

Academics' Views on Africanisation and Decolonization of Teacher Education Curricula: A Case Study of a Selected Higher Education Institution in South Africa



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ABSTRACT

The purpose of the research was to assess the academics' views on the afrikanisation and decolonisation of teacher education curricula in South African higher education institutions (HEIs). It is meant to draw their attention to redesigning the curricula which is appropriate to fit and benefit holistically the Africans and international students who are enrolled in teacher education programmes in HEIs of South Africa. A qualitative case study was conducted using face-to-face semi-structured interviews to collect data from ten purposely selected academics in the Faculty of Education of one of the South African Universities located in the Eastern Cape Province of South Africa. The thematic approach was used to analyse the collected data from the sampled academics. It emerged that there is a mismatch between the academics' instructional and research practices in meeting the diverse learning capabilities of Africans. It is concluded that redesigning, aligning and re-structuring the HEIs' curricula could improve the throughputs, graduation rates, and research publication competencies of Africans. The HEIs should offer an inclusive curriculum of African and international knowledge, theories and skills. Collaboration of various stakeholders, including students, instructors, University Faculty of Education advisory board, Department of Basic Education officials as employers and financial supporters, teacher unions, school principals, school governing bodies and financial sponsors to enrolled students for their university-related activities, researchers, book publishers, and other interested parties in education, is essential to developing and implementing a transformed, diverse, impactful, relevant and quality curriculum to meet the demands of the global market.

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INTRODUCTION

Higher education institutions (HEIs), such as universities and technical vocational education and training (TVETs), have a significant role to play in taking the frontline in setting and implementing responsive curricula for its citizens. The Higher Education Act No 101 of 1997 promulgated by the South African government reflects that there is a great need for a single coordinated higher education system with restructured and transformed programmes offered by HEIs to respond to the diverse needs of its citizens

in contributing to the advancement of all forms of knowledge and scholarship, meeting global standards of academic quality.

For over two decades now South Africa has been under the reigns of democratic governance, but there is evidence of little socially responsive transformation of curricula by some South African HEIs. On that note, Heleta asserts that the curricula offered by HEIs in South Africa are mostly characterised by Eurocentric epistemological approaches and practices.¹ O'Brien acknowledges that efforts to Africanise the HEIs have concentrated on the composition of its management, staff, and students, but to some lesser extent on the curricula.² Researchers such as Heleta and Le Grange are advancing that the inclusion of African epistemology and context is critical in the curricula offered by HEIs.³ It seems that African knowledge systems are minimal in the curricula offered by some of the South African HEIs. Such an observation is noted by Higgs, who asserts that research epistemologies and methods are located within the cultural preferences and practices of the Western world.⁴ It is further alluded that African knowledge systems are excluded in HEIs not only in South Africa but also in countries forming the African continent. In confirming this assertion, Higgs (points out that the overall character of much of educational theory, practice, and research in Africa is overwhelmingly either European or Eurocentric.⁵ Such practice is what Ezeanya views as a complete exclusion of IKS in African classrooms and other organised teaching, learning as well as research activities. He associated the exclusion of IKS with colonial practices.⁶

On the other hand, Le Grange had a contrary view to those authors who claim that there is no or limited change in HEIs.⁷ In his argument, Le Grange affirms that in South Africa there has been a transformation in aspects such as structure and the reorganisation of teaching programmes in the higher education landscape over the past 20 years.⁸ This implies that Le Grange agrees with O'Brien in confirming aspects of the transformation that happened in South African HEIs.⁹ Although it appears that there have been structural changes, changing student demographics, the reorganisation of teaching programmes and the introduction of performativity regimes after 1994, it is agreed by Le Grange, that some HEIs have curricula neglecting Africanisation in particular.¹⁰

It is evident that after the 1994 democratic elections, the government of South Africa had established and promulgated new policies for HEIs to adopt with the intent to address the inequalities in employment equity based on gender, race, socially relevant curricula, leadership, and governance.¹¹ The frustration and desperation displayed by students seem to suggest that the teacher education lacks in responding to the call for Africanisation and decolonisation of higher education curricula in South African HEIs. The alienation of indigenous knowledge systems (IKS) is not limited to the South African context. To affirm this assertion, Cardozo that Bolivian society had experienced deep historical processes of indigenous denial and exclusion in education. In Australia, dialogues amongst the stakeholders such as academics, students, communities, government and labour market, on socially responsive curricula are critical.¹²

It is against this broad background that this paper seeks to examine academics' views on the Africanisation and decolonisation of teacher education curricula in South Africa. Using a qualitative case

¹ Savo Heleta, "Decolonisation of Higher Education: Dismantling Epistemic Violence and Eurocentrism in South Africa," *Transformation in Higher Education* 1, no. 1 (2016): 1–8.

