

# **Decolonisation: Why Decolonising Teacher Education Is Far From Realities In South Africa**

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## **Abstract**

South Africa's transition from apartheid to a democratic republic in 1994 came with lots of expectations. Massive and national student movement protests that rocked the universities in South Africa from 2015 to 2016 highlighted the expected transformation in the education system after the collapse of apartheid. This study explored the challenges of decolonising teacher education curricula despite the student movement protests that demanded the decolonisation of higher education in South Africa. Many South African universities have yet to significantly transform, especially in the knowledge production rooted in Western and Eurocentric disciplinary knowledge. This article adopted a systematic literature review method to explore the decolonisation of teacher education curriculum, a long overdue task for higher education institutions in South Africa. The contexts of South Africa require decolonised teacher education due to the dynamic realities that exist across diverse social groups in the Republic. Many African scholars have critiqued existing teacher education and described it as an epistemic and hegemonic knowledge-building system in most South African universities, as well as the need to recognise indigenous education systems. This discursive article examines the concepts of decolonisation and the hiccups of experiencing a decolonised teacher education curriculum in South African higher education institutions. The article adds to the voices on the need to make Africa the centre of the curriculum. Challenges against decolonising teacher education

from Westernised and Eurocentric knowledge will be highlighted. The study recommends reviewing and assessing teacher education curricula by various higher education institutions to integrate realities in students' communities into their learning content to prepare them as effective social change agents.

**Keywords:** teacher education, curriculum, decolonisation, Eurocentric, epistemic, knowledge building

## **INTRODUCTION**

Education during the apartheid era in South Africa has been described as a tool of segregation between the white and the black (Heleta, 2016; Le Grange, 2016; Jansen, 2016; Tomlin, 2016; Ajani, 2019). Fomunyam (2017:1) describes "teaching and learning as the crux of most educational programmes, especially at the undergraduate level, where it is the principal tool through which meaning is constructed and reconstructed by students and lecturers". Hence, the learning content students are exposed to is critical to their responsiveness to global society (Kamsteeg, 2016). Many scholars have reiterated the position of knowledge building in various higher education institutions in South Africa as Eurocentric and Western framed (Fomunyam, 2017; Tomlin, 2016; Jansen, 2016; Fataar, 2018; Mudaly, 2018; Ajani & Gamede, 2021; Simmonds & Ajani, 2022). Thus, there is an urgent need for the decolonisation of higher education in South Africa (Mahabeer, 2018).

However, decolonising higher education in South Africa has been considered complicated (Le Grange, 2016; Jansen, 2016b, 2019). At the same time, some scholars consider decolonisation as a toxic discourse (Kunnie, 2016; Maistry, 2019) and have been subjected to several heated academic debates at conferences or academic engagements (Mkhize, 2020; Khambule, 2021). Hlatshwayo (2020) argues that decolonisation is a crucial academic engagement that is unavoidable in South African higher education. Jansen (2019) posits that knowledge building, the fundamental goal of higher education, should allow students to engage with what or how they construct knowledge.

However, Sathorar and Geduld (2019) assert that students are made to learn or access knowledge that is not only Westernised and epistemic but also

colonised. Hence, students in various higher education institutions need to be provided opportunities or platforms to engage the epistemic knowledge but to regurgitate learning in its presented colonised form (Sayed et al., 2017; Radebe, 2023). Furthermore, various extant studies have established that the use of a European lingua franca, as well as various disciplines such as science, education, law, and economics, do not provide students with experiences in their own culture or to express themselves in their understanding (Chilisa, 2012; Fomunyam, 2017; Ajani, 2019).

In his study, Le Grange (2016:4) argues that creating learning content in the Western frame in South African higher education results in “the denigration and decimation of indigenous knowledges”, thus making the citadel of learning Eurocentric. Le Grange (2016) further explains that the continuation of epistemic knowledge after the apartheid era is the lingering legacy of apartheid that is still visible in various institutional structures across South Africa’s higher education institutions. Consequently, the higher education system is still evidently racial and class-based, with much emphasis on Western knowledge and rationality, without recognition of the indigenous knowledges of the diverse groups in South Africa (Senekal & Lenz, 2020).

Various student movement protests started in 2015, and by 2016, the protests had rocked universities across South Africa, with students demanding the decolonisation of higher education as one of their key demands (Ajani, 2021). The protests prompted some academics to be progressive in their academic scholarships and engagements, highlighting the alienation of South African contexts from various institutional structures in South Africa (Molefe, 2016). Thus, calls to decolonise the South African higher education curriculum intensified (Genç, 2013; Heleta, 2016; Mudaly, 2018; Fataar, 2018; Jansen, 2019; Le Grange, 2023).

