Curriculum Decolonization in the University of Cape Town: Research, Policy and Practice

Luqman O. Muraina

MRNLUQ001

SUPERVISED BY:

Nomkhosi Xulu-Gama (PhD)

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Declaration

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

Signature: Signed by candidate Date: 25 Jul. 22

Data Availability Statement

The data (consent given by participants) and metadata supporting the findings of this study can be accessed on the University of Cape Town's institutional data repository, - ZivaHub, under this private link: https://doi.org/10.25375/uct.20239611.v1

Signature: Signed by candidate Date: 25 Jul. 22

Dedication

In the spirit of the three levels of data collection, this work is firstly dedicated to Allah (S.W.T) who has made my life journey fulfilling, to say the least. Secondly, it is dedicated to the victims of slavery, colonialism, and apartheid of all global regions, including Palestine, still being occupied. Lastly, it is dedicated to all the victims of coloniality and bad leadership. This includes every African child and mother on the streets doing petty jobs to make ends meet, African hunters and fisherfolk whose livelihoods have been cut short by capitalists and climate crisis, and every 'educated African elite', including me, whose worldview and judgement has been clouded by Euro-modernity and Westernization.

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Long Live University of Cape Town, Long live the Federal Republic of Nigeria,
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Abbreviations and Acronyms

#RMF	#RhodesMustFall
#FMF	#FeesMustFall
AIKS	Africa indigenous knowledge systems
ANC	African National Congress
BAC	Black Academic Caucus
CCF	Curriculum Change Framework
CCWG	Curriculum Change Working Group
CHE	Council on Higher Education
CURTT	Curriculum Review Task Team
DHET	Department of Higher Education and Training
HE	Higher education
HEI	Higher education institution
IRTC	Institutional Reconciliation and Transformation Committee
nGAP	New Generation of Academics Programme
NIHSS	National Institute for the Humanities and Social Sciences
QDA	Qualitative data analysis
T&L	Teaching and learning
TCCF	Taking Curriculum Change Forward
TRC	Truth and Reconciliation Commission
UCDG	University Capacity Development Grant
UCT	University of Cape Town

Abstract

Despite seeking a 'transformation' agenda since the end of apartheid, the Department of Higher Education and Training (DHET) and South African universities are still unable to displace Western hegemony in higher education. Hence, knowledges and the curriculum are structured along Western epistemological traditions with a strong depiction of African epistemicide. The inability of students to see themselves and be present in Teaching & Learning (T&L) spaces, amidst feelings of alienation and pain expressed through the Fallist movements which started on the University of Cape Town campus and continued in subsequent national and international decolonization uprisings. Since the end of the Fallist protests, research around decolonization has increased, including in UCT. Meanwhile, there are still calls for more practical research on decolonization, including decolonizing classroom spaces. Similarly, the DHET has been critiqued for not creating space for investigating curriculum learning and pedagogies beyond its demographic and economic-oriented 'transformation' agenda. Lastly, the conversations around UCT's Curriculum Change Framework and its capacity to be implemented as a university-wide curriculum reform 'framework' motivated the study's broad question - what does curriculum decolonization entail at UCT concerning research, policy, and practice?

The study is anchored in a 'coloniality of knowledge' theoretical orientation and critical qualitative inquiry design. By using a stratified sampling strategy, the UCT staff population were divided into decolonization researchers, university administrators, and lecturers from whom individuals were purposively selected and invited for interviews. A semi-structured qualitative interview instrument was finalized after conducting pilot interviews. The study received ethics approval from the sociology department, and eleven interviews conducted were analysed within a thematic (reflexive) method using NVivo as a systematic resource aid.

The thematic framework consisted of five themes: coloniality of knowledge, DHET transformation affairs, UCT decolonization engagements, curriculum decolonization, and putting decolonization into practice. Coloniality of knowledge talks about asymmetrical global knowledge systems structured along racial and gender lines. Curriculum decolonization entails dismantling and rethinking HE amidst curriculum diversity, relationality and promoting indigenous knowledges. The DHET transformation agenda is limited to who is at the university and does not consider whose knowledge, teaching methods, and learning cultures are foregrounded in universities. UCT's decolonization engagements have achieved a few quantitative successes such as changing building names, but much more needs to be done to interrogate Western hegemony, knowledges and culture in the university. A decolonial curriculum frame is the major finding concerning curriculum decolonization theme. It concerns how academic disciplines and lecturers must reflect on how they sustain coloniality in T&L spaces. Finally, decolonization entails pluriversal thinking; hence, a top-to-bottom policymaking approach is detrimental to it.

The study recommended that UCT must not adopt neoliberal methods in decolonizing the curriculum. The DHET and UCT must be provocative in dismantling Western education structures and epistemological cultures and embracing 'Other ways of doing curriculum', including multilingualism. In conclusion, seeking decolonization to be politically right is detrimental to students' sacrifices and intergenerational Black pain.

Keywords: Rhodes Must Fall, African Universities, Curriculum Decolonization, Decolonization, Higher Education, Indigenous Knowledges, Teaching and Learning, Higher Education Transformation, University of Cape Town.

Word Count: 479

We're not in the place we should be. And in many ways, we're at an early stage. But I also want to say that I think this early stage has been going on for more than 100 years. [While talking about an] archive on *isi*Xhosa intellectual traditions, … [of texts that are] 70, 80, 90, 100 years old, and some of them are older, 140 years old, … Some *isi*Xhosa writers such as Gqoba and Mqhayi were writing about this [decolonization] in *isi*Xhosa ... in the late 1800s, ... writing in a very profound way about how they imagined a new curriculum for Africa that would replace the missionary education. And if you go back to those texts, you would think you're reading texts from the 1990s or even 2015...,

The sad reality is that we've not made sufficient progress.

■ Participant Lusanda

Chapter One. Introduction

1.1 Study Background

Africa's problems today cannot be detached from the modernization of knowledge in higher education institutions (HEIs) and the consequent inferior status of African knowledges in universities in Africa[1]. African universities' inability to undo and decolonize Western knowledges continue the glorification of Western norms, which see everything 'white'[2] as the benchmark, as well as advancing inequalities amongst people, genders, nations, and races (Ndlovu-Gatsheni, 2012). This situation emphasizes the failure of HEIs to respond to obvious societal challenges such as inequality (Shay, 2015, p. 10). Instead, HEIs' knowledge production activities have become a profit-seeking venture, bolstered by the ethos of neoliberalism and globalization (Spreen & Vally, 2010). Consequently, South Africa and the continent must investigate its persistent development challenges vis-à-vis *what* knowledge is codified in the (HEI) curriculum, from which viewpoint and framework, and the interests of those who the knowledges are serving.

Kaya and Seleti (2014) described the core function of HEIs as research, teaching, learning, and community engagement. Also, Saint et al. (2003), in their narration of a very complex higher education (HE) environment vis-à-vis societal needs, called for a 'responsive' HEI that must respond to societal challenges including poverty, racism and inequality, through teaching and learning (T&L), governance, and so on. HEIs' status as knowledge production outfits, required to produce knowledge and train and retrain students to lead social change amidst local and international challenges, cannot be overemphasized. Moreover, central to this social change activity is the need to gratify the 'what' and 'how' of learning.

Meanwhile, knowledge is not a stand-alone variable; knowledge is conceptualized, measured and codified into a curriculum. A curriculum can be conceived as 'what counts as valid knowledge' (Shay, 2015, p. 432; see also Bernstein, 2000); or 'the stories that we tell students

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[1] This thesis follows arguments that several 'African universities' do not have an African character; hence they are better referred to as 'universities in Africa' (Maringe, 2017). Consequently, any depiction of '(South) African universities' refers to 'universities in (South) Africa' except when used concerning the vision of new African universities (Maringe, 2017).

[2] 'Racial' categories will be written as 'Black' and 'white'. This is to not make 'whiteness' a default category. Capitalizing racial categories is an act of dignity and cultural capital (Appiah, 2020); hence, only 'Blackness' will be capitalized to protest the dehumanization of and injustice towards Black people, oppose white superiorization, and assert racial equality.

about their past, present and future and who tells the stories' (le Grange, 2016, p. 7). The 'what' and 'how' of knowledge and scholarship in South Africa is from a Western viewpoint (Heleta, 2016; le Grange, 2016; Morreira et al., 2020).

South Africa's history of systemic discrimination and dehumanization against its Black majority citizens made the African National Congress (ANC) government, ruling since 1994,[3] adopt a 'transformation' agenda as a principle for overturning and redressing the discriminatory apartheid era (Fomunyam, 2017). Hence, the Department of Higher Education and Training (DHET) is in charge of HE financing, governance, management, monitoring, compliance and so on. Meanwhile, the DHET transformation agenda has been critiqued as a failure (Fomunyam, 2017; Heleta, 2016; van Schalkwyk et al., 2022; Zembylas, 2018).

'Transformation' has failed to appropriately question HE's sustenance of colonial logics in the post-apartheid era (Keet et al., 2017). By focusing on access, diversity, inclusivity and so on, based on national demographics, transformation has been critiqued as an attempt to treat the symptoms of apartheid, without visiting the heart of the injustice Eurocentrism and white superiority (Fomunyam, 2017). Many scholars describe that the knowledge content taught in universities in the democratic era is still very much attached to the West and the colonial past (Heleta, 2016; Higgs, 2016; Vandeyar, 2019). As a result, several events in HEIs such as the Reitz Four, the Mamdani and Mafeje affair, yearly student protests and Black student drop-out rates (Fomunyam, 2017; van Schalkwyk et al., 2022) have raised questions on Western hegemony and institutional cultures in HEIs amidst continuous calls for decolonization (Heleta, 2016; Higgs, 2016; le Grange, 2016; Spreen & Vally, 2010).

Knowledge content in universities has a global and international outlook (Spreen & Vally, 2010). This 'global' and international outlook is a representation of Euro-America and the Global North (Chakrabarty, 2000). Moreover, curriculum and T&L is still strongly attached to the colonial and apartheid past and Western Europe (Heleta, 2016; Higgs, 2016; Mangcu, 2016; Vandeyar, 2019). Spreen & Vally (2010, p. 434; see also Gowda, 2022) challenged that curriculum in South Africa emulates industrialized countries such as Australia, UK and the US and does not synchronize with curriculum structures in Brazil, Namibia and Mozambique that have social-education histories and systems similar to South Africa's. The Western curriculum

[3] Note that there are [98] ellipses and [6] dashes, which should be subtracted from the total word count [404 words] as Microsoft Word counts these as words, https://sites.utexas.edu/legalwriting/2015/10/27/hyphens-ellipses-and-word-counts/.

approach is attached to the state's socio-economic outlook of competing globally and in international markets (Spreen & Vally, 2010, p. 433, Shay, 2015).

The national students' #MustFall uprisings from 2015 to 2017 showed displeasure towards Western knowledges. These had at their core, amongst other things, 'ending the domination of Western epistemological traditions, histories and figures' (Heleta, 2016, p. 1). They demanded a decolonial turn, and a free decolonized university and curriculum (Luckett, 2016; Ndelu, 2017; Zwane, 2019). The initiator of the uprisings – #RhodesMustFall (#RMF) – started at the University of Cape Town (UCT) and transformed into several other #MustFall HE uprisings with various hashtags, including #FeesMustFall (#FMF), #SwartMustFall, #Shackville, #EndOutsourcing, #PatriarchyMustFall and #FreeDecolonizedEducation. Consequently, South Africa was in the limelight of global epistemic decolonization activity, as similar protests were conducted in Europe and America (Morreira et al., 2020).

The protests have since created a shift within the South African academy, amidst demands for curriculum decolonization (Heleta, 2016; Higgs, 2016; Luckett, 2016), or other palatable terms such as curriculum reform (Shay, 2015; Shay & Peseta, 2016). Curriculum decolonization can be described as 'A call to change the racial and gender power relations at universities and to end the insidious ways in which white supremacy is perpetuated' (Hendricks, 2018, p. 32). It also 'implies making subjugated knowledge key points of reference in engendering pedagogies of solidarity that reject colonial privilege, while confronting how Eurocentric supremacy continues to inform what legitimate knowledge is' (Zembylas, 2018, p. 8). This will come in the form of promoting an African episteme (Higgs, 2016), African indigenous knowledge systems (AIKS) (Kaya & Seleti, 2014), centring Africa in the curriculum (CHE, 2017; Heleta, 2016), and avoiding the death of African epistemologies (epistemicide) and languages (linguicide) (le Grange, 2016; Mheta et al., 2018). Unfortunately, 'while all universities have had new policies and frameworks that speak about equality, equity, transformation and change, institutional cultures and epistemological traditions have not considerably changed' (Heleta, 2016, p. 2). HEIs' institutional cultures and epistemological traditions are rooted in Euro-American norms.

After the official end of the protests in 2017[4] and the resumption of normal academic activities, several conversations ensued, with arguments and counterarguments on decolonization (UCT,

[4] It is still common to see students' protests tied to decolonization, such as protests against fees blocks, usually at the beginning of academic sessions (Nkanjeni, 2021).

2018a, 2018b). While the current students' request for decolonization is not the first decolonization wave in the country's academies (Zembylas, 2018; Zwane, 2019), it has become clear that decolonization efforts are not moving in the right direction to question the Western-styled nature of HEIs (le Grange et al., 2020). For example, decolonization activities in HEIs, such as renaming buildings and making university signage multilingual (Mheta et al., 2018) are still disconnected from the daily realities of Black people, languages and knowledges (Zwane, 2019). le Grange et al. (2020) used 'decolonial-washing' to denote decolonization status as a metaphor and a symbol whereby HEIs give the false impression of decolonization. Similarly, there is a lack of sustained progress on decolonization (Knight, 2018), and a lack of clarity on what decolonization means in practice (Muraina & Mlambo, 2022), including amongst academics in their various disciplines (Hlatshwayo & Alexander, 2021). Consequently, scholars have called for more practical research on decolonization and to move decolonization theories into praxis (Hlatshwayo & Alexander, 2021; Morreira et al., 2020).

Consequently, this research, premised on the conversations surrounding curriculum decolonization, investigated curriculum decolonization vis-à-vis what it entails in research, policy, and practice at UCT. UCT is the interest of this study as it is a leading hotspot in the current national and global epistemic decolonization wave.

UCT is the oldest HEI in South Africa. It was first established as the South African College (a high school for boys). University-like activities increased between 1880 and1900, and by 1918, it was formally established as UCT (Ndelu, 2017; UCT, 2020a). The university currently has six faculties and the Graduate School of Business that are all serviced by the Centre for Higher Education Development (CHED). The university is presently ranked first in Africa in major university rankings, and it currently houses around 34 000 people (30 392 students and 4928 staff) on 25kms^2 of land spread across three campuses at Rondebosch, Observatory and Hiddingh (UCT, 2022).

1.2 Problem Statement

Keet et al. (2017) argued that the #MustFall uprising is the most wide-ranging call for justice in the post-apartheid era seeking to change HE knowledge production systems. The official end of the 2015-2017 protests has seen a spike in the amount of decolonial research (Chikoko, 2021). The academy has been affluent in bringing decolonization to itself. This is seen in the number of academic programmes on decolonization (Ndelu, 2017) and specific calls for

curriculum decolonization in disciplines such as African Studies (Kessi et al., 2020), geography (Knight, 2018), engineering (Fomunyam, 2018) and so on. Despite the advances made in decolonization research and theory, studies on practical and classroom decolonization methods are still limited (Hlatshwayo & Alexander, 2021; Muraina & Mlambo, 2022). This might have influenced why Morreira et al. (2020, p. 7) released their decolonial special issue, asserting that 'there is a gap between the scholarships and theory and its practices of implementation'. This research also argues that empirical research on curriculum decolonization is insufficient and that theories need to be interpreted for practical use and classroom realities.

The DHET also plays a role in curriculum-reform policymaking and supervision (Lange, 2017). Lange (2017, pp. 33–34) lamented that government policies on curriculum reform are 'interested in the exoskeleton of the curriculum' with emphasis on qualifications, teaching, and learning, without creating the space and policy directives required for the 'investigation of knowledge and pedagogy in the curriculum that had sufficient range to talk about the transformation of the curriculum beyond the concern about responsiveness to national needs in relation to economic and developmental goals'. Moreover, the DHET has been criticized for favouring a modernist neoliberal and internationalization approach over centring Africa in the country's academies (Spreen & Vally, 2010). This is seen in the DHET's concentration on changing HE's demographic profile, inconsistent funding, failure to interrogate the Western-centred nature of HE, and failed transformation (Fomunyam, 2017).

The steps taken by UCT after the protests produced the Curriculum Change Framework (CCF) (UCT, 2018a). However, the subsequent request for responses from members of the academy (students and staff) and the responses gathered after the framework's publication (Progress-SA, 2019; UCT, 2018b) led the university to say that the CCF is not in fact a framework that is all-binding on the university (Phakeng, 2019). Further curriculum decolonization processes are being led by the Senate T&L Committee, headed by the Deputy Vice-Chancellor (DVC) T&L. Currently, there is no central university policy or framework from UCT nor from the DHET. Consequently, this study aims to investigate whether and how much of decolonization fits within policy and policymaking functions.

The demands for additional empirical research on decolonization, especially studies reflecting decolonization realities in T&L spaces (curriculum content and pedagogy and decolonization management and administration) are the literature gaps that this study addresses, by concentrating on the UCT and South African HE environment.

1.3 Significance of the Study

Since the 2015-2017[5] nationwide student-led protests, studies that reflect the demands of students are critical for resolving the challenges raised by students – adequate university funding, fee-free education, and curriculum decolonization (Luckett, 2016; Rhodes Must Fall Movement, 2015), amidst complaints of Black pain and alienation (Ndelu, 2017). Government and HEIs have been 'wilfully blind' (Heleta, 2016, p. 6) to the fact that knowledge in universities instils coloniality (Maldonado-Torres, 2007) and neo-colonialism (Nkrumah, 1965). Consequently, students have taken the bull by the horns through the #MustFall uprisings.