² Frances O'Brien, "In Pursuit of African Scholarship: Unpacking Engagement," *Higher Education* 58 (2009): 29–39.

³ Heleta, "Decolonisation of Higher Education: Dismantling Epistemic Violence and Eurocentrism in South Africa"; L. Le Grange, "Currere's Active Force and the Africanisation of the University Curricula," 2014, <https://www.researchgate.net/publication/295418808>.

⁴ Philip Higgs, "African Philosophy and the Decolonisation of Education in Africa: Some Critical Reflections," *Educational Philosophy and Theory* 44 (2012): 37–55.

⁵ Higgs, "African Philosophy and the Decolonisation of Education in Africa: Some Critical Reflections."

⁶ Emilie Diouf Sarr, "Creating African Futures in an Era of Global Transformations: -Challenges and Prospects," 2015.

⁷ Le Grange, "Currere's Active Force and the Africanisation of the University Curricula."

⁸ Le Grange, "Currere's Active Force and the Africanisation of the University Curricula."

⁹ Le Grange, "Currere's Active Force and the Africanisation of the University Curricula"; O'Brien, "In Pursuit of African Scholarship: Unpacking Engagement."

¹⁰ Le Grange, "Currere's Active Force and the Africanisation of the University Curricula."

¹¹ Department of Education (DoE). *Final Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions*. Pretoria: DoE. 2008.

¹² Mieke T A Lopes Cardozo, "Transforming Pre-Service Teacher Education in Bolivia: From Indigenous Denial to Decolonisation?," *Compare: A Journal of Comparative and International Education* 42, no. 5 (2012): 751–72.

study and conducting face-to-face interviews to collect data from ten purposely selected academics in the Faculty of Education in one of the South African Universities located in the Eastern Cape Province of South Africa, this paper addresses the following questions: How do academics understand Africanisation and decolonisation in relation to curricula in the 21st century? How can the implementation of Africanisation and decolonisation in teacher education curricula benefit students?

LITERATURE REVIEW

It should be learned that prior to democratic elections in South Africa, education was segregated and the focus was on embracing the western education ideologies.¹³ By extension, it suggests that there was a disparity in the quality of education provided by colleges, universities, and other educational institutions. The emphasis on curriculum offering in educational institutions was to embrace and adopt only western knowledge, skills and value systems thus undermining the African knowledge, cultural and value systems. Before democratic elections, because African governments were not yet decolonized, educational institutions in those states lacked the authority to provide for the integration of African knowledge, languages, culture, and value systems into their curricula. Despite the language policy that was anticipated to be put into place, there was disregard for the substantial evidence provided by numerous scholars regarding the positive effects of using African languages for learning and teaching (LoLT) in educational institutions on students' academic performance.¹⁴ The South African educational institutions, particularly HEIs, continued to offer curricula that did not reflect the voices, knowledge, values, or skills of Africans until the hashtag *FeesMustFall*.¹⁵ This was despite the reformed and established policies that were implemented after 1994.

The aforementioned claims make it necessary for educational institutions to support adopt the curriculum transformation and embrace African languages in teaching and learning through Afrikanization and decolonization processes and practices through its lecturers, who should be championing such educational change that involves stakeholders such as students, alumni, book publishers, researchers, teacher unions and Department of Education officials to mention a few. From this assertion, it becomes clear that the implementers of the curriculum should understand and own it as it was developed by the aforementioned stakeholders.

