowledge and setting scientific and scholarly agendas. The elite universities in the world's wealthiest countries hold disproportionate influence over the development of international standards for scholarship, models for managing institutions, and approaches to teaching and learning. These universities have the comparative advantage of budget, resources and talent, which sustains a historic pattern that leaves other universities (particularly in lesser-developed countries) at a distinct disadvantage. Undoing this political and ideological carnage in the higher education sector in Africa becomes the primary focus of the decolonisation movement.

Altbach (2004), Altbach et al. (2009b), Mulumba, et al. (2008) and Teferra (2008) argue that the dominance of a specific language or languages for scholarship represents one of the greatest challenges in a globalised higher education world. While there is a distinct advantage in using a common language (currently English), learning this one language provides access to most of the world's research and teaching materials. Yet, the use of a single language results in limited access to knowledge and hinders the pursuit of scholarship in other languages. In South Africa, the use of non-native languages (English and Afrikaans in this case) also carries with it the heavy history of colonialism and has greatly affected quality in contexts where faculty, students and researchers are generally unable to operate with high levels of fluency (Fomunyam, 2017b). Altbach et al. (2009b) emphasise that students and scholars most likely to take advantage of the range of a globalised higher education environment are typically the wealthiest or otherwise socially privileged. This ensures that the poor remain poor or become poorer by keeping and maintaining them at a state of disrepair. The language challenge in the globalised higher education environment defeats the purpose of making international higher education opportunities available to all equitably.

Adding to this, Knight maintains that the globalised higher education landscape is couched in global perspective like 'commercialisation of higher education,' 'foreign degree mills,' and 'brain drain,' all of which South Africa and Africa are not ready for (Knight, 2006, p. 63). Knight continues that cross-border education, in this perspective, presents particular threats, including:

an increase in low quality or rogue providers; a decrease in public funding if foreign providers are providing increased access; non-sustainable foreign provision of higher

education if profit margins are low; foreign qualifications not recognised by domestic employers or education institutions; elitism in terms of those who can afford cross-border education; overuse of English as the language of instruction; and national higher education policy objectives not being met. (Knight, 2006, p. 65)

Globalisation and internationalisation ensure the continuation of a skewed distribution of the world's wealth and talent. The global migration of talent makes it possible for wealthier nations and institutions to attract and retain human capital desperately needed elsewhere. Altbach et al. conclude that 'national autonomy in regard to education is certainly at risk and closely related to the concerns about the increasing commodification of higher education' (Altbach et al., 2009b, p. 34).

From the aforesaid, it is apparent that the decolonising and cleansing of higher education in South Africa from the legacies of colonialism and from the influence and intricacies of globalisation and internationalisation becomes a test this generation of scholars must pass.

Decolonising higher education as a response to globalisation and internationalisation

Decolonising higher education is not a new phenomenon in the higher education sector globally. Countries like Canada, Australia and New Zealand, just to name a few, have all gone through this process. In recent times, the United Kingdom, the Caribbean and Hong Kong, amongst others, have also taken up the challenge of decolonising education and are beginning to engage with it practically to ensure higher education is effective as a public good.

In South Africa, the call for decolonisation reached its peak in 2015 with the defacing of the Cecil Rhodes statue at the University of Cape Town. The wave spread across the nation like wildfire and before long it became a national call or movement. The ills and legacies of apartheid South Africa are glaring for all to see owing to the failures of the higher education transformation agenda (Fomunyam, 2017c).

However, higher education faces greater challenges and threats behind the legacies of colonialism. The continuous encroachment and domination of the global South by the North have ensured that the educational system remains unresponsive. Isomorphic-like globalisation has in many ways ensured the continuous subjugation of South African individuality and dream. It has largely ensured the articulation of the global, while failing drastically to address the local. Internationalisation, as a tool of globalisation, has brought mixed reactions, which have consequently led to contextual irrelevance. Decolonising higher education becomes a way of weeding out the excesses in these isomorphic forces and playing the higher education game on a contextual ground with consciousness and conscientisation as the moral fibre. According to Fomunyam and Teferra (2017), decolonisation in the South African higher education landscape is the untangling of higher education from all forces aimed at keeping it unresponsive contextually. While internationalisation and globalisation aim at making higher education more global and responsive to global trends, decolonisation aims at keeping it contextually relevant. To this end, decolonising higher education as a response to globalisation and internationalisation would be responding to three key issues: unpenchant hegemonic global mechanisms, language and convergence.

Unpenchant hegemonic global mechanisms

Globalisation and internationalisation bring with them a host of unpenchant hegemonic mechanisms, which are destabilising the South African higher education environment. Standardisation, quality benchmarking, performance matrixes, publishing frequencies, tenure and promotion trajectories, research productivity and output, and accreditation and rankings are some of the mechanisms that have affected South African higher education. For example, the focus on numbers (for instance, the number or position a South African university takes on the ranking table as a major of quality) has led to a reduction in the development of meaningful democratic procedures based on national values, which could lead to real transformation.

While access to higher education has improved numerically, epistemological access still remains a huge challenge. Waghid concurs with this and argues that we have to develop 'a shared group-interest in compromise, which can prevent us from pushing toward convergent interpretations of higher education. Rather, we need

to develop compromising understandings of higher education that can advance our shared interests in a diverse environment' (Waghid, 2001, p. 463). The global interest seeks convergence on terms defined and dictated to the financially weak South by the strong North. As a result, the higher education system is unable to sustain its growth and burdens. Decolonising higher education, if it is to be successful in dealing with these deep, powerful and long-lasting isomorphic forces, cannot but be itself as radical as its opponent. It must, therefore, eradicate not only its surface manifestations and the concomitant 'colonial system', but its epistemic roots as well (Dascal, 2009).

Globalisation and internationalisation have ensured that the conceptual range of human potentialities and happiness keeps shrinking. While globalisation and internationalisation have widened our choices in trivial matters, conformism has narrowed our choices in vital matters. According to Nandy, South Africa, or the global South, in general, has been given

more shampoos and cuisines to choose from and fewer options in matters such as visions of a good society and a healthy person. Our journey through the twentieth century has created the conditions for a drastic abridgement of our ideas of dissent and diversity. (Nandy, 2007, p. 15)

The South African higher education landscape is in a period of continual crisis in different dimensions, such as social, ecological, humanitarian or economic. This has been enhanced mechanisms of globalisation and internationalisation, which ensures that Western philosophies of knowledge production and knowledge transfer increasingly remain hegemonic. Decolonisation deconstructs these mechanisms and challenges its hegemonic nature from a variety of theoretical and phenomenological perspectives. The uniqueness of the South African diversity and landscape is made null and void through the continuous proliferation of these mechanisms in all facets of the higher education system. Decolonising would be raising critical voices and rejecting the ongoing intellectual heritage of globalisation and internationalisation as neo-liberal artefacts and their political and economic ramifications. To grapple with the complex challenges of an increasingly interconnected world, it is necessary to decolonise and establish preliminary conditions and principles that enable a more lateral and polyvocal engagement with other ideas and practices as well as the notion of unity in diversity or diversely interconnected.

Language

Language is an incongruous challenge in South African higher education and is magnified by globalisation and internationalisation. While some universities use both English and Afrikaans as mediums of instruction, most universities use only English (Fomunyan, 2017a). This lack of development of local languages and the continuous proliferation of English as the global language has created a dire need for decolonisation. Lin and Martin (2005) argue that in almost all encounters Africa has had with the West (now manifested in various forms of global capitalism, global mass-media flows and global technological and communications penetration), English has often been perceived as an indispensable resource that many postcolonial peoples and governments must master in order to compete in the global landscape. This strategic marketing of English and its constituent reinforcement through forces such as globalisation and internationalisation has led to the collapse of indigenous languages. Lin and Martin add that this stylistic proliferation of English is often sold with captivating ideas/ideals, such as economic development, technological and material modernisation, and human-resource capital investment, for current and future successful participation in the new global economic order. These ideas/ideals have strongly contributed towards high attrition rates in South African higher education. Expounding on this, Brock-Utne argues that most African educationists and theorists have always felt that the greatest learning problem of African students is linguistic. Teaching and learning is enacted 'in a language that is not normally used in his immediate environment, a language which neither the learner nor the teacher understands and uses well enough' (Brock-Utne, 2005, p. 173).

Learning from the Chinese exportation of Mandarin and how this is gradually becoming a language of educational verisimilitude, it therefore follows that the development of local languages is paramount if all colonial legacies are to be completely gleaned off. Pennycook suggests that

viewing the global dominance of English not ultimately as a priori imperialism but rather as a product of the local hegemonies of English... for power is not something owned by some and not by others but as something that operates on and through all points of society... Any concept of the global hegemony of English must, therefore, be understood in terms of the complex sum of contextualised understandings of social hegemonies. (Pennycook, 2000, p. 117)

A break in this dominance in South African higher education would mean a break in multiple social hegemonies kept in place by isomorphic forces like globalisation and internationalisation. To this end, the complex colonial legacy the South African higher education must deal with is made worse by the ripple effect of globalisation and internationalisation, which ensures that the language of instruction is that which is yet to be mastered. This means that those who possess rich social, cultural and political capital in this regard continuously benefit, while those who don't continuously wallow in their misery

With decolonisation came a new paradigm; one which seeks to liberate from the soporific vapours of colonialism, globalisation and internationalisation. In this light, Bauman couldn't be more right when he argued that

the creation of wealth is on the way to finally emancipating itself from its perennial – constraining and vexing – connections with making things, processing materials, creating jobs and managing people. The old rich needed the poor to make and keep them rich. That dependency at all times mitigated the conflict of interest and prompted some effort, however tenuous, to care. The new rich do not need the poor any more. (Bauman, 1998, p. 72)

By decolonising, everyone is given the opportunity to use the same playing fields and reap the accordant benefits.

Convergence

Convergence, as the last artefact construed through the magnifying glass of globalisation and internationalisation, has done all except make higher education in South Africa and Africa in general independent. This has resulted in the failure of the higher education sector to address local needs and fulfil its mission of effective community engagement. Altbach concurs with this and considers the consequences of globalisation and internationalisation for universities in developing countries like South Africa. He argues that 'the three elements of this tectonic shift can be summarised as public good vs. private good, high tuition and high aid, and send the masses to the community colleges' (Altbach (2005, p. 8). In this light, higher education is seen to be a public good with increasingly high tuition fees, as demonstrated by the 'Fees Must Fall' movement, the increasing flow of higher education aid from the West and the increasing numbers of students

who cannot access university. This has remained so because ‘the voices discussing internationalisation are largely Western’ (Altbach, 2005, p. 7). South Africa, therefore, in an attempt to converge with the world ensures the degradation of the higher education sector and its sustained inability to meet local needs. Lowman and Mayblin (2011) add that the decolonisation of the university or the higher education system would only be said to be in process when the university conducts its affairs, owns its history, relates to the people and recognises its status in the students’ land in such a way that no student will pass through its halls without being caught up in the process of decolonisation. The uniqueness of each South African university must be made to stand out from the madding crowd amidst the continuous cry to conform or converge. Walker (2005) concurs by saying that there is increasingly more recognition of the need for decolonising strategies and tactics in indigenous research and education to counter the effects of dominant policies and practices permeating social, organisational and governmental contexts.

These policies and practices, coming from renowned higher education funders such as the World Bank, IMF, UNICEF, European Union, Carnegie Foundation and DAADS go a long way to ensure that institutions converge and maintain a particular line of thought. This line of thought necessitates the urgency of the decolonisation movement and projects it as a long-term process involving the deconstruction and destabilisation of bureaucratic, cultural, linguistic and psychological divesting of colonial and neo-colonial power.

Globalisation and internationalisation have made it increasingly possible for Western civilisation to masquerade as the geo-cultural retainer of a universal experience of modernity. Bhambra understands this when he argues that ‘the Western experience has been taken both as the basis for the construction of the concept of modernity, and at the same time, that concept is argued to have validity that transcends the Western experience’ (Bhambra, 2007, p. 4). Decolonisation becomes the process of asserting this validity and establishing the fact that modernity is not simply a Western experience, which South Africa must drink into, but a function of contextual experience constructed on the basis on contextual experiences.

Mignolo argues that the crooked rhetoric that naturalises ‘modernity’ (globalisation and internationalisation being facets of the same) as a universal global process and

point of arrival hides its darker side – the constant reproduction of ‘coloniality’. Mignolo further declares:

[In order] to uncover the perverse logic underlying the philosophical conundrum of modernity/coloniality and the political and economic structure of imperialism/colonialism, we must consider how to decolonise knowledge and being... This is because Modernity brings with it the exclusionary and totalitarian notion of Totality; that is a Totality that negates, exclude, occlude the difference and the possibilities of other totalities. (Mignolo, 2007, pp. 451-452)

With the Western notion of modernity engulfed in globalisation and internationalisation, there is no room for contextual sovereignty or totality. Western totality takes pre-eminence to dictate the pace and circumstance for South Africa and Africa making decolonisation a necessary response. Mignolo (2007) adds that it is not the case that in non-European imperial languages and epistemologies (Mandarin, Arabic, Zulu, Bengali, Russian, Aymara, etc.) the notion of ‘totality’ doesn’t exist or is unthinkable; it is that the growing dominance of Western epistemology continuously confront non-Western concepts of totality with a growing imperial concept of totality. Failure to confront this through the decolonisation movement would be a conscious decision to remain engulfed in the Western notion of modernity and what it means to be human in South Africa.

Conclusion

Theorising decolonisation, globalisation and internationalisation in South African higher education becomes critical to opening the debate in the continuous engagement to make higher education in South Africa responsive. While globalisation and internationalisation have offered some benefits (mostly to the developed world and in South Africa as a funding mechanism) their impact in a growing higher education sector battling with access and throughput makes higher education unresponsive. The constraints that globalisation and internationalisation bring to the South African higher education landscape and the resulting marginality in relation to different universities create more problems nationally than solutions. Overall, globalisation and internationalisation ensure

the continuous encroachment and entronement of colonial thought processes and the hegemonic theories, policies and principles that have come to mark Eurocentrism. South African higher education is not ready and will not be ready to tangle with such forces unless the decolonisation process is driven by the appropriate capital and political will it requires to succeed.

Decolonisation will therefore lead to an epistemic shift, and brings to the foreground other epistemologies, other principles of knowledge and understanding, and consequently, other economies, other politics and other ethics. As post-colonialism, globalisation and internationalisation remain contested and ambiguous terms, they continue to serve as touchstones for some of the most contentious, difficult and powerful discourses occurring both in the academy and in social politics around the world.

References

- Altbach, P. (2004). Globalisation and the university: Myths and realities in an unequal world. *Tertiary Education and Management*, 10(1), 3-25. <https://doi.org/10.1080/13583883.2004.9967114>
- Altbach, P. (2005). Perspectives on internationalising higher education. *International higher education*, 27, 6-8.
- Altbach, P., & Knight, J. (2007). The internationalisation of higher education: Motivations and realities. *Journal of studies in international education*, 11(4), 290-305. <https://doi.org/10.1177/1028315307303542>
- Altbach, P., Reisberg, L., & Rumbley, L. (2009a). Globalisation and the university: realities in an unequal world. In J. Forest & P. Altbach (Eds), *International handbook of higher education*. Dordrecht: Springer.
- Altbach, P., Reisberg, L., & Rumbley, L. (2009b). *Trends in global higher education: Tracking an academic revolution*. Paris: UNESCO.
- Bauman, Z. (1998). *Globalisation: The human consequences*. New York: Columbia University Press.
- Bhabra, G. (2007). *Rethinking modernity: Postcolonialism and the sociologicalImagination*. Basingstoke: Palgrave Macmillan. <https://doi.org/10.1057/9780230206410>
- Brandenburg, U., & De Wit, H. (2011). The end of internationalisation. *International Higher Education*, 62, 15-17.

- Brock-Utne, B. (2005). Language-in-education policies and practices in Africa with a special focus on Tanzania and South Africa. In A. Lin & P. Martin (Eds), *Decolonisation, globalisation: Language-in-education policy and practice*, pp. 615-631. Toronto: Multilingual Matters Ltd. https://doi.org/10.1007/978-94-017-9493-0_36
- Butucha, K. G. (2012). The impacts of globalisation on higher education curriculum: Implications for educational practices. *University of Eastern Africa, Baraton*, 1-7.
- Dascal, M. (2009). Colonising and decolonising minds. In I. Kucurandi (Ed.), *Papers of 2007 World Philosophy Day*, pp. 308–332. Ankara: Philosophical Society of Turkey.
- De Wit, H. (2011). Globalisation and internationalisation of higher education. *Revista de Universidad y Sociedad del Conocimiento (RUSC)*, 8, 241-248.
- Dzvimbo, K. P., & Mloi, K. C. (2013). Globalisation and the internationalisation of higher education in sub-Saharan Africa. *South African Journal of Education*, 33(3), 1-16. <https://doi.org/10.15700/201503070808>
- Fomunyan, K. G. (2017a). Decolonising teaching and learning in engineering education in a South African university. *International Journal of Applied Engineering Research*, 12(23), 13349-13358.
- Fomunyan, K. G. (2017b). Decolonising the engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(17), 6797-6805.
- Fomunyan, K. G. (2017c). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Fomunyan, K. G. (2018). Deconstructing quality in South African higher education. *Quality Assurance in Education*, 26(1), 44-59. doi:10.1108/QAE-11-2016-0072
- Fomunyan, K. G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Jarvis, D. S. L. (2014). Regulating higher education: Quality assurance and neo-liberal managerialism in higher education—A critical introduction. *Policy and Society*, 33(3), 155-166. <https://doi.org/10.1016/j.polsoc.2014.09.005>
- Knight, J. (2006). *Internationalisation of higher education: New directions, new challenges. 2005 IAU global survey report*. Paris: International Association of Universities.
- Knight, J. (2011). Five myths about internationalisation. *International Higher Education*, 62, 14-15.
- Knight, J. (2015). Updated definition of internationalisation. *International Higher Education*, 33, 2-3. <https://doi.org/10.6017/ihe.2003.33.7391>
- Lee, J.-K. (2004). Globalisation and higher education: A South Korea perspective. *Globalisation*, 4(1), 1-28.

- Lin, A., & Martin, P. (2005). From a critical deconstruction paradigm to a critical construction paradigm: An introduction to decolonisation, globalisation and language-in-education policy and practice. In A. Lin & P. Martin (Eds), *Decolonisation, globalisation: Language-in-education policy and practice*, pp. 1-19. Toronto: Multilingual Matters Ltd. <https://doi.org/10.21832/9781853598265-003>
- Lowman, E., & Mayblin, L. (2011). Theorising the postcolonial, decolonising theory. *Studies in Social and Political Thought*, 19(1), 3-8.
- Marginson, S., & Rhoades, G. (2002). Beyond national states, markets, and systems of higher education: A Glonacal Agency heuristic. *Higher Education*, 43(3), 281-309. <https://doi.org/10.1023/A:1014699605875>
- Mignolo, W. D. (2007). Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality. *Cultural Studies*, 21(2-3), 449-514. <https://doi.org/10.1080/09502380601162647>
- Mulumba, M., Obaje, A., Kobedi, K., & Kishun, R. (2008). International student mobility in and out of Africa: Challenges and opportunities. In D. Teferra & J. Knight (Eds), *Higher education in Africa: The international dimension*, pp. 490-514. Accra: Association of African Universities.
- Nandy, A. (2007). *Time treks: The uncertain future of old and new despotisms*. Ranikhet: Permanent Black.
- Pennycook, A. (2000). English, politics, ideology: From colonial celebration to postcolonial performativity. In T. Ricento (Ed.), *Ideology, politics and language policies: Focus on English*, pp. 107-119. Amsterdam: John Benjamins. <https://doi.org/10.1075/impact.6.09pen>
- Singh, M., Kenway, J., & Apple, M. (2005). Globalising education: Perspectives from above and below. In M. Apple, J. Kenway & M. Singh (Eds), *Globalising education. Policies, pedagogies & politics*. New York: Peter Lang.
- Teferra, D. (2008). The international dimension of higher education in Africa: Status, challenges, and prospects. In D. Teferra & J. Knight (Eds), *Higher education in Africa: The international dimension*, pp. 44-79. Accra: Association of African Universities.
- Vincent-Lancrin, S., & Kärkkäinen, K. (2009). Globalisation and higher education: What might the future bring? In CERI (Ed.), *Educational research and innovation higher education to 2030, Volume 2, Globalisation*. Paris: OECD Publishing.
- Waghid, Y. (2001). Globalisation and higher education restructuring in South Africa: Is democracy under threat? *Journal of Education Policy*, 16(5), 455-464. <https://doi.org/10.1080/02680930110071048>
- Walker, R. (2005). *Transformative strategies in indigenous education: Decolonisation and positive social change*. Doctoral thesis, University of Western Sydney, Sydney. Retrieved from <http://handle.uws.edu.au:8081/1959.7/678>
- Yingqiang, Z., & Yongjian, S. (2016). Quality assurance in higher education: Reflection, criticism, and change. *Chinese Education & Society*, 49(1-2), 7-19. <https://doi.org/10.1080/10611932.2016.1192382>

Chapter 2

Decolonising perspectives in the era of globalisation and internationalisation

*Kelly Ngesungwo Jabosung,¹ Kehdinga George Fomunjam,²
Doh Nubia Walters³ & Raymond Nkwenti Fru⁴*

Introduction

The subject of decolonisation is not new. For centuries different parts of the world went through the process of decolonisation. From Africa to Asia to America, decolonisation became a norm. However, some parts of the world experienced a wave of decolonisation differently from others. Some nations experienced complete decolonisation; others experienced political decolonisation, where only political power was transferred from the coloniser to the colonised. Sectors such as the economy and education remained remotely under the control of the coloniser. The systems that were put in place and the barbaric nature of such systems ensured that for decades these systems remained intact.

This has been the case with the higher education sector in Africa and in South Africa in particular. The nature and purpose of higher education in Africa were such that values, customs and worldviews of European or the global North were imposed on Africans. In South Africa, this became worse with the repressive and racial laws of apartheid. Under apartheid, the education system was stratified

1 Pan African Institute for Development- West Africa

2 Durban University of Technology

3 North-West University

4 National University of Lesotho

on the basis of race. Even at the advent of democracy the South African higher education sector remains replete with diverse challenges ranging from racism, access, throughput and management hegemony.

The cry for decolonisation in South African higher education reached its peak in 2016 with student protest all over the nation. Fuelled by the 'Fees Must Fall' movement, which took the nation by storm in 2015, both students and staff in the South African higher education sector intensified their demand for decolonisation. This movement took another turn when a student in the University of Cape Town defaced the statue of Cecil John Rhodes (a central figure in apartheid South Africa) located at the centre of the university. The movement spread to other universities, including Rhodes University, where students called for a change of name for the university. Students at the University of KwaZulu-Natal covered a statue of King George V with white paint and students at the University of Witwatersrand held transformation talks. In Stellenbosch, it was all about 'Open Stellenbosch', while in the University of Pretoria, the fight centred on the 'Afrikaans Must Fall' movement (Pather, 2015).

Numerous questions raised across the higher education landscape in South Africa proved that there was a need for the decolonisation of the higher education system. Though almost everyone within the sector agreed with the sentiment, there was (and still is) much disagreement on what exactly needs to be decolonised and how the decolonisation process needs to unfold. The bigger questions centred on the meaning of decolonisation in the higher education sector. Decolonising higher education had become the new buzzword with no clear-cut meaning or understanding. This situation is made more precarious, especially in the higher education sector, by the era of globalisation and internationalisation we are in. While globalisation and internationalisation focus on bringing people together and creating more avenues for commonalities, decolonisation seems to signal a depart from the status quo in place.

In response to this, different scholars adopted different definitions and understandings of decolonisation and went about decolonising in a variety of ways. This gave birth to multiple perspectives on decolonisation and what exactly needs to be decolonised. This chapter sets out to explore these perspectives in the bid to provide a general understanding of happenings around the decolonisation of higher education and points a way forward in the decolonisation process. In doing

this, the chapter is divided into three parts: conceptualisations of decolonisation, alternative areas on decolonising higher education, and decolonising higher education in the era of globalisation and internationalisation.

Conceptualisations of decolonisation in higher education

Fomunyam (2017b) argues that decolonisation has come to mean different things to different people. The findings of his study indicate that decolonising higher education is all about changing the praxis of theory and practice, language, pedagogy, contextual relevance, curriculum, partnership, social justice and academic make-up. While these range of issues are extensive, the study centres on what should change or should be engaged and not how it should be engaged. It, however, fails to offer a practical definition of decolonising higher education, which could inform the findings in the study. Mgqwashu defines decolonising education as the 'exposure to opportunities that will ensure that students learn more about other fellow South Africans who might be different to them' (Mgqwashu, 2016, p. 1). This means decolonisation is about recognising and appreciating differences and not dealing with the legacies of colonisation as articulated by students. Recognising that South Africa is made up of different races cannot be the full essence of decolonisation. Essop (2016) offers an alternative understanding by arguing that decolonisation in South African higher education can be understood as the affirmation of African knowledge and cultural traditions in universities, which remain dominated by Western traditions. Understanding decolonisation as the affirmation of African knowledge and culture in the face of a Eurocentric-dominated environment evokes the notion or idea of what needs to be added or punctuated. However, it fails to articulate what is wrong with the current system and why an affirmation of African knowledge and cultures would result in a decolonised higher education. The mere recognition and inclusion of an African knowledge system into the curriculum cannot be considered to be decolonisation of the higher education system. Other parts of the higher education sector are neglected, and the processes within the universities, which necessitated the call for decolonisation, are yet to be dealt with (Fomunyam, 2017a).

Heleta provides an alternative view of decolonising higher education by articulating it as

[bringing to an end] the domination of white, male, Western, capitalist, European worldviews in South African higher education and the incorporation of other South Africans, African and a global perspectives, experiences and epistemologies as the central tenets of the curriculum, teaching, learning and research in the country. (Heleta, 2016, p. 1)

This highlights new issues around the demand for decolonisation and raises questions around the continuous domination of white male Western worldviews in higher education in the curriculum, teaching, learning and research. The only part or mission of the university not apparent in this definition deals with community engagement. Heleta articulates decolonisation as the survival of a people's experiences, worldviews and cultures championed by the university. In calling for the end of undue privileges and the subjugation of one group of people by the other, Heleta seems to echo the voices of students in the universities of Cape Town, Witwatersrand and Pretoria, amongst others.

Knight (2018) offers an alternative definition of decolonisation by seeing it as the undoing or challenging of what was done during the colonial era in higher education in a forceful manner. He continues that it is the breaking apart of the legacies of the colonial era, which we thought had been broken a long time ago, but that still exist. In this case, to decolonise is to eradicate the legacies of colonialism still evident in the higher education sector. What emerges anew from this definition is the notion that we perceived or thought that these legacies were dealt with a long time ago, however, they still persist in the higher education sector. Bennett (2017) provides yet another viewpoint by articulating decolonisation in the higher education sector as removing the European influence on what we teach, research or do in the university context and eradicating all of Europe's influence in the higher education system. (The European, in this case, is considered the coloniser.) However, the definition doesn't clearly point out what these legacies are and how exactly they are to be removed. Prinsloo (2016) provides a similar definition of decolonisation by considering it to be a re-centring of ourselves, intellectually and culturally, by redefining what the centre is, namely, Africa.

Over the years, African institutions or universities inherited the foregrounding of European experiences (cultural and social capital) at the expense of unique African epistemological nuances. Making Africa the focus of South African university academics would be foregrounding the African experience and knowledge systems as well as empowering Africans to make contextual knowledge relevant contextually and internationally. Disemelo concurs and states that decolonisation is the

eradication of the painful exclusions and daily micro aggressions which go hand-in-hand with institutional racism within these spaces... and also the laying bare of the failures of the heterosexual, patriarchal, neoliberal capitalist values which have become so characteristic of the country's universities. (Disemelo, 2015, p. 2)

In this case, decolonising higher education is seen as making amends for the ills of colonisation and redressing the hegemonic practices in the higher education sector. This to ensure that the university becomes a place for the African, free from all destructive influences that have for centuries inhibited the contextual responsiveness of higher education in South Africa. Mbembe (2015) provides another line of definition by looking at the decolonisation of the higher education system as the de-privatisation and rehabilitation of the public space, which is the university. This process begins with opening up the university as what pertains to the realm of the common and giving the university a make-up or makeover to create conditions that will make black staff and students think of the university as their home, and not to see themselves as outsiders.

A further notion of decolonisation in higher education has emerged in South Africa. This is that of 'soft' decolonisation or 'conceptual' decolonisation. Jansen argues that this soft decolonisation is all about changing the 'relational position of an African-centred curriculum to the rest of the world' (Jansen, 2017, p. 159). In this light, it is about shifting positions for the African-centred curriculum. Le Grange supports this notion and argues that this kind of decolonisation is 'a process of change that does not necessarily involve destroying Western knowledge but in decentring it or perhaps de-territorialising [sic] it (making it something other than what it is)' (Le Grange, 2016, p. 6). This decolonisation in the higher education sector is not about eradicating Western thought for in this era of globalisation and internationalisation it is becoming increasingly difficult to

identify clear-cut boundaries where Western thought ends and where African thought begins. For as Mamdani argues: ‘decolonisation would have to engage with this vision of the undifferentiated human – culled from the European historical experience – which breathed curricular content into the institutional form we know as the modern university’ (Mamdani, 2016, p. 70). The very essence of knowledge in the university has its origin in European thought and culture and this has shaped the African thought. It is therefore difficult to pinpoint a clear-cut difference between European and African thought. Mamdani adds that ‘epistemological decolonisation has and should be focused on the categories with which we make, unmake and remake, and thereby apprehend, the world. It is intimately tied to our notions of what is human, what is particular and what is universal’ (Mamdani, 2016, p. 70). In this light, it is not about us and them but about making the educational experience better for students some of whom are European and some African.

Sidogi and Rasedile (2017) contest the European thought extradition decolonisation narrative, instead arguing for the de-traditionalisation, re-contextualisation and ultimately ‘21st-centurisation’ of an African based university. They aver that contextualising and de-traditionalising the higher education sector in South Africa should be the crux of decolonising higher education and not necessarily the eradication of European thought. Carman concludes that decolonisation ‘is not aimed at liberating African... thought from all influences from the colonial past, only those that are undue’ (Carman, 2016, p. 236).

As has been shown, decolonisation has been understood differently by different scholars in the higher education sector. It is this multiplicity of understanding that keeps the fire of decolonisation burning and ensures that the project never comes to an end. Since different institutions respond differently to different things, there are bound to be different understandings of decolonisation in higher education. Mbembe’s thoughts are quite critical in summarising this. He argues that

to decolonise the university is, therefore, to reform it with the aim of creating a less provincial and more open critical cosmopolitan pluriversalism [sic] – a task that involves the radical re-founding of our ways of thinking and a transcendence [sic] of our disciplinary divisions. (Mbembe, 2016, p. 37)

Having theorised the different understandings of decolonisation in the higher education sector in South Africa, it is critical to look at the different areas being decolonised within higher education.

Areas for decolonisation

As mentioned earlier, different universities responded to different things at the peak of the call for the decolonisation of the university or the higher education sector. This is because decolonising higher education was not about a single problem but concerned multiple factors working together to ensure universities remain colonial. This is supported by Ndlovu-Gatsheni who argues:

By 2015 the idea of the university prescribed by the colonial and apartheid past was targeted by radical student movements in South Africa. While on the surface the 2015/2016 RhodesMustFall movement was sparked by the existence of the offensive statue of leading British imperialist Cecil John Rhodes at the University of Cape Town, there were deeper challenges behind this movement. These included the deepening and widening socioeconomic inequalities that breed poverty; the legitimate demand for expansion of access to higher education, which speaks directly to social justice issues connected to the skewed demographic and unequal economic wealth distribution; low throughput and retention of students; the irrelevance of what is taught in universities and its misalignment with labour market demands; and the connection between student demands and workers' demands, which manifested in the call for the outsourcing of workers to end. A combination of these factors forced the students to begin the struggle of 'nibbling at resilient colonialism in South Africa'. (Ndlovu-Gatsheni, 2017, p. 75)

There are a variety of issues or areas in the higher education sector worthy of articulating for decolonisation. This chapter considers three of these, namely:

- institutional culture and architecture;
- the curriculum; and
- language.

Institutional culture and architecture

The architecture and culture of a university sets the pace for learning and determines who gets the moral and psychological ‘higher ground’ within the university. Articulating the importance of this, Mbembe argues that

the decolonisation of buildings is not a frivolous issue. To some extent, a good university education is impossible without an extensive material infrastructure/architecture. Intellectual life can be dependent on the sort of buildings in which conversations take place. Apartheid architecture – which prevails in most of our higher learning institutions – is not conducive to breathing. A proper campus bookstore providing more than textbooks, sweatshirts and drinking mugs. (Mbembe, 2016, p. 30)

Institutional architecture is a vital part of learning resources as well as the process of scaffolding. When students feel ostracised in university campuses, it becomes increasingly difficult for them and impossible to learn. This leads to a continuous circle of drop out and poverty. Fomunyan (2017c) mentions that South African higher education is in dire need of decolonisation and the current institutional culture and architecture does not create room for this to happen at any level. He continues that the state of education is deplorable, especially at the undergraduate level. Fomunyan concludes that universities need a partial or complete change of institutional architecture and culture to create the right atmosphere for decolonisation and transformation. Fomunyan and Teferra (2017) support this and argue that universities in South Africa need a makeover in terms of their culture and architecture to create the right atmosphere and conditions for academic exchanges, demographic representation and eradication of sexual and racial discrimination. Institutional architecture is therefore critical for quality and for responsive higher education in South Africa.

Emphasising on the role of institutional culture in quality and responsive higher education, Thaver (2009, p. 1) argues that higher education policy documents, such as the 1997 South African government White Paper: A Programme for the Transformation of Higher Education and its regulatory instrument, the National Plan for Higher Education (2001), recognise the need for universities to change their institutional cultures. She suggests that in some universities, especially the historically white institutions, a white, male and Eurocentric institutional culture, which dominates these institutions, is perceived as a substantial barrier to black

academics. There is thus a perception that the conditions required for establishing a critical mass of black academics may not yet exist. The attack on the statue of Cecil Rhodes in the University of Cape Town and that of King George in the University of KwaZulu-Natal, the ‘Open Stellenbosch’ cry, and the demand for a change of name for Rhodes University all point at attempts to change institutional culture and architecture. It is, therefore, vital that the decolonisation movement touch these parts of the higher education sector.

The curriculum

The second issue or area requiring decolonisation is the curriculum. However, to articulate this issue clearly, we first need to clarify the term ‘curriculum’. Grumet (1981) argues that curriculum in higher education can be understood as the stories that we tell students about their past, present and future. This raises several questions about what stories are being told to students and who tells the stories. This view of the curriculum was enhanced by Aoki (1999) who argued that curriculum is not simply about the document or curriculum-as-plan but also about the sum total of lived experiences by students and teachers – the experiences of the curriculum-as-lived. This means that questions around how students are experiencing the current university curriculum and how their experiences can be enhanced are pertinent questions to be considered in the decolonisation of an institution. To this end, a curriculum is about the plan and how the plan is experienced.

According to Fomunyam (2014), there are other dimensions of the curriculum that the higher education sector has failed to address. These he called the overt, hidden and null curriculum. The ‘overt’ curriculum” constitutes what is readily available to students, such as theoretical underpinnings, module frameworks, prescribed readings, assessments guidelines, methodology and paradigmatic directions. The ‘hidden’ curriculum, on the other hand, constitutes what students learn from the curriculum and the university without knowing that they are learning. The ‘null’ constitutes what is not taught and learnt in the university curriculum. The hidden and the null curriculum can, therefore, be used to advance different cultural agendas on the university campus. In most cases, this is amongst the reasons for the numerous calls for the decolonisation of the curriculum.

Decolonising the curriculum, therefore, goes beyond simply changing what is being taught. It entails deeper questions about how it’s being taught, who teaches it,

what they do not teach, where they teach, what they teach, and the implications of what they teach. Pondering on the dire need for decolonisation of the curriculum, Fomunyan and Teferra (2017) point out that educational processes or discussions are hegemonic in most universities and this requires decolonisation. Le Grange provides multiple approaches to dealing with such hegemonic curriculum. The first, he argues, 'is based on the 4Rs central to an emergent indigenous paradigm. The 4Rs are relational accountability, respectful representation, reciprocal appropriation, and rights and regulation' (Le Grange, 2016, p. 9). These 4Rs speak to different dimensions of the curriculum. According to Le Grange:

[Relational accountability] concerns the fact that all parts of the curriculum [are] connected and that the curriculum is accountable to all relations (human and more-than-human). Respectful representation relates to how the curriculum acknowledges and creates space for the voices and knowledges of indigenous peoples. Reciprocal appropriation relates to ensuring that the benefits of knowledge produced and transmitted are shared by both communities and universities. Rights and regulation refers to observing ethical protocols that accord ownership of knowledge (where appropriate) to Indigenous peoples of the world. (Le Grange, 2016, p. 9)

These 4Rs speak not only to the content but to who owns the content and the value it carries or emits in the society.

Another approach provided by Le Grange (2016) involves the radical rethinking of Western disciplines, which he describes as 'distant, antiseptic and removed from the experiences of the lived world [that] comes from recognising the pain, anger and anguish being experienced in society'. If the curriculum focuses on the lived experiences of the people, as already pointed out, it follows that decolonising the curriculum needs to move away from the distant, antiseptic and removed to focus on the context and experiences of the people. Concurring with this, Fomunyan and Teferra, in their article on curriculum responsiveness, indicate that the higher 'education curriculum is still championed by neo-colonialist and this needs to change. Higher education curriculum needs to be student-, learning- and context-centred so that it can be responsive to local situations' (Fomunyan & Teferra, 2017, p. 201). This neo-colonial orientation has resulted in indigenous knowledge systems being side-lined. Emphasising this they argue:

Indigenous knowledge is side-lined because those who are researching it and advocating for it don't have decision making power. And those who do, prefer the ivory towers they are seating [sitting] in until this power dynamic is dismantled, our curriculum would remain unresponsive and decolonisation would remain another buzzword. (Fomunyam & Teferra, 2017, p. 201)

Articulating the way forward in the decolonisation of the curriculum, Fomunyam and Teferra (2017) maintain that a few people have dominated these discussions for the past twenty years and now it's time to change. Thousands of voices should be promoted to contribute in these discussions so that a variety of perspectives can be understood and applied. Fomunyam supports this by articulating a twofold model for decolonising the curriculum; decolonising through curriculum convergence and divergence. He argues that:

Curriculum divergence and convergence, on the other hand, would not only secure the transformation of South African higher education but would also ensure freedom of the mind for students and staff. Curriculum divergence would be the separation or break away from a Eurocentric curriculum, which disempowers the African mind by foregrounding European or foreign experiences at the expense of local or contextual knowledge, which can easily be applied. However, a focus on local experiences would leave the student vulnerable and excluded especially in the current dispensation of globalisation and internationalisation. It is therefore about foregrounding local content and experiences, exporting it to the rest of the world and constructing knowledge on shared experiences. Furthermore, to effectively expand on this notion of decolonising the curriculum by diverging to converge, it is vital to look at three key notions of the curriculum that reveal that curriculum matters are intertwined with the cultural, political, social and historical contexts of not only the education system but the world in which they operate. (Fomunyam, 2017c, p. 175)

Decolonising the curriculum by converging to diverge becomes a way of answering the critical questions around the decolonisation of the curriculum, such as, what is being taught, how it's being taught, who teaches it, what they do not teach, where they teach what they teach, and the implications of what they teach. Rethinking the curriculum as an active conceptual force, which does not have fixity or closeness, relates it to the imminent potential of freeing the student from all entanglements of the colonial.

Language

The last area critical for decolonisation in the South African higher education sector is language. The issue of language in the South African higher education is a critical one with serious debates emerging from the ‘Open Stellenbosch’ movement and the ‘Afrikaans Must Fall’ movement in the University of Pretoria. Beyond this, conversations around the issue of language and the need for decolonisation of language have been boiling issues within the higher education sector. In an article about the dominance of Afrikaans published on the LitNet website, Painter writes:

When the rector [of Stellenbosch University], Wim de Villiers, recently revealed a language policy proposal that would see English become the ‘default’ language, it was hailed as an opportunity for Stellenbosch to cross its political Rubicon, to make amends with the victims of apartheid and to become a world-class university rather than a volksuniversiteit. Such responses reveal the political baggage Afrikaans still carries. Behind the enthusiasm for the devaluation of Afrikaans at Stellenbosch University is the idea that the language remains a repository of racial privilege... The language is seen instead as an active ingredient in the perpetuation of apartheid inequality; as one of the principal mechanisms mobilised to exclude non-Afrikaans speakers. (Painter, 2015, p. 1)

This shows the particularity and importance of language in the higher education sector. Epistemological access in the higher education sector can only be gained through language, and if language becomes an inhibiting factor, then students remain outsiders. This has been the case in several universities where students have struggled with the language of instruction, be it English or Afrikaans. Painter continues that Afrikaans undoubtedly leads a problematic existence in some South African universities by restricting access and making people feel unwelcome, victimised and barricaded in culturally defined spaces and privileges.

However, this is not restricted to Afrikaans but also by the illusory ‘universalism’ of English, the linguistic dimensions of exclusion and inclusion (of racism also) at universities, and the urgent need to rethink and decolonise linguistic spaces and practices. This is supported by Fomunyam (2017b) who argues that the language of instruction requires decolonisation. To the participants of his study, English was seen as a major problem in the understanding of engineering. Fanon (2008) argues that decolonising in higher education centres on the cultivation

of critical consciousness. This conscientisation will help people in learning to see settler colonialism, to articulate critiques of settler epistemology, and to set aside settler histories and values in search of ethics that reject domination and exploitation. Decolonising is about freeing or engaging the mind with a different set of knowledge paradigms, belief systems, experiences and social capital – and language becomes the vehicle for this. Without a change in the language of instruction in higher education, students would never gain epistemological access. Hence the need for its decolonisation.

Ngũgĩ (2004) supports this by arguing that knowledge is embedded in language and culture, and to a certain level, culture itself only expresses itself through language. Therefore, for the African mind to be truly decolonised, the language of engagement or instruction needs to change. Students should be taught not only in English but in their language of competence. Fanon (2008) positions decolonisation as a chaotic and unclean process or break from a colonial condition that is already over-determined by the violence of the coloniser. Regaining independence at the intellectual level on the platform of chaos would be to tear its hegemonic principles, ways of thinking and language of expression. Ngũgĩ (2004) adds that marginalised cultures and languages have the duty and responsibility of making themselves not only visible in their languages but also to challenge and shake up that view of languages in theory and practice, especially since language is for knowledge construction.

An article on the Wits University website refers to a public lecture given by Ngũgĩ at the University of Witwatersrand on 2 March 2017 entitled, *'Decolonise the Mind, Secure the Base'*. In his lecture, Ngũgĩ said that knowledge of mother tongue is empowerment; lack of knowledge is enslavement. He called on African intellectuals and students to put more urgency in the institutionalisation of African languages. Ngũgĩ proposed that African languages have failed to develop and that while African scholarship has achieved great visibility in the world, this is not so in Africa as their thoughts are only written in English (cited in University of the Witwatersrand, 2017).

In response to this and in a bid to address the language crisis, the universities of Cape Town, Stellenbosch and Pretoria took steps to address their language policy. In addition, the University of KwaZulu-Natal has made great strides towards the

intellectualisation of IsiZulu and it is gradually becoming another language of instruction in the university.

The controversies around language and its ability to inhibit access and throughput in higher education cannot be denied. The decolonisation of language to ensure that whatever language of instruction is being engaged with empowers and does not disfranchise students constitutes a greater part of the decolonisation debate. If students cannot comprehend or make sense of what is happening in an institution of higher learning because of language then the university is failing to meet the needs of its stakeholders, thereby creating the need for decolonisation.

The last part of the chapter articulates a conceptual or theoretical guide to decolonise higher education in this era of globalisation and internationalisation.

Decolonising higher education in the era of globalisation and internationalisation

The world of higher education is continuously impacted by the growing influence of globalisation and internationalisation. Fox and Hundley (2011) argue that globalisation is about the interconnectedness of people and businesses across the world that eventually leads to global cultural, political and economic integration. There is a serious move away from the local to the global in the bid to make the world a global village. Globalisation is an important concept in the higher education sector. The world faces global challenges and interdisciplinary groups will be needed to solve these inherent problems. However, creating meaningful relationships that work globally is challenging, and globalisation in the bid to bring the world together brings with it a complex set of problems.

Fox and Hundley (2011) maintain that these challenges stem from six major differences brought on by globalisation and internationalisation. The first they say are cultural differences. There are enormous differences in countries, educational systems, religious backgrounds, environments and cultures. The second set of differences centre around expertise level. The third centres on geographic time zone differences, while the fourth hinges on trust issues. The fifth is anchored on language and communication differences and the last focuses on work style differences. Dzvimbo and Moloï support this when they say that globalisation 'is an

economic phenomenon that has discernible political and social connotations and is intrinsically bound to western cultural imperialism and advanced by an alliance between the world's largest corporations and the most powerful governments' (Dzvimbo & Moloji, 2013, p. 3). Globalisation, therefore, increasingly destroys the notion of the contextual and encourages the universal.

This becomes increasingly important in South Africa at the advent of decolonisation where the cry is to move away from the global or the European to the local. With globalisation comes internationalisation and the need to increasingly respond to the needs and demands of key funders of higher education research and policy. De Wit (2011) argues that both globalisation and internationalisation are complex intertwined phenomena with many strands, and the distinction between internationalisation and globalisation, although suggestive, cannot be regarded as categorised. This means that globalisation and internationalisation serve a similar purpose: to make the world more connected. However, as pointed out by Singh, Kenway and Apple (2005), the basis of this interconnectedness becomes the problem. They argue that globalisation is a widely contested concept with many and varied implications for educational policies, pedagogies, and politics of nation states. To them, the literature on globalisation can be understood from two perspectives: globalisation from above and globalisation from below. Singh et al. maintain that that globalising from above has tendencies, such as, internationalisation, marketisation, universalisation, westernisation and deterioration, which entrench a top-down perspective. With the top being 'multinational corporations and multi- or supra-national political organisations', with these corporations aiming at neo-liberal economics, with its calls for state legislated and protected trade and structural adjustment in national economies. Globalisation from below, on the other hand, recognises the unevenness, differences and disjunctions in the practices and consequences of neo-liberal globalism (Singh, et al., 2005, p. 1).

With South Africa having bought into both the mandate of globalisation and internationalisation (for there exist a national policy on internationalisation), it becomes increasingly difficult to decolonise the university. This is because the nuances of globalisation and internationalisation necessitate a move away from the local (for example, the use of indigenous languages as medium of instruction) to the global. These neo-liberal forces continuously directly or indirectly enforce the continuation of colonial legacy and the overbalance of the European influences of

the modern university in Africa. It is against this backdrop that the decolonisation project in South Africa is moving. The complexities, hesitations, resistance and escapism currently being witnessed in the South African higher education system regarding the decolonisation of the sector stems from the influences and dictates of globalisation and internationalisation and the hegemonic privileges it confers on a privileged few while the majority are left to wallow in misery.

Carr and Thésée (2012) argue that the world is filled with different languages, cultures, ethnicities, religions, races, orientations and diverse identities. Failure to understand and appreciate these differences results in devastating consequences, such as wars, conflicts, subjugation, marginalisation, racism, hatred, xenophobia and despair. Fanon (2008) maintains that a decolonised education is that which raises questions about power relations among actors and different players in the higher education sector, while at the same time upholding the agency, resistance and local cultural resource knowledges of all students.

In line with this, Thésée (2006) and Carr and Thésée (2008, 2012) provide a four point framework, which can be used for the decolonisation of higher education in the era of globalisation and internationalisation. This framework centres on re-fuse, re-question, redefine and reaffirm.

Re-fusing as a decolonisation pathway provides higher education stakeholders with the opportunity of addressing the different discourses that are infused into the mind continuously in everyday life. These discourses 'present strong symbolic, implicit and explicit content. The symbolic content includes images, styles, attitudes or relations which fill the ordinary social environment with, for example, media and artistic productions' (Carr & Thésée, 2012, p. 23). Re-fusing the colonial discourse and narrative on what to teach, how to teach, whom to teach, how to measure what we teach, whose knowledge we teach, how the university is organised, and what language is used to teach, amongst others, becomes the first step towards decolonising the higher education sector. These questions, which have generally been answered from a globalised perspective, need local answers for the decolonisation project to succeed.

Re-questioning, on the other hand, relates to new forms of questions to address issues of scientific knowledge. Re-questioning the technocratic world and its hegemonic practices that ask mostly 'how much' in seeking the measurable goals in various situations is vital in creating a culture of ethos and empathy in the

university community. This kind of culture would recognise the consequences of the historical imbalances of the past. It would also necessitate the creation of various models that move beyond the politics of numbers and quantity to the quality of life in the higher education sector. This culture would re-question how the higher education sector is improving the quality of life in the communities wherein it finds itself. Carr and Thésée (2008) aver that re-questioning the ‘how’ would shatter the certainty and rigidity of methodologies, which have long held higher education in South Africa to ransom.

Redefining, as the third pathway to decolonising higher education in South Africa, centres around knowledge in all its dimensions. This refers to knowledge that is social in nature, namely formal traits, aesthetics, choices, ethical values and collective rituals. What constitutes knowledge in South Africa and how this knowledge is or was constructed needs to be redefined to ensure the inclusion of what has been excluded for centuries and that has been aimed at keeping the mind colonised. The presuppositions of knowledge, the curriculum, language and institutional culture all require redefinition to produce a composite atmosphere free from colonial heritage and neoliberal artefacts.

The last point in the framework is reaffirmation. It is necessary to reaffirm the self and the local in order to deviate from the pervasive Eurocentric view that the local is inferior. This reaffirmation is a gateway for departments within universities, institutions of higher learning, research entities and the higher education sector in South Africa as a whole to refocus the centre of higher education by making it African and by ensuring that higher education serves the needs of South Africans before engaging or participating in neoliberal projects in the globalised world, such as internationalisation.

Conclusion

There will be no decolonisation of our universities without a better understanding and response to the complex dynamics of the global movement to which we must respond through Africa-centred, pro-active projects. As mentioned, decolonisation has been understood in various ways by scholars in South Africa. Though each of these definitions might not be all-encompassing in themselves,

a combined look at them would shed more light on what decolonisation is all about and what it should be doing. Higher education is a means of constructing knowledge – knowledge about ourselves. And when this is completed or achieved satisfactorily it can radiate outwards and discover peoples and worlds around us. Things must be seen from the African perspective with Africa at the centre of things, not existing as an appendix or a satellite of other countries and literatures. This would ensure that higher education architecture, culture, curriculum and language, amongst others, are seen in the light of Africa. All other things are to be considered in their relevance to the South African situation and their contribution towards understanding it. This is not a complete rejection of other streams, but a clear mapping out of the directions and perspectives that should drive higher education in South Africa.

To this end, the chapter recommends the following:

First, decolonising higher education in South Africa in an era twixt or overshadowed by globalisation and internationalisation requires a complex mix of strategies.

Second, decolonisation in higher education requires serious interrogation at institutional levels for these institutions to know what they are responding to and how they should respond. Furthermore, the multiple understandings of perspectives of decolonisation within South African higher education need to be considered to ensure the development of better response approaches and decolonisation pathways, which would continuously speak to contextual realities.

Next, the multifaceted nature of higher education challenges in South Africa makes the decolonisation project a rather burdensome one. This burden creates many risks for the higher education sector in responding to decolonisation. Without serious political capital and will the project would remain in the corridors and never actually be part of the university classroom. Just like transformation, the successes might be seen in part only through policy documents, with little or no practical change in the higher education landscape.

Finally, the decolonisation of the university is guaranteed to face several challenges and resistance for a variety of reasons, some of which have been discussed. However, it is the response to these challenges that will determine whether the higher education sector cleanses itself from the vagaries of colonial life. Continuous engagement with the decolonisation project is key to successful decolonisation, for it is not a product but a process requiring careful interrogation and engagement.

References

- Altbach, P. (2004). Globalisation and the university: Myths and realities in an unequal world. *Tertiary Education and Management*, 10(1), 3-25. <https://doi.org/10.1080/13583883.2004.9967114>
- Altbach, P. (2005). Perspectives on internationalising higher education. *International Higher Education*, 27, 6-8.
- Altbach, P., & Knight, J. (2007). The internationalisation of higher education: Motivations and realities. *Journal of Studies in International Education*, 11(4), 290-305.
- Altbach, P., Reisberg, L., & Rumbley, L. (2009a). Globalisation and the university: Realities in an unequal world. In J. Forest & P. Altbach (Eds), *International handbook of higher education*. Dordrecht: Springer.
- Altbach, P., Reisberg, L., & Rumbley, L. (2009b). *Trends in global higher education: Tracking an academic revolution*. Paris: UNESCO.
- Aoki, T. (1999). Rethinking curriculum and pedagogy. *Kappa Delta Pi Record*, 35(4), 180-181.
- Bauman, Z. (1998). *Globalisation: The human consequences*. New York: Columbia University Press.
- Bennett, B. M. (2017). Decolonisation, environmentalism and nationalism in Australia and South Africa. *Itinerario*, 41(1), 27-50.
- Bhambra, G. (2007). *Rethinking modernity: Postcolonialism and the sociological Imagination*. Basingstoke: Palgrave Macmillan.
- Brandenburg, U., & De Wit, H. (2011). The end of internationalisation. *International Higher Education*, 62, 15-17.
- Brock-Utne, B. (2005). Language-in-education policies and practices in Africa with a special focus on Tanzania and South Africa. In A. Lin & P. Martin (Eds), *Decolonisation, globalisation: Language-in-education policy and practice*, pp. 615-631. Toronto: Multilingual Matters Ltd.
- Butucha, K. G. (2012). The impacts of globalisation on higher education curriculum: Implications for educational practices. *University of Eastern Africa, Baraton*, 1-7.
- Carman, M. (2016). A defence of Wiredu's project of conceptual decolonisation. *South African Journal of Philosophy*, 35(2), 235-248.
- Carr, P., & Thésée, G. (2008). The quest for political (il)literacy: Responding to, and attempting to counter, the neo-liberal agenda. In P. Porfilio & C. Malott (Eds), *An international examination of urban education: The destructive path of neo-liberalism*, pp. 173-194. Rotterdam: Sense Publishers.
- Carr, P., & Thésée, G. (2012). Discursive epistemologies by, for and about the decolonising project. In A. Abdi (Ed.), *Decolonising philosophies of education*. Rotterdam: Sense Publishers.
- Dascal, M. (2009). Colonising and decolonising minds. In I. Kucurandi (Ed.), *Papers of 2007 World Philosophy Day*, pp. 308-332. Ankara: Philosophical Society of Turkey.

