Decolonising higher education in Africa: Arriving at a glocal solution

Ruth M. Mampane and **Margaret F. Omidire**
Department of Educational Psychology, Faculty of Education, University of Pretoria, Pretoria, South Africa
funke.omidire@up.ac.za
Folake Ruth Aluko
Unit for Distance Education, Faculty of Education, University of Pretoria, Pretoria, South Africa

The recent student unrest in South African public higher education institutions highlighted the call for the decolonisation of education across post-colonial countries. This research explored the construct of the "decolonisation of education" through the lens of students of different nationalities across Africa, their perspectives on approaches to the actualisation of a decolonised curriculum, and the applicability of technology in education. Qualitative research methods and the Transformative Learning Theory were employed. Findings show that decolonising education for students means addressing past injustices and marginalisation by valuing and leveraging indigenous languages and culture, while incorporating relevant and cost-effective technology. The authors recommend that decolonisation ought to involve glocal initiatives from the perspectives of young people, where education is foregrounded in indigenous knowledge and integrated international worldviews.

Keywords: culture; decolonising education; discourse; glocal; indigenous knowledge; language; technology; transformative learning theory

Introduction and Background

Postcolonial emerging economies inherited the education systems of their colonisers (Musitha & Mafukata, 2018). The student-led unrest in the South African higher education sector emphasised the plethora of reasons for student dissatisfaction. These include inadequate student funding, high dropout rates, post-school unemployment, discrepancies between available graduates and the skills required in the labour market, and alienation and exclusion due to a lack of proficiency in the medium of instruction and delivery modes. Decolonising education in Africa should be a rigorous, ongoing process of critical engagement that does not perpetuate the notion that local or indigenous knowledge is inferior (Adebisi, 2016). This is important when one considers the various levels at which students (from early childhood education) are told that their home languages are considered to be vernaculars that must not be used in school. Inevitably, the ascription of inferiority is built into the education system and the curriculum. Therefore, Musitha and Mafukata (2018) suggest that the education system was intentionally designed to undermine the educational and skills development of the colonised.

The anger and frustration of students who feel disconnected from the education system is unmistakeable and something has to be done about it (Le Grange, 2016). For the decolonisation of education to be effective, research into the depth of the construct has to be executed with the goal of developing curricula that are relevant to the needs and life experiences of students. Mawere (2015) argues that indigenous knowledge is relevant to African students and can only be fully realised if its importance is general knowledge and widespread. Bunting (2006) confirms that South Africa's democratic government inherited 36 unequal institutions of higher learning from the apartheid government in 1994. This landscape created by social inequality and colonialism, especially at historically white universities, compromised equity and academic outcomes for students (Badat, 2010).

When considering the institutional culture of the apartheid era in higher learning institutions, it is not surprising that transformation is slow, even after 24 years of democracy. This was despite government's mandate to advance the goals of transformation in higher education (Department of Education, 1997). Although some progress has been made, as is evident in the increased student enrolment, policy development, internationalisation, expansion of teaching and learning programmes, and reconfigured higher education system (Badat, 2010), more needs to be done to broaden transformation.

This research therefore explored and interpreted the construct of the decolonisation of education through the lens of students of different nationalities across Africa, underpinned by the Transformative Learning Theory. It also explored students' perspectives on suitable multilingual approaches to teaching, and assessed the applicability of technology, considering the changing landscape of teaching methods with its opportunities and challenges.

The study was guided by the following main research questions:

- What are the perspectives of university students on the meaning of decolonising education given the interwoven nature of language, culture and technology in education?
- What are the implications of the findings for arriving at a glocal perspective of decolonising education?

Literature Review: The Decolonisation of Education in View of Language, Culture and Technology

Colonisation and decolonisation are binary concepts with historical and ideological origins from the phenomenon of colony (Sommer, 2011). Reference to decolonisation acknowledges prior colonisation. In literature, colonialism is seen as a system of domination and subjugation of people from another culture, including all forms of imperial rule and cultural differences that exist between the government and the governed; and the consciousness and rejection of values, norms, customs and world views imposed by the colonialists (Blunt, 2005; Sommer, 2011).

Therefore, reference to colonisation appears to be linked to political, socio-economic, cultural and educational domination. Sadly, African scholars like Musitha and Mafukata (2018), agree with Nkrumah (1965) that the system of colonialism is still prevalent, although sometimes replaced by the state-managed imperialist practice of neo-colonialism.