THEORETICAL FRAMEWORK

This paper is underpinned by the Transformative Paradigm to pursue a critical emancipatory and transformative agenda. From the researcher's perspective, for curricula to embrace Africanisation and decolonisation, there is a need for transformation within HEIs and the curriculum in particular. It is affirmed by Mertens that the transformative paradigm encompasses paradigmatic perspectives that are meant to be emancipatory, participatory and inclusive. Furthermore, Mertens avers that the transformative paradigm is characterised by placing central importance on the lives and experiences of marginalised groups of people. It is learned that the transformative paradigm is based on ontological, epistemological and methodological assumptions.¹⁶

METHODOLOGY

The case study research design was adopted in this research. It is a case study research design for academics in one of the universities in the Eastern Cape Province of South Africa. Creswell describes and supports the usage of case study research design as a qualitative design in which the researcher explores in-depth a program, event, activity, process, or one or more individuals.¹⁷ The case(s) are bound

¹³ Hannah Tomlin, "Contesting Ideologies and the Struggle for Equality: Reconsidering the Politics of Education in South Africa," *Policy Futures in Education* 14, no. 6 (2016): 846–63.

¹⁴ S.N. Ndamane, "Students' Insight and Understanding of the Notion 'Decolonisation of the Curriculum in Higher Education' At the University Of KwaZulu-Natal, Pietermaritzburg." (University of KwaZulu Natal, 2018).

¹⁵ Oluwatoyin A Ajani and Bongani T Gamede, "Decolonising Teacher Education Curriculum in South African Higher Education.," *International Journal of Higher Education* 10, no. 5 (2021): 121–31.

¹⁶ Donna M. Mertens, "Inclusive evaluation: Implications of transformative theory for evaluation." *The American Journal of Evaluation* 20, no. 1 (1999): 1-14.

¹⁷ J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2014), 241. https://books.google.com.gh/books?id=4uB76IC_pOQC.

by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period.¹⁸ The researcher was interested in understanding the academics' understanding of Africanisation and decolonisation of the curriculum they teach to their students in various teacher education programmes.

The qualitative research method was adopted in this research. It is an approach that allows the researchers to examine people's experiences in detail by using various data-gathering instruments, such as in-depth interviews, and observations, to mention a few.¹⁹ It should be noted that the qualitative research approach allows the researchers in most instances to report and analyse the collected data in narrative format rather than in numbers or percentages and graphs. An interpretivist research paradigm was adopted to allow the researcher to understand the academics' lived experience of their academic space or environment.²⁰

The semi-structured interviews were adopted to identify and gather the experiences, feelings and perceptions of academics about the Africanisation and decolonisation of curriculum for teacher education programmes.²¹

Purposeful sampling was used to select the sample from the academic staff populations. Academic staff was preferred by the researcher because they are the ones who take more leading roles in recirculating and reviewing programmes. The academic staff members are responsible for aligning their curriculum with the strategic goals of their learning institutions and with what is required out there by the employer from the graduates.

Sample Size

The sample was made up of ten purposefully selected academics in a Faculty of Education in one conveniently selected South African University located in the Eastern Cape Province of South Africa. The females were predominant in this research meaning that there were seven females and three males.

Data Collection

The ten academic staff members were approached and agreed to be interviewed face-to-face. Ethical considerations were observed by the researcher and consent was granted by participants. The participants were further ensured of the confidentiality, anonymity for the responses furnished and absence of risk to their health in this research. An interview guide was used as a research instrument based on the above question and was framed to guide the conversation during interviews. The interviews were conducted individually in each academic staff member's office.²² The conversations were audio-recorded with the permission sought from the participants, and notes were taken. Responses were read, re-read, and transcribed after the interviews by the researcher in his own space for data analysis purposes. It is safe to surface that all transcriptions were kept safe for data verification. The identification of recurring words and ideas was then flagged. The data were coded, units and categories were formed; patterns and relationships in the data were identified and grouped into themes. The researcher used to analyse the data, and verbal quotes reflecting the main findings were presented.

PRESENTATION OF FINDINGS

Demographic Information of Participants

The term academics refer to staff employed by HEIs who are competent to lecture; conduct assessments; supervise students on research-related activities such as dissertations, theses and paper publications and present papers in conferences; engage in community engagements and get involved in programmes of re-circulation and reviews. The majority of the participants had more than ten years of tertiary teaching experience. In terms of positions held by the participants, it emerged that they range from lecturers to heads of departments and associate professors. The qualifications held by the participants are Masters and or doctoral degrees coupled with paper publications.

¹⁸ Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 241.

¹⁹ M. I. Hennink, I. Hutter, and A. Bailey, *Qualitative Research Methods* (Los Angeles: SAGE Publications, 2020), 12.