Studies that addresses #MustFall issues provide significant knowledge to the age-long process of decolonization. Moreover, decolonization research is not only critical and beneficial for the academy, it is just and fair to decolonize. Therefore, this research is critical as part of studies aimed at redressing the colonial and apartheid past and further promoting decolonization and centring Africa and AIKS in the nation's academies. This study's attention to policymaking and decolonization will significantly contribute to knowledge, specifically to the decolonization literature.

This study is especially vital to the UCT academy. The first decolonization protest – #RMF – erupted on the university's campus, hence it is crucial that UCT is made to understand its attempts at decolonizing through a sociological research lenses.

1.4 Research Questions

The broad question is: What does curriculum decolonization entail at UCT in relation to research, policy, and practice?

The specific questions are:

i. What roles does the DHET play in curriculum decolonization?
ii. What efforts did UCT taking to decolonize the curriculum amidst the 2015/16 Fallist movements?

[5] 2015 to 2017 represents a vital period for the current decolonial turn in South Africa. It is not the first wave of decolonization (Zwane, 2019). Meanwhile, #RMF influenced an increased decolonial conversations, research, and activities (Chikoko, 2021) as 'nearly every conference in 2017 has the word decolonization in its title or theme' (UCT, 2018a, p. 27). More so, this research agrees that several past and current African scholars have written and advocated for decolonization but are unheard.

iii. What does curriculum decolonization look like in practical classroom settings at UCT?

iv. How can the gap between research, policy and practice be narrowed in the call for curriculum decolonization?

1.5 Thesis Outline

The current chapter has described the problem and study significance. Furthermore, it stated the research questions. Chapter Two is the literature review and theoretical orientation chapter, elaborating on a decolonial theoretical thinking. Specifically, the political and university (epistemic) aspects of decolonization and curriculum discourse will be explained amidst other critical concepts – coloniality, indigenization, Africanization and so on. Lastly, the chapter is attentive to HE decolonization and transformation activities by DHET and UCT. The methodology is discussed in Chapter Three. The chapter describes step-by-step methods of data collection and analysis, including discussion of field challenges and the researcher's positionality. The results are presented in Chapter Four according to five thematic frames. Chapter Five discusses the findings, situated in arguments from the literature. The last chapter, concludes this report and documents the study's recommendations.

Chapter two. Literature Review and Theoretical Orientation

2.1 Introduction

This chapter will report on the political and university (epistemic) aspects of decolonization, along with other critical concepts like coloniality, indigenization, and Africanization. Further, the chapter will engage a curriculum discourse review, including notions of curriculum as transformation, consumption and transformation. Moreover, the chapter discusses HE transformation and knowledge systems or decolonization in South Africa, the DHET and UCT. Lastly, the chapter presents the coloniality of knowledge as theoretical orientation.

2.2 Decolonization: Epistemic and Political

In South Africa's current knowledge dispensation, decolonization as a concept has attracted interest amongst students and in scholarship (Sibanda, 2021). Looking back at the history of this term, there is referential use of it as a political and activism term (Fanon, 1961). Decolonization was invoked at various conferences – the international conference against imperialism in Brussels in 1923 and the Bandung Conference in 1955 – of decolonized states in their bid to end imperialism (Morreira et al., 2020, p. 2). A politically active view of decolonization defines it as 'the replacing of a certain "species" of men by another "species" of men. Without any transition, there is a total, complete and absolute substitution ... rise of a new nation, wetting up of a new state, its diplomatic relations, and its economic and political trends' (Fanon, 1961, p. 27). Currently, decolonization in Africa has been significantly relevant in scholarship discussions and less discussed in political settings (Mbembe, 2016).

The official end to colonization that occurred in African states in the 1960s is dominantly referred to as decolonization (Lumumba, 2021). In South Africa, political decolonization can be situated in the events that brought about a new democratic government and processes that further ensured that political administration was representative of the nation's demography, rather than white settlers' minority rule. Black people becoming presidents, ministers and Vice-Chancellors (VCs) is political decolonization. Meanwhile, revelations and translations of mainly Latin American scholarship produced the term decoloniality, which takes European coloniality and modernity as a departure point (Ndlovu-Gatsheni, 2019; Quijano, 2007). Decolonial theorists argue that decoloniality refers to all form of resistance by colonized and dispossessed populations to settler colonialists, hence decoloniality, as a physical, commercial

and cognitive (intellectual) practice, started more than 500 years ago (Ndlovu-Gatsheni, 2018; Quijano, 2007). Ndlovu-Gatsheni critiqued the anti-colonial and decolonization projects that result in 'myths of decolonization' or a 'post-colonial neo-colonized world' in Africa that is elitist-led (Ndlovu-Gatsheni, 2019, p. 214). This decolonization has colluded with Europe's colonial project and continually failed and dispossessed poor Africans. In summary, 'Colonialism ended with the coming about of majority rule in former colonies, coloniality endures into the present – hence the distinction between decolonization, a political and territorial project, and decoloniality, an ideological and epistemological one' (Morreira et al., 2020, p. 4).

However, despite the criticisms of 'decolonization', it has taken an epistemic turn in South Africa with regard to students' efforts to revive the term, through the #RMF and #FMF Fallist movements. Decolonization is popular in South African 'decoloniality' discourse and both terms are used simultaneously (Heleta, 2016; Hlatshwayo & Alexander, 2021; le Grange, 2016; Mbembe, 2016). Ndlovu-Gatsheni (2019) repeatedly used the two terms together: decolonization/decoloniality. Consequently, because of the significance of the South African academic context, this study will adopt 'decolonization' not as the failing political decolonization or 'transformation' project, but in a decolonial sense. Thus, decolonization basically means to undo colonialization and coloniality and is also referred to as epistemic decolonization or cognitive decolonization (Ndlovu-Gatsheni, 2018). By extension, it means to undo the effects, impacts, continuities, forms and identities of colonial histories (Maldonado-Torres, 2007). Maldonado-Torres (2011) referred to this as Africa's second decolonization wave. 'Decolonizing entails a political and normative ethic and practice of resistance and intentional undoing – unlearning and dismantling unjust practices, assumptions, and institutions – as well as persistent positive action to create and build alternative spaces, networks, and ways of knowing that transcend our epicolonial inheritance' (Kessi et al., 2020, p. 271).

To full grasp decoloniality, coloniality must be understood. Coloniality is a break-away from Latin American scholarship (Lugones, 2008; Quijano, 2000, 2007). Colonialism is the political-economic imposition of power on colonized states and the direct oppression of the people. Meanwhile, during colonialism, Europe advanced a 'cultural Europeanization' of colonized states so that their 'modes of knowing, of producing knowledge, of producing perspectives, images' are imposed by settlers' patterns of expression and perspectives' (Quijano, 2007, p. 169). With coloniality, everything 'white European' became the mode of

reference in socio-political terms. Coloniality is also colonization of culture, thinking, and being of oppressed people (Fanon, 1952). Coloniality is also closely related with Kwame Nkrumah's use of neo-coloniality, although he used it primarily in a political economy sense, as the control of so-called third-world economies, labour and resources from the metropoles (Nkrumah, 1965). This has resulted in an unequal association between post-colonial and colonizer states.

2.3 Decolonization and Close Concepts

Decolonization is closely linked to several other concepts. Discussing their connection to decolonization and various arguments is essential. In their discussion of complicated conversations, le Grange (2018) regarded Africanization and indigenization as 'vital concepts' due to philosophical disagreements they can develop, and the new voices of scholarship they accommodate. Africanization has different meanings in the literature. Africanization is a political language of recentring Africa and making the Black continent the centre of attention (Ngugi, 1994). He said 'With Africa at the centre of things, not existing as an appendix or a satellite of other countries and literatures, things must be seen from the African perspective' (Ngugi, 1994, p. 94). Ngugi also sees the vitality of positioning African languages in T&L.

In the opposite direction, another canonical work on decolonization sees Africanization negatively and as a means of retrogression for Africa's decolonization project, as it was simply the Africanization of colonialism (Fanon, 1961). Fanon argued that the African middle-class, nationalist political parties, workers, and the urban bourgeoisie would take up the call for national consciousness in favour of political racketeering, chauvinism and Africa-racism – xenophobia (Mbembe, 2016). However, le Grange (2018, p. 9) sees Africanization as a necessary precondition to decolonize. Thus Africanization has been used differently to be positive or negative. Negative Africanization assists and continues Europe's colonial project, but by replacing white bodies at the helm of affairs with Black. Meanwhile, positive Africanization will end colonization, centre Africa, and, in the long run, allow African culture to 'occupy a central position in the overall social activity of Africans' – Africanism. Hence, by decolonizing and decentring Europe from Africa's knowledges and imaginations, it is important to centre Africa (CHE, 2017; Mbembe, 2016). Centring Africa involves putting Africans at the centre (Africanization) and later putting Africa and ubuntu at the centre (Africanism). Negative Africanization will not lead to Africanism nor decolonization.

Indigenization, on the other hand, involves the rediscovery of indigenous people's history, frames and ways of knowing for social relevance and educational purposes (le Grange, 2018). Indigenization becomes important because of Western hegemony in Africa's education. This education displaces scholarship from indigenous people, who also own and uphold pristine African knowledge. Indigenous people should define scholarship and knowledge output should serve them (Smith, 2021). Eurocentric scholarship is energized by the promise of winning grants and achievements at the expense of reconstructing indigenous knowledges and people and engagement in 'community service' (Kaya & Seleti, 2014). Indigenous knowledge places significant value on Africa scholarship and African ways of learning like listening (Manathunga, 2018), communalism, storytelling, spirituality, ubuntu (Zwane, 2019), singing and dancing, self-criticism, supernaturality and immateriality (Fanon, 1961), initiation schools, games, agricultural systems and proverbs (Kaya & Seleti, 2014).

2.4 Curriculum Discourse

Curriculum is a study field and a popular concept in education research; it has amassed alternative rhetorics and differences (Zembylas, 2018). The etymological root can be traced to the Latin term *currere,* meaning 'to run the course', focusing on the significance of individual experience and alignment to societal realities (le Grange, 2016). Curriculum is 'what knowledge is included or excluded in teaching/learning courses' (Higgs, 2016, p. 91). The three notions of curriculum, reflecting on the socio-political, and societal economic cultures, will be appraised – curriculum as a form of societal reproduction, transformation and consumption (Barnett & Coate, 2005; Higgs, 2016).

Curriculum as reproduction serves the purpose of regenerating and re-establishing old norms and systems, thus regenerating inequality, oppression and false categories about the local people (Higgs, 2016). Curriculum as reproduction fosters neo-colonialism, capitalism, imperialism, and Europe as 'globalization'. It perpetuates and solidifies old norms achieved through the 'hidden curriculum' – the immaterial lessons about the dominant culture of a discipline and university and its reproduction outside the university (Mheta et al., 2018, p. 3). It ensures 'a deliberate form of gate-keeping by ensuring that only certain types of students will be able to use it to their advantage' , at the expense of the 'Others' (Higgs, 2016, p. 91; see also Luckett, 2016).

Similarly, curriculum could also serve the purpose of transformation. Curriculum can be adopted to deconstruct and reconstruct for proper historicization of indigenous cultures and to change perceptions of subaltern populations as people without values (Fanon, 1961). Curriculum as transformation will also incorporate indigenous languages, social-ethics and internationalization in African universities. Lastly, curriculum can be viewed as a consumable good. Currently, the curriculum has attained the status of a scarce commodity. Political and economic laws of capitalism and liberal democracy guiding human behaviour and relationships in present times ensures that knowledge is sold to the highest bidding students. Hence courses and universities are designed to attract the kind of capitalistic philosophies, skills and knowledges that attract students to an educational environment, known as employability, soft skills and generic skills (Chan et al., 2017). HEIs exchange these capitalistic commodities for profit from buyers – students. The extent to which they offer the goods determines their global ranking, awards and international grants (Kaya & Seleti, 2014; Zwane, 2019).

Knowledge reproduced and taught in classrooms is based on several influences. These include educational purposes, discipline, research and teaching, learning and students, academic identity, and socio-political and institutional context (Roberts, 2015). Roberts' Research in Australia and the UK explored academics' beliefs about what influenced their curriculum decisions. The study also described the myriad purposes that each discipline aimed to accomplish in terms of the nature of the discipline as either a hard or a soft discipline and a pure or applied discipline. Different disciplines require different knowledge, vis-à-vis the structure of knowledge – hierarchical (natural sciences) or horizontal (humanities) – and the qualification purposes, namely formative, vocational or professional (Shay & Peseta, 2016). Educational purposes are premised on knowledge and research popularized by researchers, documented in policy documents and taught in classrooms, as well as classroom informal relations. Meanwhile, the dominant purpose the HE curriculum should serve is to lead socio-economic development (Ajake et al., 2014) and attend to the societal needs of the specific community (Knight, 2018; Shay, 2015).

There are three levels that knowledge penetrates before its reproduction in classrooms, namely the fields of production, recontextualization and reproduction (Bernstein, 2000; Shay, 2015). The field of production is the site of knowledge (re)creation amidst new research activities, critiques, scholarly arguments and so on. The field of recontextualization contends with where decisions are made on the selection and arrangement of knowledge into curriculum amidst the plethora of knowledge and professional regulations peculiar to a discipline. This field 'is an

arena of conflict and struggle for dominance' amongst different ontologies and epistemologies, and regulated by 'recontextualizing rules' (Shay, 2015, p. 433). Lastly, the reproduction field describes knowledge reproduction in T&L. Thus a particular knowledge can be dominant and hegemonic in a university and a discipline, which affects the larger society in which the discipline operates (curriculum as reproduction). Important choices to be made in the field of reproduction include sequencing, pacing, evaluation and so on.

2.5 South Africa Knowledge System

The apartheid past of South Africa created a dual developed and underdeveloped nation in one single nation-state (Mamdani, 2018). Hence, since the ANC won democratic elections in 1994, transformation, defined as access and equity in terms of race, gender, and class in educational opportunities, was paramount in the HE White Paper 3 (Department of Education, 1997). The transformation agenda, as the guiding education principle in the post-apartheid era, aimed to redress the racially discriminatory apartheid era (Mabokela & Mlambo, 2017). Unfortunately, transformation is not producing practical results (van Schalkwyk et al., 2022); besides, it is an attempt to treat the symptoms of apartheid without visiting the heart of the cause – white superiority and racism (le Grange, 2016).

South African HE policies have a global outlook and their redress-seeking (transformation) objective only suits a few Black middle-class members of the population as it wears a cosmopolitan look (Spreen & Vally, 2010). HE objectives are significantly affected by a modernist economic and labour emphasis, hence give priority to globalization, internationalization and neo-liberalization (Shay & Peseta, 2016). HE is calibrated to function in a global market economy while discrediting AIKS (CHE, 2017; Higgs, 2016; Kaya & Seleti, 2014). Eurocentric knowledge 'will allow them (graduates) to enter the marketplace but not allow them to fundamentally change the status quo in society and the economy (Heleta, 2016, p. 24). This is because Eurocentric knowledges are 'knowledge[s] for equilibrium' (Ake, 1982), hence, they naturalize Africa's local and global challenges including poverty, inequality and neo-colonialism and maintain global asymmetrical relationships (Kaya & Seleti, 2014)

The Western HE system, which South African HE is structured along, 'is too academic. It has created a contradiction between learning and living among graduates by making HE too distant from the developmental challenges facing the surrounding communities. The graduates tend to be inadequately prepared to meet these challenges' (Kaya & Seleti, 2014, p. 41). This is so

because of the apparent disjuncture between the rigid Western classroom and African learning modes (Akinlua, 2010; Kaya & Seleti, 2014). Rigid classrooms emphasize that the learner sits quietly in a four-wall setting and receive knowledge instructively. Similarly, Western philosophy of science and ways of knowing are built on a Cartesian duality from Descartes - *qua cogito ergo sum* (I think, therefore I am). Western Cartesian duality privileges 'I' over the African ubuntu philosophy ('I am, because you are') of 'We' (le Grange, 2016). Ubuntu is coined from the phraseology '*Umuntu ngumuntu ngabantu'* (A person is a person through other people). In addition, the African learning mode adopts practical and outdoor learning and emphasizes imitation through activities such as singing, storytelling, spirituality and community service. (Zwane, 2019). Although this popular Africa knowledge system is microscopic, and it is sparsely documented (Akinlua, 2010), researchers such as Kaya & Seleti (2014) have called us to rethink our indigenous epistemologies to serve large populations.

2.6 DHET and the Transformation Agenda

The DHET broke free from the initial Ministry of Education in 2009 and continued with the ANC-led government's post-apartheid transformation agenda, which focuses on HE access, inclusivity and diversity targeted at Black students (Mabokela & Mlambo, 2017; van Schalkwyk et al., 2022). According to van Schalkwyk et al. (2021, p. 6), transformation, as an anti-apartheid revolutionary term, began to gain relevance towards the end of the apartheid era. 'At the 1991 Convention for a Democratic South Africa, transformation quickly became the term of choice to articulate conceptions of change in a future post-apartheid South Africa'. This affirms that transformation is long-standing political decolonization language in public policy circles in the country. Other terms such as 'reform' could have gained relevance, except that it was a slogan for change from the racist apartheid governments (van Schalkwyk et al., 2022). While raining criticisms on South Africa's transformation, van Schalkwyk et al., 2021, p. 14) likened transformation to the Marxian concept of 'surplus politics', because it 'obscures, rather than clarifies, research and debate'. This 'transformation' has no appropriate methodology for measurement. In addition, it is inconsistently conceptualized in policy documents, and lacks dream of a post-transformation HE. Besides, literature has affirmed a very slow pace and failed HE transformation (Fomunyam, 2017; Lange, 2017; Zembylas, 2018).