Heleta (2016:9) asserts that "one of the most destructive effects of colonialism was the subjugation of local knowledge and promotion of the Western knowledge as the universal knowledge." One of the most important areas in which a country needs to be independent is education. In 1965, Ghana made a call to decolonise higher education curricula (Nkrumah, 1965). Fifty years after Ghana's call for decolonisation and 21 years after the dawn of democracy in South Africa, higher education institutions experienced violent protest by students calling for the decolonisation of education. It can thus be assumed that, in South Africa, students forced the decolonisation of the education agenda on higher education institutions and the government.

In his assertion for decolonising higher education, Nkrumah (1965) alluded to the evasive and aggressive imperialist instrument of colonialism in Africa. This statement remains relevant in 2018. Heleta (2016:1) asserts that, even after the demise of apartheid in 1994, South African higher education remains "rooted in colonial, apartheid and Western world views and epistemological traditions." Among the main transformational challenges that confront higher education and society in South Africa are the centralised authoritative management style of some institutions, their continuing ideological and epistemological rigidity, access to higher education, and rights to equal participation in education, funding and curriculum transformation (Bunting, 2006; Gerwel, 1987). One of the implications is that students who enter higher education are more versed in their democratic rights to equal and transformed education.

Language is crucial to decolonisation. History shows that colonial processes are embedded in language (Olatunji, 2010). Language is vital to knowledge production to ensure epistemic and cultural identity, and to present traditional worldviews. Equally, language policies are geared towards promoting the sociolinguistic culture and environment of the country (Alidou, Boly, Brock-Utne, Diallo, Heugh & Wolff, 2006).

Language and culture are intertwined. The imposition of language is the imposition of culture, which leads to cultural superiority and the organised subjugation of other cultures (Higgs, 2012; Olatunji, 2010). Against the backdrop of colonialism, the question is: which colonial and indigenous elements are integrated into or rejected from the African culture melting pot?

Technology is viewed as a colonial innovation (Arnold, 2005) that can fail if it clashes with the culture of the people it is meant to benefit. Therefore, Arnold (2005) encourages moving technologies into rural villages. Language, culture and technology are all linked to forms of communication. Technology is not just a matter of innovation; it is also a matter of adoption by a critical mass of users, and co-evolves with cultural, economic, political and other domains, each of which affects and is affected by the other (Allenby & Sarewitz, 2011:35). Amory (2012:42) contends that "… many education practices foster the neo-liberal dream of power, commercialisation and profit-making." This implies that education systems make use of market principles and practices in which technology becomes a driving force in the commodification of education (Amory, 2012). Despite its prospects, other challenges that face technology in education are contextual irrelevance, improper integration, and using it as a substitute for good instruction (Bates, 2015; De Bruyckere, Kirschne & Hulshof, 2016).

Resisting further and continued colonisation should be seen as an attempt to restore the dignity of the previously colonised people, including their indigenous knowledge, culture and heritage (Battiste, 2004). Through emerging transdisciplinary knowledge, there is a need to explore ways of developing and designing locally and regionally relevant curricula. "The decolonisation of education means that a nation must become independent with regard to the acquisition of knowledge, skills, values, beliefs and habits" (Wingfield, 2017). Nonetheless, the author cautions that balance is crucial because Africa cannot afford to "reject all the advances of (for example) modern medicine, education and science that originated elsewhere in the world." Her call resonates with the need to have a glocal perspective, which depicts bringing together both local and global viewpoints. The world has become a global village of which Africa is part.

Theoretical Framework

The Transformative Learning Theory that was adopted for this study was propounded by Mezirow in 1975 (Mezirow, 1997). The theory has its roots in Jurgen Habermas's theory of communicative action (1984), which suggests that different kinds of actions are inspired by different kinds of reason (Christie, Carey, Robertson & Grainger, 2015:10). Therefore, our life experiences contribute to our knowledge and the determination of who we are (Mezirow, 1997). Individuals process and ascribe meaning to their experiences, which results in the value attached to the experience. For this to be altered, our frame of reference needs to change. Frames of reference are "the structures of assumptions through which we understand our experiences" (Mezirow, 1997:5). The process (which could be either epochal (a quick shift) or incremental (a gradual shift), according to Mezirow, leads to autonomous thinking, a skill all responsible agents need for full citizenship in democracy and for moral decision-making. Consequently, Christie et al. (2015:22) describe transformative learning as another term for independent thought, which demands a higher level of thinking and critical reflection (Sterling, 2010).