²⁰ Hennink, Hutter, and Bailey, *Qualitative Research Methods*.

²¹ Hennink, Hutter, and Bailey, *Qualitative Research Methods*.

²² Hennink, Hutter, and Bailey, *Qualitative Research Methods*.

The Views of Academics on Africanisation

There were various descriptions of Africanisation provided by academics in this research. The following are the excerpts given by interviewed academics.

One of the participants expressed her understanding of Africanisation as,

“The modification of something that originated outside the continent of Africa to reflect the African identity and values.” Another participant had this to say, *“To me, Africanisation is a process of making someone or something African. This can be done by decolonising the mind of Africans, by making them realise that Africa and Africans are not inferior when compared to their Europeans and Asian counterparts.”* Another participant highlighted that *“Africanisation may be described as the replacement of colonial legacies with Africans in different facets of life.”*

Another participant had this to say,

“I understand it to mean born and bred in African soil or aboriginal citizen of Africa.” One of the participants reflected in this way, *“Reclaiming the African heritage; searching for the origin of knowledge; respecting one’s indigenous knowledge and freedom from colonialism.”*

Of the excerpts presented above, it is clear that the interviewed academics understand the term Africanisation as a process of reclaiming African dignity and knowledge systems. None of the participants in describing Africanisation referred to it as the combination of Eurocentric and African epistemologies in the HEIs’ curricula.

The Views of Academics on Decolonisation

The literature reviewed reflects that various authors, such as Kamanzi, view decolonisation as a process through which the negative effects of colonisation are fought to give rise to an environment where self-reliance and self-determination become possible.²³ The interviewed academics had the following different responses to the above question.

One participant said,

“I understand it to mean getting rid of the colonising stereotypes that still bind Africans and emancipating our mindset from all forms of colonisation tendencies.”

Another participant concurred,

“It refers to the removal of traces of colonisation in erstwhile colonised states or nations in all its ramifications, politically, economically, socially and educationally. The nations, therefore, establish and maintain their dominance over the state. It also refers to decolonising the mind from colonial ideas that made the colonised inferior.”

This was supported by another participant, who said,

“Removing elements of colonisation through action and practice”.

The other participant said,

“Literally, decolonisation is a struggle to free a country from external forces. Decolonisation not only refers to the removal of non-indigenous forces but it also refers to decolonising the mindset from the colonisers.”

Another participant had this to say,

“The traditional practices inherited as part of colonisation have to be transformed into more adaptive, suited to the needs of the people, their culture, values are to be honoured. Listening to the voices of the students to build a better future for them. Relevance of the curricula.”

²³ B. Kamanzi, “Decolonising the Curricula –A Student Call in Context,” *Issue No: 415*, 2016.

From the arguments, some of the authors perceive decolonisation as more than merely gaining independence from Europeans. In this assertion, their reference includes aspects such as mindset and practices that do not marginalise African identity and knowledge.

Benefits of Africanised and Decolonised Curricula to Students

The academics were asked to reveal the benefits acquired by students in Africanised and decolonised HEIs. In clear terms, Africanised and decolonised HEIs are those institutions that incorporate the knowledge and authority of their people into the curriculum that is being offered. Several responses were given by them to this question. The following are excerpts:

One of the interviewed participants declared,

“We benefit from the use of African concepts and approaches to teaching and learning.”

The second participant highlighted that,

“They would truly know who they are.”

As a response to the question of the benefits of adopting Africanised and decolonised curricula in South African HEIs, the other participant revealed that

“They can have the ownership of their knowledge. Real-life examples will enhance their learning experiences and respecting one’s own knowledge system will lead to preservation of their own identities.”

The assertions given by this participant confirm what is expressed by Van der Westhuizen, Greuel, and Beukes in showing sterling efforts to Africanise and decolonise the curricula.²⁴ They highlighted that to decolonise and acknowledge IKS, the contribution of South African people’s knowledge is critical to inform what should be taught and how it should be taught.

Another participant divulged that;

“To completely decolonise the system which was inherited from colonial era. Freedom to enrol in any university of their choice regardless of race, gender and will not be alienated in enrolling certain courses.”

The other participant had this to say,

“A more positive view of being an African.”

Another participant stated,

“They could regain their African identity and be proud of who are they.”