DHET transformation has mainly grappled with issues of Black representation in HE. To transform, the DHET means to seek redress, equality, anti-racism, institutional diversity, access, growth and equity. This involves increasing numbers of Black students and staff,

funding, opportunities and success rates (Mabokela & Mlambo, 2017). Also, intensified calls for further HE transformation have been motivated by reference to events such as the 'Reitz Four' at the University of Free State, the 2001 to 2004 HEI mergers, #FMF, #RMF, the Mamdani and Mafeje affairs and so on.

In terms of framing the curriculum as part of DHET transformation agenda,

> the overall policy choices made by the democratic government, together with the preoccupation and the reaction of academics … did not create the space for any investigation of knowledge and pedagogy in the curriculum that had sufficient range to talk about the transformation of the curriculum beyond the concern about responsiveness to national needs in relation to economic and developmental goals. (Lange, 2017, p. 34)

Lange reviewed 20 years of HE policies in the country after apartheid and challenged how policies have not appropriately conceived curriculum to allow epistemic access, nor how to serve the country's needs regarding inequality, unemployment and xenophobia.

In the midst of 'transformation's' failure, some academics and students have never hidden their displeasure that a term like transformation is inappropriate for their struggle against white oppression in learning spaces (Heleta, 2016; Zwane, 2019). As initially established, decolonization was born as a form of political activism. In 1948, there were reportedly calls for decolonization at the University of Ibadan, Nigeria, from amongst scholars at the Ibadan School of History, owing to the undue dominance of colonial knowledge modes (Morreira et al., 2020). They further stated that coloniality prominently appeared in South Africa's context from the 1940 novel by AC Jordan. Today, decolonization is well engraved in academic discussions, as students brought long-overdue discussions to the forefront, initiated by the nearly three-years of uprisings in HE (2015 to 2017) (Keet et al., 2017).

While the DHET minister recognized the specific student demand for 'decolonization' as the overall HE philosophical frame, the minister resisted by claiming that transformation 'is a complex and multidimensional term… [referring to] a profound and radical change' (Nzimande, 2015). The minister, however, failed to explain why 'decolonization' is inappropriate as a guiding philosophy for HE, despite students' and activists' demands. This study argues this as insincerity to students' demands, despite their feeling of pain and alienation (Ndelu, 2017) and the failure of transformation to deliver planned deliverables (Fomunyam, 2017; Zembylas, 2018).

Consequently, one must ask why the DHET is unwilling to make decolonization the overall HE agenda, despite the fact that transformation is unclear, with a proliferation of meanings, lacking measurement and without a dream of a transformed HE (van Schalkwyk et al., 2022). HEIs have also shown cracks such as the Mamdani affair (Fomunyam, 2017). Such answers might have motivated the 2015 to 2017 students' demand for a socially relevant curriculum that would take national challenges as launching point. Hence, the challenge of curriculum decolonization needs to start with appropriate contextualization of the curriculum as a powerful tool of social reproductivity, followed by the urgency of reconstructing knowledge in favour of meeting the specific needs of the country.

2.7 Transformation and Decolonization Efforts at UCT

South Africa has a history of protests and violence, amongst whom are student-centred (Peterson, 2018; UCT, 2018a). Specifically, the UCT campus regenerated this history in 2015 as the campus was taken by storm, anomie and disorderliness when alienated and disadvantaged mainly Black students felt that the statue, omnipresent on the campus, of a white, masculine, able-bodied man who had bequeathed his 'personal' wealth (amongst which is a vast piece of land, De Groote Schuur, situated around Table Mountain) to the university must be taken away, evoking dishonour and shame for the former governor of the Cape Colony, Cecil John Rhodes (1853-1902) (Ndelu, 2017). The major accounts of the event place its beginning on 9 March 2015, when Chumani Maxwele threw human poo from a cassette toilet from a densely populated nearby township, Khayelitsha, and smeared it on the 81-year old statue of the prominent colonialist situated on the university's upper campus (Murris, 2016). The sequence of unforgettable events and conversations that followed are known as #RhodesMustFall.

A meeting that was subsequently convened by the Students' Representative Council (SRC) was attended by diverse student bodies, as well as other stakeholders such as academic and administrative staff. The meeting lamented the slow pace of HE transformation in the country and vocalized the Black pain and institutional alienation that Black Africans suffer at UCT, which was solidified by the statue of a man unworthy of glorified status in the school and who had dispossessed natives. 'The statue was therefore the natural starting point of this movement. Its removal will not mark the end but the beginning of the long overdue process of decolonising this university' (Ndelu, 2017, p. 66).

The movement later occupied the university's administrative building on 20 March 2015, and from there conversations began on how to institutionalize the movement. #RMF was founded on the three principles of Pan-Africanism, Black radical feminism and Black Consciousness, in a leaderful manner. Significantly, the call for decolonization of the curriculum was loud, as the protest perceived the Western curriculum as perpetrating social injustice, inequality, commodification and thingification of education and knowledge, and lacking societal transformative skills (Higgs, 2016). The struggle called to 'implement a curriculum that critically centres Africa and the subaltern. By this, we mean treating African discourses as the point of departure – through addressing not only content but languages and methodologies of education and learning – and only examining Western traditions in so far as they are relevant to our own experience' (Luckett, 2016, p. 416).

Subsequently, the #RMF movement influenced #FMF, also initiated at a historically advantaged white university, the University of the Witwatersrand. #FMF stood against increased tuition fees and spread to other universities, including UCT (Langa, 2017; Ndelu, 2017). Students from UCT and other universities in the Western Cape marched to the parliament, calling for an audience with the DHET minister, which later resulted in the use of violence from the police against protesting students (Ndelu, 2017). Subsequently, President Zuma announced an agreement with universities for a 0% increase. Meanwhile, protests continued into 2016 and 2017, under various hashtags such as #EndOutsourcing and #Shackville. This motivated the labelling of Fallist events as uprisings (Keet et al., 2017).

#Shackville involved the students constructing a corrugated-iron room styled after those in informal settlements with a Portaloo-type toilet beside it, which was positioned in a central position on campus to symbolize systemic inequality in the university and country (Murris, 2016). On the same day, 16 February 2016, the #Shackville movement escalated during an attempt by enforcement agencies to destroy the structure. This resulted in a series of violent protests, police and private securities on the university's premises, burning of millions-worth of university property, activities to secure and terminate judicial interdicts by and against various parties, punishment of protesting students by expulsion, suspension and criminal charges, and physical assault twice on the university's VC at the time, Dr Max Price. (Ndelu, 2017).

As a result of the heated situation, a Shackville Truth and Reconciliation Commission (TRC) was proposed and accepted by all parties to ease the tension between the university's executives

and protesters, pushed by external mediators. To consolidate the short-term peace, an Institutional Reconciliation and Transformation Commission (IRTC) was established on 6 November 2016, after an agreement was reached between the university's executive, the Shackville TRC and the SRC (UCT, 2019). The agreement included matters such as how to write examinations in the same year that academic activities had been closed or reduced to online spaces, granting clemency and institutional accountability. It is worth noting that, since the IRTC terms of reference included granting clemency and proposed amnesty to offending students, a few members of council unsuccessfully opposed the arrangement by moving a motion of no confidence in the VC (Ndelu, 2017; Ngwenya, 2016). Subsequently, the IRTC submitted her 92-page report (UCT, 2019).

Similarly, in the thick of the gruesome events of 2016, the Curriculum Change Working Group (CCWG) was created in January 2016, replacing the Curriculum Review Task Team (CURTT) which had been created in 2013[6] and was disbanded to allow the CCWG complete control over the curriculum workspace. CURTT's earlier existence established the need for and nature of curriculum change, reform and review, which presented itself as an 'arena of struggle characterized by contestations about content, purpose, graduate identity, employment pathways, modes of delivery, and so on' (UCT, 2018a, p. 7). The CCWG engaged optimally with the UCT community on general curriculum issues, especially how it affected exclusion, Black pain, social injustice and sustenance of Western knowledges. Three essential principles of the CCWG were that it was Black-led, it received VC-office institutional support, and the work's intimate relation with students. The CCWG Terms of Reference (ToR)[7] consisted of five deliverables and involved curriculum discussions with faculty representatives and study circles and inviting decolonial scholars such as Chandra Raju and Nelson Maldonado-Torres. It adopted a generative and participatory in-depth critical analysis methodology in the three faculties that invited the CCWG.

In summary, the CCF sought to adopt decoloniality as a lens for curriculum change. It adopted a theory of change to present five processes – contestation, repositioning, reconstruction, reconstitution, and reflection – for framing a decolonial curriculum change at UCT. The 67-

[6] The CURTT was created in response to the curriculum reform proposal for the extended undergraduate studies programme in SA (CHE, 2013).
[7] Despite the fact that the call for curriculum decolonization amidst #RMF motivated the CCWG, the ToR did not include any term such as curriculum decolonization and favoured curriculum transformation and change. This might support a reading that UCT executives were insincere about decolonizing the curriculum.

page document was prominently presented to the university's community for comments (UCT, 2018b). A response critiqued the representativeness of the framework due to the CCF's conversations occurring mainly in the Faculty of Health Sciences, fine arts and drama department and the South African College of Music. In addition, Latin American decolonial scholarship was criticized for having a 'colonizing' influence on the CCF with regard to the invitation to Maldonado-Torres amidst the 'possibility' of decolonizing the sciences such as mathematics and physics (Crowe, 2018; UCT, 2018b) UCT,. Aside from the responses generated by the CCF, Progress SA pasted posters all around UCT campus, some reading 'Black people can be racist too' (Higgs, 2019), and wrote an open letter titled 'Please don't introduce a colour bar for teaching at UCT' (Progress-SA, 2019). The letter called for clarification on the impact of the CCF on UCT T&L spaces, as its writers equated the call for a decolonial curriculum with introducing a colour bar in teaching, that is, privileging of Blackness in the new framework. Because of the attention Progress SA gathered, Prof. Phakeng, the VC installed in 2018, publicly responded to the letter and clarified that the CCF would be finalized by UCT's T&L committee and Senate, and responses to the CCF would be catered for (Phakeng, 2019).

2.8 Theoretical Orientation

This study is anchored in decolonial thinking. Decoloniality takes coloniality as its point of departure, arguing that the end of colonization and flag-independence celebrations did not bring about the end of the Euro-American oppression and subjugation of colonized nations (Maldonado-Torres, 2007; Quijano, 2007). Rather, coloniality sees that colonized people continue to be controlled, exploited and subjugated according to Euro-American standards and subjectivities. Hence, decoloniality aims to de-colonize, that is, to undo coloniality along with its histories of oppression. Decoloniality takes political decolonization as 'unfinished business' and advocates for a 'decolonial turn as a "family" of thought that identified modernity/colonialism/coloniality as a foundation of some of the major problems haunting in the modern world' (Ndlovu-Gatsheni, 2019, p. 202). Since decoloniality is a family of thought and knowledges and the third narrative to neo-liberalism and Marxism, which both naturalized histories of Western oppression and dispossession (UCT, 2018a, p. 20), this study will further be submerged specifically in the concept of coloniality of knowledge as a major facet of decoloniality along with coloniality of power (Mignolo, 2007; Nkrumah, 1965; Quijano, 2000, 2007) and coloniality of being (Fanon, 1952; Maldonado-Torres, 2007; Nkrumah, 1965).

Coloniality of knowledge is a frame for coloniality that uncovers the politics behind knowledge (Ndlovu-Gatsheni, 2019). It challenges thoughts and arguments that see knowledge as an independent variable that is out there for everybody to (re)produce and use. Coloniality of knowledge unearths why a white, patriarchal, Euro-American, able-bodied and urban person is the standard of knowledge production (UCT, 2018a). More so, knowledge production is not absolutely for 'knowledge's sake'; rather it is to serve the colonial enterprise with regard to knowledge commodification (Mbembe, 2016). Therefore, so-called independent and verifiable 'scientific knowledge' would, in times past, assert that 'feminine characteristics' are inferior, hence feminine bodies are 'biologically' inferior (Martin, 1991). This is similar to how Black bodies are not only made inferior, but compared with animals (Fanon, 1961). Coloniality of knowledge sheds light on the 'knowledge for equilibrium' produced by Euro-Americans and Western subjects, thereby assisting the coloniality of power with regard to power retention in Europe.

Coloniality also finds form in Western philosophy, 'I think, therefore I am' and makes others non-thinking humans (Maldonado-Torres, 2007), or, in fact, 'I conquered and possess, therefore, I am' (UCT, 2018a). Therefore, decoloniality of knowledge turns this Western notion 'on its head to recast [it] as "I am, therefore I think"' (UCT, 2018a, p. 21). Consequently, through decoloniality of knowledge, Africans now become Africans and not 'Others', research such as this is conducted, and Africans tease out racist knowledges that naturalize Africans as poor and incapable of making thought processes.

Coloniality of knowledge as a sub-frame of decolonial thinking is in accord with #Fallism which centres decolonization of universities and curriculum decolonization. Both coloniality of knowledge and #Fallism argue that South African universities are Western in nature and glorify Euro-American culture and language. These Western knowledges dispossess Black people, put them in the 'zone of non-beings' within their premises, and see Blacks as incapable of contributing sufficiently to the substance of a 'university'. In addition, coloniality of knowledge reinforces the aim of this study – decolonizing the curriculum. Coloniality of knowledge thinking will tease out decolonial-washing (le Grange et al., 2020) and decolonial acts that are following the trend (Sibanda, 2021; Zwane, 2019).

2.9 Conclusion

This chapter delineated the histories of political decolonization in Africa amidst the current and second wave of the decolonial turn (epistemic) vis-à-vis Africanism. Curriculum was explored as a critical study concept amidst different aspects and purposes of curriculum. A review of literature further reported on South Africa's HE and HEIs amidst the peculiarities of the DHET transformation agenda and UCT's #RMF movement. The chapter lastly reported on theoretical thinking regarding the (de)coloniality of knowledge.

Chapter Three. Methodology

3.1 Introduction

This section will report the approach adopted for carrying out this study. It will cover the research design, study population, sampling technique, data collection methods, data analysis and ethical considerations.

3.2 Research Approach

The nature of a research study can be foregrounded in the philosophical principles of what is truth and existence (ontology), how to uncover this truth (epistemology), and specific procedures of a research (methodology) (Antwi & Hamza, 2015). This study has been foregrounded in social constructionism, which argues that reality is a product of subjectivities and social relationships. Furthermore, an interpretivist way of knowing reality was adopted. Interpretivism argues for a way of knowing underpinned by interpretations of specific situations and understanding the nuances in the situation, in this case, curriculum decolonization in UCT. Lastly, this research will be guided specifically by a social justice and critical methodology, namely critical qualitative inquiry (Denzin, 2019; Flick, 2017).

A critical qualitative inquiry method engages with theories and actions to serve the underserved and underprivileged against a monolithic science of numbers (Denzin, 2016, 2019; Flick, 2017). Furthermore, Denzin affirmed that, within this field, the researcher wears not a solidified and single identity, but works in a 'hybrid reality' of different ethnographies and methods, as a 'bricoleur'. Hence, the researcher's experience in the field 'collide against larger cultural assumptions concerning race, ethnicity, nationality, gender, class and age' (Denzin, 2019, p. 7).

The description of the critical qualitative design as a social justice methodology aligns with this study's engagement to decolonize knowledge in universities, make local epistemologies visible, prevent Africa epistemicide, and ensure socially relevant knowledges in African universities. A critical pedagogy method not only writes about society but seeks to change society (Denzin, 2019). In Denzin's words, social sciences and humanities must become sites for critical discussions and actions on emerging matters. The method 'honour[s] sound partisan

work that offers knowledge-based critiques of social settings, and institutions. They promote human dignity, human rights, and just societies around the globe' (Denzin, 2019, p. 3).

3.3 Study Population and Sampling Technique

The site of this study was UCT, while the study population was university staff in various categories.

The study adopted both stratified and purposive sampling strategies. First, to capture the triple levels from which data was needed – research, policy, and practice (classroom) – the UCT staff population was divided into three strata: decolonization researchers, university administrators and lecturers. Purposive sampling used the researcher's knowledge of the subject matter to select relevant subjects to participate in the study (Lune & Berg, 2017). Since this method depended on the researcher's judgement, it is critical to detail the sampling strategies and decisions made in selecting the participants (Mason, 2002).

i. Targeted participants were UCT staff members who were active on issues surrounding decolonization in the university, either in relation to research, administration or classroom realities.
ii. UCT staff researching decolonization were targeted via a literature-review-management resource documenting author details and summaries of readings used in the study. The researchers were generally from the Humanities and Education faculties. Selected researchers were authors and important global voices on decolonization. Their voice was important in comparing UCT decolonization efforts and realities with other universities.
iii. UCT administrators were chosen from various decision-making arms of the university – central, faculties, and units. Selected participants in this category held multiple memberships of UCT structures that is taking active part and involved in decision-making processes on UCT's decolonization and curriculum decolonization activities. The UCT structures included the transformation committee, the Humanities faculty, the Black Academic Caucus (BAC), the Center for Higher Education Development and the T&L Senate Committee. Administrators informed the study on the specificities of UCT decolonization efforts amidst the impediments and successes.
iv. Lecturers were purposively invited from the sociology department. The department has been a space where decolonial thinking is embraced concerning scholarship and

teaching. Moreover, easy accessibility to the department's lecturers influenced the selection. Sociology lecturers' voices were vital in the study, as they individually informed how they were decolonizing their classroom in the university vis-à-vis curriculum changes in the department.

3.4 Data Collection

Data collection took a qualitative interviewing approach. This method laid 'emphasis on depth, nuance, complexity and roundedness in data' (Mason, 2002, p. 65) for this curriculum decolonization research. The data collection procedure involved sending email messages to prospective participants with the subject-line 'Interview Invitation'[8]. Responses gathered from the initial and follow-up communications were used to reach agreement with participants on the mode for the interview (virtual or face-to-face) and the interview date and time. Twenty-four participants that met the sampling criteria were contacted and 11 interview sessions were conducted; this represented a 45.8% success rate. Communications with participants were managed through an Excel worksheet where interested and non-interested contacts were recorded, amongst other metadata reported. Data collection lasted four months.