- De Wit, H. (2011). Globalisation and internationalisation of higher education. *Revista de Universidad y Sociedad del Conocimiento (RUSC)*, 8, 241-248.
- Disemelo, K. (2015). South African student protests are about much more than just #feesmustfall. The conversation. Retrieved from <https://theconversation.com/south-african-student-protests-are-about-much-more-than-just-feesmustfall-49776> [Accessed 10 March 2017].
- Dzvimbo, K. P., & Moloi, K. C. (2013). Globalisation and the internationalisation of higher education in sub-Saharan Africa. *South African Journal of Education*, 33(3), 1-16.
- Essop, A. (2016). Decolonisation debate is a chance to rethink the role of universities. *The conversation*. Retrieved from <https://theconversation.com/decolonisation-debate-is-a-chance-to-rethink-the-role-of-universities-63840> [Accessed 10 March 2017].
- Fanon, F. (2008). *black skin, white masks*. New York: Grove Press.
- Fomunyan, K. G. (2014). Curriculum theorising and individualism: An exploration of the curriculum's relation to the social, personal and political dimensions of schooling. *Mevlana International Journal of Education*, 4(2), 122-131.
- Fomunyan, K. G. (2017a). Decolonising teaching and learning in engineering education in a South African university. *International Journal of Applied Engineering Research*, 12(23), 13349-13358.
- Fomunyan, K. G. (2017b). Decolonising the engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(17), 6797-6805.
- Fomunyan, K. G. (2017c). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180.
- Fomunyan, K. G. (2018). Deconstructing quality in South African higher education. *Quality Assurance in Education*, 26(1), 44-59. doi:10.1108/QAE-11-2016-0072
- Fomunyan, K. G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207.
- Fox, P., & Hundley, S. (2011). The Importance of globalisation in higher education. In P. Pachura (Ed.), *New knowledge in a new era of globalisation*. London: IntechOpen.
- Grumet, M. (1981). Restitution and reconstruction of educational experience: An autobiographical method for curriculum theory. In M. Lawn & L. Barton (Eds), *Rethinking curriculum studies: A radical approach*, pp. 115-130. London: Croom Helm.
- Heleta, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8.
- Jansen, J. D. (2017). *As by fire: the end of the South African university*. Cape Town: Tafelberg.
- Jarvis, D. S. L. (2014). Regulating higher education: Quality assurance and neo-liberal managerialism in higher education – A critical introduction. *Policy and Society*, 33(3), 155-166. <https://doi:10.1016/j.polsoc.2014.09.005>
- Knight, J. (2006). *Internationalisation of higher education: New directions, new challenges. 2005 IAU global survey report*. Paris: International Association of Universities.

- Knight, J. (2011). Five myths about internationalisation. *International Higher Education*, 62, 14-15.
- Knight, J. (2015). Updated definition of internationalisation. *International Higher Education*, 33, 2-3.
- Knight, J. (2018). Decolonising and transforming the geography undergraduate curriculum in South Africa. *South African Geographical Journal*, 1-20.
- Le Grange, L. (2016). Decolonising the university curriculum. *South African Journal of Higher Education*, 30(2), 1-12.
- Lee, J.-K. (2004). Globalisation and higher education: A South Korea perspective. *Globalisation*, 4(1), 1-28.
- Lin, A., & Martin, P. (Eds). (2005). *Decolonisation, globalisation: Language-in-education policy and practice*, pp. 1-19. Toronto: Multilingual Matters Ltd.
- Lowman, E., & Mayblin, L. (2011). Theorising the postcolonial, decolonising theory. *Studies in Social and Political Thought*, 19(1), 3-8.
- Mamdani, M. (2016). Between the public intellectual and the scholar: Decolonisation and some post-independence initiatives in African higher education. *Inter-Asia Cultural Studies*, 17(1), 68-83.
- Marginson, S., & Rhoades, G. (2002). Beyond national states, markets, and systems of higher education: A Glonacal Agency heuristic. *Higher Education*, 43 (3), 281-309.
- Mbembe, A. (2015). Decolonising knowledge and the question of the archive. Available at <http://worldpece.org/content/mbembe-achille-2015-%E2%80%9Cdecolonizing-knowledge-and-question-archive%E2%80%9D-africa-country> [Accessed 10 January 2019].
- Mbembe, A. (2016). Decolonising the university: New directions. *Arts and Humanities in Higher Education*, 15(1), 29-45.
- Mgqwashu, E. (2016). Universities can't decolonise the curriculum without defining it first. The conversation. Retrieved from <https://theconversation.com/universities-cant-decolonise-the-curriculum-without-defining-it-first-63948> [Accessed 10 January 2019].
- Mignolo, W. D. (2007). Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality. *Cultural Studies*, 21(2-3), 449-514.
- Mulumba, M., Obaje, A., Kobedi, K., & Kishun, R. (2008). International student mobility in and out of Africa: Challenges and opportunities. In D. Teferra & J. Knight (Eds), *Higher education in Africa: The international dimension*, pp. 490-514. Accra: Association of African Universities.
- Nandy, A. (2007). *Time treks: The uncertain future of old and new despotisms*. Ranikhet: Permanent Black.
- Ndlovu-Gatsheni, S. J. (2017). The emergence and trajectories of struggles for an 'African university': The case of unfinished business of African epistemic decolonisation. *Kronos*, 43(1), 51-77.

- Ngũgĩ wa T. (2004). *Decolonising the mind. The politics of language in African literature*. Nairobi: East African Educational Publishers.
- Painter, D. (2015). Monolingualism, not Afrikaans, must fall. *Ingesluit LitNet Akademies*. Retrieved from <http://www.litnet.co.za/monolingualism-not-afrikaans-must-fall/> [Accessed 21 May 2018].
- Pather, C. (2015). #RhodesMustFall: No room for ignorance or arrogance. *South African Journal of Science*, 111(5-6), 1-2.
- Pennycook, A. (2000). English, politics, ideology: From colonial celebration to postcolonial performativity. In T. Ricento (Ed.), *Ideology, politics and language policies: Focus on English*, pp.107–119. Amsterdam: John Benjamins.
- Prinsloo, E. H. (2016). The role of the humanities in decolonising the academy. *Arts and Humanities in Higher Education*, 15(1), 164-168.
- Sidogi, P., & Rasedile, T. (2017). Contesting the decolonisation narrative: Towards an entrepreneurship based graphic design curricula. In H. Botes & S. Giloi (Eds), *#Decolonise! Design educators reflecting on the call for the decolonisation of education*. Tshwane: Design Education Forum of Southern Africa
- Singh, M., Kenway, J., & Apple, M. (2005). Globalising education: Perspectives from above and below. In M. Apple, J. Kenway, & M. Singh (Eds), *Globalising education. Policies, pedagogies & politics*. New York: Peter Lang.
- Teferra, D. (2008). The international dimension of higher education in Africa: Status, challenges, and prospects. In D. Teferra & J. Knight (Eds), *Higher education in Africa: The international dimension*, pp. 44-79. Accra: Association of African Universities.
- Thaver, B. (2009). Transforming the culture of higher education in South Africa. *Academe*, 91(1), 1-4.
- Thésée, G. (2006). A tool of massive erosion: Scientific knowledge in the neo-colonial enterprise. In G. S. Dei & A. Kempf (Eds), *Anti-colonialism and education: The politics of resistance*, pp. 25-42. Rotterdam: Sense Publishers.
- University of the Witwatersrand. (2017). Language at the centre of decolonisation. Retrieved from <https://www.wits.ac.za/news/latest-news/general-news/2017/2017-03/language-at-the-centre-of-decolonisation-.html> [Accessed 10 January 2019].
- Vincent-Lancrin, S., & Kärkkäinen, K. (2009). Globalisation and higher education: What might the future bring? In CERI (Ed.), *Educational research and innovation higher education to 2030, Volume 2, Globalisation*. Paris: OECD Publishing.
- Waghid, Y. (2001). Globalisation and higher education restructuring in South Africa: Is democracy under threat? *Journal of Education Policy*, 16(5), 455-464.
- Walker, R. (2005). *Transformative strategies in indigenous education: Decolonisation and positive social change*. Doctoral thesis, University of Western Sydney, Sydney. Retrieved from <http://handle.uws.edu.au:8081/1959.7/678> [Accessed 11 January 2019].
- Yingqiang, Z., & Yongjian, S. (2016). Quality assurance in higher education: Reflection, criticism, and change. *Chinese Education & Society*, 49(1-2), 7-19. <https://doi:10.1080/10611932.2016.1192382>

Part 2

DECOLONISING CURRICULUM, LANGUAGE AND TEACHING AND LEARNING

Chapter 3

Inclusivity in curriculum transformation: Decolonisation towards the creation of sustainable learning environments

Rosy Qhosola¹ & Sechaba Mahlomaholo²

Introduction

This chapter explores the notion of inclusivity in curriculum transformation and the need for decolonisation. Curriculum theories and practices the world over are embedded with and within contestations for power. It is through this that dominance of one group, culture, social class, race, gender and religion over others is maintained and reproduced (Van Dijk, 2014). These contestations manifest themselves through the exclusion of the knowledges of the dominated individuals and groups/categories and by valorising ways of knowing and being of those in power (Ladson-Billings, 2015). The extracts represent the thoughts of two major universities in understanding and elaborating inclusivity in the curriculum. The first quotation, taken from the inclusive curriculum of the University of the West of England (UWE), captures this notion from what has come to be known as the ‘medical model of inclusivity’ in curriculum.

1 University of Free State

2 University of Zululand

Inclusive curriculum can be defined as: curriculum design, delivery and assessment, which reduce the need for individual adjustments. It is the anticipation of general and collective requirements of disabled people and thereby, when possible, routinely designing generic solutions into programmes. Inclusive curriculum has components that relate to placement, retention, progression, employability, practical lessons and group work. The QAA Quality Code advises 'An inclusive environment for learning anticipates the varied requirements of learners, for example, because of a declared disability, specific cultural background, location, or age, and aims to ensure that all students have equal access to educational opportunities. Higher education providers, staff and students all have a role in and responsibility for promoting equality'. (UWE, n.d., p. 1)

Embedded in the above quote is the lack of power of the disabled. They must be accommodated in an already framed context and have no power to decide how and why this accommodation must take place. It is prescribed from above without their input. It is also interesting that inclusivity, as conceptualised from this perspective, excludes other forms of marginalisation, such as gender and race, which may require equal attention. The dominant group firmly hold the power and there are no attempts to include others beyond what they have conceptualised as requiring inclusion. The above definition has a heavy emphasis on the disabled student being integrated into the so-called 'normal curriculum'.

The next extract broadens this notion of curriculum inclusivity by including other categories of exclusion that are dependent on context, culture and a myriad of other variables.

Inclusive education is the process whereby the school responds to the needs of all learners regardless of their background (Ainscow 1999; Makoelle 2013). Learners should be accommodated in matters related to teaching and learning. Rather than expect learners to adapt to the school, the school should adapt to the learners by ensuring that all their needs are met. However, the process of developing practices of inclusion often involves a change in teacher beliefs, attitudes and practices. Dyson et al. (2012) contend that inclusive practices should be developed as close to local communities as possible. (Makoelle, 2014, p. 125)

The significant improvement brought about by this second approach to the notion of curriculum inclusivity is that the context, rather than the individual is seen as the aspect that must change and be transformed to include all, irrespective of their background. Issues of power are thus introduced into the debate where the given context is contested and problematised so that it can be transformed and made amenable to all forms of diversities that learners bring with them. This makes it imperative to invoke the views of decoloniality that enables this chapter to do all the above and become relevant to the South African situation where exclusion is still heavily influenced by the past colonial and apartheid history. The two schools of thought as represented by the extracts do not directly address this vexed matter.

As argued in the introductory chapter of this book, decolonisation is seen as a continuing confrontation of and an extension beyond Eurocentrism. It questions and problematises the histories of power emerging from Europe and the global North. In addition, it refers to a process of self-creation among the marginalised Africans on the continent and in the diaspora. In other words, it is about creating new forms of life or self-appropriation. Therefore, decolonisation is a response to the relation of direct, political, social and cultural domination established by the Europeans. In this chapter, it includes confronting cultural domination as a point of departure and is about crafting the capacity to pave ways of responding to the political, social and other forms of domination. Inclusivity is also about creating spaces for other alternative indigenous knowledges of the marginalised and the voiceless groups by ensuring that they co-exist with other knowledges without being squeezed to fit into the structure of the dominating European and Western knowledge canons. From this perspective, decolonisation seems to be about a yearning for those inclusive practices that existed before colonisation, and the re-imagination of how they can be broadened to include all as the curriculum is transformed.

Thus, in this chapter, curriculum inclusivity and decoloniality advance the agenda for the social justice project that aims at advocating for the common goals of equity, cognitive justice, freedom, peace and hope through curriculum transformation. The process of curriculum inclusivity, therefore, is understood to be a project aimed at bringing all those 'discarded knowledges' to the surface and integrating them into an inclusive repertoire of the powerful knowledges of the indigenous. This implies that the latter are being validated and connected to those knowledges of the powerful global North into a meaningful dialectical relationship of mutual

respect and co-constitution. Theorised from this angle, curriculum inclusivity is about the inclusivity of knowledges, which implies transforming the curriculum so that it affirms and reflects everybody irrespective of their station in life.

According to the current, accepted and official position on the matter, curriculum transformation includes consideration of aspects such as the skills and competencies to be developed in students, the coherence of this development across the modules that make up a qualification, the pedagogical approach to be used, and assessment instruments that will allow not only development but also judgment of student learning (Ballim 2017). On the other hand, the creation of sustainable learning environments involves all institutions, especially those that cater for education, abiding by and operationalising all of the United Nations Sustainable Development Goals (SDGs), which may be summarised as *economic development* of all in an *environmentally sustainable* manner towards *social inclusion* of all. Therefore, curriculum transformation and the creation of sustainable learning environments attest to the curriculum being changed, reformed, adapted, totally overhauled and recreated such that through it all, students may acquire skills and competencies across all modules and programmes, and pedagogical approaches to enable them to become powerful players in the economic development of themselves and their communities. This, in a manner that is respectful to the environment and that promotes inclusion of all in terms of equity, social justice, freedom, peace and hope.

The chapter explores some the inherent challenges in curriculum inclusivity and decolonisation and discusses attempts to respond to these challenges. The chapter also presents theories related to the decolonising and transformation of curricula. In addition, the chapter considers how the 17 United Nations SDGs can form the basis of a new curriculum and look at current policies and practices in this regard in South Africa and concludes by discussing the aspect of community cultural wealth.

Challenges inherent in curriculum inclusivity and decolonisation

This section explores some of the numerous challenges inherent in the move towards inclusivity and decolonisation of curricula.

Challenging the students' individuality: A metabletics approach

Central to the theories and practices of curriculum inclusivity are students. Van den Berg formulated a powerful theory of metabletics, which enables us to understand that students' individuality is made up of at least 15 modalities of being through which the students present themselves. These are (i) spatial modality, through which students occupy particular spaces, which are real in time and location; (ii) the biotic, (iii) the kinematic, (iv) the physiological, (v) the psychological, (vi) the cultural, (vii) the historical, (viii) the ethical, (ix) the analytical, (x) the economic, (xi) the linguistic, (xii) the social, (xiii) the juridical, (xiv) the aesthetic, and (xv) the pistical (Van den Berg, 1977, p. 59). These modalities are classified into four distinct and ascending orders of 'being' in the world.

The theory maintains that all 'things', be they inanimate or animate, occur within the first category of these modalities, referred to as 'the physical'. Here, objects, plants, animals and humans share the same characteristic and ability to occupy space by means of their concrete material aspect of 'being'. They occupy space and have mass as their defining characteristics. At the next category of being, objects that are inanimate are incapable of occurring because the defining characteristic here is the ability to grow and develop from one stage of being to the next or move from one place to the next. Only plants, animals and humans are able to do so. This, according to the theory, is the physiological category, which includes the biotic (biological growth), the kinematic (movement) and the physiological (breathing, etc.). The third category is that of the psychological, which excludes plants and objects that cannot experience feelings or emotions of anger, happiness and love. The final category is reserved for humans who can stand outside of themselves and have a history, a culture and a future and be able to reflect on it through tools such as language and art, the ethics and the aesthetic. This is referred to as the cultural category.

Curriculum in unequal contexts, like that of South Africa and the diaspora where most people are still colonised and marginalised, excludes black students through segregated and neglected universities (Syed, Raman & Simonetti, 2015). This is an example of how the spatial modality of students – within the physical category – is used to create and reinforce inequality. Students taught in under-resourced and unacceptable lecture halls and not in properly equipped ones are unlikely to perform well in their studies. This exclusion is not limited to the physical but includes all

modalities that constitute black students' total individuality. Curriculum marginalises through excluding their physiological being by depriving them opportunities to grow and develop freely. Their full potential to grow physiologically is truncated as a result of instances of malnourishment due to deprived backgrounds in which they are condemned to live. For the black majority, universities are usually not equipped to deal with instances of hunger and under-nourishment experienced by these students some of whom come from homes where there is scarcity of meals. A curriculum that does not provide for this continues to exclude physiologically.

Such universities even seem to exclude black students psychologically. These students are not considered when curriculum issues are discussed. Universities in these unequal contexts do not focus on students' cultural backgrounds that inform who they are. The curriculum undermines their psychological and cultural wellbeing as it consistently creates feelings of inferiority and not belonging by not including experiences from their everyday lives. Their languages are regarded as unimportant and incapable of communicating the complexities of knowledge that is shared in universities. Their histories are erased and buried deep down under layers of colonial weight. In these instances, curriculum transformation is required to be theorised and practised to foster inclusivity of all students into spaces where they can be recognised and validated physically, physiologically, biologically, psychologically and otherwise.

Under such circumstances, curriculum transformation would include the ways of knowing of the students and this would be incorporated into the mainstream of knowledges, which are being taught as curriculum. There would be appreciation of the diversity of the psychological makeup of the students according to their different talents and places of socialisation. This appreciation of diversity would also be decolonial in approach, emphasising both powerful knowledge of the marginalised, and knowledges of the powerful in their context (Ladson-Billings 2012; Mbembe, 2016).

Challenging lecturers' competencies

Educators, be they academics, lecturers, teachers, parents or other caregivers responsible for bringing children up and intensifying self-awareness among students in the broadest possible sense have specific roles to play in the decolonialisation project. Among others, the Department of Basic Education

(DBE) concurs that their roles include being experts in their particular disciplines through being lifelong researchers who are effective in interpreting and mediating learning, and that they become efficient community and pastoral caregivers who are leaders, good administrators and empowering assessors of their charges' work (DBE, 2011).

In many instances, the creation and perpetuation of the marginalisation of black students on the African continent and in the diaspora is the result of the lack of awareness among educators in our universities and outside of their responsibilities and transformative roles. In South Africa, research shows that many academics are not well prepared to teach in the subjects that they are supposed to teach because they are not placed to teach in their areas of specialisation (Fomunyam, 2016). Some are just unable to adapt to new ways of teaching. These new ways require them to be more student-centred, to go out of their way to know about the context of the students and to try to use this as basis for crafting and sharing their curriculum. Because of the legacies of the past, which differentiated on the basis of colour and race, universities with a majority of black students are terribly under-resourced. Those historical legacies linger to this day and continue to reproduce inequality, which leads to unemployment and poverty.

A decolonial agenda, covered in this chapter, focuses on reskilling lecturers and intensifying awareness among them about the need to create sustainable learning environments in their universities and classrooms. Educators taking up these roles seriously would be encouraged to perform beyond the call of duty and the bare minimum. This would imply that these educators become aware of the students' needs and practice approaches that validate their students and their students' backgrounds and scaffolds them to the required levels. They can do this by being with the students from the low academic levels they may have come from. A decolonial agenda is about excellence through the inclusion of the preferred modes of learning of all students.

Challenging university and lecture hall contexts

According to the Department of Education (DOE), the policies of many universities are formulated with the distorted belief that a university is an institution designed to provide learning spaces and learning environments that are suitable to the students (DOE, 2008). However, in practice, things seem to

be the opposite. The main problem is the overrated value of student performance derived from the standardised tests and examinations. This becomes a problem because government authorities and administrators exert pressure on the universities to perform excellently in these standardised assessments (Armitage, 2011). Should a university fail to reach a certain success pass rate by its students, then that university is labelled as dysfunctional. The management of the university and its teachers are taken to task and must account to the authorities. In many cases, they are threatened with dismissal. These forms of 'corrective measures' by the authorities lead to many universities preferring surface learning marked by memorisation and drill for passing these tests and examinations, even if this is not accompanied by only minimal understanding (Aliakbari & Allahmoradi, 2012). Universities, through their lecturers, do this in order to finish the year syllabus and avoid being shamed by the authorities. This seems to have turned universities into marketable products, rated, bought and sold by standard units, measured, counted and reduced to staple equivalence by impersonal mechanical tests, and therefore readily subject to statistical consistency, with numerical standards and units (Mbembe, 2016).

The overrated value of the standardised tests and exams do indeed delay transformation. The practice needs to be decolonised as it dissuades students and lecturers from a free pursuit of knowledge (Mbembe, 2016). By substituting this goal of free pursuit of knowledge by the pursuit of pass rates and praises, a university ceases to be a functional institution and to offer quality education. The anxiety and pressure to finish the prescribed syllabus quickly in order to attain a good pass rate transfers to the lecture halls where lecturers are subjected to immense pressure and thus disregard good student-centred curriculum practices (DBE, 2011). Under such pressure, lecturers find proper effective teaching approaches as time-consuming, and ultimately resort to more teacher-centred approaches. Through such approaches, teachers can be in control of the whole learning processes. This situation leaves the students with no option but to memorise what is being transmitted without the opportunity to construct their own knowledge and understanding from their own perspectives (Walker, 2002).

The call to decolonise the curriculum is an attempt to question such practices. It is a call for students to belong to the lecture halls and become co-constructors of knowledge with their lecturers and peers. It is about a call to transform the lecture hall as we know it today to allow for a multiplicity of voices. It is call for

inclusion of all and other forms of knowing, which may not be dominant but have contributions to make.

Challenges in the curriculum and its offering

The quality of a university curriculum depends upon how well its offerings are assimilated by the students and the quality of the list of offerings (Walker, 2002). In most cases, the first step is the placement that requires the student's record of assessment. However, this has led to many challenges when it comes to the marginalised groups. That these groups are from under-resourced universities seems to limit them when it comes to being placed in those programmes that tend to evoke critical skills and creativity (Walker, 2002). They are often placed and judged by their records of assessment without an understanding of their context and background. Therefore, the current curriculum offerings seem to fail in ensuring equity. Equity will mean accommodating the background and providing spaces and support to that which the student needs and has passion towards. This, in turn, means that these students from marginalised groups will be included in mainstream activities of the economy by contributing towards filling those scarce skills that have a direct impact on the GDP of the country (Cochrane, 2017). This, due to the multiplier effect, will lead to a better standard of living for all. From this background, it is evident that curriculum transformation is urgently needed.

Challenging socio-cultural contexts

The discussion has shown that the socio-cultural contexts of the majority black people in South Africa, on the African continent, and the diaspora are marked by many inequities and social injustices and a limited or lack of freedom, which translates into lack of peace, desperation and alienation. These contexts place high expectations on the curriculum to bring about redress, empowerment, social justice, freedom and hope.

While it is true that black learners, like all others, have their own individuality, theories of personality (Bandura, 2006), learning (Piaget 1999) and development, among others, recognise that individuals and their identities are created in the interstices where the concrete materiality of their natural and inherited beings interact with the social context in which they are located. Karl Marx (1972) observed that human beings create history, but not under conditions of their own

choosing. The social contexts in which black learners are born and grow seem to engender feelings of alienation. They are always confronted in and through the curriculum and otherwise by images, messages and symbols describing them and their experiences as inferior and inconsequential. While they are not entirely mere victims of circumstances, their agency is arrested in and by these negative contexts. They are not able to explore and express themselves or act to their fullest potential because who they are restricts their movement and what they can become. Their lives are, therefore, a continual struggle to transcend these limitations and the many odds stashed against them wherever they go.

Bronfenbrenner (2009) provides a convincing model for understanding the black students in their socio-economic contexts of the ever-expanding concentric circles of relationships in families, neighbourhoods containing these individual learners in their families, universities, clubs, etc. At the next level, these neighbourhoods are contained in circles of social class matrix by means of which the situation of the majority black students are defined in terms of poverty, inequality and marginalisation. The vestiges of coloniality and exclusion seem to characterise these socio-cultural contexts, be they about race, social class, religion, gender, etc.

Attempts to respond to the challenges of inclusion in the curriculum

Against the backdrop of the previous discussion, this chapter argues that the current overwhelming demand for decoloniality in education is an attempt to create more inclusive theories and practices of curriculum transformation that respond to those challenges created and reproduced in and through the curriculum. Decoloniality is about responding to the challenges of exclusion experienced at the levels of the individuality of the black student, that of their teachers' competencies and that of their universities and classrooms. Such a decolonised and transformed curriculum is one that engenders equity, social justice, freedom, peace and hope. It is also one that challenges inequality and marginalisation in the socio-economic contexts of black learners, among others. Decoloniality represents a yearning for a better future created and re-imagined through a curriculum that transforms and creates sustainable learning environments for and with the underclass communities.

Theories from the past to the present

This section explores some relevant theories and principles relating to learning environments and curricula.

Strauss' notion of a bricolage

Strauss' notion of a bricolage provides a logical organising principle to describe a longitudinal development trajectory of knowledge creation in search of the ideal sustainable learning environments that respond to the challenges discussed above (Strauss, 1962). Through this notion, Strauss attempts to describe the workings of a handyman who attempts to solve problems by means of any and all tools at his disposal.

Denzin and Lincoln's eight steps/moments in qualitative research

Following on this, Denzin and Lincoln (1995) and Kincheloe (2005) describe the integration of the eight steps/moments in the development of research that collectively constitutes a multimodal, multi-perspectival and multilayered approach to research, which they called a bricolage. This section uses these moments to show how a decolonised, transformed curriculum that is at the same time inclusive can be used to create sustainable learning environments fostering equity, social justice, freedom, peace and hope (Mahlomaholo 2015; Mahlomaholo & Netshandama 2012). The eight moments identified by Denzin and Lincoln are (i) Traditional, (ii) Modernist, (iii) Blurred genres, (iv) Crisis of representation, (v) Postmodern, (vi) Post-experimental, (vii) Methodological present, and (viii) Fractured futures (Denzin & Lincoln 2005, p. 11).

The bricolage in the service of research, which in this chapter serves as a basis to create sustainable learning environments, incorporates elements of each of the eight moments when required to do so by the challenges on the ground. This integration is not linear but is sometimes contradictory as it attempts to provide those rich responses to challenges of marginalisation and exclusion in multi-layered, multimodal and multi-perspectival approach. This approach enables one to create something out of nothing, especially in many desperate situations in which black learners find themselves.

The following paragraphs consider each of these moments.

The traditional moment

The most important characteristic of the traditional moment is its emergent transitioning from the positivistic mode of knowledge production. This moment is described by the attempts to respond to the challenges described previously through quantitative strategies, which valorise reductionism, adherence to causal relationship between cause and effect, formulation of universal laws, generalisability of strategies to all situations, predictability of outcomes and a belief in the possibility of objective and reliable truth in the production of knowledge.

The modernist moment

The modernistic moment operationalises some of the practices of the traditional moment but is not limited to them and represents a slight departure. Its mode of responding to the challenges consists of approaches that use universal strategies to problems. The modernist moment does not consider each individual challenge in isolation but considers them in groups and categories. In doing so, it sometimes uses strategies generated from the traditional moment, critical theory, and phenomenology, to mention a few. The consideration here is that solutions can be generated to transform lives everywhere. The particularities of different contexts do not matter; what is important is the solution that can apply everywhere and across contexts.

The moment of blurred genres

The moment of blurred genres expands the scope of operation of the first two moments. It does so by criss-crossing the paradigmatic, theoretical and methodological divides. It blurs the boundaries among strategies and incorporates all that work into one toolkit in responding to the challenges under discussion. If art works to solve problems of exclusion and marginalisation in conjunction with strict quantitative strategies, it uses them both. What matters is the achievement of the goal.

The moment of the crises of representation

The mixture of strategies led to the emergence of the moment of the crises of representation, which deepens this integrated approach to the solution of problems. Crisis of representation means that to understand the individual student's identity,

for example, one must go beyond representing that from one perspective only. One needs to understand this in the context in which it occurs. At the same time, one must understand that even in that context, identity would be fluid and dynamic and not limited to the conventional description. Black students are not homogenous; they differ in terms of all those social markers referred to earlier, and beyond. Despite their common social location and upbringing, their identities and ways of doing things are different and contradictory at times.

The postmodern moment

The postmodern moment deepens the above further by recognising the value of the local and the small (*petit*) narratives. Contrary to the modernists, the postmodernists contest the possibility of the universal truth, uniform standards and universalisation of strategies in responding to challenges. They believe in the power of the particular instance because no two challenges are the same. The difference is critical as it defines who we are. To come up with universal laws is to miss the point because each instance is different and requires customised responses. The challenges of black learners necessitate understanding them in their local and varied individuality and contexts.

The post-experimental moment

Contrary to the postmodern, the post-experimental moment ushered in a period when there was an attempt to return to the traditional quantitative modes of doing things. There seems to have been a frustration with the inability of the postmodern moment to provide stable foundations to approach any matter. Postmodernity was unsettling because of the uncertainties about anything. The post-experimental moment came with the promise of returning to the basics of positivism and its belief in the formulation of universal laws, objectivity, generalisability of solutions and findings to all similar and related situations.

The methodological present moment

The methodological present moment is different from the post-experimental in that it advocates for an approach to knowledge and its production that recognises that the current situation cannot be predicted as it is dynamic and different from either the past and/or the future. Solutions have to respond to the now and present,

which is fluid, temporal and could demand either or both the postmodern and post-experimental strategies at the same time and beyond.

The fractured futures moment

The last moment of the fractured futures affirms the impossibility of knowing about what will happen next as knowledge is growing exponentially in unimaginable leaps and bounds. It is no longer enough to have a coherent grasp of what is going to happen because the movement to the next moment is not linear and/or logical. There is no possibility of knowing or preparing for what will happen because everything is complex, contested, unstable, fluid, ever-changing and contradictory. What could have been regarded as the truth in the past and the present cannot hold for the future.

A bricolage approach: Final words

The chapter suggests that the challenges facing black students are complex, multi-layered, multi-dimensional, multi-modal and multi-perspectival. They require equally complex and sophisticated approaches, such as the one informed by a bricolage described above. A bricolage approach targets the complexities of challenges that are created in relation to the black students' 15 modes of being from all perceivable angles. This approach focuses on unearthing and responding to problems from each one of these modalities individually and collectively, be they physical, physiological, psychological and/or socio-cultural. It also affirms the importance of this multi-modal and sophisticated approach to the challenges of the educator's competencies. These include decolonised and transformed university and classroom methodologies pointing out to an inclusive curriculum. A bricolage approach to these complexities of a black student's being-in-the-world confirms the importance of a decolonised and transformed curriculum.

The United Nation's Sustainable Development Goals as a basis for an inclusive curriculum

The challenges of black students seem to be overwhelming, however, we argue that the basis for a decolonised and transformed curriculum that is inclusive and

responsive to these challenges is already laid in the United Nation's 17 Sustainable Development Goals (SDGs), to which all aligned countries bound themselves to achieve by 2030 (Sachs, 2012). The dominance of the global North might still be lingering in the conceptualisation of these goals, but we advocate for the appropriation thereof so that they can be re-theorised and operationalised from the perspective of the marginalised and excluded communities. The 17 SDGs are: (i) no poverty, (ii) zero hunger, (iii) good health and well-being, (iv) quality education, (v) gender equality, (vi) clean water and sanitation, (vii) affordable and clean energy, (viii) decent work and economic growth, (ix) industry, innovation and infrastructure, (x) reduced inequality, (xi) sustainable cities and communities, (xii) responsible consumption and production, (xiii) climate action, (xiv) life below water, (xv) life on land, (xvi) peace and justice strong institutions and (xvii) partnerships to achieve the goal.

This chapter comes from a perspective that uses these SDGs as the basis for crafting the concept of sustainable learning environments. This concept describes the ultimate intention of a decolonised and transformed curriculum. Such a curriculum is inclusive and advances the agenda for economic development of all, environmental sustainability and social inclusivity. These three are the pillars encapsulating all the 17 SDGs that describe how a curriculum is decolonised and transformed to include all, irrespective of their station in life.

The SDGs detail the challenges that confront black students – from poverty, hunger, and lack of quality education to peace and justice – which require strong institutions to create and protect better life for all (Le Blanc, 2015). These also provide the basis at which the solutions must be targeted. A transformed and decolonised curriculum will benefit greatly from encapsulating all or any of these SDGs as they create sustainable learning environments.

Curriculum policies and practices in South Africa

The post-1994 decolonisation agenda has been a part of numerous official policies, and many task teams have been formed to address the issue (Lester, Lochmiller & Gabriel, 2017). The South African education system has promulgated policies and frameworks that focus on equality, equity, transformation and change,

institutional cultures, and epistemological traditions that were intended to bring transformation and decolonise the curriculum (DOE, 2008; Joseph, 2010). In 1997, the DOE gazetted the Education White Paper 3: A Programme for the Transformation of Higher Education for a single coordinated system. Equity and redress, democratisation, development, quality and accountability were high on the agenda (Joseph, 2010). In addition, the National Task Team on Transformation (NTTT) was formed, with the team adopting National Framework Agreement on Transformation (NFAT). The NTTT advocated for an institutional culture free from racism, sexism, intolerance and violence (Joseph, 2010). The National Development Plan 2030 (NDP), drawn up by the National Planning Commission (NPC), also had a similar goal of achieving a curriculum that upholds quality, equity and transformation (NPC, 2012).

After the many policies and task teams aimed at effecting transformation and decolonisation, one would think that things would change, but a lot is still to be done. The seminal Soudien report of 2008 found that racism and discrimination remain an issue in our institutions and it hinders transformation (Moodie, 2010; Soudien, 2008). The DOE task team that was appointed in 2012 as the Ministerial Transformation Oversight Committee on Transformation in South African Public Universities found that the extensive transformation policy machinery did not ensure an enabling transformation environment for implementation at our institutions (Fomunyan, 2017). The policies were there, but the environment was not transformative, hence the failure of all these well-intentioned policies. Twenty years later, epistemological transformation that was supposed to entail a 'reorientation away from the [colonial and] apartheid knowledge system in which the curriculum was used as a tool of exclusion, to a democratic curriculum that is inclusive of all human thought' remained a mere dream (DOE, 2008, p. 89; Heleta, 2016, p. 3). Hence, the urgent need for decolonisation. Furthermore, according to the Council on Higher Education (CHE), the need was made more urgent in South Africa by what transpired during 2015 and 2016 when the country witnessed student uprisings that raised issues pertaining to the slow pace of transformation, including student access and success (CHE, 2016). It is apparent that what has been done so far has not been inclusive, and there remains a need for more transformative and sustainable environments in the education system.

Community cultural wealth

This section explores the notion of community cultural wealth as the lens to analyse decolonisation as inclusivity towards curriculum transformation as a response.

The notion of community cultural wealth

Tara J. Yosso (2005) departs from mainstream theorisation when she introduces the notion of community cultural wealth into the discourses of curriculum research and its practice among the excluded and marginalised communities. What is interesting is how the aspirational, navigational, familial, linguistic, social and resistance capitals grounding this theory enable this study to talk about decoloniality as inclusivity in curriculum transformation towards the creation of sustainable learning environments.

This is a departure from mainstream understanding of concepts such as social capital and habitus popularised by Bourdieu (1989). The main thrust of Bourdieu's approach focuses on the student's early years' experiences as critical in shaping his or her identity and repertoire of meaning-making. According to Bourdieu, these early years experiences ultimately become internalised to the extent that they become the nature of the student. According to him, this habitus is created in social contexts and explain why students coming from middle-class contexts will always perform better than the rest of the poor and marginalised students academically and otherwise because they have been initiated from early on into the dominant middle-class culture, which permeates the curriculum as we know it today.

Yosso departs from such an understanding that by its nature, creates, justifies and reproduces social class stratification, which informs many of the Eurocentric and colonial curriculum theorisations and practices in South Africa, the African continent and the diaspora. Her aspirational capital, for example, presents the story of hope as she argues that despite our social background, we can reach the highest possible levels of academic performance if our potential is recognised and validated. That someone becomes an excellent performer in life does not always depend on that person's upbringing and experiences at an early age. Even the navigational, familial, linguistic, social and resistance capitals of students coming from the poor and marginalised communities, if recognised and validated at

university and in the curriculum, can make all students perform at the same levels as any other (Yosso, 2005).

Yosso (2005) argues that all learners/students, including the marginalised ones, have funds of knowledge, which, if capitalised on, can serve as a basis to scaffold them to the required levels of academic performance at any university. She contends that these students have knowledge that enables them to find their way around their complex though deprived contexts. They also have the knowledge to navigate their neighbourhoods successfully. In many instances, they can do so because of the powerful networks of families and friends who together share the meagre resources at their disposal and inspire one another in the face of adversity. They have learned to resist and successfully survive oppression and marginalisation, which is manifested through poverty, unemployment and inequality. These survival skills are learned in families and social contexts, which involves them knowing and using fluently their own native languages and other languages dominant in their university contexts. In many cases, students from the backgrounds described here would know more than one language, which would assist them to acquire dominant knowledge of the powerful and their own indigenous languages, hence powerful knowledge.

Theorising community cultural wealth as the lens of choice

Given the above discussion, community cultural wealth becomes the most useful and potent framework to understand the challenges experienced by individual students when we transform the curriculum. Yosso's theory enables us to find and design alternative ways of including students who are excluded in terms of placement at under-resourced universities and within poor learning contexts (Huber, 2009). This is not limited to spatial inclusion but serves as an example of what is possible when informed and grounded in Yosso's theorisation. The theory enables us to see all students as capable of transcending their conditions and the physiological, psychological, cultural and economic odds they face through marginalisation.

Yosso (2005) provides the lens that inspires hope, even to the educators. This lens indicates that educators' efforts to scaffold students from marginalised contexts to the highest possible levels of academic performance can be rewarded with success. They need to ensure that they validate all their charges' modes of learning

and being as shaped by their contexts and capital (Espino, 2014). If educators use Yosso's understanding to refine their competencies as researchers, mediators, assessors and pastoral caregivers, curriculum transformation and delivery becomes a successful project. In fact, all the solutions and responses to challenges of the university, the lecture halls, curriculum and socio-cultural contexts become possible when mounted on this theoretical framing because they are created out of those experiences and contexts.

*Community cultural wealth and the 'negative moment':
A decolonial approach*

The challenges that black students experience in their individuality and learning environments, including classrooms, universities, and their teachers' competencies, as well as in their socio-economic contexts, have been further complicated by more intensified problems. These added problems constitute what Brennen (2017) calls 'the era of the Anthropocene', where volumes of consumption as a result of greed, especially among the rich and the affluent communities of the global North and privileged social classes in South Africa and the African continent generally, far outstrip what the environment can provide. Recently, we have seen the large-scale deforestations that have occurred to feed an insatiable appetite for more re-arable land. We have also seen the expansion of industrial spaces, resulting in the depletion of the ozone layer and giving rise to violent climate changes, which exacerbates the plight of the poor, vulnerable and excluded communities (Head, 2016). The volume of toxic waste that continues to poison the oceans, as well as the unfettered industrial and commercial carbon emissions only add salt to this wound.

The era of the Anthropocene is really upon us. Communities who suffer most as a result of the drought conditions due to violent climate changes are those that are marginalised and do not have resources to mitigate the impact of these. Archille Mbembe (2014) calls this the 'negative moment'. We are witnessing high levels of destruction due to civil strife in the competition for meagre resources. The main concern is for mere survival and there is very little concern for education and to develop theory. Every bit of misfortune is blamed on the coloniser, while black people themselves meet out horrible acts of xenophobia and Afrophobia against their own fellow black.

Community cultural wealth helps black students through a transformed and decolonised curriculum informed by respect for the environment and the other and helps to push back the encroachment of the era of the Anthropocene and the negative moment. Community cultural wealth presents black students with the skills and toolkits for survival. Through a decolonised curriculum that validates their own modes of being and navigating their world they find courage to face the increased odds against them (Le Grange, 2016). Community cultural wealth emphasises the agenda for equity, social justice, freedom and hope in curriculum transformation that is decolonised. This kind of curricula is about inclusivity and transformation.

Conclusion

This chapter argues that community cultural wealth as the theoretical framework couching this study is a potent approach to understand, explore and respond to the challenges facing black students because it preaches inclusivity and transformation, which constitute a decolonised curriculum. This discussion is in response to the main question that this chapter pursued: *How is inclusive education achieved based on how it is theorised, conceptualised and practiced.* The chapter uses community cultural wealth as the framework because it insists on including the knowledges of the marginalised and the excluded. It is inclusive and transformational because it takes the black students, their individuality and their socio-economic contexts as the starting point in curriculum design and delivery. Community cultural wealth validates the experiences of the marginalised. It ensures that their stories are heard and inform the processes of teaching and learning. It advocates for the broadening of the canons of the curriculum to include the experiences of all. In short, community cultural wealth acts as the basis for the creation of sustainable learning environments grounded on respect for the environment while ensuring the economic development of all in a socially inclusive manner.

References

- Aliakbari, M., & Allahmoradi, N. (2012). On Iranian university teachers' perceptions of the principles of critical pedagogy. *International Journal of Critical Pedagogy*, 4(1), 1-10.
- Armitage, A. (2011). Critical pedagogy and learning to dialogue: Towards reflexive practice for financial management and accounting education. *Journal for Critical Education Policy Studies (JCEPS)*, 9(2).
- Ballim, Y. (2017). Ways of knowing and the possible contributions of curriculum to the decolonising project. Lecture presented to the Community Engagement Conference on Decoloniality and Community Engagement, Walter Sisulu University, East London (30 August).
- Bandura, A. (2006). Toward a psychology of human agency. *Perspectives on Psychological Science*, 1(2), 164-180. <https://doi.org/10.1111/j.1745-6916.2006.00011.x>
- Bourdieu, P. (1989). Social space and symbolic power. *Sociological theory*, 7(1), 14-25. <https://doi.org/10.2307/202060>
- Brennan, M. (2017). Struggles for teacher education in the age of the Anthropocene. *Journal of Education (University of KwaZulu-Natal)*, 69, 43-66.
- Bronfenbrenner, U. (2009). *The ecology of human development*. Harvard University Press.
- CHE (Council on Higher Education). (2016). *South African higher education reviewed: Two decades of democracy*. Pretoria: CHE.
- Cochrane, J. H. (2017). The new-Keynesian liquidity trap. *Journal of Monetary Economics*, 92, 47-63. <https://doi.org/10.1016/j.jmoneco.2017.09.003>
- Denzin, N.K., & Lincoln, Y. S. (2005). Transforming qualitative research methods: Is It a revolution? *Journal of Contemporary Ethnography*, 24(3), 349-358. <https://doi.org/10.1177/089124195024003006>
- DOE (Department of Education). (2008). *Report of the ministerial committee on transformation and social cohesion and the elimination of discrimination in public higher education institutions final report*. Pretoria: DOE.
- DBE (Department of Basic Education). (2011). *Annual report 2010/2011*. Pretoria: DBE.
- Espino, M.M. (2014). Exploring the role of community cultural wealth in graduate university access and persistence for Mexican American PhDs. *American Journal of Education*, 120(4), 545-574. <https://doi.org/10.1086/676911>
- Fomunyan, K.G. (2016). Student Teachers Negotiating the Teachers' Professional Identity. *International Journal of Educational Sciences*, 13(2), 186-193. <https://doi.org/10.1080/09751122.2016.11890452>
- Fomunyan, K.G. (2017). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Head, L. (2016). *Hope and grief in the Anthropocene: Re-conceptualising human-nature relations*. London: Routledge. <https://doi.org/10.4324/9781315739335>
- Helata, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8. <https://doi.org/10.4102/the.v1i1.9>

- Huber, L.P. (2009). Challenging racist nativist framing: Acknowledging the community cultural wealth of undocumented Chicana college students to reframe the immigration debate. *Harvard Educational Review*, 79(4), 704-730. <https://doi.org/10.17763/haer.79.4.r7j1xn011965w186>
- Joseph, D.T.R. (2010). Decolonising the curriculum; Transforming the university. *Methodology*, 57.
- Kincheloe, J.L. (2005). On to the next level: Continuing the conceptualisation of the bricolage. *Qualitative Inquiry*, 11(3), 323-350. <https://doi.org/10.1177/1077800405275056>
- Ladson-Billings, G. (2015). Justice... just, justice. Lecture presented at the American Educational Research Association Annual Meeting, Chicago, IL. (16 to 21 April).
- Le Blanc, D. (2015). Towards integration at last? The sustainable development goals as a network of targets. *Sustainable Development*, 23(3), 176-187. <https://doi.org/10.1002/sd.1582>
- Le Grange, L. (2016). Decolonising the university curriculum. *South African Journal of Higher Education*, 30(2), 1-12. <https://doi.org/10.20853/30-2-709>
- Lester, J.N., Lochmiller, C.R., & Gabriel, R. (2017). Exploring the intersection of education policy and discourse analysis. *Education Policy Analysis Archives* 25(25), March 27. <https://doi.org/10.14507/epaa.25.2971>
- Mahlomaholo, S. (2015). Creating effective postgraduate learning environments: An analysis of an intervention from realist social theory. *Journal of Higher Education in Africa/Revue de l'enseignement supérieur en Afrique*, 13(1-2), 229-243.
- Mahlomaholo, S., & Netshandama, V. (2012). Post-apartheid organic intellectual and knowledge creation. *At the Interface/Probing the Boundaries*, 78.
- Makoelle, T.M. (2013). *Inclusive pedagogy in context: A South African perspective*. Veergen: Lambert Academic Publishing.
- Makoelle, T.M. (2014). Changing teacher beliefs and attitudes towards inclusion in South Africa: Lessons from collaborative action research. *Journal of Social Sciences*, 38(2), 125-134. <https://doi.org/10.1080/09718923.2014.11893242>
- Marx, K. (1972). *The Marx-Engels reader*, Vol. 4. New York: Norton.
- Mbembe, A. (2014). Class, race and the new native. *Mail & Guardian*.
- Mbembe, A. (2016). Decolonising knowledge and the question of the archive. Available at <http://worldpece.org/content/mbembe-achille-2015-%E2%80%9Cdecolonizing-knowledge-and-question-archive%E2%80%9D-africa-country> [Accessed 22 August 2017].
- Mohr, M.M., Roger, C., Sanford, B., Nicerino, M.A., Maclean M.S., et al. (2004). *Teacher research for better universities*. New York: Teacher College Press.
- Moodie, A. (2010). The Soudien report: Deny racism at your peril. *University World News*, 121, p.428
- NPC (National Planning Commission). (2012). *National development plan 2030. Our future – Make it work*. Pretoria: NPC.
- Piaget, J. (1999). The stages of the intellectual development of the child. *The Blackwell Reader in Developmental Psychology*, 26, 35.

- Sachs, J.D. (2012). From millennium development goals to sustainable development goals. *The Lancet*, 379(9832), 2206-2211. [https://doi.org/10.1016/S0140-6736\(12\)60685-0](https://doi.org/10.1016/S0140-6736(12)60685-0)
- Soudien, C. (2008). Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions. 30 November. Final Report. Department of Education. Pretoria, South Africa.
- Strauss, C.L. (1962). *Savage mind*. University of Chicago.
- Syed, M.A., Raman, S V., & Simonetti, O.P. (Eds). (2015). *Basic principles of cardiovascular MRI: Physics and imaging techniques*. Dordrecht: Springer. <https://doi.org/10.1007/978-3-319-22141-0>
- UWE (University of the West of England). (n.d.). Inclusive curriculum. Available at www2.uwe.ac.uk/services/Marketing/about-us/cas/CDA_Inclusive_Curriculum.pdf [Accessed 27 December 2018].
- Van den Berg, J.H. (1977). A metaleptic-philosophical evaluation of mental health. In *Mental Health: Philosophical Perspectives*, pp. 121-135. Dordrecht: Springer. https://doi.org/10.1007/978-94-015-6909-5_8
- Van Dijk, T.A. (2014). *Discourse and knowledge: A sociocognitive approach*. Cambridge, UK: Cambridge University Press. <https://doi.org/10.1017/CBO9781107775404>
- Walker, D.F. (2002). *Fundamentals of curriculum: Passion and professionalism*. New York: Psychology Press. <https://doi.org/10.4324/9781410606259>
- Yosso, T.J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race ethnicity and education*, 8(1), 69-91. <https://doi.org/10.1080/1361332052000341006>

Chapter 4

Towards decolonising language in higher education: Silhouetting South Africa

Kunle M. Oparinde¹

Introduction

The hegemony of the English language, not only in South Africa but across several African countries, has aroused reasonable curiosity as to why Westernisation has seemingly eclipsed Africanisation in Africa. French, the language of the colonisers, still serves as the dominant language in certain African countries, including Togo, Cameroon and Côte d'Ivoire. Abdi (2000) affirms that in most African states, education is conducted in a colonial language. South Africa was colonised by the British, and the English language forms the basis for discussion when it comes to deliberations on linguistic decolonisation in the country.

This struggle for decolonisation in all spheres of the nation has become exceedingly prominent in South Africa, given the role of the apartheid era, which ended in 1991. The era, which is noted as having perpetuated racial segregation and discrimination against black South Africans, to a large extent now informs sentiment regarding westernisation. Thus, different sectors in South Africa have taken the Eurocentric approach to different phenomena rather than the Afrocentric approach expected in an African nation. These and many other factors form the

¹ Durban University of Technology

basis for the appeal for linguistic decolonisation in South Africa, particularly in the academic environment, where English is the medium of instruction.

Adebisi (2016) argues that the use of English as the primary language of instruction has resulted in the ritualistic use of the language and limited epistemological access, despite some evidence of code-mixing. For Kaschula (2016), universities have yet to seriously consider the language question as part of a deeper transformative voice, thus leaving a considerable gap where the African voice is found to be silent in higher education. He contends that the African voice in higher education can be addressed by assessing the way in which language informs how we teach and what we teach across disciplines. This in terms of how we make use of African languages in university lecture halls; how indigenous knowledge underpins African languages, given the common idea that all knowledge is knowledge; and how indigenous languages are reflected within curricula across disciplines, from the sciences to the humanities.

Contributions by Adebisi (2016) and Kaschula's (2016) are similar in that they aver that language as a tool of communication is powerful, especially in the social ideologies of inclusion and exclusion. Kaschula calls on South African universities to negotiate an identity of belonging for students. He considers an acknowledgement of language and culture as being the nucleus in creating an environment conducive to inclusivity rather than exclusivity. Under the current dispensation, knowledge is misconceived to be largely Eurocentric. Thus, the Afrocentric aspects of knowledge are considered less meaningful. This points towards a problem for the African continent as 'Africanness' may have become excluded from knowledge production and management. Since language is such a strong driver of information dissemination, one cannot over-emphasise the need for linguistic decolonisation. In fact, it becomes disconcerting when knowledge and innovation from Africa cannot be interpreted as originating within African society because of the hegemonic nature of foreign languages in Africa.

It has been established that decolonisation holds an all-encompassing status in South Africa. More importantly in this study has been to discuss decolonisation from the linguistic perspective. In his attempt to examine the decolonisation of the engineering curriculum, Fomunyam (2017) states that the language of instruction, pedagogy, and the teaching and learning process and its theory is integral in the training of young engineers. He thus implies that for young engineers to acquire

adequate training, there is a need to instruct and inform students in a language they competently understand. In Fomunyam's findings, the current language of instruction is foreign to the students, and as such requires decolonisation. As Fomunyam observes, it is evident that there is a need to decolonise language for engineering students, however, it is equally important to decolonise the language used for all other disciplines. It is clear that the linguistic and discursive practices still associated with colonial rule have become overly complex for South African students.

Following on from the above, and in keeping with the thematic purview of this book, this chapter addresses the issue of decolonisation in South African higher education through a linguistic prism. The chapter provides a vivid discussion on the roles indigenous languages may have in South African higher education, as opposed to the hegemonic one currently held by the English language.

Methodology

This chapter adopts a desk study approach. Through a review of existing literature, and particularly the language policies of some universities in South Africa, the study discusses the potentialities of linguistic decolonisation in South Africa. The chapter focuses on four traditional universities, while seven others are discussed in the passive, based on their potential to contribute immensely to the contemporary issue of linguistic decolonisation in South Africa. Data were gathered using purposive sampling in order to find information that strictly aligns with the objectives of the study.

Overall, English was observed to be a common language in all the language policies of these universities, although there is also some attention given to indigenous languages, depending the differing geographical locations of institutions. Thus, the sampled policies were essential in contributing to the current status of the medium of instruction in South Africa and the challenges and prospects associated with it.

Explaining linguistic decolonisation

The need to decolonise language derives from linguistic imperialism, which Phillipson defines as ‘the notion that certain languages dominate internationally on others. It is the way nation-states privileged one language, and often sought actively to eradicate others, forcing their speakers to shift to the dominant language’ (Phillipson, 2009, p. 780). Phillipson’s definition captures the overt and covert nature of the African situation, where the vast majority of African countries rely mainly on foreign languages for diverse reasons. Fundamentally, this reliance on foreign languages implies a gradual departure from African indigenous languages. This raises a concern as to what the future holds for Africa if the language, which is considered integral to identity, loses its place in the African continent.

Academic references on linguistic decolonisation abound. An outstanding and perhaps pioneering contribution derives from the popular Kenyan novelist, writer and post-colonial theorist, Ngũgĩ wa Thiong’o in his landmark book, *Decolonising the Mind: The Politics of Language in African Literature*. Ngũgĩ recognises the important role languages play in national identity, history and culture, and as such supports the critical need for linguistic decolonisation. Drawing mainly from the field of literature, Ngũgĩ considers indigenous languages as an important phenomenon in the development of Africa at large in a book that marked his departure from writing in the English language. He argues that African writers should consider writing in their indigenous languages instead of English, a position he maintains after the publication of the book. Ngũgĩ advocates for the need to place more value in indigenous languages over the English language, as African languages are indeed rich and filled with cultural values. In this vein, Ngũgĩ writes:

Language as communication and as culture are then products of each other. Communication creates culture: culture is a means of communication. Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world. How people perceive themselves affects how they look at their culture, at their places, politics and at the social production of wealth, at their entire relationship to nature and to other beings. Language is thus inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship to the world. (Ngũgĩ, 1986, p. 16)

One can thus define linguistic decolonisation as being a departure from the native languages of the colonisers. Dellal (2013) shares this view and states that the concept of linguistic decolonisation deals with the move from the existing situation, where former colonial languages dominate the indigenous languages of Africa. Ngūgī perceives the use of language in African culture as critical. He opines that that an African identity is crucial, and this stems directly from the African cultures themselves. He further maintains that if indigenous languages die, there will be dire consequences for these African cultures.

Ngūgī's ideals can thus be relocated to within the higher educational institutions in South Africa. Ngūgī recognises language as an integral phenomenon that could be instrumental in the preservation of African society, which in a sense already generally observes linguistic decolonisation. Since the world of academia, which is where higher institutions of learning belong, is also a part of society, it is possible to conclude that Ngūgī's perspectives could indeed be transferred to academic environments. Academia is not that far a cry from the society to which it belongs. In fact, academics help in addressing social problems through research and innovation. It is within this context that it is essential for academics to begin to ensure that the social issues they wish to address are addressed in an accessible language. Thus, students of today may understand better and be able to provide fresh perspectives if they are taught in indigenous languages.

The call for linguistic decolonisation in South African academic institutions is not new. It has remained a question yet to be answered for quite a number of decades. As far back as 1976, in what is popularly termed the 'Soweto Uprising', high school students demonstrated their rejection of having a foreign language – Afrikaans – as their medium of instruction. Afrikaans was considered the language of the colonist and had been declared as a medium of instruction in schools against the will of students, who spoke other languages. The protest, which started as a peaceful one, ended violently due to the death of 13-year-old Hector Peterson. Ndimande (2013) also notes that the major protest, which directly involved black schools, was the 1976 Soweto uprising, where black students revolted against the use of the Afrikaans language as a mandatory language of instruction for all school subjects. Ndimande further indicates that this protest against the language was inevitable as it was that of the oppressor.

Logically, one can therefore assume that efforts for the decolonisation of language in academic institutions in South Africa date back to 1976. Ever since then, academics have attempted to discuss the role indigenous languages should play. For instance, Mariana Kriel discloses that the Limpopo Department of Education had decided that children should not be forced to study a particular language, and that this decision fell to the parents of the child (Kriel, 2010, p. 39). The reality currently upon us is to continuously attempt to advocate for the decolonisation of language in South African higher educational institutions, as this may result in a more positive situation arising for all South African students.

Decolonising language in South African higher education: Myth or reality?

Cameroonian philosopher and political theorist Achille Joseph Mbembe considers the call for decolonisation in the higher educational sector as an agenda used to critique the dominant Eurocentric academic model with the aim of leading towards an alternative model – the Afrocentric model (Mbembe, 2016, p. 36). Following Mbembe’s understanding and using the linguistic prism, this derives from the English language consistently dominating the indigenous languages within academic settings as it is considered the medium of instruction in South Africa. According to Balfour, the use of English in the context of the colonial state is considered as being an aspect of ‘symbolic violence’. In Balfour’s explanation, symbolic violence is ‘the process of bringing one subordinated group to a state where it will accept as normal the hegemony of another group’ (Balfour, 2007, p. 8). This issue similarly permeates the language of instruction in South African higher education, as English continues to retain a strong position.