Jansen and Achebe (2019) assert that a university curriculum is not limited to subjects, reading materials, module frameworks, or assessment guidelines. However, it includes all within the university community. Senekal and Lenz (2020) agree that extra-curricular activities and all other interpersonal relations are part of a university curriculum. This implies that all historical

stories about the past, present, and future of the diverse students in higher education institutions are part of the curriculum. The historical stories made available to the students ensure the continuous transmission of their cultural heritages and the diversity of South Africa as a nation (Senekal & Lenz, 2020).

Teacher education is critical to higher education and requires quality capacitation of pre-service teachers as effective social agents (Ajani & Uleanya, 2021). As social agents who can meaningfully impact learners (Ajani, 2022), they engage in knowledge that adequately speaks to their diverse social groups (Simmonds & Ajani, 2022). Mahabeer (2018) asserts that teacher education curriculum is Westernised and Eurocentric. Thus, the education system is a playground where diverse people of South Africa access education. South Africa is a multicultural nation that recognises interculturalism and national identity as crucial elements of nation-building in South African nation-building (Ajani, 2022), with teachers as social agents driving collectively to establish a shared public culture and enable meaningful participation in the development of a just and democratic nation (Simmonds & Ajani, 2022). Seemingly, building a nation of national identity, where citizens must embrace inclusivity, regardless of cultural, racial, or social background, starts from the school system (Khambule, 2021).

Thus, this article examines the process of decolonising teacher education curricula in preparation for transforming pre-service teachers through a decolonised curriculum for a just nation. It is argued that the present teacher education curriculum in South Africa's higher education institutions is Eurocentric and does not appropriately address the societal contexts (Sayeed et al., 2017; Fataar, 2018; Mahabeer, 2018; Mudaly, 2018; Motala et al., 2021). Senekal and Lenz (2020) report that student movement protests, which started in 2015, ignited the call for a decolonised curriculum that is Afrocentric and places relevancy to students' diverse contexts. Furthermore, the student movement protests agitated for contextualised curriculum content, a curriculum that caters to and recognises their culture and indigenous knowledge systems (Senekal & Lenz, 2020).

The Minister of Higher Education and Training, Blade Nzimande, in a meeting held with stakeholders in higher education in October 2015, called

for the Africanisation of higher education in South Africa to discard the problematic Eurocentric elements in higher education (Le Grange, 2016). However, the decolonising curriculum in higher education has faced various challenges (Jansen & Achebe, 2019). However, Le Grange (2016) describes the decolonisation of higher education in South Africa as a process and not an event. This explains why the process is complicated and requires different challenges to see the light of day. These challenges will pass the test of time if well managed to attain the desired teacher education curriculum.

## **THEORETICAL FRAMEWORK**

As explained earlier, decolonisation is critical to the transformation of teacher education and the whole of higher education in South Africa (Ajani, 2019, 2022; Ajani & Gamede, 2021). Le Grange (2016) describes it as a complicated, conflicting process. While at the same time, decolonising is a toxic process (Maistry, 2019; Hlatshwayo, 2020; Mkhize, 2020; Khambule, 2021; Kunnie, 2023). Hence, decolonising teacher education requires in-depth understanding to provide insights into its process and to establish challenges. This article employed conflict theory as its theoretical framework to underpin the concepts of decolonising teacher education curriculum and explain why it is difficult to attain. According to Sinn (2016), conflict theory explains how and why certain social groups struggle for scarce resources, power, or recognition.

Conflict theory asserts that social groups exist in every society, with each group constantly struggling to dominate, control, or get recognition, using conflicts to attain its goals (Maiharoa et al., 2022). In social cohesion, Senekal and Lenz (2020) argue that conflict theory can be used to examine the power dynamics among members of social groups. Furthermore, Siregar (2022) posits that conflict will always arise among social groups, especially when there is a need to challenge or demand recognition from dominating or oppressing groups. Conflict leads to inequality promoted by policies, laws, regulations, or institutions (Forsyth & Copes, 2014; Shiregar, 2022; Shuvaer et al., 2023). Senekal and Lenz (2020) admit that conflict includes clashes, protests, revolutions, or displays of violence, usually by a group against

another.