A semi-structured interview approach was adopted. It allowed the researcher to construct a few predetermined questions. Unlike structured interviews, semi-structured interviews allowed the interviewer some flexibility of questioning and not to 'stick to the script' (Lune & Berg, 2017, p. 70). Hence important facts mentioned briefly by participants were probed and more responses received. However, as data collection continued, the research took to an unstructured interviewing format. The decision was motivated because some participants only agreed to participate for a reduced time (30 or 45 minutes), hence making it time-wasteful to stick to an interview guide. Other interviews were conducted in 60 minutes, as indicated by the pilot interviews conducted. Also, as data collection progressed, some 'throwaway questions' (Lune & Berg, 2017, p. 74), such as 'What do you understand by decolonization?'[9] were not directly asked because other questions had showed the interviewee's understanding of decolonization.

[8] See Appendix C.
[9] See Appendices D to F.

3.4.1 Pretesting and Pilot Study

The interview guide was reviewed and modified on two occasions, in response to the pilot study processes. Next, two pilot studies were conducted with student colleagues who fit decolonization researcher and lecturer roles. The first pilot respondent was a postgraduate student who was also researching decolonization, while the other had tutoring experience in the sociology department. Subsequently, responses and observations made in the pilot interviews were employed to modify the interview guides. In particular, the number of questions in the final guide was reduced, especially because some questions seem to be repetitive.

3.4.2 The Research Instrument

In practice, the study constructed three similar semi-structured guides for the different categories of participants. Each of the guides contained the research questions, followed by nine to twelve interview questions. In the initial design of the instrument, a portion (Section A - sociodemographic) intended to collect socio-demographic responses from the informants was included. However, some participants questioned the relevance of the socio-demographic data in a decolonization study with regard to decolonial methodologies. Consequently, the researcher consulted relevant qualitative and decolonial texts (Denzin, 2019; Smith, 2021), and subsequently removed collection of demographic questions from the guides. This decision further assisted participant anonymity, since participants could have been identified from socio-demographic descriptions.

3.5 Researcher's Positionality and Critical Reflexivity

'It is important for a researcher to be clear and open about who they are and what they are seeking and to locate themselves in context' (Smith, 2021, p. 193). During data collection, data interpretations and report writing, I was cognizant of my identities as a Muslim, Black, African, Nigerian, Yorùbá (Ìjẹ̀bú), underprivileged and colonized, African-based development advocate, and a foreigner in this land of the indigenous Khoi-San who were pillaged and killed by European settlers, now called Cape Town. I am also aware of my privileges as a male, urban, first-class B.Sc. holder, 'elite', scholar of the Mastercard Foundation (MCF), and a student in a foreign nation who is escaping all the unfortunate incidents in my failing home

country, including #EndSARS, corruption, economic depression, insecurities, and pains, and who remits ubuntu ('Black Tax') to families and friends.

I also recognized that I was a 'young' researcher in the field of decolonization, as my first interaction with decolonization was the first year of my Master's study in 2020. While positioning myself with a participant, I shared that:

> *I never knew what was decolonization when I got here. It was just me interested in doing maybe an education, especially higher education related research, because I was interested in development studies. I got so interested in the dynamics of what is happening in, you know, South Africa, how the space is changing, and all of that, so that really caught my attention. What kept coming and coming again, was decolonization.*

My identity during data collection was as a knowledgeable researcher, with a little decolonization knowledge and open to hear from senior members of the academy. Sharing little decolonization knowledge with participants, except where necessary for probing purposes, encouraged participants to share deep knowledge on the subject.

One participant said: 'I will be very interested in anything that you write. And I think coming in as an international scholar is quite interesting, because, you know, you've got all the African, I mean, you come with the Black pain, but, I would assume, [you] have a bit more objectivity. I can tell from your questions that you're not emotionally carried away with us [South Africans], you are thinking very clearly'. Presenting oneself as a knowledgeable researcher might influence participants' responses, as seen in this case.

Lastly, my identity as an African-based development advocate and activist was influential. I write as someone who sleeps in a cosy room and on one occasion opened his window and broke down in tears after seeing a homeless Black South African who only had an umbrella and a blanket to care for their body, while it was raining on a 9^0C winter night. I write as an activist who shared opinions on social media about the unliveable realities of Africans, including refugees from the Tigray-Ethiopia war, the Sudan drought, climate change and malnutrition in the Horn of Africa and optimism for positive change after temporary military take-overs in Mali and Burkina Faso. I engage with these issues with plans to become a public political speaker like Prof. PLO Lumumba, who believes there is a way out of Africa's leadership crisis and coloniality.

By extension and through the influences of this study, my identity concerning decolonization has shifted to understanding it as a culture, a lifestyle and a way of thinking and living. Decolonization seeks equality, pluriversality and relationality – cooperative humanity – and non-extractive relationships with (non)humans. Also, decolonization is not an anti-West ideology; it is only anchored in histories of Western oppression. Hence, it seeks to provincialize Europe and make it one out of many regions. Personal constructions of decolonization and positionalities are significant determinations of what I termed neoliberal, Western, indigenous, 'obstruction', 'downgraded', Africanism and coloniality during data analysis.

3.6 Data Analysis

Qualitative data analysis (QDA) started after a few interviews were collected and while waiting for other scheduled interviews. The first step in analysing data involved data cleaning. Auto-transcripts of data from the virtual meeting programs Microsoft Teams and Zoom were discarded after the first data reading, because the transcription was too inaccurate. Consequently, a subscription-based transcription program, otter.ai, was used. The audio recordings were uploaded on the transcription software and transcripts were produced. Subsequently, each transcript was carefully studied while making necessary adjustments and modifications. The researcher adopted a naturalized transcription method (Azevedo et al., 2017). This method ensures that transcription goes beyond verbal conversations, and idiosyncratic elements of speech from each interview were captured, including long pauses, noise, stutters and so on. This method allowed documentation of the overall interview conversation.

The QDA followed a thematic (reflexive) approach (Braun & Clarke, 2021) to retain the researcher's reflections and interpretations in tandem with the reflective data-reading method (Mason, 2002). Themes represent patterns of shared meaning underpinned by a central idea and are analytic outputs and not inputs (Braun & Clarke, 2006, 2021). The reflective reading method gives relevance to the researcher's reflections during the analysis. It requires that each interview transcript be holistically studied, understood, reflected upon, and attached to a generated code or codes. Therefore, codes were newly generated from each interview – open coding. A Computer Assisted Qualitative Data Analysis (CAQDAS) program – NVivo version 12 – assisted the QDA processes. This ensured systematic data processing while creating a data

audit trail to further ensure meeting the qualitative research criteria of trustworthiness and confirmability (Antwi & Hamza, 2015).

The first round of coding generated 51 codes. The codes were later restructured thematically in relation to the frequency of occurrence and significance in answering the research questions (Braun & Clarke, 2021). Subsequently, five central themes with an overarching meaning in the study were generated[10] along with several sub-themes.

3.7 Research Rigor and Criteria

Trustworthiness and credibility, alongside choosing justified research methods and techniques, are vital research criteria for qualitative studies (Antwi & Hamza, 2015). Qualitative research rigor can be ensured by attention to credibility, transferability, dependability and confirmability (Adaawen, 2011; Antwi & Hamza, 2015; Guba, 1981).

Credibility is related to internal validity and seeks to know how a study adequately answers the research questions through representation of the real-life experiences of participants. This study adopted critical frames consonant with the study's nature, namely decoloniality; these include the coloniality-of-knowledge theoretical framework, critical qualitative research inquiry and the reflective data reading method. Similarly and through requests to review, the study received critical comments from peer researchers in various research groups where the researcher holds membership, as well as from the study's mentor.

Transferability seeks to know the extent to which a study will fit into other contexts. Pluriversality and contextuality is a significant backdrop for decolonial research (Mason, 2002; Ndlovu-Gatsheni, 2019), hence the aim of this study is not to conduct a 'modernist' study that can be easily transplanted to other contexts. However, within the nature of transferability, the context of South Africa and UCT must be duly understood. South Africa has a history of apartheid and racial segregation and UCT is a historically advantaged and white university. UCT's status as a globally competitive and excelling university and the site where the #RMF decolonization movement originated with significant student activism must also be well understood amidst the research findings and recommendations.

[10] See Table 1 in Chapter Four.

Dependability is associated with the replicability of a study and confirmability concerns how the researcher's position might have influenced data interpretations. Dependability is not easily achieved in qualitative studies, but it is critical to record and create an audit trail of research processes and activities for contextualization. This is done through adequate reporting of significant events and decisions taken in this study, as well as curating data for public use and critique. Moreover, the researcher's documented positionality and reflexivity can be used by readers, HEI administrators, and decolonial enthusiasts to critically situate where the researcher's position influenced data interpretations.

3.8 Ethical Considerations

This study was guided by the *Guide to Research Ethics: Research with Human Participants* (Faculty of Humanities UCT, 2015) as instructional material for ensuring conformity with ethical social science standards. The material was studied and relevant ethical concerns were marked. The sociology department granted a research ethics approval[11] to the application, which explained how the study will protect participants from harm.

The researcher shared informed consent forms[12] with participants, usually 48 to 64 hours before the interview. Consent forms were returned with the date of return and signatures appended before the interview, without any means of identification to ensure participants' anonymity. The researcher consulted with data curation experts, the UCT Digital Library Services, to make collected data readily available in digital data repositories. This will serve as secondary data for future decolonization studies and contribute to decolonization knowledge and publicization. The curation of data was stated in the informed consent signed by participants. Subsequently, a Creative Commons BY Attribution 4.0 International (CC BY 4.0) licence was adopted to curate the data, whereby rights are passed to public users to share and adapt.[13]

A significant ethical concern is the 'power relations of the interview interaction' (Mason, 2002, p. 80). In this case, interviewees are more knowledgeable, educated, and powerful; this indicates potential power relations. The researcher accordingly remained formal, and efforts were made to increase the researcher's knowledge in the study area which gained respect for

[11] See Appendix A
[12] See Appendix B
[13] See the study's dataset on this link: https://doi.org/10.25375/uct.20239611.v1

the researcher and encouraged participants to share their understanding about UCT and curriculum decolonization.

3.9 Data Collection Challenges

Data collection took place during the prevalence of Covid-19. The resulting restrictions on peoples' lifestyles and mobility influenced the adoption of mainly virtual spaces to conduct the interviews. The impact of the pandemic on people's lives – working from home coupled with the personalities of the study population, busy people and officialdom – influenced the data collection duration, extending it to four months rather than the six to eight weeks originally planned. Moreover, it was not unusual to set up and change agreed interview dates with participants due to other participants' urgent priorities.

3.10 Conclusion

Chapter Three has documented the study's methodology, methods and techniques. A critical qualitative inquiry design was used to further affirm the critical and change-oriented nature of the study. Each decision made in the sampling techniques and data analysis has been stated. The chapter further captured the researcher's positionality and critical reflexivity, research criteria, ethical concerns and, lastly, challenges faced in the field.

Chapter Four. Results

4.1 Introduction

This study explored curriculum decolonization in research, policy and practice at UCT. Eleven semi-structured qualitative interviews were analysed through a thematic (reflexive) QDA. This chapter will present the results from the NVivo aided analysis. Discussion of the analysis will be reported in next chapter.

4.1.1 The Thematic Framework

The study's thematic framework is presented in Table 1 below.

Table 1 : QDA Thematic Framework

S/N	Themes	Sub-themes	Items
1.	Coloniality of knowledge	Knowledge systems	Race and gender inequality
			Indigenous people and communities
		Dismantling and rethinking HE	
2.	DHET transformation affairs	Positive perceptions of the DHET Negative perceptions of the DHET	
3.	UCT decolonization engagements	RMF and student protests Post-RMF Decolonization achievements at UCT	
4.	Curriculum decolonization	Curriculum frames Content and pedagogy Language issues Other ways of 'doing' curriculum	

		Baby and water analogy
5.	Putting decolonization into practice	Personal efforts Policy affair Research–practice gaps

Source: This table was developed by the researcher

The themes captured something important related to the research questions, and their prevalence across the dataset (Braun & Clarke, 2006). Simply, sub-themes are smaller themes within a theme; they become categorized as such in the processes of reviewing and naming themes (Braun & Clarke, 2006). Items are components of issues within a sub-theme.

Data will be presented below through short introductions for each theme followed by discussion of the respective sub-themes. The data extracts will be italicized and allowed to independently tell a story. Since a semi-structured interviewing approach and a non-cross-sectional organization of data were adopted, coding of data was consequently not limited to any individual interview questions asked. Hence, some of the (sub)themes do not reflect any interview question. However, the introductions will lay out a background to the sub-theme in relation to the data to assist readers' understanding.

To keep participants anonymous, indigenous Yorùbá and indigenous South African pseudonyms will be used to identify participants. The names will be randomly selected so that the name of a researcher participant will start with R, administrators with A and lecturers with L. Consequently, the eleven participant labels in the respective categories are Remilekun, Rendani, Rofhiwa and Rudzani (Researchers); Abongile, Adebayo, Asanda and Ayanda (Administrators); and Lethiwe, Lindiwe, Lolade and Lusanda (Lecturers).

4.2 Coloniality of Knowledge

Decolonial scholarship often discusses coloniality of knowledge as one of the three categories of coloniality, along with coloniality of power and being (Maldonado-Torres, 2011; Ndlovu-Gatsheni, 2019). Usually, this coloniality of knowledge is a polemic and encompasses various meanings. Consequently, two sub-themes will be discussed under this theme: knowledge systems and dismantling HE.

4.2.1 Knowledge Systems

'Knowledge systems' describes global knowledge systems with respect to inequality and the asymmetric relationship. Remilekun opined that *'We live in a very entangled world, right? Everybody has knowledges from different spaces. So for me, I think the aim would be to have all of those different knowledges recognized as legitimate and to recognize that Western knowledge is not universal, that it's just one amongst many, and that it comes with problems'.*

Global knowledge systems have an asymmetric relationship, such that knowledges from certain regions are domineering and oppressive, while 'Other' knowledges are at the periphery and risks epistemicide. Significantly, many participants reported the pervasiveness of internationalization or globalization of knowledges as Westernization rendering knowledges of other regions idle and inefficacious. The current global knowledge system is the intersectionality of '*Challenge about the control, hegemony, arrogance of European scholarship and European knowledge production*' (Rudzani). This sub-theme has two items discussed below.

4.2.1.1 Race and Gender Inequality

Global knowledge systems display a core-peripheral relationship. The first category of this dependency relationship shows global knowledge structured along racial, gender and class lines. Lindiwe captures the lopsided knowledge system well: '*The very idea of knowledge was racialized, and open along class lines and has gender implication. It was mainly white men, less likely white women, who studied social reality. And they do so from a particular perspective, which is narrow, which abstract kind of European society from African societies. And this became normal like that even African scholars began to think in that mode. And so, the concepts that we use often really have no matches in the local reality*'.

These data extracts posit that a region (the West), has overarching powers in scholarship and knowledge production. The people of this region are also powerful subjects; hence they have knowledge resources to study 'Others' objectively. Less powerful people, especially non-whites, feminine bodies, and poor people in the Global South region are usually objects of study and wait for direction and assistance from the powerful white, male-bodied, urban and upper-class population.

4.2.1.2 Indigenous People and Communities

The second item on knowledge systems shows the unfair relationship to indigenous people and communities. While commenting on the unequal knowledge relationship with indigenous people, Rudzani noted that '*They've*[14] *pretty much exterminated*' indigenous knowledges and production systems. Moreover, Rendani, a researcher, recommends that '*We should have a lot more relation*' and we '*must learn from the indigenous people*' (Lethiwe).

The above show that indigenous people and knowledges have been grossly disadvantaged due to coloniality of knowledge. Colonized people usually persuade themselves to catch up with and glorify Euro-American knowledges, to the detriment of indigenous and native knowledges and cultures.

4.2.2 Dismantle and Rethink Higher Education

The first sub-theme under 'coloniality of knowledge' brings to the surface the inequality in knowledge production between different worlds (the Western world and Global South, for example) and different bodies (gender, race, and class). This sub-theme reflects on deeper, systemic structures of global knowledge systems based on the interview question: 'What does it mean to reimagine current Western knowledge systems vis-à-vis recentring Africa?'

'First, you have to decolonize your own mind. So, a lot of unlearning has to be done. And even in the university, the unlearning of colonial constructs of progress and development. So ...[15] *we have to draw more from a range of indigenous knowledges that were discursively erased and considered as backward. And it's deep work to be a decolonial and relational person; it means that you also have to think outside of just material needs. We'll have to open up to more deeply spiritual, enchanted and mystical relations with nature and non-human worlds ... there has to be a lot of unlearning and dismantling of what is viewed as reality. So, so there has to be a deeper invitation for multiple ways of knowing and being'* (Lethiwe). Lethiwe also commented that universities are *'so stuck ... in this kind of idea ... of the expert, and, you know, knowledge comes from your certificates that you get in HE. So, if you have a PhD, then you must be*

[14] For the independent storytelling and further reflective reading, informal statements (that's, what'd and so on) will be retained as transcribed.
[15] Ellipses … will be used to denote omitted information when connecting relevant nonsequential extracts together.

knowledgeable, and then you have to climb the ladder to Professor ... so that for me is not very transformative. So we have to think about knowledge in very different ways'.