According to Mezirow (2003:59), "A key proposition of Transformative Learning Theory recognises the validity of the fundamental distinction of Habermas) between instructional and communicative learning." Thus, Mezirow (2003:59) explains that:

> Instrumental learning is the acquisition of skills and knowledge (mastering tasks, problem solving, manipulating the environment […] the "how" and the "what"). In contrast, transformative learning is perspective transformation, a paradigm shift, whereby we critically examine our prior interpretations and assumptions to form new meaning […] the "why".

For this study, we have adopted the communicative domain of learning, which involves:

> […] relationships between people: how people communicate together; how they present themselves; how they understand one another; and generally how beliefs and practices of human communication occur (Mezirow, 1991, cited in Howie & Bagnall, 2013:819–820).

Incidentally, students from various African countries approach education transformation and decolonisation based on the lifelong experiences that inform their perceptions. Transformative learning helps us to regularly re-assess the validity of our learning and enables us to apply what we learn in unexpected situations, thus enhancing its place in all forms of university and adult education (Christie et al., 2015:22). The students that participated in this study were asked to discuss and share their perceptions on decolonisation as it relates to higher education in their context, engage in critical analysis and make meaning from their frames of reference.

Method

The study took place within a higher education institution context. The languages of instruction are English and Afrikaans. The institution comprises students and lecturers from a range of countries.

The study adopted a qualitative research approach with an exploratory case study design from an emancipatory meta-theoretical perspective. The participant postgraduate students were purposively selected to reflect an international perspective. The criteria for selection included being engaged in postgraduate studies and being an international student in South Africa. They were from Botswana, Ghana, Nigeria, South Africa and Zimbabwe (see Table 1).

Table 1 Participants' countries and languages used

Country	Official languages	Medium of instruction
Botswana	English and Setswana	English and Setswana
Ghana	English and regional languages	English
Nigeria	English, French and regional languages	English and regional first language
South Africa	English and 10 other local languages	English and 10 other local languages
Zimbabwe	English and other regional languages	English

The data was collected using focus group discussions, semi-structured interviews and questionnaires. There were two focus groups with nine and five participants respectively, and two individual interviews were held. The questionnaire was sent to 307 students and 164 (53.4%) of the students completed and returned the questionnaire.

Therefore, there were 180 participants. Inductive thematic analysis was used for data analysis.

Data Sources and Codes

Table 2 displays the data sources, the participants' home countries, and the codes assigned to them.

Table 2 Data source and country codes

Data source	Code	Country codes	
Semi-structured interviews	SI	Botswana (B)	South Africa (S)
Focus group discussion	FGD	Ghana (G)	Zimbabwe (Z)
Questionnaires	Q	Nigeria (N)	

Results

The results of the inductive thematic analysis revealed different categories of responses, indicating the perspectives of the students who participated, as presented in Table 3.

Table 3 Categories of results

Category of result	Scope of result
Understanding globalisation	Globalisation is seen as a challenge in terms of leading to a loss of identity and the devaluing of indigenous knowledge, culture and experience.
What constitutes the decolonisation of education?	Decolonisation is conceptualised as follows: • addressing past injustices and the marginalisation of those who were colonised; • highlighting the local versions of realities; • seeing local history from local perspectives and not just from the perspectives of the colonisers and their allies; • valuing indigenous languages and culture; and • incorporating indigenous language and culture into the curriculum in a more meaningful and systematic manner.
Changes required in education policies	Functional education or curriculum tailored to contextual needs.
Curriculum development initiatives	Curriculum incorporating local indigenous knowledge relevant to the lives of the population.
Developing orthographies of marginalised languages	Local languages should be revived and their orthographies developed to a meaningful level.
Glocal initiatives as the best option	Glocal initiatives should replace globalisation.
Technology for the future we desire	A very important vehicle for education transformation.

The categories in Table 3 include an understanding of what globalisation represents for emerging economies; addressing the meaning of decolonisation; initiating much-needed change in education policy and curriculum development initiatives; developing the orthographies of marginalised languages; focusing on glocal initiatives; and using technology as a tool for education transformation. These results are discussed and integrated into the adopted theory.

Understanding Globalisation

According to the participants, globalisation has many benefits, but it can also lead to the loss of identity, and the devaluation of indigenous languages, culture, history, religion and the norms and value systems of the communities, as in the case of many Sub-Saharan African countries. The following is an excerpt from the semi-structured interviews:

> *Africa, as a continent, should rather be a kind of recontextualised ... there is the need to sensitise ... the need to reclaim the identity of Africa. Because if you look at what is happening in the world today, we are talking about globalisation. Globalisation to me is an implied extension of imperialism* [...] *because they believe that whatever the Western world does is best and, as a result, the whole world should follow, Africa should follow* (SI (N)-138-145).