Sinn (2016) argues that conflicts within or among groups always ignite the reconciliation process or lead to solutions to identified societal problems. The student movement protests led to the initiation of several meetings or actions toward the process of decolonising higher education. However, Siregar (2022) describes actions after conflicts as not what may immediately solve problems but may initiate actions toward correcting identified anomalies in the system. Hence, adopting this theory agrees with the decolonisation of the teacher education curriculum, especially after a series of protests by the student movement to register their disapproval of Eurocentric higher education in South Africa. The article, therefore, provides insights into the concepts of decolonisation and the challenges of decolonising teacher education in South Africa's higher education institutions. This study employed a systematic literature review of various extant literature sources on the phenomenon, as explained in the next section, to present in-depth information.

## **LITERATURE REVIEW**

### Concepts of Decolonisation

Knowledge coloniality emerges when Western or Eurocentric epistemes become common sense, ordinary, ideal, universal, and hegemonic, according to Chiumbu (2017). "Decolonisation necessitates a repositioning and recentring of what is sacred, indigenous, and homegrown," argues Kasturi. (2019: 59). According to Le Grange (2016), recentring is the mainstreaming and centralisation of disadvantaged knowledges. It shifts the balance of power between legitimate and marginalised knowledge. According to Mbembe, decolonisation "does not mean closing the door to European or other traditions." (2015). Chiumbu (2017:4) opines that "decolonisation is not about ignoring Western knowledge, but about re-centering Africa and its experiences." Thus, it is advised that the "centre" be kept and changed to what is known as knowledge for pre-service teachers.

Africanisation begins with African subjectivity, which rejects epistemological universalism. Decolonisation, according to Kasturi (2019, 66), "is about clearly

defining what the centre is and mapping out the directions and perspectives that studies should take if Africa is placed at the centre". This paradigm prioritises underserved knowledge over dominant information. According to Le Grange (2016), decentring aims to end the dominance of Western knowledge and foster knowledge equality. According to Olivier (2019), epistemic justice stems from epistemic autonomy, which evaluates the appropriation of multiple knowledges into the academy, including the "unacknowledged and suppressed". A range of knowing ways, with one knowledge setting the boundaries and possibilities of comprehending other knowledges in an ecology of knowledges (Santos, 2009), is preferable to the obsession with eradicating "all vestiges of erstwhile colonial powers from university curricula" (Olivier, 2019).

Decolonisation opposes the tyranny of Western epistemologies. Ndlovu-Gatsheni (2013) proposes knowledge de-westernisation, de-hegemonization, and de-Europeanization. "Internalised and naturalised frames of reference are disrupted until no centre of enunciation remains". (Kasturi 2019: 62). According to Samuel (2017), "knowledges that crisscross the globe and originate from one source of the world" are repackaged as Western knowledges. The West generated only some of the privileged intellectual knowledge. The West has legitimised knowledge(s) ascending to the citadel of privilege and knowledge(s) that remain on the periphery or are demolished with impunity. It both silences and magnifies. The dichotomisation or essentialisation of Western and Indigenous knowledge is faulty.

"We are diverse, multiple, and constantly contested beings, as new internal and external dialogues about who we are, and whom we want to be, consciously invade our being," Samuel (2017: 89) questions knowledge labelling indirectly. We dislike boxing. In the face of boundaries that allow fluidity and physical, methodological, and epistemological migration, boxing knowledges would make in-breeding knowledges coloured by habits, routines, and rituals unappealing. The junction between "emic and homegrown culture-specific" (Samuel, 2017: 90) and "etic, generic, universalist" worldviews is where knowledge exists. Idea rivalry leads to dialectical communication and several epistemic traditions. Internationalisation and globalisation will neither obscure

Western dominance nor create knowledge pyramids.

According to Leibowitz (2017), decolonisation necessitates equitable access to the "most powerful forms of knowledge" via the most reliable channels. The viewpoint acknowledges the value of existing knowledge (implying less powerful and powerless knowledges). Pedagogies must address the limitation of powerful knowledge. It affects the packaging and presentation of knowledge systems rather than their content. Diverse decolonisation approaches should ring true within these frameworks.

On the other hand, academics must understand decolonisation as a knowledge and power project aimed at redressing power disparities in knowledge generation, distribution, and evaluation. According to Le Grange (2018: 8), "the systems of power that classify (also known as othering), denigrate, and subjugate remain prevalent in higher education, and, in a contemporary globalising world, are more insidious than previous more naked forms of colonisation were". As a result, each academic and higher education institution views decolonisation differently.