On the other hand, one of the participants indicated,

“I do not know what they stand to benefit from such curricula especially now that the entire world is fast becoming a global village.”

Most of the responses obtained from the participants seemed to affirm that much could be benefited by students who graduate from Africanised and decolonised HEIs. Some of their argument indicates that students are allowed to enrol in programmes irrespective of their colour and gender and such practices are in line with South Africa’s constitution and DoE Act No 101 of 1997. It is also learned from their responses that the teaching approaches would enable them to progress more easily in their studies as their knowledge systems and context are incorporated into the curricula offered by HEIs that adopt Africanisation and decolonisation.

The participants were also asked to divulge whether the university in which they are employed, adopts Africanisation and decolonisation in its curriculum. Their responses are as follows:

²⁴ Marichen Van der Westhuizen and Thomas Greuel, “Are We Hearing the Voices? Africanisation as Part of Community Development,” *HTS: Theological Studies* 73, no. 3 (2017): 1–9.

- *Language policy is in place to enhance language equity.*
- *Neither the university nor I have taken any significant action to adopt africanisation and decolonisation approaches to teacher education curricula.*
- *I am not sure.*
- *No.*
- *Africanisation and decolonisation are not fully integrated into this institution. It is not achieved because indigenous language is not used as language of learning and teaching.*

It appears from the responses provided by the interviewed academics that the practices of teaching in their classrooms, content and policies are still greatly aligned with the Eurocentric context and marginalise the Afrocentric knowledge systems. These current practices of academics could have some negative effects on the students they produce in meeting the needs of local and African social, economic, and political contexts.

DISCUSSION OF FINDINGS

Views of Academics' on Africanisation

There is a perception from one of the interviewed academics that Africanisation has to do with the total removal of western knowledge systems in the curricula implementation and practices in HEIs. This assertion is against the views advanced by one of the South African HEIs' academics, Boughey who contends that Africanisation implies involving the Western and African epistemological experiences, culture, and the like in the learning contexts. His argument seems to suggest that Africanisation involves the best practices of EKS and IKS. This implies mixing of EKS and IKS among other aspects result in cultural hybridity which could help the communities to learn from one another.

Furthermore, Fox and Boughey of one of the HEIs of South Africa are of the view that curricula should be Africanised to meet the diverse needs of African children. Wirendu in Msila is cited stressing the importance of mixing Western and African knowledge systems into the curricula, especially when this can do the Africans good.²⁵ Msila and Le Grange support the possible coexistence and synergy of African and Western knowledge systems.²⁶ Makgoba also stated that Africanisation is a process of inclusion of African cultures, knowledge, and identities in a world community.²⁷

Authors such as Higgs claim that much of what is taken for education in Africa is in fact not African, but rather a reflection of Europe in Africa.²⁸ According to Nkoane, Africanisation is an Africanised educational system that maintains African awareness of the social order and rules by which culture evolves.²⁹ He further asserts that Africanisation fosters the understanding of African consciousness, which facilitates a critical emancipatory approach to solving the problems of their lives and produces the material and capacities for Africans to determine their own future(s). The above-cited authors, in their support for the combination of the best elements of EKS and IKS seem to affirm that the content relevant and socially responsive to South Africans in national and international context should be considered in the process of Africanisation. This implies that Africanisation involves the consideration of students' backgrounds and what they could be out of the inclusion of EKS and IKS.

Views of Academics on Decolonisation

The literature reviewed reflects that various authors, such as Kamanzi, view decolonisation as a process through which the negative effects of colonisation are fought to give rise to an environment where self-reliance and self-determination become possible.³⁰ Chielozona argues that decolonisation is understood

²⁵ Vuyisile Msila, "Africanisation of Education and the Search for Relevance and Context.," *African Journal of Philosophy & Religious Studies* 7, no. 11 (2021).

²⁶ Msila, "Africanisation of Education and the Search for Relevance and Context.," L Le Grange, "Western Science and Indigenous Knowledge: Competing Perspectives or Complementary Frameworks?: Perspectives on Higher Education," *South African Journal of Higher Education* 18, no. 3 (2004): 82–91.

²⁷ Mahmood Mamdani, "Makgoba: Victim of the 'Racialised Power' Entrenched at Wits," 1997.

²⁸ Higgs, "African Philosophy and the Decolonisation of Education in Africa: Some Critical Reflections."