According to Craig Nudelman, ‘the advancement of African languages following South Africa’s transition to a constitutional democracy was important not only for societal transformation but also to enable previously disadvantaged South Africans proper access to education’ (Nudelman, 2015, p. 4). From Nudelman’s view, there is a need to take a critical look at education from the perspective of its medium of instruction. This would imply that education may be made more accessible to disadvantaged South Africans if offered in a medium of instruction that is their mother tongues. In Nudelman’s study of the language policies of four highly-rated

Universities in South Africa, namely, the University of the Witwatersrand (Wits), the University of Cape Town (UCT), Rhodes University (RU) and North-West University (NWU), he performs a critique of the role of African languages in education. He concludes that the policies are merely symbolic documents that avoid answering difficult questions about the role played by African languages in higher education, and which are largely silent about the issue of their intellectualisation and how they could function in transforming society. One can infer from Nudelman's study that the language policies in South African higher education are quite evasive in addressing an important position on the call for linguistic decolonisation.

Nudelman has to be commended for the depth of his study. In his analysis of the language policies of the aforementioned institutions of learning, he notes that all of these universities recognise English as being their primary language of instruction. In fact, Wits, UCT and RU consider the English language to be their only official language. This, by implication, means the learning and teaching activities of these universities are conducted in English, and consequently also their assessments. With NWU, however, while English remains the official language for daily business, subtle roles are given to Afrikaans, Setswana and Sesotho.

The extracts that follow refer to the language policies of these institutions adopted by Nudelman in his study.

According to Nudelman:

Wits sees itself as a centre of excellence, and would like to have the reputation of producing graduates with a 'full command of the English language'... The university regards English as having prestige in the economic and academic world, as the policy states, 'English language skills are essential for a successful career in South Africa and internationally'... The university itself is concerned that their graduates do not have the capacity to fully communicate in the English language, and research conducted by the university indicates that there is 'overwhelming support by all students for improving their English language skills so that they attain a mastery of oral and written competence'. (cited in Nudelman, 2015, p. 47).

The language policy at UCT states:

English is the medium of instruction and administration. English is an international language of communication in science and business, but it is not the primary language. A major objective is, therefore, to ensure that our students acquire effective literacy in English, by which we understand the ability to communicate through the spoken and written word in a variety of contexts: academic, social, and in their future careers. (cited in Nudelman, 2015, p. 51.)

Nudelman continues:

The document [UCT Language Policy] states that the medium of instruction is English, as it is the international language of business and science... The university has also found that '65% of the UCT student population declared English as their home language'... With the race profile being (in 2011) 36% white... [which] would suggest that English is the first language of students whose grandparents might not have been first-language English speakers. (cited in Nudelman, 2015, p. 53)

RU's language policy and rationale for the use of English states:

According to the policy, the LoLT and assessment will be English... due to, 'historical conditions and contemporary realities'... English will remain the LoLT as well as the language in which the university conducts its business and the official language of record. (cited in Nudelman, 2015, p. 61)

Finally, NWU in its language policy states:

[The] regional languages of the campuses of the NWU, that is Afrikaans, Setswana, Sesotho and English, 'are regarded as national assets'... Using the principle of functional multilingualism, English, Afrikaans and Setswana are the official languages of the NWU, and 'Sesotho has working-language status for use at the Vaal Triangle Campus'... the NWU 'continuously accounts for the language demography and language preferences of a particular campus within an environment where the language rights of all people are respected'. (cited in Nudelman, 2015, p. 69).

In an actual sense, the Wits policy absolutely rejects the possibility of the use of any African language. It places enormous importance upon English, and

thereby allocates indigenous languages little or no importance. The university thus concerns itself with the proficiency of their students in the English language (and not in other languages) in order to submit to pressure that English remains a popular language. While UCT employs the same stance in terms of its choice of language, they perhaps provide a more valid rationale for its use, judging by the population of English speakers at the university. RU is not clear or explicit in its claim regarding the historical conditions to which it refers. This makes it difficult to understand the university's position regarding the preference of the English language over others. While English remains a language of instruction there at Rhodes, NWU adopts some three other languages based on the demographics of its campuses.

It is necessary to note that these are not the only universities in South Africa that have adopted English as their primary medium of instruction. Other such universities include the Cape Peninsula University of Technology, the Durban University of Technology, Stellenbosch University and the University of South Africa, amongst many others. It would, however, be superfluous to cite the policies of each of these institutions here individually.

While some institutions, such as the University of KwaZulu-Natal, Stellenbosch University and the University of Pretoria, might be commended for assigning meaningful roles to indigenous languages, the local languages are still ascribed only subtle responsibilities. It is clear in most of their language policies that the role ascribed to the English language remains more prominent than that ascribed to indigenous languages. In all cases, English remains a constant language of first preference over indigenous languages. This serves to further confirm that indigenous languages have yet to achieve a stronger status. As such, Kaschula suggests that 'South African universities should be thinking of including selected African languages to be used as media of instruction where the majority of students speak such a language and are proficient in it as a mother tongue' (Kaschula, 2016, p. 200). He foregrounds that the inclusion of indigenous languages should be made in the interests of better cognition and conceptual understanding, which are at the core of the business of any university – a sentiment shared by Fomunyam (2017).

These policies are merely symbolic in their actual representation of indigenous languages in South African institutions of learning. Nudelman argues that 'the lack of engagement with African languages by many academic departments and

sectors of the society has shown that these policies are met with cynicism, with no critical mass acknowledging the importance of developing and utilising African languages' (Nudelman, 2015, p. 98). Hence, these policies are simply a means of further colonialising South African higher education, with no intention of accepting indigenous languages as future possibilities. If these remain the language policies of South African universities, then expecting the language of higher education to be decolonised is still a far-off achievement.

The 1996 South African Constitution states that 'recognizing the historically diminished use and status of indigenous languages of our people, the state must take practical and positive measures to elevate and advance the use of these languages' (RSA, 1996). Mutasa debunks the practicality of this policy by stating:

[D]espite the gravity of this milestone in terms of decisions and policies, it has proven difficult to shake off the vestiges of the colonial legacy. It is certainly a challenge to implement educational policies which promote mother-tongue education and the use of indigenous languages in other domains. Government's bold step notwithstanding, African languages appear to be under siege in tertiary institutions in spite of the commitment demonstrated by universities in their language policies. (Mutasa, 2015, p. 46)

From Mutasa's study, it is clear that although the Constitution's language policy sees indigenous languages as important, what we continue to witness daily remains a deviation from their more general use. Mutasa calls for timeframes, which stipulate when and how African languages will be accommodated in the teaching and learning of content subjects, be implemented, and that this should form a large part of South African higher education curricula. His study further confirms that English dominates in all aspects of life in South African universities, especially as it is a prerequisite for entry into these institutions. This he sees as further verification that English has continued to maintain its dominance.

While the institutions discussed in this chapter should be admired for their inclusion of indigenous languages, there is a consistent need to challenge these institutions to not simply ascribe roles to indigenous languages on paper, but also in a practical way, as cautioned by Mutasa (2015). Through this, the journey towards linguistic decolonisation may not be considered implausible.

Van der Walt (2016) intimates that if the ultimate objective of higher educational institutions is truly to work productively and creatively with knowledge, then their policies should aim at supporting this objective. He cautions that the current state of affairs in terms of the medium of instruction is an obstacle to the development of knowledge and is thus counter-productive. It is within this context that he maintains that the key intention of linguistic decolonisation is not merely to remove decisions about language usage within higher educational institution's discussions about policy, but also to focus on a broader concern for effective teaching and learning. As such, seeing language policy as isolated, without considering its effects on the teaching and learning process, is detrimental to the possible achievement of linguistic decolonisation.

Le Cordeur (2017) argues for the reform of the language of instruction in South African higher education institutions. He implies that too many students are academically unsuccessful, not because they are unintelligent, but because they find it challenging to express themselves effectively in a foreign language. Le Cordeur observes a strong correlation between mother-tongue instruction and success in academic performance. Despite these findings, English remains the default language of instruction at South African universities. As a result, most students are forced to study in their second, or even third, language. Woolfolk (2010, p. 43) states that many students perform dismally because the nature of learning through a second language is extremely complex.

Having discussed the current tendencies in the contemporary situation of linguistic decolonisation in South Africa through contributions from notable authors, it now becomes necessary to examine the challenges and prospects of linguistic decolonisation in South Africa.

Linguistic decolonisation in South African higher education: Challenges and prospects

There have been several calls to decolonise language in South African higher education; however, little attention has been given to what the possible challenges could be. Given that efforts to colonise were originally a process in themselves, assuming that decolonisation can be achieved rapidly could be highly deceiving.

Though the post-apartheid regime has interestingly declared 11 official languages for South Africa, the vast majority of these languages are still marginalised and subdued. This prompts Baba Tshotsho's submission:

The South African government has not yet provided the human resources and physical resources needed to promote multilingualism. Practically speaking, English and Afrikaans still have a higher status than other languages. The value attached to these languages even by blacks themselves, undermines the survival of African Languages. The result is that many black South Africans make English their language of choice as a medium of instruction. This makes prospects for an African language as an alternative medium of instruction at tertiary institutions appear very bleak, at least in the foreseeable future. (Tshotsho's, 2013, p. 39)

Drawing from Tshotsho's view, the issue of linguistic decolonisation is hydra-headed, while considered to be the responsibility of all. While students have responsibilities to attend to, academics and the government equally have responsibilities. For example, in South African higher educational institutions, students who are first-language English speakers are obviously at much of an advantage over their counterparts, given that they are taught in a language which they have already internalised. Considering that these first-language English speakers are in the minority, whilst second-language English speakers are in the majority, a great deal needs to be done to overturn the existing *status quo*. This is where Tshotsho addresses a critical point, in that major difficulties in the practical implementation of the necessary policies are a lack of resources, such as human resources; funding; facilities; materials; and books. It is thus safe to say that without these resources, and whilst academic course inadequacy prevails, decolonising language in higher educational institutions will continue to remain a paper exercise.

The existing dominance of the English language in South Africa poses a considerable threat to any attempt at the decolonisation of language. In his article on Xhosa as a medium of instruction in higher education, Bertie Neethling observes that many inhabitants of South Africa are exposed to English daily through the mass media, particularly television, with intensive audio input; hence an underlying base, even if passive and non-productive, is established (Neethling, 2010, p. 69). Neethling proceeds to note that the current situation in South African schools also poses a great deal of difficulty in the implementation of indigenous languages as

a medium of instruction at institutions of higher learning. Despite these findings, Neethling does not foresee a change in the medium of instruction unless South Africa adopts an approach that supports mother-tongue tuition – and this appears to remain an unrealistic ideal. This is largely because the perception that English is an instrumental language has not changed and does not appear to be likely to change in the foreseeable future.

At this stage, decolonising the language of higher education holds various promises for the future of Africa. Despite the popularity of English, there is virtually no problem in its equal co-existence with African indigenous languages. Currently, the African identity is on the verge of collapsing. It is not a new concept that culture is intergenerational, and language plays an integral role in transferring culture from one generation to another. Suffice it to identify that not only would linguistic decolonisation preserve African culture, it could also contribute to the emergence and development of new knowledge, as students might then be taught in a language with which they are familiar, which will in turn improve academic outcomes. As such, there needs to be the consistent promotion of African indigenous languages, with the educational sector playing a cogent role in the re-development of these languages. Idang (2015) states that culture refers to the totality of the patterns of behaviour for a particular group of people, including everything that makes them distinct from any other group; for instance, their language. It is thus obvious that in preserving African identity, language plays a tantamount role.

While there may be several arguments as to why indigenous languages might not be as prominent as English globally, a strong move in the right direction will raise African languages to the status of the English language, especially as a *lingua franca*. In this regard, a quick reference to the evolution of Mandarin Chinese can be used as a powerful argument. Plumb (2016) recognises an increase in the number of students learning Mandarin Chinese, both in mainland China and internationally. The Chinese government is interested in the spread of the language, and Plumb argues that Mandarin Chinese is on track to becoming a *lingua franca* as it is already a mainstream global language. In fact, Gil (2011) estimates that Mandarin Chinese will become one of the world's top languages by 2050. If Mandarin Chinese can attain such status, African languages could replicate this using similar processes. Importantly too, there is a need to invest in indigenous languages in higher education. If this happens, African identity would

be further maintained, and in the process, indigenous languages could achieve international status.

Suffice it to add that merely replacing the choice of language with an indigenous language is not the blanket answer to South African or African educational challenges. However, since scholars have identified language barrier as one of the challenges faced by South African students, rethinking the medium of language may assist in tackling one of the problems permeating South African higher education institutions. This chapter does not suggest a radical departure from the English language; instead, it is recommended that students be taught in relation to their strengths.

Conclusion and recommendations

This chapter corroborates other contributions in this book regarding decolonising higher education in the era of globalisation and internationalisation by addressing the issues of linguistic decolonisation in South African higher education. It gives a detailed discussion on the current state and future hopes of linguistic decolonisation. Though the discussion recognises a possible resistance to the possibilities of decolonising the medium of instruction in higher institutions of learning, one cannot entirely conclude that all hope is thus lost for linguistic decolonisation.

In strongly locating indigenous languages within higher education, certain strategies should be employed. While colonisation itself was a prolonged process, decolonisation will equally be a long one, but of course, a process filled with positivity if strategic steps are taken. The country's government also has an important role to play in the struggle to decolonise language in higher education. It is no news that funding is desperately needed in order to tackle the issues discussed in the chapter, and only the government can provide such equity. The South African government, therefore, needs to take a decisive role in actualising linguistic decolonisation.

An attempt to decolonise the medium of instruction is important and necessary for South African students, not only as a method of better understanding and interpreting academic materials but also as a way of relating academic environments to their immediate society. Clearly, a high degree of clarity in academic materials

and in the medium of instruction would result in better apprehension on the part of students. Having a deeper understanding of what has been learned would contribute significantly to how students re-contextualise, recycle and repurpose their disciplines within their contiguous surroundings.

Academics, researchers and professionals should be tasked with developing strategies that could be used in the decolonisation of curricula for studies, and for formulating ways that the medium of instruction should be designed to adhere to the scope of South African students. While this study focuses on higher educational institutions, professionals might also investigate ways that this could be implemented in primary and secondary schools of learning. It is important to caution that attempts at curriculum reforms should not necessarily be myopically focused on those for higher institutions of learning, but also on those used at primary schools. In revising the curriculum, indigenous languages need to take their rightful places; strongholds in fact, as media of instruction at institutions of learning in South Africa. Recent studies have proven once again that students have a tendency to perform better when the language of pedagogy is intrinsically familiar.

Furthermore, current academics and researchers need to become more involved in strategic re-orientation where the need for linguistic decolonisation is considered a necessity. I strongly contend that if the medium of instruction were changed, academics who are resistant to change would find it challenging to teach in a language in which they themselves were not taught. Differently put, academics with a limited understanding of the need for a decolonised language would find it unpopular to deviate from what would then be the *status quo*. Kaschula also maintains that the problem in this sense is not a lack of vocabulary in indigenous languages, but rather

the neo-colonial silenced or oppressed voice and attitudes of students who embrace the hegemony of English no matter what the intellectual cost to themselves, and lecturers who do not wish to experiment with multilingualism in the sense of embracing language as a resource. (Kaschula, 2016, p. 201)

Van der Walt (2016, p. 91) buttresses this by asserting that ‘it is necessary, first of all, to convince higher education practitioners of the value of local languages for economic development’.

An interesting development is for academics to begin to write and publish in indigenous African languages themselves. Such a tendency would imply that new generations of academics should begin to read and also write in such indigenous languages. It is, however, important to note that teaching in indigenous languages will be an effort in futility unless all accessible materials are produced or translated into a language to which students can relate. Thus, to align with Kaschula (2016), a distinction needs to be drawn between the language of learning and that of teaching, namely, between the language of instruction at South African universities, which is English, and languages other than English, which can be used in an empowering and transformative way; in other words, they could be seen as a resource rather than as an impediment.

It is also necessary to create a background for students to demonstrate their ideas and explain themselves in languages in which they are comfortable. Hence, there is a need for academics, researchers and institutions to provide teaching- and learning-friendly environments for indigenous languages. Students should be encouraged and motivated by academics to exhibit their innovative ideas through a comfortable medium of communication (perhaps indigenous), thus proving to academics and higher educational institutions that important developments can emanate from indigeneity. This will provide further assurance that language has very little impact on innovation and knowledge production. In so doing, not only will institutions witness a change in their students' ability to achieve academically but there will also be improved marketability and popularity enjoyed by these indigenous languages.

By decolonising language, students will be able to learn, write and reflect in their chosen language, which according to research, will be beneficial to their development. This could further mean that African languages would become more popular and marketable. Writing and publishing in these indigenous languages may become a popular phenomenon, as would teaching perceived future researchers and academics in their own indigenous languages. From a different perspective, once these languages are consistently used in an academic space, the preservation of such indigenous languages would be ensured and African culture and identity, which are currently on the verge of extinction, could thus be re-awakened. It is, hence, beneficial for higher educational institutions in South Africa to establish, fuel, contribute to and encourage a gradual departure from the existing Eurocentric perceptions in place at higher institutions to more strongly Afrocentric ones.

References

- Abdi, A.A. (Ed.). (2000). *Clash of dominant discourses and African philosophies and epistemologies of education*. Rotterdam: Sense Publishers.
- Adebisi, F.I. (2016). Decolonising education in Africa: Implementing the right to education by re-appropriating culture and indigeneity. *The Northern Ireland Legal Quarterly*, 67(4), 433-451.
- Balfour, R.J. (2007). Mother-tongue education or bilingual education for South Africa: theories, pedagogies, and sustainability. *Journal for Language and Teaching*, 41(2), 1-14. <https://doi.org/10.4314/jlt.v41i2.6087>
- Dellal, M. (2013). On the decolonisation of African language. *Global Journal of Human Social Science*, 13(12), 5-17.
- Fomunyan, K.G. (2017). Decolonising teaching and learning in engineering education in a South African university. *International Journal of Applied Engineering Research*, 12(23), 13349-13358.
- Gil, J. (2011). A comparison of the global status of English and Chinese: Towards a new global language? *English Today*, 27(1), 52-59. <https://doi.org/10.1017/S0266078411000149>
- Idang, G E. (2015). African culture and values. *Phronimon*, 16(2), 97-111. <https://doi.org/10.25159/2413-3086/3820>
- Kaschula, R.H. (2016). In search of the African voice in higher education: The language question. *Stellenbosch Papers in Linguistics Plus*, 49, 199-214. <https://doi.org/10.5842/49-0-658>
- Kriel, M. (2010). *South African Language Rights Monitor 2007: Sixth Report on the South African Language Rights Monitor Project*. Bloemfontein: SUN PRESS. <https://doi.org/10.18820/9781920383183>
- Le Cordeur, M. (2017). The future of Afrikaans as a university language within a multilingual environment: the language debate at Stellenbosch. *Educational Studies in Language and Literature*, 17, 1-21. <https://doi.org/10.17239/L1ESLL-2017.17.03.01>
- Mbembe, A.J. (2016). Decolonising the university: new directions. *Arts and Humanities in Higher Education*, 15(1), 29-45. <https://doi.org/10.1177/1474022215618513>
- Mutasa, D.E. (2015). Language policy implementation in South African universities vis-à-vis the speakers of indigenous African languages' perception. *Per Linguam*, 31(1), 46-59. <https://doi.org/10.5785/31-1-631>
- Ndimande, B.S. (2013). From Bantu education to the fight for socially just education. *Equity and Excellence in Education*, 46(1), 20-35. <https://doi.org/10.1080/10665684.2013.750199>
- Neethling, B. (2010). Xhosa as medium of instruction in higher education: Pie in the sky? *Per Linguam*, 26(1), 61-73. <https://doi.org/10.5785/26-1-14>

- Ngũgĩ wa, T. (1986). *Decolonising the mind: The politics of language in African literature*. South Nairobi: African Educational Publishers.
- Nudelman, C. (2015). *Language in South Africa's higher education transformation: A study of language policies at four universities* MPhil dissertation, University of Cape Town, Cape Town.
- Phillipson, R. (2009). Linguistic imperialism. In L. M. Jacob (Ed.), *Concise encyclopedia of pragmatics*, pp. 780-782. Amsterdam: Elsevier Ltd.
- Plumb, C. (2016). On the possibility of Mandarin Chinese as a *lingua franca*. *Journal of Educational Issues*, 2(2), 48-59. <https://doi.org/10.5296/jei.v2i2.9458>
- RSA (Republic of South Africa). (1996). *Constitution of the Republic of South Africa*. Pretoria: Government Printer.
- Tshotsho, B.P. (2013). Mother tongue debate and language policy in South Africa. *International Journal of Humanities and Social Science*, 3(13), 39-44.
- Van der Walt, C. (2016). Reconsidering the role of language-in-education policies in multilingual higher education contexts. *Stellenbosch Papers in Linguistics Plus*, 49, 85-104. <https://doi.org/10.5842/49-0-684>
- Woolfolk, A. (2010). *Educational psychology*. New Jersey, NJ: Pearson Education.

Chapter 5

Decolonising the curriculum in higher education

N.S. Modiba¹

Successful curriculum decolonisation is context sensitive but is not context driven. (Modiba, 2017, p. 6)

Introduction

Apart from the need to change the funding model for the tertiary education sector, the 'Fees Must Fall' student campaign of 2015/16 demanded the decolonisation of the higher education curriculum. The campaign focused on the necessity of freeing African higher education curriculum from the vestiges of colonialism, which have ensured the curriculum remain largely colonial in nature, thereby lacking relevance and responsiveness (Biggs, 2003; Blignaut, 2015). This situation has continued despite the current higher education curriculum being offered in a globalised and internationalised environment.

Fanon (1965) comprehends the decolonisation of the higher education curriculum as being the repositioning of Africa as the focus of African higher education through reversing the ills of colonialism and replacing continuously colonising constellations of Eurocentrism in African higher education with the thoughts and theories that have an African flavour and substance. This signifies that the decolonisation of the higher education curriculum is about creating

¹ University of Limpopo

platforms to ensure that global North initiatives, such as globalisation and internationalisation, do not recolonise the curriculum upon the completion of the decolonisation project. Cornbleth (1990) and Mamdani (2015) stress that decolonisation advocates for an African approach and solution to African problems. This implies that the higher education curriculum has to assist in unravelling problems experienced in the recipients' vicinity and beyond. This is to suggest that decolonisation makes the higher education curriculum culturally and contextually responsive to the living conditions of the curriculum recipients, something that the colonialist higher education curriculum was not designed to do.

Considering the history and diversity of the higher education institutions in the country, decolonisation of the higher education curriculum in the South African context remains a complex and a divisive issue. A critical look at decolonisation within the context of the historically black or disadvantaged tertiary institutions will reveal different sets of meaning and understanding as opposed to discussing or engaging the subject of decolonisation in a historically white or advantaged tertiary institution (Fomunyan, 2017b). These differences are highlighted by the considerable differences in institutional cultures and dynamics, resources (both human and material) and funding, amongst others. Mamdani (2016) argues that, if handled well, the decolonisation of the higher education curriculum, both in the higher education sector and in the communities in which these institutions are situated, has the potential to change, thereby ensuring contextual development and social transformation. This suggests that a decolonised higher education curriculum could contribute to the eradication of the triple challenges of unemployment, poverty and inequality, which bedevil African communities.

Within the project landscape in South Africa, a number of initiatives are in place to improve the quality of higher education. One such project intervention is the decolonisation project, which came into effect after 1994. The key driver of this project is the attainment of redress, equity and parity in higher education across all institutions of higher learning, with the intention of increasingly engendering graduates who are not forgetful of their contexts of origin (Balfour, 2015). Such a decolonisation project is a follow-up to the transformation initiative, which was introduced immediately after the Higher Education Act of 1997 came into existence.

The reality is that the South African tertiary sector has attached different meanings to transformation and has enacted the same in their institutions. Unfortunately, this has triggered little or no change in the sector or in the society at large. The cry for decolonisation is a desire by certain higher education stakeholders to see the higher education sector exonerate and absolve itself from the vestiges of colonialism, upon which the current South African higher education system is firmly rooted (Brodie, 2015; Hickel, 2015, p. 24).

The debate on decolonisation has to acknowledge that the concept of decolonisation is contextual in nature, and therefore likely to be understood and experienced differently by different people in the higher education environment. For example, the calls for decolonisation at the University of Cape Town centred on the fall of Rhodes' statue, while at the universities in Pretoria and Stellenbosch, the focus was on the fall of Afrikaans. At the University of Kwa-Zulu-Natal, it started with the statue of King George, while at Rhodes University it was about changing the name of the university. In this regard, Fomunyam (2017b) maintains, however, that aspiring to change the name of the university forms part and parcel of curriculum decolonisation in certain higher education institutions. Different universities were and are responding to different things with regards to decolonisation in general and the curriculum in particular.

If decolonisation is contextual in nature, decolonising within the era of globalisation and internationalisation, where everything is increasingly becoming universal, becomes a challenging task. However, for the South African higher education sector to become a relevant player in the global higher education landscape, it must decolonise as a way of converging to diverge, thereby highlighting the usefulness of the South African exceptionality (Fatyela, Nkala & Heleta, 2018; Fomunyam & Teferra, 2017; RSA, 2006).

Although decoloniality is generally associated with the relinquishing of control of territory by the coloniser to the colonised, in the context of this chapter it is the decolonisation of the higher education curriculum and evidence of how products of that process represent decolonisation-tenets in their diverse workplace settings. This signifies the desire by higher education institutions to emerge with a university curriculum that is not foreign and alien to students and is responsive to the local context in which these students find themselves upon

graduating (Fomunyan & Teferra, 2017, p.199). This suggests reconstructing the university curriculum for students and with students to conform to the principles of openness, transparency, consultation, participation and accountability, as enshrined in the Constitution of the Republic of South Africa. This is about emphasising the involvement of students in the regeneration of a curriculum. This is the exact inverse and converse of the colonial curriculum, which in the main has cared less about curriculum recipients (the students) (Hagan, 2007; Osteen, 2014).

This chapter furthermore critically engages arguments located within the decolonisation debate about the need to emancipate the higher education curriculum from all colonial influences and have it genuinely serve student needs. Since knowledge enshrined in the curriculum is a product of particular methodologies used in constructing such knowledge, decolonising the higher education curriculum entails dealing with non-empowering Euro-American modernism and postmodernism methodologies, which more often than not recognise or distort the educational realities of African students. This will be done by deploying an Afrocentric paradigm. This entails approaches and research methodologies rooted in the African worldview, unlike the current ones in the higher education curriculum, which are visibly the antithesis of decoloniality.

Lastly, this chapter also explores how the argued Afrocentric paradigm, methodologies and theories suited for the innovation of the 21st higher education curriculum could be adapted for teaching and research on educational issues and challenges confronted by African students in their diverse learning sites where, presumably, the African worldview still influences African thought and behaviour (Kerr, 2017).

What a decolonised higher education curriculum entails

Luckett (1995) contend that a decolonised higher education curriculum is one that inculcates in the citizenry the critical consciousness and independence from the monopoly capital. In this context, the citizenry refers to the higher education student body who are embracing the spirit of patriotism emitted by the kind of curriculum they have imbibed. Such a decolonised curriculum

would be predicated on the values of social justice, equality and critical pedagogy, so as to breed new agents of change in the society. Hickel (2015) confirms this when he argues that no decolonisation narrative is complete if it excludes reparations. Mukaddam, et al. (2015) contend that decolonising the higher education curriculum is about the transformation of political thinking at universities. This includes reducing and ultimately eliminating copying the West and its ideas, methodologies, theories, ontology and epistemology in our higher education curriculum (Mukaddam, et al., 2015, p. 33). This also implies formerly colonised universities judging themselves by their own standards and reducing constant focus on the West. Furthermore, decolonisation of the higher education curriculum would mean higher education institutions theorising and teaching about their own contexts using the work of scholars from Africa and the global South (Trigwell & Prosser, 2014). Mukaddam et al. (2015) contend that it is unacceptable for a 2018 postgraduate political science student not to know of African scholars such as Archie Mafeje, Ali Mzrui, Ben Magubane and Zine Magubane. These African scholars, whose contribution in the African knowledge stratosphere is unquestionable, have been relegated to the background in favour of overused Western theorists.

Curriculum decolonisation means responding to the current and future needs of both students and the societies wherein they live and ensuring the development of critical consciousness in this era of globalisation and internationalisation. Herwitz (2016) concurs with this when he argues that decolonisation connotes lecturers and students, as co-curriculum developers, making substantial changes to the curriculum so that the higher education curriculum centres on the curriculum as lived experience. Decolonising the curriculum, therefore, stands to make higher education institutions the indisputable microcosm of society in which they are located. This involves disrupting hegemonic practices, some of which are about preserving the inherited privileges enjoyed by the few when the majority continue to wallow in misery (Webb & Fischer, 2015). This further involves working towards a radically reformed pedagogy that addresses the African experience, which will help heal the emotional and psychological scars left by the colonialist curriculum.

Decolonisation of methodology

It may be argued that decolonising the higher education curriculum without decolonising methodology becomes a flawed, faulty and incomplete process. This is because curriculum decolonisation tampers with the existing knowledge content, whose construction was enabled by a particular methodology. Braun, et al. (2013) concur that methodology is about creating room for an individual to conduct research using approaches that are edifying and free from restricting influences. In this case, restricting influences refer to the inhibiting colonial paradigms. The decolonisation of methodology attempts to ensure that curriculum content is grounded on ideas and ideologies which will empower the student and point the nation in the right direction in the advent of the Fourth Industrial Revolution.

Decolonised methodology would create room for the development of African research approaches, such as African phenomenology and alternative African transformative approaches, which promote social justice by exposing and questioning the power dynamics of a society. Smith (2013) adds to this by pointing out that decolonisation of methodology enables the determination of the research priorities, the way research has to proceed, the training of local researchers and assistants, the creation and discussion of culturally appropriate ethics for research, the development of culturally sympathetic methods, and the development and dissemination of literature on research from a contextual standpoint in a variety of fields and disciplines.

Exposing students to an atmosphere of success

Bambalela (2018) argues that a decolonised curriculum creates an atmosphere or conditions for students to flourish since such a curriculum necessitates responsiveness which is something the colonial curriculum has failed to accomplish over the past decades. When the curriculum fails to move beyond norms and competencies dictated by Europe to consider what the local context needs, it continuously enforces eurocentrism as opposed to ensuring that

the educational encounters students end up with, is at the core of national development and contextual responsiveness (Fomunyan & Teferra, 2017).

Decolonising the curriculum lays the foundation for effective engagement in higher education, which is the bedrock of success. An alternative curriculum would come with knowledge codes, which students are familiar with and possess the capital to decipher, as opposed to colonial content, which students can neither relate to nor decipher (Fomunyan, 2017a). Garuba (2015) concludes that the decolonisation of the curriculum in higher education is not about adding new items to an existing curriculum but is the complete rethinking of the curriculum to create pathways for success and reduce the high dropout rates witnessed in the higher education sector for over two decades. This would reduce dropout rates in that students would be able to gain epistemological access which has amongst other things been the reason for high dropout rates.

Decolonising the curriculum: six themes

This chapter is premised on the secondary data. The data generated emanated from document analysis and were coded and categorised into various segments exemplifying and epitomising the dynamics of the higher education curriculum decolonisation space. The segments were further merged to form six themes: (i) higher education curriculum decolonisation as a revolution; (ii) implications of decolonising curriculum; (iii) adverse effects of a colonised curriculum; (iv) decolonising the curriculum as supplanting monologue with dialogue; (v) curriculum decolonisation and community renewal; and (vi) deconstruction of the ivory tower. These themes offer possible direction and implications for the decolonisation of the curriculum, and will subsequently be discussed.

Curriculum decolonisation as a revolution

That higher education curriculum decolonisation is a revolution is not in doubt. Fanon (1963) affords that decolonisation is a violent process marked by chaos and uncertainty. Decolonising the curriculum is therefore a revolution – one which the student and lecturer must win. It must be emphasised that

higher education curriculum decolonisation is not committed to conservatism, radicalism or moderation and it remains a delicate and fluid process

Bambalela (2018) and Fatyela, as well as Nkala and Heleta (2018), argue that curriculum decolonisation is about reconnecting graduates to their real roots, thereby ensuring that they receive a quality and responsive education. This revolution becomes the epicentre of the fight for academic freedom and independence regarding curriculum matters, thereby ensuring that lecturers and students can co-construct their curriculum. Decolonising the higher education curriculum is, therefore, about the dismantling of coloniality and the enactment of curriculum power entanglements. This will give all students in the higher education sector, regardless of their backgrounds, opportunities to genuinely participate and contribute to the knowledge construction process. This is, however, not a one-day journey, but a continuous process marked by construction, deconstruction and reconstruction of knowledge codes within the curriculum, as well as learning, unlearning and relearning, in the bid to season higher education stakeholders into becoming owners of their curriculum and of the teaching and learning process.

Implications of curriculum decolonisation

The decolonisation of the higher education curriculum has many implications. These implications might yield positive or negative results depending on the approach engaged by the decolonisers. A decolonised curriculum would definitely improve the quality of educational experiences thereby improving both the private and public returns on educational investment (Pota, 2015). This implies that a decolonised higher education curriculum stands to enable its graduates to shake off years of psychological slavery and say, 'we can make ourselves free'. Such a curriculum has the possibility of enabling graduates to bury the psychology of servitude imbibed from the colonial type of higher education curriculum. Decolonisation of the higher education curriculum offers a platform to confront the century-old architecture of higher education curriculum whose quality service to its students has always been suspected (Fatyela et al., 2018).

Fatyela et al. (2018), continue that since most universities remain institutionally white spaces for black students, staff and academics, decolonisation of curriculum enables them to re-brand and re-imagine themselves into truly multiracial tertiary institutions suited for the 21st century. This suggests that without decolonisation of the curriculum, such universities would maintain their status quo. Without decolonising the curriculum, the reign of apartheid in higher education teaching and learning would continue. As long as education, especially in South African tertiary institutions, is still largely Eurocentric, experimentation with decolonisation remains relevant. The 2015 and 2016 'Fees Must Fall' crusade, which included the call for decolonisation of higher education curriculum, was a confirmation that students were tired of the existing curriculum marginalisation and were now ready to move forward.

A plethora of literature affords that there are no rigid guidelines and procedures regarding the point at which higher education institutions must begin the decolonisation of the curricula (Garuba, 2015; Fomunyam & Teferra, 2017). No two tertiary institutions are similar in all respects. What informs the decolonisation process within each institution is dependent on the failures, successes and challenges the institution has experienced over the years. King (1964) emphasises that decolonisation of higher education curriculum is premised on the fact that privileged groups in the tertiary sector seldom give up their privileges voluntarily. The fight to deconstruct such privilege manifested itself in the Open Stellenbosch and Afrikaans Must fall movements in Stellenbosch University and University of Pretoria respectively. This suggests that decolonisation has to be led by those to benefit from it rather than waiting for it to be delivered to them effortlessly. Bambalela (2018) remarks that decolonisation of any higher education curriculum has to begin with the decolonisation of one's mind that could better speak the decolonisation language and processes. This is critical because graduates who are mentally imprisoned as a result of continuous exposure to Eurocentrism and other worldviews meant to disorient the African psyche are not likely to have the necessary enthusiasm and sustainable foresight required in the decolonisation process, since decolonisation is about critically reconnecting students to their roots so they can seek solutions to the problems of the past that affect the present and the future. It could be argued that the decolonisation of a higher education curriculum, as opted for

by tertiary institutions, is recommended as long as it ultimately liberates the students from all inhibiting materials and gives them the opportunity to grow and develop within the higher education landscape (Khumalo, 2018).

Adverse effects of a colonised higher education curricula

There is no doubt that decolonising the higher education curriculum would make it more responsive as this would create room for cultural, disciplinary, pedagogical and social responsiveness. King (1964) asserts that the colonised higher education curriculum keeps graduates emotionally and psychologically defenceless. This view sees decolonisation as being the search for an elusive path of curriculum relevance and responsiveness to students' material conditions in the wider society. With no decolonisation in place, such a search would be non-existent. Fatyela et al. (2018) concur that without decolonisation, universities remain spaces where black students are trained to assimilate heteronormative whiteness in order to fit in and function in post-apartheid South Africa. The implication is that where the curriculum decolonisation process is missing in higher education, the entire sector is likely to subjectify and discipline black bodies according to the colonial ideals and assimilate them into the mainstream social order that in many ways resemble the pre-1994 socio-economic order and hegemony.

Since decolonisation removes the long shadow of apartheid and colonial history in the higher education curriculum, delaying to experiment with decolonisation in the tertiary sector would be tantamount to keeping the long shadow of apartheid and colonial history intact and healthy. Furthermore, shunning the decolonisation of the curriculum by higher education stakeholders would hinder the rethinking and the replacement of the European values that are normally perceived and promoted as standards in our higher education curricula. Bendile and Whittles (2018) caution that keeping the higher education curriculum colonised would imply ignoring a call for African solutions to African problems in every sphere, including higher education curriculum. If the higher education curriculum remains colonised, it will remain foreign and thus alienate students and make them mutinous (as seen recently in the 'Fees Must Fall' movement).

A decolonised higher education curriculum has a potential therefore to improve the quality of educational experiences and by extension the quality of life for both students and staff as they daily navigate their way through the higher education landscape. The effects of the Cecil Rhodes statue at the centre of the University of Cape Town points to this. A decolonised curriculum will produce graduates of quality who are likely to help develop their places of abode.

Curriculum decolonisation as supplanting monologue with dialogue

Bendile and Whittles (2018) maintain that decolonisation in the higher education sector keeps curriculum transformation dialogical. This is because one of the principles of decolonisation is ascertaining that the higher education curriculum does not veer or digress from serving and servicing student needs while taking into consideration the challenges of their respective rapidly changing communities. Fatyela et al. (2018) concurs with this when they argue that disrupting the colonial type of higher education curriculum occurs through dialogue and not monologue. Continuous dialogue between all stakeholders in the curriculum development process, as well as with the end users, will ensure that a curriculum is representational and does not privilege one against the other. A healthy dialogue caters for interaction and other forms of engagement involved in freeing the higher education curriculum from the Western epistemological domination, Eurocentrism, epistemic violence and worldviews that were designed to degrade, exploit and subjugate the people of Africa and other parts of the formerly colonised world (Fomunyam, 2017a). Dialogue indeed assists immensely in the pursuance of real inclusiveness in the process of replacing the colonial type of higher education curriculum with the decolonised one.

Costandius et al. (2018) take this idea further when they argue that dialogue is at the centre of the decolonisation process especially in education where higher education stake holders are expected to come together and develop a pathway forward. The implication is that dialogue ensures that the process of higher education curriculum decolonisation never stagnates and lags behind our constitutional dreams and ideals. In short, without dialogue, the decolonisation process would fail to comply with the principles of openness, transparency, negotiation, consultation and accountability. Dialogue offers the higher

education sector the opportunity to confront the century-old architecture of the higher education curriculum, which for long has been seen as being detached from the African worldview and outlook, especially because curriculum development or review is itself a process of dialogue or engagement.

Curriculum decolonisation and community renewal

It is commonly accepted that decolonisation of the higher education curriculum requires a political will to bring about fundamental change in the offerings of the tertiary sector (Fatyela et al., 2018). However, this suggests that the value and indispensability of the curriculum has to be evident in the changes that graduates make in their communities.

The higher education curriculum exists to contribute to the national development as espoused by South Africa's Vision for 2030, which is contained in the National Development Plan 2030 (NPC, 2012). So, the renewal of the community has to be the best barometer in determining how much a particular higher education curriculum has been decolonised to enhance and promote the standard of living in that community. Bambalela (2018) maintains that in view of the value of the higher education sector, which is definitely colonised, it ought not to retreat, compromise, relent and equivocate in terms of producing graduates who will not be satisfied with the status quo in their own communities. Suitable 21st-century graduates required by diverse communities are those who have imbibed the decolonised higher education curriculum and are enthusiastic when desiring to develop, renew and upgrade the living conditions of their communities. King (1964) is emphatic that black skin is no badge of shame but a glorious symbol of national greatness. This signifies that a decolonised higher education curriculum is likely to discredit and abandon Eurocentric standards and quickly replace them with Afrocentric ones. This will in turn produce graduates who will be relevant and well-meaning to the changing African landscape.

Deconstruction of the ivory tower

Fomunyam and Teferra (2017) emphasise that a decolonised curriculum is not likely to keep the offerings of the tertiary education sector detached from its community. A decolonised higher education curriculum is likely to contribute

to the renewal, safety and security of the community. For this to happen, the so-called “ivory tower” of higher education needs to be deconstructed to provide a pathway for relevance and responsiveness. Tertiary institutions need to maintain their community engagement platforms and ensure that the knowledge constructed within the university benefits the society to which it belongs, for this is one of the missions of the university. The deconstruction of the ivory tower would empower academics to know and understand the socio-political realities and how to deal with such realities as they strive to decolonise. Without such deconstruction, the decolonisation of the curriculum would remain just another fad. Macupe (2018) adds that tertiary institutions that are better connected to their surrounding communities, find it easier to have their institutional cultures transformed to become much more welcoming and inclusive. This happens through mutual exchange and engagements between the university and the community. This suggests that a decolonised higher education curriculum is necessary in the sense that it helps the tertiary sector to be relevant to the community serviced by that tertiary institution. Bendile and Whittles (2018) aver that a decolonised higher education curriculum contributes to removing the ivory tower status of tertiary institutions by ensuring educational stability and economic regeneration of the continent’s educational sector with a specific focus on making the tertiary institution relevant to the African society.

Conclusion and the way forward

The higher education curriculum must be a tool for national development, reconciliation and nation-building. However, it also has the power to be used as an instrument of oppression, segregation and an exercise of hegemonic power over others (Modiba, 2017). Decolonisation, in the context of the higher education curriculum transformation, is more of the undoing or the antithesis of the higher education curriculum colonisation (King, 1964). As such, Curriculum decolonisation frees the higher education sector from the paralysing chains of conformity and makes it an active partner in the struggle for knowledge freedom. As pointed out earlier, decolonisation of the higher education curriculum enables students to shake off years of psychological slavery and elevate them to the point of asserting their freedom (Macupe, 2018). To

this extend, decolonisation of the curriculum works toward the humanisation of African students who have hitherto be seen as disempowered bodies and constantly fed with century old ideas developed by dead white men. (Haynes, 2015; Maringe, 2015). To this end, decolonising the curriculum remains a process rather than a one-off event.

This chapter re-enforces the idea that decolonisation has to be construed to be a crusade or a movement for fear of underrating its massiveness and the fact that it remains a process rather than a one-off event (Haynes, 2015; Maringe, 2015). A further finding relates to the implication for rolling out the decolonised higher education curriculum, which is that it is likely to lift the involved higher education sector from the colonial obscurity to the commanding influence of the curriculum recipients. As long as decolonisation is premised on the need for mental emancipation of students, the process cannot be made to be rigid (Osteen, 2014). The process of decolonising higher education curriculum is never a monologue-driven one, but ever dialogue-inclined. This is in view of the many actors who legitimately need to have their voices heard during the decolonisation process.

Furthermore, this chapter shows how a good barometer for the higher education curriculum decolonisation has to be community renewal (Msila, 2017). This implies that graduates of the decolonised higher education curriculum have to be assets in terms of improving the standard of living conditions in their own communities. A concomitant finding relates to ascertaining the deconstruction of the higher education ivory tower and making it contextually relevant.

Literature reviewed on decolonisation, and particularly decolonisation of the higher education curriculum, confirms that decolonising a higher education curriculum is indeed a vexing exercise. No doubt, such an ongoing process requires scholars whose minds have been decolonised, especially in African scholarship. This is by virtue of Africa and its people, including academia, having been under colonialist education for decades. On the basis of that, decolonisation of the higher education curriculum is likely to be easier said than done. This is premised on the challenge of identifying and accessing that would require African scholars who would patiently and passionately be ready to indefatigably lead and champion the decolonisation discourse to its successful conclusion. The chapter recommends that, apart from decolonising the curriculum in the higher

education sector, aspects such as funding, infrastructure, inherited management styles, and routinised and old-fashioned manner of engagement all require decolonisation. In addition, there is a need in the higher education sector to partner the decolonisation of the curriculum by the decolonisation of research or research methodology as well as teaching and learning. Decolonising the mentioned constituent elements of the higher education sector, including the language, methodology and pedagogy, would complement the decolonisation of the curriculum.

Approaching decolonisation in a messy and reckless fashion could inhibit it from enabling higher education institutions from redefining themselves in line with their historicity and the available opportunities and challenges of the day. Despite the need for the decolonisation of the higher education curriculum having to be demanded, initiated and led by those directly benefiting adequately from the present colonial higher education curriculum, it remains a stakeholder process and is likely to affect all institutional incumbents in one way or the other. That is why it is important that it be carried out by all the university departments, stakeholders and members of the civil society, singularly and in partnership. Failing to have the higher education curriculum decolonised could delay the renewal of communities within the vicinity of the tertiary institutions. Furthermore, decolonisation takes on the form of a movement. This movement which can be seen to contain a revolutionary philosophy to restore the dignity of students through a radically transformed higher education curriculum, which at all times promotes the students' resonance and plausibility inside the lecture room and beyond. Indeed, successful higher education curriculum decolonisation is context-sensitive though not always context-driven.

This chapter theorises the decolonisation of the higher education curriculum in the epoch of globalisation and internationalisation. As argued, the decolonisation of the higher education curriculum is a colossal task that requires undivided focus and determination for its successful conclusion. Though the topical aspects of higher education curriculum decolonisation discussed are not exhaustive, they do offer critical insight on decolonisation within the higher education arena.

In conclusion, this chapter does not address all the possible questions concerning the decolonisation of higher education, but rather serves as an introduction to the broader spectrum of research on decolonisation of the curriculum and the

variety of issues it tackles. The chapter, therefore, comes as a useful addition to the research on decolonisation of higher education curriculum by providing useful contextual inside on decolonisation in the epoch of globalisation and internationalisation.

References

- Balfour, R.J. (2015). Middle class rules, but can it lead? Retrieved from <https://mg.co.za/article/2015-12-10-the-middle-class-rules-but-can-it-lead> [Accessed 28 January 2019].
- Bambalela, P. (2018). Quest to unlock mental prisons to free Africans. *Sowetan*, 18 May 2018. Retrieved from <https://www.pressreader.com/south-africa/sowetan/20180518> [Accessed 28 January 2019].
- Bendile, D., & Whittles, G. (2018). Mbeki's African dream comes full circle. Retrieved from <https://mg.co.za/article/2018-05-18-00-mbekis-african-dream-comes-full-circle> [Accessed 28 January 2019].
- Biggs, J.B. (2003). *Teaching for quality learning at university*. Buckingham: The Open University Press.
- Blignaut, S. (2015). The curriculum must be about change. Retrieved from <https://mg.co.za/article/2017-06-15-00-the-curriculum-must-be-about-change> [Accessed 28 January 2019].
- Braun, K.L., Browne, C.V., Ka'opau, L.S., Kim, B.J., & Mokuau, N. (2013). Research on indigenous elders: From positivistic to decolonising methodologies. *The Gerontologist*, 54(1), 117-126. <https://doi.org/10.1093/geront/gnt067>
- Brodie, N. (2015). Is the student's uprising of 2015 a harbinger of revolution? Retrieved from <https://mg.co.za/article/2015-12-22-is-the-student-uprising-of-2015-a-harbinger-of-revolution> [Accessed 28 January 2019].
- Cornbleth, C. (1990). *Curriculum in context*. New York: Falmer Press.
- Costandius, E., Nell, I., Alexander, N., Mckay, M., Blackie, M., et al. (2018). #FeesMustFall and decolonising the curriculum: Stellenbosch University students' and lecturers' reactions. *South African Journal of Higher Education*, 32(2), 65-85. <https://doi.org/10.20853/32-2-2435>
- Fanon, F. (1963). *The wretched of the earth* (C. Farrington, Trans.). New York: Grove Press.
- Fatyela, A., Nkala, T., & Heleta, S. (2018). Why students reject whiteness. Retrieved from <https://mg.co.za/article/2018-05-04-00-why-students-reject-whiteness> [Accessed 28 January 2019].
- Fomunyam, K.G. (2017a). Decolonising the Engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(17), 6797-6805.

- Fomunyan, K.G. (2017b). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Fomunyan, K.G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Garuba, H. (2015). What is an African Curriculum? Retrieved from <https://mg.co.za/article/2015-04-17-what-is-an-african-curriculum> [Accessed 28 January 2019].
- Hagan, S. (2007). The imagined and concrete: what is an artifact? *Artifact*, 1(1), 23-25. <https://doi.org/10.1080/17493460600610855>
- Haynes, R. (2015). Gearing universities up for the future. Retrieved from <https://mg.co.za/article/2017-08-07-00-gearing-africas-cities-for-the-future> [Accessed 28 January 2019].
- Herwitz, D. (2016). Reassess the culture of knowledge. Retrieved from <https://mg.co.za/article/2016-01-16-reassess-the-culture-of-knowledge> [Accessed 28 January 2019].
- Hickel, J. (2015). West must 'fess up the crimes of colonialism. Retrieved from <https://mg.co.za/article/2015-12-13-west-must-fess-up-to-crimes-of-colonialism> [Accessed 28 January 2019].
- Kerr, K. (2017). Soft skills can power up Africa's youth. Retrieved from <https://mg.co.za/article/2017-07-28-00-soft-skills-can-power-up-africas-youth> [Accessed 28 January 2019].
- Khumalo, F. (2018). Rugby part of SA culture and can't be a sole preserve of a few. Retrieved from <https://www.sowetanlive.co.za/opinion/columnists/2018-05-27-rugby--part-of-sa-culture-and-cant--be-a-sole-preserve-of-a-few/> [Accessed 28 January 2019].
- King, M.L. (1964). *Why we can't wait*. United State of America: Penguin Group.
- Kwan, P. (2009). Vice-principals' dilemma – career advancement or harmonious working relationship. *International Journal of Education Management*, 23(3), 203-216. <https://doi.org/10.1108/09513540910941711>
- Luckett, K. (1995). Towards a model of curriculum development for the university of Natal's curriculum reform programme. *Academic Development*, 1(2), 125-139.
- Macupe, B. (2018). Meet UCT's new spicy Fab Academic. Retrieved from <https://mg.co.za/article/2018-05-18-00-meet-ucts-new-spicy-fabacademic> [Accessed 28 January 2019].
- Maringe, F. (2015). Do away with transformation for transformation's sake. Retrieved from <https://mg.co.za/article/2015-08-14-do-away-with-transformation-for-transformations-sake> [Accessed 28 January 2019].
- Mamdani, M. (2015). Beyond Nuremberg: learning from post the post-apartheid transition in South Africa. *Policy brief. Makerere Institute of Social Research*, 1, 1-14. <https://doi.org/10.1177/0032329214554387>
- Mamdani, M. (2016). Between the public intellectual and the scholar: Decolonisation and some post-independence initiatives in African higher education. *Inter-Asia Cultural Studies*, 17(1), 68-83. <https://doi.org/10.1080/14649373.2016.1140260>

- Modiba, N.S., (2017). Enhancing scholastic performance of educational institutions through decolonisation. Paper presented in the 5th SAERA Conference in Nelson Mandela University, 23-26 October 2017.
- Msila, M. (Ed), (2017). *Decolonising knowledge for Africa's renewal: Examining African perspectives and philosophies*. Randburg: KR Publications.
- Mukkadam, F., Motimele, S., Mboweni, O., & Feltham, L. (2015). Rhodes has fallen, now we must rise. Retrieved from <https://mg.co.za/article/2015-05-07-rhodes-has-fallen-now-we-must-rise> [Accessed 28 January 2019].
- NPC (National Planning Commission). (2012). *National development plan 2030. Our future – Make it work*. Pretoria: NPC.
- Osteen, J. (2014). *Your best life now: 7 steps to living at your full potential*. New York: Faith Words.
- Smith, L.T., (2013). *Decolonising methodologies: Research and indigenous peoples*. Cape Town: Zed Books Ltd.
- Smit, B., & Scherman, V. (2016). A case for relational leadership and an ethics of care for counteracting bullying at schools. *South African Journal of Education*, 36(4), 1-9. <https://doi.org/10.15700/saje.v36n3a1134>
- Spaull, N. (2013) *South Africa's education crisis. The quality of education in South Africa, 1994-2011*. Johannesburg: Centre for Development and Enterprise.
- Spillane, P., Halverson, R., & Diamond, J. (2001). Investigating school leadership practices: A distributed perspective. *Educational Researcher*, 30(3), 23-28. <https://doi.org/10.3102/0013189X030003023>
- Trigwell, K., & Prosser, M. (2014). Qualitative variation in constructive alignment in curriculum design, *Higher Education*, 67, 141-154. <https://doi.org/10.1007/s10734-013-9701-1>
- Webb, A., & Fischer, S. (2015). Workshop presentation on designing curricula and learning materials. Limpopo Guest Manor: Polokwane.

Chapter 6

Adopting self-directed learning to decolonise the curriculum in higher education

*Baphiwe Daweti*¹

Introduction

Self-directed learning has become normative for students who want to take charge of and succeed in their studies. The prosperity of students fundamentally depends on their preparedness to assume control of their personal progress in the higher education sector steeped in tradition within a changing society. The concept of self-directed learning involves students assuming the primary responsibility for learning needs, outcomes, resources, strategies and assessments, with minimal lecturer involvement (Knowles, Holton III & Swanson, 2015). Extending this premise, self-directed learning assumptions recognise that adult students possess a wealth of capital, have a need for learning, and want to take primary learning responsibility (UNESCO, 2016).

Knowles, et al. (2015) offer a compelling conceptualisation of self-directed learning, though framed around Western middle-class students and their needs within higher education institutions. The framing of this concept around a particular context is indicative of the fact that when framed around black working-class students in South Africa or students from rural South Africa, the concept may offer unique opportunities for the decolonisation of the curriculum.

¹ Durban University of Technology

Student learning and learning outcomes need to be deconstructed along the lines of Africa's complex colonial history. This problematises intersections between students' learning experiences and lecturers' teaching approaches in a transforming education sector, as exemplified by topical decolonisation debates in South Africa's higher education sector.

According to the Council on Higher Education (CHE) report of 2017, the rationale for the adoption of lecturer-centred ways of identifying, developing and achieving learning outcomes, rises from the notion that students are underprepared for higher education because of poor schooling, inequitable social conditions and language barriers (CHE, 2017). This notion renders adult student's incapable, dependent and irresponsible at a time when those who have a reservoir of experience and learning needs ought to adopt a fundamental role to attain learning outcomes, with negligible lecturer direction.

Contrary to lecturers who often impart knowledge guided by predetermined learning outcomes, self-directed learning advocates for negotiable teaching strategies and learning outcomes between lecturers and students. Situated in a 'problem-posing' philosophy, as theorised by Freire (1996), students probe whether learning outcomes, strategies and resources draw from lived experiences and learning needs located within the African context. During the teaching and learning process, students select learning strategies and resources, instead of relying on the lecturer's singular authority on the epistemology of knowledge. Lecturers who determine learning strategies and resources, such as learner guides, silence students' contributions at a time when students ought to take primary learning responsibility. Instead of lecturers who grade students' projects and determine curriculum, students co-construct or develop curriculum, thereby creating flexible marking rubrics to promote self-directed learning and relatable curriculum in higher education.

Mamdani (2016) and Fomunyam and Teferra (2017) posit that curriculum development or content selection in higher education has been the hallmark of academic freedom, including in Africa with its complex colonial past epitomised by Western hegemony of ontology and epistemology of knowledge production. The result of this has been the continuous propagation of Western thought and approaches, which marginalises the needs of students and their communities (Mbembe, 2016). This status quo gives rise to the question: How can self-directed learning decolonise the curriculum in higher education?