Du Plessis (2021) states that decolonising higher education in South Africa is challenging. One of these concerns is school leadership, which needs to promote social justice across institutional institutions. Moral conversation in social justice leadership balances intellectual achievement and fairness (Lopez, 2016). Social justice leaders push for change in educational practices to assist marginalised students (Lopez, 2016). We need academic leaders who can encourage reconsideration, reconceptualisation, and acceptance that social justice is not universal. Decolonising the teacher education curriculum necessitates questioning the Eurocentric perspective and meritocracy in education and society, both favouring some.

Decolonising educational praxis undermines "the structural and functional coherence of official knowledge and learning discourses, as well as their selectively dysfunctional scribbling of totalising Eurocentric metanarratives" (Abdi 2012: 12). The experiences and customs of formerly colonised peoples must shape South African practice. Decolonising social injustice ideas and documentation provides a voice to subjugated knowledge, allows the silenced to be heard, and opposes racism, colonialism, and oppression (Luckett, 2016), connecting with proponents for socially fair leadership.



According to Shaik and Kahn (2021), decolonising higher education necessitates recognising and reforming Eurocentric institutions. To enhance education in South Africa, alternative ontological and epistemological means of knowing must be emphasised, understood, and implemented. Scholars must work together to bridge the gap between theory and practice. Amid global and societal developments, the educational system navigates a colonial heritage. South Africa's educational system has always been influenced. Imperialism left behind centralisation, homogeneity, and a system perpetuating South Africa's class structure and access to an adequate education. (Lopez & Rugano, 2018). This study agrees that social justice leadership and decolonising teacher education address South Africa's educational and societal disparities. To promote social justice, university managers must employ diversity to challenge dominant rhetoric and expertise. Social justice leaders advocate for and reform educational methods (Lopez, 2016).

University administration leads institutions and faculties digitally and in a variety of ways. University leadership has an impact on student learning, and department heads have an impact on classroom instruction. The heads of departments (HoD) have many professional responsibilities. According to Senekal and Lenz (2020), HoDs must be creative and critical thinkers, instructional and curricular experts, assessment experts, disciplinarian experts, policy curriculum experts, and budget analysts. Traditional methods of creating university leaders need to meet institutions' leadership demands. Many potential leaders are admitted and progress through the system without providing evidence of their leadership capacity, which depends on their performance rather than a full assessment of the knowledge, abilities, and dispositions required to run schools.

Universities manage HoDs and need help from curriculum specialists in the institutions. HoDs who need more curricular understanding will need help implementing decolonised curriculum changes. University department heads rarely have the ability or experience to "decolonise" the curriculum. (Waghid 2014).

## **METHODOLOGY**

Interpretivist qualitative research was employed to investigate academics'

perspectives, attitudes, and understanding of decolonisation and its issues in South Africa. "Reliable knowledge stock" and "context-sensitive research" demand a thorough examination of the literature (Tranfield et al., 2003: 207). A systematic review study was used to "access the size and relevance of literature and to delimit the subject area or topic" (Tranfield et al., 2003: 214) to identify the current state of understanding (Anderson et al., 2008), understand the nature and extent of existing literature (Grant & Booth, 2009), and delimit the subject area or topic (Tranfield et al., 2003: 214). This detailed examination of the literature explains and describes the phenomenon.

I selected systematic publications from peer-reviewed journals that advance the area academically (Teichert, 2019). Top decolonisation journals were listed to base my review on current systematic reviews (Atewologun et al., 2017; Franco-Santos & Otley, 2018) and only focused on peer-reviewed journal papers. This limitation on the literature search also helps the research for my review (Franco-Santos & Otley, 2018; Atewologun et al., 2017). Following prior systematic reviews published in significant education publications, I accessed EBSCO and Google Scholar to locate and cross-check peer-reviewed studies (Murnieks et al., 2020). Kranzbühler et al. (2018), Stumbitz et al. (2018), and Rouse et al. (2018) argue that these databases contain a variety of literature sources.

After defining my publication outlets, I selected my final pieces, which excluded letters, book reviews, and editorials, in favour of full-length, peer-reviewed publications. (Gaur & Kumar, 2018), with a focus on papers from 1980 up until 2023. Following previous practice, I conducted a keyword search on titles, abstracts, and keywords to conduct a comprehensive literature analysis on the phenomenon (Christofi et al., 2019). I focused on the most critical 142 publications published from 1980 until 2023 to keep my assessment brief and concentrate on state-of-the-art discoveries. The sample was reduced to 102 after articles were screened for topic focus. Finally, in the manner of Chen (2017), I screened each item in the revised sample in full text. I deleted unnecessary information. Senekal and Lenz (2020), Ajani and Gamede (2021), and Ajani (2022) examined papers about decolonisation and its obstacles, which assisted me in resolving difficulties regarding the inclusion of an article

in the final sample.