In the same vein, Adebayo added that *'You can't really work with decoloniality at a superficial level and get away with it. Because the questions in decoloniality force you to dig deeper, you know about how you are generating knowledge in whose interests or ... who is served by the knowledge and research that a university'* conducts. Lusanda cemented this idea of dismantling and rethinking education, arguing that *'It's about acknowledging, first of all, that there is something called colonization and the history and then ... the undoing and the redress, and the reimagining and the affirmation of who we are, and our location in Africa, and South Africa'*. For Lusanda, rethinking HE is about *'acknowledging history, epistemology, ontology, and in a way that is both about affirmation, but also about redress'.*

The rethinking perspectives provide a profound insight to ask fundamental questions on HE knowledge systems. Furthermore, this system must be dismantled and reconstructed. Part of this reconstruction must involve rethinking the extractive relationship between humans and non-humans and with indigenous communities. Similarly, colonial constructs of hierarchies and achievements, exclusively based on educational attainments and professionalism, must be deconstructed.

4.3 DHET Transformation Affairs

Since decolonization gained national momentum after 2015, the DHET has played diverse roles in facilitating discussions and implementing decolonization actions. Furthermore, it has received criticism and requests from diverse academy stakeholders including students, university management, lecturers and workers. Consequently, the two sub-themes below represent participant perceptions' of the DHET's contribution to the calls for decolonization, with regard to the question about DHET roles in HE curriculum decolonization.

4.3.1 Positive Perceptions of the DHET

Participants affirmed that the DHET aligned with the ANC's transformation-seeking model after 1994. Remilekun defined transformation as seeking '*equal representation in terms ... of racial categories*'. Lolade saw it as '*switching to the numbers game,... or the profile, in terms of how the institutions look like, whether it's the university, a department ... including student profile ... to resemble as much as possible, the demographic profile of a nation*'. Participants

affirmed the DHET's commitment to this model and enumerated their actions in achieving this. For example, Lindiwe enumerated the creation of '*A National Institute for the Humanities and Social Sciences (NIHSS) … which has some targets … like increasing Black South African PhDs, fostering South-South collaboration, Pan-African kind of studies*'.

Also, Rudzani commented that the DHET has *'put out a good language policy for discussion about bringing … indigenous South African languages … much more consciously and formally into T&L'.* More comprehensively, Asanda recommended to the DHET: *'What they can do is to facilitate training of academics, which is what they are doing as teachers at the national level; … that helps opening up the mind[s][16] … of the people who are going to teach'*. They[17] asserted that DHET is *'currently doing that now'*. Importantly, Remilekun reminded us not to forget that *'Fairly radical things have happened at a DHET level since 2015, particularly around funding and NSFAS'.* As part of their funding initiatives, the DHET 'provide[s] a general grant that is called the University Capacity Development Grant (UCDG) ... one for research, one for T&L ... and a portion of that grant is dedicated to curriculum change'.

4.3.2 Negative Perceptions on DHET

The first and major criticism of the DHET centred on the DHET's preference for the transformation over decolonization. Yet some participants opined that the DHET is neither ready for a true HE transformation nor for decolonization. '*Whether it gets called a transformational model, or gets called the decolonization model, I can't imagine that the actual practices would be that different from a DHET level*' (Remilekun). Decolonization demands rigorous self-reflection amidst deconstruction and reconstruction of Western knowledges and ideals. Many participants shared views that the DHET is not interested in the kind of foundational thinking South African HE requires.

Hence, many criticisms surface of a modernist-oriented DHET and its inability to *'dismantle even the concept of HE. Because … if we keep the concept of HE, we pretty much following … colonial thought about education, so that education is … the crèche … pre-primary school and primary school and high school and then you reach HE, the university … I find the confines of*

[16] Square parentheses [ ] will depict words that are not exactly as used by the participant. They will be inserted where necessary to make participants' direct statements grammatically understandable.
[17] 'They' is used for the singular pronoun 'to refer to a person of unspecified sex (in place of either 'he' or 'she') (Concise Oxford English Dictionary, Eleventh Edition) to avoid gendering participants and preserve anonymity.

places in education is very much in a kind of Western modernity way of thinking. So, if you're educated, you can get a job and or you become a little capitalist minion because you work for a salary' (Lethiwe). This participant also criticizes the philosophy of 'Cartesian dualism' and the way disciplines are organized so that *'When we say, we're studying sociology, we're actually studying a kind of … Western concept of society, or what a society may look like … and I'm not sure if the university and even the Department of Higher Education [are] ready ... or have the capability to deal with the ontological turn that has to happen'* (Lethiwe).

The DHET is noted for their preference for transformation, which argues for changing the university's racial makeup (its demographics) and offering recognition and economic redistribution to hitherto excluded people (Fraser, 1998). Meanwhile, Lethiwe offered the critique that *'This redistribution must be done in a way that Black people don't continue the exploitation and inherently violent way of colonialist and modernist way of being. And I feel that we're not addressing that aspect … But there has to also be the conversation ... what type of student? And what type of person are we creating?*' They added that the focus '*is very much on that it's time for Black people to be the CEOs and the shareholders and engineers, and so it's basically Black people now, facilitating the Western modernist way being*'.

The DHET is also criticized for some of its current transformation practices. For example, Rofhiwa cautioned not to make a '*mess with NSFAS, and to consider different funding models. So that the university isn't being exclusive'*. Meanwhile Remilekun, while commenting on a deficient NSFAS funding model, maintained that '*The budget is not there, [because] South Africa is in a very difficult time [financially] at the moment*', referring to the Covid-19 economic downturn. Like Rofhiwa, Remilekun advocated for radical government funding which would necessitate '*increas[ing] taxes at the wealthy end of the scale in order to have a universal basic income'* and *'shifting wealth, tax … [however], that just doesn't seem to be the direction that South Africa is going in*'.

Another participant commented negatively on the popular *'four years extended degree [being] entirely funded by DHET ... it does hold with it that same deficit model, the idea that certain students come into the university and need fixing in a particular way before they can carry on. So this idea that they're underprepared and that you have to give additional time [or] a slower degree [is] a fairly outdated model'* (Remilekun). Finally, Adebayo criticized the policy deficiency of the DHET on decolonization, adding that *'There is no mandate or imperative that*

... has come down from DHET or whatever, saying that we have' to decolonize. The issue of policy and decolonization will be discussed further under theme five.

4.4 UCT Decolonization Engagements

UCT was established as a historically white English university. However, a series of behemoth changes that swept the country's corridors also mean the university had no choice but to change with it. Since the end of apartheid, institutions such as UCT keyed into the negotiations and reconciliation in the country. These reconciliations brought forward the term 'transformation' in the early 1990s as '*something that was supposed to [be] revolution… [i.e.], that every aspect of South African life will have to be inspected ... and ... change the reality of the country into the opposite of apartheid … That meant that all the students - didn't matter who they were - had the right to receive the same type of education, that the days of Bantu education were over, that Black learners would have to study mathematics and sciences'* (Asanda). Thus UCT, like the DHET, is '*transforming the demographics of who is at the university ... trying to get more Black students into the university … and in terms of staff as well, because we don't have very many Black professors, in particular, in the university*' (Rendani).

The scepticism about the ability of the ANC-led government to change South African realities to the opposite of apartheid led to the youth-led uprisings*, #RMF, #FMF and the* series of #MustFall events, since 2015.

4.4.1 RMF and Student Protests

The continued feeling of the presence of a colonial past – for instance, the placement of a symbol of colonial oppression, Cecil Rhodes, in a prominent place on campus – caused Black pain and alienation for students (Ndelu, 2017). A sequence of youthful protests that gushed onto UCT campus as #RMF started on 15 March 2015. It later transmitted to other universities in the country as #FMF and spread to a few international universities. The almost three-year event (2015 to 2017) reintroduced social justice and (epistemic) decolonization discussions to the country, while gaining massive international attention.

Rudzani explained that *'It was the student protests ... they got it … from people like Harry and from the African Studies centre, and they put it on the table as a real issue for Black students in South Africa. And I mean, at one level, I think we should be a bit ashamed that we hadn't really taken it up earlier. I mean, we just knew it was a problem, but we couldn't … I think the*

problem was too big for us … We didn't have the guts to take on that power of the Western disciplines head-on in the way that the students did. You know … they use protest methods, activist methods, … We, being old and quiet academics, we were always working in committees, which they just said to hell with that, so we [adopted] a reformist sort of approach, which didn't go far enough, didn't change much'. Adebayo described: *'Never before in my experience did I see a shake-up to the HE system as I did in 2015. Even the pandemic, moving us to online, does not serve as [an invitation to] some of the deep issues, especially in the South African context [since] coming out of apartheid'*.

Some participants also recorded opinions critical of the student protests. *'The kinds of changes [caused include] valuing T&L, bringing in more nGAP [New Generation of Academics Programme] positions, and thinking differently about transformation. The student protests caused "a lot of small changes" across the board ... and some of which are very slow'* (Remilekun). On the slow movement in events, Lindiwe opined that *'there's really no coherent movement … after 2016. So the gains that the students' movement made was not consolidated; the movement has been dissipated. It was a moment and that moment has passed, and the student movement has not been able to consolidate those gains'*. Also, a participant opined that not everything 'that the students have put on the table are equally ... important in the sense of long-lasting for the change of the university. I think that there are certain things that are … of a feeling of an opportunistic thing' (Asanda). Conversely, this participant also shared that *'The movement that started in 2015 had been extraordinary in terms of the push for accelerated change that is brought to the university, and we should be able grateful for many aspects of that'*.

Other negative views of the Fallist movements described it as slow and unable to consolidate its gains. In relation to the future of the #MustFall decolonization movement, Lindiwe explained '*why pressure is important from students and academics. Situations don't just change by themselves; you need a pressure point to alert them [management and the DHET] to what is not working and what is working*'. Another participant explained that '*A lot of it depends on what happens in the rest of the country and what happens with the students over the next few years ... how they push for decolonization. To make a difference it needs to be tied to different kinds of infrastructures and the different places in South African society … with academics … although the track record on that isn't great*' (Rofhiwa).

In conclusion, a participant commented that to *'let it [decolonization] fade and leave it to people's good faith and goodwill is not making good on some of the sacrifices that students went through in terms of their own learning and studying And, you know, not getting their degrees. To make it a dice is not to give it the kind of [deserved] respect'* (Adebayo).

4.4.2 Post-RMF

Since the end of the students' protests, UCT has been overwhelmed with conversations from diverse HE stakeholders and beyond about rethinking its privileges and the protection of white culture and superiority in academic and non-academic settings. It is vital to note that the three most important interrelated events currently changing the face of UCT and driving curriculum change are the '*Vision 2030 ... students' call for decolonizing the curriculum, and [the] shift to online learning created by the pandemic*' (Rudzani). Quite essential to note is Remilekun's idea that '*from a management perspective, it has [decolonization] now become a buzzword, but for a long time, it was a troubling idea*'. To investigate #RMF-associated acts of violence, the university set up the IRTC to investigate destruction of university artefacts and property, court allegations, and mental health vis-à-vis Black pain. In responding to decolonization issues, UCT constituted the CCWG in 2017, which produced the CCF in 2019.

The CCF *'document had mixed reception ... So that document actually got downgraded from a framework to a discussion document ... And I think that was the right thing to do because I don't think it had the right kind of discourse for a framework, you know, to be applied across the institution. So then the DVC [of T&L] set up a different process - Senate T&L Committee ..., which produced another document called TCCF [Taking Curriculum Change Forward] ... where they weighed up the responses to the [CCF] document, which were positive and negative. And they also made some quite sensible but less radical proposals for how to take curriculum change forward ... I think there was a lot of bad political contestation behind it, obviously, which we don't know about between the individuals concerned and so on. But, I mean, I think it was a difficult political process. But I think that the TCCF document is much more palatable and acceptable to a wide range of academics. And in that sense, it's a good document'* (Rudzani). Asanda also described TCCF as a '*sort of more middle ground'* document.

Adebayo, an administrator and a CCWG member, commented on the methodology and the selection of the three sites. There is criticism that the CCWG selected only soft disciplines as

sites of engagement while producing the CCF. Rather, '*When UCT shut down in 2016, these are the three sites [Faculty of Health Sciences, fine arts and drama department, and the South African College of Music] that went into shutdown and into serious issues and challenges*'. The management of these sites, therefore, invited the '*CCWG to come in and intervene ... So, we use the three sites as a way to talk through some sort of evidence, based on real sites of contact, where people were struggling with issues*' (Adebayo).

Adebayo also argued contrarily on the processes that resulted in the downgrading of the CCF. *'Yeah, there were 19 responses from the whole university community ... how do 19 responses reflect on such a big project and framework? So that already tells you something. I think that the responses and the reaction to the framework, again, goes to whether people are ready for some of the claims that the document was making and some of the ideas that the framework was asserting, and the responses are more about the UCT community than it is about the framework. And I think it has to do with timing, and it has to do with political will, it has to do with appetite for change ... And if you look at the level of responses that came in, they were quite superficial in terms of the framework, having language disciplinary jargon that people didn't understand, etc. So, nobody really engaged with the content of the framework'*[18].

Asanda, a TCCF member, commented on the relationship between TCCF and CCF. The CCWG concern is with the *'content of the curriculum'* and *'recognition of students'*. For them, the *'TCCF is having the components of looking at the decolonial aspects and the notion of knowledge and power, etc., in the curriculum ... What we tried to do was to provide a certain guideline for academics who needed to go and think, okay, what do I do with this curriculum?'* Unlike the initial downgraded CCF document, Asanda argued that *'It is not a divorce, in fact, it was translated into practice ... that took into account curriculum theory and the organization of curriculum'.*

Rudzani noted that they would support downgrading the CCF to TCCF. This is because *'It was just too difficult for people ... who didn't know what decolonization is, or sitting in science or engineering ... [TCCF] is much cleaner, more simple, less ambitious, less political'*. UCT's aim in practicalizing the TCCF also includes *'looking at a major curriculum reform process, which will be programme review, underpinned by course evaluation. They're also going to develop graduate attributes, which is a bit of a neoliberal thing to do'*. This participant did not

[18] The CCF was made available to the entire university community for comments.

hesitate to note that calls for decolonization might be *'watered down'* in the *'very big institutional process because [an approach of] principles of peer review'* will be used. This participant feared that UCT's style of curriculum reform (programme review, focussing on graduate attributes and involving professional organizations or bodies in external institutional reviews) is bureaucratic, top-down, and neoliberal in nature. Curriculum decolonization may be watered-down via these processes.

Lastly, it is critical to discuss the changes that have occurred with regard to the CCF. Adebayo noted that '*The important thing is that many parts of the university started decolonizing from that moment [CCF publication in 2018], or even before that moment using and quoting aspects ... of the framework'.* The participant described the official outcome and processes that followed the CCF as a *'very interesting and not surprising kind of response'*; they noted that UCT could *'not stop those who feel connected to the work to continue'.*

4.4.3 Decolonization Achievements at UCT

As initially discussed in the previous section, several changes have happened at UCT after the RMF uprising with regard to the publicization of the CCF and TCCF. This sub-theme will be dedicated to discussing the appetite for change that UCT has towards decoloniality, what has changed and what has not changed. A lecturer noted that the UCT academy raises '*questions about epistemology, but not deeply about the way of being because I think many people are so captured in a colonial way of being*' (Lethiwe). They also questioned why the '*way of thinking, particularly around relationality, hasn't penetrated ... universities or the way we teach*'. With respect to the appetite for change, Lusanda summarily affirmed that '*UCT at one level entertains topics and programmes that are linked to decolonization and link to transformation, but a real commitment in terms of systems and structures and processes; unfortunately, we're not at that point at this time*'. The majority of the participants reported that UCT entertains discussions on decolonization and thus there is no doubt that some changes must have happened.

Lusanda, a lecturer, noted, positively, that *'The process of renaming ... is an attempt to try and affirm our location in Africa. The renaming of buildings, Sarah Baartman ... as opposed to the original name, which was Jameson Hall ... is important; it's about symbolism'*. In addition, Lindiwe noted the introduction of a *'Rhodes Must Fall lecture and Rhodes Must Fall*

scholarship'. Also, there have been *'policies around affirmative action ... policies around curriculum change, around employment equity'* (Rendani).

Thinking around qualitative changes, Rendani commented that attitudinal change to decoloniality can be *'seen in people's attitudes... [however,] attitudes take long to change. I think there's more of an acceptance in a place like UCT than there was ten years ago, around certain types of knowledges'*. This attitude change might have been facilitated and pushed by initiatives such as *'decentering whiteness ... as part of the transformation office ... And it's in very early stages. But the idea is to set up a series of what's called affinity groups, where people work together to do this kind of self-reflective work. So that the pressure is taken off things like the BAC ... to actually say, okay, white academics, you need to sit down and, and reflect and think quite carefully about your whiteness'* (Remilekun). About academics' receptiveness to university decolonization, UCT as a research-intensive university now *'value[s] T&L more heavily. [There is a] shift from this idea of individualized research ... to a space where T&L are also valued and seen [as an] important part of promotion criteria'*.

At the other negative end, Lusanda narrated an area in which UCT is not making progress in curriculum decolonization. *'UCT is in a province where there are three official languages. The English, of course, is historical ... [to] this institution ...[You have] Afrikaans and you have isiXhosa ... How has UCT promoted multilingualism? ... and more specifically, isiXhosa ... We see it in broad terms in policy that they acknowledge the need to affirm isiXhosa and the use of the language. We see it in signage. So, you walk around the university, and you see references to it. You see it on letterheads, but you rarely see it in languages that are used in departments [and] in conversations between people. You rarely see it in the content of courses and both in the literature provided in these courses and in the medium through which the courses are taught'*.

4.5 Curriculum Decolonization

Generally, interviewees affirmed that the extant South African curriculum is premised on Western knowledge, value and cultural systems vis-à-vis the need for its decolonization. Several rationales include the disregard for the location of African universities on the continent; loss of African history, values and knowledge systems; inequalities that result from Eurocentric living standards and fundamentals of interaction (market-based and capitalism); and the pressure in the aftermath of the 2015 to 2017 #RMF and #FMF movements. A flexible notion

of coloniality of knowledge involves changing the outlook of current global knowledge and a rigid or radical notion of dismantling and rethinking it. It is important to emphasize that decolonizing curriculum is '*not an easy question to talk about … it's easier to talk in a kind of aspirational way of how we'd like to see it work. But the gap between that and how it actually shows up in the curriculum, or the university, is another question*' (Adebayo).