Daweti (2017) argues that self-directed learning and curriculum experience in the 21st century go hand-in-hand. Students are no longer seen as empty vessels waiting to be filled, but as curriculum constructors of both curriculum and knowledge, for a curriculum is always in process and not a product. In this light, this chapter explores how self-directed learning can enhance, hasten or facilitate the decolonisation of the curriculum in higher education.

A conceptual framework for self-directed learning

Hiemstra and Brocket (2012) offer an educational model, which probes and unearths the relationship between the curriculum, student learning and lecturer's facilitation of teaching and learning. This model: Person, Process, Context (PPC), offers critical insight on how such critical engagements can contribute to the decolonisation of the curriculum. The model illustrates intersections between student intrinsic competencies (person), lecturer approaches to teaching (process) and curriculum (context).

The PPC's person component

The PPC's person component theorises student intrinsic competencies that can work towards the decolonisation of the curriculum. This component provides a lens by which to uncover the complexity of the 'self' (student) and of the learning needs.

The PPC's process component

The PPC's process component illuminates lecturer-student interactions to resolve learning needs, address learning outcomes, gather learning resources, implement learning strategies and conduct self-assessment. Notably, lecturers bring their social backgrounds, life experiences and learning assumptions to learning spaces.

The PPC's context component

The PPC's context component emerges as incipient groundwork for problematising the aspect of a curriculum that enables or constrains self-directed learning,

as curriculum decisions reveal historic, systemic and structural socio-political dimensions that highlight whether student learning needs and outcomes are addressed, particularly in the African context.

Curriculum and self-directed learning in higher education

The higher education curriculum landscape is complicated with no consensus on what curriculum is, what the intended and the enacted curriculum should be like, what constitutes the hidden and null curriculum, and what lecturers and students do to mitigate the influences of the same in the teaching and learning process. Often, lecturers decide on the intended curriculum as well as the enacted curriculum but cannot control the learnt curriculum or the influences of the hidden and null curriculum in the teaching and learning process. In this case, self-directed learning becomes critical if students are to mitigate these influences amidst the vestiges of colonial education still manifest across the higher education landscape. In the African context, curriculum design, development and implementation are dominated by Western epistemology of knowledge production, which is deemed excellent and modern, whilst African thought is largely ignored globally (Heleta, 2016).

In re-imagining the curriculum, students ought to be located at the nexus of decision-making by means of which to enable self-directed learning and teaching that deconstructs entrenched pedagogies positioned in coloniality. In South Africa, current debates about decolonisation of the curriculum and transformation of the academy have been championed by students such as Chumani Maxwele, a student at the University of Cape Town, who threw faeces at the statue of Cecil Rhodes located at the centre of the university.

Furthermore, Frere's (1996) 'problem-posing' philosophy suggests that students ought to interrogate curriculum design and implementation to confront the curriculum mandate in serving students' learning needs and agency in locality. This philosophy is supported by Van der Berg's work on critical pedagogy, in which curriculum transforms students and unmasks unjust historic, systematic and structural systems that perpetuate the silencing of the marginalised, such as black Africans (cited in Du Preez, 2017). Van der Berg goes on to recommend regressive, progressive, analytical and synthetical steps to curriculum development.

The participation of students to promote self-directed learning and decolonise the curriculum around are vital to curriculum decision-making.

Global perspectives on self-directed learning and decolonising curriculum

In the United States, Native Americans have, for many decades, been excluded from participating in their heritage epistemology displayed and archived at museums. Historically, wars were fought between Native America and rest of America to deconstruct colonial legacies, which project Native Americans in stigmatising ways as primitive and backward. More recently, there has been rising discontent against American museums that persist in marginalising minorities. Pohawpatchoko et al. (2017) conducted a study to examine ways that Native American students could participate in a Denver Museum of Nature & Science anthropology project through student-generated digital voices. Whilst the digital voices learning experience enabled students to share their wealth of heritage and cultural epistemology, museum spaces were emboldened by power and economic capital that dictated the agenda and hegemony. When students adopt self-directed learning in a museum context, they can deconstruct entrenched, complex and stereotypical narratives about silenced minorities represented in Native American history and anthropology in postmodernity.

In New Zealand, the rural Maori peoples' perspectives are underrepresented in higher education discourse, with a long history of marginalisation of minorities. A study conducted on constructing meaning-making to develop an inclusive adult education curriculum involving Maori voices in higher education discourse found that Maori people were spiritual and practised *Karakia* (prayer), which needed to be reflected during meaning-making learning strategies in a classroom setting, to unleash occluded voices and ways of being, whilst subjecting such voices to dissent. This learning process interrogates the hegemony of Western meaning-making deemed as universal and excellent, whilst Maori views are perceived as primitive and backward (Zepke & Leach, 2002).

In a study in Australia, Abuzar and Owen (2016) promoted self-directed learning in decolonising a dental learning programme to address inequality and disparity

of dental health access between the marginalised Aborigine people and the rest of the population. Lecturers provided students with dental learning resources and organised community visits to attempt to understand the Aborigines historical, cultural and social epistemology, largely excluded from higher education discourse. McGregor supports this process and argues that decolonisation of the curriculum (partly) would entail ‘asking Aboriginal community members for suggestions of appropriate resources or materials that are culturally and locally relevant’ (McGregor, 2012, p.8).

In Africa, there is a paucity of studies on self-directed learning and curriculum in higher education. In South Africa, a study emerged based on factors that promote self-directed learning where curriculum was one of the factors. The study found that whilst students possessed intrinsic factors such as self-esteem, contextual factors of teaching strategies and curriculum could impede self-directed learning (Daweti, 2017). Fomunyam (2017) added that teaching and learning did not promote decolonisation of engineering curriculum at South African institutions, which raised questions about pedagogy. To be clear, Africa’s epistemology of knowledge production is dominated by coloniality, hence a need for decolonisation of curriculum (Biko, 2004).

Student pathways to self-directed learning

There is consensus amongst scholars about self-directed learning intrinsic competencies such as motivation, however, the concept of stigma seems under-researched. This concept of stigma is associated with sociologist Ervin Goffman who defined ‘stigma’ as a phenomenon whereby an individual has an attribute which is deeply discredited by society, and the individual is rejected because of the attribute (Goffman, 1963, p. 3). Extending this premise, ‘internalised stigma’ can be defined as the adverse intrinsic psycho-emotive trait attributed to a personal identity, which results in a sense of inferiority. This can be explained as follows: Based on a person’s race and the resultant racial stereotypes constructed by others, the person believes and internalises the stereotypes and stigma thereof. In turn, that person, consciously or covertly, makes decisions, engages in behaviour and lacks self-belief in accordance with the stereotypes. Internalised stigma ought to expose unjust historical narratives of inferiority complex based on, for instance,

race, gender, sexual orientation, nationality and language, particularly amongst black Africans.

Fundamental change begins with the 'self' (student). Hence, understanding the complexities of the self and addressing internalised stigma is critical in promoting self-directed learning and transforming the curriculum (Ngũgĩ, 1986; Pasupathi, Mansour & Brubaker, 2007; Shahjahan, Wagner & Wane, 2009). Self-awareness enables students to select achievable learning outcomes from various options, beyond lecturer-determined outcomes (Hiemstra & Brocket, 2012). On the other hand, students may lack intrinsic competencies to select appropriate learning outcomes due to the lack of relatable curriculum, perceptions of lecturers as singular knowledge authority, and entrenched inequitable schooling backgrounds. Lecturers who control learning outcomes and curricula discourage students from shaping and achieving negotiated outcomes. Discouraging students from shaping learning outcomes masks student potential that could unlock emerging innovation and new knowledge through self-directed learning. Various scholars have argued for the minimal involvement of lecturers during learning outcome identification and achievement (Ananiadou & Claro, 2009; Tough, 2012). Lecturers could understand their students' background by using an integrated institutional support that includes a counselling unit. This would assist in negotiating achievable learning outcomes to harness self-directed learning. However, student reluctance could demonstrate a lack of self-confidence and self-esteem.

Some students tend to be reluctant to ask questions during learning sessions or to participate in group projects. This could be because they are worried about making mistakes or of being accused of asking poor questions. Instead of posing questions to address learning shortcomings and outcomes, students may appear sceptical of interrogating lecturer expertise. Extending this premise, previous years of study fail to develop students' competencies to pose questions that generate discussions to enhance teaching, learning and assessments.

The lecturer must therefore facilitate the process to ensure that the students' interest is garnered and that they are willing to participate in the teaching and learning process, and consequently the decolonisation of the curriculum (Malan, Ndlovu & Engelbrecht, 2014).

Teaching students to be self-directed

Situated in the Hiemstra and Brocket (2012) process component, instructional models assemble instructional techniques that lecturers use to promote self-directed learning amongst students in higher education. Since the advent of educational technology and its constituent manifestations through learning management systems and other online learning platforms, the notion of lecturers as the sole custodians of knowledge has become outdated. Rather, teaching strategies, both in the classroom and online, are being used to empower students to adopt self-directed learning by exploring knowledge sources of online search engines, social media, lived experiences and collaboration with other students.

Teaching strategies dispel the misconception that the lecturer's role becomes obsolete during self-directed learning (Benedict, Schonder & McGee, 2013). In unmasking this misconception, Grow's (1991) staged model demonstrates useful instructional aspects for promoting self-directed learning. Lecturer-directed teaching could be that lecturers teach the way they were taught. They could even lack a teaching qualification, which is generally not a requirement to teach, even though teaching is a primary function in many higher education institutions.

Daweti (2017) argues that lecturers must promote self-directed problem-based learning where students solve real local problems autonomously. This can be done by giving students the opportunity to engage real-life challenges within their communities that relate to their discipline and that could craft solutions for them. These solutions can then be evaluated based on the results they produce in the society and used to constitute the curriculum based on their usefulness. This would ensure that students critically interrogate whether the curriculum solves real local challenges, as situated in Freire's (1996) 'problem-posing' philosophy, with a view to decolonising the curriculum.

Decolonising the curriculum

Reflecting on the intersection between students and lecturers to promote self-directed learning highlights the gaps in the higher education curriculum. Although there have been calls for decolonisation of the curriculum in other

parts of the world, only recently have South African students placed the issue of decolonisation on the higher education agenda. This has been exemplified by the 'Rhodes Must Fall' student movement in South Africa. As the debate continues, questions are being posed on ways to decolonise the curriculum, albeit as teaching and learning continues.

This final section of the chapter proposes self-directed learning as an alternative approach to decolonising the curriculum. A decolonised Business Management curriculum, for example, critically interrogates students' learning needs that arise from the inequality that they witness and personally experience. In this sense, to advance fundamental change in the 'self', lecturers negotiate the curriculum with students to confront internalised stigma and student-lived inequality experiences situated in convoluted local contexts. This process is complex, multifaceted and longitudinal, and begins when the new Business Management curriculum is introduced (Daweti, 2017).

Re-curriculation projects problematise students' lived experiences and internalised stigma through self-directed learning in safe spaces where self-expression of previously-silenced voices are validated, recognised and promoted. Instead of lecturers imposing learning, lecturers and students negotiate these outcomes to foster decolonisation, enhance incipient innovation and unearth new knowledge (Daweti, 2017). At a time when job creation for young people is needed, this approach examines whether, in the case mentioned, the Business Management learning outcomes capacitate students to manage or work in a local business and share such outcomes with the rest of the world.

Higher education institutions embolden self-directed learning based on lecturer expertise, stakeholder policies and students' needs to decolonise the curriculum, as theorised in the PPC conceptual framework (Hiemstra & Brocket, 2012). Students imbue the curriculum with real lived experiences to solve problems and innovate, rather than to uncritically assimilate global content. Through enabling teaching strategies, students draw useful lessons from a decolonised curriculum within a multicultural society in a postcolonial democratic dispensation. A decolonised curriculum is positioned in students' socialisation, backgrounds, real life experiences and self-directed learning (Hiemstra & Brocket, 2012). Adult students have a need to learn and to take primary responsibility for learning. In addition, library resources units and tutors should present student workshops on

posing questions. This would build momentum on addressing learning needs and outcomes by reducing lecturer involvement. Students ought to improve in 'at risk' modules, or modules that were difficult to understand, by accessing an integrated institutional network of lecturers, writing centres, psychosocial support, student housing and funding. Online Interactive learner guides need to be developed to enable negotiated learning outcomes, minimise learning shortcomings and increase the use of self-assessments. Student collaborations and motivation should empower them to pose questions by way of regular class presentations, the promotion of safe learning spaces, positive reinforcement, self-directed enquiry and a decolonised curriculum.

In encouraging students to participate in self-directed group projects, students should have the autonomy to select group members. These group projects enable students to use creative ways of approaching learning tasks that uncover local problems. Anonymous peer evaluations of self-directed group members are conducted to monitor individual tasks, particularly in large classes.

To harness self-directed learning and promote decolonisation of the curriculum, institutions could use an integrated approach spanning institutional teaching and learning centres; student services; academic departments; support units and executive management; teaching, learning and assessment workshops; and coaching and mentoring of lecturers and students.

In using an integrated approach, management, lecturers and student counselling units ought to conduct awareness campaigns that foster students' primary responsibility for learning outcomes and needs. In addition, to strengthen self-directed learning, institutional management should provide the human and system resources to prioritise the enhancement of student sense of 'self'. Students' possible internalised stigma could be established using reliable, valid and non-discriminatory questionnaires. Self-directed learning tasks could be used to bolster self-esteem by way of regular class presentations, student leadership opportunities, and participation in social clubs and sports. Student competitions, such as 'Student of the Year', could be arranged. These measures will all help to embolden self-esteem and recognise self-directed learning successes and contribute to the hidden curriculum.

Universities and lecturers could capacitate students through peer-pairing, with a view to promote negotiated learning outcomes by means of internal locus

of control and self-directed learning. Students use an internal locus of control to take control of assessment tracking. This could be done through inclusive participation in the assessment processes, self-assessment, and flexible marking rubrics. To support this approach to assessments, universities could create conducive learning environments for students to be self-directed. Universities could also strengthen institutional teaching and learning units to develop lecturers so that they, in turn, can support students' internal locus of control and teaching strategies. As facilitators, lecturers ought to teach students to primarily address their learning shortcomings of 'at risk' modules and negotiate learning outcomes to be achieved.

Towards self-directed learning and to reimagine the curriculum, lecturers are no longer the only sources of knowledge production. To harness collaboration, lecturers ought to create spaces for self-directed learning interactions between part-time and full-time staff and researchers. Interactive learner guide resources give students the opportunity to enhance the primary responsibility for learning outcomes and needs, with minimal lecturer involvement. Students could use social media platforms, such as Twitter, YouTube and Facebook to pose questions beyond classroom time and space. Extending this premise, rather than relying on Western epistemologies, lecturers could use learning management systems, such as Blackboard Learn, Moodle and ThinkLearnZone, to promote self-directed learning by generating mediated interactive and robust discussions. To afford greater access to learning management systems, WiFi hotspots should be upgraded to ensure reliability and to encourage learning beyond time and space. Above all, students ought to participate meaningfully in the design, development and implementation of a new taught curriculum.

Decolonised curricula should deconstruct and explore suggestions on addressing inequality and the internalised stigma that students, lecturers and institutional management may experience. Learner evaluation and subject evaluation questionnaires should be used to assess self-directed learning practices. The re-imagination of the curriculum should emerge from students' lived experiences, rather than from pre-determined curriculum. Institutional teaching units should develop a teaching curriculum that promotes self-directed group projects and self-directed problem-based learning during face-to-face and online learning. Universities should create conducive learning environments, develop

policies and allocate institutional resources to encourage students to adopt self-directed learning that contributes to curriculum development.

Continuous integrated collaboration between the student-counselling unit and classroom learning to promote self-directed learning is vital. Student counselling psychologists and lecturers should implement regular psychosocial wellbeing workshops for classroom assessment. This integrated approach will empower students to address their psychosocial needs and internalised stigma by conducting self-directed enquiries guided by the hidden curriculum. Institutional management should provide the human, systemic and structural resources to promote self-directed learning amongst students in preparation for employment. Overall, in the short term, dialogues between students and lecturers should be used as safe spaces for addressing the decolonisation of the curriculum and the transformation of higher education, without silencing dissent. In the medium term, re-curriculation and programme evaluation projects should examine whether learning needs, outcomes, resources, strategies and self-assessments reflect the lived experiences of many students. In the long term, strategy, policy and institutional resources should enable the adoption of self-directed learning, decolonisation of the curriculum and transformation of the academy.

Conclusion

This chapter examined the adoption of self-directed learning to facilitate the decolonisation of the curriculum in higher education, particularly on the African continent. Whilst lecturers directed decisions about curriculum design of learning outcomes, development of learning strategies and implementation of assessments, self-directed learning emboldens students to participate meaningfully in shaping the curriculum to reflect their wealth of experience and need for learning. Self-directed learning implies that students take primary responsibility for learning needs, outcomes, resources, strategies and evaluation through negotiations with lecturers. The lecturer becomes a facilitator and a singular source of knowledge, rather than the only source.

Considering that adult students are complex, self-directed learning necessitates a better understanding of the student profile, using an integrated institutional

support. More broadly, self-directed learning is positioned in socio-political and economic conditions, power dynamics and coloniality, whether implicitly or overtly. These conditions problematise the internalised stigma associated with African thought as inferior and backward, and Western thought as supreme, global and excellent. This stigma requires lecturers (who often carry power in a classroom) and institutional management (who provide the resources) to understand the psycho-emotive traits of students, to foster self-directed learning and to decolonise the curriculum.

To decolonise the curriculum, critical pedagogy ought to underpin negotiations and interactions between lecturers, and students and should be allowed to contribute meaningfully to curriculum design and development. An integrated institution-wide approach enables self-directed learning at faculty and departmental levels, with minimal lecturer involvement. Beyond this chapter, scholars and practitioners can further explore the role of internalised stigma on promoting self-directed learning and decolonisation of the curriculum in higher education.

References

- Abuzar, M.A., & Owen, J. (2016). A community engaged dental curriculum: A rural indigenous outplacement programme. *Journal of Public Health Research*, 5, 27-31. <https://doi.org/10.4081/jphr.2016.668>
- Ananiadou, K., & Claro, M. (2009). 21st Century skills and competencies for new millennium learners in OECD countries. *OECD Education Working Papers*, 41, OECD Publishing. Retrieved from <http://dx.doi.org/10.1787/21852561154> [Accessed 4 January 2019].
- Benedict, N., Schonder, K., & McGee, J. (2013). Promotion of self-directed learning using virtual patient cases. *American Journal of Pharmaceutical Education*, 77(7), 1-9. Retrieved from <https://doi.org/10.5688/ajpe777151> [Accessed 10 January 2019]. <https://doi.org/10.5688/ajpe777151>
- Biko, S. (2004). *I write what I like*. Johannesburg: Picardo Africa.
- Brockett, R.G., & Hiemstra, R. (2018). *Self-direction in adult learning: Perspectives on theory, research and practice*. London: Routledge. <https://doi.org/10.4324/9780429457319>
- CHE (Council for Higher Education). (2017). *Briefly speaking. Council on Higher Education report*. Pretoria, South Africa. CHE.

- Daweti, B. (2017). Factors that promote self-directed learning amongst Faculty of Management Sciences final-year undergraduate students at Durban University of Technology. Master's thesis, University of South Africa, Pretoria, South Africa.
- Du Preez, P. (2017). Classical theories and theories of curriculum studies. In L. Ramarathan, L. Le Grange, & P. Higgs (Eds), *Educational studies for initial teacher development*, pp. 95-111. Cape Town: Juta.
- Fomunyan, K.G. (2017). Decolonising the engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(27), 6797-6805.
- Fomunyan, K.G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Freire, P. (1996). *Pedagogy of the oppressed*. London: Penguin Books. https://doi.org/10.1007/978-1-349-25349-4_25
- Goffman, E. (1963). *Stigma: Notes on the management of spoiled identity*. New York: Simon and Schuster Incorporated.
- Grow, G.O. (1991). Teaching learners to be self-directed. *Adult Education Quarterly*, 41(3), 125-149. <https://doi.org/10.1177/0001848191041003001>
- Heleta, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8. <https://doi.org/10.4102/the.v1i1.9>
- Hiemstra, R., & Brockett, R.G. (2012). Reframing the meaning of self-directed learning: An updated model. Adult Education Research Conference. Retrieved from <http://newprairiepress.org/aerc/2012/papers/22>. [Accessed 10 January 2019].
- Knowles, M.S., Holton III, E.F., & Swanson, R.A. (2015). *The adult learner: The definitive classic in adult education and human resource development, 8th Edition*. London: Routledge Taylor & Francis Group.
- Malan, S.S., Ndlovu, M., & Engelbrecht, P. (2014). Introducing problem-based learning (PBL) into a foundation programme to develop self-directed learning skills. *South African Journal of Education*, 34(1), 1-16. <https://doi.org/10.15700/201412120928>
- Mamdani, M. (2016). Between the public intellectual and the scholar: Decolonization and some post-independence initiatives in African higher education. *Inter-Asia Cultural Studies*, 17(1), 68-83. <https://doi.org/10.1080/14649373.2016.1140260>
- Mbembe, A.J. (2016). Decolonizing the university: New directions. *Arts and Humanities in Higher Education*, 15(1), 29-45. <https://doi.org/10.1177/1474022215618513>
- McGregor, H.E. (2012). *Decolonizing pedagogies teacher reference booklet*. Vancouver, BC: Vancouver School Board.
- Ngũgĩ wa T. (1986). *Decolonising the mind: The politics of language in African literature*. Kenya: East African Educational.

- Pasupathi, M., Mansour, E., & Brubaker, J.R. (2007). Developing a life story: Constructing relations between self and experience in autobiographical narratives. *Human Development*, 50, 85-110. <https://doi.org/10.1159/000100939>
- Pohawpatchoko, C., Colwell, C., Powell, J., & Lassos, J. (2017). Developing a native digital voice: Technology and inclusivity in museums. *Museum Anthropology*, 40(1), 52-64. <https://doi.org/10.1111/muan.12130>
- Shahjahan, R.A., Wagner, A., & Wane, N.N. (2009). Rekindling the sacred: Toward a decolonizing pedagogy in higher education. *Journal of Thought*, 59-120. <https://doi.org/10.2307/jthought.44.1-2.59>
- Tough, A. (2012). Self-planned learning and major personal change. In M. Tight, (Ed.), *Education for adults, Volume I: Adult learning and education*. New York: Routledge Taylor & Francis Group.
- UNESCO. (2016). Self-directed learning tools on open access. UNESCO: Media Service. www.unesco.org/new/en/mediaservices/singleview/news/self_directed_learning_tools_on_open_access
- Zepke, N., & Leach, L. (2002). Contextualising meaning making: One way of rethinking experiential learning and self-directed learning. *Studies in Continuing Education*, 24(2), 205-217. <https://doi.org/10.1080/0158037022000020992>

Chapter 7

Decolonisation or contextualisation of the arts curricula in South Africa: The case of music in the BEd Foundation Phase

Eurika Jansen van Vuuren¹

Introduction

The resistance to the westernised curricula at South African universities has many lecturers grappling with the notion of decolonisation. Many music education curricula are still based on Western music philosophies and some lecturers feel insecure regarding the approach needed to decolonise curricula without losing global relevance. This dilemma is augmented by the phenomenon that the majority of research in the area of decolonisation focuses on history and the sciences and not much has been said about the arts, and in particular, music. This chapter specifically explores ways to alter a music curriculum for BEd Foundation Phase pre-service educators to empower them to have the relevant foundation to realise and promote the importance of their own cultural heritage, whilst being receptive to global music culture. The ultimate objective is to suggest guidelines to assist stakeholders in higher education with a framework for contextualising curricula in music in the BEd Foundation Phase courses in South Africa and in similar other contexts without destroying global relevance. Many lecturers see a curriculum as a ‘dynamic and interactive process of teaching and learning’ (Fraser & Bosanquet,

¹ University of Mpumalanga

2006, p. 272). I side with this view since curricula should be constantly adapted to ensure growth and relevance. The interactive process acknowledges the voices of students and academics who have to deal with the realities of university expectations yet be emphatically aware of the voices of community contexts.

This chapter explores different views and suitable manners in which the curricula for music in BEd Foundation Phase programmes can be altered to meet the needs of the pre-service student and ultimately the needs of the learners in the South African context. The notion of Fanon (1963) that decolonisation should be a process of reversal, replacement and re-centring is used as a core concept in the process of reshaping the curriculum in the university as far as decolonisation and contextualisation is concerned. However, this is not applicable when the notion of acculturation is considered, since it does not accommodate influences that have already become inseparable parts of indigenous culture. The decolonisation and contextualisation process must ensure that cultural (music) pride is regained and becomes the foundation for students to value what is their own. For students to be able to value their own, they must be taught in context, and it must be considered that different schools will have different contexts depending on their location and learners' cultural composition. To decide who must benefit from Fanon's (1963) 're-centering' of the curriculum, I concur with Thabo Mbeki, who said:

The constitution whose adoption we celebrate constitutes an unequivocal statement that we refuse to accept that our Africanness shall be defined by our race, colour, gender or historical origins. It is a firm assertion made by ourselves that South Africa belongs to all who live in it, black and white. (Thabo Mbeki Foundation, 1996)

This translates into the recognition of all the official language groups in South Africa as well as other groups, like the Indians, who have played a significant role in the shaping of our nation.

The transformation of music curricula in the BEd Foundation Phase so that it can be contextual and creative includes several challenges. One of the challenges lie with the time allocation for music, which at my university is only ten hours. Since the time is so limited, it is not possible to equip generalist Foundation Phase students with specific disciplinary skills that need time to ensure retention. It is, therefore, necessary to have a curriculum that provides generic skills that can easily be adapted to different cultures' music heritage to make the curriculum truly

South African. Pre-service educators thus have to be aptly prepared to teach music to all learners from any South African culture in a contextualised way by adapting to specific contexts. Pre-service education students need to be made aware of their responsibility to be exemplary in showing appreciation for the musical products of all cultures, and to lead as role models of multicultural appreciation and respect in the Foundation Phase (Joseph & Arber, 2006).

The subtle differences between different African music cultures must be embraced and not be relegated to one term known as 'African music'. In the same way that Sesotho music subtly differs from isiZulu music, Afrikaans music differs from English music and therefore a division into African and Western music will not suffice. Furthermore, acculturation must be acknowledged and accepted as a subtle role player in the cultural music game. It is thus with respect and care that a curriculum should be shaped in such a way that one culture is not just replaced with another culture but that all cultures are equally promoted and developed and get a fair representation.

Methodology

Qualitative methods were used through a constructivist lens to explore social and historical construction as a foundation (Creswell & Creswell, 2017) for the contextualisation of a Foundation Phase music curriculum. A literature search, open-ended questionnaires and observation of students during the music module were used to obtain data to answer the research questions. The literature search focused on obtaining information regarding the aims of decolonisation, contextualisation and acculturation. Finally, it searches for frameworks and methods that could be used to provide a culturally fair and contextual curriculum for the preparation of pre-service educators. Purposive sampling was done, and open-ended questionnaires were sent to music lecturers of six South African universities currently offering BED Foundation Phase courses. Data was obtained from six of these lecturers. A qualitative analysis was done to organise, reduce and describe the data. Furthermore, second-year students were observed over a four-year period during the Arts Education module for generalist Foundation Phase educators to get a better understanding of general strengths and weaknesses in music knowledge.

Literature

To understand the changes needed to adapt a curriculum that meets the objectives of contextualisation, an understanding of the underlying facets that impact upon the process should be considered from the literature. Facets that are highlighted in the literature include notions of decolonisation, contextualisation, and methods and processes to reach the objectives of change. Acculturation is not mentioned as an impacting factor yet plays a significant role in any multicultural country. Goosen does not see colonialism in the serious way as it is seen by Chomsky (2002) and Ndlovu-Gatsheni (2007); he rather sees it as a way in which a more developed country tries 'to standardise and homogenise the globe according to its own wishes and demands' (Goosen, 2017, p. 1). Chomsky takes a firmer stance and asks for the restoration of 'the full range of inherent rights of which people have been dispossessed by constantly changing forms of conquest and tyranny' (Chomsky, 2002, p. 103). The decolonisation approach taken by Ndlovu-Gatsheni is more radical and does not include the homogenised picture of the rainbow nation. He specifically excludes white people whom he does not see as South African natives and supports the vision of complete eradication of the apartheid and colonial mindset; enhancement of the self-affirmation of black African people; protection and promotion of indigenous languages, cultures, traditions and music; adding impetus to moral regeneration; promotion of a culture of critical thinking among Africans through reading, reflection and debates; utilisation and deployment of indigenous cultures, indigenous knowledge and values to advance nation-building and democratic transformation; and active participation of Africans in the shaping and controlling of national discourse on socio-economic, political and cultural issues (Ndlovu-Gatsheni (2007, p. 73).

I place myself somewhere in-between and regard decolonisation to be a process of regaining freedom and democracy and the breaking away from the dictatorship of colonialism in an effort to regain custody of our own thinking and cultural ways. If a balance is not obtained in the process, especially where it concerns the musical arts, we will just be entering another dictatorship and not reach true cultural freedom. By negating certain Western types and styles of music, which is already an acculturated part of South African culture, we are not progressing on the road to South African musical pride.

Hoppers (2000) mentions some of the main aims of decolonisation as bringing about the acknowledgement of the pain and inhumanity of history, the arrogance of modernisation and the silence in academic disciplines towards what is organic and alive in Africa. Furthermore, it must be the voice of the ‘wounded healers’ struggling against odds to remember the past, engage with the present, and determine a future built on new foundations. Everybody must have the right to ‘be’, to ‘exist’, to grow and live without coercion, and then find a point of convergence with the numerous others. This ‘point of convergence’ could be the mutual understanding of and pride in our cultures but could also refer to the acculturation that has taken place between African and Western cultures in the country.

Furthermore, Hoopers (2000) avers that decolonisation exposes the established domination of Western thought and makes Westerners realise how all other views have been silenced. It also seeks to make a contribution to the momentum for a return of humanism to the centre of the educational agenda. Decolonisation spurs educators to see the African child as a human being who is culturally and contextually situated in authentic value systems. African children, like any other children, must learn the songs of their own cultures before moving on to the music of others. This becomes a dilemma if cultural music was not a part of their lives at home and in the community. Unfortunately, schools often focus on English songs in an effort to prepare their learners for the language of teaching and learning and do not always find the time to explore traditional music.

Revisiting a curriculum to make suitable changes becomes a problem because different contexts call for different interventions. Different groupings of cultures are found in the nine provinces of South Africa and there are also added variations that necessitate curricula to be adaptable. If the majority of the students are from the isiZulu and Afrikaans cultures, there should be more emphasis placed on those cultures without negating the rest because these students would most probably end up teaching at schools where these cultures are represented. My definition of contextualisation is aligned with Dewey and Vygotsky’s notions that we use lived experiences to achieve better learning (Glassmann, 2001). Giamellero agrees with Dewey and Vygotsky and argues that ‘[r]ealized contextualisation, then, is a process of learning as situated in a setting in which the social and material environment can contribute meaningfully to the development of knowledge’ (Giamellero, 2017, p.2). Giamellero’s definition of contextualised learning, when adapted to the context of pre-service education students, would have different contributors to learning, as graphically represented in Figure 7.1. It would thus be valuable to devise curricula that incorporate these ‘lived experiences’ of students.

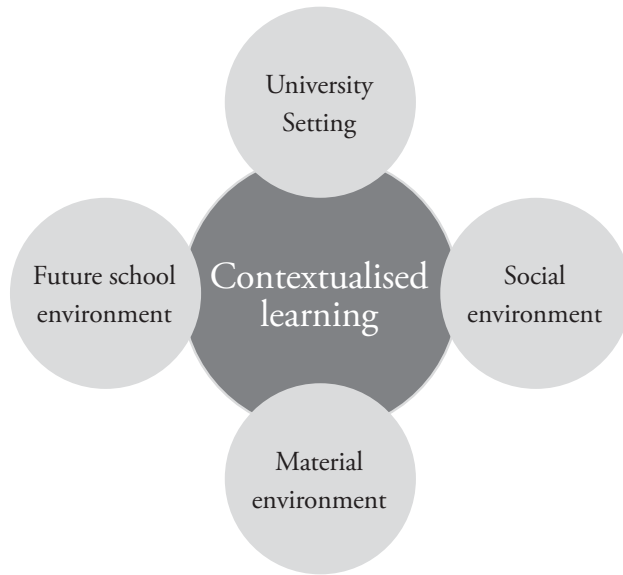


Figure 7.1 Contributors to contextualised learning

Source: Adapted from Giamellero (2017, p. 2)

Contextualised learning in the BEd Foundation Phase context will have the setting of the university as an important factor. In the instance of the university being explored, students must appreciate that the university is situated in a deep rural area where it was placed to serve the people of the area. It will, therefore, need to be more focused on the community context so that its students can eventually go back and serve the community. The social environment at home where students come from, as well as the new social environment at the university and schools they visit, will impact on their lived experiences. Students come from mostly impoverished backgrounds and are now faced with many new experiences (Fomunyam, 2017). Furthermore, part of their new setting will be the state of their future schools for which they have to be prepared. These factors must be considered when preparing students for their future careers.

In contrast to contextualisation that attempts to focus on what belongs to the community, 'decolonisation' denotes the removal of colonial influences. Due to our acculturated South African situation, I deem it impossible to strictly decolonise. Sam and Berry define acculturation as a process 'involving cultural exchanges between two (or more) initially distinct cultural groups' (cited in Dieckmann,

2016, p. 4). According to Kaufman (1972), there have definitely been cultural exchanges, or a blend of Western and African music, and these acculturated genres will have to be eliminated to truly decolonise. When contextualising South African music curricula, it should rather be an approach of nurturing and revitalising South African cultural knowledge and pride whilst acknowledging and accepting the fusion that has already taken place. The focus will thus not be on the slaying of outside cultural influences as suggested by the term ‘decolonisation’, since these influences are well-seated in our cultures. Acculturation should not be seen as total assimilation of music culture. Rather, it is the subtle infusion of elements from other cultures who share a space that augments music and promotes cultural growth.

The influences of a large variety of cultures mingling with the Khoi-Khoi and other indigenous groups at the southern tip of Africa resulted in blended music types of Western and African origin (Kwami, Akrofi & Adams, 2003). This process is described as acculturation and has worked both ways, as can be seen in some of the examples highlighted below. According to Merriam (1955), acculturation is more pronounced when the original music of the group shares some characteristics. That could explain some of the examples given here since there is a distinct shared rhythm in some of the traditional music.

Both the concertina and guitar (Tracey, 1994) are traditional Western instruments and mainly used by Afrikaans *boere-orkeste* (traditional dance bands). However, they have also become part of the traditional *Mbaqanqa* (African) music, which is a mixture of *Marabi* and *Kwêla*. *Kwêla* is also known as a typical dance from the Afrikaans culture. The Zulu drum, as it is colloquially known, is based on the drums of the British army who used it during the Anglo-Boer war. The Zulu nation started off as nomads and could not transport drums, they merely used dried animal skins that were beaten with sticks (Carver, 2014). The *djembe* drum, which is mostly from eastern Africa, has become an important instrument in choirs in traditionally English and Afrikaans schools.

Gospel music has become an integral part of worship and came to Africa with the Western missionaries. Many South African gospel choirs are globally known for their excellence in this Western genre. These choirs have also adopted the tremolo and typical four-part Western harmonies, and perfect cadence endings complete the picture (Carver, 2014). Both Western and African cultures have embraced one

another's cultural music as can be seen where Africans are producing Afrikaans music and Afrikaners producing African music. That so many of these recordings are sold shows cultural appreciation and an adjusted 'ear' to appreciate our acculturated heritage.

It is important to find the collective of our cultures before moving onto the distinctive so that we can provide a fair foundation for all cultures. Several researchers suggest how the process of decolonisation should be approached (Dei, 2000; Laenui, 2012; Le Grange, 2016). Laenui (2012), mentions five stages of decolonisation: recovery, mourning, dreaming, commitment and action. Recovery should include rediscovering language and traditions along with indigenous history to erase the perception of inferiority. The stage of mourning is reached with thoughts and acknowledgement about the victimisation that has taken place. Dreaming is the most important phase of the decolonisation progress and is where expression, debate, considerations and consultations should be instrumental in providing a foundation to assist with the shifting of paradigms. Dreams, however, cannot be realised without the commitment from stakeholders to prioritise issues that must be pursued. Action is the final phase of decolonisation, and often the most difficult. South Africans are very vocal, yet action has not been at the forefront. Whereas the notions of Laenui (2012) are philosophical and describe the emotional process of decolonisation, Dei provides more practical pointers that should be considered on the road to the recovery of indigenous pride. He suggests that 'decolonisation is not a moral evaluation between good [Indigenous] and bad [Western] knowledges. Indigenous knowledges must be included to fill gaps that could lead to (re)colonisation of knowledges and cultures in local environments and contexts' (Dei, 2000, p.113). This works towards a form of contextualisation where current practices are retained but indigenous knowledge is added to fill the gaps.

Although the notions of Laenui (2012) and Dei (2000) are important to consider, I side with the framework provided by Le Grange (2016, p. 9) who suggests 4 R's be used in the contextualisation process: Relational accountability, Respectful representation, Reciprocal appropriation and Rights and regulation. Relational accountability concerns the notion that curriculum must be connected and accountable to all relations – human and 'more-than-human' relations, which I interpret as respect for religion and cultural beliefs. Respectful representation is reached when a curriculum has space for the voices and knowledge of its

indigenous people, and here it aligns with the thoughts of Dei (2000). Reciprocal appropriation refers to the mutual benefit of communities and universities in knowledge production. The importance of indigenous knowledge must be acknowledged and infused with other knowledge to celebrate diversity. Rights and regulation should provide acknowledgement of ownership of some knowledge as belonging to indigenous people all over the world. The important knowledge emanating from cultural communities must form part of the work of knowledge-producing entities like universities and be given its rightful place.

Perceptions of music lecturers on decolonisation

Music education lecturers from five South African universities that have offered the BEd Foundation Phase programme for several years were purposively chosen to answer the open-ended questionnaires. Actually, very few South African universities have concentrated on the Foundation Phase in the past and have only recently started to offer the course. The questionnaire asked the following three questions:

1. How do you see decolonisation in respect of music education in pre-service FP education courses?
2. Do you think it is really possible to ‘decolonise’ South African music education? Why?
3. Have you done some ‘decolonisation’ of your curriculum? Please share.

It is suggested that South African music in all styles and forms should be explored before moving onto Western music. South African music should be revalued because it can be an agent of change. African music must always be the point of departure and more attention must be paid to well-researched philosophies and practice in African musical arts. Most respondents were confident and willing to make changes but named a lack of information and resources based on African music as a challenge. There is total agreement that African music should be revalued and that students must be exposed to more of it to learn to appreciate it through listening (respondent 4). The only unsure reply came from respondent 2, who said that having a Western music education background causes her to move

back into it as a default mode when she becomes unsure of what she is teaching, and this happens despite her having noble intentions to promote knowledge about African music.

It is clear that lecturers at many South African universities have taken on the challenge of decolonisation and contextualisation to ensure change in the curriculum. It is evident in answers such as '*we include all elements of the CAPS that cover African music (not very much, sadly)*' from respondent 3. Unfortunately, her response reminds us of a curriculum that is not culturally fair. Respondent 4 says that '*we ensure that students appreciate both Western and African music because we need to understand and appreciate both in order to find our place in the musical world.*' This view is aligned with the notions of Dei (2000) who suggests that decolonisation must not be a choice between good (African) and bad (Western). The majority of respondents include all the basic elements of music and a variety of folk songs (Hoppers, 2000), dances and instruments. Musical games also form part of the offerings along with African music philosophy, theatre, dance and visual art. The move is clearly towards African instruments, like marimbas, guitars, drums and shakers. This shows that change is happening, and the revalued African music knowledge should reach schools within the next couple of years as education students complete their pre-service studies.

Observation of students during and after the music module

After two years as an arts lecturer, I realised that the arts curriculum and specifically the music facet did not enable students to enter the classroom with confidence. The globally accepted music theories, methods and philosophies did not ensure that pre-service educators were suitably empowered to teach music with confidence. The carefully researched curriculum that I had designed originally was not meeting the objectives. It was noticeable that students who were doing their practical teaching were avoiding teaching music. The only element of music that was observed during work integrated learning was the singing of songs that augmented a specific theme of teaching and that was not used to teach any music concepts. I realised that students lacked confidence to use music, which, ironically, is an art form intertwined with black South African culture. The conversations

with students regarding their reluctance to teaching music led me to find ways in which I could use their existing cultural knowledge to provide a foundation for teaching music skills in class. This is also fully aligned with the work of Zoltan Kodaly who advocates the importance of heritage and culture when it concerns music education (cited in Choksy, 2001).

In the final module exams of the last two years, I posed the question: How would you decolonise the pre-service music education curriculum for Foundation Phase students? The majority of students said that it should be made easier, or that more African music should be added. Very few displayed an in-depth knowledge of ‘decolonisation’ as a motion of change. It is significant to note that some students in rural areas (like the ones mentioned earlier) had no understanding of decolonisation, yet were part of the ‘MustFall’ movements, amongst which was the call for decolonisation.

The contextualisation process of a music curriculum

Considering the opinions found in the literature as well as those of lecturers, I approached my move toward decolonisation by considering the contextual factors, namely, university setting, social environment, material environment and future school environment as the weft of my curriculum weave. I used African music philosophies as the warp to provide students with a more understandable point of departure. When contextualising a curriculum, the balance should not only be achieved in the type of material to be studied but also in ensuring that theory receives its rightful amount of input. Practical work in music is almost more important than theory, but Kolb (2014) and Fomunyam and Teferra (2017) remind us that students need to have theoretical knowledge to provide them with lenses to help them see the difference between what is regarded as best practice and worst practice. When incorporating theory into the music curriculum, this theory should preferably not become the point of departure as in other subjects. This notion is evident in research by Elliott, who supports starting with practical work and posits that ‘music, then, is essentially a fourfold phenomenon: it involves a doer, a doing, something done, and a context in which the doing is done’ (Elliott, 1990, p. 153). Learning to do the arts rather than just learning about the arts is essential for equipping Foundation Phase teachers – they must first do and then

learn why. Elliott (1990) concurs with musical theorist Carl Orff who propounded that activities are directed into learning music by ‘hearing and making music first, then reading and writing it later’ (Goudkin, n.d.). In other words, experience first, then intellectualise. Shinichi Suzuki also advocated the practical approach and used the example of learning a language where it happens step by step in a practical manner (Wood, n.d.). South African children should learn music in the same manner and preferably in their own language. Gordon and Debus (2002, p. 484) aver that learning occurs from ‘active integration of new information with old’. This implies that a curriculum should move from the old (cultural heritage and context) and then be integrated with the new (Western and other philosophies).

Keeping in mind that contextualisation is part of the ongoing process of developing a curriculum, I used an adapted lesson planning process suggested by Jansen van Vuuren (2017) to refine the curriculum. Although the process is based on lesson planning, it is also relevant to the process of curriculum refinement, as can be seen in Figure 7.2.

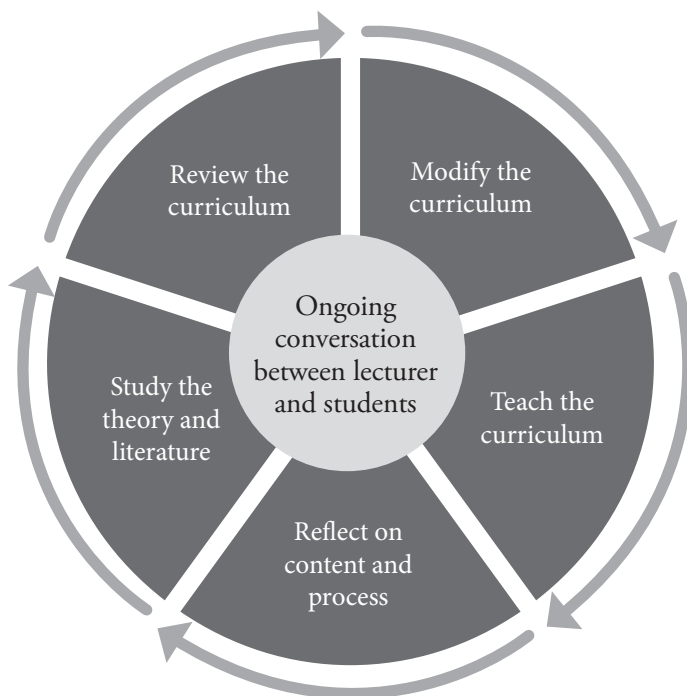


Figure 7.2 Process of refining the curriculum

Source: Adapted from Jansen van Vuuren (2017, p.163)

A curriculum is fluid, and therefore reflection and adaptations should be constant. As seen in Figure 7.2, the revision and adaptations should be part of an ongoing process where all stakeholders are involved in the shaping of the curriculum. It is specifically important to communicate with students to ensure that they become part of the process of contextualisation (Baron, 2016). The following tables give examples of the contextualisation process over two years. It is important to note that the actual prescribed curriculum was not changed during the contextualisation process and is still aligned to requirements of the Department of Higher Education. The original outcomes are still met, albeit in a different manner.

Tables 7.1 and 7.2 give examples of certain aspects of the music curriculum and how it was contextualised.

Table 7.1 Example 1: Music theories

Curriculum aspect	Initial curriculum	Contextualised curriculum
Music philosophies	Orff, Kodaly, Suzuki and Gordon's music philosophies were taught, and example videos were watched.	<p>Students are divided into groups and given philosophies of the music philosophers from the old curriculum and then work in groups to find the aspects that are covered in each philosophy, e.g., where do children learn music, how do they learn music, what type of music do they learn, which other aspects are involved in musicking?</p> <p>Student groups are given readings of African musicians (Kwami, Mzewi, etc.) and then search similar ideas like those found in the previous exercise. (This is necessary due to no definite southern African music philosophies found in the literature.)</p> <p>Students then work in their groups to compile their own African philosophy.</p> <p>Each group's African music philosophy is then prepared in PowerPoint format and presented to the class.</p>

In the first example, it can be seen that rather than starting from a Western perspective, an African foundation was built through student participation to use as a framework for comparing with theories from the West.

Music notation is usually the basis of any music programme, yet students in the BEd Foundation Phase course do not really need it to be able to teach successfully. By moving away from Western notation, a manner was used to get students to get more creative and use their understanding of music from indigenous knowledge to develop notation that makes sense to them. The fabrication of instruments is totally aligned with African culture and available materials are used for constructing instruments.

Table 7.2 Example 2: Music notation

Curriculum aspect	Initial curriculum	Contextualised curriculum
Music notation	<ul style="list-style-type: none"> • Students were taught the elements of music and notation using the Western format. • Students were taught how to use Orff percussion instruments. • Students were taught how to write a percussion score (using Western notation rhythms). • Students practice with Western percussion and then do a presentation of the music score they wrote. 	<ul style="list-style-type: none"> • Students are taught the universal elements of music; however, Western notation is exchanged for free notation where students develop their own way of notating rhythm. • Students watch videos of African percussion instruments. Students share information on how, by whom, and where these instruments are used. • Students are shown how to make percussion instruments from recyclable materials and are instructed to make ten instruments. • Students write their own music score using their own created notation for use with the instruments they create. • Students are introduced to Western percussion instruments and compare African instruments with Western percussion – timbre differences are discussed. • The Hornbostel-Sachs method is explained, and students classify African and Western percussion accordingly. • Students perform their own compositions using their made percussion instruments. A video-recording is made which is used for peer assessment.

Conclusion

A curriculum is a dynamic and interactive process leading to teaching and learning, therefore a curriculum needs constant adaptation. Using contextualisation as an objective will assist in bringing about decolonisation as it will translate into the incorporation of the lived experiences of students. Equal recognition of all the music cultures in South Africa should be regarded as imperative for South African unity. To ensure that pre-service educators can bring fruition to cultural pride and growth of such a variety of cultures, they need to be empowered with generic music skills that can easily be adapted to different cultures' music heritage. They, furthermore, need to be made aware of their responsibility to be exemplary in showing appreciation of other cultures and to promote respect and preservation of all music cultures.

It is also important to acknowledge and accept the collective of our music cultures before moving onto the distinctive. In this regard, the phenomena of acculturation can be used as 'the collective.' Despite some lecturers being trained in Western music, most music education lecturers in the Foundation Phase BEd programmes have started making changes to ensure that their modules are contextualised and have moved away from Western notation, philosophies and instruments and focus on what is South African, whilst taking care to remain globally relevant. Suggestions show towards an approach of starting teaching from an African music perspective before continuing to Western music.

The best way to make changes to a music curriculum proves to be constant conversation with students, teachers and other stakeholders in the community about their cultural musical expectations. Students must be guided to a deeper understanding of their own music cultures through practical musicking. During practical musicking, existing skills are utilised and honed. This leaves time for reflection on the process and the infusion of theory and didactics so that learning occurs from the known – which in this case would be the African context – and moves to the unknown – global arts. This approach also assists in shifting the spotlight from Western to African.

Finally, change of the curriculum in schools must support the move towards contextualised fairness, because university curricula often use the school

curriculum as the foundation for their music programmes. The extent to which acculturation has occurred between African and Western cultures living in South Africa needs to be explored further, since a shared musical heritage as a facet of our distinct cultural music heritages will provide a uniting factor in a culturally diverse country.

References

- Baron, P. (2016). A cybernetic approach to contextual teaching and learning. *Constructivist Foundations*, 12(1).
- Carver, M. (2014). *Understanding African music: Listen, compose, play, learn*. Grahamstown, South Africa: BookBaby.
- Choksy, L. (2001). *Teaching music in the twenty-first century*. Saddle River, NJ: Prentice Hall.
- Chomsky, N. (2002). *Restoring rights: The assault against freedom and democracy*. *Contemporary Justice Review*, 5(2), 103-119. <https://doi.org/10.1080/10282580212696>
- Creswell, J.W., & Creswell, J.D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Los Angeles: Sage publications.
- Dei, G.S. (2000). *Anti-racism education: Theory and practice*. Nova Scotia, CA: Fernwood Publishing.
- Dieckmann, S. (2016). Exploring musical acculturation: The musical lives of South Sudanese Australians, Filipino Australians and White Australians in Blacktown. PhD thesis, University of Sydney, Sydney. Retrieved from <https://ses.library.usyd.edu.au/handle/2123/14956> [Accessed 20 January 2019].
- Elliott, D.J. (1990). Music as culture: Toward a multicultural concept of arts education. *Journal of aesthetic education*, 24(1), 147-166. <https://doi.org/10.2307/3332862>
- Fanon, F. (1963). Concerning violence. *The wretched of the earth*, 35-106.
- Fomunyan, K.G. (2017). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Fomunyan, K.G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Fraser, S.P., & Bosanquet, A.M. (2006). The curriculum? That's just a unit outline, isn't it? *Studies in Higher Education*, 31(03), 269-284. <https://doi.org/10.1080/03075070600680521>

- Giamellaro, M. (2017). Dewey's yardstick: Contextualisation as a crosscutting measure of experience in education and learning. Retrieved from <https://journals.sagepub.com/doi/10.1177/2158244017700463> [Accessed 20 January 2019]. <https://doi.org/10.1177/2158244017700463>
- Glassmann, M. (2001). Dewey and Vygotsky: Society, experience, and inquiry in educational practice. *Educational Researcher*, 30(4), 3-14. <https://doi.org/10.3102/0013189X030004003>
- Goosen, D. (2017). *Dekolonisasie: 'n alternatiewe opvatting*. Retrieved from <http://www.npvanwyklouw.org.za/decolonisation-alternative-view-prof-danie-goosen/> [Accessed 28 January 2019].
- Gordon, C., & Debus, R. (2002). Developing deep learning approaches and personal teaching efficacy within a pre-service teacher education context. *British Journal of Educational Psychology*, 72(4), 483-511. <https://doi.org/10.1348/00070990260377488>
- Goudkin, D. (n.d.). Carl Orff. Retrieved from <http://www.orff.cz/en/CarlOrff> [Accessed 28 January 2019].
- Hoppers, C.A.O. (2000). African voices in education: retrieving the past, engaging the present and shaping the future. *African Voices in Education*, 1-11.
- Jansen van Vuuren, E. (2017). *Improving learning-centredness in a higher education Foundation Phase arts curriculum. Learning-centred curriculum design in higher education*. Oxfordshire, UK: Libri Publishing.
- Joseph, D., & Arber, R. (2006). Transmitting music through culture: a way forward to harmonise a discordant world. In *AARE 2006: Conference Papers, abstracts and symposia*, pp. 1-8. Australian Association for Research in Education (AARE).
- Kauffman, R. (1972). Shona urban music and the problem of acculturation. *Yearbook of the International Folk Music Council*, 47-56. <https://doi.org/10.2307/1767672>
- Kolb, D.A. (2014). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
- Kwami, R.M., Akrofi, E.A., & Adams, S. (2003). Integrating musical arts cultures. In A. Herbst, M. Nzewi & K. Agawu (Eds), *Musical arts in Africa; theory, practice and education*, pp. 261-278. Pretoria: Unisa Press.
- Laenui, P. (2012). Steps in the process of colonisation (Laenui, drawing from Virgilio Enriques). PowerPoint slide. Retrieved from http://www.ucalgary.ca/~ponting/Inds201_LaenuiStepsColonialism.ppt.
- Le Grange, L. (2016). Decolonising the university curriculum: leading article. *South African Journal of Higher Education*, 30(2), 1-12. <https://doi.org/10.20853/30-2-709>
- Merriam, A.P. (1955). The use of music in the study of a problem of acculturation. *American Anthropologist*, 57(1), 28-34. <https://doi.org/10.1525/aa.1955.57.1.02a00040>
- Ndlovu-Gatsheni, S.J. (2007). *Tracking the historical roots of post-apartheid citizenship problems: the native club, restless natives, panicking settlers and the politics of nativism in South Africa*. Leiden: ASC, Working Paper 72. Leiden: Leiden University, African Studies Centre

- Thabo Mbeki Foundation. (1996). Statement on behalf of the ANC on the occasion of the adoption by the Constitutional Assembly of 'The Republic of South Africa Constitution Bill 1996', Cape Town, 1996/05/08. Retrieved from <http://www.mbeki.org/2016/06/06/statement-on-behalf-of-the-anc-on-the-occasion-of-the-adoption-by-the-constitutional-assembly-of-the-republic-of-south-africa-constitution-bill-1-996-cape-town-19960508/> [Accessed 20 January 2019].
- Tracey, A. (1994). African values in music. In A. Schmidhofer & D. Schüller (Eds), *For Gerhard Kubik: Festschrift on the occasion of his sixtieth birthday*, pp. 269-289. Frankfurt am Mein: Vergleichende Musikwissenschaft.
- Wood, E. (n.d.). Shinichi Suzuki (1898-1998). Retrieved from <http://internationalsuzuki.org/shinichisuzuki.htm> [Accessed 28 January 2019].

Chapter 8

Decolonising assessment practices in higher institutions of learning for quality assurance: Critical thinking theoretical perspective

*Austin Musundire*¹ & *Rudzani Israel Lumadi*²

Introduction

The aim of this chapter is to examine the impact of critical theory methodology and the critical thinking strategy as possible tools of decolonising the South African higher institutions of learning curriculum by focusing on reducing biased assessment practices. The intention is to address traces of assessment bias as a result of colonial practices in learning institutions that seem to have spilt over from the post-apartheid era. These assessment imbalances during curriculum implementation are associated with poor student performance.

Firstly, the chapter places the context of critical theory within the school of thought that stresses reflective assessment and critique of society and culture. Second, the chapter highlights the critical thinking theoretical perspective, which is assumed to be a possible tool of decolonising curriculum, by specifically focusing on solving critical curriculum problems regarding assessment bias by making an objective analysis and evaluation of an issue in order to form a judgement. Although some research has utilised the critical theory in principle, this chapter attempts to go further and apply it

1 University of South Africa

2 University of South Africa

as a methodology. This will give students the opportunity of dealing with the vestiges of colonialism in their education.