### Coding

For my evaluation to yield results based on a systematic, bias-free literature study, I used multi-step qualitative coding (Tranfield et al., 2003). First, I recorded the publication outlet, year of publication; core topic investigated, type of paper (theoretical, empirical, or review), methodology used (quantitative, qualitative, or mixed methods approach), industry context of empirical studies, and level of analysis (individual, team, organisational, societal/institutional, multilevel) for each article.

I took note of the selected studies' leading theory(ies), geographic data coverage, and authors to better identify theory, content, and technique tendencies. (Chen, 2017). According to Tight (2023), "antecedents" are the primary causes of a phenomenon, "phenomenon" is a practice, its execution, and core aspects, and "consequences" are the significant outcomes. The articles' thematic mapping determined the framework's primary topics and relationships. (Tight, 2023).

## **PRESENTATION AND DISCUSSION OF FINDINGS**

It was discovered from various literature sources that decolonisation means different concepts in higher education. Also, various challenges make the decolonisation of teacher education curriculum unrealistic in the South African educational context. Findings are thematically presented and discussed as follows:

### **Lack of what and how to decolonise**

Le Grange (2016) asserts that one of the biggest challenges of decolonising higher education is the learning content and teaching and learning methodologies/approaches. It is assumed that more than the information and knowledge that Africa has produced is needed to compete on a global scale or to inspire Africans (Ajani, 2019; Ajani & Gamede, 2021). Thus, decolonising teacher education curriculum requires the infusion of appropriate learning content for various programmes in teacher education and using appropriate

teaching methods to facilitate learning.

Le Grange (2016) posits that the call for the decolonisation of institutions and curricula presents challenges to academic institutions as well as to academics. If African models of academic organisation were to replace Western ones, curricula would need to be reconstructed to include knowledge systems and epistemological traditions from the global South. Intellectual authorities to spearhead the process will have to be located and engaged to phantom decolonised and appropriate teaching and learning content for pre-service teachers in various higher education institutions in South Africa.

Seemingly observed is the notion of an unequal relationship between the coloniser and the colonised, where the indigenous people are relegated to the periphery (Ramogale, 2019). Thus, in a bid for reparation for the injustice of the past, the Council of Higher Education (CHE) in 2017 advocated the introduction of African Studies, among other disciplines, to challenge Eurocentric knowledge using locally produced texts. The CHE aims to develop appropriate, rigorous local content that serves the needs of students, addresses the developmental challenges of South Africa and contributes to knowledge production from Africa, which is what higher education is designed for.

Ngugi wa Thiong'o (1986) reports that the lack of congruency between colonial education and Africa's indigenous traditions has created a disconnection between the people and the reality of their land. The CHE's efforts to create curriculum relevancy aimed at changing the perspectives of alienation by students in their learning experiences as related during the student movement protests of 2015–2016. The decolonised teacher education curriculum is capable of engaging students in knowledge production, as well as challenging what they consider as knowledge.

### **Time Constraint**

According to Lindauer and Pritchett (2002), scholars wanted to know how long it would take to replace a Eurocentric educational system with one that incorporates both domestic and international perspectives. "Colonisation did not happen overnight, and neither will it be undone in a flash," as believed by many scholars, that "changing the system at the tertiary level would be next to

impossible" (Senekal & Lenz, 2020:2). The majority's call for freedom from Western epistemologies is not new. Mbembe (2016) recalls that prior attempts for decolonisation and Africanisation, particularly in higher education institutions, were rebuffed.

Scholars have argued that if an institution resists change, it will find an excuse, but if it is devoted to true transformation, it will find a way. Decolonisation can happen quickly; South African universities are not ivory towers but "hotbeds of research solutions for the nation" (Wingfield, 2017:1). Ramogale (2019), asserts that universities should promote social inclusion and African indigenous knowledges. Higher education institutions are believed to have responded to student demands for free, high-quality, decolonised education by implementing academic transformation techniques. One such is the University of Cape Town (UCT), which inaugurated a central curriculum committee to incorporate indigenous knowledge systems into the curriculum.