Meanings of the Decolonisation of Education and Decolonising Education

All the participants concurred that education has to be decolonised. According to the participants in the focus group discussions, decolonising education means addressing past injustices and the marginalisation of those colonised. Some of these injustices include attempting to purge the colonised of their history, predating colonisation and imposing new realities on them as if they never existed prior to colonisation. The participants suggested that decolonised education would have all versions of the past, including indigenous knowledge and traditions, part of the mainstream curriculum and not simply ad-hoc addenda included in literature passages. Local history and oral traditions should be seen from the people's perspectives and not solely from the perspective of others.

Revisiting Culture and Developing the Orthographies of Marginalised Languages

The participants identified language and culture as critical to the decolonisation of education. They argue that once language and culture are devalued, identity, social connectedness and cohesion are at risk. Students feel lost in what is learnt and this results in a loss of self-worth.

For these participants, decolonising education has to include adding greater value to indigenous languages, incorporating their language and culture in education, incorporating local history into the curriculum in a more systematic way, and stopping the use of indigenous languages as a punitive measure in assessment. The verbatim quotations below reflect this.

> *In Nigeria, the late Prof. Fafunwa* [...] *came with the issue of mother tongue. The only way you can get the young ones to progress is to allow them to speak in the mother tongue. China today uses the Chinese language to train the young ones to move ahead in technology, in research* [...] *their natural language to train the children. Now English is*

being studied as a subject, not to be seen as an official language Therefore, we as Africans should find a way, we should go back to trace our roots. (SI (N):190–199)

I can still speak in my language, although I cannot write it very well […] *My own children cannot because they do not really understand the language. They will rather want to speak in English. That means there are lots of things they will miss out on in their own generation; just because society or the system does not allow them to learn an indigenous language. It is very unfortunate* (FGD (G):430–437).

According to the participants, cultural practices were the systems used in the past to teach the younger generations the values, norms and mores of society. Oral tradition and storytelling were an intricate part of this. Each story teaches a new lesson or moral value. These lessons included regard for human life, respect for one another and for one's elders, an understanding of the elements that keep the community functioning as a cohesive unit and respect for communal institutions. With the onset of formal education, these were subsequently perceived as being backward and irrelevant as confirmed by the excerpts below:

We have our own culture. So, we need to try and fit our culture, whatever we have, into our education system (FGD 116–117).

We still have to go back to accept our identity and have our roots. Our culture is very rich. Whether from our perspective, from learning literature, transferring information from one generation to the other, we have this rich information that we could actually cascade to our younger ones. So, it has to start first with us (FGD (B):345–349).

We have culture that the world can learn from us (FGD (Z):200).

Revisiting Education Policy and Curriculum Development Initiatives

The participants further suggested that functional education that is tailored to contextual needs has to be tackled, especially because of the ever-increasing unemployment figures and the mismatch between academic qualifications and the skills required in the labour market. As shown in the excerpt below, the participants from Ghana and Nigeria reminisce about the apprenticeships and peripheral learning that formed the basis of education prior to the adoption of the Western education system.

We need to change, because most times we provide graduates who are looking for jobs, but not graduates who will provide jobs. It cannot. That is why today, people, young ones are roaming around the street, they are not employed. That is it, because you have been trained to look for scholar jobs that are not there (FGD (G):562–566).

The participants suggested that the way forward should include a concerted effort to change education policies and develop the orthography of indigenous languages. They also suggested the reintroduction of marginalised languages, as well as educating parents and teachers on the value and importance of mastery of the first language. The participants concluded by indicating that technology could provide much-needed avenues for the education sector to address many of the injustices that have been identified.

Glocal Initiatives as the Best Option

The participants reiterated that they are not suggesting that all things global are negative, but that the local indigenous view has to dominate the discourse around transformation and the decolonisation of education. They were of the opinion that glocal initiatives not only incorporate local perspectives and ideologies, but include some elements of the global worldview. This way of thinking should be the way forward. A participant put it this way:

The African mind will be re-sensitised to what it ought to be. Because for now, directly or indirectly, globalisation is everywhere and we are now saying that no let us go for what, glocalisation. […] *You as American you are bringing what you have* [...] *What about the peculiarities, the uniqueness, the contextual realities of Africans themselves. You should be able to come here and let us see what global and local can match together to give Africa identity. We should be able to develop what we have through what we are taking from the Western world* (FGD (G):167–174).