Researchers like Askill-Williams (2015), Fomunyam (2017c) and Higgs (2016) argue that there are still challenges regarding the implementation of social justice and democratic practices in South African universities. This, despite attempts by the Department of Higher Education during the last decade to make social justice and democracy core values in higher education as a way of replacing the inequalities of the apartheid policies.

The Higher Education Transformation Act and the Higher Education Amendment Act stress the redress of apartheid imbalances, which produced higher education experiences characterised by racial inequalities, segregation and all forms of social injustice practices. According to research, there is consensus that given the harsh political, social and economic background, there was no option except to transform the South African higher education system based on quality, equity and efficiency as some of the principles of social justice (Fomunyam, 2017a; Higgs, 2016). However, the failures of these initiatives to deal with the legacies of colonialism necessitated the calls for decolonisation. Currently, there are heated academic debates about the decolonisation issue. This has precipitated a renewed interest in the decolonisation of the university in South Africa, and by association the decolonisation of the university curriculum (Askill-Williams, 2015; Fomunyam, 2017b; Higgs, 2016).

There is also evidence that assessment is a key element in the process of science education teaching and research to ensure improved student performance in compliance to distinguishable but interrelated domains, namely, the cognitive domain (intellectual capability, mental skills, i.e., knowledge), the affective domain (growth in feelings, emotions, or behaviour, i.e., attitude), and the psychomotor domain (manual or physical and dexterous skills) (Harrow, 1972; Simpson, 1966). However, research also confirms that assessment bias during the apartheid era was one of the forms of curriculum colonisation characterised by social injustice in favour of the white minority in many respects. This is one of the reasons why, during the post-apartheid era, the Department of Education and Training formulated different policies in all spheres of education. National assessment policies include all related policies and related documents issued by, amongst others, the Department of Higher Education and Training, The Council on Higher Education and The Quality Council for Trades and Occupation (RSA, 2014; SAQA, 2012, 2013).

Despite the stipulations and the availability of the aforementioned assessment policies and the quality assurance legal framework, there is evidence that assessment bias is still

one of the main challenges affecting students' level of performance in South African institutions of higher learning (Abrahams, Jenkins & Schmidt, 2002). In most cases, the policies have never been translated into practice. Despite a considerable body of literature and research worldwide on assessment bias, the content of many assessment tasks, such as tests and exams, still offend, unfairly penalise, and wittingly or unwittingly denigrate people on the basis of demographic or personal characteristics, such as their race, gender, socioeconomic status, sex, ethnicity or religion, and attempts to address the negative impacts of such assessment inequalities and injustice procedures are failing (Badat, 2009). In the South African context, the anti-colonial movement for change and decolonising seems to neglect assessment policy implementation, which is still assumed to have elements of institutional racism and Eurocentrism in universities.

A visible problem with current educational institutions globally is that they fail to realise that during the designing and implementation of assessment policies, students should be given opportunities to address individual aptitudes and potentials in order to effectively identify and curb the impact of biased higher education assessment procedures that may retard their performance. Though several attempts have been made to ensure that assessment in higher education in South Africa is free from colonial influence and other incapacitating tenets, the results of these attempts are yet to be fully felt across the higher education sector.. Bantwini (2010) confirms this when he argues that higher education lecturers and examiners are violating these assessment policies, and that this has continuously affected student performance negatively. Under such circumstances, it is critical to explore lecturer and student perceptions of the impact of assessment biases in higher education classrooms using the critical theory lens to bring about the desired change.

From this, three questions emerge: What do you understand as assessment bias in relation to student performance and the current curriculum? What is the impact of these biases on the student in relation to colonialism or the need for decolonisation in higher education? How can critical theory aid the decolonisation of the curriculum with special reference to assessment bias?

Theoretical framework

This chapter is underpinned by both the critical theoretical framework and the critical thinking perspective. Critical theory is a theoretical tradition developed most notably by Horkheimer, Adorno and Marcuse at the Frankfurt School (Rose,

1990). They see critical theory as the process of self-driven consciousness in making criticisms, which build a basis of recognising the diversified and intricate interactions that occur among individuals, the school environment and society at large (Badat, 2009). Critical theorists contribute much in social equity issues and equality in terms of racial, ethnic, language, gender and religious accessibility (Fomunyan, 2017a). Central to critical theory in schools is the collective societal influence in modelling or shaping the learning and teaching practices whereby schools prominently construct and establish social reality, as opposed to objectivism and positivist ideologies, which quantifies and reduces knowledge statically and relates it to data associated with cause and effect (Regelski, 1998). By applying critical theory to the assessment practices, lecturers and students are encouraged to inquisitively search, probe and reflect on how assessment is interrelated with the school, society and culture in compliance to social, political and economic equity and equality policies as guided by the South African assessment policies.

According to Ventura, Lai & DiCerbo (2017), critical thinking theorists believe that critical thinking skills play an important role in initiating positive participation in society. To them, critical thinking is one of the most frequently discussed skills in education and is believed to play a central role in logical thinking, decision-making, argumentation and problem-solving. This chapter found it necessary to tap into students' critical-thinking skills towards the decolonisation of the curriculum through planning, designing, monitoring and evaluating assessment policies as a way of curbing challenges associated with assessment bias. This is done making use of Pearson's Critical Thinking model, which comprises four main dimensions, namely, systems analysis, argument analysis, creation and evaluation (Ventura et al., 2017).

Understanding assessment bias as a vestige of the colonial curriculum

Popham (2012, p. 317) defines 'bias' as a form of prejudice in favour of or against one thing, person or group compared with another, usually in a way considered to be unfair. Assessment bias thus implies the presence of one or more items in an assessment process that offends or unfairly penalises certain students for one reason or the other. Popham continues that biases are condemned for prejudice and unfairness to their victims. On the other hand, unbiased assessment practices are seen to facilitate accurate inferences about the skills and knowledge acquired or

possessed by the assessed (Popham, 2012, p. 317). Because skills and knowledge are covert abstract concepts, higher education practitioners need to rely on their students' overt performances in educational exercises, tests, assignments and examinations to arrive at conclusions/inferences about what students actually know and can do (De Zoysa, Chandrakumara & Rudkin; 2014; Popham, 2012). The process of making assessment-based inferences about students is apparent in virtually all teaching organisations. Accurate inferences about students' performances, aptitudes and abilities help higher education practitioners make appropriate decisions regarding the best ways to instruct those students (baseline/diagnostic assessments) (Popham, 2012). On the contrary, if the inferences made about particular students are inaccurate, the chances are highly likely that instructional decisions made will also be unsound or biased (Stiggins, 2006).

Wald (2014) argues that when words denoting aggression and hostility are matched with a particular race, while peace and harmony are associated with another, then there's said to be bias. This can be both an offensive and a biased assumption, which may result in students losing their academic identity, hope, confidence and optimism. Other theories of intelligence, which assert that white people are more intelligent than black people, or white males are less intelligent than their female counterparts, seem to provoke a striking racial bias. There is evidence that students who are exposed to such poor offensive assessment conditions are associated with low morale and lack of commitment, which has a negative influence on their performance (Mestry, Hendricks & Bisschof, 2009, p. 477). In the South African context, the National Planning Commission (NPC) reports that 'race remains a major determinant of graduation rates in our higher education institutions' (NPC, 2011, p. 16). Furthermore, the completion rate for black students is less than half that of the completion rate of white students. These figures are particularly low where first-generation students are involved, with only one in five graduating in the required time (NPC, 2011).

Analysis of literature and research indicates that unfair penalisation as assessment bias in higher education arises when an item in any form of assessment, whether formal or informal, penalises students because of their demographic or personal attributes, such as, race, class, gender, sex and sexual orientation, geographic location or socio-economic status (Devine & Forscher, 2012). With reference to sexual orientation, gender bias occurs in educational assessment when students are offended or unfairly penalised because of their sexual category (male or female).

Such bias is usually a product of patriarchy (male domination) in many societies (Popham, 2012). It is assumed that in the context of educational assessment, gender bias is most likely to have a negative impact on females whose status has been socially (esteem) and economically (income) kept low (Popham, 2012). Although universities in South Africa went to great structural lengths to accommodate and include black students in terms of access to higher education, there remains evidence that these changes were insufficient to address educational disadvantages. The implication is that higher education institutions must revise their curricula, assessment practices and teaching methodologies in order to consider the extent to which they impede or facilitate access to an African majority (Gay, 2010).

Whether done willingly or unwillingly, language bias in assessment is influenced by linguistic proficiency. This is when a student writes or expresses herself fluently, such that the assessor gets swayed by the eloquence at the expense of the substance or content conveyed (Popham, 2012). A student favoured on the grounds of eloquence in English, despite content deficiency in an assignment, is a good example of racial discrimination associated with forms of colonisation

Unwitting denigration is as offensive as deliberate denigration. Offensive content in test items and assignment, and careless comments in the general curricular or classroom interaction can distract, rile or hurt victims into losing interest, not only in the subject but also in the instructor (Popham, 2012). For example, many lecturers/tutors inadvertently include offensive content into their assessment instruments, exams or test items. The effect of these actions impacts negatively on their assessment practices.

Critical analysis clearly indicates that any form of assessment bias in higher education is associated with colonial practices during curriculum implementation. This is why there is a call for curriculum decolonisation in the context of South African higher education. Table 8.1 uses the Pearson's Critical Thinking framework to demonstrate how the critical thinking theory can be applied as a tool for decolonising curriculum, with special reference on assessment bias.

Table 8.1: Implications of the Pearson's Critical Thinking framework as a possible tool for curriculum decolonisation regarding assessment bias

Component	Related skills	Description	Applications	Involved stakeholders	Focus areas
Systems analysis	Troubleshooting Systems thinking Problem-solving Scientific reasoning Analysis Hypothesis-testing	Identifying and determining the relationships between variables to understand a system description.	Identifying variables involving assessment bias and their relationships to colonialism, such as offensive assessment habits, unfair penalisation, and unwitting denigration. Test hypotheses; impact on black students' performance.	Students Lecturers SAQA authorities Higher Education Quality Committee (HEQC) authorities CHE authorities	Curriculum assessment policy; designing, planning, monitoring, evaluation and innovation.
Argument analysis	Deduction Induction Problem-solving Reasoning Decision-making	Drawing logical conclusions based on data or claims.	Identifying claims to support a position. Identifying claims, such as, prevalence of racial and socioeconomic imbalances in curriculum assessment in South African higher institutions of learning. Avoiding cognitive biases (e.g., confirmation bias). Drawing valid conclusions from data analysis.	Students Lecturers SAQA authorities HEQC authorities CHE authorities	Curriculum assessment policy; designing, planning, monitoring, evaluation and innovation.

Source: Adapted from Ventura et al. (2017: p. 14)

It seems that there is little or no evidence of literature or research that has attempted the decolonisation of the curriculum using the critical thinking theory from the South African perspective.

Research methods and design

This research adopted the qualitative approach and used the focus group interview technique as the data generation method. Cohen and Crabtree (2006) argue that focus group interviews are critical for qualitative research because of their subjective analysis and descriptive abilities including their high level of accuracy in exploring feelings, experiences and perceptions. The other reason for choosing focus group interviews instead of one-on-one interviews is that there is scope for debates and meaningful arguments among the participants, which could provide in-depth views on the topic under study. For convenience, the research selected respondents from five higher institutions of learning. Convenient sampling from the survey population that responded to the quantitative questionnaires was applied.

Three focus groups were selected for interviews. Each group was purposefully chosen and consisted of five lecturers and five students. This selection was based on the participants' knowledge, experience and expertise on the phenomenon being discussed. Transcriptions of the videotapes of the interviews facilitated the process of analysis. The data generated was coded and categorised for easy analysis, and direct quotations from the participants were used to substantiate the arguments. The participants' real names were replaced with pseudo names to maintain anonymity.

Discussion and findings

The focus group interviews were analysed using the three main questions posed earlier: What do you understand as assessment bias in relation to the student performance and the current curriculum? What is the impact of these biases on student in relation to colonialism or the need for decolonisation in higher education? How can critical theory aid the decolonisation of the curriculum with special reference to assessment bias? All three questions are directly or indirectly

linked to forms of bias in higher education assessment, namely, those biases related to socioeconomic issues, gender, language, religion, and sex/sexual orientation.

In a university whose sole approach to measuring learning is assessment, students and lecturers would be expected to have a worthwhile understanding of the biases inherent in these assessment practices. When the participants were asked to describe their understanding of assessment bias, most participants, particularly the lecturers, confirmed that they came to understand not only assessment bias but the whole assessment legal framework of South African higher education through policy documents, for example,

- the SAQA national policy document on the criteria and guidelines for the assessment of NQF registered unit standards and qualifications (RSA, 2014; SAQA, 2000, 2013); and
- the CHE document on improving the teaching and learning resource (CHE, 2014).

The respondents also confirmed that these policies were designed to address the socioeconomic and racial imbalances, which favoured white students during curriculum implementation.

Supporting this, Stella (a student), one of the participants, pointed out:

We must all understand the reason why the assessment policies have undergone thorough review according to CHE, SAQA and the HEQC. This goes together with transformation policies from the apartheid regime.

Another participant, Steven (a student) added:

Yes, I know that before 1994 the assessment practices of higher institutions were characterised by different forms of racial and gender discrimination, which obstructed the black majority academically since most of the policies were in favour of the whites.

John (a student) said:

Yes of course, the higher education system was no exception. Regardless of the noted developments of the transformation of the higher education assessment policies as stipulated by the SAQA and CHE policy documents, assessment practices are still

overloaded with social, political and economic discrimination and inequalities of a class, race, gender, institutional and spatial nature ... and continue to shape South African higher education. In my view, this is a form of re-colonisation.

Raphael (a student) concluded:

The issue of equality in assessment is a nightmare I tell you. All those assessment policies that you talk about are everywhere in all higher institutions. All they do is to theorise things that are not practiced. I believe that we are still in the colonial era.

It was apparent that participants had an idea of sources of assessment bias characterised by social, political and economic discrimination and inequalities of class, race, and gender. They further indicated that they knew assessment terminologies related to assessment, including bias practices. When articulating their understanding of 'assessment bias', students used words or phrases, such as,

Anything that disrupts fair assessment [if the assessment favours an individual or other groups of people] is a lack of respect of gender sensitivity.

I am totally against preconceptions when it comes to assessment ... impartiality is a bad practice when it comes to assessment.

In line with the ideas of critical theory, this research probed the character of assessment practices as experienced by both the students and lecturers. Focus group interview responses indicated that assessment in relation to current social awareness explored issues of social domination, control, supremacy and dominion as compared to underlying assumptions of traditional assessment procedures. The respondents indicated that assessment policies set to address traditional assessment imbalances are only in principle and not practiced. Some of the participants admitted to feelings of aggression, annoyance, irritation, hostility, opposition, obstruction, dishonesty, disrespect and frustration. They found the policies insulting, irritating, demoralising and demotivating. The respondents, particularly the students, confirmed that these policies were clear manifestations of colonialism.

Edward (a student) offered:

In my Sociology assessment, I felt disgusted when a picture of an affluent community was represented by whites and poor communities represented by blacks. Is it a crime to come from a poor rural background? Does it mean that there are no hopes of social and economic success? Does it mean that whites are always and will always be a dominant class?

Another student, Irene said:

I am totally against the theories that assert that whites are more intelligent than blacks or white males are less intelligent than their female counterparts. This is very offensive. Let's hope examiners are not being misled by such misconceptions which invite unnecessary social and racial dominance resulting in social hostility, aggression and disrespect.

These comments indicate that racial and ethnic biases exist in educational assessment practices due to preconceived and prejudged ideas about particular racial and ethnic groups. It also indicates that certain students are aware of some of the theoretical perspectives that promote offensive and biased assumptions in assessment. It is clear that black children in schools are penalised more often than white children. Such racial bias on the treatment of students of colour in schools is associated with resistance and inferiority complex. From the above findings, behaviours such as bullying, arrogance and enormity are associated with academic immorality and have a negative impact on student achievements. The comments clearly show that some characteristics of colonisation still exist in the South African curriculum implementation process.

Unfair penalisation, as its name implies, is the unfair treatment or partial assessment approaches and practices that victimise an individual or group. Unfair penalisation is mostly experienced when an assessment instrument penalises a student on personal characteristics related to gender, race, socioeconomic background or geographical location. When asked to give views on the impact of unfair penalisation as assessment bias in higher education, the following themes emerged: hurtful, unfair, upset, prejudice, demoralisation, demotivation.

Substantiating this, Susan (a student) pointed out:

Anything that is unfair is hurtful and upset. In other words, anything that is unfair is biased and prejudiced.

Tom (a student) concurred with this and added:

White lectures treat us so unfairly in assessment ... it's time to remind them that gone are the days of apartheid ... we are saying no to colonialism.

The findings indicate that unfair penalisation has a negative effect on students' academic achievements – a result of many assessment factors including demoralisation and demotivation. The findings also show that the curriculum in universities is yet to be cleansed of all the vestiges of colonialism.

Respondents indicated that racial bias in language proficiency was a tool used to score high marks by white students in assignments, despite these assignments having shallow content. A student favoured on the grounds of competence in English, despite a content deficiency in an assignment, is a good example of racial discrimination associated with forms of colonisation. The following comment from one of the students confirms this finding:

I always compare my assignments with my white colleagues. They get distinctions for their fluency in English, yet they have said nothing in terms of facts.

This clearly points to a form of colonisation.

Having realised that there are still challenges related to the curriculum and the needs for its decolonisation with regards to assessment bias, the participants were asked to give their perceptions of the application of the critical thinking theoretical perspective on addressing assessment bias. Findings indicated that stakeholders should be actively involved in applying a critical thinking perspective in all the stages of the assessment policy-making process, which includes planning, designing, implementation, monitoring, evaluation and innovation. Findings also indicate that students' involvement in these stages must involve collegiality and empowerment in decision-sharing with policy-makers, assessors, moderators, and assessment policy-making bodies such as the CHE, HEQC, SAQA and HEQC.

The themes of collaboration, autonomy, cooperation and decision-sharing also emerged during the interview. The following quotations from the participants throw more light on this:

Jane (a student) said:

Since students come from different social and economic backgrounds, they must be all be fully involved in designing assessment policies so that it is done fairly.

Peter (a student) supports the above view and said:

Yes, I agree with you. The problem is that policies are made by few people at the top whose social background is totally different from us. They make policies to suit them and their elite families.

Andrew (a lecturer), in an attempt to elaborate the assessment-making process, gave the following comment:

Just to put you into picture, there are different stakeholders involved in policy-making, planning, designing, implementation, monitoring, evaluation and innovation. These are experts. The national assessment policy is entirely done by CHE, HEQC, SAQA, and HEQC. The policies are implemented by assessors, moderators, invigilators. These are also closely monitored to ensure effectiveness and fairness.

Tom (a student) said:

Thanks for bringing that to our attention. All these policies are done with the student in mind ... So that students do not suffer at the end of the day, they must be empowered to share and contribute collaboratively.

Conclusions

Based on the findings, it can be concluded that assessment bias is still a challenge in higher institutions of learning in South Africa. It can also be concluded that assessment bias has a negative impact on students' performance in these institutions.

It is clear that integration of the critical theory and the critical thinking theoretical perspective can be a possible strategy for solving assessment bias in South Africa as a way of decolonising imbalances regarding curriculum implementation. From the findings, this chapter closes with three key recommendations.

Firstly, students from various universities need to be fully involved and represented during policy development. Their views should be considered for effective planning, development, implementation and evaluation of assessment policy.

Second, universities must ensure that lecturers within their institution adhere to relevant assessment policy and should take to task those who don't. This should help to curb the excesses of bias in assessment.

Thirdly, ideals of social justice must be built into the curriculum, which should ensure that educational standards are maintained for all students regardless of their background or colour. All students should be afforded equal opportunities and be judged on the quality of the assessment products they produce.

References

- Abrahams, F., Jenkins, L.J., & Schmidt, P. (2002). *Jubilate: A music curriculum for the adolescent soul*. Unpublished manuscript. New York: Rider University.
- Askill-Williams, H. (2015). *Transforming the future of learning with educational research*. Hershey, PA: IGI Global. <https://doi.org/10.4018/978-1-4666-7495-0>
- Badat, S. (2009) The challenges of education and development in twenty-first century Keynote address at the 15th Annual Conference of the Headmasters of the Traditional State Boy's Schools of South Africa South Africa, Queens College, Queenstown, 26 August.
- Bantwini, B.D. (2010). How teachers perceive the new curriculum reform Lessons from a school district in the Eastern Cape Province. *South Africa. International Journal of Educational Development*, 30, 83-90. <https://doi.org/10.1016/j.ijeducdev.2009.06.002>
- CHE (Council on Higher Education) (2014). *Distance higher education programmes in a digital era: good practice guide*. Pretoria: CHE.
- Cohen, D. & Crabtree, B. (2006). Qualitative research guidelines project. Retrieved from <http://www.qualres.org/index.html> [Accessed 25 January 2019].
- De Zoysa, A., Chandrakumara, P. & Rudkin, K. (2014). Learning and study strategies affecting the performance of undergraduate management accounting students in an Australian university. 2014 AFAANZ Conference, pp. 1-9. Australia: AFAANZ.
- Devine, P., & Forscher, P. (2012). Long-term reduction in implicit race bias: A prejudice habit-breaking intervention. *Journal of Experimental Social Psychology*, 48(6), 1267-1278. <https://doi.org/10.1016/j.jesp.2012.06.003>

- Fomunyan, K. G. (2017b). Decolonising the engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(17), 6797-6805.
- Fomunyan, K.G. (2017a). Decolonising teaching and learning in engineering education in a South African university. *International Journal of Applied Engineering Research*, 12(23), 13349-13358.
- Fomunyan, K.G. (2017c). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education* 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, & practice*. New York: Teachers College Press.
- Harrow, A.J. (1972). *A taxonomy of the psychomotor domain*. New York: David McKay.
- Higgs, P. (2016). The African renaissance and the transformation of the higher education curriculum in South Africa. *Africa Education Review*, 13, 87-101. <https://doi.org/10.1080/18146627.2016.1186370>
- Mestry, R., Hendricks, I. & Bisschoff, T. (2009). Perceptions of teachers on the benefits of teacher development programmes in one province of South Africa. *South African Journal of Education*, 29(4), 475-490.
- NPC (National Planning Commission (NPC) (2011). *Diagnostic overview*. Pretoria: The Presidency, Republic of South Africa.
- Popham, M. (2012). Assessment of learning and assessment for learning in higher education institutions. *Journal of Social Sciences*, 32(2): 317-372
- Regelski, T.A. (1998). Critical theory as a foundation for critical thinking in music education. *Studies in Music from the University of Western Ontario*, 17, 1-21.
- Rose, A. (1990). *Music education in culture: A critical analysis of reproduction, production and hegemony*. PhD dissertation, University of Wisconsin-Madison, Madison, WI.
- RSA (Republic of South Africa). (2014). *Policy for credit accumulation and transfer within the National Qualifications framework*. Government Notice No. 972, 2 December 2014. Pretoria: SAQA. Retrieved from <http://www.saqa.org.za/docs/pol/2014/Polic%20for%20credit.pdf>. [Accessed 28 January 2019].
- SAQA (South African Qualifications Authority). (2000). *The national qualifications framework and quality assurance*. Pretoria: SAQA.
- SAQA (South African Qualifications Authority). (2013). *National policy for the implementation of the recognition of prior learning in the context of the national qualifications framework in South Africa*. Pretoria: SAQA.
- Simpson, E.J. (1966). *The classification of educational objectives, psychomotor domain*. Office of Education Project No. 5-85-104. Urbana, IL: University of Illinois.
- Stiggins, R.J. (2006). Assessment for learning: A key to student motivation and learning. *Phi Delta Kappa Edge*, 2(2), 1-19.
- Ventura, M., Lai, E., & DiCcerbo, K. (2017). *Skills for today: What we know about teaching and assessing critical thinking*. London: Pearson.
- Wald, J. (2014). *Talking juvenile justice reform*. Houston: Harvard Law School.



Part 3

**DECOLONISING
THE UNIVERSITY
AND RESEARCH**

Chapter 9

Contextual decolonisation of higher education in South Africa

*Noluthando Matola,¹ Kehdinga George Fomunyam,²
Moyo Sibusiso³ & Vaneshree Govender⁴*

Introduction

The higher education landscape under apartheid South Africa was skewed in ways designed to entrench the power and privilege of the ruling white minority. Education is a principal tool in ensuring emancipation (or the lack thereof), however, it was also used as a tool to ensure the continuation of colonisation in South Africa. At the beginning of 1994, South Africa's higher education system was fragmented and uncoordinated. This was primarily the result of the white apartheid government's conception of race and the politics of race, which had shaped the higher education policy framework laid down during the 1950s (Bunting, 2006). Enforced racial segregation resulted in a plethora of institutions to accommodate specific racial and language groups, which were managed and professionally staffed mostly by white males (Barnes, Baijnath & Sattar, 2010).

Badat (2010) avers that in South Africa, social inequalities were embedded and reflected in all spheres of social life as a product of the systemic exclusion of black people and women under apartheid. The higher education system was no

1 Durban University of Technology

2 Durban University of Technology

3 Durban University of Technology

4 Durban University of Technology

exception. Social, political and economic discrimination and inequalities of class, race, gender, including those of an institutional and spatial nature, profoundly shaped and continue to shape South African higher education. Given this, South Africa's new democratic government committed itself in 1994 to transforming higher education as well as the inherited apartheid social and economic structures and institutionalising a new social order. The South African higher education system in the post-apartheid period had to respond to the various discriminatory practices that existed during the apartheid era. This entailed responding to inequalities in the education system at various levels. There was an imperative to serve a society based on the principles of equality, equity and inclusivity (Govender & Rampersad, 2016). The failures of the transformation agenda created a dysfunctional vacuum where numerical access increased but epistemological access remained hindered; where institutional culture remained inhibiting and curriculum and language remained that of the coloniser. This led to the emergence of the decolonisation movement in South African higher education.

This chapter explores the decolonisation of higher education in South Africa. It recognises that the decolonisation process is different for all institutions, and therefore theorises a contextual approach to decolonising. To further investigate this issue, it is critical to deconstruct decolonisation.

Deconstructing the notion of decolonisation

Luckett (2016) argues that decolonisation is about interrogating the status quo, the relationships between curriculum and power, who decides what counts as knowledge, who decides whose knowledge is valid, and what constitutes the general culture of the university. This means that the higher education landscape should not be accepted as it is, but rather requires a thorough questioning of the process that constitutes the process of knowledge creation and socialisation. Luckett (2016) maintains that in decolonisation we deconstruct knowledge, the historical development of disciplines and the colonial archive. In this light, decolonisation is not simply the absence of a colonial administration and government; the heterogeneous and global structures put in place over a period of many years cannot just be eradicated with a change in political and juridical power.

While the political power matrix shifted grounds, the structures that enabled the function of the society, especially higher education, remained colonised. The Department of Higher Education and Training (DHET) argues that discrimination, particularly regarding racism and sexism, continues to be pervasive in South African universities, as it is in the broader society (DHET, 2013). This has manifested itself differently in different universities and has created tensions between the global imperatives and the need for contextual relevance within universities in response to the legacy of apartheid (Mather, 2007). Mamdani (2016) expatiates on this by arguing that the political understanding of decolonisation has moved from one limited to independence from external domination to a broader transformation of institutions, especially those critical to the reproduction of racial and ethnic subjectivities legally enforced under colonialism. And since this reproduction has manifested itself differently in different provinces in South Africa, dealing with it conventionally would be a colossal error. Furthermore, the economic understanding has broadened from one of local ownership over local resources to the transformation of both internal and external institutions that sustain unequal colonial-type economic relations.

The epistemological dimension of decolonisation has focused on the categories with which we learn, unlearn and relearn, thereby apprehending the world. It is intimately tied to our notions of what is human, what is particular, and what is universal. There is much talk within the South African higher education system of inclusiveness, however, the status quo remains. The lack of inclusiveness has been a result of adopting a 'one-size-fits-all' approach to inclusion. Higgs (2016) argues that higher education in South Africa in the 21st century has to operate in both a postcolonial and a globalising context, though it has retained its oppressive status quo decades after political decolonisation. Higgs (2016) goes on to state that despite the advent of decolonisation, different universities in South African still mirror different colonial education paradigms inherited from former colonial education systems, and as a result, the voices of African indigenous populations are negated. The 'Rhodes Must Fall' and 'Open Stellenbosch' movements are examples requiring contextually tailored solutions.

Ngũgĩ (2004), and Fomunyam and Teferra (2017) argue that decolonisation is a complicated process that focuses on the rejection of the centrality of the global North in Africa and its understanding of itself. This makes decolonising about shifting the balance of power in relation to knowledge hegemony and knowledge

economy. Decolonisation becomes the process of redefining African institutions from an African perspective in the bid to make it responsive to African contextual challenges. This makes decolonisation in South African higher education arguably about re-centring South African higher education intellectually and culturally by redefining what the centre is. South African institutions or universities, therefore, need to stop foregrounding European experiences, cultural and social capital at the expense of unique African epistemological nuances (Fomunyam, 2017c). By making Africa the centre of teaching and learning in South African higher education, academics would foreground the African experience and knowledge systems and empower Africans to make contextual knowledge relevant contextually and internationally. To Fomunyam (2017a, 2017b), decolonising the university or decolonising the South African higher education system focuses on three different constructs: (i) a partial or complete makeover of institutional culture and architecture; (ii) curriculum, teaching and learning, language; and (iii) the democratising university hegemony. While there are different views of decolonisation in South African higher education, what it means for most of the universities within the education system and how the decolonisation process is being handled is yet to be fully articulated or understood.

This chapter is an attempt to articulate the meaning of decolonisation as understood and theorised in one of the universities of technology in South Africa. The rationale for this was the different challenges and approaches universities face and how they are dealing with these challenges in the decolonisation process. For example, at the University of Cape Town, it started with ‘Rhodes Must Fall’, while at The University of KwaZulu-Natal it started with the defacing of the statue of King George. At the University of Stellenbosch it was about ‘Open Stellenbosch’, at the University of Pretoria, ‘Afrikaans Must Fall, while’ at Rhodes University it was about the change of name. These challenges, among others, show that universities respond to different things in different ways. There is a need to understand what they are responding to and how they are responding to it. However, to do this, it is necessary to first explain how the data used to construct such an understanding was generated.

Methodology

The data used in this study was generated using two different qualitative approaches: a debate and an open-ended questionnaire. The debate was used as a tool for data generation. Participants had an open discussion, and everyone had opportunities to put forward their ideas, counter those of others, and at the end to arrive at some sort of agreement on the way forward. Two debates were held. The first debate lasted two and a half hours and the second an hour longer.

The first debate was attended by students and staff as well as representatives from student associations, unions, departments and centres. This debate focused on two questions: First, what is decolonisation within the context of this university? Second, what does this university need to do to decolonise? The debate was accompanied by a questionnaire to ensure that those who did not get enough opportunity to express themselves had their say. The questionnaire had three open-ended questions:

What do you understand by decolonisation in the higher education context?

What aspects of the university require decolonisation?

What must the university do to decolonise?

The second debate, which was a follow up on the first, sought to further expatiate on some issues raised and provide a pathway forward. This second debate focused on five key themes that had emerged from the first debate: (i) The cycle of socialisation; (ii) Language; (iii) Internationalising the African perspective; (iv) Radical economic transformation; and (v) Community engagement. The debate included a questionnaire including the following five questions:

How should students socialise to ensure decolonisation within the institution?

What changes are needed in the language policy of the university?

How can the university internationalise the African perspective?

What can or should be done to ensure radical economic transformation in the university?

How can the university engage the community effectively to ensure decolonisation?

The data generated from the first and second debates coupled with the two open-ended questionnaires were categorised and coded using the five themes that emerged from the first debate. These themes (the cycle of socialisation; language; internationalising the African perspective; radical economic transformation; and community engagement) are presented and discussed in the subsequent sections of this paper in the bid to answer the two critical research questions within the context of the university:

- What is decolonising higher education in the context of this university?
- What does this university need to do to decolonise?

The next section of the chapter is a thematic analysis of the data.

Thematic analysis of the data

The cycle of socialisation

To some of the participants in the study, decolonising higher education within the context of the university is all about breaking the cycle of socialisation. To them, the university community is still racially divided, though informally. Different racial groups have been made to socialise with their kind making the university an involuntarily segregated environment. Elaborating on this, one of the participants pointed out:

From the day I came to this university, I mostly see different races associating with their kind. You rarely see friends across races. The people I met here fraternise with people of my race and I gradually learn to do the same, no questions asked.

Black students have come to associate with other black students, while white students associate with white students, as well as with other races. The university

needs to create avenues where such circles can be broken. Emphasising on the need and how to break this cycle, another participant pointed out:

The university must engage students in activities that would be similar to staff capacity building workshops where students of different cultures will unite, and the race barriers will be broken.

Another felt that:

The university must introduce multi-disciplinary and multiracial social and cultural activities, which would encourage cross-cultural and racial socialisation. Also, the university needs to prioritise social and academic integration within the context of teaching and learning.

The few who dare to associate with others sometimes find it difficult to express themselves effectively because usually, they have a command of a particular language, while the others do not. Some of the participants concluded that majors need to be taken to ensure that the cycle of socialisation is broken both amongst the students and staff so that a new generation of students can be born who see people for who they are and what they are worth and not the colour of their skin. The pattern of socialisation, as well as the places of socialisation, needs to be reinvented to ensure that everyone feels comfortable in such spaces so as to break their cycle of socialisation.

Language

The issue of language in decolonisation cannot be over-emphasised. Many students, especially black students, lack a command of English. This makes it difficult for them to socialise, express themselves within the university classroom, or articulate themselves expertly for assessment purposes.

Expanding on this, one of the participants pointed out:

In lectures we are taught in English, it's OK because they are not even interactive. However, tutorials could be designed in such a way that they cater for African languages.

The medium of instruction needs to shift from simply being English to include African languages.

Another participant pointed out:

Multiple languages need to be introduced in the university and the language of the coloniser minimised.

Another added:

A language policy needs to be developed to ensure that we don't maintain the language of the coloniser.

This was supported by another student who added:

There should be a deliberate use of local languages, maybe one of the official languages.

The university also lacks a language policy that takes into consideration that the university is or was positioned as a previously disadvantaged institution and as such needs to assert itself in the culture and language of the province where it is found. Linguistically, many students who lack a command of English have been excluded making their stay within the university problematic. The university also needs to encourage the development of the local languages to ensure that students are fluent not only in English but in local languages. Also, students should not be forced to study in English, but be allowed to choose a study language (English, Xhosa, Afrikaans, Venda or Zulu, as the case might be). To ensure the improper circle of socialisation is broken and the hegemony of the colonial language of English destabilised, the university needs to ensure that one other national language is used within the university for teaching and learning purposes.

In this vein, one of the participants concluded that:

All students should be made to take basic courses in local languages to ensure that the playing field is level for everyone to learning and socialise.

This would mean that all students have basic knowledge of the languages spoken for socialisation and integration.

Internationalising the African perspective

Decolonising higher education in South Africa is also about internationalising the African perspective. Internationalisation can range from the cross-border movement of students and staff, international research collaboration, the offering of joint degrees by universities in different countries, satellite learning and online distance education, the regional harmonisation of qualification systems and the increasing inclusion of international, intercultural and global dimensions in university curricula.

Elaborating on this, a participant pointed out:

The university can internationalise local languages where students and staff from elsewhere can learn and obtain degrees in local languages. This becomes a way of showcasing our rich heritage to the world.

There is a need for the internationalisation of the local and the African perspectives. For decolonisation within the university to be effective, the university needs to give as much as it receives. Universities need to start collaborating based on what they could offer about Africa and not what they can receive about Europe.

Supporting this, another participant stated:

The university needs to form partnerships and international linkages where it gives and not only receive.

Another added:

Collaborations on curriculum and other university activities will help showcase what Africa has to offer and not what we should be receiving.

Another participant suggested:

The university must create more programmes which are geared towards offering the world opportunities to learn from Africa.

Decolonisation is not only about correcting the injustice of the past, but also about making sure it never happens again. Internationalising the African perspective is a way of shaping the narrative and ensuring that Africa writes its own history however it wants to. A variety of avenues should be created for the university to export rather than import. As one of the participants concluded:

The continuous importation of educational materials and resources from the Global North and the maintenance of the status quo left by the hegemonic regimes of the North is what has to ensure the continuous colonisation of the higher education landscape and this must change.

Internationalising the African perspective would ensure the breaking of this hegemony and give Africa, through the institution, a voice. Channels need to be created for the marketing and exportation of the education products created within the university, be they publications, patterns or other any forms of products. Internationalising the African perspective is key to decolonising within the university.

Radical economic transformation

Decolonising South African higher education was also understood as engaging in radical economic transformation. The higher education sector in South Africa has largely remained colonised because of lack of economic transformation. The societies in which students come from remain untransformed, and the communities in which the universities are located remain untransformed.

Elaborating on this, a participant pointed out:

It is the responsibility of the university to ensure that not only the community in which it is located is transformed but also the students within the university gain economic power.

Another participant added:

Until now, economic power which drives all other types of power remains in the hands of a tiny few why the majority are languishing in misery.

Without a radical economic transformation in the educational sphere, decolonisation would be a façade, because access and capital (social, political and cultural) would always be a problem as a result of generational poverty. Many students cannot afford to pay fees and they drop out of school. Even with the announcement of free higher education, not every student has been able to receive funding. For decolonising of the higher education sector to be successful, there needs to be radical economic transformation, at least within the university community.

One participant stated:

We need to train individuals to manage economic systems that promote effective and sustainable living.

Another added:

The university can and should invest in student projects or incubators where both students and the neighbouring communities can benefit developing commercial or products needed in everyday life.

Avenues and opportunities need to be created for such a transformation. If the university and student population have to rely on the generosity of a few, decolonisation would remain a mirage. Donors would always dictate the terms and conditions for the utilisation of their resources and the kinds of research undertaken, amongst other things.

To introduce decolonisation within the university context requires radical economic transformation for staff and students. Without the power to drive and sustain the decolonisation move within the university, the decolonisation agenda would never be complete.

Community engagement

To ensure decolonisation, one of the key missions of the university is community engagement. However, up to now, the way such engagement has been done is skewed and colonised.

To buttress this point, a participant pointed out:

The community or communities wherein the university is located is yet to feel the impact of the university.

Another participant said:

Though there has been engagement of the community at different levels, this engagement is often characterised by philosophies which are foreign to the local community.

The university is seen yet to engage the community on what its needs are and to address these needs through the education system.

Elaborating on this, a participant stated:

Community engagement should be the platform for decolonisation wherein the local context is taken into consideration and the university engage with it to ensure that it understands both the context of the students and the kind of challenges they deal with so that they can better train them.

Economic transformation is needed for effective decolonisation, and a way of achieving that is through effective community engagement. Engaging and transforming the mindset of the community is one way of decolonising the mindset of the students and those they deal with to facilitate the decolonisation of the higher education sector, as well as the society.

Supporting this one of the participants pointed out:

The university needs to ask the communities what their needs are so that it can understand and formulate projects to help provide solutions to it.

Another added:

The university also needs to incorporate local communities into curricular and also in teaching and learning approaches.

By doing this, the university would ensure contextual responsiveness, which is at the heart of the decolonisation debate. The university, therefore, cannot fulfil its mission of community engagement without engaging with a decolonising mentality.

Discussion of findings

Decolonising South African higher education deals with the commonalities of colonisation and the legacies of colonisation in the higher education sector. However, decolonisation in specific institutions looks at the specificity of the institution, thereby moving away from the general to the particular. In this particular university, decolonisation is about five key issues, namely: the cycle of socialisation; language; internationalising the African perspective; radical economic transformation; and community engagement.

Dudgeon and Walker (2015) argue that an individual's connectedness to the community is central to that individual's wellbeing. The community is a collective space where people develop their sense of identity, participate in family and kinship networks, and maintain personal connections and socio-cultural norms. If a numb informal cycle of socialisation is maintained within the university community, the university would produce graduates who would maintain the same cycle of socialisation in the communities they move to or in which they work. There is a need to break this cycle for the creation of a more accommodating and socially endearing environment

Dudgeon and Walker (2015) conclude that the notion of socialisation is fundamental to identity and concepts of self within societies. They add that understandings of socialisation tend to conceive of society or the social as a pre-existing field of embeddedness in contrast to the mainstream construct, which imagines socialisation as a social contract between supposedly 'rationally acting' and 'free-standing', atomistic individuals. Decolonising by breaking the cycle of socialisation would ensure the critiquing of racist discourses founded on an ideology of individualism to reveal the role of power, oppression, and the pervasive impacts of 'institutional racism' in society. Heleta (2016) adds that the social and ideological construction of racial difference and the representations that defend

racial difference in social practices and institutional cultures need to be attacked from the core in the bid to ensure the decolonisation of the institution.

Naude further summarises the concerns of decolonisation as follows:

Western knowledge traditions have become the norm for all knowledge; the methodologies underlying these traditions are seen as the only forms of true knowledge, which has led to a reduction in epistemic diversity; because of the institutional and epistemic power that Western traditions hold, they constitute the centre of knowledge so that other forms of knowledge are suppressed and are seen as inferior—a situation described as ‘coloniality.’ (Naude, 2017, p. 1)

For ages, South African higher education institutions have foregrounded Western knowledge perspectives and relegated the African perspective and language to the background. Decolonising is about recognising the hidden trends in African perspectives and internationalising them through African languages to make sure that these perspectives become the norm, not only in South African universities but also elsewhere in the world. As this continent finds itself in a postcolonial era, decolonisation has specific relevance to Africa, however, its knowledge and perspective still reflect the dominance of Western knowledge forms. Ngūgī (2004) argues that decolonising higher education in Africa is about Africans seeing themselves clearly in a relationship with themselves and others in the universe and this he says is the ‘quest for relevance’. This relevance can only be established if South African or African universities succeed in internationalising the African perspective as well as foregrounding African languages by using them as a medium of instruction in higher education.

Fanon (2008) and Ngūgī (2004) argue that decolonising the mind is the first step to decolonising the higher education system since learning begins with students developing a critical consciousness about life’s realities, what needs to be changed, and what should be maintained. According to Fanon (2008), decolonising is about freeing or engaging the mind with a different set of knowledge paradigms, belief systems, experiences and social capital. Language becomes the vehicle for this. The participants believe that without a change in the language of instruction decolonisation would be incomplete. Fanon and Ngūgī aver that knowledge is embedded in language and culture, and culture itself to a certain level only expresses itself through language. Therefore, for the African mind to be truly

decolonised, the language of engagement or instruction needs to change. In line with this, Ngũgĩ moved forward to write in *Gikuyu* a local language in Kenya.

Internationalising the African perspective and changing or enhancing the language of instruction within the university context becomes a critical issue for decolonisation for two reasons. First, it positions the university to negate or change the Western perspectives about African and its institutions and would ensure that Western traditions remain vital in African universities. Second, it would ensure that students get a better understanding of what is taught. This is confirmed by Fomunyam (2017b) who argues that the language of instruction in education is an issue to consider if the decolonisation process must advance. And since Fanon (2008) already positioned decolonisation as a chaotic and unclear process or break from a colonial condition that is already over-determined by the violence of the coloniser, regaining independence at the intellectual level on the platform of chaos would be to tear its hegemonic principles, ways of thinking and language of expression. Chilisa (2017) adds that the marginalisation of African perspectives in a disciplinary inquiry is not a new phenomenon. The development of research inquiry reveals methodological hegemony with a tendency to perpetuate the dominance of one race over the other by building a collection of theories, concepts, methods, techniques and rules designed to promote only the knowledge that promoted and profited Eurocentrism. Internationalising the African perspective becomes critical in turning the tides and foregrounding the African perspectives.

Habib and Padayachee (2000) argue that radical economic transformation is about re-industrialising South Africa's economy by severing its old growth path and creating the conditions for the economy to industrialise through manufacturing and beneficiation or the processing of raw materials. The transformation of higher education must promote a more diverse economy and give room for youths to thrive. It is about decentralisation of ownership of the economy by empowering younger minds in the academic milieu to grow into development. Sisk (2017) adds that radical economic transformation requires a rigorous analysis of why economic and social policies have not delivered growth and development.

The existing norm in South Africa is one where an uneven distribution of precarity is evident. The talk of simple, crude measures of redress would simply result in a greater number of people being inserted into the already untransformed, bipolar economic system, which is fundamentally skewed by race and gender.

This is neither transformative nor economically just. What is called for is the reformatting of the economy premised on a different, more just set of norms or values. Ideological norms must be built retrospectively, seeking to undo injustice from the past and prospectively seeking to produce more just futures.

This economic backlash has stifled the growth of higher education. The productivity of higher education graduates or graduate returns ensures that more and more black middle-class and poor students remain out of the higher education sector. Empowering the disempowered and ensuring that access at all levels is improved and that students get the opportunity to play different roles in national development is at the crux of higher education decolonisation. It becomes critically important to do this through community engagement. This will help the university to better understand the community and the needs of the community. This engagement will assist the institution to drive national development and to fulfil its mission.

Fomunyam (2017c) and Fomunyam and Teferra (2017) argue that decolonisation in higher education is not simply about the absence of colonial political administration or the destruction of colonial legacies, but also about ensuring a learning environment that is conducive for all to learn and within which none are disadvantaged for historical reasons. Engaging in radical economic transformation becomes a way of ensuring that the higher education system, both now and in the future, is rid of the ills or legacies of colonialism. Dealing with the current situation rather than the root cause would be chasing tales. Decolonisation from a standpoint of radical economic transformation through community engagement would be riding the system of everything colonial. As part of their mission, universities need to engage and uplift the communities in which they are situated and ensure that the impact of the knowledge being constructed on the university campus is felt by the community. The university, therefore, has a responsibility of ensuring the eradication of colonial legacies on its campus and in the communities wherein the universities find themselves. By ensuring economic transformation, both on its campus and in the community, the university is decolonising.

Conclusion

Decolonisation in the higher education sector is a complicated process, which unfolds differently for different institutions. The focus in each university varies depending on the challenges the university faces. The chapter has attempted to contextually understand decolonisation from an institutional perspective and to enhance understanding of what is happening within the university and how the university is dealing with it.

From the study, it is clear that decolonisation within the university is about five key issues: the cycle of socialisation; language; internationalising the African perspective; radical economic transformation; and community engagement. Engaging these five issues within the university would ensure that the university is decolonised.

The study, therefore, makes the following five key recommendations:

Firstly, the university in particular and the higher education sector in general needs to practically engage the subject of racism and segregation on campuses. This is not to say students are racist, however, the cycle of socialisation they have grown into and come to know have made them see race before everything else. In most cases, race, not by choice but by birth and association, has become a determining factor for socialisation. For the decolonisation project to move forward this cycle needs to be broken across universities.

Secondly, the university and the higher education landscape need to address the issue of language of instruction. Other local languages need to be developed within the context of higher education to make them tools for intellectual engagement.

Thirdly, Eurocentric views and ways of knowing and understanding theories and methodologies have dominated the higher education landscape in South Africa. There is a need for the internationalisation of African perspectives to counter and empower against the continuous indoctrination of students with European worldviews. Internationalising local perspectives would ensure that higher education has a voice both at home and abroad and ensure its rightful place in the knowledge economy.

Fourthly, economic empowerment is a critical part of any transformation process. The continuous cry in South Africa is that of improper wealth distribution, which

directly affects the students, the communities and the universities. Universities must make it a priority to address radical economic transformation and provide a pathway for the nation to follow.

Lastly, there must be community engagement within the university, but how the university engages in this is what makes the difference. Engaging to uplift and improve the surrounding community would help to ensure the smooth function of the university. If there is chaos in the community, the university cannot function effectively. The university, therefore, must engage to empower the community to decolonise.

References

- Badat, S. (2010). *The challenges of transformation in higher education and training institutions in South Africa*. Johannesburg: Development Bank of Southern Africa.
- Barnes, T., Baijnath, N., & Sattar, K. (2010). *The restructuring of South African higher education: Rocky roads from policy formulation to institutional mergers, 2001-2005*. Pretoria: University of South Africa Press.
- Bunting, I. (2006). The higher education landscape under apartheid. *Transformation in Higher Education*, 35-52. https://doi.org/10.1007/1-4020-4006-7_3
- Chilisa, B. (2017). Decolonising transdisciplinary research approaches: an African perspective for enhancing knowledge integration in sustainability science. *Sustainability Science*, 12(5), 813-827. <https://doi.org/10.1007/s11625-017-0461-1>
- DHET (Department of Higher Education and Training). (2013). *White paper for post-school education and training. Building an expanded, effective and integrated post-school system*. Pretoria: DHET.
- Dudgeon, P., & Walker, R. (2015). Decolonising Australian psychology: Discourses, strategies, and practice. *Journal of Social and Political Psychology*, 3(1), 276-297. <https://doi.org/10.5964/jspp.v3i1.126>
- Fanon, F. (2008). *black skin, white masks*. New York: Grove Press.
- Fomunyam, K.G. (2017a). Decolonising teaching and learning in engineering education in a South African university. *International Journal of Applied Engineering Research*, 12(23), 13349-13358.
- Fomunyam, K.G. (2017b). Decolonising the engineering curriculum in a South African university of technology. *International Journal of Applied Engineering Research*, 12(17), 6797-6805.

- Fomunyan, K.G. (2017c). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Fomunyan, K.G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Govender, V., & Rampersad, R. (2016). Change management in the higher education landscape: a case of the transition process at a South African university. *Risk Governance & Control: Financial Markets & Institutions*, 6(1), 43-51. <https://doi.org/10.22495/rgcv6i1art5>
- Habib, A., & Padayachee, V. (2000). Economic policy and power relations in South Africa's transition to democracy. *World Development*, 28(2), 245-263. [https://doi.org/10.1016/S0305-750X\(99\)00130-8](https://doi.org/10.1016/S0305-750X(99)00130-8)
- Heleta, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8. <https://doi.org/10.4102/the.v1i1.9>
- Higgs, P. (2016). The African renaissance and the transformation of the higher education curriculum in South Africa. *Africa Education Review*, 13(1), 87-101. <https://doi.org/10.1080/18146627.2016.1186370>
- Luckett, K. (2016). Curriculum contestation in a post-colonial context: a view from the South. *Teaching in Higher Education*, 21(4), 415-428. <https://doi.org/10.1080/13562517.2016.1155547>
- Mamdani, M. (2016). Between the public intellectual and the scholar: Decolonisation and some post-independence initiatives in African higher education. *Inter-Asia Cultural Studies*, 17(1), 68-83. <https://doi.org/10.1080/14649373.2016.1140260>
- Mather, C. (2007). Between the 'local' and the 'global': South African geography after apartheid. *Journal of Geography in Higher Education*, 31(1), 143-159. <https://doi.org/10.1080/03098260601033076>
- Naude, P. (2017). Decolonising knowledge: Can ubuntu ethics save us from coloniality? *Journal of Business Ethics*, 1-15. <https://doi.org/10.1007/s10551-017-3763-4>
- Ngũgĩ wa, T. (2004). *Decolonising the mind: The politics of language in African literature*. Nairobi: East African Publishers.
- Sisk, T. (2017). *Democratisation in South Africa: The elusive social contract*. New Jersey: Princeton University Press. <https://doi.org/10.1515/9781400887392>

Chapter 10

Institutional responsiveness to decolonisation in higher education

*Noluthando S. Matsiliza*¹

Introduction

Responsiveness is a drive for the university to meet the needs of the stakeholders and that of society. This responsiveness account is situated in various dimensions of larger social and economic experiences of the higher education landscape. The aim of this chapter is to address various issues relating to the university's responsiveness in legitimising and implementing decolonisation themes that should be embedded in various disciplinary inquiries and knowledge systems. It describes and critically reflects on the dimensions of institutional responsiveness in the higher education landscape in the context of decolonisation in South Africa. The transformation agenda places responsiveness in a central role through the goals of the Department of Education (DOE) *National Plan for Higher Education*, which imply that institutions of higher learning need to be responsive and adapt to change in order to sustain transformation while operationalising their core businesses (DOE 2001). The recent student movement for equal and free education in 2015-2016 provoked ideas on the responsiveness of higher education that are relevant to students' needs and decolonisation. The narrative for decolonisation in the South African higher education system emerged as a continuing contestation of traditional

¹ Durban University of Technology

Western and European perspectives in diverse academic fields. Universities have no choice but to respond and to decolonise their core business by recognising both the African philosophies and national realities in order to decolonise universities. Decolonisation in South African universities was conceived from the students' demands for free education and the dismantling of the hegemony of apartheid and Western European scholars. Le Grange (2016) supports the idea that the emergence of students' protests for free education in South Africa reminded South African colonised people to rediscover and recover their own history, culture, language and identity.

The 'Fees Must Fall' movement gave impetus to the converted interest in decolonising the university curriculum in South Africa. Various universities had to adopt strategies to respond to the call to decolonise their curriculum and respond to the students' grievances and the call for free education. It was evident that colonisation and apartheid captured the institutional arrangements of knowledge transmission in South Africa and its hegemony bears no interest for developing the scholarship of teaching and learning, community engagement and research in South Africa (Hanyane, 2016). It is within this socioeconomic context that the movement on decoloniality has set the current change in various universities to respond to social demands and that of students' demands for free education, social justice and decolonisation of academic curriculum.

Decolonisation calls for the dismantling of all the tendencies of racism and inequality in various curricula that have been benchmarked from Western European governance systems. For instance, universities use models of leadership and governance practices which have been adopted from African leadership that dishonestly purported to pursue 'democracy' which favours their personal interests and that of their political parties. Some have portrayed images of some of leadership traits that were favoured by colonial governments and which inculcated Western European culture. The path that universities have traversed is full of experiences of colonial methodologies and practices hence higher education is complex. The great challenge of this generation in Africa is how to emphasise democratic elements in African culture and tradition and yet cut out the autocratic elements, and similarly how to elevate the developmental aspects of the curricula. This chapter intends to respond to the question of how universities in South Africa can respond and prepare academics to be grounded with decolonisation and tap into African lessons for ideas in building a new South African higher education landscape.

This chapter discusses the conceptualisation of decolonisation, especially on the socioeconomic and political dimensions of responsiveness to decolonisation by institutions of higher learning. Decolonisation must respond to the discourse that decolonisation should be embraced in various academic faculties. Next, the chapter interrogates institutional responsiveness which is grouped into various dimensions against which the institutions of higher learning should respond and subsequently filter down to faculty and disciplinary responsiveness. The social and economic dimensions are driving universities to adopt clear policy directives that inform their position of responsiveness in recognition of stakeholders. Finally, this chapter provides a glimpse of the challenges in adopting decolonisation themes in higher education. Challenges are expected since universities are complex entities that exercise their institutional autonomy and academic freedom while responding to decolonisation. This chapter hopes to contribute towards current debates on the institutionalisation of the decolonisation movement in South African universities. It draws from literature and various policy documents and credible reports on higher education. The researcher adopted mostly document analysis to support the argument of university responsiveness to decolonisation.

Conceptualising responsiveness and decolonisation

Decolonisation can be conceptualised in various dimensions that include social, economic and political dimensions. The political construct of decolonisation is associated with the ‘undoing’ of the colonial and apartheid order. The focus is to dismantle the fruits of the colonial order. During the colonial period, the colonisers created new outlets operating as state apparatus, such as political parties and intellectual and commercial elites, to plant the colonial thoughts and influence teaching in academic institutions with their ideologies. Hendricks (2015) affirms that decolonisation is a reactionary process, which focuses on previously-colonised countries accomplishing political independence, thereby refraining from the transmission of knowledge that is dominated by the colonial tendencies purported through neo-liberal approaches and ideologies.