Similarly, Stellenbosch University (Matiës) embarked on a curriculum renewal project to oust Cartesian dualism and decolonise at least eleven academic programmes, including medicine and law; the identified ten programmes will take two years. In addition, the University of Johannesburg added new programmes in 2019, with African Insights, a mandatory online subject at the university, introduced to first-year undergraduates to learn African leaders' ideas. In 2016, UNISA changed its language policy to reflect the country's educational transition. The open-distance university created multilingual glossaries for teaching and learning to promote functional multilingualism. These glossaries will strengthen all official South African languages in higher education.

### **Western Knowledge's Superiority**

According to some scholars, the majority of academics in South Africa's higher education believe that Western knowledge is superior in terms of knowledge building (Jansen, 2016; Mahabeer, 2018; Ajani, 2019). Dei (2000) asserts that the perceived superiority of Western knowledge in the African education system is a significant obstacle to the decolonisation of education. This implies that many teacher-educators in higher education institutions and other stakeholders believe that Eurocentric education from Westernised

institutions provides opportunities for students to compete globally with their counterparts in the global arena. Hence, decolonising teacher education curriculum could change the quality of the content and the meaning attached.

At the same time, some believe that the Africanisation of teacher curriculum would make it inferior (Pillay, 2015; Ramogale, 2019). Jansen (2016) reports that Africanisation in higher education requires more evidence-based theories to theorise knowledge that can engage students. Hence, Wingfield (2017) and Ramogale (2019) call for developing learning content that builds on the best knowledge, skills, morals, beliefs, and traditions worldwide. These learning contents could be sourced from Africa and the wider world, which must be balanced to reflect cross-cultural collaboration. The new curriculum is framed in terms of afrocentrism and the global world. Conversely, decolonising teacher education is not about discarding or destroying Western knowledge but about decentring or territorialising it and recovering the culture, history, and languages of the African people and using these to inform the present and imagine an alternative, more inclusive future (Senekal & Lenz, 2020).

### **Change Resistance**

Jansen (2018) believes that opposition to educational change will impede the decolonisation of higher education in South Africa. Some university academics and students demonstrate this resistance. According to Senekal and Lenz (2020), those who resist feel habituated to the current information and fear the unknown. According to Pillay (2015), academics and students who endorse the concept condone white supremacy. A curriculum that addresses African needs and experiences reduces epistemic assault on pupils (Senekal & Lenz, 2020). Le Grange (2018) claims that decolonising the curriculum is not about replacing white theorists with black ones. Ajani and Gamede (2021) believe that decolonising higher education requires students to shift their mindset. Students must learn from the known to the unknown, from simple to complicated, and local to international. Thus, a decolonised teacher education curriculum must integrate diverse nations' values, dispositions, and world perspectives into the educational process. This means pre-service teachers can access African and Western knowledge in teacher education. This blend

drives educational reform.

## **CONCLUSION**

Teacher education is a critical part of higher education in South Africa; it provides training to pre-service teachers, making them professionals who can impart knowledge in basic education. Hence, there is a need to expose these pre-service teachers to appropriate knowledge to fit them into diverse contexts in South Africa. This discursive article explored the realities of decolonising higher education, especially teacher education curriculum in South Africa. The systematic review of extant and relevant literature revealed that various perceptions of decolonisation exist among academics and even higher education students in South Africa. So also there are many institutional structures, resistance to change, and white supremacy notions as some of the obstacles that make decolonising teacher education curriculum unrealistic. Various studies affirm that decolonisation is feasible and can be achieved in South Africa. Decolonisation will bring about a desired transformation that will be cross-cultural and build on diverse students' histories, indigenous knowledge systems, and global worldviews to solve societal problems in African contexts.

## **RECOMMENDATIONS**

The decolonisation of higher education has been a trending issue in South Africa for many years. It intensified after the 2015–2016 student movement protest that affected many universities in South Africa. Hence, the study recommends the following:

- Conferences, symposia, and seminars should be adequately and regularly organised for academics and students at different levels to drive decolonisation in every higher education institution.
- Teaching and learning materials should be developed to alleviate the decolonised curriculum's need for more content and intellectual materials. This will allay fears of the alleged superiority of Western knowledge.

The timeframe for the implementation of the process of decolonisation should be designed and implemented by the university structures. Institutional

structures that are Eurocentric should be reviewed to engage and accommodate all the stakeholders in embracing change.

Professional learning communities should be encouraged among the academic staff, with adequate and regular workshops on navigating the new curriculum. Moreso, large-scale studies should be encouraged, funded, and initiated across higher education institutions in South Africa, with recommendations and findings presented to the stakeholders for implementation.

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