Technology for the Future We Desire

Participants' views on the questions that focused on the relationship between decolonisation and technology in education differ. For instance, according to some of the participants, technology can be another form of colonisation for the following reasons:

... [because] *we are ruled by the technological advances that occur in other parts of the world. We may follow their trends and accept their approaches to handling and utilising technology, relying too heavily on what authorities outside of South Africa consider important* (FGD (N):340–344).

Contrary to the above, a participant indicated:

I am not sure I agree with the idea that it is another form of colonisation [...] (FGD (B):360–361).

However, he asserted:

I do think technology is part of globalisation, which has affected previously colonised nations in far more negative ways than the benefits endowed to first-world countries (FGD (G):380–383).

Participants also cited two major ways in which technology in education can be decolonised: low cost of bandwidth and contextualising technology. One of the participants said:

I believe that decolonising technology in education means making it more appropriate for Africans, focusing on supporting Africans within their specific and unique background (Q (S):003).

Another stated:

By utilising technology in ways that promote relevant and appropriate channels, which are

specific to the South African context [...] *Technology should be looked at as how it can best serve the South African education system in making it relevant* (Q (N):046).

However, the majority of the participants were of the opinion that decolonising education does not mean doing away with technology. Reasons given for their opinion are provided in the following excerpts:

I believe that, within South Africa, technology can be used as an extremely useful teaching aid. Technology is very much a huge part of society and I think technology should be viewed as a form of assistance in making education more appropriate and relevant to South Africans (Q (S):001).

I believe that technology is simply a "tool" that can be employed to fulfil any number of needs. I think technology has the potential to incorporate multiple world views and forms of expression into a single platform, thereby allowing different avenues of knowledge creation and expression" (Q (S):002).

In conclusion, a general comment by one of the participants showed a lament on a possible way forward:

As a white woman, I think it is time for me to listen to black people. I do not think that decolonisation in education can be led by those who were historically colonised and held privileged positions. The divisive nature of this argument calls for empathetic understanding, interest and respect [from white people]. *Once people are open to new narratives and perspectives, a richer educational context can be fostered* [...] *But I do not know how we are going to get there* (SI (S):440–446).

Discussion in the Light of Transformative Learning Theory

As indicated earlier, this study was guided by the communicative domain of the Transformative Learning Theory. The domain emphasises discourse that focuses on individual transformation and emphasises rational and non-coercive dialogue as a means to help individuals challenge the current assumptions on which they act and, if they find them wanting, to change them (Christie et al., 2015:10–11). This, according to the authors, "includes a mental shift, as well as a behavioural one in the hope that better individuals will build a better world" (Christie et al., 2015:11).

The participants in this study emphasised a strong need for change in society, especially in the education sector, which we feel could be achieved through discourse – the central theme in communicative action. For instance, the call for the decolonisation of education resonated with all the participants and their contributions offered some clarity on the meaning students associate with the construct. The participants also expressed the expectations of various groups for decolonisation to be actualised. The participants' suggestions are in line with Abu Rass (2016) that decolonising the education process should involve multicultural

pedagogy and begin with an acknowledgement of the injustices that resulted from colonial policies. These policies resulted in identity and language loss in many cases, which can first be resolved through discourse. According to Mezirow (1997:10), "discourse is necessary to validate what and how one understands or arrives at a best judgment regarding a belief." Because learning is a social process, discourse becomes central to making meaning.

However, Mezirow (1997) gives the following ideal conditions of discourse:
- the availability of full information to those participating;
- freedom from coercion;
- equal opportunity to assume the various roles of discourse (to advance beliefs, challenge, defend, explain, assess evidence and judge arguments);
- critical reflection of assumptions;
- empathy and openness to other perspectives;
- willingness to listen and to search for common ground or a synthesis of different points of view; and
- the ability to make a tentative best judgment to guide action.