The gap between aspirations for curriculum decolonization and current realities might have influenced opinions that nothing concrete will come out of present contestations. Also, there is fear that decolonization might be reduced to an epistemological tradition. '*I think there's a danger that decolonization is just going to be a little blip that happens in the humanities*' (Rudzani). Abongile, an administrator, feared that what they conceived as '*decolonial fatigue*' might have set in on decolonization. Decolonial fatigue is when '*There's a lot of interest and understanding, and there's a lot of momentum around a particular movement, and then suddenly, that starts to slow down*'. The four sub-themes under this theme will be discussed in what follows.

4.5.1 Curriculum Frames

In the discussion on decolonizing curriculum, data unveiled a premise upon which curriculum decolonization can be built – curriculum frames. A decolonial curriculum frame forms the background of questioning, reflecting and rethinking (at micro and macro levels) one's relationship with Western norms, traditions and institutional cultures in knowledge settings. In interrogating curriculum backgrounds, the academy must know that '*One aspect of the curriculum is about identity, so who are we? Who are we as a department? What and where are our commitments? … what are our points of departure, and the entire project … of responding to the continuous presence of a colonized discipline, [and] an attempt… to create Neville Alexander's counter hegemony?*' (Lusanda).

An individual also needs *'To think about the things that students are asking for … think of students … as knowledge makers, recognize that students come with a particular kind of knowledge that, yeah, that will give … you a different sense. Position students as knowledge producers, rather than just seeing them as someone that you are giving the knowledge to … [Also,] stuff around power dynamics in the classroom … you are there as the lecturer, you know, with all of the power in the room'* (Remilekun).

Curriculum frames in this study are the background which foregrounds the curriculum of a discipline at different levels. The extracts above and the complete data foregrounded decolonial curriculum at three levels, including the global level (discipline conferences, international associations and academic engagements, professional bodies and so on), the local level (departments, centres, faculties and so on), and the personal level (lecturer, laboratory managers, and tutors). A curriculum frame will reveal the willingness of a discipline to investigate how it served and legitimated colonization and foregrounds inequality (racial, gender, class and so on). At a personal level, a decolonial curriculum frame would motivate a lecturer to give voice to marginalized people (in readings, examples, assignments, projects and group activities) in their curriculum. The process also involves rethinking engagement with students and to what extent knowledge relationships, knowledge production and institutionalization and T&L are trapped in a colonial approach.

4.5.2 Content and Pedagogy

These results also reflect the polarized curriculum categories, content and pedagogy. Achieving a decolonial curriculum (content) is sometimes perceived as a more leisurely activity. Rofhiwa suggested otherwise that '*Content is maybe at face value more straightforward, but ... the processes are in true essence complicated ... Basic decolonizing work to be done ... like changing our canon ... It's a mindset change more than anything, and a willingness to do the work of reading and of figuring out [and] refiguring out your syllabus ... If you're thinking about the process as just switching out one thing for another, I think that's a problem ... So, you want to have things that are actively challenging colonial structures ... shifting the historical games, and historical lens*' (Rofhiwa).

Also, important reflections to make in decolonizing curriculum content include '*How do we situate the curriculum that we teach in the African continent? and how do we make the outcomes of learning that we are looking for speak to the reality within which our students are going to function?'* (Asanda). Lethiwe also narrated that *'In my content and the way I teach, I always debunk colonial constructs ... I bring in my teaching a lot of plural thinking'*.

In relation to decolonizing curriculum pedagogies, which is the science and art of teaching, Rofhiwa's statement captures the essence of pedagogy and encompasses other participants' perception that '*Pedagogy ... defines how people see their identity in relation to knowledge and the way that it is taught ... it is to think about how the students are relating to knowledge [and]*

to me [as lecturer]. So the important thing is that I'm not the repository of knowledge. I'm in a space with the students where I'm facilitating, maybe ... guiding, maybe asking questions to delve deeper into concepts, but they are interacting directly with the knowledge and ... producing their own knowledge directly … And I think also, the pedagogy needs to be kind of human-based … students, kind of, asserting their identity in class, figuring out their identity in relation to the knowledge … I think vulnerability is important in a class, and … the lecturer has to be vulnerable ... in a managed way … I think that facilitating emotions and allowing emotions in class is important. And … that's pushing back against the kind of dehumanizing aspect of academia … like colonial point if you have to be objective, you have to be scientific … the knowledge doesn't have a position, and you don't have a position, you're just interacting with the knowledge'.

Participants also commented that it is critical to amplify hitherto marginalized and underrepresented voices in Africa and the Global South in general in the curriculum. They reiterated the need for multiple knowledges to speak to each other, not just replacing two Eurocentric knowledges coming from different regions, including Africa. Participants' views on pedagogy were that lecturers must rethink their teaching methods. How do students' identities relate to teaching methods, examples cited, and assignments? Lecturers should also rethink their roles as knowledge facilitators and how they facilitate students as independent thinkers, rather than produce students of a singular worldview.

4.5.3 Language Issues

Many participants emphasized that little will be achieved if decoloniality efforts continue in an English-centric academic environment. Most of the opinions do not emphasize a displacement of English; instead, they speak to a bilingual and multilingual academic language culture. Firstly, there is a danger in learning completely in alien languages. '*Because when you're learning in a foreign language, you tend to adopt the underlying values and thought processes of that language. But when you learn in your language, it really does make a difference in terms of shifting ideas and concepts*' (Rendani). Remilekun reflected on the usual attitude of English speaking universities which treat students who come with indigenous language resources as a '*disadvantage ... and have said that students need to get their academic English up to scratch*', whereas a decolonial perspective '*would say, these are massive language resources that students are bringing in with them, they carry huge amounts of local knowledge in that language*' (Remilekun).

Lusanda explained that '*what bilingualism does is it allows the dynamism and the richness of the vernacular ... in this case, ... isiXhosa, it allows that to be retained in conversation with the English in a way that doesn't diminish the concept, but simply allows for a conversation between the two languages in relation to a specific concept ... that is so much richer ... empowering, than simply a poor English translation that diminishes [and] shrinks the concept ... so [when we allow] the colonial language and indigenous languages to be in conversation ... we're not only redressing and affirming, but also creating new possibilities for not only concept construction, but also theory construction'.*

Rudzani recommended *'put[ting] out a good language policy for discussion about bringing in indigenous South African languages into – much more consciously and formally – into T&L'.* Concerning the first sub-theme – curriculum frames – there is the emphasis that creating and allowing a multilingual space *'comes down ... partly to management, allowing different ways of doing things, but also just to individual academics ... having the will to allow different ways of doing things'* (Rudzani). They reiterated that *'we just have to get to a place where [recognizing] "multiple knowledge system and multilingualism" is normalized'.*

Lusanda went on to relate attitudes to promoting indigenous languages in powerful non-English speaking countries. Countries such as Germany ensure that whenever visiting international academics have mid-term or prolonged engagements in their countries, they are usually required to learn the national language. However, African countries such as South Africa do not encourage foreign staffs to learn African languages when they come for their expert engagements on Africa soils, even if their engagement requires residing in Africa for their lifetime.

4.5.4 Other Ways of 'Doing' the Curriculum

In embracing decoloniality, new approaches and methodologies of doing curriculum must be considered and accepted. Participants' suggestions speak to a range of alternatives through which lecturers can enforce, and university management recognize, alternatives to the Western curriculum. '*So we have to think about knowledge in very different ways... and I have activists come into my Master's class to teach, because they know so much more about what's happening on the ground… I think the university system ... imposes ... a colonial idea of what it means to achieve, ... climb a ladder to ... show my [Master's, PHD, 58 publications, etc.] worth*' (Lethiwe).

Remilekun added *that 'One of the big issues that arose during student protests in 2015/2016 was the idea of mental health. And the idea that students [had] to produce evidence [to miss classes/tutorials] when they were in conversation with their conveners … it's kind of became clear to me that something like DP [Duly Performed] is actually produced from a particular cultural standpoint'*. A decolonial alternative to providing evidence to miss classes is to allow students to *'come with a letter from a traditional healer'* (Remilekun). Also, *'I think that playing around with assessment is important … one of the big kinds of limitations ... is that we always end up with the exam. And exams are a horrible way to assess. They rely mostly on, kind of, rote memory… [However], I don't have any answers for what decolonizing assessment would look like … In one of my classes, we had a play as an assessment … they [students] had to do all of the research for the play, they presented the play, and it worked really well because it was a kind of inquiry-based learning. But also, there was a ... collective aspect to it'* (Rofhiwa).

Another perspective of 'doing' decolonial curriculum is *'to ask the students to participate in curriculum design development; you have to ask them to participate in using their own languages in the pedagogy, and so on. So, it's about a loss of control for the academic, right. They have to give up power, … because the students have the cultural resources to legitimize excluded knowledge. And so, the only way you can get it to be brought in is to give more power over … to the students or share it with the students'* (Rudzani).

However, we need to think that the current HE structure *'makes it very difficult to make radical changes … If we're going to be changing the curriculum, we need to stop thinking of disciplines in silos, because our lives as indigenous people are not … lived in silos, that this is science, this is humanities, this is this. So how do we… integrate those knowledges? [Also,] if you think about the way the institution functions, administratively, logistically, it becomes very difficult to put together something that's truly interdisciplinary and sustain it. The expectation is that you are producing students so that they ... go out into the world and work. And so, it's almost as if one is part of this factory, of just producing students, and the decolonial project is asking us to create human beings who are radically different in terms of their outlook on life and justice. Because universities are themselves ... becoming more corporatized, and students ... [are] seen as customers and, and there's more of … kind of, managerialism, it becomes really difficult to realize the more sort of meaningful process of decolonizing the curriculum. So the changes that one can make ... are confined to maybe one's course, or ... departmental curriculum'* (Abongile).

4.5.5 'The Baby and the Water' Analogy

The discussion about curriculum decolonization usually references the existing dominating canon – Western knowledge – vis-à-vis a decolonial canon, which is human and relational, ubuntu-centric and Afrocentric, and centres indigenous and other marginal knowledges. Consequently, the phrase 'the baby and the bath water' was a common metaphor when participants narrated how these two knowledges could be cooperatively taught. General decolonial curriculum goals would be to make students community-minded people and global action takers, and hence reduce global inequality, improve living standards of poor people and so on. It is usually a point of argument whether the baby, which is Western institutional culture and curriculum, is to be completely dismantled, that is, thrown away with the water, or to be co-opted into decolonial canons.

Four participants contributed to this discussion. Three of them agreed that the baby should not be thrown away with the water, and the fourth participant argued otherwise. In narrating whether to disregard '*everything we know so far from a Western perspective*', Remilekun argued that is a '*stereotypical way of putting it*'. They added that '*Everybody has knowledges from different spaces … the aim would be to have all of those different knowledges recognized as legitimate*'.

By contrast, Rofhiwa cautioned that, *'The arguments that I've read about the baby and the water are generally very kind of assimilationist. So, saying we can ... have the best of both. But I think that we've had the worst of Western ideas and that they're so vested in power ... that it's difficult to keep them, kind of, at the same ... level as the new knowledge'.* They also asked: *'Who [and what] are we leaving out to keep the Western knowledge in?'*

The above allows us to see the extent of exclusion of Western canons and the argument to completely discard them in a decolonized curriculum space. Regarding the provocations raised by Rofhiwa, it is important to reflect on some questions, especially because many participants desire the baby not to be thrown out with the water. The academy must ask who and what we are leaving out of the Western canon to accommodate hitherto excluded knowledge. Similarly, which of the excluded knowledges do we institutionalize? Can all marginalized knowledges be treated with equality? Providing answers to these questions must be an ongoing commitment in the academy.

4.6 Putting Decolonization into Practice

Adebayo commented on the different *'shapes and forms'* decolonization has taken. *'So, for some people, you know, it's a project, and for others, it's still a movement; for others, it's just a tick box activity'*. Importantly, any approach to viewing decolonization impacts how one thinks it can affect the academy. Moreover, the academy should be wary of views that decolonization can be reduced to an epistemological tradition or *'a little blip that happens in the humanities'* (Rudzani). This is in addition to another interviewee who said *'decolonization is strictly seen as ... holding research possibilities'*. Consequently, universities embrace decolonization as a research subject and not as a practicable subject. The dangers of viewing decolonization this way motivated this theme amidst the possibilities of decolonization in the classroom, supervisor-supervisee relationship, institutional culture, and so on.

4.6.1 Personal Efforts

This sub-theme speaks to participants' efforts at curriculum decolonization. In relation to research, some of the activities include publishing '*a paper ... called 'Questions academics can ask to decolonize their classrooms' ... And that, I know, has been used in a lot of HE spaces to think about developing policy and developing questions around curriculum design*' (Remilekun). Concerning policymaking, Adebayo reported to be '*working with different departments and faculties in thinking about how they might change their courses and their programmes so that they are incorporating more of the deeper learning principles that they think are important*' for decoloniality.

An administrator who also has teaching responsibilities narrated their involvement in decolonial activities: *'I joined what was then ... called Transformed UCT and became [part of] the BAC ... working on ... trying to change the policies of the university that are reinforcing inequality ... We wrote a draft for changing the way in which HODs are appointed, [and how] Senate is composed. So now people who are at senior lecturer level and are Black and female can be co-opted onto Senate [against the usual] white and male. I've joined several committees within the faculty ... I created a research project called the Creative Knowledge Resources ... to fund postgraduate students ... designing and conceptualizing a new course in 2017/2018, which would focus on modern artwork in African continent'* (Abongile).

Lolade asserted that their specialization *'is very much a white space, unfortunately, on the African continent'*. Lolade also contributed that *'A lot of my students, we give them space to ...*

write from their own perspective, so that ... there are different narratives emerging'. Another lecturer, Lindiwe, also reported that they *'foreground Africa'* in their teaching practices. This is done by *'drawing on material produced by theorists in Africa. I think that's an important part of decolonizing the curriculum ... I look at migration. And I try to contextualize mobility towards South Africa. This is important given the xenophobia and hostility towards migrants. So you have to get students to understand how ... these ideas come about, how come some people are welcome, and some are victims of xenophobia'*.

Another interviewee reported that they *'bring in scholars ... that dismiss Western ontology. I think that often, our discourses get stuck in the sort of binaries of capitalism versus socialism or private versus public, when there's a lot more complexity around how the world is organized. I bring a sort of ecological aspect, which is very new for students and, I guess with the department as well. I'm also involved in an incredible Alliance school, the Ecoversity Alliance, that is a group of people globally that are deeply decolonial ... [working on] how we are deeply entangled with nature, non-human worlds ... So I also teach students principles of ... what is enough? ... how do you do this not in a destructive or extractive way?'* (Lethiwe).

Lastly, a participant noted they are learning *'as an adult ... to speak isiXhosa and to read, and writing isiXhosa ... And what that has done is it has opened up opportunities for me to redefine who I am ... So some of my students who know that I speak isiXhosa, when they meet me, they see a white man*[19]*, but they hear an isiXhosa speaking person ... it gives us opportunities for redefining our relationships in a way that I think is innovative but also with opportunity for something bigger and better'*. This participant also reported that selecting materials that speak to indigenous locations and perspectives of students makes students assert that *'I am present, and I can engage with it, [and] sociology is... now an extension of who I am'*.

4.6.2 Policy Affair

This sub-theme speaks to the relationship between policymaking and decolonization. Does policymaking correlate with decolonization, especially in the academy? What kind of policies? These are some of the questions participants' responses raised, especially concerning the DHET and HEIs' efforts to and responsibilities for decolonizing the university and curriculum.

[19] This participant disclosed their identify of being white, hence the participant's identification (i.e., Abongile or Rudzani) will not be disclosed to keep the participants anonymous.

Foremost, Abongile orientated us broadly that decolonization cannot be found in a single policy document. This is because '*The various aspects of decolonizing are embedded in separate committees … Decolonizing impacts on research, … teaching, impacts on all the other things, in almost everything … Decolonization is not just about numbers, it's … how to change the lived experiences of race, racism, sexism, ableism*'. Hence, a decolonization approach to policymaking would involve a decolonial mind-set for DHET administrators, executives, and other stakeholders. Also, policymaking requires a decoloniality explanation and framework in all policy documents.

Most of the participants spoke to the ills of a decolonization policy. Remilekun noted: *'What decolonization tries to do is to proliferate understandings, right? I think there's no one model that fits every space. So, I think there would be a danger in saying, "Okay, DHET is going to come up with a definition [or policy document] of this as decolonization" and sort of see how it can be rolled out in those different spaces, because that sort of level of bureaucratization could shut down the plural ways of thinking. So, there's a lot of underground stuff that is coming out of universities. And I think that bottom-up stuff is probably more useful than a top-down managerialism that says, this is what decolonization should look like'*.

Lolade also spoke negatively of writing a policy on decolonization and contributed that '*it becomes problematic. It becomes dictatorial*' and spoke in favour of '*bottom-up approaches*'. They concluded that the '*department of education and the higher authorities and so on, can only set parameters to say, we would like curricula to reflect the following, to embrace the following principles*'. Lindiwe feared, and is sceptical about, introducing a policy on decolonization. They explained that '*Knowledge can become an instrument of state policy. And you know, [if we have] a policy on decolonization, you can then have a policy on what you can say. So, one has to be careful in that area*'.