Knowledge production in South African universities has been imported from the Western European countries that masqueraded to be missionaries and partners for international linkage while they were retarding the original development of the

African universities (Nwadeyi, 2016). According to Nwadeyi, colonial masters and apartheid planners entrenched white supremacy and colonial tendencies into the education system, which later evolved into a segregated and unequal education system. The colonial tendencies and other strategies applied to retard African universities were driven by neo-colonial masters, who proclaimed power centres in the economy and transmission of knowledge that framed university curricula with predominantly neo-liberal curriculum projects and research. Nkondo (2016) argues that the decolonisation process involves regime change that exists between relations of the colonising power and the colony, which have also imported tendencies that serve as barriers in developing economic and political institutions of third world countries and Africa. This chapter argues that universities in South Africa must be decolonised, and advance decolonisation themes through a complete reconstruction of the university structures, ideology, value systems and the operation of the universities.

Mgqwashu asserts that decolonisation should be responsive to the needs of the society and be contextualised on the new order of teaching, learning and research in South African universities (Mgqwashu, 2016). Therefore, it must focus on the university's reconstruction of the deconstructed political systems and governance structures together with resource allocation and management. Overall, the removal of discriminatory governance practices on economic hegemonic epistemological foundations of knowledge production can be a start in the new order of decolonisation. For instance, universities can use the case study on the current land and mining policies, which have been aligned with acts of inequality, racism and the current and the past tendencies of injustices and strops of violence, in teaching and learning. Scholars in various fields suggest that universities in South Africa lack originality, hence it is imperative that university curricula be properly organised. The task of re-organising includes finding solutions on how to re-structure and re-draft the legal provisions and policies in a responsive context. The curriculum must be properly orientated towards overcoming the legacy of exclusion in a more resilient way in South Africa.

Decolonisation can be understood by learning new discourses from the experiences, practices and architecture of colonial masterplans adopted by universities during apartheid times. The prelude for decolonisation should focus on how the Western European ideologies on knowledge production influenced the mindset of academics in order to know what needs to be changed (Mgqwashu, 2016). The historical

disparities from the apartheid regime should be a point of reference for academics, where previously colonial masters favoured white universities, preserved the interests of the colonial culture and failed to support black academics to lead and manage in those universities. The academic university curriculum has been left unobstructed for a long time. South African universities implemented staggering policy reforms with little focus on African original context; hence, the transformation of universities is an incomplete project.

This chapter contends that South African universities must sustain relevant partnerships with other African universities, industry and public agencies to benchmark new standards for teaching and producing graduates with attributes needed in African societies and by the global community. In this decade, South Africa is finding itself as an international actor, a regional partner for Africa's development, and the member of the BRICS² forum. These signatories compel South Africa to reflect and introspect on the different paths traversed by higher education and on how it can occupy the global space while having its own original image.

The post-modernists dominated the field of social sciences. As a result, academics are realising that they should also reconfigure academic programmes by revealing the relationship between the empires and the settlers (Uribe, 2006). Many hidden historical events concerning the demarcation of land, repossession of land and settlements, and traditional and customary laws should be rewritten and taught in various disciplines in order to make new and better choices. African scholars have a huge responsibility to document and teach various evolutionary stages that started with traditional and indigenous authority before civilisation, proceeded to civilisation and the colonial era, and the post-modernist and neo-colonial periods. Ayittey (2005) recognises the richness of African history and indigenous knowledge systems. According to Ayittey, the evolution of indigenous governance had some form of governance structures although their complexities increased along the journey toward civilisation. Some African universities ignored the presence of African scholarship that legitimised the existence of indigenous intellectuals and removed, alienated and isolated these scholars to please their colonial masters. It would augment decoloniality if some universities could learn from other African universities which have traversed the decolonisation path. The next section focuses on transformation in higher education.

2 *BRICS* is the acronym coined for an association of five major emerging national economies: Brazil, Russia, India, China and South Africa.

Transformation in higher education

Transformation is an integral part of decolonisation; hence, this chapter contextualises transformation in the lenses of decolonisation. The 1997 Council on Higher Education's (CHE) White Paper on higher education affords the context of transformation by claiming that it is a process of changing the academic landscape by replacing the absolute systems of oppressive governance with new democratic structures (DoE, 1997). Transformation aims at advancing all forms of knowledge and scholarship, with the intention of addressing the imbalances of the past and addressing the diverse problems and demands of the local, national, southern African and African contexts, and upholding the rigorous standards of academic quality. Various indicators for transforming the higher education system focus on discourses, such as, equity, access, and social justice; fairness in eradication of all forms of unfair discrimination; redress; democratic ethos; culture of human rights; critical discourse; a humane, non-racist, non-sexist social order; and advancement of all forms of knowledge. However, the government policies on higher education transformation were politically steered in a direction that did not recognise academic freedom; hence, it brought mixed feelings to South African academics. Hendricks declares that transformation in South African universities has yielded results that could not successfully shift power relations and alignments with various forms of colonial knowledge production (Hendricks, 2015).

Since 1994, the government has paid attention to transformation and to the evaluation of the implementation of key performance indicators for transformation. The White Paper on Transformation, and the government's *National Plan for Higher Education* (DOE, 2001) are the major policy documents that have guided higher education to apply various transformation indicators however with no resources, such as money and time needed to undertake these projects. In addition, various universities have perceived transformation differently. Scholars around the world have traced higher education reforms as emanating from globalisation, technology and innovation, the internationalisation of higher education, and economic adjustments. In South Africa, national realities facing higher education emanate from colonial and apartheid policies that planted the seeds of segregation, racism and inequality in higher education (Heleta, 2016).

Apartheid education policies ignored African values and indigenous knowledge experiences when it planted Bantu and European education from basic schooling

up to tertiary education. The apartheid government followed a propaganda approach towards Afrikanisation that persuaded black students to accept that European education was superior and Bantu education was inferior. According to Obermeyer (2016), the apartheid government adopted a nationalist theory and pattern of propaganda concurrently with modernisation to further a propagandist academic platform that would influence the transmission of knowledge in higher education. Modern mass media was also used for the dissemination of such propaganda. To support the decolonisation movement, universities must be firm on repealing the legacy of those apartheid policies and laws that purported universities to be breeding grounds and centres of racial discrimination and segregation according to language and ethnic groups.

Historical black institutions were never given a chance to develop their infrastructure and capacity before they applied all the goals of the National Plan for Higher Education (DOE, 2001). They were expected to apply the goal that talks to the formation of new institutional forms through mergers and incorporations, while they were still grappling with the apartheid legacy and that of homeland systems. Hence, even after the mergers, the playing field is not levelled yet between the previously advantaged and previously disadvantaged institutions of higher learning. The other setback is that historically black institutions have been side-lined in the national debate of decolonisation because they took a 'lame duck' position in response to the 'Fees Must Fall' movement. These institutions need to have their separate voice heard outside that of the mainstream student voices. As a result of their history of exclusions, they have suffered marginalisation, which has also led to the deficiency of resources to carry out the mandate of decolonisation (Mistri, 2016). For instance, entry requirements to certain universities and professions were created to keep black students from entering those universities.

The justification of European and Western education continued in the post-apartheid South Africa through the introduction of outcomes-based education (OBE) which was an educational project with theoretical assumptions, which were allegiant to capitalism and profit making (Jansen, 2017).

Transformation should also deepen the debate of equity on programmes and academic articulation in all institutions of higher learning. There are already structures and policies that support the equity of targets and diversity of staff composition and student enrolment. However, there are universities that have

not reached their equity targets because of the structural problems emanating from apartheid academic tendencies regarding promotions and hiring, especially on gender choices. For instance, data from the higher education management information system provides evidence on the shortage of full-time equivalent (FTE) black South African academics under the age of 45 who possess doctoral degrees (CHE, 2018). This also poses the question of whether these black South Africans will all be eligible for promotion to a professorship in the next few years, especially the females and disabled persons of all races. Although the Department of Higher Education and Training and other subsidiary entities advise higher-education institutions on various academic programmes and staff compositions, it is still challenging for them to achieve the targets on transformation.

This slow progress on transformation will affect decolonisation targets in higher education, especially since there is now more demand for resources to cascade these issues for implementation in all the universities units and faculties. This chapter settles on the notion that transformation in higher education is not a failed project, but rather an incomplete project. The transformation of the post-apartheid system could not reach the main goal of a transformed and coordinated system because of many challenges. Hence, transformation indicators should be augmented with decolonisation to rebuild a transformed and decolonised fibre of the institutions that make full recognition of the past and respond to the needs of the society. The following section reflects on university responsiveness.

Institutional responsiveness

The discourse of decolonisation has surfaced in higher education with multiple policy themes that need to be addressed. Higher education is steered along through government policies in South Africa since the state has a statutory obligation to have limited supervision over higher education and to direct financing of institutions of higher learning. Institutions of higher learning must not rely only on transcripts, they need to benchmark from other countries on how to craft their political and social dimensions on decolonisation.

Figure 10.1 indicates various themes covered by this chapter on institutional responsiveness.

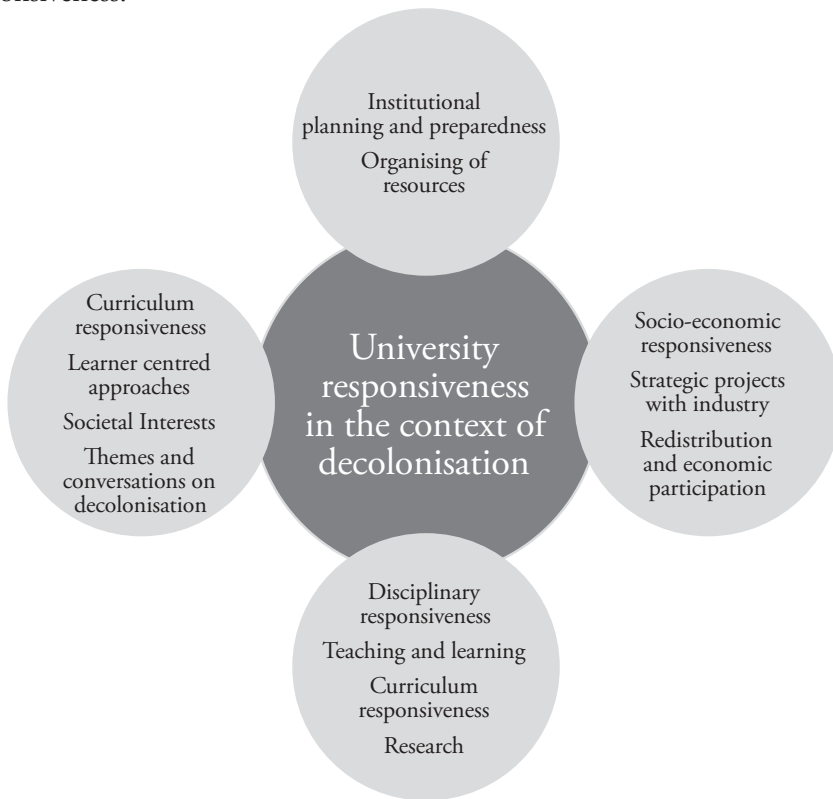


Figure 10.1 University responsiveness in the context of decolonisation

University planning and preparedness

University responsiveness in the context of decolonisation can be approached at an institutional level whereby the institution selects various policies and governing bodies to guide faculties on the various themes to be explored regarding decolonisation. Most institutions of higher education in South Africa have already engaged their stakeholders to adopt consensus on the understanding of what decolonisation entails and how the university must respond and implement the various themes of decolonisation.

In order to allow the integration of decolonisation themes, institutions must be ready to facilitate social cohesion together with a task team operating in terms of

the agreements approved by the university council and other stakeholders. We cannot decolonise academic programmes and curricula without decolonising the institutions. The universities must endorse the inclusion of the decolonisation themes in their institutional operational plans and institutional strategic plans. It is imperative for institutions of higher learning to adapt their strategic repositioning of university core business by aligning it with their strategic planning. Adoption of a policy response would need a commitment from the university on how the process must be guided.

The second dimension focuses on faculty responsiveness and accountability. Faculties must adopt a strategy to align decolonisation themes in their core business in consideration of curriculum reform, quality management and accountability. Various faculties have explored decolonisation discourse, as it is guided by the mandatory requirements of the university. Strategies for institutional responsiveness are guided by pre-existing strategies for change and transformation in higher education. University managers must consolidate faculty imperatives and draft policy documents that are aligned with the strategic planning of the university.

Participating stakeholders must deconstruct themes from various disciplinary homes, accommodate local cultures, and participate in exploring decolonisation at an institutional level. The focus should be on teaching and learning, community engagement and research. Also, decolonisation must be implemented at a faculty level. However, the task team must operate using the terms of reference and report to the vice-chancellor and the council. From the literature, it appears that university centres have piloted and debated their understanding of decolonisation in areas such as teaching and learning, research, transformation desk, Africology and others. Institutions, such as the University of the Witwatersrand, the Durban University of Technology, the University of Limpopo, and Western Cape universities have piloted debates on decolonisation to initiate engagement and consultation with university stakeholders. These forums must serve as buffers in protecting the university branding and image.

The movement to decolonise must acknowledge the existing core themes of transformation in the institution in order to steer the direction that the university must take in engaging all the stakeholders on decolonisation. The university leaders must embrace the new narratives on decolonisation by considering the existing policies and structures of governance within the university, indicators

for transformation and decolonisation, programmes for change and academic programmes, and people, such as academics, in various fields of study and their clients. Thus, it is imperative for universities to adopt a policy document that will institutionalise decolonisation to filter down to faculty administrators for further engagement. For the process to run effectively, the university community must recognise the past mistakes and create space for reconciliation. Proposals for decolonisation must be aligned with university policies to avoid conflict. There must be continuous monitoring of activities and reports and the task team must issue continuous feedback. Forums such as council, senate, unions, student governance and stakeholders' meetings must take a stand in reconfiguring university operational planning in recognising decolonisation.

Socioeconomic responsiveness

The social construct of decolonisation has to do with the reframing of university responsiveness by strengthening existing partnerships and linkages with the industry, communities, cultural institutions and relevant collaborators. Universities must recognise African societies by finding their original place in areas such as culture, language, social order, spirituality and ethos. South Africa has a rich history and complex cultural heritage that can be used in framing new themes in the decolonisation genre. Debates on decolonisation should be about reframing the social spaces and replacing the apartheid and colonial epistemological stance with indigenous knowledge systems.

The post-Cold War era came with various ideas on progress and the civilising mission that brought vigorous imperial expansion in the 19th and early 20th centuries. However, that period neglected important aspects of indigenous knowledge in Africa; hence, African history was not properly documented. Decolonisation is supposedly the solution for finding the missing links in generation gaps in African leadership and governance.

According to Muswede (2017), a university has a mandate to transmit knowledge by reconceptualising justice and human rights issues, authorising knowledge domains of decolonisation and the re-merging of social configurations battered by apartheid nuances. Since the university disciplinary inquiry is arranged through academic domains, faculty managers and staff must concentrate on what and how these themes should be taught in different curricula. The existing strategic plans should include some of the values associated with transformation and should align

those issues of decolonisation, such as redress, recognition of diversity of culture, students and staff. In addition, the institution's strategic planning must endorse its mission with the aspired decolonisation themes in the institutional and faculty prospectus and brochures with a clear commitment conveyed to the university community of engagement and service learning.

Graduates must possess the skills needed by the economy. Universities must address economic responsiveness by endorsing programmes that can capacitate learners with attributes needed by the economy. There should be linkages formed between higher education and the economy, and universities should be actively involved in debates where restructuring and multiple policy processes influence the core business of the institutions. Globalisation, technology and the development of knowledge-based economies gratify higher education curricula to be economically responsive and to produce graduates who are capable of participating in the attainment and distribution of the country's resource and needs both locally and globally in the 21st century. Proper alignment of academic programmes depends on the understanding of decolonisation themes by academics and the support staff. The university commitment must also transcend to arranging partnerships and community projects that will resonate within the African agencies as knowledge hubs. Diverse scholarship mandates on decolonisation must be discussed and endorsed through various academic partnerships, collaborations, platforms such as professional bodies, academic conferences and university forums. The interface between practitioners and academics must be encouraged in order to pursue debates and information-sharing on diverse theoretical and practical approaches on local knowledge and how scholars can learn from those experiences.

Scholars must also form partnerships with other African universities. The exchange of ideas should be encouraged. This will encourage academics to learn from each other. It is imperative to recognise how issues relating to how Africa as a global player in the global economy, and its path towards sustainable development, should be a priority. The path towards decolonisation must be considered and accepted by the university community and should be strategically aligned to the mission of the university. The curriculum planners must consider the inclusion of values like equity, diversity, academic freedom that are relevant and already mandated for the transformation of higher education in the post-apartheid South Africa.

Disciplinary responsiveness

Decolonisation must be cascaded to faculties to develop and transmit knowledge on decolonisation themes in various faculties. The transmission of such knowledge must be procedural and adhere to certain disciplinary modes of transmission that make educational sense. It has emerged from the literature that some universities have intentionally (or unintentionally) adopted disciplinary themes, modes of teaching and research that support colonial epistemic violence. They further justified colonial involvement and possession of economic exploitation of wealth and mineral resources from Africa, disfigurement of African communities and cultures, infringement and violation of human rights and dignity, disguised and stunted development and modernisation (Luckett, 2016). For faculties to understand what decolonisation implies, they need to understand what it means and draw themes that can be interrogated by various disciplinary homes. It has been noted in the previous sections that decolonisation means the reversal of colonisation. Scholars are claiming that colonialism has robbed Africa, especially in areas claiming its sovereignty, its self-respect, its freedom, its power, and has delayed the rewriting of African history (Nkondo, 2016).

Universities must adopt a multi-disciplinary approach to teaching and learning, research, and community engagement. They must allow cross-faculty research projects that embrace research on decolonisation and other topical niche areas that focus on addressing African problems and challenges and embrace African development efforts. Universities must recognise all the languages in South Africa, instead of using only English as a medium of instruction.

The approved themes and areas of discipline that have been transformed must be submitted by the heads of the departments and approved by the advisory boards with some suggestions from their professional associations. In the case where the academic leader is not the head of the department, the responsibility for proposals must be shared between the head of the department and the academic leader. Their decisions depend on the final approval by the quality assurance bodies, such as the Higher Education Qualification Committee (HEQC), the Department of Higher Education and the South African Qualification Authority (SAQA). New decisions have to be taken regarding academic programmes and how programmes must be aligned with the National Qualification Framework (NQF) levels and credits. The faculties, through their deans, must approve all themes submitted by

the departments. Academic leaders must also present proposals of themes for their departmental disciplines. Academic disciplines must also make submissions from the departmental academic leaders who will offer the initiative from departmental representatives and student's representative.

Faculties are mandated to implement academic programmes and to make sure that the departments' focus is on learners needs. The departments have a responsibility to redefines the courses and modules as approved by the faculty boards, senate, and the accreditation and advisory boards. Faculty managers and academic leaders have a mandate to advise and recommend current and imperative themes that fit into public administration areas of decolonisation in various streams that have been debated in the national forums, conferences and seminars in public administration. Faculty management must not dictate decolonisation but must engage and educate departments and students about various concepts and strategies for decolonisation. The universities must use their newsletters to update the community about processes and themes adopted by the universities and departmental experiences.

The main responsibilities of departmental heads and academic leaders is to manage the process and share their experiences on various issues regarding teaching and learning, community engagement and research. Faculty responsiveness indicates that the faculty managers and academics are aware of deliberate complexities of Decolonisation and transformation. Besides the students' protests, faculties are responsible for the design of academic programmes that reflect on the responsiveness of the university towards the needs of the students and that of the communities in the university area of jurisdiction and in the region. The strength of academic responsiveness lies in the adoption of curriculum themes that must be embedded in the curriculum using the existing approved academic programme qualification mix. These academic themes on decolonisation can also be aligned to a multi-faceted strategic priority agreed by the university, and the specific interventions that fit existing university centres. Nkondo (2016) touches on the university strategic positions on decolonisation and highlighted various themes on decolonisation such as:

eliminating Western hegemony;

dismantling all vestiges of apartheid;

*integrating African knowledge systems in the curriculum and governance structures;
and*

*increasing Pan-African partnerships and diversifying epistemologies with African
knowledge systems.*

Curriculum responsiveness

Various academic fields in South Africa have always considered curriculum reforms as emerging from development trends that recognise the Western and European theoretical traditions. Odora-Hooper (2017) asserts that the colonial education planners isolated African belief systems when they scorned indigenous cultures and peoples and degraded them by interdicting African languages, cultures, rituals and their spiritual wellbeing. These acts of absurdness have been introduced in both basic and applied education systems. This chapter argues that curricula must bring forth possible options to generate knowledge that recommends possible solutions to address African development needs, such as economic solutions and governance. In the same context, academics must play a role in influencing the selection of outcomes needed to determine the content of the curriculum. Therefore, it is imperative for academics and other stakeholders to learn lessons from other African scholars who have applied decolonisation strategies in their curriculum mapping to transform the ailing education system. Curriculum mapping should respond to the student, university and societal needs.

This chapter argues that the notion of curriculum responsiveness must consider the curriculum mapping, relevance and practice. Curriculum mapping involves the planning and development of resource materials for teaching, which has been constructed in recognition of decolonisation themes. Ogude, Nel and Oosthuizen (2005) agree that for a curriculum to be responsive, it must be central to the curriculum policies and ensure that it attempts to address national needs in a global and national context. Universities operate as closed systems when they rely on their own resources to reconfigure their curriculum and operationalise university reforms. They also operate as open systems when they respond to

various external environmental factors and attempt to create stability. In the current decade, higher education institutions are compelled to respond to external stakeholders and identifying student needs and beliefs, culture and other interests that can be used to construct decolonisation in a systematic way. In addition, the South African higher education system has also considered the role of the state and society in curriculum mapping, while decolonisation should focus on the student and respond to their interests. Cishes's (2017) notion of curriculum responsiveness puts the learner in the centre of the transformation debates.

According to CHE (2018), higher education must consider decontextualising students by making them active agents of knowledge, rather than merely the passive recipients of knowledge. Killen (2010) believes that instructors must be able to draw information from learners to understand how they have learnt from their previous knowledge. The traditional way of teaching in most of university disciplinary inquiries has always dictated on what curricula should entail. This chapter supports the shift that decolonisation would change the mindset of curriculum planners, educators and academics by constructing a learner-centred approach. This chapter favours the learner-centred approach since it can be aligned with decolonisation. In the learner-centred approach, learners bring information they have learnt from their background environment and use it to understand themes learnt in the classroom or lecture. In the context of decolonisation, this will allow learners to elucidate information from their initial knowledge. Family settings and communities can be the institution of origin, where learners learn about their language, indigenous knowledge and culture.

A decolonised curriculum is relevant because it can be constructed in a manner that recognises the learners' ability to re-invent curriculum plans where the focus is on the original African historical trajectory. However, instructors as custodians of disciplinary knowledge, can also demonstrate an understanding that is contrary to that of learners, and allow the learners to organise the information to construct new themes. Therefore, curriculum reforms must address those imbalances that have been experienced by learners because of colonisation and other forms of oppression. Universities must decide whether to adopt a hybrid and flexible curriculum for undergraduate studies. This could provide synergy for learners to articulate from one exit level to the next.

The fundamental issue on curriculum responsiveness is to ask whether the curriculum is relevant and can be feasible in the context of its discipline and whether it conveys a meaning that is educationally sound to its users. For example, if a university was to prepare assessments to be written in all South African languages, it is important to assess whether there would be enough academic translators of the disciplinary concepts into each African language. Academics must be cautious of the consequences when they want to transform the perceived Eurocentric canon in a curriculum into African and locally produced texts. The decolonisation projects should be a re-awakening and lead to a rebirth of the African Renaissance by framing new discourses in various disciplines. Some disciplines (especially in areas such as mathematics) have isolated themselves from the inclusion of African agencies and practices. Some knowledge areas, including governance, history, anthropology and sociology, are making inroads by providing indigenous forms of knowledge systems, especially by teaching through disciplinary problematisations, for example, classifications, illustrations, models, comparisons social systems and institutional structures.

Fomunyan and Teferra (2017) point out that curriculum responsiveness, by recognising the socio-political changes that affect higher education can be associated with transformation goals. Curricula in various disciplines should be aligned with social and political changes, such as language, political structures and transformation indicators. The decolonisation of curricula must also focus on deconstructing new themes previously silenced by political forces, which further created various themes that purported the status-quo of inequality and racism. The key factor in the institutionalisation of curriculum reform is to provide strategic direction in those areas that have epistemic violence and replace them with constructs such as democracy and decolonisation. Curriculum reforms must be responsive to the needs of learners and stakeholders in social, political and disciplinary contexts.

Debates on transformation must extend to reshaping decoloniality where the outcomes of various knowledge areas are re-configured. Decolonisation, which sets out to transform the academic order of the world, can obviously elicit conflicting ideas. Decoloniality recognises that that African-rich culture that was rejected now has a place in higher education, can be reaffirmed, and be recognised in the current curricula. This includes the recognition of the forms of pre-colonial governance systems and their decision-making structures, such as the *Imbizo* and

Kutla systems. African academics must claim their intellectual inheritance in order to reposition their scholarship of teaching and learning. However, it might take time to implement the agenda of decolonising higher education since it is expected that resources will be needed to be thoroughly planned and implemented in the due course.

Scholars in South Africa first felt the wave of change from other African scholars who are advocating for the Afrikanisation and decolonisation of university curricula. However, not all universities have felt the need for the integration since the integration initiative would exclude some masses. A few African scholars have driven the project of Afrikanisation by planting the seeds of a united Africa, which aims to recognise the African knowledge systems and to sketch lessons from the failure of African leaders and governments to meet policy demands and to fight economic disparities. Afrikanisation is about making a deliberate effort to embrace African philosophies, which includes the way we approach life (Nkondo, 2016).

The practicality of Afrikanisation in a university system can be adopted through various practices that describe the original knowledge systems advanced by a community as opposed to the scientific knowledge that is generally referred to as 'modern' knowledge (Soropa et al., 2013). Universities have the mandate to align their knowledge production with African realities by educating learners to their original ways of life in matters relating to language, knowledge and spirituality. Some universities are already replacing the European and Western knowledge with indigenous knowledge through communities of practice. Campus transformation officers must be visible and take a proactive role in facilitating debates and forums on decolonisation.

Various theories in higher education have failed to address all the challenges brought by systematic changes. However, it is important for scholars to assess the relevant theories that can inform decolonisation narratives where one can find various actors with diverse interests. In assessing the constructivist approach, it can be observed that learners' ability to learn is drawn from their background and experience. In the context of decolonisation, new forms of knowledge can be constructed using a learner-centred approach. In the context of the constructivist paradigm, curriculum designers must acknowledge how learners can play an active role in acquiring knowledge using their inherent experiences that could be socio-cultural. There has been a growing emphasis on the systems approach, which

recognises the existence of socioeconomic and political environmental factors and how they influence university responsiveness.

While institutions of higher learning are compelled to translate their academic programmes to suit the national and regional goals of transformation, curriculum reforms are set to respond to national and regional needs of training and producing competent professionals that can be absorbed in the public sector. The implication of such efforts is reflected on the transmission of knowledge in such institutions. Universities are expected to consider attributes that will assist graduates in acquiring the knowledge and skills needed to build the national economy by producing competent graduates who will meet required standards and have attributes that are relevant to the industry and the society. The main goal of curriculum reform must be to respond to the decolonisation agenda, with a focus on enhancing the quality of teaching and learning aimed at developing and producing competent graduates with attributes needed in the world of work.

Subject matter must be gradually amended to focus on new outcomes that are entrenched with decolonisation and suit the new demands of higher education. Transforming an existing curriculum into a decolonised one is not simply the replacing of Western knowledge that legitimatised colonial dominance with new constructs it should be the emancipation from colonial and post-colonial accounts of disciplinary norms. Various themes on decolonisation must be included in different academic curricula and should acknowledge the mandates of the agenda for transformation in higher education. Other important considerations for programme design can include the following:

Higher education institutions must solicit additional learning areas from relevant stakeholders, such as public institutions, communities of practice, indigenous knowledge system centres, non-governmental organisations practicing culture, and other academic partnering institutions industry, private organisations.

Faculty administrators and academic departments must discuss the learning areas and outcomes with advisory bodies to seek their approval.

Academics must benchmark the mode of delivery that is flexible and that suits the learning areas which is aligned to the university's strategic planning.

Work-integrated learning must be further entrenched in various disciplinary programmes of faculties. Preparation for student placements for internship and service

learning must suit the decolonisation themes and academic programme. There must be synergy between academic programmes, community engagement and research to create programmes with exit outcomes that are portable and credit-bearing.

Evaluation and assessment must also meet quality standards. There must be decisions on what forms of accountability are there to monitor whether levels of achievement or outcomes are being achieved. Procedures to recognise prior learning must be adjusted to suit the new themes of decolonised curricula. Faculties must adopt assessments that suit new themes and are both summative and formative.

The decolonisation of the curricula should focus on the new method of teaching and the content of the subjects being taught by various universities. There should be more focus on changing colonial ways of development initiatives through an expansion of capital exploitation and new ways of promoting indicators of sustainability in higher education. Teaching and learning of certain disciplines should be re-orientated towards local conditions and problems, for example, shifting the focus in agricultural sciences from large commercial farming to sustainable food production in micro-enterprises, or providing a greater focus in medical studies on primary health. Creativity in teaching strategies must also be encouraged by inviting visiting lecturers and by students visiting public resources. Learning experiences must be aligned with problem-based and case-based teaching and learning.

Quality management is not just a paper exercise in shifting from the existing curricula to a new decolonised curriculum. Careful programme planning should be considered when designing new academic programmes that are based on quality improvement. Some of the outcomes must be aligned with the themes of decolonisation in all academic fields. Quality management does not only refer to peer review and moderation of assessments and other forms of tests. It includes the compliance with the NQF requirements and reviews the quality of information prepared by the university to support learners' assessments as compared to the generated standards of the subject matter. There will be challenges on the way quality is managed since some academic programmes will not be easily justified to fit into the Pan-African agency due to their nature of origin. Some disciplines, such as politics, humanity, and history and governance studies, will automatically embrace decolonisation themes based on their content descriptions. Ruggunan (2016) proposes that the decolonisation project is complex and does not merely

involve the replacement of Western academic textbooks with African-authored textbooks; various strategies to support decolonisation curricula will come into play.

Faculties, through various support structures, must consider if their quality assurance, the professionalisation of programmes, and accreditation make educational sense. Even though the content of some programmes will concentrate on re-writing the African history, they must be prepared in a way that will comply with quality issues. The HEQC encourages a learner-centred approach with unrestricted choices drawn from various disciplines (CHE, 2013). The curriculum will still become discipline-based with knowledge areas spreading through different outcomes. However, academics can also note the following HEQC areas for consideration:

Curriculum design must be based on the needs of most students.

Universities must prepare and design curricula that accommodate students' needs and requirements for different exit levels.

Exit levels must be maintained or bettered.

There must be flexibility in the implementation of new curricula.

University programmes must focus on the requirements of the HEQC. The CHE, through the HEQC has recognised that proposals on the decolonisation of the curricula as being a fundamental change in higher education, hence they are taking a guiding role in issues of quality assurance.

Challenges of implementing decolonisation themes

Academics in various fields of study have a great responsibility to design and plan curricula and need time and money to cover the overheads to get the job done. Decolonisation will not be swiftly fitted to all the curricula. There are various concepts that need to be understood in the context of various disciplines. Jansen (2017) argues that the curricula challenges lie in the content and its relevance to various disciplines. If lecturers want to make claims on the recognition of African and indigenous knowledge systems, they would have to research and create a benchmark of how a bank of concepts and themes can be developed to produce curriculum outcomes required for a subject. There will be a lot of juggling of concepts since some proponents of decolonisation are not inclined towards a deep understanding of higher education theories.

Similarly, the contribution of Musitha and Mafukata (2018) is based on the premise that decolonisation will not solve problems of poverty and apartheid inequalities. The onus is on the institutions of higher learning to advance and transmit knowledge that will enable learners to address societal issues. Therefore, universities must be responsive towards the social and economic complexities of the African societies. They must also consider various themes that resonate African heritage and make claims that the newly decolonised academic programmes have equal status in the academic community as in other academic programmes in Africa and other continents. Some of the indigenous knowledge can be verbally acquired rather than via manuscripts. The curriculum must, therefore, be planned in complete recognition of the fundamental human rights that were denied to Africans, especially political, labour and full citizenship rights, including equal access to land, education, jobs, health and the law. Various disciplines will have the challenge of defining themselves after decolonisation.

Decolonisation should be given careful thought though when disciplines are expanding their territorial pedagogy, setting boundaries and acknowledging the overlapping areas with other disciplines. Consequently, debates on the decolonisation of the curriculum are a constant reminder that transformation is not open enough to effect change. Mouton, Louw and Strydom (2013) argue that the new type of students entering tertiary education in recent years have been exposed to outcomes education, hence there is a need for tertiary institutions to

prepare them differently than before. In the same vein, Jansen (2017) points out that the road to the decolonisation of the university will come at a price, since universities will need to invest more time in engaging students on these reforms, and students have limited time since they are primarily there to acquire their qualifications. Institutions of higher learning are also compelled to show their commitment to responding to inequalities caused by apartheid and colonialisation and must fight against all forms of injustices and discrimination while decolonising the curriculum. They also need to spend time with instructors and advance them in an understanding of what decolonisation encompasses.

Faculty administrators in various faculties are not only faced with new demands to decolonise the curriculum but are also expected to adequately manage resources in a landscape challenged by the legacy of racial and colonial tendencies that have prevented students from acknowledging their roots and historical backgrounds. The leaders' failure to manage resources in the past has not only been a barrier for student access, but it has also negatively affected the appointment of black academics to senior positions. This puts pressure on leadership's response. Signals from various stakeholders clearly indicate that there are challenges in the inclusion of decolonisation themes in the curriculum streams in various universities while government implements free education. Ogude, et al. (2005) agree that education is costly and severely overpriced relating to financial aid issues. This has become an enduring feature of the higher education landscape and is likely to increase in frequency and intensity. Some of the financial constraints in South Africa have been influenced by the global economic downturn of 2007 and the current recessions in the country. In South Africa (as in some other countries), corruption is commonplace. In addition, budget deficits have remained high since 2009 and government departments are starting to feel the pressure of cutbacks. In 2018 South Africa was in recession. This has been exacerbated by the economic downgrades by Standard and Poor (S&P) and Moody's due to the current economic and political instability (OPP, 2016).³

3 The Standard and Poor (S&P) and Moody' are the rating agencies that conduct the National scale ratings to provide further assessment on credit quality, that can be a build-up rating impression to a national scale rating amongst banks and corporates. The negative rating of 2019 in South Africa affects university rankings since universities themselves want to impress their international counterparts in the production of knowledge. The economic performance of a country gives an impression that can influence donors and funders decisions on how they can support local universities.

Conclusion

This chapter analysed the imperatives for institutional readiness and support of decolonisation in the institutions of higher learning. It started with the conceptualisation of important concepts that frame the discourse of decolonisation. The discourse of decolonisation has further been contextualised based on the requirements of a systematic approach to address the multi-policy themes that need to be addressed in higher education and how these themes can be instituted at various levels. The implementation of decolonisation needs a systematic approach that will filter from the central institutional planning to faculties. This chapter drew themes on various strategies to support university responsiveness relating to social and political contexts. Universities need to realise that decolonisation will mean that proper planning and organising of resources will be needed to drive the process. Universities must be cautious that they do not only carry the burden of apartheid legacy challenges of inequality, but also the gaps emanating from the 'differed transformation project' in various institutions. Since the playing fields are not yet levelled among the previously white and black institutions, there can be different paces for responding to change that is brought about by the decolonisation movement.

A further synthesis on disciplinary responsiveness was provided with the intention of augmenting how decolonisation should cascade to faculties and disciplinary homes. It will add value to contextualise decolonisation into various curricula instead of approaching themes as common. In the case of social responsiveness, there must be cooperative education, service learning, work-integrated learning, partnerships and linkages to bridge the gap between theory and practice and to respond to the needs of the society. They must all work with a common voice to provide new opportunities for further exploration of themes on decolonisation. Further considerations towards decolonisation calls for the consideration of existing infrastructure on quality assurance and promotion of HEQC prescripts and other accreditation bodies such as the SAQA.

This chapter addressed a few limitations in the consideration of implementing decolonised academic programmes in South Africa. The intention of identifying challenges is to avoid errors and problems during the planning and implementation of these new academic programmes. Due to challenges faced by higher education,

managers of various universities and universities of technology will have to adapt to change and comply with university operational plans. They will also have to continuously monitor and evaluate the project of decolonisation. The chapter recommends continuous training and empowerment of both academic and administrative staff with decolonisation knowledge. Universities have grasped the genre of decolonisation. However, the contextual significance of decolonisation responsiveness must not be confused with the general responsiveness, as it is tied with the public good.

References

- Ayittey, G.B. (2005). *Africa unchained: The blueprint for Africa's future*. New York: Palgrave Macmillan. <https://doi.org/10.1007/978-1-137-12278-0>
- CHE (Council on Higher Education). (2013). *A proposal for undergraduate curriculum reform: The case of a flexible curriculum structure*. Pretoria: CHE.
- CHE (Council on Higher Education). (2018). *Vitalstats: Public higher education 2016*. Pretoria: CHE.
- Cishe, E.N. (2017). Teachers' perspectives on transforming teacher education curriculum for relevance to basic education for sustainable development. *Perspectives in Education*, 35(2), 73-84. <https://doi.org/10.18820/2519593X/pie.v35i2.6>
- DOE (Department of Education). (1997). Education White Paper 3 – A Programme for Higher Education Transformation. Pretoria: DOE.
- DOE (Department of Education). (2001). *National plan in higher education*. Pretoria: DOE.
- Fomunyam, K.G. & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Hanyane, B.R. (2016). Local Government in South Africa Since 1994: Leadership, Democracy, Development and Service Delivery in a Post-Apartheid Era, Alexius Amtaika. *Journal of Public Administration*, 51(Special Issue 1), 651-655.
- Heleta, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), a9. Retrieved from <https://doi.org/10.4102/the.v1i1.9> [Accessed 27 January 2019].
- Hendricks, C. (2015). Decolonising the curriculum, decolonising ourselves: Experiences of teaching in and from the third space. *Advances in Social Work & Welfare Education*, 19(2), 9-24.

- Jansen, J. (2017). Introduction, Part II: Decolonising the university curriculum given a dysfunctional school system? *Journal of Education*, 68, 3-13. Retrieved from <http://www.scielo.org.za/pdf/jed/n68/02.pdf> [Accessed 12 June 2018].
- Killen, R. (2010). *Teaching strategies for quality teaching and learning*. Pretoria: Juta Publishers.
- Le Grange, L. (2016). Decolonising the university curriculum. *South Africa Journal of Higher Education*, 30(2), 1-12. <https://doi.org/10.20853/30-2-709>
- Luckett, K. (2016) Curriculum contestation in a post-colonial context: a view from the South. *Teaching in Higher Education*, 21(4), 415-428. <https://doi.org/10.1080/13562517.2016.1155547>
- Mgqwashu, E. (2016). Universities cannot decolonise the curriculum without defining it first. Retrieved from <https://theconversation.com/universities-cant-decolonise-the-curriculum-without-defining-it-first-63948> [Accessed 20 January 2019].
- Mistri, G.U. (2016). *A specialist realist analysis of participation in academic professional development for the integration of digital technologies in higher education*. Doctoral thesis, Rhodes University, Grahamstown, South Africa.
- Mouton, N., Louw G.P. & Strydom, G. (2013). Present day dilemmas and challenges of the South African tertiary system. *International Business and Economics Research Journal*, 12(3), 285-301. <https://doi.org/10.19030/iber.v12i3.7672>
- Musitha, M.E. & Mafukata, M.A. (2018). Crisis of decolonising education: Curriculum implementation in Limpopo Province of South Africa. *Africa's Public Service Delivery and Performance Review*, 6(1), 1-8. <https://doi.org/10.4102/apsdpr.v6i1.179>
- Muswede, T. (2017). Colonial legacies and the decolonisation discourse in post-apartheid South Africa - A reflective analysis of student activism in higher education. *African Journal of Public Affairs*, 9(5), 200-210.
- Nkondo, M. (2016). *Decolonisation and repositioning the University of South Africa: Vision in practice*. Pretoria: Unisa Decolonisation and Repositioning Project Team, University of South Africa.
- Nwadeyi, L. (2016). We all have a responsibility to disrupt the status quo. Retrieved from <http://mg.co.za/article/2016-06-29-we-all-have-agency-and-we-must-use-it-to-disrupt-the-status-quo> [Accessed 30 June 2016].
- Obermeyer, J. (2016). *Apartheid South Africa's propaganda effort, c.1960-1980: The hearts and minds campaign of the National Party*. Master's dissertation, University of Stellenbosch, Stellenbosch, South Africa.
- Odora-Hooper, C. (2017). Of sediments and trials in decolonising the curriculum: A transformative responses from African perspective. In National Education Collaboration Trust, *The decolonisation of South African schooling: 'Looking back, looking forward*, pp. 3-12. Pretoria: National Education Collaboration Trust.
- Ogude, N., Nel, H. & Oosthuizen, M. (2005). *The challenge of curriculum responsiveness in South African higher education*. Pretoria: CHE.

- OPP (Office of the Public Protector). (2016). *State of capture – Public Protector report*. Report No. 6 of 2016/17. Pretoria: OPP.
- Ruggunan, S.D. (2016). Decolonising management studies: A love story, in management studies in the South African context. *Acta Commerci*. Suppl. 1. 16(2), a 4102/ac.v16i2.412. <https://doi.org/10.4102/ac.v16i2.412>
- Soropa, G., Gwatibaya, S., Musiyiwa, K., Rusere, F., Mavima, G.A., et al. (2013). Indigenous knowledge system weather forecasts as a climate change adaptation strategy in smallholder farming systems of Zimbabwe: Case study of Murehwa, Tsholotsho and Chiredzi districts. *African Journal of Agricultural Research*, 10(10), 1067-1075. <https://doi.org/10.5897/AJAR2013.7205>
- Uribe, J. (2006). *A study on the relationship between Canadian aboriginal peoples and the Canadian state*. Policy paper FPP-06-04. Canadian Foundation for the Americas (FOCAL), Ottawa.

Chapter 11

South African university history: Challenges and the danger of a masquerade of transformation

Komlan Agbedahin¹ & Adesuwa Vanessa Agbedahin²

Those who cannot remember the past are condemned to repeat it. (Santayana, 1980, p. 92)

Writing the history of universities is an exercise in uncovering potentially unpleasant truths. In place of celebration and mythology, historians can offer a more complicated and sometimes more troubling account. History can also challenge settled assumptions about what universities are actually for, revealing the ways in which our contemporary understandings significantly diverge from those of our predecessors. ... History is also an important way of thinking through the questions about what a university is, what it does, what it should do, and who and what it's for. Indeed, given the way in which universities have unexpectedly evolved; given the fact that they lack a single legitimating text or coherent body of substantive doctrine: to think about universities historically is surely the only intellectually justifiable way to assess the idea of the university. (Whyte, n.d.)

1 University of the Free State

2 University of the Free State

Introduction

This chapter examines university history and its relevance to the transformation and decolonisation of universities. South African universities have become nests of student-led protests since 2015. While these protests ostensibly focus on issues related to fees, they are directed towards the multifaceted and symbolic need for post-apartheid transformation of the higher education system as a whole. Accordingly, scholarship on higher education institutions has been characterised by intense and diverse debates principally woven around transformation and decolonisation (Fomunyam, 2017). The ‘Fees Must Fall’ protests from 2015 signalled a sudden revival of the seemingly dormant debates on the transformation and decolonisation of higher education institutions in South Africa. However, one striking feature of this conversation on the decolonisation and transformation of higher education institutions in South Africa is the lack of emphasis on the nexus between the nature of university histories and the envisaged change in these institutions. It is worth acknowledging that, despite inherent inconsistencies, university historians in South Africa have done some useful seminal work (see Brookes, 1966; Brown, 2005; Buckland & Neville, 2004; Murray, 1982, 1997; Phillips, 1993; Suttie, 2005; Van der Watt, 2008). However, recent historiographical scholarship on university history, such as Strydom’s recent work (2016), has established that despite some meaningful contributions from historians, South African university histories remain uneven and shallow. Strydom points out that most histories of South African universities have been written ‘commemoratively’, and mostly for marketing purposes, thus failing to unearth thorny structural issues embedded in key historical moments and events that shaped university policies and which need transformative strategies and praxes. This chapter, based on document analysis, builds on the existing literature by bringing to the fore the relevance of university history to the transformation agenda. The current university history, itself a product of colonisation, ought to free itself in order to free the university from the colonial influence.

In the preface of his book, *Coloniality of Power in Postcolonial Africa: Myths of Decolonisation*, Ndlovu-Gatsheni observed that there is an ‘invisible entanglement and entrapment of the African continent within the complex colonial matrices of power in which full African decolonisation remains a myth and African freedom is reduced to an illusion’ (Ndlovu-Gatsheni, 2013, p. ix). Gatsheni’s statement

imports that there has been what may be called ‘fake decolonisation’. Spivak (1990, p. 166) alluded to this concern through her notion of a ‘postcolonial neo-colonised world’, which denotes vicious cycles of un-genuine decolonisation processes and accretive imperialistic influence. Institutions of higher education are also engulfed in this tidal wave of manipulations and liberation paradoxes. The role of history in dealing with these challenges, therefore, becomes crucial.

The discussion of historical conditions and contexts, which led to the current university predicaments, cannot be divorced from the transformation or decolonisation debate. This shallowness of engaging with university history leads to implicit and explicit transformation problems. Tuomioja, the former foreign minister of Finland and founder and president of the international network of Historians without Borders warned that

Even where there are peace agreements ... the unaddressed history you [we] think you [we] left behind can return as a zombie to haunt you [us] and at worst can lead to renewal of conflict ... If you [we] do not know your [our] history, you [we] cannot see into the future. (Tuomioja, 2018a, p. 1)

Unaddressed, disjointed and false histories cannot aid the transformation agenda of universities; they could lead to misdiagnoses of the actual problems of the university. The discussion in this chapter will unfold along the following axes: the nexus between transformation and decolonisation; the relevance of history to transformation; and South African university history and the transformation conundrum.

The historical socio-cultural, political, and economic morphogenesis of universities are multifaceted and thus should be intentionally and strategically taken into consideration in order to ease the understanding of contexts shaping the universities today. Wandira suggested that ‘scholars wishing to understand the role of the university in Africa must first understand African society if they are to avoid importing into Africa notions of the university based on the polity and economy of other nations’ (Wandira, 1981, p. 258). The understanding of African society that Wandira refers to covers a range of issues. This chapter focuses on only one strand, that is, the history of the society within which the university is a microcosm. This chapter does not aim to dismiss previous historiographical works on universities; neither does it seek to overemphasise university history with regard

to the decolonisation of universities; rather it draws on the former to establish that university histories, if adequately utilised, could catalyse the transformability of universities.

The chapter first discusses the importance of history as a methodological tool the university could use to search itself and uncover the stolen past. The chapter then goes on to consider the South African university history and the transformative challenges universities face. Finally, the work considers the dimensions of the proposed university history for university decolonisation and transformation.

The convolutions of history and its transformative potential

There is evidence that history has been judiciously and injudiciously used. The complexities enveloping the use, misuse and abuse of history have been and continue to be a pervading phenomenon. There is vast scholarship on the multifaceted dimensions of the relevance and importance of historiography, with several scholars contributing to this debate. The majority have focused on both the use and the misuse of history in politics, economics, religion and education, to mention a few (Balz, 1919; Basu, Champion & Lasch-Quinn, 2007; Bloch, 1953; Bové, 1979; De Baets, 2013; Ferro, 2003; Habermas & Leaman, 1988; Masjid, 1989; Southgate, 2005; Terry, 2016; Tuomioja, 2018b; Wirth, 2000). But critics of history have always denounced its uncritical focus on the past, therefore questioning its relevance. Thomas Henry Buckle, a seemingly virulent critic, in a scathing attack on historians, stated:

The vast majority of historians fill their works with the most trifling and miserable details; personal anecdotes of kings and courts; interminable relations of what was said by one minister, and what was thought by another; and what is worse than all, long accounts of campaigns, battles and sieges, very interesting to those engaged in them, but to us utterly useless. (cited in Southgate, 2005, p. 134)

While Buckle's position on the relevance of the work produced by most historians may be to a certain degree true, it does not annihilate the views of the proponents of historiographical studies. Other scholars value history or the historical knowledge for its catalytic function. And such a function could play

a major role in the decolonisation project. For instance, Arnold submitted that ‘an examination and retrieval of the past – and particularly of what was “best” in it – must provoke questioning about our present’ (cited in Southgate, 2005, p. 128). The decolonisation of the university implies getting information about the processes that led to the multifaceted subjugation of the colonised generally, and the university spaces specifically. In the process of trying to understand these procedures and supporting mechanisms, vital knowledges, technologies and cultures are deemed important to reconstruct the dismantled and precolonial episteme of colonised societies. Arnold’s retrieval of the past suggests piecing together fragments of information and knowledge to rebuild or trace authentic groves of academia with which colonised societies could identify.

Beyond the understanding of the past to inform the expected transformation through decolonisation, historians are enjoined to consider their work as a humanisation project, by restoring human dignity through education; and this is a cardinal goal the decolonisation of universities aims to achieve. Southgate echoed this, asserting that history ought to ‘do more than provide a platform for seeking knowledge as an “end in itself”, but should, rather, perform a practical and essentially “therapeutic” role in an education that might actually constitute another route to greater human happiness, and give us cause for hope.’ The envisaged or suggested restoration of human dignity should go beyond mere self-discovery; history should be ‘an aid to creating ourselves rather than to knowing ourselves ... an act of self-creation’ (Southgate, 2005, p. 2).

The importance of history in handling conflict situations, social changes and even institutional changes cannot be overemphasised (Habermas & Leaman, 1988; Lehmann, 1980; Santayana, 1980; Tuomioja, 2018b). Santayana’s (1980, p. 92) four decades’ old warning that ‘those who cannot remember the past are condemned to repeat it’ applies to universities. More recently, in his opening remarks at the International Students of History Association Seminar in Helsinki, Tuomioja made the following poignant assertion:

We are living in increasingly ahistorical times, by which I mean that people’s awareness and understanding of from where and how we have arrived at where we are today is diminishing rather than increasing. One consequence of this ignorance is that it also makes it more difficult to see into the future and shape it, fostering what is sometimes described as postmodern here-and-now short-termism. An additional challenge is the proliferation of so-called ‘alternative facts’ as part of the new wave of politics and

journalism where facts, if at all acknowledged, are treated as opinions with no concern for establishing what actually has happened in history or respect for and commitment to the methods of scientific research. To assert that those who do not know their history are doomed to repeat it may or may not be true, but ignorance will always increase the risk of being made an unconscious prisoner of history and prey to the machinations of politicians seeking to exploit history for their own ends. (Tuomioja, 2018b)

Many scholars have alluded to the criticality of history in understanding the African university predicaments and envisage transformative strategies. A typical example is the research on the influence of colonialism and postcolonial governments on the nature of knowledge production of Africans (Amin, 1988; Assié-Lumumba, 2017; Diagne, 2016; Diouf & Mamdani, 1994; Hountondji, 1990; Nyamnjoh, Nkwi & Konings, 2012; Tilley, 2011; Zeleza & Olukoshi, 2004). Mafeje (1971) argued that this debate requires ‘careful empirical attention to lived realities and the multiple histories underlying them’. In order to effect honest changes, a clarification and proper alignment of such histories to the transformation debate of universities becomes imperative. The lack of mastery of history is real across universities: ‘[It] remains the case that student teachers have extremely limited exposure to multiple understandings of Africa and its complex education histories and are largely isolated from broader southern debates’ (Sayed, Motala & Hoffman, 2017, p. 84).

Many factors that shaped and are still shaping the current state of South African universities are embedded in the histories of these universities. In his 2007 Solomon Mahlangu Education Lecture, *Higher Education Transformation in South Africa Post 1994: Towards a Critical Assessment*, Saleem Badat mentioned a list of achievements and success stories about the transformation of higher education institutions in South Africa:

A national quality assurance framework and infrastructure has been established and policies, mechanisms and initiatives with respect to institutional audit, programme accreditation and quality promotion and capacity development have been implemented since 2004 ... Overall, South African higher education shows much promise with respect to knowledge production and dissemination, to contributing to social equity, economic and social development and democracy, and to the development needs of the Southern African region and the African continent. It is important that we recognise accomplishments and achievements. (Badat, 2007, p. 11)

However, Badat did not conclude his arguments without disclosing some caveats to these success stories. As he pointed out, ‘before we sound the victory bugle and break open the champagne let us also note certain stubborn and persistent realities’ (Badat, 2007, p. 11). The stubborn realities are related to funding, success rates and institutional restructuring. Badat later metaphorically expatiated on the aforementioned point:

The national liberation struggle that resulted in our democracy and Constitution and the social struggles that spawned the higher education transformation agenda sowed the seeds of transformation in higher education. The extent, however, to which these seeds will survive, germinate and mature into perennial blooms is uncertain. For one, the seeds have not been sown in pristine virgin and entirely fertile soil, and the seedlings that have emerged could find their development stifled by long existing, tenacious and deep-rooted weeds and choked by pests of various kinds. For another, it may be that there is ineffective tending of the seedbed, inadequate fertilising of the seedlings and a less than optimal climate for their maturity. (Badat, 2007, p. 24)

The import of Badat’s statement is that some of the stubborn issues that could stifle the transformation project are to be understood through the histories of the various universities. There is, however, a paucity of data on higher education in South Africa. Badat accurately pointed out the deficit in historical knowledge of South African universities:

In both implementing change through national policy and undertaking change at institutional level we are hugely disadvantaged by the dearth of detailed and rigorous historical sociological scholarship on pre-1994 and contemporary South African higher education, including on particular categories of institutions (historically white, historically black, historically Afrikaans-medium, historically English-medium, universities, technikons, and colleges), and on individual higher education institutions. (Badat, 2007, p. 8)

The lack of relevant histories of universities could hamper the transformation project. While there is a need to write, rewrite or complete the history of South African universities, the question arises: What should be the main features of these histories? Since those histories will seek to address inequalities, power imbalances, discriminatory processes and procedures, which characterise the current university

system, the point of departure should be a re-examination of what a university stands for, its cardinal functions and the various needed forms of ‘imagination’ (Sayed et al., 2017, p. 84). In order to do the above, this chapter will briefly consider how the post-World War II German university came out of its imbroglio. In his book, *The Idea of the University*, written after the defeat of Germany in World War II, a period during which the university was badly affected, it found itself in what Jaspers termed a ‘moral ruin’ (Jaspers, 1959, p. ix). Numerous professors abandoned ‘their standards of critical thinking’ and became staunch supporters of the Hitlerian ‘racial propaganda’. Nevertheless, a small proportion of students and university teachers upheld the ‘honesty and independent thought’ of the university (Jaspers, 1959, p. ix). Jaspers, who lived in Germany at that time, together with like-minded colleagues and students, decided to redeem the image of German universities. He emphasised ‘the rebuilding of the German universities from their foundations’ (Jaspers, 1959, p. ix). The question that one could therefore ask is what were the foundations of the South African universities? Such foundations tend to be lost because of the confusing, incomplete and unsteady historical accounts of these universities.

Without an honest re-visitation of the foundations of South African universities, the transformation project may result in a journey from one dungeon to another. There is evidence that the pre-1994 South African universities were built and administered discriminatorily (Bunting, 2002). The recovery of university histories should contribute to ensuring university awareness of identity and goals – goals owned by all who use the university space. If you do not own your history, you cannot earn your freedom. The former principal of Edinburgh University, Lord Sutherland, argued that we need to define our identity in the changing and ‘new diverse world of higher education’. ‘The most essential task’, he suggested, is to create ‘a sense of our own worth’ by fashioning ‘our understanding of our identity’ – our understanding of what it means to be a university (cited in Graham, 2005, p. 155). Yet, as the philosopher Gordon Graham noted, we ‘cannot have a satisfactory sense of (our) worth if (we have) no sense of what (our) purpose is’ (Graham, 2005, p. 158). The history of the university should not be a history that discriminatorily pleases some constituencies and unsettles others, but a history that unsettles the entire fabric of the university and allows progressive and creative imagination in order to preserve or establish its relevance. That history should be based on the spirit of the truth.