The conditions highlighted by Mezirow (1997) can facilitate the successful implementation of decolonisation, and ensure that the marginalised are heard. Peoples' culture and indigenous knowledge have to be incorporated into this discourse, although one of the criticisms against Mezirow's theory is that not all people can be at this level of intellectual debate (Taylor, 2008). The theorist emphasises that the required communicative skills have to be developed in order to resolve internal and external conflicts (Christie et al., 2015). In 1997, Mezirow (1997) stressed that, in order to facilitate transformative learning, educators must help learners become aware and critical of their own and others' assumptions, practice to recognise frames of reference and use their imaginations to redefine problems from a different perspective, and be assisted to participate effectively in discourse (Mezirow, 1997:10). Aubusson, Harrison and Ritchie (2006) stress that it is necessary for education stakeholders to generate an image of learning as a transformative experience, which will stimulate discussion and dialogue. This is because experiences of students have a place in their ability to make sense of their environment and learning. Education that fosters critically reflective thought, imaginative problem posing and discourse is learner-centered, participatory and interactive, and involves group deliberation and group problem solving (Mezirow, 1997:10).

As noted, the participants did not indicate that everything from a Western perspective was bad, but that their values, beliefs and experiences need to be given equal status. It is time to do away with ethnocentrism, an example of a habit of mind that Mezirow (1997:5) describes as the predisposition to regard others outside one's own group as inferior.

This, according to the author, arises from feeling and acting that is influenced by assumptions that constitute a set of codes that may be cultural, social, educational, economic, political or psychological (Mezirow,1997:5–6). Van der Westhuizen, Greuel and Beukes (2017:8) concur, arguing that a "collaboration of a bottom-up transdisciplinary approach to Africanisation, Western perspectives and contextualisation are key to the development of curricula that will empower students." Finding solutions to societal challenges has to be an inclusive, collaborative process for all the stakeholders.

Higgs (2016) believes that the success of transformation in the higher education system hinges on the curriculum, and therefore argues for the inclusion of African indigenous knowledge; what he refers to as an "African epistemic" in the higher education curricula. Higgs further argues that the decolonisation of the curriculum in higher education will be given its rightful place as an equally valid way of knowing among the array of knowledge systems in the world. A critical examination of the sources of knowledge that inform the content of the curricula is necessary, as is an analysis of the experiences they constitute. Therefore, Mezirow (1997:10) stresses that instructional materials ought to reflect the real-life experiences of the learners and be designed to foster participation in small group discussions to assess reasons, examine evidence, and arrive at a reflective judgment. Christie et al. (2015:22) also suggest workshops, based on action research projects that allow students to be familiar with the theory of transformative learning and provide them with tools to develop critical, analytical, autonomous thinking as a strand of study.

The role of language and culture in education cannot be underestimated. Part of the discourse on the decolonisation of education is how to ensure that students are not marginalised because of their language and culture. Sibomana (2015) joins the long list of scholars who suggest that using English as a medium of instruction at low levels of education is detrimental to quality education, especially for children in rural areas where the use of English in the community is limited. However, the concern is always about the readiness of all stakeholders to accept this, including parents and teachers (Aluko, 2017). Aligned to this is the need to develop the orthographies of marginalised languages.

The participants believed that technology is an important vehicle for education to attain the desired objectives. This is because of the value it adds. According to scholars (Bates, 2015; De Bruyckere et al., 2016), these objectives include communication, the possibility of diverse teaching and learning tools, the development of research skills among students, and individualised and collaborative learning among teachers and students. However, staff and students need to hone their technology skills "if Information and Communication Technologies (ICT) skills are an essential requirement at the point of entry to being a successful tertiary level student as well as to being an employable graduate …" (Cape Digital Foundation, 2017).

Before all these changes could take place, one would expect participants in such a discourse to pass through some (if not all) of the 10 steps of the transformative learning process identified by Mezirow (1991, 2012). These are "a disorienting dilemma, self-examination, with feelings of fear, anger, guilt or shame, a critical assessment of assumptions, recognition that one's discontent and the process of transformation are shared, exploration of options for new roles, relationships and actions." Others are "planning a course of action, acquiring knowledge and skills for implementing one's plan, provisional trying of new roles, building competence and self-confidence in new roles and relationships, and a reintegration into one's life on the basis of conditions dictated by one's new perspectives." These are similar to the five phases of decolonisation suggested by Chilisa (2012): rediscovery and recovery, mourning, dreaming, commitment, and action. This also resonates with the lament of one of the participants on a possible way forward (SI (S):440–446).

Conclusion
There is a growing dissatisfaction with the state of education, despite the progress that has been recorded in the last decades. Globally, emerging economies have reiterated the need for education to be relevant to students and their sociocultural contexts. Therefore, higher education institutions experience more pressure to provide transformed, industry-relevant education and scientific knowledge that is suitable for the 21st-century labour market.