²⁹ M.M. Nkoane, "Constructing Knowledge Through Learner-Centred Approach," *Unpublished Paper. Presented at the University of Witwatersrand, Johannesburg.*, 2002.

³⁰ Kamanzi, "Decolonising the Curricula –A Student Call in Context."

by other people as the process of divesting the African world of all colonial imposition, undoing imperial domination in all its manifestations, and returning to what is authentically African.³¹

Some of the interviewed academics understand decolonisation in a manner similar to authors such as Lowe who perceive decolonisation as a means of taking over the reins from the foreigners who have been ruling a country that does not belong to them.³² Mwijage concurs with Norman in defining decolonisation.³³ He defines decolonisation as the fundamental process in Africa that allows African states to regain their independence, which they had lost after the coming of the colonialist.³⁴ None of the interviewed academics had expressed that decolonisation is a process of transformation in ensuring that curricula are relevant and socially responsive to the diverse needs of South African, national, and global contexts.

One of the interviewed academics revealed that decolonisation imposes the removal of European powers on the governance of aspects that do not actually belong to them. This observation is in line with what was documented by Bismarck, who described decolonization as the reversal of the process of European imperial expansion with all its political, economic, social, cultural, and linguistic consequences.³⁵

One of the academics interviewed expressed a view that is not contrary to that of Higgs et al. when she posited that decolonisation involves *emancipating our mindset from all forms of colonisation tendencies*.³⁶ Higgs, et al., aver that decolonisation is one of the most important criteria for human liberation but must take its realm of the praxis.³⁷

In the researcher's view, decolonisation is a transformation process of the inclusion of the best Eurocentric and indigenous epistemology (African knowledge systems) considering the students' background.

The Benefits of Africanised and Decolonised Curricula to Students

The voices of the academics seem to confirm that there are limited or no Africanised and decolonised curricula in their HEIs. As with Letsekha, what is taught in HEIs plays a vital role in the outcome of the graduate.³⁸ He argues that curricula that lack inclusion of the students' social realities and do not speak to their experiences do not benefit them.³⁹ Adésínà (2006) is acknowledged in Letsekha revealing that a curriculum that respects only one spatial zone in the globe as the foundation of knowledge production fails not only in the task of effectively educating students but also results in social ills for learners such as schizophrenia particularly those whose antecedents do not stem from Europe or those who find no significance in imperial heritage.⁴⁰

Prior to the 1994 democratic elections, it was affirmed that Africans as subjects were denied an adequate educational opportunity for their emancipation and development.⁴¹ Higgs, et al., opine that one of the major contributing factors to the crisis in the African educational system originates from the curricula taught in HEIs, and how they are organised and managed.⁴² According to Higgs, et al., most student strikes and riots in African countries are embedded in the nature of scholarship.⁴³ It is further articulated by Higgs that failure to include stakeholders by way of creating conducive platforms for dialogues is likely to education that becomes alien, oppressive, and irrelevant, as is seen to be the case

³¹ Chielozona Eze, "Decolonisation and Its Discontents: Thoughts on the Postcolonial African Moral Self," *South African Journal of Philosophy* 34, no. 4 (2015): 408–18.

³² Norman Lowe, *Mastering Modern World History*, Macmillan Master Series (Macmillan, 1997), <https://books.google.com.gh/books?id=qDOQQgAACAAJ>.

³³ Mwijage J.F.K., *Major Event in Africa* (Tanzania: Salvatorium, 2004); Lowe, *Mastering Modern World History*.

³⁴ Mwijage J.F.K., *Major Event in Africa*.

³⁵ H. Bismarck, *Defining decolonization*. The British Scholar Society, 2012. Available online at <https://www.helenevonbismarck.com/wp-content/uploads/2017/12/defining-decolonization.pdf>. Accessed on 13 July 2024.

³⁶ P. Higgs et al., *African Voices in Education* (Cape Town: Juta, 2000).

³⁷ Higgs et al., *African Voices in Education*.

³⁸ Tebello Letsekha, "Revisiting the Debate on the Africanisation of Higher Education: An Appeal for a Conceptual Shift," *The Independent Journal of Teaching and Learning* 8, no. 1 (2013): 5–18.

³⁹ Letsekha, "Revisiting the Debate on the Africanisation of Higher Education: An Appeal for a Conceptual Shift."