Based on the cardinal functions of the university, which focuses on knowledge production and dissemination for a better understanding of our worlds, critical thinking, guided by the spirit of truth without limits, academic freedom and institutional autonomy, a commitment to transformation implies agreeing on what a university should be. For example,

A university cultivates and forms the cognitive character of students so that they: 'can think effectively and critically'; have 'achieved depth in some field of knowledge; have a 'critical appreciation of the ways in which we gain knowledge and understanding of the universe, of society, and of ourselves'; have 'a broad knowledge of other cultures and other times; are 'able to make decisions based on reference to the wider world and to the historical forces that have shaped it'; have 'some understanding of and experience in thinking systematically about moral and ethical problems'; and can 'communicate with cogency'. (Task Force on Higher Education and Society, 2000, cited in Badat, 2007, p. 14)

According to Graham, a university is committed 'to the spirit of truth' and allows intellectual inquiry 'to go where it will' without any 'boundaries' (Graham, 2005, p. 163). The diversity of South African universities implies different histories. That South African higher education institutions are diverse does not always connote that such diversity is a source of strength. In the case of South Africa, the diversity could be dictated by inequalities which compel concerned universities (for instance, formally black universities) to construct for themselves programmes out of necessity, at least to ensure their existence. It is true that there is a virtue in diversity, but such diversity should not undermine structural issues, which may be counterproductive to the universities.

South African universities are different from one another – not better or worse – but different. This is a source of strength, because the varied economic and social needs of South Africa and the African continent are best served by a diverse spectrum of institutions that are differentiated in terms of their missions, qualifications and programmes, kinds of research, entrance requirements, and so forth. There is no virtue in homogeneity, where every university seeks to be the same and to pursue exactly the same goals and functions. Our universities are different, and there is virtue in being different. (Badat, 2007, pp. 15-16)

There is no need to glory in the apartheid-imposed discriminatory policies; such apartheid rules disfavoured historically black universities and such diversity cannot be totally interpreted as a source of strength. The imbalances, which characterised the political economy of higher education institutions during apartheid, continue to have a corrosive effect on the universities. This suggests the urgent need for the universities to reinvent themselves and own their identities. Only then can we talk about transformation; and university history has a pivotal role to play in this process.

South African university histories and the transformation challenge

The complexities, paradoxes and contradictions of the functions and the relevance of universities in Africa and in South Africa in particular, have been discussed in the literature on higher education institutions (see Castells, 1993, 2001, 2009; Pillay, 2011). The understanding of such intricacies, to a great extent depends on the understanding of historical events which engendered them. Although some works have been done on the history of higher education institutions in South Africa (see Bunting, 2002; Lulat, 2005), the depth of university histories in particular, needs to be interrogated. While some of these works are celebratory volumes, others painstakingly describe key historical moments in the life of universities. A few problematic volumes include the history of the University of Natal (Brookes, 1966); the history of Rhodes University (Buckland & Neville, 2004); and the history of the University of Pretoria (Van der Watt, 2008). There are also works of some merit, for instance, the history of the University of Cape Town (Phillips, 1993); the history of the University of the Witwatersrand (Murray, 1982; 1997); and the history of the University of South Africa (Boucher, 1973). Notwithstanding their outstanding seminal contribution to the scholarship on the university story, they are temporally fragmentary and segmented, and authors have failed to cover the entire life of the universities. As Strydom pointed out:

The challenge of writing such histories is evident in the limited scope in terms of the era which they cover. Instead of giving the grand sweep of an institution's history, they focus in a detailed way on a shorter period of time. (Strydom, 2016, p. 62)

Such historical gaps arguably could constitute the Achilles' heel of the transformation project as history may repeat itself. In a recent article, 'South African University History: A Historiographical Overview', Strydom identified, within the South African university history, traditional university histories, older histories, twenty-first-century histories, and histories based on the biographical approach (Strydom, 2016). He argued that the focus of the history of South African universities has been on the growth and expansion, often with 'a marketing goal' in view (Strydom, 2016). He highlighted the emphasis placed on the curricula and student population; in a nutshell, these are written histories to market the universities. Thorny issues that need to be urgently addressed in the transformation and decolonisation process of universities, such as exclusion, inequalities and discrimination, seemingly have been given less attention in these histories (Strydom, 2016, pp. 58-62). Besides, most histories are hugely influenced by the cultural and political orientation of the authors. Such authorial influence even includes some vice-chancellors or rectors; some of these histories have been written at the behest of university authorities and are thus devoid of critical ingredients needed to foster the transformation project. Strydom accurately called such histories 'coffee table history' and avers that these 'commemorative books written as commissioned projects also renders a critical approach more difficult, where the writing may be under the direct supervision of university authorities' (Strydom, 2016, pp. 57-58).

Such policed writing of universities may easily conceal important historical truths. A couple of cases have been mentioned to drive the point home. Buckland and Neville describe their book, *A Story of Rhodes University: Rhodes University 1904-2004*, as 'A brief account of the university's growth and achievements complemented by a large selection of photographs and images. It is a fine example of a celebratory volume, shying away from difficult topics and a critical approach. (Buckland & Neville, 2004, p. xi)

What are those difficult topics, which the authors refused or were not allowed to include in the history of the university? These unknown historical facts are hidden truths, issues that might have contributed to the current challenging state of the universities. They may surface in the future or through other competing histories of the same university and this may impede the transformation process.

Another example is the history of the University of the Free State, *From Grey to Gold*, which is almost a photobook.

A pioneering history of the University of the Free State (UFS), From Grey to Gold, was published in 2006 as part of the university's 2004 centenary celebrations. It is an impressive volume in its length and scope, attempting to cover all the diverse dimensions of the university over a one-hundred-year period, including subjects such as the university's administration, executive, physical growth, academic and sports achievements, and student life. The commission to compile the university's history was given to the Department of History in 1998. After a first draft had been produced under the leadership of Professor Leo Barnard, a second committee under the leadership of then rector Professor Frederick Fourie took over the editorial work and produced the final version of the volume. It is not certain how much Fourie had his hand in the writing, but his influence is discernible in the remarkable number of photographs in which he appears throughout the book. (Strydom, 2016, p. 64)

The University of Pretoria history also epitomises problematic university histories.

Another centenary publication with a similar tone is Flip van der Watt's Tukkies Oorskou sy Eerste Honderd Jaar published in 2008. It is the latest in a number of volumes which the former dean of students and church historian has written on aspects of UP's history in addition to editing a later volume of Ad Destinatum. This book uses thematic sketches and a wealth of photographs and images to illustrate the university's first century. It is aimed at a general Afrikaans audience and thus is deliberately not an in-depth study of the institution's history. Even its physical format, like that of the Rhodes volume, places this book in the genre of coffee table history, intended to present the more pleasing aspects of the institution's past. (Strydom, 2016, p. 64)

The approaches used to produce the historical account of university histories can be in themselves problematic, for example, the autobiographical approach, which

tends a personal tone to the story of an institution and saves the writer from having to conduct much research beyond the scope of their personal experience. This type of publication often weaves the personal life story of the author into the story of the institution to greater and lesser degrees. In some cases, such publications have a strongly polemical flavour linked to a personal agenda. An extreme example of this is Nhlanhla Maake's Barbarism in Higher Education: Once Upon a Time in a University (2011) recounting corruption at the University of the North West. (Strydom, 2016, p. 66)

Efforts have been made to write the history of microcosms within macrocosms (Brown, 2005; Suttie, 2005). Although these valuable works were developed to ensure a better understanding of the history of microcosms, that is, faculties and macrocosms, that is, universities, the depth and the breadth of these works seem not to be commensurate with the transformation process. Strydom concluded:

The vast majority, however, of volumes on South African university history possess a commemorative character and have been linked to significant university anniversaries. ... some South African university histories have remained remarkably insular and inward-looking, favouring a strongly commemorative tone. (Strydom, 2016, p. 77)

This shallow and uncritical nature of university histories has far-reaching implications for the transformation and decolonisation of universities. The origins of structural issues may not have been delved into and some perceived structural problems have not been put in their historical contexts. Without the accurate restitution of the truths, the expected changes may be cosmetic alterations concerned with symptoms and not the sources of those symptoms. Segmented and fragmentary histories lacking profundity would lead to misdiagnoses, which would lead to skewed transformative strategies, finally paving the way for a distorted transformation. Universities are likely to be trapped in vicious cycles.

The differing quantity and nature of histories of former black and white institutions is the most striking evidence of apartheid's influence. Its effect on universities also led to the writing up of institutional histories at specific junctures and its demise caused some institutions to reflect critically on their past and on current and former institutional identities. In another sense, however, some South African university histories have remained remarkably insular and inward-looking, favouring a strongly commemorative tone. (Strydom, 2016, p. 77)

This superficial and uncritical nature of the university history is not peculiar to South African universities. Sheehan presented the situation with the Canadian universities in the 1980s. He writes that university histories have been

in-house histories, written by long time university administrators, using the minutes of board meetings, the memories of senior staff, and resulting in one-sided, institutional history ... Our university histories are institutional in

approach, personal or biographical in style, progressive and laudatory in theme, sweeping in time span covered, and comprehensive with respect to topics. They suffer from both too much and too little information: too many issues are perused, and each is given too little attention. (Sheehan, 1985, p. 27)

Twisted or disjointed histories are likely to lead to sets of misdiagnoses of university predicaments. Such misdiagnoses, which imply hidden truths, would lead to a simulacrum or counterfactual changes. In the transformation process of universities, disputes are likely to arise; any process of restoration of order will always be accompanied by frictions and dissatisfactions (Wandira, 1981). The writing of histories should parallel the conflict transformation framework (Lederach, 1995, cited in Miall, 2004; Väyrynen, 1991). The university histories should not lead to politically settling historical differences within the university space, otherwise known as conflict management (Bloomfield & Reilly, 1998, cited in Miall, 2004); or lead necessarily to win-win results of positions, interests and benefits, that is, conflict resolution (Azar & Burton, 1986), but should be transformative in nature with a particular focus on relationships, discourses and the space. According to Lederach (1995), such transformative histories should:

Actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do not primarily, see the setting and the people in it as the problem and the outsider as the answer. Rather, we understand the long-term goal of transformation as validating and building on people and resources within the setting. (cited in Miall, 2004)

Following the conflict transformation framework of Väyrynen (1991), the content and features of such histories should aim at actor transformations, issue transformations, rule transformations, and structural transformations. A purposeful history writing is needed; a drastic shift from entertaining and speculative histories to history for transformation devoid of narcissistic interpretations. While the contours of such histories for transformation may be unclear at this stage, the tone has been set for further engagement with the relationship between university histories and the transformation of universities. This chapter argues that there is a nexus between the histories of universities and transformation or decolonisation of universities in South Africa. It suggests the recovery of histories as a redemptive

pathway, as genuine history digs up authentic and relevant truths. The institutional apathy of universities to fix their own problems, despite their self-correcting capacity, partly stems from their apathy towards revelatory histories to expose the ugly past in order to pave the way for a stable, consensual and dignified future.

Key features of the transformative university history

In his keynote address at the at the National Qualifications Framework (NQF) Colloquium where he called for a ‘fresh analysis of the decolonisation process’, Ndlovu-Gatsheni mentioned three empires of colonialism and the corresponding forms of decolonisation. The first is the physical empire leading to political decolonisation; the second is the commercial-military-non-territorial empire leading to economic decolonisation; and the third, the metaphysical empire leading to epistemological decolonisation. In the latter empire, in addition to the invasion of the mental universe of the colonised, epistemicide, linguicide, cultural imperialism and alienation, he alluded to one aspect of colonialism related to the thrust of this chapter, that is, the ‘theft of history’. The history of the colonised people, like any other nation, represents a fountain of knowledges, experiences, methods and technologies, which could allow for the restoration of the dignity of the colonised societies. The university could lead this recovery crusade by first and foremost unfastening its own colonial shackles. He buttressed his point stating that ‘it is this epistemological decolonisation that is today rocking institutions of higher education and that we must understand and assess its implications for the very idea of the university in the first instance’ (Ndlovu-Gatsheni, 2018). In his concluding remarks, he pointed out that, ‘to decolonise any institution, it is important to understand how it was constituted in the first place’ (Ndlovu-Gatsheni, 2018). This last remark suggests that the decolonisation of universities should begin with the study of their genesis, and history plays a crucial role in this process. The understanding of the birth of universities, far from being a casual discussion of how institutions are formed, should imply a critical and momentous engagement and interrogation of the nature and dimensions of the actors, economies, expectations and politics which coalesced to engender these institutions; and how the influence of these factors percolates through the various

historical stages of the existence of these universities to shape or reshape the university curriculum, pedagogy, teaching and learning strategies.

The university history, which could catalyse the decolonisation or transformation of universities, should have some specific features. It should be a history that seeks to understand the general and specific processes that led to the current university predicaments in South Africa, that is, those inherent factors that allowed for the imposition of the Western educational agenda. Using decolonisation as an example, Subedi argued that ‘the decolonising framework embraces three critical curriculum approaches: antiessentialism, contrapuntal readings and ethical solidarity’ (Subedi, 2013, p. 632). The proposed contrapuntal readings focus on deep issues around colonisation and imperialism, and delve into the (post)colonial processes, conditions and power dynamics and structures. It is worth mentioning the temporality of colonialism and the persistence of coloniality, that is, the hegemonic logic which valorises only what is European. Knowing, therefore, how the influence of this logic meandered through the various components of universities will contribute to undoing its effects on these institutions. It will provide an understanding of the mechanisms of influence. The understanding of the formation processes of these colonial and imperialistic intricacies could be accessed through the history of the colonial project. This university history should also aim to retrieve or recover stolen or lost histories and memories, which could contribute to the regeneration of African knowledge production channels, and authentic curricula, its pedagogies and methods of knowledge dissemination. To a certain degree, universities themselves represent the machines that processed the colonial project; their complicity in this colonial project should be interrogated. It is important to know and understand the various historical supporting mechanisms of the colonial project that emanate from the university itself.

By genuinely researching themselves, that is, digging into their past, universities, will uncover factors that have contributed to their current ailing state. In his work on the decolonisation of the pedagogy, Gaztambide-Fernandez enjoins educators to opt for a pedagogy ‘that both opposes ongoing colonisation and that seeks to heal the social, cultural, and spiritual ravages of colonial history’ (Gaztambide-Fernandez, 2012, p. 42) The damages, which warrant healing, could also be explained through the history of the universities. The nature and the magnitude of the colonial influence inform the dimension of the corresponding decolonisation, leading to decolonisation, and nature and the magnitude are laid bare through

history. The university history should be the one that helps map out a route for an emancipated university and a history that encourages both adequate theories and praxes of decolonisation. According to Carlson (1990), beyond its content, teaching, learning and assessment strategies, and curriculum change aims to tackle political and conflict situation on a national level of societies in transition. The envisaged curriculum alteration, therefore, requires a prior understanding of the political, social and economic historical contexts that engendered/shaped the curriculum to be changed; and history plays a role in unearthing/excavating such hidden truth. The envisaged university history ought not to be a mere compilation of uncritical narratives and politically misleading tales; it should rather be a history offering ‘the means by which the complex relationships between society and institutions of higher learning can be synthesized’ (Sheehan, 1985, p. 25), and ‘one of the richest fields of critical inquiry’ (Sheehan, 1985, p. 26).

In terms of methodology, the envisaged university history should adopt an eclectic approach. According to Sheehan:

This means that the historian has the onerous task of not only searching the archival material but also soliciting information from faculty offices, and other support units. The athletic office, the student council, and the various residences might provide needed material. The attitude toward athletics, the power of the student council and the differences among residences may tell us a great deal about the atmosphere, intellectual and social, of the institution. The student newspaper, records of various student societies and the activities and publications of the alumni office would also be of value. With this background material on hand, the techniques of oral history could both solicit corroborating evidence and provide material to support committee and faculty decisions. (Sheehan, 1985, p. 36)

Colonisation was a manipulative project, which has stolen and impaired the culture and values of colonised societies. Decolonising these societies, therefore, means a restoration of those defaced values and cultures (Perkin, 2007, p. 180). In addition, as observed by Teferra and Altbach (2003), colonialism had a devastating effect on higher education institutions including universities. They maintain:

Higher education in sub-Saharan Africa is as ancient as the obelisks of Ethiopia and the Kingdom of Timbuktu in present-day Mali. While Africa can claim an ancient academic tradition, the fact remains that traditional centres of higher learning in

Africa all but disappeared; most were overshadowed or destroyed by colonialism. (cited in Teferra, 2007, p. 557)

The historical periods covered by university historians matter. The choice of such periods should be guided by transformative goals. The university historians ought not to adopt a consultancy-like approach to writing university history, which hardly deals with structural issues; rather, this transformative history, inevitably, should unsettle a portion of university stakeholders in order to settle the entire university community. This history should not be one that seeks to defend a counterproductive political economy of the institution, but a history that provides tools to interrogate longstanding social injustice praxes and paves the way for a new epistemic and economic architecture of universities.

Conclusion

Overall, this chapter discusses the nexus between university history and the decolonisation or transformation of universities in South Africa. Specifically, it attempts to delve into the relevance of history and university history and institutional change, the current state of the university history in South Africa, and the characteristics of the university history for university transformation. The chapter argues that university history, owing to its catalytic power, can play a central role in the decolonisation process of universities in South Africa. The adequate and genuine recovery and use of the histories are the fundamental conditions. The policies currently informing the management of universities, which in some cases need to be altered or disposed of in order to ensure genuine transformation, far from being solely understood through the macro-level apartheid system policies, stem from internal factors, which only genuine histories of concerned institutions will unveil.

The chapter acknowledges the influence of the apartheid regime on the way higher education institutions, and in this case, universities were managed; however, an exaggerated dependence on macro analyses of university predicaments may deface the micro-level realities, which ought to be addressed concomitantly. Although on a macro level, apartheid brought about segregation across the board, some forms of inequalities were intrinsic to universities.

All categories of South African universities, including those formerly-black universities and formerly-white universities, have peculiar histories, which could contribute to their transformation. Shallow, fragmentary, segmented, disjointed and unaddressed histories of universities will lead to misdiagnoses of university predicaments and to counterfactual and amorphous changes, which may craftily satisfy immediate political expectations, but will gradually plunge universities into another wave of paradoxes, contradictions and vicious cycles. The university history should genuinely generate transformative ideas, initiatives and disruptive strategies capable of positively altering the university fabric.

The university as an institution claims it produces scientific truth; therefore, it has the obligation to uphold the truth. Failure to dig up the truth to transform itself through the accurate restitution of its own history is tantamount to a complete abdication of its primary responsibilities. Without the restitution of the truth, the root causes of the thorny issues affecting the university as an institution and community cannot be uncovered and addressed. Owing to the diversity of histories presented, each university will find its redemptive pathway in dealing with contextual transformation issues. Even without apartheid, universities wouldn't have been equal in many ways, but apartheid has increased those disparities. Because of the peculiarities, which characterise their birth and growth, each university should redeem itself by painstakingly focusing on relevant actors, issues, rules and structures.

This chapter does not in any way impose the recovery of the histories of universities as the only pathway to transformation; it rather places emphasis on the relevance of history to the transformation project. Policies are not simply formulated without specific objectives and goals, and such goals and objectives are embedded in the histories of the universities. Current university policies cannot be kept, ameliorated or disposed of without first unearthing the historical conditions and contexts which engendered them. The historically black universities, as well as the historically white universities, cannot become accommodative to all races if the adverb 'historically' is not unpacked. The perceived falsehood or shallowness of the current histories of most universities is likely to lead to a masquerade of transformation.

The discussion of transformation and decolonisation broadly unsettles various actors. This leads to frictions, which pave the way for conflicts. In fact, social

change and organisational change lead to conflicts. There are various areas of conflict, but this chapter focuses on the conflicts related to the history of universities and how the negligence, ignorance or complex histories of universities can generate conflicts, as there will be forms of resistance. While one can agree that transformation could be a slow and longitudinal process (depending on the exact issue being addressed), such a process should guard against recurrent tensions, which could have been dealt with right from the outset. This chapter argues that a proper understanding and mastery of the universities' histories is central to this project. Defacing or concealing such histories is a recipe for cycles of tensions during the transformation process.

The chapter also argues that it is imperative for universities to research themselves and recover the truth, which should underpin or guide their knowledge production challenges. In order to achieve this, university historians should unearth areas of complicity of universities in their own entanglement.

The university history for decolonisation or transformation should be a history that genuinely seeks to excavate hidden knowledges, technologies and forms of knowledge dissemination. This approach will help to understand the perplexities, retrieve needed forms of knowledge to enrich desired curricula, and expose precolonial forms of pedagogy, knowledge sharing mechanisms and learning processes. The teaching of history itself should be a starting point – an emancipatory tool for a meaningful contribution to the decolonisation of universities within reason.

A new breed of university history historians is needed. The university history should be a history devoid of eulogistic or laudatory tendencies, complicity mirroring universities as spaces or institutions of fairness, equality, honesty, and truth; it should rather be a history that creates discomfort in its actors that resist transformation and lays bare the moral ruins, which have marred a space known to uphold the truth in order to change the society. It should be a history that exposes forms of discrimination and their process of ossification. A university history should be sound enough to have considerable influence on the decolonisation process. The restitution of university histories is the sine qua non of the transformative work. But such histories should be based on the truth since the latter constitutes the lifeblood of universities. The university will have to research and dismantle its own complicit and hegemonic clans in order to rebuild

itself, which means creating discomfort to some of its own constituencies in order to create a collective comfort for its survival. This chapter does not present the totality of what history is to the decolonial project but serves as a springboard for further engagement on the role of university histories in the decolonisation process of universities in South Africa.

References

- Amin, S. (1988). *Leurocentrisme: Critique d'une ideologie*. Paris: Anthropos.
- Assié-Lumumba, N. (2017). African university traditions, historical perspective. In J. Shin & P. Teixeira, *Encyclopedia of international higher education systems and institutions*. Dordrecht: Springer. https://doi.org/10.1007/978-94-017-9553-1_10-1
- Azar, E., & Burton, J.W. (1986). *International conflict resolution: Theory and practice*. Boulder, CO: Lynne Rienner Publishers.
- Badat, S. (2007). *Higher education transformation in South Africa post 1994: Towards a critical assessment*. Johannesburg: Centre for Education Policy Development (CEPD).
- Balz, A.G. (1919). The use and misuse of history. *The Journal of Philosophy, Psychology and Scientific Methods*, 16(2), 29-41. <https://doi.org/10.2307/2940469>
- Basu, S., Champion, C., & Lasch-Quinn, E. (2007). 300: The use and abuse of history. *The Classical Outlook*, 85(1), 28-32.
- Bloch, M. (1953). *The historian's craft*. New York: Vintage Books.
- Boucher, M. (1973). Brief history of the South African university system. *Historia*, 18(1), 59-66.
- Bové, P. (1979). Introduction: Nietzsche's use and abuse of history and the problems of revision: 'Latecomers live truly an ironical existence'. *Boundary 2, Revisions of the Anglo-American Tradition: Part 1*, 7(2), 1-16.
- Brookes, E. (1966). *A history of the University of Natal*. Pietermaritzburg: University of Natal Press.
- Brown, K. (2005). Tropical medicine and animal diseases: Onderstepoort and the development of veterinary science in South Africa 1908–1950. *Journal of Southern African Studies*, 31(3), 513-529. <https://doi.org/10.1080/03057070500202139>
- Buckland, R., & Neville, T. (2004). *A story of Rhodes: Rhodes University 1904–2004*. Braamfontein: Macmillan.
- Bunting, I. (2002). The higher education landscape under apartheid. In N. Cloete, R. Fehnel, P. Maassen, T. Moja, H. Perold, et al., *Transformation in higher education: Global pressures and local realities in South Africa*, pp. 58-86. Rondebosch: Centre for Higher Education Transformation.

- Carlson, D. (1990). Curriculum planning and the state. In M.W. Apple & L.E. Beyer, *The curriculum problems politics and possibilities*, pp. 35-47. Albany, NY: SUNY Press.
- Castells, M. (1993). The university system: Engine of development in the new world economy. In A. Ransom, S-M. Khoo & V. Selvaratnam, *Improving higher education in developing countries*, pp. 65-80. Washington, DC: The World Bank.
- Castells, M. (2001). Universities as dynamic systems of contradictory functions. In J. Muller, N. Cloete & S. Badat, *Challenges of globalisation: South African debates with Manuel Castells*, pp. 206-223. Cape Town: Maskew Miller Longman.
- Castells, M. (2009). *The role of universities in development, the economy and society*. Transcript of a lecture on higher education. Cape Town: Centre for Higher Education Transformation. Retrieved from <http://www.chet.org.za/papers/role-universities-development-economy-and-society> [Accessed 28 January 2019].
- De Baets, A. (2013). A theory of the abuse of history. *Revista Brasileira de História. São Paulo*, 33(65), 17-58. <https://doi.org/10.1590/S0102-01882013000100002>
- Diagne, S. (2016). *The ink of the scholars*. Dakar: CODESRIA.
- Diouf, M., & Mamdani, M. (1994). *Academic freedom in Africa*. Dakar: CODESRIA.
- Ferro, M. (2003). *The use and abuse of history, or, how the past is taught*. London: Routledge. <https://doi.org/10.4324/9780203425701>
- Fomunyan, K.G. (2017). Decolonising the future in the untransformed present in South African higher education. *Perspectives in Education*, 35(2), 168-180. <https://doi.org/10.18820/2519593X/pie.v35i2.13>
- Gaztambide-Fernández, R.A. (2012). Decolonisation and the pedagogy of solidarity. *Decolonisation: Indigeneity, Education & Society*, 1(1), 41-67.
- Graham, G. (2005). *The institution of intellectual values: Realism and idealism in higher education*. Exeter: Imprint Academic.
- Habermas, J., & Leaman, J. (1988). Concerning the public use of history. *New German Critique*, 4, 40-50. <https://doi.org/10.2307/488145>
- Hountondji, P. (1990). Scientific dependence in Africa today. *Research in African Literatures*, 2(3), 5-15.
- Jaspers, K. (1959). *The idea of the university*. Boston: Beacon Press.
- Lehmann, W.P. (1980). Language as a human phenomenon. The importance of history for the understanding of language. *Folia Linguistica*, 1(1), 5-18. <https://doi.org/10.1515/flih.1980.1.1.5>
- Lulat, Y. G.-M. (2005). *A history of African higher education from antiquity to the present*. Westport: Praeger.
- Mafeje, A. (1971). The ideology of 'tribalism'. *Journal of Modern African Studies*, 9 (2), 253-261. <https://doi.org/10.1017/S0022278X00024927>
- Masjid, R-B. (1989). Political abuse of history. *Economic and Political Weekly*, 24(47), 2576.

- Miall, H. (2004). *Conflict transformation: A multi-dimensional task*. Berghof: Berghof Research Centre for Constructive Conflict Management. https://doi.org/10.1007/978-3-663-05642-3_4
- Murray, B. (1982). *Wits, the early years: A history of the University of the Witwatersrand Johannesburg and its precursors, 1896-1939*. Johannesburg: University of the Witwatersrand Press.
- Murray, B. (1997). *Wits, the 'open' years: A history of the University of the Witwatersrand, Johannesburg, 1939-1959*. Johannesburg: University of the Witwatersrand Press.
- Ndlovu-Gatsheni, S.J. (2013). *Coloniality of power in postcolonial Africa: Myths of decolonisation*. Dakar: CODESRIA.
- Ndlovu-Gatsheni, S.J. (2018). Keynote address at the National Qualifications Framework (NQF) Colloquium, themed Decolonisation and the NQF: Way forward, 13 February 2018. Retrieved from <http://www.sqa.org.za/search.php?q=Sabelo&submit.x=0&submit.y=0> [Accessed 25 January 2019].
- Nyamnjoh, F., Nkwi, W., & Konings, P. (2012). *University crisis and student protests in Africa: The 2005–2006 university students' strike in Cameroon*. Bamenda: Langaa Publishing.
- Perkin, H. (2007). History of universities. In J.J. Forest & P.G. Altbach (Eds), *International handbook of education*, 159-205. Dordrecht: Springer. https://doi.org/10.1007/978-1-4020-4012-2_10
- Phillips, H. (1993). *The University of Cape Town, 1918-1948: The formative years*. Cape Town: University of Cape Town.
- Pillay, P. (2011). *Higher education and economic development: A review of the literature*. Cape Town: Centre for Higher Education Transformation.
- Santayana, G. (1980). *The life of reason*. New York: Dover Publications.
- Sayed, Y., Motala, S., & Hoffman, N. (2017). Decolonising initial teacher education in South African universities: More than an event. *Journal of Education* (68), 59-92.
- Sheehan, N.M. (1985). History of higher education in Canada. *The Canadian Journal of Higher Education*, 15(1), 25-38.
- Southgate, B. (2005). *What is history for?* London: Routledge. <https://doi.org/10.4324/9780203696668>
- Spivak, G.C. (1990). *The post-colonial critic: Interviews, strategies, dialogues*. London: Routledge.
- Strydom, B. (2016). South African university history: A historiographical overview. *African Historical Review*, 48(1), 56-82. <https://doi.org/10.1080/17532523.2016.1236886>
- Subedi, B. (2013). Decolonising the curriculum for global perspectives. *Educational Theory*, 63(6), 621-638. <https://doi.org/10.1111/edth.12045>
- Suttie, M. (2005). The formative years of the University of South Africa library, 1946-1976. *Mousaion*, 23(1), 97-118.

- Teferra, D. (2007). Higher education in sub-Saharan Africa. In J.J. Forest & P.G. Altbach, *International handbook of higher education*, pp. 557-569. Dordrecht: Springer. https://doi.org/10.1007/978-1-4020-4012-2_28
- Terry, J. T. (2016). An election for the dark ages. Retrieved from <https://slate.com/news-and-politics/2016/11/how-history-has-been-used-and-misused-during-campaign-2016.html> [Accessed 30 January 2019].
- Tilley, H. (2011). *Africa as a living laboratory: Empire, development, and the problem of scientific knowledge, 1870-1950*. Chicago: University of Chicago Press. <https://doi.org/10.7208/chicago/9780226803487.001.0001>
- Tuomioja, E. (2018a). Tuomioja: ‘Unaddressed history’ can lead to renewal of conflicts. Accessed 31 January 2019 Retrieved from www.ipinst.org: <https://www.ipinst.org/2017/11/former-fm-finland-on-sustaining-peace#5> [Accessed 21 January 2019].
- Tuomioja, E. (2018b). History and conflict: How can historians contribute to conflict resolution and conflict prevention. Retrieved from www.historianswithoutborders.fi/: <https://www.historianswithoutborders.fi/en/history-conflict-can-historians-contribute-conflict-resolution-conflict-prevention/> [Accessed 30 January 2019].
- Van der Watt, F. (2008). *Tukkies oorskou sy eerste honderd jaar: 1908–2008*. Pretoria: Universiteit van Pretoria.
- Väyrynen, R. (1991). *New directions in conflict theory: Conflict resolution and conflict transformation*. London: Sage.
- Wandira, A. (1981). University and community: Evolving perceptions of the African university. *Higher Education*, 10(3), 253-273. <https://doi.org/10.1007/BF00139560>
- Whyte, W. (n.d.). The university reimagined: Past and present. Retrieved from <https://universityhistories.com/> [Accessed 28 January 2019].
- Wirth, L. (2000). *The misuse of history*. Strasbourg Cedex: Council of Europe Publishing.
- Zezeza, P., & Olukoshi, A. (2004). The struggle for African universities and knowledges. *African Universities in the Twenty-First Century*, 1, 1-18.

Chapter 12

Diagnostics and contours of decolonisation of South African higher education

*Bheki kaMpofu*¹

Prologue

Triggered by the ‘Rhodes Must Fall’, ‘Fees Must Fall’ and ‘Transform Wits’ protests of 2015, there has been a renewed focus on redefinition in the discourse of knowledge and African studies in South African tertiary institutions under the rubrics of decolonisation² mantra. The protests highlighted the need to re-examine our identity as Africans (perceived and true) and analyse this in relation to other ethnic identities, the character of our higher institutions, the role of language, and the relevance of our curriculum and teaching and learning methods (CHE, 2013, 2016; Mpofu, 2013, 2015, 2017).

At the core of these issues are a multitude of constraints, which continue to bog down the South African higher education system. Among these are high attrition rates among students (pegged at 55%), low completion rates, prolonged time-to-degree completion (only one in four students complete their studies on time), and the lack of equity in enrolment and completion between black and white students (CHE, 2016; Letseka & Maile, 2008; Mpofu, 2017). The percentage of black students registered at universities has increased since 1995, however,

1 Durban University of Technology

2 The introductory chapter discusses the notion of decolonisation.

there are almost four times as many white students (aged between 18 and 24) enrolled (54% white as against 15% for black students in 2014). White academic attainment (graduation) rates are approximately 50% higher than the rates for black students (CHE, 2013). Further, Bhana, et al. (2011) observed that higher education admission rates in South Africa are low compared to other middle-income countries. These performance trends have compelled some to describe the South African higher education system as a 'low-participation and high attrition system' (Fischer & Scott, 2011).

Considering the demographics of the country, these developments are disconcerting. All things being equal, the sentiment amongst policy-makers is that the ratio of black students should be on par with that of white students in order to meet the country's developmental needs. Conceivably, it should far surpass that, for white people are a minority constituting only around 9% of the population. However, the preceding valuations fall short of telling us the causes of these persistent problems or constraints and how to resolve them.

Having some of the main issues bedevilling the South African higher education system, this paper addresses the following key questions: What is the state of higher education in South Africa? What features ought to define the decolonisation of higher education? What roles do language, teaching and learning methods and the curriculum play in decolonising South Africa's higher institutions? To answer these questions, the chapter draws on data from a variety of sources. Three main tools were used, namely, open-ended questionnaires, semi-structured interviews and a debate. These provided deep insights from which the claims in this chapter are based. The opened-ended questionnaires, interviews and debates saw students, lecturers and university management all acting as participants.

In exposing the contours of decolonisation in higher education, the starting point needs to be a diagnostics of South African higher education ahead of potential prescriptions. The gleaned data was accordingly subjected to diagnostics to identify the most binding constraints in the decolonisation process. Diagnostics is premised on the notion that constraints bind differently, and that a workable and pragmatic mechanism involves identifying the most binding constraint(s) at work. This makes it possible to draw up a judgement tree or diagram in which each node signals what type of diagnostic signal the education system would emit if the postulated constraint were indeed the most binding one (Rodrik, 2010). For example, in an education system constrained by lack of curriculum responsiveness, a paucity of polyglotism, and obsolete teaching and assessment methods (as in a

colonised education system), the system is marked by anomy that is evidenced in the high attrition rates in universities and training colleges.

Findings from the student-voiced perceptions and lived experiences, the focused literature review, and the perceptions voiced by academics and scholars (from the global South in particular) showed that the current education system fails both students in South Africa and academics in the global South. The education system seemed to be skewed against them in favour of the global North in a number of ways, which this chapter will articulate. Thus, for students in South Africa, the current education offers imperfect recognition of their needs, their realities or – in Jousse’s terms – their anthropological potentiality to blossom forth, and

to be fit to guide the development of the whole human being, without impoverishing him, it is necessary that the teacher be experientially aware of all of the learner’s anthropological ‘potentialities’, which seek to blossom forth. This is precisely the role of an educator: to make them blossom forth, to lead out from within. (Jousse, 2004, p. 16)

Thus, since students do not live in a vacuum, the lecturer must guide them to understand the social, economic and cultural contexts in which they live. These different contexts denote a diversity of voices as they endeavour to create their knowledge worlds where they can thrive without being impoverished. Extant literature also corroborates the preceding valuation in that curriculum discourse should accommodate a diversity of voices (Morrison, 2007).

The chapter covers the following issues: higher education decolonisation diagnostics; contours of decolonisation: the way forward for decolonisation in South African higher education; pragmatics of decolonisation of higher education in action: seven modes of enquiry and *Ubuntu*; and concluding remarks.

Higher education decolonisation diagnostics: The current state of our education system

Addressing the Higher Education Summit on 15 October 2015, Blade Nzimande, past minister of higher education and training noted that ‘The reasons for low success and high drop-out rates are multi-fold and include problems associated with inadequate funding’ (Nzimande, 2015, p. 9). Two cohort studies, namely those of

2000–2005 and 2006–2010, published in 2005 and 2013 respectively, confirm this observation. Of 120 000 students who enrolled in higher education in 2000, approximately 30% (36 000) dropped out in their first year of study and a further 20% (24 000) dropped out during their second and third years. Of the remaining 60 000, 22% graduated within the specified three-year duration for a generic bachelor's degree (Letseka & Maile, 2008). The Council on Higher Education (CHE) report, *A Proposal for Undergraduate Curriculum Reform in South Africa: The Case for a Flexible Curriculum Structure* (CHE, 2013), gave a damning account of the state of higher education as reflected in these high attrition rates and indicated a high-priority need for curriculum review.

So long as higher education remains the preserve of a privileged few, the crippling consequences of poverty will continue to be felt most cruelly by those who begin higher education only to drop out when the cost becomes unbearable.

Another concern closely related to the issue of funding is the hampering burden of bureaucratic systems and structures that derive from Western ideals and economics. Mbembe (2016) notes that

Universities today are large systems of authoritative control, standardisation, gradation, accountancy, classification, credits and penalties. We need to decolonise the systems of access and management insofar as they have turned higher education into a marketable product, rated, bought and sold by standard units, measured, counted and reduced to staple equivalence by impersonal, mechanical tests and therefore readily subject to statistical consistency, with numerical standards and units. We have to decolonise this because it is deterring students and teachers from a free pursuit of knowledge. It is substituting this goal of free pursuit of knowledge for another, the pursuit of credits. (Mbembe, 2016, p. 30)

A corollary of Mbembe's valuation is the undermining of the seminar in the modern university, which is a product of the entrenchment in the university of the concept of managerialism with its emphasis on efficiency. In the context of higher education, this implies less teaching and learning because value for money is prioritised at the expense of the core business of the university, which is teaching, learning and research in a dialogic or seminal manner that engages students (see also Mpfu, 2013). This means that there is currently a propensity towards a budgetary model, which says 'let's do what we can as quick as possible

with limited resources' negating quality in the long run. Le Grange (2016) also mentions South African 'trepidation' in the face of potential downgrading by Western rating agencies, and how the politics of neoliberalism translate to state-aided universities rather than state-funded universities, resulting in outsourcing of workers and consequent escalation of fees.

As a result, many African students feel a disparity between what they are taught and their realities and become alienated from their craft as researchers (Leibowitz, 2016). The most pressing concern is the preservation of colonial ideals in the syllabuses, systems and ethos of universities, as symbolised by the Rhodes statue. It also indicates the need for swift action and conversation to 're-centre', ridding our higher institutions of the faulty ideology that says Western knowledge is superior to African knowledge and that colonial systems should be the standard. Academic freedom in its Eurocentric form encourages Eurocentric academic dependency.

Besides structural issues of equity of access and equity of outcomes, there are deep-seated issues within the classroom that need urgent attention. Countering attrition rates requires changes in curriculum delivery modes to reduce epistemological barriers (Mpofu, 2013; see also Swartz et al., 2017 who performed a similar study in South African universities). Students must be allowed to be part of this system since they are on the receiving end of all these teaching and learning modes. All the more so since South Africa is a diverse country with nations within itself that have simply been reduced to tribes according to language and cultural practices.

Confirming this, one of the participants a first-year student pointed out:

It was hard because I was coming from a disadvantaged school, I am not used to the teaching style ... Teachers were able to explain each and everything. Whereas here, the lecture [a colonial mode of curriculum delivery] will highlight the topics and you are the one who is supposed to cover all the stuff.

Whereas the lecture is the most commonly used method of teaching at university, disadvantaged students deemed it to be the least successful method. One explanation could be nostalgia for the smaller classes at high school that facilitated teacher-student exchanges. At university, tutorials were the most preferred method, given their smaller size (Mpofu, 2013). Swartz et. (2017) corroborates these findings and maintains that under the current colonialisised system, teaching methods are far from nurturing.

Contours of decolonisation: The way forward for decolonisation in South African higher education

The previous sections gave background and context to this chapter. The introduction summarised the historical antecedents to the decolonisation of the education system in South Africa. The higher education decolonisation diagnostics identified the major constraints in the system by spelling out the current state of our education system and concomitant debates. This section outlines and elucidates the contours of decolonisation. It explores articulation/pathways for decolonisation in higher education (curriculum, language and curriculum delivery modes) and considers the pragmatics of decolonisation of higher education in action (seven modes of enquiry and *Ubuntu*).

Articulation/pathways for decolonisation in higher education

Realistic decolonisation is decolonisation in which the knowledge of every ethnos is shared, and where each respects the knowledge, experiences and systems of the others. An important pathway for decolonisation of higher education is, therefore, what I would call ‘knowledge accord’. This means that all must work to see that no knowledge system is left unrepresented, and all bear responsibility for the advancement of a holistic knowledge system. Quoting Visvanathan (2007), Leibowitz highlights several points which can coexist in knowledge systems:

1. Each knowledge system if it is to be democratic must realise it is iatrogenic in some context.
2. Each knowledge system must realise that in moments of dominance it may destroy life-giving alternatives available in the other. Each paradigm must sustain the otherness of other knowledge systems.
3. No knowledge system may ‘museumify’ the other. No knowledge system should be overtly deskilling.
4. Each knowledge system must practice cognitive indifference to itself in some consciously chosen domains.
5. All major technical projects legitimised through dominant knowledge forms must be subject to referendum and recall. (cited in Leibowitz, 2017, pp. 101-103)

Like the seven modes of inquiry articulated in subsequent sections, these five points provide a dynamic multiple-entry system into the imbroglios of educational decolonisation (see Henderson & Kesson, 2004). Another important pathway, which complements knowledge accord, is ensuring the accessibility of higher education. Here government must invest in universities and public schools to ensure that no one class has undue advantage over another. Le Grange notes that only 15% of the 60% of black students who survive first year eventually complete their studies (Le Grange, 2016, p. 3). He further states that the students who are unsuccessful ‘come from an oppressive, ineffective public-school system – that the schools are located in poor communities. Poor students are burdened in multiple ways: they are academically underprepared.’ Mbembe (2016) also notes that South Africa only ‘spends 0.6% of its GDP on higher education.’ Government must provide higher institutions with adequate funding rather than subsidies, knowing that the strength of the educational system will, in turn, open up pathways of economic capital and subsequently improve the economy and the welfare of citizens.

We must not lose sight of the political economy of knowledge production in the contemporary world of higher education – by which one should understand the flows and linkages in the production, distribution and consumption of education. What we should call the food chain of higher education is global. (Mbembe, 2016, p. 35)

A question raised by the preceding passage is that during the past decade or so there has been a push towards the internationalisation of higher education in South Africa and elsewhere. At its wake, this phenomenon has presided over a number of issues that have complicated the higher education system. Key amongst them are notions of sharing best practices. For universities, this meant African universities mimicking global North models of education. Furthermore, internationalisation brought with it university rankings – an obsession that has meant unparalleled competition amongst universities in South African in a quest to achieve a better ranking at the expense of teaching and learning. Another feature associated with internationalisation of higher education has been the ‘financialisation’ of higher education and scholarship. As a colonising factor, internationalisation is the most deleterious one in the sense that financial muscle is akin to quality scholarship or education. That the global North wields financial muscle and therefore quality prolific scholarship is in fact a facade. The danger, though, is that this colonial

knowledge finds itself in global South's university library shelves, and most recipients of this knowledge are African students. That being the case, the 'food chain' that is alluded to is not balanced; it is unequal (Mpofu, 2015).

Decolonising the curriculum in higher education

The curriculum needs to be decolonised with special recognition for diversity that will potentially mitigate the constraints on academic progress. To achieve this,

a call was made for academic freedom to be standardised for it to be accessible to all. This stems from the fact that the less accomplished are preferred to those that are more accomplished if there is no standardisation. Coupled with standardisation, academic labour should not be divorced from public life; this implies academic activism. In the final analysis, student consumer satisfaction should be at the centre of academic freedom as they are the recipients of academic knowledge. (Mpofu, 2018, p. 3).

The valuation in the preceding passage is echoed by events that followed the protests at the University of Cape Town. Thus, following the 2015 protests, there have been responses to the call for decolonisation, echoed also by Nzimande (2015).

Le Grange notes these responses:

In the Western Cape province, for example, we have seen responses to the call for the decolonisation of the university curriculum: the appointment of a central curriculum committee to coordinate decolonising of the curriculum at the University of Cape Town, an all-day colloquium on the topic at the University of the Western Cape in May this year; and in the same month, a panel presentation and discussion on the topic arranged by the Cape Higher Education Consortium (CHEC) at the Going Global conference held at the Cape Town International Convention Centre (CTICC). (Le Grange, 2016, p. 6)

Despite these germane calls for decolonisation by the CHEC, the work of African intellectuals remains relegated to African studies and is not completely integrated into the syllabus³. Thus, the curriculum is essentially colonial, taught

3 A point to put forward at this juncture is that decolonisation of higher education will not happen without the full involvement of African scholars and black African students who are supposedly the recipients of the decolonisation end products.

by an unchanging, non-diverse academia. Given this status quo, Le Grange (2016) suggests 'alternative ways of viewing curriculum' as a means of getting decolonisation right. Referencing Ted Aoki, he talks about three perspectives of a curriculum: explicit, hidden and null.

Students are provided with the explicit curriculum, for example, module frameworks, prescribed readings, assessments and guidelines. The hidden curriculum is what students learn about the dominant culture of a university and what values it reproduces. The null curriculum is what universities leave out – what is not taught and learned in a university. These distinctions help us to ask, for example, what the hidden curriculum of Stellenbosch University is or what the null curriculum of the University of Cape Town is.

Balance is the keyword here, knowing that the past and present ultimately culminate in the future. Wingfield posits that

what's really important is that South African teachers, lecturers and professors must develop curricula that build on the best knowledge skills, future skills (that are not yet known) values, beliefs and habits from around the world. These cannot be limited to one country nor one continent – be it Africa or Europe. (Wingfield, 2017, p. 4)

Le Grange supports this when he argues:

A fifth possibility is to draw inspiration from the approach used by the Intercultural University of the Indigenous Nations and Peoples, Amawtay Wasi, in Ecuador. The curriculum pathway comprises three cycles: cycle in the formation of ancestral sciences (doing community, learning to learn); cycle of Western sciences (learning to un-learn and then re-learn); cycle of inter-culturality (learning to un-learn and re-learn and going from learning to undertaking). (Le Grange, 2016, p. 10)

The model of the Intercultural University of the Indigenous Nations and Peoples is an intriguing one with regards to the decolonisation of higher education in the sense that it encapsulates a multi-perspectival approach. For such a multi-perspectival approach to unravel, all stakeholders in the decolonisation process have to acknowledge ignorance. This will facilitate learning to un-learn and re-learn and going from learning to undertaking (refer to the pragmatics of decolonisation and recommendations below).

Language and decolonisation in higher education

In his seminar, ‘Secure the Base, Decolonise the Mind’, Ngũgĩ Wa Thiong’o says that ‘Language was meant to complete what the sword had started, and do to the mind what the sword did to the body’ (cited in Gumede, 2017, p. 2), and Le Grange (2016) refers to language as a carrier of violence. The colonial language has become the lingua franca, replacing the beautiful multiplicity of indigenous languages, so many of which are tragically disappearing because the colonised now see them as crude and unacceptable. Mbembe declares that decolonisation is about ‘rejecting the assumption that the modern West is the central root of Africa’s consciousness and cultural heritage.... It is about defining clearly what the centre is. And for Ngũgĩ, Africa has to be placed in the centre.’ (Mbembe, 2016, p. 36). And ‘a decolonised university in Africa,’ Mbembe concludes, ‘should put African languages at the centre of its teaching and learning project. The African university of tomorrow will be multilingual.’ Why is multilingualism an issue in the decolonisation of South African higher education?

Meanwhile, language is central to the delivery of the curriculum, more so teaching and learning. As such, decolonising the language of instruction and education is key to the decolonisation project in South African higher education institutions. Thus, the international and South African literature admits that mother tongue instruction and academic progress are related in general (see Alexander, 1998; Swartz et al., 2016 on the South African experience; and Heugh, 1999; Hornberger, 2008; UNDP, 2004 on the international experience). Language was also an impediment to faculty and student collaborations or interactions, which are regarded as important ingredients for academic progress and intellectual development (see Pascarella & Terenzini, 2005). The section that follows is devoted to decolonising the curriculum delivery modes.

Decolonising curriculum delivery modes: Teaching and learning methods

Neither language nor pedagogy in the present system facilitates teaching and learning. In most South African universities, classes are overcrowded with 300 to 1 000 students cramped in some classes (Swartz et al., 2016). For students coming from disadvantaged schools it is even worse, since English, the language of instruction, is foreign to them with its unfamiliar jargon (Swartz et al., 2016). Findings from

a sample of disadvantaged students showed that instead of lectures these students much preferred non-conventional teaching and learning methods such as tutorials and what I called ‘academic friendship’. This calls for teaching assistants who are conversant with the mother tongue of the students, not just English or Afrikaans. Thus, it is not just the curriculum that needs decolonising, it’s also the modes of teaching and learning.

One example would be to use cultural artefacts for teaching mathematics and science. This preserves context and content for the students. Advocating for the use of cultural artefacts in teaching these subjects is not an overstatement. The inspirational Mozambican ethnomathematician Paulus Gerdes taught sophisticated geometry and mathematics bringing in cultural artefacts, such as storytelling (how an ostrich or hen runs away from its enemy), Lunda drawings, or the way to make fishing nets (Gerdes, 1996). Similar measures can be used in the South African education system since Western ways of teaching and learning have hardly produced good results, given the attrition rates in both basic and higher education and training.

Pragmatics of decolonisation of higher education in action: Seven modes of enquiry and Ubuntu

The seven modes of enquiry proposed by Henderson and Kesson (2004) and *Ubuntu* provide the pragmatics for decolonisation. These modes; *techné*, *poiesis*, *praxis*, *dialogos*, *phronesis*, *polis* and *theoria* deepen the approach to pragmatic decolonisation and relaxation of the constraints on higher education. These provide dynamic modes of inquiry that allow multiple entry into the entanglements of educational decolonisation. Heterodox solutions are called for because there is need for the identification of the most binding constraints and remove them with locally suited remedies. Key elements in diagnostics are pragmatism and eclecticism in both theory and evidence (Rodrik, 2010).

Techné

Techné is defined as a skill or craft that relates to the manufacturing of a product. It is a mode of enquiry that best elucidates the work of educators. Henderson and Kesson (2004) define ‘*techné*’ as the material matrix and the practical activity in and by which we carry out our craft, be it teaching, pottery-making or auto mechanics. Thus, professionals, such as artists and artisans, must achieve a high

level of skill or technique to manufacture products that appeal to others. Whereas *Techne* is applied science that deals with manufacturing, *episteme* is concerned with pure scientific knowledge, good only for its proponents. Questions in this mode of enquiry are ‘how to’ questions – in this chapter, how to decolonise higher education in South Africa while fostering high standards, creativity and humanness/humaneness in the educational experience. We can employ *techne* in teaching and learning that bridges the knowledge/epistemological gap and the operational/performance gap in education-training skills.

Poesis

Poesis delves into the aesthetics of ordinary experience along with perception, creation, activity, discrimination, reflection and culmination as interrelated and interactive components of holistic, gestalt-like experiences (Henderson & Kesson, 2004). *Poesis* is the enemy of standardisation. *Poesis* focuses on the centrality of humanness/humaneness in the educational experience, as opposed to test scores and narrow, predictable learning outcomes (Henderson & Kesson, 2004). This mode of inquiry can stimulate creativity in children through mural-making, journal-writing, drawing, painting, poetry writing and creative dramatics. It is an approach that stimulates imagination, which is indispensable if our education system is to facilitate real-life exploration and discovery. Colonial-type education destroys creativity.

Praxis

Praxis, in relation to education, refers to the integration of critical inquiry in educators’ reflective practices (Henderson & Kesson, 2004). Critical inquiry denotes a focus on the broader worldview embracing the socioeconomic and the political – not to be confused with critical thinking, which focuses on cognitive strategies (Henderson & Kesson, 2004). A number of philosophical concepts, such as hegemony, patriarchy and resistance, come into play in *praxis*. Resistance, for instance, signifies mechanisms by which disenfranchised groups can defy and resist certain kinds of knowledge and control, overcome oppression and bring in new social meaning and curriculum responsiveness. Hegemony relates to the way certain ideas, values, and beliefs come to prevail in social consciousness (Henderson & Kesson, 2004). In relation to pedagogy, social capital and cultural capital are widely invoked to denote social, material, physical and cognitive resources at

the disposal of children from the privileged groups in society. A related concept deriving from critical pedagogy is the ‘hidden curriculum’, denoting the latent perpetuation of dominant culture through institutional practices. The notion of the hidden curriculum helps to explain why schooling tends to reproduce itself (Henderson & Kesson, 2004). One of the important contributing scholars in critical pedagogy is Paulo Freire (Henderson & Kesson, 2004). Critical pedagogy raises questions relating to the social, political and economic consequences of tests: What ends are served by testing? Why is testing so frequently linked to family income? Can there be a decolonised testing system? Is testing going to make our kids more creative? Possible shortfalls in critical pedagogy are that it may not sufficiently account for differences and that it is not sufficiently self-critical of its own modernist assumptions.

Praxis helps citizens to resist colonised education through social action such as the ‘Fees Must Fall’ movement that brought down the statue of Rhodes at the University of Cape Town. As students get smarter under the mentorship of scholars who are pro-decolonisation, they will also begin to take on curriculum issues and teaching and learning methods that have until now been colonial in nature.

Dialogos

Dialogos derives from the Greek *dia* (through, across) and *logos* (idea, word, speech, reason, study) (Henderson & Kesson, 2004). It encapsulates commitment to multi-perspectival inquiry literally reaching across differences and dialoguing with diverse others construct knowledge (Henderson & Kesson, 2004). *Dialogos* also invokes social constructivist tenets, such as the notion that we are all in a ‘veil of ignorance’ about each other and that removing this veil of ignorance calls for engagement in common experiences and observation of the way our experiences are wrought differently by our worldviews and constructed out of our racial, class, ethnic, sexual, gendered, and age-related locus of control (see also Morrison, 2007). The main tenet of this concept is embracing social diversity through the cultivation of dialogical sensibilities. In first acknowledging our veil of ignorance about one another, we set about constructing and reconstructing knowledge spaces with others. Fomunyam and Teferra (2017) suggest that curriculum encounters are an important part of the decolonisation project and the intensification of curriculum responsiveness – and equally so, the plurality of voices in curriculum engagement and sustainable education experience. To this must be added an emphasis on

polyglotism, since the current languages of scholarship are the dominant languages of colonialism. In the decolonisation of higher education, multilingualism should be centre-stage. Through *dialogos*, hegemonic tendencies in historically white universities can be dismantled. Following the student mass actions mentioned previously, examples of *dialogos* were the appointment of a central curriculum committee to coordinate decolonising of the curriculum at the University of Cape Town, an all-day colloquium on the topic at the University of the Western Cape in May 2016, and in the same month, a panel presentation and discussion on the topic arranged by the Cape Higher Education Consortium at the Going Global conference held at the Cape Town International Convention Centre.

Phronesis

Phronesis addresses the issue of collaborating to make wise educational judgements. To decolonise education, curricula must be imbued with wisdom. *Phronesis* (or practical wisdom) in teaching and learning is defined as ‘the capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends; and sometimes, less strictly, sound sense, especially in practical affairs. *Phronesis* is an intellectual virtue reflected in the distinction that Aristotle draws between theoretical reason and practical reason. According to Aristotle, a person who is practically wise is able to identify the specifics of individual matters while keeping an eye on what is ‘the best for man of things attainable by action’ (Aristotle, 1941, p. 1028). Furthermore, Aristotelian discourse notes that practical wisdom is concerned with particularities as well as universals, because it is applied, whereas practice is concerned with particulars (Aristotle, 1941, p. 1028). The purpose of practical wisdom is to solve an immediate problem while upholding long-lasting values. This is a ‘means/end’ and ‘means/visionary end’ way of operating. Thus, the quest is for relaxation of a particular constraint while critically attempting to advance a moral vision. Although this is a laborious professional standard for curriculum decision-making, Henderson and Kesson (2005) argue that it is not insurmountable and is within the capacity of educators. Egan observes that ‘it is always easier and more attractive to engage in technical work under an accepted paradigm than do hard thinking about the value-saturated idea of education’ (Egan, 2002, p. 181).