This implies that formerly colonised territories must develop curricula that build on the best knowledge skills, values, beliefs and habits from around the world (Wingfield, 2017). It is necessary to rethink Western disciplines, which are "distant, antiseptic and removed from the experiences of the lived world [that] comes from recognising the pain, anger and anguish being experienced in society" (Odora-Hoppers & Richards, 2011:3). The hegemony of colonialism and the supremacy of Northern and Western epistemologies and knowledge systems in higher education curricula are detrimental to the development and affirmation of an African epistemic identity (Abu Rass, 2016; Heleta, 2016).

We believe that the findings of this study can help to arrive at a glocal perspective of the decolonisation of education.

Note

i. Published under a Creative Commons Attribution Licence.

References

Abu Rass R 2016. Promoting multiculturalism through a decolonising process [Special issue]. *Malta Review of Educational Research*, 10(1):69–79. Available at https://www.um.edu.mt/library/oar/bitstream/handle /123456789/20765/4.%20PROMOTING%20MULT ICULTURALISM%20THROUGH%20A%20DEC OLONISING%20PROCESS.pdf?sequence=1&isAl lowed=y. Accessed 14 April 2018.

Adebisi FI 2016. Decolonising education in Africa: Implementing the right to education by re-appropriating culture and indigeneity. *Northern Ireland Legal Quarterly*, 67(4):433–451.

Alidou H, Boly A, Brock-Utne B, Diallo YS, Heugh K & Wolff HE 2006. *Optimizing learning and education in Africa – the language factor: A stock-taking research on mother tongue and bilingual education in sub-Saharan Africa*. Paper presented at the ADEA Biennial Meeting, Libreville, 27–31 March. Available at http://www.adeanet.org/adea/downloadcenter/Ouga /B3_1_MTBLE_en.pdf. Accessed 15 April 2018.

Allenby BR & Sarewitz D 2011. *The techno-human condition*. Cambridge, MA: MIT Press.

Aluko FR 2017. Realigning English language teaching and teacher training in South Africa in the 21st century. In MD Magano, SJ Mohapi & D Robinson (eds). *Realigning teacher training in the 21st century*. Andover, England: Cengage Learning.

Amory A 2012. Instructivist ideology: Education technology embracing the past? *Interactive Learning Environments*, 20(1):41–55. https://doi.org/10.1080/10494821003714707

Arnold D 2005. Europe, technology, and colonialism in the 20th century. *History and Technology*, 21(1):85–106. https://doi.org/10.1080/07341510500037537

Aubusson PJ, Harrison AG & Ritchie SM 2006. Metaphor and analogy: Serious thought in science education. In PJ Aubusson, AG Harrison & SM Ritchie (eds). *Metaphor and analogy in science education*. Dordrecht, The Netherlands: Springer.

Badat S 2010. *The challenges of transformation in higher education and training institutions in South Africa*. Midrand, South Africa: Development Bank of Southern Africa. Available at https://www.dbsa.org/EN/About-Us/Publications/Documents/The%20challenges%2 0of%20transformation%20in%20higher%20educat ion%20and%20training%20institutions%20in%20 South%20Africa%20by%20Saleem%20Badat.pdf. Accessed 15 April 2018.

Bates AW 2015. *Teaching in a digital age: Guidelines for designing teaching and learning*. Vancouver, Canada: Tony Bates Associates Ltd. Available at https://teachonline.ca/sites/default/files/pdfs/teachi ng-in-a-digital-age_2016.pdf. Accessed 15 April 2018.

Battiste M 2004. Unfolding the lessons of colonization. In C Sugars (ed). *Unhomely states: Theorizing English-Canadian postcolonialism*. Ontario, Canada: Broadview Press Ltd.

Blunt A 2005. Colonialism/postcolonialism. In D Atkinson, P Jackson, D Sibley & N Washbourne (eds). *Cultural geography: A critical dictionary of key concepts*. London, England: I.B. Tauris.

Bunting I 2006. The higher education landscape under apartheid. In N Cloete, P Maassen, R Fehnel, T Moja, T Gibbon & H Perold (eds). *Transformation in higher education: Global pressures and local realities*. Dordrecht, The Netherlands: Springer.

Cape Digital Foundation 2017. *The role of ICT in the decolonisation of South African university curricula – technology is the key*. Available at http://digitalfoundation.org.za/role-of-ict-in-decolonisation-south-african-university-curricula/. Accessed 23 November 2018.

Chilisa B 2012. *Indigenous research methodologies*. Los Angeles, CA: Sage.

Christie M, Carey M, Robertson A & Grainger P 2015. Putting transformative learning theory into practice. *Australian Journal of Adult Learning*, 55(1):9–30.