⁴⁰ Letsekha, "Revisiting the Debate on the Africanisation of Higher Education: An Appeal for a Conceptual Shift."

⁴¹ Higgs et al., *African Voices in Education*.

⁴² Higgs et al., *African Voices in Education*.

⁴³ Higgs et al., *African Voices in Education*.

with the legacy of colonial and neo-colonial education systems in Africa.⁴⁴ This implies that the way the curricula were designed and implemented did not consider IKS and the background of Africans, instead, it limits them in exercising their intellectual abilities. This means that their voices were ignored and not embraced in crafting the curricula and the best approaches to implement them.

The anger displayed during the student protests seems to suggest that they are frustrated and desperate with practices, policies and regulations that marginalise them from participation fully in what is deemed to be their desire for educational opportunities.

Adebisi contends that colonised education results in epistemic violence leading to pedagogically and ethically unsound violations of students' rights to education.⁴⁵ In South African universities, students organised themselves and engaged in national strikes where calls for hashtag fees fell and eventually damage the important learning facilities in their institutions. They further demanded inclusion in program reviews and in other decision-making that involved their curriculum-related activities. It means that systems to encourage the implementation of Africanisation and decolonisation in curricula are essential.

RECOMMENDATIONS

HEIs are perceived and expected to be key areas where legitimate knowledge is established.⁴⁶ It is therefore recommended that academics should create a space for dialogue in planning, crafting and implementing teacher education curricula with stakeholders such as students to access what is relevant for them and understand when it is presented in a manner suitable for them. Social inclusion of stakeholders is suggested to promote a sense of ownership and thus avoid the possibility of conflict amongst them. This implies that all educational curricula in Africa should have Africa as their focus, and as a result, be indigenous-grounded and orientated. The higher education curricula should be adapted to ensure that teaching and learning are responsive to African realities and conditions. On the other hand, joint planning, crafting and arriving at user-friendly teaching approaches coupled with relevant facilities could close the content gap in the curricula. A radical transformation of HEIs' curricula would result in being relevant and socially responsive. McLinden posits that the curricula offered in HEIs should allow students to learn in more flexible ways of studying that fit with their work, family, and other commitments.⁴⁷ Indirectly, that could reduce drop-out and improve the throughput as well as graduation rates of students. It is high time that HEIs produce adequately prepared graduates to function in the highly globalised world. Stakeholders such as academics, students, communities, government and market labour are crucial in the process of formulating and implementing responsive curricula. HEIs' curricula should be reviewed to be aligned to socially include the best western and African epistemologies. Encouragement to trust using the African authorities in supporting academic writings including assignments, articles, books or chapters writing, dissertations, and theses. Indigenous language should also be considered in decolonising the curricula to benefit the students as the studies confirm that if the local language is used as one of the mediums of instruction, then teaching and learning are enhanced.

CONCLUSION

The argument emphasised in this paper is the importance of social inclusion of stakeholders such as students, labour markets, and communities in the planning of curricula for relevant, economic and intellectual developments in South Africa. In so doing, South Africans would not be limited to EKS but IKS could be incorporated to promote a holistic approach in empowering them with the most needed content, skills and positive attitudes. It appears that creating platforms for dialogue among the stakeholders on curricula planning and implementation could lead to quality education that is relevant

⁴⁴ Higgs, "African Philosophy and the Decolonisation of Education in Africa: Some Critical Reflections."

⁴⁵ Foluke Ifejola Adebisi, "Decolonising Education in Africa: Implementing the Right to Education by Re-Appropriating Culture and Indigeneity," *N. Ir. Legal Q.* 67 (2016): 433.

⁴⁶ D.D. Bernal and O. Villalpando, "Apartheid of Knowledge in Academia: The Struggle over the Legitimate Knowledge of Faculty of Colour," in *Foundations of Critical Race Theory in Education*, ed. E. Taylor, D. Gillborn, and G Ladson-Billings, 2nd ed. (London: Routledge, 2016), 77–92.

⁴⁷ McLinden, M. 'Flexible pedagogies: Part-time learners and learning in higher education'. *From the report series 'Flexible pedagogies: Preparing for the future'*. The Higher Education Academy. 2013.

and socially responsive to address the South African diverse needs. It is concluded that HEIs should offer curricula based on African and international best practices.

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