Polis

Polis deals with the relationship between ethics and politics to which philosophers such as Plato, Socrates and Aristotle devoted their attention. This is encapsulated in Henderson's (2001) statement that a 'public' (a *polis*) is defined by the relationship between its ethical commitments and its political associations. Whereas ethical positions may be well-articulated in our legislations, living up to them is a different matter, effectively utopian for many societies. For example, the United States as a political entity began at a time when the very land of the Republic was being stolen from the indigenes who lived upon it, and at the time the fathers of democracy owned slaves (Henderson & Kesson, 2004). Hitherto, struggles for human rights and for recognition have accompanied the development of almost all the once-colonised world. In South Africa, the issues of inequality, economic emancipation and land remain thorny issues bedevilling the nation.

Many questions are raised in relation to the *polis*: What sets of beliefs shape needs and realities of both majority and minority groups in regard to higher education in South Africa? How can consensus be built around these beliefs? Understanding issues of national concern, such as education and wealth, in relation to natural resources, such as land, which is still in the hands of the minority white population group, requires that citizens engage the *polis* through targeted legislation and that the *polis* be held ethically and legally responsible for land reform and transformation of higher education, based on a decolonised curriculum, decolonised teaching and learning methods and styles, and polyglotism.

Theoria

In regard to *theoria*, there is no consensus regarding the meaning and value of theory in education (Henderson & Kesson, 2004; Thomas, 1997). However, Thomas (1997) suggests a range of applicability for the term, 'with practice at one end and "elegant" statements of truth at the other' (Henderson & Kesson, 2004). There are also germane warnings about the dangers of overreliance on theory, as expressed by Dewey and others. Investigations should, therefore, be specific; they should neither develop from theory nor be intended to develop a theory (Henderson & Kesson, 2004). That said, *theoria* as an Aristotelian *modus operandi* is a contemplative mode of inquiry that brings the power of the intellect to bear on all situations (Henderson & Kesson, 2004). *Theoria* can be useful if we envisage a

system of education that facilitates children's creativity through both reason and intuition. *Theoria* gives us the power 'to speculate, to imagine, and to envision possibilities' (Henderson & Kesson, 2004). Without imagination, creativity and thinking become comatose. *Theoria* takes us to a wonderland where we can bring out of ourselves the invisible and the impossible.

The problem-solvers in decolonising higher education will be people who engage in imagination. Imagination is a trait of wise and intelligent people. For instance, the power of the West is essentially its power to define, rather than economic prowess or muscle. The West has defined academic disciplines (e.g. sociology) in the course of defining itself and its own societies – and when it wanted to define others, it called this anthropology. The list goes on. For decolonising to be effective, higher education practitioners must imagine in order to define or philosophise. As it is, we have been defined. That's why our education system is sick – it's because it has been defined elsewhere by others who are ignorant about the learner's anthropological 'potentialities' that seek to blossom forth. These are interdependent modes of inquiry forming a synergy that will help us see decolonisation of education in South Africa from a holist perspective that embraces cross-conversations and feedback and feedforward communicational loops among citizens as we construct our worlds and our knowledge systems.

Ubuntu

The concept of *Ubuntu* takes its meaning from the *isiZulu* phrase *Umuntu ngumuntu ngabantu* – a person is a person because of other people – and there are corresponding versions of this expression in a number of the Bantu languages of southern Africa. In essence, you are who you are because of how you relate to others around you: the essence of being human and humane is that no human being can exist in isolation. At the same time, it conveys the notion of unparalleled generosity. This classical philosophy of *Ubuntu* has been widely embraced in African policies, and like the rhetoric of the Freedom Charter it is commonly invoked by all and sundry. The philosophy of *Ubuntu* has been applied to Nguni practices such as *Isiko lokusisa/lokusisela*: provision of two cattle (male and female) to a poor family in the community for use in tilling the land and providing milk for the family. Once they have reproduced, the owner takes back his cattle, and the poor family retains the offspring. This was a poverty alleviation measure practised in many Nguni communities. Neighbours will not go hungry when

there are wealthy people in the community, and community leaders made it a point that this practice was implemented. The notion of *Ubuntu* as a pragmatic and humanistic community empowerment programme reverberates in much of African culture. It is where citizenship begins and should be a pivotal element in our discourse of decolonisation.

Our project of decolonisation of higher education will thus be incomplete without the concept of citizenry, since the whole point of education is that its acquisition gives all citizens their fundamental entrée into the full gamut of social possibility. Here, *Ubuntu* has deep-seated implications for citizenry. It denotes an empowered and engaged citizenry, and higher education pedagogics should facilitate the creation of this citizenry. The decolonisation of higher education is a mammoth task and accomplishing it requires love and respect for one another in the true spirit of *Ubuntu*. To operationalise the pragmatics of decolonisation of higher education in South Africa the following thoughts conclude the chapter.

Conclusion

The recommendations given in this concluding section are aimed at operationalising the seven modes of inquiry and *Ubuntu*.

It is clear from the argument that the education system in South Africa was coined by a certain ‘self’ (who assumed a certain superiority) over others (who were inferior), hence a lack of dialogue. Thus, the colonial education system did not allow for a multitude of voices to engage in order to construct our worlds and knowledge systems. This status is an impetus for a revolution of relationships. A revolution that would produce alternative kinds of relationships, underpinned by social values of equality, honesty and *Ubuntu*. For this process to articulate or unfold pragmatically, it has to encapsulate both cognitive and socioeconomic diversities. Throughout this chapter, the curriculum was identified as one of the major key points for decolonisation of the South African higher education system. Theoretically, we have reasoned that in order to decolonise education, curricula must be imbued with wisdom. Pragmatically, this means the concerned stakeholders should come together and deliberate on what the changed curriculum should look like.

There is also a need to enhance African scholarship by creating a special fund for African scholars. A lack of funding could lead to them struggling to really concentrate on writing academic journal articles and books. New scholarly or academic media that targets papers on decolonisation of higher education should be created.

Furthermore, the delivery modes of the curriculum (teaching and learning styles) were seen to be other major challenges plaguing the higher education sector. Students preferred seminars and small classes where participation and deeper learning are encouraged. For example, in universities in KwaZulu-Natal, isiZulu-speaking teaching assistants could be trained to help eliminate barriers to learning or epistemic access for students from disadvantaged backgrounds. These assistants would be mentored by senior academic staff (who meet the criteria of being decolonisers of the system). To add to this, polyglotism (bilingualism, multilingualism) should be promoted in higher education institutions in South Africa. This chapter has revealed that there is an association between mother tongue instruction and academic progress. However, in South Africa, English is the dominant lingua franca and is both the language of instruction and of education. A new and decolonised education system should practice polyglotism. This may require that lecturers who are not conversant with the indigenous languages learn it or team teach with colleagues.

The impetus for the decolonisation of South African higher education, this chapter bequeaths, are perennial constraints that bedevil the system. These have been identified as high attrition rates, low completion rates, prolonged time-to-degree, low participation rates by black South African students, and the lack of equity in enrolment and completion between black and white students. The causes of these are embedded in the targeted decolonisation key points (but not exclusive to them), namely: curriculum, curriculum delivery modes, language, and the paucity of socioeconomic and economic diversity. The first three factors are issues of the field in the classroom where teaching and learning take place in practice. The latter is concerned with relationships that affect the first three factors from changing. These relationships have to do with socio-political spaces of the day that enacts laws and knowledge relationships that govern whose knowledge should be included or alienated. Thus, three factors play out in the realms of socioeconomic and cognitive diversities.

Accordingly, to decolonise the South African higher education system we should target these key factors or points, including socioeconomic and cognitive diversities. For this to unravel we should be guided by the wisdom of the seven modes of inquiry and *Ubuntu*.

References

- Alexander, N. (1998). *Language policy and national Unity in South Africa/Azania: An essay*. Cape Town: Buchu Books.
- Aristotle. (1941). *Nicomachean ethics* (W.D. Ross, Trans.). In R. McKeon (Ed.), *The basic works of Aristotle*, pp. 927-1112. New York: Random House.
- Bhana, A., Swartz, S., Taylor, S., Scott, D., Vawda, M., et al. (2011). Education and skills development. In B. Magongo & M. Motimele (Eds), *South African youth context: The young generation*, p. 5982. Midrand, South Africa: National Youth Development Agency.
- CHE (Council on Higher Education). (2013). A proposal for undergraduate curriculum reform in South Africa: The case for a flexible curriculum structure. Retrieved from http://www.che.ac.za/media_and_publications/research/proposal-undergraduate-curriculum-reform-south-africa-case-flexible [Accessed 28 January 2019].
- CHE (Council on Higher Education). (2016). VitalStats 2014: Public higher education. Retrieved from <http://www.che.ac.za/sites/default/files/publications/VitalStats2014%20%20webversion.pdf> [Accessed 1 April 2017].
- Egan, K. (2002). *Getting it wrong from the beginning: Our progressivist inheritance from Herbert Spencer, John Dewey, and Jean Piaget*. New Haven, CT: Yale University Press.
- Fisher, G., & Scott, I. (2011). *The role of higher education in closing the skills gap in South Africa*. Background paper. The World Bank Human Development Group, Africa Region.
- Fomunyan, K., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Gerdes, P. (1996). *Lunda geometry: Designs, polyominoes, patterns, symmetries*. Maputo, Mozambique: Ethnomathematics Research Project, Universidade Pedagógica.
- Gumede, M. (2017). Ngugi wa Thiong'o focuses on decolonising language. Retrieved from <https://www.businesslive.co.za/bd/opinion/2017-03-08-ngugi-wa-thiongo-focuses-on-decolonising-language> [Accessed 28 January 2019].
- Henderson, J.G. (2001). *Reflective teaching: Professional artistry through inquiry*. Upper Saddle River, NJ: Merrill/Prentice Hall.

- Henderson, J.G., & Kesson, K.R. (2004). *Curriculum wisdom: Educational decisions in democratic societies*. Upper Saddle River, NJ: Pearson Education.
- Heugh, K. (1999). Language development and reconstructing education in South Africa. *International Journal of Education Development*, 19, 301-313. [https://doi.org/10.1016/S0738-0593\(99\)00030-9](https://doi.org/10.1016/S0738-0593(99)00030-9)
- Hornberger, N.H. (2008). *Multilingual education policy and practice: Ten certainties (grounded in indigenous experience)*. Cambridge, UK: Cambridge University Press. <https://doi.org/10.1017/S0261444808005491>
- Jousse, M. (2004). *Holism in education. Seven lectures by Marcel Jousse*. Cape Town: Mantis Publishing.
- Le Grange, L. (2016). Decolonising the university curriculum. *South African Journal of Higher Education* 30(2), 1-12. <https://doi.org/10.20853/30-2-709>
- Leibowitz, B. (2016). Power, knowledge and learning: A humble contribution to the decolonisation debate. Retrieved from <https://www.uj.ac.za/newandevents/Documents/Prof%20Brenda%20Leibowitz.pdf> [Accessed 28 January 2019].
- Leibowitz, B. (2017). Cognitive justice and the higher education curriculum. *Journal of Education 2017*, 68, 101-102.
- Letseka, M., & Maile, S. (2008). *High university drop-out rates: a threat to South Africa's future*. HSRC Policy Brief, March 2008. Retrieved from <http://www.hsrc.ac.za/uploads/pageContent/3330/2008marDropout%20rates.pdf> [Accessed 28 January 2019].
- Mbembe, A.J. (2016). Decolonising the university: New directions. *Arts & Humanities in Higher Education*, 15(1), 29-45. <https://doi.org/10.1177/1474022215618513>
- Morrison, K.R.B. (2007) The poverty of curriculum theory: A critique of Wraga and Hlebowitsh. *Journal of Curriculum Studies*, 36(4), 487-494. <https://doi.org/10.1080/0022027042000211458>
- Mpofu, B. (2013). *The contours of disadvantage and academic progress: Analysis of perceptions of students from disadvantaged schools at the university of KwaZulu-Natal*. PhD thesis, University of KwaZulu-Natal, Durban.
- Mpofu, B. (2015). The contours of rich and poor: student socioeconomic stratification and academic progress at a university in South Africa. *Journal of Asian and African Studies*, 50(5), 571-589. <https://doi.org/10.1177/0021909614563096>
- Mpofu, B. (2017) Profiling disadvantaged undergraduate students in higher education. *Journal of Sociology and Social Anthropology*, 6(1), 15-30.
- Mpofu, B. (2018). Epistemological access in higher education in South Africa: A case for curriculum standardisation. Working paper to be published. <https://doi.org/10.1080/09766634.2015.11885644>
- Nzimande, B. (2015). Higher education is at critical juncture. Speech by Minister B.E. Nzimande at the Higher Education Summit held at the Inkosi Albert Luthuli ICC, Durban, 15 October 2015. Retrieved from <http://www.politicsweb.co.za/politics/higher-education-is-at-critical-juncture--blade-nz> [Accessed 27 January 2019].

- Pascarella, E., & Terrenzini, P. (2005). *How college affects students*. San Francisco, CA: Jossey-Bass.
- Rodrik, D. (2010). Diagnostics before prescription. *Journal of Economic Perspectives*, 24(3), 33-44. <https://doi.org/10.1257/jep.24.3.33>
- Swartz, S., Mahali, A., Molefi, S., Rule, C., Cooper, A., et al. (2017). *Ready or not: Race, education and emancipation: A five-year longitudinal, qualitative study of agency and obstacles to success amongst higher education students in a sample of South African universities*. Client report submitted to the Centre Critical Research on Race and Identity, University of KwaZulu-Natal/Department of Higher Education and Training. Pretoria: Human Sciences Research Council.
- Thomas, G. (1997). What's the use of theory? *Harvard Educational Review*, 67(1), 75-105. <https://doi.org/10.17763/haer.67.1.1x807532771w5u48>
- UNDP (United Nations Development Programme). (2004). *Human development report 2004. Cultural liberty in today's diverse world*. Retrieved from <http://hdr.undp.org/en/content/human-development-report-2004> [Accessed 28 January 2019].
- Wingfield, B. (2017). What 'decolonised education' should and shouldn't mean. Retrieved from <https://projectrise.news24.com/decolonised-education-shouldnt-mean> [Accessed 30 January 2019].

Chapter 13

Community-based participatory research: A decolonising research methodology

Savathrie Maistry¹ & Darren Lortan²

... at any given time, humanity as a whole has been driven by a dominant philosophical approach (Nava, 2001, p. 4).

Introduction

Research does not take place in a vacuum. Rather, research and research methodologies are influenced by and to a large extent perpetuate the dominant philosophical approach prevalent in a society at any given time. The dominant philosophical approaches over the past four hundred years encompassed dogmatism, positivism, materialism, dualism and individualism among others (Nava, 2001). From the 17th century onwards, which includes the period of colonisation, positivistic research methodologies based on a mechanistic-scientific worldview were firmly embedded in universities. In the South African context, this worldview was further entrenched during apartheid.

Nava (2001) reminds us that we are embarking on an age of interdependence in the 21st century and, therefore, we need a new kind of education. We posit that for the African continent, a new kind of education would mean one that is based on the philosophy of *Ubuntu*, which has interdependence as its foundation

1 Durban University of Technology

2 Durban University of Technology

for life and living. *Ubuntu* philosophy, in its different settings, is at the base of the African philosophy of life and belief systems in which peoples' daily-lived experiences are reflected. In the context of decolonisation, there are two issues that need consideration. The first is concerned with the transformation of attitude of academia towards the philosophy that should undergird decolonising research methodologies, and the second is related to whether we consider the traditional 'Western' approach to research to be of any use to the decolonisation project.

In relation to the first issue, Nabudere (2005) rightly points out that not all African people (including those in academia) propagate or are even consciously aware of the philosophy of *Ubuntu* as such and that talking about African philosophy does not mean positioning the African experience as being unique and valid outside actual lived experiences and histories; African philosophy in its current form is about a resistance to the Western philosophical discourse that denies Africa its contribution to world knowledge and civilisation (Masolo, 1994, cited in Nabudere, 2005). We propose that research methodologies embedded in the main tenet of the philosophy of *Ubuntu*, that is, the interdependent relationship between the individual (researcher) and the collective (community) in community-university research partnerships (CURP), is a contribution that Africa can make to the global stage of research and knowledge creation. It counteracts the notion of individualism perpetuated by Western philosophy, which permeates almost every higher-education institution in the world through the functions of research and teaching.

This chapter is premised on the fact that academic researchers (including post-graduate students), specifically in the social sciences, cannot be the sole producers of knowledge nor can 'Western' or traditional research methodologies, underpinned by positivism, continue to dominate research in South African universities. Community knowledge and voices should be acknowledged and included in research and development. For far too long, traditional research methodologies have given power to academia to extract knowledge from communities without any benefits accruing to these communities from the research. Smith (2013) points out that indigenous peoples have experienced unrelenting research of a profoundly exploitative nature. Simonds and Christopher (2013), writing on research conducted on health issues, affirm the above sentiment by stating that past researchers have disempowered communities, imposed stereotypes that reinforced internalised racism, and conducted research that benefited the careers

of the individual researchers, yet brought no tangible benefits to the communities struggling with significant health disparities. Much remains to be done to overcome the conditioning of ‘Western’ or traditional research methodologies in higher-education institutions in South Africa where academia is, wittingly or unwittingly, complicit in perpetuating the injustices perpetrated on communities through these approaches.

We propose community-based participatory research (CBPR) as a decolonising research methodology that highlights the interdependent relationship between the community and university in knowledge creation, thereby rooting itself in the philosophy of *Ubuntu*. We first discuss the traditional or ‘Western’ approach to research, which has over the centuries perpetuated ontological, epistemic and social injustice by silencing or negating community voices in Africa generally, and South Africa in particular. We then present CBPR as a decolonising research methodology, which promotes *Ubuntu* through community-university research partnerships. An indigenous framework for research is discussed to show how it differs from the traditional approach to research. We conclude by focusing on the researcher and raising awareness on a critical issue that requires clarification prior to undertaking research, specifically in the social sciences, that is, the intent or motive of the academic researcher in conducting research.

These motives may be unfurled by asking: Who is to benefit from the research? We assert that intent is the precursor to process and content and the researcher’s motives play a significant role in the choice and application of a research methodology. We are aware that global ranking of research and research publications drive the agenda and focus of a number of universities worldwide and in South Africa. That motives are important is affirmed by Smith (1999) who states that decolonisation is concerned with having a more critical understanding of the underlying assumptions, motivations and values that inform research practices.

Traditional research

The notion of indigenous research methods has more recently been affirmed in response to the often-inappropriate Western paradigms (frameworks) and genres of research in African contexts (Khupe & Keane, 2017). Western or traditional

research methodologies are derived from the framework of positivism, regarded as a research strategy and approach rooted in the ontological principle and doctrine that truth and reality are free and independent of the viewer and observer (Aliyu et al., 2014). Smith argues that from an indigenous perspective, Western research is more than just research located in a positivist tradition (though not all Western research is located in the positivist paradigm – some are located with the interpretivist, post positivist, feminist, critical realist and critical paradigm amongst others). It is research that brings to bear, on any study of indigenous peoples, a cultural orientation, a set of values, a different conceptualisation of such things as time, space and subjectivity, different and competing theories of knowledge, highly specialised forms of language and structures of power (Smith, 2013).

Positivism is also described as a philosophical attitude. Its main features are trust in science, opposition to metaphysics and unified science - the thesis that all sciences use the same method. Positivism, as opposed to theological and metaphysical knowledge, centres empirical knowledge, which is considered the only scientific knowledge because observation (or more generally experience) is the only sound source of knowledge (Heidtman, Wysienska & Szmataka, 2000). Originating in Saint-Simon's and Comte's writings in the 19th century, we are presented with the ideal of a society organised upon scientific principles. All social and political problems can be solved rationally through the application of scientific knowledge, which is considered the only legitimate form of knowledge, together with logic and mathematics (Bevir, 2010). In the current context of research, positivism is mainly associated with empirical research and in particular with quantitative methodologies and value-free ideals of scientific knowledge, applicable both to the natural and social sciences (Bevir, 2010; Keat, 2013).

A critique of positivism by critical theorists is that positivism is intrinsically committed to defending the existing social reality. Positivism describes and explains what exists, however, it fails to criticise and to aid in the struggle against the existing state of affairs. Rather, it tends to implicitly support and maintain the status quo, and positivist prescriptions tend to treat the symptoms rather than the root cause of social problems (Bevir, 2010). Policies are then prescribed based on conclusions derived from traditional research methodologies, which is what most national governments tend to do. Community-based participatory research, on the other hand, has many of its origins in social movements and marginalised spaces specifically in the global South. CBPR is commonly embedded within discourses

around participatory action research, action research, community learning, service learning, participative learning and community development. Unlike traditional research, these terms commonly share the principles of co-creation of knowledge and transformation of the local community (Hall, 2011). We provide a description of CBPR to highlight the collaborative research where the community university relationship is an interdependent one, incorporating the values of *Ubuntu* in the creation of knowledge.

Ubuntu and community-based participatory research

Ubuntu means living in relation to others; in other words, each individual's humanity is ideally expressed in relationship with others. Ntseane argues that the embodiment of the African philosophy of *Ubuntu* epitomises the collective worldview, culture and spirituality, shared orientation, collective responsibility and collective empowerment (cited in Johnson & Quan-Baffour, 2016). Therefore, decolonisation or indigenous research underpinned by the philosophical attitude of *Ubuntu* will include as its main features human engagement that allows for critical thinking, non-domination, the interconnectedness of human beings and the optimal development of human relationships (Johnson & Quan-Baffour, 2016). This also means that ethically and relationally there is an imperative to act on the findings in some way. The focus is not solely on the researcher but on the researcher-in-relationship, which is promoted by CBPR.

Community-based participatory research is research that entails the co-creation of knowledge through examining community issues in all their complexity as an inter-related research exercise (Maistry & Lortan, 2017). In other words, CBPR is not prescriptive but collaborative research with the aim of social change through the co-creation of knowledge (Preece, 2013). As a result of its participatory, collaborative and contextually focused approach to knowledge creation and production, CBPR has the potential to promote epistemic justice because from an ontological perspective, it taps into the worldviews, language and knowledge embodied in the historical and material realities of communities in the research process.

Shalowitz et al. (2009) describe CBPR as being innovative because it harnesses community wisdom in an equal partnership with academic methodological rigor throughout the research process. They define CBPR as a collaborative research approach that is designed to ensure and establish structures for participation by communities affected by the issues being studied, representatives of organisations, and researchers in all aspects of the research process to improve health and wellbeing through taking action, including social change (Shalowitz et al., 2009). Strand et al., (2003) describes community-based research, which we consider to be akin to CBPR, as follows:

Community-based research (CBR) involves research done by community groups with or without the involvement of a university. In relation with the university, CBR is a collaborative enterprise between academics and community members. CBR seeks to democratise knowledge creation by validating multiple sources of knowledge and promoting the use of multiple methods of discovery and dissemination. The goal of CBR is social action (broadly defined) for the purpose of achieving (directly or indirectly) social change and social justice (cited in Hall, 2011, p. 1).

Community-based participatory research is an ethical approach to research within the historical context of research injustices against disadvantaged communities, which have contributed to community distrust of research and hesitation to partner with researchers. Different from traditional/positivistic research, the essence of the CBPR approach is relationships. It seeks a more intimate relationship with people as participants, incorporating empirical research methodologies as tools, and emphasises the importance of multiple measures, types of observations and connection to the community. It is mindful of the process in which the research is conducted with the community. It espouses data collection about the community members' values, assets, social networks and lived experience; a time-consuming effort, which traditional research does not often undertake. CBPR values this 'post-positivist' set of beliefs and addresses the perceived shortcomings of traditional research approaches to understanding and addressing complex questions embedded in social structures, such as culture and societal norms in diverse communities (social constructivism) and knowledges (Hall, 2011).

Community-based participatory research emphasises that the research results should have applicability and social utility for policy and practice, that participants

must be fully informed and involved partners in the research process, and that a contextual perspective is key to analysing and understanding data. Within this epistemological framework, CBPR recognises that there needs to be an equalised power structure between academic researchers and the communities from which participants are drawn and acknowledges that the research process is ultimately political and leads to action rather than just knowledge for the sake of knowledge. In specific fields of research, CBPR promotes shared values in interdisciplinary collaboration, culturally responsive, evidence-based practice, and advocacy. Collaboration with community through a CBPR framework allows for the practical development of culturally appropriate measurement instruments, data collection procedures and interpretation of data (Shalowitz *et al.*, 2009).

The core principles and values underpinning CBPR are participation, cooperation, collaboration and the creation of equitable partnerships between the researcher and community participants. Community-based participatory research is a co-learning process and there is a mutual exchange of expertise between all partners. It involves systems development and sustainability and building on the strengths of the community; it is empowering because participants share decision-making power and ownership in all the phases of research and findings and knowledge gained are evenly disseminated to all partners; it entails taking action based on the research; it recognises community as a social entity with an identity rather than as a setting or location; and it requires a long-term commitment by all participants (Shalowitz *et al.*, 2009, p.18).

There can be no doubt that CBPR can be a disconcerting shift and challenge for individuals who are hardcore traditionalist/positivist ‘expert’ researchers within the academia. This may be one of the reasons why CBPR remains a contested and devalued methodology in academia and for a lack of theoretical work to undergird CBPR (Hall *et al.*, 2016; Kovach, 2015). We are also aware that although the notions of ‘knowledge democracy’ and ‘decolonisation of the university’ have become part of the lexicon of academia in recent years, in reality, academics are still the only ones presenting at conferences, publishing articles and books for their work with communities. We contend that merely acknowledging the community is insufficient remedy for the ongoing perpetuation of the ‘expert’ academic knowledge syndrome. In this form, CBPR is no less colonising than the traditional approaches to research. As a counterpoint, we propose that the function of community engagement provides an ideal space and platform to

implement CBPR as a starting point, even though research at institutions of higher education generally needs to consider and promote CBPR as a preferred research methodology in South Africa.

In the section that follows we present an indigenous framework for research to show how it differs from the traditional approach to research. The framework highlights the ease of fit between CBPR, indigenous knowledge and other diverse knowledge system. We posit that CBPR guided by this framework has the potential to resurrect or revitalise knowledge systems that have been suppressed by colonialism and apartheid.

An indigenous framework for research

Khupe and Keane (2017) point out that for centuries, Western knowledge, derived mainly from traditional research methodologies, has not only been widely disseminated from the point of production to other places and other times, but colonisation and its accompanying political and ideological conquest have also been instrumental in propelling Western knowledge spatially and temporally, and in so doing, thwarting the diffusion of other knowledge. To this we add that it is not just preventing the diffusion of other knowledge but also negating other worldviews and realities in knowledge production.

‘Epistemic violence’ and ‘epistemicide’ are two terms presently used to describe the destruction of knowledge systems embedded in the colonised of Africa, Asia and Latin America (Hall & Tandon, 2017; Heleta, 2016). The process of the dispossession of knowledge and the killing of knowledge systems by Western-dominated knowledge systems is referred to as epistemicide (De Santos, 2007, cited in Hall & Tandon, 2017, p. 8). Epistemic violence is defined as the Eurocentric and Western domination and subjugation of the former colonial subjects and misconception of their understanding and perception of the world. The violence is a result of imperialistic epistemic, social and disciplinary inscription. Spivak (1994) points out that epistemic violence erases the history of the subaltern and convinces them that they do not have anything to offer the ‘modern world’ (cited in Heleta, 2016). It is for this reason that scholars interested in research into sociocultural issues call for production of knowledge in ways that seek to

reassert cultural identities that may include not only empirical but theological and metaphysical knowledge (Nabudere, 2006).

Wilson (2008) asserts that a framework for indigenous research has relationship building as its foundation and that the practice of indigenous research shows relational accountability in four different ways: the first is through how we go about choosing the topics we will research; the second is in the methods that we use to 'collect our data' or build our relationships; the third is the way in which we analyse what we are learning; and finally, we maintain relational accountability in the way in which we present the outcomes of the research. These four ways do not exist in a linear fashion, rather they exist in a circle with each blending into and influencing the others.

The indigenous research framework is guided by the values of partnership, change and inclusivity; it calls all participants to help shape policy and programmes, based on the need of the community. Research is done *with* Indigenous people and communities, rather than *on* them or even just based on them. Again the community relationship with research for indigenous/local people is fundamentally key; it is a fundamental necessity because the community needs to know and needs to lead its own research. *Ubuntu* prescribes desirable and (communally) acceptable forms of human conduct, and this includes how they should relate (Letseka, 2016). The community has direct access into the decision-making process, which is consensus-based and fundamentally has to happen within that community in order to move decisions forward. Indigenous ontology and epistemology are relational and indigenous methodology and axiology should follow relational accountability.

Relational accountability means that the methodology needs to be based in a community context (be relational) and must demonstrate respect, reciprocity and responsibility (be accountable as it is put into action). Wilson (2008) raises an important issue in relation to the research process, namely, honouring and naming the relationships in research that share the knowledge we write up for our research, where it came from and what those relationships were that went into making it. That way we can be held accountable to those relationships. Indigenous methods fit this relational style easily. Community-based participatory research fits well into the indigenous research framework. Unlike traditional research, intuition and the holistic approach have a role to play in research analysis. The indigenous paradigm of using relational accountability differs in the style of logic that is

utilised by researchers in their analysis. Logic needs to become more intuitive as the researcher must look at an entire system of relationship as a whole. To break any piece of the topic away from the rest will destroy the relationships that the piece holds with the rest of the topic. In summary, the core essence of the indigenous research framework is relationships: the relationship between the researcher and participants; the relationship between the participants themselves; the relationship between all the participants and the idea; and relationship with the cosmos. Based on this fundamental principle, research is with the community and not imposed on them; the choice of topic has to fulfil the purpose of positivity and harmony. The collection of data covers both empirical and non-empirical data; is not always guided by a set of questions— the questions may have to be extrapolated from conversations; multiple methods are used for collecting data; deep listening is a critical skill as taping and taking notes may be considered obtrusive. There is no individual or community ownership of knowledge; it belongs to the cosmos. The term ‘guardianship’ makes all of us guardians and not owners of knowledge. Naming of participants and the relationships is important and considered an honour rather than unethical. Signing of consent forms is resented. Analysis is a process, non-linear and collaborative; intuitive logic and analysis of relationships are important; and continuous feedback is necessary with all research participants. Written presentation of findings is not always regarded as helpful; use of metaphor and symbolism is encouraged; and changes in the researcher is an important part of the findings. Lastly, research is viewed as a ceremony (Smith, 2013; Wilson, 2008).

Conclusion

We conclude by focusing on an earlier statement that not all African people (including those in academia) propagate or are even consciously aware of the philosophy of *Ubuntu*. African philosophy in its current form is about resistance to the Western philosophical discourse that denies Africa its contribution to world knowledge and civilisation (Masolo, 1994, cited in Nabudere 2005). Emeagwali and Dei (2014, p. xi) point out that not all knowledge is given the same amount of capital in the academia. While some bodies of knowledge have been privileged and made dominant, other forms of knowledge are still being contested and are in the process of being delegitimised.

The deconstruction of the dominant traditional research framework currently prevalent at higher education institutions in South Africa requires, as one of the critical steps, an orientation of academics to participatory approaches to research and to non-exploitative motives in research. Research ranking (status) and monetary gains should not be the key motivating factors in research. The philosophy of *Ubuntu* deserves a more prominent position in the curriculum for students (as future researchers) and in the knowledge framework of academic researchers for understanding the value of interdependency.

Emeagwali and Dei succinctly describe the deficient philosophical situation existing at universities in Africa.

Unfortunately, rather than Western science acknowledging the multiple, collaborative, and accumulative dimensions of knowledge, we see attempts to either dismiss, devalue, or negate indigenous knowledge as being not worthy of scholarly engagement. We have the sad situation where some uninformed, brainwashed African scholars themselves categorise their own indigenous ways of knowing as ‘myths,’ ‘superstition,’ and non-science. Rather than interrogate conventional understandings of science, what we have witnessed are attempts to work with narrow definitions of science and scholarship (see Asabere-Ameyaw, Dei & Raheem, 2012). We need to reclaim Africa’s indigenous ways of knowing to highlight her contributions and place in the global space of public knowledge production and to challenge some of these questionable attitudes and forms of misinformation and prejudice (Emeagwali & Dei, (2014, p. ix).

We point out that we are not romanticising the philosophy of *Ubuntu*, neither are we negating the relevance of traditional research methodologies. Rather, we are keen to perpetuate *Ubuntu’s* notion of interdependency for the education arena generally and higher education in particular in South Africa. The recently formalised function of community engagement at the higher education level is intended to inculcate this sense of interdependency between academia (academics and students) and local communities. The values of *Ubuntu*, which are readily embedded in community CBPR as a decolonising research methodology, has immense potential to contribute to collaborative knowledge production from the platform of community engagement. This potentiality is dependent on how open academia is to make the necessary changes and for academics to be honest about their research motives.

In conclusion, we agree with Restrepo (2014), who asserts that for radical transformation in structure and not just change in content and curriculum, we need to foster a mental liberation process; rethink fundamental questions about knowledge from an indigenous perspective; denounce injustices including epistemic injustice and be productive in generating alternative proposals, including many that are not confined to academia; and initiate radical epistemological and social transformation. This will assist to ensure that the decolonisation of higher education is successful.

References

- Aliyu, A.A., Bello, M.U., Kasim, R., & Martin, D. (2014). Positivist and non-positivist paradigm in social science research: Conflicting paradigms or perfect partners. *Journal of Management and Sustainability*, 4 (3), 79-95. <https://doi.org/10.5539/jms.v4n3p79>
- Asabere-Ameyaw, A., Dei, G.J.S., & Raheem, K. (Eds). (2012). *Contemporary issues in African sciences and science education*. Rotterdam: Sense Publishers. <https://doi.org/10.1007/978-94-6091-702-8>
- Bevir, M. (Ed.). (2010). *Encyclopedia of political theory*. Thousand Oaks, CA: Sage Publications. <https://doi.org/10.4135/9781412958660>
- Emeagwali, G., & Dei, G.J.S. (2014). *African indigenous knowledge and the disciplines*. Toronto: Springer. <https://doi.org/10.1007/978-94-6209-770-4>
- Hall, B. (2011). Towards a knowledge democracy movement: Contemporary trends in community-university research partnerships. *Rizoma freireano*, 9, 1.
- Hall, B., & Tandon, R. (2017). Decolonisation of knowledge, epistemicide, participatory research and higher education. *Research for All*, 1(1), 6-19.
- Hall, B., Tandon, R., Lepore, W., Singh, W. Easby, A., et al. (2016). Theoretical pedagogical framework for community based research. In Tandon, R., Hall, B., Lepore, W., & Singh, W. (Eds), *Knowledge and engagement: Building capacity for the next generation of community based researchers*, pp. 7-39. New Delhi: Participatory Research in Asia (PRIA). <https://doi.org/10.18546/RFA.01.1.02>
- Heidman, J., Wysocka, K., & Szmata, J. (2000). Positivism and types of theories in sociology. *Sociological Focus*, 33(1), 1-26. <https://doi.org/10.1080/00380237.2000.10571154>
- Heleta, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8. <https://doi.org/10.4102/the.v1i1.9>
- Johnson, L.R., & Quan-Baffour, K.P. (2016). The African philosophy of 'Ubuntu' and correctional education in South Africa: A case study. Paper presented at the 38th African Studies Association of Australasia and the Pacific Conference: 21st Century Tensions and Transformation in Africa, Melbourne, 28-30 October 2016. Retrieved from <http://afsaap.org.au/assets/johnson-and-quan-baffour.pdf> [Accessed 1 February 2019].

- Keat, R. (2013). The critique of positivism. Paper presented at the Annual Conference of the *British Sociological Association, Lancaster, UK, University of Lancaster, April 1980*. Retrieved from <http://www.russellkeat.net/admin/papers/69.pdf> [Accessed 1 February 2019].
- Khupe, C., & Keane, M. (2017). Towards an African education research methodology: decolonising new knowledge. *Educational Research for Social Change*, 6(1), 25-37. <https://doi.org/10.17159/2221-4070/2017/v6i1a3>
- Kovach, M. (2015). Emerging from the margins: Indigenous methodologies. In L. Brown & S. Strega (Eds.), *Research as resistance: Critical, Indigenous, and Anti-oppressive approaches*, pp. 19-36. Toronto: Canadian Scholars' Press.
- Letseka, M. (Ed.). (2016). *Open distance learning (ODL) through the philosophy of Ubuntu*. New York: Nova Science Publishers.
- Maistry, S.M., & Lortan, D.B. (2017). Lessons from the global South: knowledge democracy and epistemic justice in higher education institutions in South Africa. *Journal for New Generation Sciences*, 15(1), 123-139.
- Nabudere, D.W. (2005). Ubuntu philosophy: Memory and reconciliation. *Texas Scholar Works*, 1-20. <https://doi.org/10.1080/18186870608529704>
- Nabudere, D.W. (2006). Towards an Afrology of knowledge production and African regeneration. *International Journal of African Renaissance Studies*, 1(1), 7-32.
- Nava, R G. (2001). *Holistic education: Pedagogy of universal love*. Rutland, VT: Foundation for Educational Renewal.
- Preece, J. (2013). Community engagement and service learning in a South African university: The challenges of adaptive leadership. *South African Journal of Higher Education*, 27(4), 986-1004. <https://doi.org/10.20853/27-4-278>
- Restrepo, P. (2014). Legitimation of knowledge, epistemic justice and the intercultural university: towards an epistemology of 'living well'. *Postcolonial Studies*, 17(2), 140-154. <https://doi.org/10.1080/13688790.2014.966416>
- Shalowitz, M.U., Isacco, A., Barquin, N., Clark-Kauffman, E., Delger, P., et al. (2009). Community-based participatory research: A review of the literature with strategies for community engagement. *Journal of Developmental & Behavioral Pediatrics*, 30(4), 350-361. <https://doi.org/10.1097/DBP.0b013e3181b0ef14>
- Simonds, V.W., & Christopher, S. (2013). Adapting Western research methods to indigenous ways of knowing. *American Journal of Public Health*, 103(12), 2185-2192. <https://doi.org/10.2105/AJPH.2012.301157>
- Smith, L.T. (2013). *Decolonising methodologies: Research and indigenous peoples*. London: Zed Books.
- Smith, L.T., 1999. *Decolonising methodologies: Research and indigenous peoples*. London: Zed Books.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Nova Scotia: Fernwood Press.

CONCLUSION

Decolonising for higher education excellence

Kehdinga George Fomunyam¹

Decolonisation, especially educational decolonisation, is a complicated subject with a variety of tantrums, arguments and counter-arguments on the subject. Although the decolonisation of higher education in South Africa in particular and in Africa as a whole is a tough call, it needs to happen. The chapters in this volume have explored a wide variety of issues concerning the decolonisation of higher education, particularly in the era of globalisation and internationalisation. The decolonisation process requires constant interrogation and engagement. This will ensure that the higher education system rids itself of all the influences of colonialism, imperialism, neo-colonialism and the nuances of neoliberalism. These influences tantalise the higher education landscape with promises a global utopia; however, they negate the concerns of the local people and the challenges that necessitated the call for decolonisation.

Globalisation and internationalisation are neoliberal forces reordering the process of higher education in the global South and dictating its research agenda, management mechanisms and quality frameworks, amongst others. The decolonisation of higher education would ensure that it becomes responsive at all fronts – economic, cultural, disciplinary and pedagogical.

Economic responsiveness deals with the ability of the higher education system to train skilled professionals in the different sectors of the economy. It goes beyond offering a degree in a particular field of study and also aims at ensuring that professionals are skilled and ready for the job market. If these professionals are able to move beyond dabbling with the difficulties in the field or society to developing solutions, then higher education can be said to be economically responsive.

¹ Durban University of Technology

CONCLUSION

To this end, economic responsiveness would address the wanton exploitation of resources of the global South by the global North. It would ensure that the global South shifts from being administrators or consumers to manufacturers and inventors. Decolonising higher education would create revolutionary individuals who would not only be fit for the job market but will be able to respond to the economic challenges of the local society by creating jobs and by inventing and innovating to transform both the society and the lives of the people living in it. Responsiveness from an economic perspective would be about creating sustainable solutions to future challenges as well as the growth of the economy (Fomunyan & Teferra, 2017).

The decolonisation of higher education would produce cultural responsiveness, which relates to the ability of higher education to respond to the cultural dissonance in the classroom. This is the dissonance in terms of ethnically diverse students, racial profiles of the students and lecturers, and to a lesser extent, gender. In a nation like South Africa with a corrosively discriminating past, higher education needs to not only respond to cultural challenges but also to recognise the diversity within the classroom. This recognition empowers the teacher to enhance the learning experience by tapping into the diverse social and cultural capital within the classroom. Cultural responsiveness is the lecturer's ability to demonstrate knowledge of the cultural characteristics of different groups within the classroom and be aware of how these cultural differences affect the teaching and learning process. Knowledge is built on experience, which is itself culturally shaped. It must be added that a culturally responsive higher education system has been a problem in most parts of the world, especially in recent times where globalisation and internationalisation increasingly determine the direction of higher education. The competitiveness within the knowledge economy has provided little space for higher education to be culturally responsive. This is because cultural responsiveness requires knowledge of human projects aimed at dominating other human beings and how the people being dominated respond to subjugation. Cultural responsiveness also requires knowledge of democratic ideal and constitutional principles that pertain to the people, and knowledge of the teachers' cultural roots and complexities. The weaving together of these different aspects would result in a more culturally responsive higher education system. This can only be possible through the decolonisation of the system (Gay, 2010).

Disciplinary responsiveness is the ability of a discipline to be up to date with the research in the field and to promote new discoveries within the discipline from a contextual perspective. A higher education system is intricately bound up with a community of scholars or scholarship who produce new knowledge according to the dictates of the discipline. However, most academic disciplines are often highly systematised forms of inquiry that evade everyday life practices. Education is supposed to prepare people for these life practices; to inform and challenge. For higher education to be disciplinary responsive, it should not only be up to date in relation to research in the field but should be structured in ways that are applicable to everyday contextual life, especially since knowledge is largely for application. Disciplinary responsiveness concerns the underlying knowledge of the discipline; there is a close coupling between the way in which knowledge is produced and the way students are educated and trained in the discipline area. Disciplinary knowledge is at the centre of the decolonisation project since decolonising higher education is primarily about knowledge ownership and production (Moll, 2004).

The decolonisation of the higher education system would produce pedagogical or learning responsiveness, which centres on the ability of the higher education landscape to respond to students. Every course or discipline has different student teaching and learning needs. If higher education did not respond to these needs, there would be no meaningful learning or value for money in the process. The one-size-fits-all approach has failed and continues to fail in addressing student needs. This is because most students entering university are disadvantaged one way or another, especially since they have to adapt to an unfamiliar institutional and epistemic context. Making higher education pedagogically responsive can only be possible through decolonisation, especially since decolonising the mind is the first step to ensure freedom and critical engagement to whatever material it receives (Ferdinand, 2009).

Decolonising higher education in the era of globalisation and internationalisation is about making it responsive in a variety of ways. Responsiveness is not possible with the dilapidating influences of colonialism and the neoliberal forces fighting to choke the life out of the education system. This volume, *Decolonising Higher Education in the Era of Globalisation and Internationalisation* concludes with four key thoughts.

Firstly, decolonising higher education is about the shift of power and influence from a colonial hegemonic higher education structure which seeks to glorify the

West and follows its dictates against the mitigating circumstances ravaging the local context. The decolonisation of higher education offers the local population the opportunity to construct knowledge and meaning based on a set of rules that speak to the social and cultural values within such a society. This will ensure that the knowledge constructed is powerful enough to produce a responsible citizenry that would think global and act local. The higher education landscape has been held sway for years by colonial references such as the statues of Cecil Rhodes and King George, as well as knowledge structures and principles, which sort to ensure the continuous colonisation of the mind. The shift in power and influence, as well as the empowerment of local stakeholders to control the higher education systems and its agendas, constitute decolonisation.

Secondly, decolonising higher education is about enforcing previously discarded knowledge and reconstituting who the knower is and what the known is or should be. For centuries colonialism has ensured that the knower was always the foreign one, with the local being the one to be taught or fed by the knower. The local's epistemology was disregarded and systematically destroyed by the colluding influences of colonialism and neoliberalism and its market forces, which have incessantly dictated to and provided direction on the subservient path education in general and higher education, in particular, must take. Decolonisation means giving voice to and articulating previously epistemic ideas, knowledge and knowing traditions. On this platform, stakeholders in higher education would control what is considered worthwhile knowledge from a contextual standpoint and ensure that such knowledge not only addresses the concerns of the local population but cogitates the reverberations of the common man and his needs in the society.

Thirdly, decolonising higher education is orchestrated by the creation of educational encounters on the platform of the plurality of voices enshrined in complicated human experience, social and cultural capital and the socio-political landscape in which such education is taking place. Such plurality is only possible if curricula charges such as responsibilities, consciousness, commitments and projects are rid of ideological nuances that make them unhealthy for academic discussion. Such ideological nuances have led to a higher education unable to offer value for money or be fit for purpose. Decolonising will puncture such dehumanising systems, which have ensured that education remains partial with little or no transformation in the life of an individual and fails to speak or respond to the realities of such a person. Decolonising higher education would produce educational encounters

powered by plurality of voices, not of the coloniser, but of the previously colonised as they re-emerge to function on the platform of curriculum charges to reorient and reconstruct the higher education landscape in which they find themselves.

Finally, decolonising higher education in the era of globalisation and internationalisation is about reorienting institutional apparatus, which includes educational discourse, curriculum encounters, language philosophical propositions and morality. Knowledge, which is a product of this apparatus, is enmeshed in the dynamics of power because of its constant application to social conduct and relation in practice. This power is what is used to silence the plurality of voices, which is supposed to characterise the higher education environment and ensure that the mind is free from colonial gibberish. Once the institutional apparatus is re-oriented to produce an environment conducive for higher education, previously silenced voices would begin to emerge in the articulation of what it means to know in the society and what constitutes knowledge in that society. Decolonising higher education is riding the higher education landscape of denting those proclivities that had hitherto held higher education agents sway to technocratic imbalances, which seeks to not only debase but to erode all values associated with the local, thereby keeping it unresponsive.

References

- Ferdinand, D. (2009). *Workforce education and development curriculum responsiveness to culturally and internationally diverse graduate students: A mixed methods study*. Carbondale: Carbondale Southern Illinois University.
- Fomunyam, K.G., & Teferra, D. (2017). Curriculum responsiveness within the context of decolonisation in South African higher education. *Perspectives in Education*, 35(2), 196-207. <https://doi.org/10.18820/2519593X/pie.v35i2.15>
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.
- Moll, I. (2004). Curriculum responsiveness: The anatomy of a concept. In H. Griesel (Ed.), *Curriculum responsiveness: Case studies in higher education, Volumes 1-19*. Pretoria: South African Universities Vice-Chancellors Association

INDEX

- Aborigines 117
- academic materials 89
- accountability 38, 68, 97, 104, 134, 189, 260
- acculturation 128-133, 141-142
- African approach 4, 95
- Africanisation 76
- Anthropocene 71-72
- Arts Education 129
- assessment**
- bias 145-150, 152-158
 - imbalances 145, 154
 - inequalities 147
 - policy implementation 147
 - practices 145, 148, 150, 153-155
 - procedures 147, 154
- BEd Foundation Phase 127-129, 132, 135, 140
- black(s)**
- African 130
 - people 61, 71, 149, 161
 - students 57-59, 62, 65-67, 71-72, 80, 102-103, 149-150, 166-167, 186, 231-232, 237
- blacks 87, 155
- bricolage 63, 66
- Business Management 120
- collaborative knowledge
production 262
- colonialism 3-5, 8, 12-13, 17, 19-21, 24, 33, 41, 94, 96, 130, 146-147, 152, 154, 156, 163, 176, 192, 212, 221-223, 244, 259, 265, 267-268
- coloniality 62, 101, 115, 117, 124, 208, 222
- community**
- 7, 24, 33, 45, 56, 59, 69-70, 72, 100, 105-107, 117, 128, 131-132, 141, 165-166, 171-173, 176-178, 181, 184, 189-193, 197, 201, 224-225, 246-247, 253-254, 256-258, 260-262, 267
 - cultural wealth 56, 69-70, 72
 - engagement 24, 33, 106, 165-166, 171-173, 176-178, 181, 189, 192-193, 258, 262
 - university research partnerships 253-254
 - voices 254
- conflict transformation 220
- contextual/contextualisation**
- development 95
 - factors 117, 137
- contextualisation 128-132, 134, 136, 138-139, 141
- relevance 32, 163
 - solution 4

- critical theory 64, 145, 147-148, 152, 154, 157
- cultural influences 133
- cultural responsiveness 266
- curriculum**
- colonisation 106, 146
 - decolonisation 94, 96, 98-101, 103-104, 106-108, 150
 - delivery modes 235-236, 240, 248
 - development 104-105, 113, 115, 123
 - inclusivity 54-57
 - music — 127, 129, 137, 139, 141
 - problems 145
 - responsiveness 39, 188, 194-196, 232, 242-243
 - transformation 53, 55-56, 58, 61-62, 69, 71-72, 104, 106
 - university — 38, 61, 96-97, 146, 181, 184, 222
- cycle of socialisation 165-167, 173, 177
- decolonial agenda 59
- decolonisation**
- contours of — 232-233, 236
 - of universities 208, 210-211, 219-221, 226
- decolonising**
- curriculum 9, 100, 145, 150
 - language 87, 91
 - methodology 6-7, 99
 - teaching and learning 7
 - the curriculum 6, 38-40, 98, 100, 102, 107, 119-120, 202, 240
 - the university 9, 164, 181
- deconstructing 6, 196
- development of research 63, 175
- diagnostics 232-233, 236, 241
- disciplinary responsiveness 182, 188, 203, 267
- diversity 3, 22, 58, 95, 135, 186, 191, 215-216, 225, 233, 238, 243, 248, 266
- eclectic approach 223
- economic responsiveness 191, 265-266
- educational encounters 100, 268
- epistemicide 221, 259
- epistemic injustice 263
- epistemological access 21, 41, 77, 100, 162
- Eurocentrism 3, 27, 55, 94, 99, 102, 104, 147, 175
- ‘Fees Must Fall’ 24, 31, 94, 102-103, 181, 186, 208, 231, 243
- forms of knowing 61
- globalisation 1-3, 9, 12-17, 20-27, 31-32, 34, 43-45, 47, 89, 95-96, 98, 108-109, 185, 191, 265-267, 269
- global North 3, 30, 55, 67, 71, 95, 163, 233, 237, 266
- global South 4, 13, 16, 21-22, 98, 233, 255, 265-266
- governance 17, 181, 183-185, 189-190, 194, 196-197, 200
- indigeneity 91

- indigenous research
 framework 260-261
- institutional**
 — architecture 37
 — change 224
 — culture 16, 37, 46, 68, 162, 164
 — responsiveness 180, 182,
 188-189
- internalised 69, 87, 117-118,
 120-124, 253
- internal locus of control 121-122
- internationalisation 1-3, 9, 12-17,
 20-27, 31-32, 34, 43-47, 89, 95-96,
 98, 108-109, 169, 177, 185, 237,
 265-267, 269
- intrinsic factors 117
- knowledge 3, 5-9, 14, 19, 22, 27,
 32-35, 39, 41-42, 45-46, 55, 58, 60,
 63-66, 68, 70, 77, 85-86, 88, 91,
 97-101, 106, 113-115, 117-120,
 122-123, 129-130, 133-137, 140,
 146, 148-149, 152, 162-164,
 169, 174-177, 180-186, 190-192,
 194-198, 200-201, 204, 210-213,
 215, 222, 226, 231, 233, 235-238,
 242-243, 246-248, 253-256,
 258-263, 266-269
- knowledge production 3, 22, 64, 77, 91,
 113, 115, 117, 122, 135, 182-183,
 185, 197, 212, 215, 222, 226,
 259, 262
- language 8-9, 14, 19, 21, 23-24, 32,
 40-43, 45-46, 57, 70, 76-91, 102,
 108, 113, 118, 128, 131, 134,
 138, 148, 150, 153, 156, 161-162,
 164-168, 173-175, 177, 181, 186,
 190, 195-197, 231-232, 235-236,
 240, 248, 255-256, 269
- language of instruction 8, 24, 41-42,
 77-78, 80-82, 84, 86, 91, 174-175,
 177, 240, 248
- learning strategies 113-114, 116,
 123, 222
- marginalised groups 61
- medium of instruction 8, 44, 77-78,
 80-81, 84, 86-90, 168, 174, 192
- mental liberation process 263
- metabletics 57
- modes of inquiry 237, 241,
 246-247, 249
- multiplicity of voices 60
- positivism 65, 252-253, 255
- post-apartheid transformation 208
- problem-based learning 119, 122
- quality assurance 17, 146, 192, 200, 203
- race 31, 53-54, 59, 62, 117-118, 147,
 149, 154-155, 161-162, 175, 177
- racial 6, 30, 37, 76, 117, 146, 148-150,
 153, 155-156, 161, 163, 166,
 173-174, 186, 202, 214, 243, 266
- radical economic
 transformation 165-166, 170-171,
 173, 175-178
- redress 5, 61, 68, 95, 146, 175, 185, 191

research

- 2, 6-7, 9, 14, 17-19, 21, 25, 33, 43, 46, 59, 63, 69, 80, 91, 97, 99, 108-109, 127, 129, 137, 145-147, 149, 152, 154, 166, 169, 171, 175, 181, 183, 188-189, 192-193, 201, 212, 226, 234, 252-262, 265, 267
- development of — 63, 175
- methodologies 97, 252-255, 257, 259, 262
- motives 262
- traditional —
 - methodologies 253-255, 259, 262
- resistance 44-45, 47, 69, 89, 127, 155, 226, 242, 253, 261
- responsive 2-4, 18, 21, 26, 37, 39, 67, 95-96, 101, 103, 164, 180, 183, 191, 194, 196, 201, 258, 265-267
- responsiveness 1, 3, 5, 13, 34, 39, 94, 99-100, 103, 106, 173, 180, 182, 187-191, 193-196, 198, 203-204, 232, 242-243, 265-267
- revelatory histories 221
- self-directed learning 112-124
- shared musical heritage 142
- social**
 - injustice 146, 224, 254
 - justice 6, 32, 55-56, 61-63, 72, 98-99, 146, 158, 181, 185
 - transformation 95, 263
- socio-cultural contexts 61-62, 71
- spatial modality of students 57

- standardised assessments 60
- stigma 117-118, 120-124
- strategic re-orientation 90
- students' cultural backgrounds 58
- sustainable learning environments 56, 59, 62-63, 67, 69, 72
- task team 68, 188-190
- teaching strategies 113, 117, 119-120, 122, 199
- theorising 8, 26, 98
- traditional research
 - methodologies 253-255, 259, 262
- transformation 1, 5, 20-21, 31, 37, 47, 53, 55-56, 58, 60-62, 67-69, 71-72, 81, 95-96, 98, 104, 106, 115, 123, 128, 130, 146, 162-163, 165-166, 170-173, 175-178, 180, 184-187, 189-191, 193, 195-198, 201, 203, 208-217, 219-220, 222, 224-226, 245, 253, 256, 263, 268
- transformative roles 59
- Ubuntu 233, 236, 241, 246-247, 249, 252-254, 256, 260-262
- university history 208-210, 216-217, 219, 222-226
- University of Technology 84, 189
- vestiges 62, 94, 96, 115, 146, 156
- white(s)**
 - white people 130, 149, 232
 - white students 149, 153, 156, 166, 231-232, 248
 - whites 153, 155