De Bruyckere PA, Kirschne PA & Hulshof CD 2016. Technology in education: What teachers should know. *American Educator*, 40(1):12–18. Available at https://files.eric.ed.gov/fulltext/EJ1094203.pdf. Accessed 14 April 2018.

Department of Education (DoE) 1997. *Education White Paper 3: A programme for the transformation of higher education*. Pretoria, South Africa: Author. Available at http://www.che.ac.za/sites/default/files/publication s/White_Paper3.pdf. Accessed 15 April 2018.

Gerwel J 1987. Inaugural address given by Professor Jakes Gerwel at his installation on 5 June 1987 as sixth Vice-Chancellor and Rector of the University of the Western Cape.

Habermas J 1984. *The theory of communicative action* (Vol. 1: Reason and the Rationalization of Society). Translated by T McCarthy. Boston, MA: Beacon Press.

Heleta S 2016. Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1):a9. https://doi.org/10.4102/the.v1i1.9

Higgs P 2012. African philosophy and the decolonisation of education in Africa: Some critical reflections. *Educational Philosophy and Theory*, 44(s2):37–55. https://doi.org/10.1111/j.1469-5812.2011.00794.x

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

Howie PC & Bagnall R 2013. A beautiful metaphor: Transformative learning theory. *International Journal of Lifelong Education*, 32(6):816–836. https://doi.org/10.1080/02601370.2013.817486

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

Mawere M 2015. Indigenous knowledge and public education in sub-Saharan Africa. *Africa Spectrum*, 50(2):57–71. Available at http://journals.giga-hamburg.de/index.php/afsp/article/view/1915/1122 . Accessed 13 April 2018.

Mezirow J 1991. *Transformative dimensions of adult learning*. San Francisco, CA: Jossey-Bass.

Mezirow J 1997. Transformative learning: Theory to practice. *New Directions for Adult & Continuing Education*, 74:5–12. https://doi.org/10.1002/ace.7401

Mezirow J 2003. Transformative learning as discourse. *Journal of Transformative Education*, 1(1):58–63. https://doi.org/10.1177%2F1541344603252172

Mezirow J 2012. Learning to think like an adult: Core concepts of transformation theory. In EW Taylor & P Cranton (eds). *The handbook of transformative learning: Theory, research, and practise*. San Francisco, CA: Jossey-Bass.

Musitha ME & Mafukata MA 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

Nkrumah K 1965. *Neo-colonialism: The last stage of imperialism*. London, England: Thomas Nelson & Sons, Ltd.

Odora-Hoppers CA & Richards H 2011. *Rethinking thinking: Modernity's "other" and the transformation of the university* (Taproot Series: Vol. 1). Pretoria, South Africa: University of South Africa.

Olatunji SA 2010. Thematic changes in postcolonial Africa literature: From colonialism to neocolonialism. *Sino–Us English Teaching*, 7(10):125–134. Available at https://s3.amazonaws.com/academia.edu.documents/35925060/2011091971417249.pdf?AWSAccess KeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1523626844&Signature=DugEUtH5rgMf%2BCMxeUTZoU508%2Fo%3D&response-content-disposition=inline%3B%20filename%3DThematic_changes_in_postcolonial_African.pdf. Accessed 13 April 2018.

Sibomana E 2015. Postcolonial language-in-education policies in Africa: The case of Kenya. *Rwandan Journal of Education*, 3(1):37–51. Available at https://www.ajol.info/index.php/rje/article/view/128010/117560. Accessed 13 April 2018.

Sommer M 2011. Colonies – colonization - colonialism: A typological reappraisal. *Ancient West & East*, 10:183–193. https://doi.org/10.2413/AWE.10.0.2141818

Sterling S 2010. Transformative learning and sustainability: Sketching the conceptual ground. *Learning and Teaching in Higher Education*, 5:17–33.

Taylor EW 2008. Transformative learning theory. *New Directions for Adult and Continuing Education*, 119:5–15. https://doi.org/10.1002/ace.301

Van der Westhuizen M, Greuel T & Beukes JW 2017. Are we hearing the voices? Africanisation as part of community development. *HTS Theological Studies*, 73(3):4512. https://doi.org/10.4102/hts.v73i3.4512

Wingfield B 2017. What "decolonised education" should and shouldn't mean. *The Conversation*, 14 February. Available at https://theconversation.com/what-decolonised-education-should-and-shouldnt-mean-72597. Accessed 14 April 2018.