Adebayo thought otherwise, and challenged that '*There is no mandate or imperative that … has come down from [the] DHET or whatever, saying that we have to*' decolonize. They reportedly feared that the good use of free will and academic freedom would create a proliferation without coordination of ways and processes to decolonize. '*The 26 universities are dealing with it in different ways, some through the curriculum, some through policies, … through practice, … That means not all the university knows what particular departments have been working [on]. So, there's a whole variety of ways in which this has manifested in the university*'. However, when probed on other participants' previous responses that a

decolonization policy would inhibit pluriversal and contextual nature of decolonization, they responded: '*I don't think you can confuse the policy directive to provide structural support, like funding, posts, etc., to work on this, with what decoloniality mean. I don't think they [are the] same thing. For example, when we had the HIV/AIDS pandemic, we had a directive, and then we had a White Paper on inclusion and post-tertiary … We haven't seen one on decoloniality, per se, that is not to prescribe how decolonial … of what we'd taken up, and certainly won't be definitions that are binding. So the structural and policy enablement is not about limiting, but supporting and giving the signal to, especially, the people who are more conservative and less likely to take up these … aspects in their own work, to give them a nudge in the right direction*' (Adebayo).

The opinion above generally speaks to coordination challenges that might arise if all stakeholders are left to decide how to deal with curriculum decolonization. However, further responses also show that policymaking should come from a DHET directive and, perhaps, a White Paper that will explain and encourage decolonization. The DHET should also assert its position on decolonization, recommend that universities reflect on their past and current privileges and advance decolonial questions for reflection and discussion to HEIs, similar to the steps taken during the HIV/AIDS and Covid-19 epidemics and in similar contexts. These include that Africa must be centred in the university and curriculum, Africa philosophy must be embraced rather than the hitherto internationalization- and modernization-seeking of the DHET itself, and universities must serve local communities.

4.6.3 Research-Practice Gaps

This sub-theme presents how participants perceive gaps between research on decolonization and practice. The previous sub-theme, policy affair, argued that decolonization cannot be depicted through a step-by-step and rational modernist approach. Hence, a linear understanding of decolonization will not be exemplified. However, responses gathered further speak to where decolonial-minded people can pick up interests in further supplanting decolonial practice. Respondents answered the question, 'Do you think there are gaps between research on curriculum decolonization and practice? How can it be narrowed?'

Asanda, as an administrator, said they *'think that there are gaps in practice … This is what I'm concerned about, trying to not solve all, but I mean, at least to put in place the mechanisms and the policies and sort of, if you wanted, the change culture, that it is necessary for those*

gaps to become smaller'. Asanda speaks to the fact that the many discussions, conversations, and policy deliberations, such as the TCCF, are yet to be implemented and replicated in real-life scenarios and classrooms and affect universities' institutional culture.

Alternatively, another participant commented that *'There is a knowledge [research] gap as well. And I can't answer that … easily because, I mean, what does it mean to be decolonized? Where do I look for signs of being decolonized in the classroom, in the lecture theatre? I think there's a massive gap between the language of decolonization at an abstract level and the practice of decolonization in the classroom'* (Lusanda). This contribution is in tandem with Remilekun's opinion that *'There's a huge amount [of decolonization] that is happening in practice out there … and that are happening at the policy level. So, I think if there's a gap, it's just a gap in terms of getting the research done'*.

Remilekun was using academic publication platforms to get decolonial research and conversations '*into T&L. We sent out an open call for papers, and we said academics across the Global South, what are you doing in practice to bring these decolonial ideas into the classroom? …[We received] nine papers from Zimbabwe, Australia, South Africa, South America … looking precisely at how do we operationalize these ideas in the classroom'*. While commenting on the knowledge gap and *'what decolonization means in practice',* Rudzani argued that there is a need for more '*theoretical development... and [to] engage with the … "up to date" contemporary philosophy of science'*. They argued that '*cogito ergo sum*' (I think, therefore, I am) is an outdated science philosophy, which decolonial scholarship usually criticizes. They thought it would be beneficial for decoloniality to move beyond this and engage new philosophies of science.

Meanwhile, Rendani called our attention to another aspect of the theory-practice gap. For instance, the replication of colonial studies that '*showed Africans are the least intelligent, and then coloured people a little bit more intelligent, and then Indians. And then, of course, white people are the most intelligent*'. In addition, there are ideas that '*think about Africa and African people as backward, as poor, as less developed, as inferior*'. They panic that '*those kinds of ideas are still present with us today*' and concluded that '*research is at the centre of decolonizing … because we need to challenge those ideas and produce a different type of research*'. This contribution called attention not only to the theory-practice gap in decolonization but to the need to produce anti-colonial and decolonial research in academic disciplines and specializations.

An administrator, Adebayo, thought differently, '*that there should be gaps, because that is what keeps the researcher alive and keeps the practice alive, because one is talking to the other'.* They also shared their idea on a non-linear model of the relationship between knowledge and research. *'Practice always comes first and that ... leads to the research and not the other way around'.* They specifically asserted that research *'is a colonial way of thinking [that] once something is printed, if it's in that particular [publication] template, then it gains the kind of value and commodity that practice doesn't. But I think that many things are happening in practice that are not recorded or documented, you know, but they're really doing the work. So, research as a colonial enterprise also needs to be interrogated'.*

4.7 Conclusion

This chapter presented the findings of the study. NVivo aided the analysis of the semi-structured interview data vis-à-vis the adoption of thematic (reflexive) analysis. Five themes and fifteen sub-themes were derived and presented in a thematic analysis framework. The themes were coloniality of knowledge, DHET transformation affairs, UCT decolonization engagements, curriculum decolonization, and putting decolonization into practice. Extracts of data were presented accordingly.

Chapter Five. Discussion of Findings

5.1 Introduction

The study's broad research question was: 'What does curriculum decolonization entail in UCT in relation to research, policy, and practice?' This chapter will discuss the previous chapter's findings in relation to the study's broad and specific questions and the literature.

5.2 Coloniality of Knowledge

The first theme represents one of the categories of coloniality. Coloniality has been explained as: 'Long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism' (Maldonado-Torres, 2007, p. 243). Other major categories of colonialities are coloniality of power and being (Maldonado-Torres, 2007; Ndlovu-Gatsheni, 2013, 2019). The coloniality of knowledge as a category of coloniality represents the politics behind knowledge production: – the who and how of knowledge production and for whom and what purposes knowledge is produced. Coloniality of knowledge motivated the introduction of area studies in Africa and the continued rendition of Africans as study objects, while Europe continues to be the torchbearer of the what, where, when, and how of knowledge production (Escobar, 1999; Kessi et al., 2020). This concept tells the story of the political economy of knowledge production, who is privileged to produce knowledge and whose knowledge becomes vulnerable to epistemicide (Santos, 2018).

In reference to the global asymmetrical knowledge structure, this research affirmed UCT and the South African academy to be Western and Eurocentric Generally, the system portrays an overtly privileged structure of some beings over 'Others' (Downs, 1988; Higgs, 2016). Claude Ake's conceptualization of 'knowledge for equilibrium' further adds that the current knowledge system is designed to preserve the colonial status quo; hence, the achievement of Western schools in African universities and the seeking of globalized education, where Europe and America are 'the Global' (Ake, 1982). Santos (2007, p. 45) adds that global colonial structure is premised on 'Western abyssal thinking' consisting of visible and invisible structural distinctions between 'this side of the line' and the 'other side of the line'.

The first finding affirming this knowledge system was the finding of structural racial and gender inequality pertaining to knowledge production. A plainly designed global knowledge system involving a 'zone of being' and a 'zone of non-being' is inherently racial (Ndlovu-Gatsheni, 2013, p. 203; Santos, 2007; Zembylas, 2018). This furthers the perpetration of Europe's colonial civilizing mission and the subsequent superiorization of white bodies, while non-Western bodies are placed at the margins of knowledge, 'enjoying' the knowledge outputs of the 'beings' (Narayanaswamy, 2021). Within this system, sexism is also evident, hence affirming Lugones (2008) coloniality of gender. Female bodies are made unfit to study social realities, vis-à-vis the production of patriarchy.

The relevance and popularity of area studies in Africa (Escobar, 1999) based on a completely Eurocentric frame also point to the killing of local knowledges – epistemicide (le Grange, 2016). Therefore, it makes sense that Ndlovu-Gatsheni (2019, p. 216) alluded that 'Endogenous and indigenous knowledges have been pushed to what became understood as the barbarian margins of society'. To add credibility to this finding, Africa's knowledge epistemicide now gathers research attention as a body of knowledge, AIKS (Kaya & Seleti, 2014; Wane, 2011). AIKS hope to preserve and promote the little known African indigenous and community knowledges.

There is evidence for the global Westernization of universities (Hamilton, 2010; le Grange, 2016; Mbembe, 2016; Ndlovu-Gatsheni, 2019; Zembylas, 2018). The need to unmask the global knowledge system – Eurocentrism – in South Africa, requires dismantling and rethinking HE. Moreover, le Grange (2016, p. 9) had explained that the first possibility for decolonizing curriculum would involve the radical reimagining and rethinking of the academy. This finding generally explains the need for reflection (personal and group) to reimagine how knowledge systems in HEIs create and preserve global inequalities.

Subsequently, one must ask critical questions and reflect on how these systems were created and how they can be displaced. Some of the elements which the results emphasize reimagining are popularity of certification, professionalism and academic progression as absolute forms of knowledge systems (Escobar, 1999); how humans are entangled with the non-human world (Mbembe, 2016) and capitalism and neoliberalism in HE spaces, that is, education commodification (Ndelu, 2017; UCT, 2018a); ways of knowing reality (ontology and epistemology); recognition of and the impacts of colonialism in HE spaces vis-à-vis how disciplines are complicit in colonialism and coloniality. The reimagining process must involve

reflection on personal privileges and one's association with the knowledge system that perpetuates inequality based on race and gender and the West and 'Others', thereby subjecting indigenous, poor, Black, and women's knowledges as victims. I consider HE dismantling and reimagination as not a simple task. I agree that 'decolonization is not an event but a process' (le Grange, 2016, p. 5). It requires the South African academy to 'dare' to call for rethinking its HE relationship with the West. Similarly, the West must take moments to think about its privilege, hegemony and unequal power, especially how that is attained and how knowledge coloniality can be unsettled.

5.3 DHET Transformation Affairs

The DHET, as the manager of South Africa's HE, became independent from the initial Department of Education (DoE) in 2009 (Mabokela & Mlambo, 2017) and also follow the ANC's transformation agenda (van Schalkwyk et al., 2022), seeking to create a HE structure opposite to that of apartheid. A theme spoke to the transformation efforts of the DHET, amidst positive and negative perceptions of the DHET. Findings corroborated literature which reported on the efforts of the DHET in providing HE access to Black students (Mabokela & Mlambo, 2017), creation of an NIHSS with varying goals and funding for Black students (Luckett, 2016), a UCDG (UCT, 2018a), and teachers training – nGAP academic positions (UCT, 2019). These activities are some of the DHET's HE successes within the constraint of government's attention to competing priorities and limited funding.

On the other hand, participants criticized many aspects of the DHET. The first criticism relates to the literature's argument about the DHET preferences for transformation over decolonization (Fomunyam, 2017; Zwane, 2019). The findings also recorded that the DHET-preferred 'transformation' is unwilling to take on the kind of 'far-reaching transformation' (Luckett, 2016, p. 415) that HE requires. A far-reaching transformation is decolonization, requiring rethinking and dismantling Eurocentered HE. The DHET's preference for HE internationalization (Spreen & Vally, 2010) is a modernist approach to glorifying Eurocentrism and Euro-American culture, which put male, white and urban bodies at the centre. Participants challenged the DHET's inability to rethink its reliance on certification, and a transformation agenda failing to question the kind of students universities produce. Findings challenged the DHET's production of students referred to as 'capitalist minions' who see education as an opportunity to join the upper class. Capitalist minions are not oriented to justice and fairness

and lack resources to reconstruct South Africa's apartheid past or challenge the country to create equal opportunities for all citizens.

Findings also challenged some of the inappropriateness of NSFAS seeking to increase access through funding Black students amidst the 'missing middle' conundrum (Hlatshwayo & Fomunyam, 2019; UCT, 2019). DHET also treats Black and rural students as a 'deficit' (Xulu-Gama et al., 2018) that needs fixing, hence the HEIs' extended degree programmes (Luckett, 2016). Xulu-Gama et al. (2018) also found that rurality has a negative impact on student 'success' in South Africa. This study argues that this is not because rural students lack the intellectual competence to learn; rather universities have been designed for urban-modern, rich, English and white students. Moreover, success in HEI spaces is defined according to this Eurocentred and capitalist ethos. The findings about the DHET should influence readers' reflection on the department's political will to decolonizing the HE curriculum. 'Transformation' is mainly interested in changing HEI 'numbers' and does not interrogate the institutional cultures and deepened Westernized natures of universities. A limited scope for transformation plus the DHET's neoliberal methods will not provide the governmental push required for decolonization.

5.4 UCT's Decolonization Engagements

UCT is a historically white and advantaged university, and it is adjusting to the realities of the country since apartheid ended. Since apartheid ended, students have been vociferous about their displeasure at Western-styled education (Ndelu, 2017; Zembylas, 2018), including high school students (Naidoo, 2018). University students could not shy away from continuing to protest and use violent methods to voice their displeasure to HEI management and government, prompting Peterson (2018) to write on 'resistance culture' amongst students. However, it was not until 2015, when #RMF emerged on the UCT campus, that South Africa's epistemic decolonization gained global attention. Meanwhile, it is important to clarify that the current decolonization call is not an innovative call (Mbembe, 2016), and the current calls are not an innovation of UCT students (Langa, 2017; Muraina & Mlambo, 2022). The reason decolonization did not gain attention in lower-ranked and historically disadvantaged Black universities signifies the 'colonial matrix of power' amongst universities in the country, so that one gained media attention and 'Others' do not. Hence #FMF and #RMF are similar and represent different students' struggles vis-à-vis access, Eurocentrism, funding and so on (Muraina & Mlambo, 2022).

Zwane (2019) explained that #RMF is an overdue protest, which academia had avoided before students took it on. Findings show a similar notion: participants recounted how they had worked within formal structures and adopted a reformist approach, compared to student protest methods and revolutionary approaches. The data also supported literature findings that the student-led protest is one of the most crucial and outstanding events in the country's HE sector, given the deep issues it raised (Keet et al., 2017; Langa, 2017; Ndelu, 2017).

However, participants also critiqued some aspects of the protest. The first critique is in relation to the minimal change that has happened after RMF, although the findings did not specifically inform us who is to blame for this slow rate of change. Meanwhile, it is vital that management listen to and work together with student comrades to bring decolonization alive in classrooms (Muraina & Mlambo, 2022). A few participants argued that UCT students could not consolidate achievements of #RMF since 2017 and that the movement might be dissipating. While I do not entirely agree with this view as regards the perception that decolonization is not an event but a process, nevertheless it is essential for the DHET and HEIs to avoid decolonial-washing and for academicians and students to pick decolonial-washing actions (le Grange et al., 2020).

#RMF and #FMF were chaotic at UCT and some other universities, with varying interdicts, counter interdicts and court proceedings (Langa, 2017; Nyamnjoh, 2017; UCT, 2019). After the 'official' end of #RMF, UCT's VC commissioned a Black-led CCWG which worked with sites that were most affected by the 2015 to 2017 protests, and produced the CCF, aiming particularly to decolonize the university's curriculum (UCT, 2018a). The IRTC/Shackville TRC were also constituted, which produced the UCT (2019) report looking into #RMF, #FMF and #Shackville, amidst other student demonstration issues and violence and reconciliation. As for similar initiatives[20], the university invited comments from the university community and 19 responses were received (UCT, 2018b). While Adebayo opined that those 19 responses do not represent willingness and commitment to decolonize, the (UCT, 2020b, p. 54) argued that the 'engagement with the CCF was greater than the number of unique responses might suggest' vis-à-vis engagements and reports from various faculties.

After the release of the CCF, UCT was embroiled in dialogues about the 'capacity' of the CCF to become an overarching curriculum framework. Crowe (2017, 2018) and Progress-SA (2019) were some of the critical voices rejecting university-wide adoption of the CCF. In fact, these

[20] UCT has a 'democratic' habit of requesting comments from its community before finalizing institutional-wide policies. It did same recently with the proposed 'UCT Vaccine Mandate Policy'.

comments encouraged the new VC to clarify that the CCF was a 'discussion document and not a policy document' (Phakeng, 2019). The CCF was also discussed in various faculties for specific disciplinary reflection and review of curriculum change, with responses from five out of eight university faculties (UCT, 2020b). These processes (faculties' discussions and comments) were managed by the senate T&L committee, led by the DVC T&L.

The T&L committee later produced a TCCF[21]. Findings show polarized opinions that the TCCF is, for some, palatable, less radical, middle-ground, practical, publicly acceptable and rightfully downgraded from a 'framework' status, while others think the CCF has been wrongfully downgraded, rejected, reframed, manipulated and represents reduced will from management to decolonize. A participant who was knowledgeable about the CCWG activities mentioned that the responses (UCT, 2018b) were 'superficial' about the language – the technicality of the framework – since the CCF is rich in humanities' concepts and terminologies. Responses did not bother with the CCF subject – curriculum decolonization and arguments for a cross-disciplinary competent CCF – or show an appetite to learn more about the subject.

The TCCF document confirmed that 'The unit of analysis for a comprehensive curricular review has to be the academic programme' (UCT, 2020b). The major success of the TCCF has been to lay out seven principles of the university, acting as departure points for a review of individual undergraduate academic programmes and curriculum. Hence, after the set-up of the CCWG by the VC and subsequent production of the CCF, and then the TCCF, curriculum decolonization activities are currently positioned at departmental and programme levels.

Findings also noted that the pandemic has been a 'setback' for further curriculum decolonization endeavours. The urgent necessity of reimagining T&L amidst the Covid-19 pandemic means UCT's 2020 T&L report failed to mention decolonization or curriculum review, while concentrating extensively on Emergency Remote Teaching (ERT) associated with the Covid-19 lock down (UCT, 2021b). Further questions suggested are whether the 2020 report failed to discuss a decolonization curriculum review because it is yet to be familiarized with during normal face-to-face T&L modes. Otherwise, what opportunities exist for curriculum decolonization during pandemic periods such as the Covid-19 pandemic? Answers to these questions and willingness of the university to review curriculum with decolonial

[21] The third section of the TCCF is published in Chapter Two (UCT, 2020b), laying out the seven UCT propositions or principles for further disciplinary curriculum change and review.

linings should start emerging in future T&L reports vis-à-vis deep investigation and accessing reports on decolonial activities at departmental levels.

The student protests, Covid-19, and Vision 2030 are the leading events driving change at UCT. Like UCT's (2021b) report, the Vision 2030 document (UCT, 2021a) as a visionary aim of the new VC appointed in 2018, also failed to mention decolonization while honouring 'transformation' eight times. The ten-year development plan in an 18-page document has enjoyed prominence from the university, especially in official communications from the VC. It only referenced the 2015 to 2017 protests as an influence and claimed the document's 'choice to spell "Afrika" with a "k" is an invitation to reclaim Afrika's agency, and use it to validate the global character of the local in the 21st century' (UCT, 2021a). Conversely, there is no complementary attempt to make 'decoloniality' or 'Afrikanization' a core pillar of the vision document, which rather pitches its tent under neoliberal concepts of transformation, excellence and sustainability. It must be asked, under what philosophy or belief does UCT seeks to transform, to excel, and to be sustainable? Is it under a neoliberal Euro-American normative or truly to install an 'Afrika'?

This study did not find any report on formal processes of coordinating or reporting the status of programmes' curriculum review. This study argues that further processes intended by the university – programme and curriculum review and reform and graduate attributes – might further water-down the TCCF vis-à-vis neoliberal and capitalistic institutional, disciplinary, and professional review processes. I contend that unless an independent decolonial-oriented body like the CCWG is set up or the senate's T&L committee reshaped to be particularly interested in decoloniality, curriculum decolonization might be placed in the hands and good will of interested university members alone. This opinion is weighed against previous analysis that the #RMF movement might be dissipating and that there may be decolonial fatigue.

The next analysis relates to what UCT has achieved vis-à-vis decolonization calls. Generally, quantitative changes, including general university discussions on decolonization, have become popular, including an #RMF lecture and scholarship, renaming Jameson Hall to symbolize the multiply abused heroine, Sarah Baartman (Xulu-Gama & Mlambo, 2022), and valuing teaching as important for promotion criteria. However, there is a long walk to making vital qualitative decolonization changes. A significant qualitative change concerns changing attitudes and the reception of decolonization. Participants compared the former unreceptive attitude and troubling decolonization status with the current 'political rightness' and buzzword status

decolonization presently enjoys. One of the motivators for the university community's attitudinal change towards decolonization includes initiatives such as the affinity group, 'decentring whiteness' which challenges white academics 'to deal with their whiteness', and other achievements of the BAC.

Results also showed that the university is yet to enforce the language policy in classrooms and institutional-culture settings (bilingual and multilingual classrooms), despite paying lip service to being a multilingual HEI by depicting isiXhosa on signs, letterheads and so on. These show that UCT has yet to take significant steps to dismantle and rethink HE and to embrace decolonial curriculum frames at its different levels and the associated rethinking of ontology.

5.5 Curriculum Decolonization

The next theme relates to the core subject of the study – curriculum decolonization. According to le Grange, (2016), curriculum is seen as the past, present and future story we tell students. A usual Western way of telling this story has often denied the impacts of colonialism or construed Europe as a rightful and 'good' colonizer (de Matos & Sansone, 2021; Rodney, 1972), and perpetrated the West as powerful and civilized and 'Others' as dependent and recipients (Downs, 1988; Ndlovu-Gatsheni, 2012). This story also includes the sustenance of European norms such as competition, capitalism and individualism (Fanon, 1961; Oyěwùmí, 1997; Rodney, 1972). The notion of reproduction of curriculum (Higgs, 2016) further clarifies how knowledges, norms, and societal values are regenerated and re-established for Western superiority with Euro-America as the ideal (Oyedemi, 2021).

Curriculum frames as the first sub-theme are associated with the process of dismantling and rethinking HE. This research could not make an exact comparison to this concept in the literature; conversely, comparison can be made to how Mignolo (2009, p. 164) used 'frames' – how disciplinary knowledges are made complex, scarce, bounded, and get the recognition of a 'scholarly discipline'. Since Mignolo also established that these frames are bounded in Western Europe, this research consequently conceptualizes 'decolonial curriculum frames' as a background to undoing the social totality of Western influence and the colonial matrix of power in scholarly disciplines. Firstly, the decolonial frame seeks to become the opposite of Western frames, and favours provincialization of Europe and recognition of Western knowledges as one out of many (Chakrabarty, 2000). Furthermore, it will ask questions concerning how a discipline fostered colonialism and fosters coloniality. What is our interests

for students concerning inequalities, climate change and so forth? What is the discipline's interest regarding the community and ancestral owners of university sites? This frame also encourages rethinking the relationship between the lecturer and students, how the students are 'present' in a learning space (Mbembe, 2016), and how to 'allow student emotions to run in the classroom' (Asanda). Finally, three levels were observed on which each discipline's curriculum must be questioned, namely the global level (discipline conferences and international associations), the local level (departments and faculties), and the personal level (lecturer, laboratory managers, and tutors).

The next finding relates to the decolonization of content and pedagogy. The findings were that participants refused the popular notion of content decolonization as inclusion or removal, such as the 'need to "include" African epistemology within the discipline of criminology'(Sadiki & Steyn, 2022, p. 1). The process of decolonizing the curriculum must take a decolonial curricular frame as a departure point, hence the vitality of reflecting on Western frames in a module, performance or practical. Including African authors in course content is not enough for decolonization because of Africans' complicity in Western coloniality (Ngugi, 1994; Rodney, 1972). Consequently, replacing a Western author with non-Western material could translate to replacing one form of Eurocentric material with another, albeit written by an African or an author from the Global South.

It is also important to debunk colonial constructs and allow pluriversal and relational thinking as a way of translating from curriculum content to practicing the curriculum – pedagogy. Decolonizing pedagogy relates significantly to the personal level of curriculum frames, and questions how students' identities are recognized and how the relationship between lecturer and students is re-evaluated. Recentering Africa in the curriculum and T&L pedagogies is critical (CHE, 2017; Mbembe, 2016; Ngugi, 1994).

For curriculum decolonization to be successful, it is critical that UCT redefines its association with the instructional language of the institution vis-à-vis progressively foregrounding African indigenous language(s). Language goes way beyond the T&L medium; participants put it that students tend to foreground the underlying values and thought processes of that language, and thus decolonizing universities' language is part of curriculum decolonization (Ngugi, 1994). Since the English language continues as the hegemonic instructional language in South Africa (Luckett, 2016; Mheta et al., 2018), the literature has spoken in favour of embracing bilingualism and multilingualism in the academy (Mheta et al., 2018). Findings added that

multilingualism allows for a relational conversation between English and indigenous languages. This fosters possibilities for new concept and theory constructions that are richer and empower local communities, compared to the current mono-language university culture that polices indigenous languages by enforcing their translation, hence watering down their usage and meaning. Findings also added credence to the concept in the literature of 'cultural deficiency' regarding how Black students are treated as 'objects of disadvantage' who are in need of help because of their 'deficiency' in English (Luckett, 2016, p. 421; Shay & Peseta, 2016, p. 363). Usually, Africa universities are wilfully blind (Heleta, 2016) to the 'massive language resources' (Abongile) that indigenous language students carry. The case study by Mheta et al. (2018) at Durban University of Technology discussed the ways in which multilingualism/bilingualism can be made possible – translanguaging, multilingual classroom talks and so on.

Muraina & Mlambo (2022) discussed the usual derogatory comment that curriculum decolonization lacks clarity and is subsumed in the abstract. Generally, this finding – 'Other ways of doing curriculum' – takes forward advances in the literature on decolonizing the curriculum in classrooms (Mbembe, 2016; Morreira & Luckett, 2018). First, the DHET and HEIs need to be more open and think less of certifications as the only reference for upholding knowledge. Subsequently, the academy needs to work more closely with 'outsiders', including indigenous people, activists, government officials, and business people to complement PhD-carrying lecturers' academic activities (Kaya & Seleti, 2014; Smith, 2021). Similarly, the university and other HEI stakeholders – workers, executives and lecturers – must recognize and give space to 'Other' ways of living and acceptable sources of evidence, outside current Western norms (Heleta, 2016; Morreira et al., 2020). This is in relation to the rigid and formal ways academic norms such as the Duly Performed, course registration and curriculum design are implemented. For example, in the treatment of mental health, UCT must recognize and accept that indigenous healing homes and *sangomas* are medical options for students' health needs and for providing evidence (Muraina & Mlambo, 2022). Students should also become participants in curriculum design and get feedback from past students with respect to promoting true interdisciplinary research. The findings also spoke to academics' assessment and the stranglehold of examination. Lecturers must think and look for new ways to assess that enhance students' collegiality, teamwork and problem solving. For example, Asanda stated that play acting was the assessment in a history course they taught.

To recentre Africa in the curriculum, it is critical to discuss how to manage future relationships between African knowledges and currently prevalent Western knowledges. This finding reflects the 'baby and the bath water' as a metaphor in decolonization literature (Chikoko, 2021; Nyamnjoh, 2017). The first input spoke similarly to the arguments in the literature that recentring Africa and Global Southern epistemology must be done in combination with Western knowledges – not throwing away the baby with the water (Heleta, 2016; Luckett, 2016; Manathunga, 2018; Vandeyar, 2019). However, a participant contended that not throwing away the baby with the water is an assimilationist argument and that the South Africa academy has had the worst form of Western knowledge, perpetrating social ills such as inequality, climate crisis and exclusion. This view is referenced to depict the extent of domination and exclusion achieve by Eurocentric knowledges and how some academic members do not desire them in their curricular. However, considering that curriculum decolonization is a process (le Grange, 2016), and that 'we can't begin on a clean state' (Higgs, 2016, p. 95), it is important to ask which part of this 'baby' will be kept, and importantly, how this baby can be transformed to become human while respecting 'Other' knowledges to ensure emancipation of marginalized people (Zembylas, 2018).

5.6 Putting Decolonization into Practice

Neoliberal apologists usually attack decolonization as unclear and abstract (Morreira et al., 2020; Muraina & Mlambo, 2022). Hence, the last theme deliberated on decolonization practicalities. The sub-theme, decolonization achievements at UCT reported on UCT's attitudinal change to decolonization. This attitude varies among perceptions of decolonization as a movement, a project or tick-box activity. I argue that individual perceptions affect the possibilities and extent of decolonizing.

The first sub-theme spoke to participants' actions on decolonization. Researchers usually produce curriculum decolonization reflection writings, such as Morreira & Luckett (2018). Also, academics usually join different committees (formal and informal) fostering decolonization work, including working in administrative posts, transformation committees, and joining independent groups such as the BAC. Meanwhile, lecturers reported that they usually give their students spaces to write unpoliced research reports, that is, their original perspective. Also, lecturers do foreground decolonization in their curricular with regard to including critical scholars in the curriculum, inviting activists and learning indigenous languages such as isiXhosa, which students reported makes them 'present' in T&L spaces.

The analysis that followed was on the possible relationship between policy formulation and decolonization. Findings showed that decolonization is a philosophy, a belief system, and a 'way of living'; hence it cannot be contained in a single policy document. Consequently, decolonization should be an institutional principle and guiding philosophy or framework through which management reflects, writes and implements various policy documents beyond the curriculum. Additionally, a core feature of decolonization is pluriversality and contextuality (Ndlovu-Gatsheni, 2019); thus, having decolonization in a single DHET or UCT document defeats what the concept is about.

This study also reported similar finding that there is proliferation of practical understandings of decolonization (le Grange et al., 2020); that is, decolonization is dynamic and contextual and a bottom-up approach to decolonization should be preferred. Conversely, findings showed that the DHET should set decolonization parameters that HEIs' curriculum must reflect. This can also take the form of a policy directive that explains how the DHET wants to work with universities to provide support, enabling environments, cooperation and funding to decolonize HE, just as Adebayo argued that a DHET directive and White Paper was issued during the HIV/AIDS epidemic.

The next finding is on bridging the gap and potential relationship between decolonization research and practice vis-à-vis arguments that decolonization is abstract and theoretical (Morreira et al., 2020; Muraina & Mlambo, 2022). Findings frown at linear epistemologies that that delineate what decolonization is and what a 'decolonized' curriculum looks like. Such narration represents a linear and rational mode of thinking and expectation of a step-by-step and quantified approach to decolonial achievement – in other words, quick fixes and tick-box methodologies, like Matthews (2018). Meanwhile, decolonization is a philosophy and 'way of life'; it does not accommodate neoliberal 'transformative' methodologies, but rather is a long-term approach to Global South knowledge self-determination. I argue that decolonial approaches to problem solving rely on interpretivism and critical and constructionist ontologies, emphasizing personal and collective reflections and are not premised on step-by-step quantitative approaches.

Also, the findings reported another knowledge gap concerning indigenous decolonization events – politics, thoughts, practices and the like. These activities are yet to be recognized because they have not passed through academic peer-review processes nor have they been documented in print format. This practice situates the colonial stranglehold on 'What is

knowledge?', 'Who is knowledgeable?', and 'How can knowledge be documented?' This research contends that, since these indigenous decolonization practices are not done by PhD holders and do not appear in peer-reviewed formats, they are not a recognized source of knowledge. Consequently, one must refer to the finding on dismantling and reimagining HE and the exclusionary value placed on Western knowledge ideals.

Meanwhile, a reported practice gap is that many conceptual decolonization concepts and institutional documents, namely the CCF and TCCF, are yet to be replicated in practice. This study contends that there is an urgent need for decolonial scholars to use other implementable methods to teach and propagate decolonization, beyond peer-reviewed publication mechanisms. The study also found that there should be knowledge-practice gaps, as these are what keep both alive. As part of decolonizing universities, decolonization must not entail a modernist research–practice cycle; rather, each should feed the other, while acknowledging 'Others' as people who can think, research and own diverse resources vis-à-vis practicing decoloniality.

5.7 Conclusion

This chapter discussed the study's findings. The chapter noted that some findings, such as decolonial curriculum frames and decolonization policymaking, are not popular in decolonial literature. Decolonial curriculum frames described the three levels of HE curriculum thinking – personal, local and global – and that each level must reflect on how a discipline assisted Europe's colonial enterprise and on how to undo its sustenance in post-colonial T&L. It is a core process of rethinking and dismantling HE concerning decolonization. The finding on policymaking and decolonization offered that a top-to-bottom policymaking approach is anti-decolonization, and moreover, policymaking hinders pluriversal thinking, which is a core part of decolonization.

Chapter Six. Conclusion and Recommendations

6.1 Introduction

This final chapter will make sense of previous chapters and present a summary of findings and recommendations. Subsequently, I will turn the study's limitation to suggesting directions for future research on curriculum decolonization.

6.2 Summary of Findings

#RMF heightened conversations and research on curriculum decolonization at UCT and globally. In the same vein, the DHET was critiqued for failing to provide space for the investigation of curriculum knowledge vis-à-vis decolonization, and for its continued emphasis on transformation. The CCF also created scepticism about revolutionizing classroom spaces and T&L at UCT. The study's key question was: What do research, policy, and classroom practice of curriculum decolonization entail at UCT?

The popularity of coloniality of knowledge in decoloniality literature has been buttressed in this study as representing one of the major mediums for sustaining Western hegemony in global knowledge structures (Mignolo, 2007; Ndlovu-Gatsheni, 2013). The West ensures a knowledge system structured on inequality and asymmetrical relationship between bodies by dominating the what, where and how of knowledge production. A white, male, middle/upper class and urban body is considered the most qualified person to produce knowledge, thereby side-lining women's and indigenous people's knowledges. In response to this challenge, a decolonial turn seeks to dismantle and rethink HE. This would involve rethinking the whole structure of the schooling system, degrees and certification, the lecturer-student relationship, content and pedagogy, institutional cultures and so on. Furthermore, questions to reflect on must include: who is exclusively qualified to teach and produce knowledge? What knowledge is institutionalized, and from what cultural point? Who is it benefitting and who is disadvantaged?

The DHET is a key partner in the HE decolonization project and it has been intentional with the 'transformation' model (Mabokela & Mlambo, 2017). Simply speaking, transformation focuses on getting the university makeup (students, lecturers, and workers) to reflect the country's demography. Without doubt, transformation is a necessary precondition for

decolonization; however, the latter goes further, desiring to shake-up HE (Hendricks, 2018; Zembylas, 2018). The DHET has been helpful with several transformation projects – nGAP, NSFAS, UCDG, and teachers' training. However, there is still much to be done, especially concerning a radical student funding model, as a 'free decolonized education' remains the students' ultimate goal (Muraina & Mlambo, 2022). A modernist and neoliberal DHET needs to embrace and develop the political will for decoloniality. The country's numerous challenges are compounded by the production of 'capitalist minion' graduates. Concerning the extended degree, it aims to institutionalize Black students as a 'deficit' that needs fixing while refusing to look inwards on the richness of indigenous transformative resources in this 'deficit'.

UCT's receptiveness to decolonization is increasing, but consciousness must be raised since decolonization is usually used by HEIs to attain political rightness (Keet et al., 2017). After the #RMF, #FMF and #Shackville protests, described as one of HE's significant shake-up events, UCT produced and later 'downgraded' the CCF. The TCCF and Vision 2030, produced subsequently, are described as palatable and middle-ground documents. Findings showed Covid-19 is placed as an 'obstruction' to further curriculum decolonization which failed to appear recently in UCT reports (UCT, 2021a, 2021b). Some of UCT's transformation successes that are also decolonial include renaming buildings, changing the university's profile (that is, the Employment Equity Plan), clearing Black student fee debts, and setting up a #RMF scholarship and yearly lecture. Consequently, there is fear of decolonial fatigue, which describes declining momentum of decolonization recently and fears it might wither.

The findings drifted towards curriculum decolonization vis-à-vis discussions on decolonizing content and pedagogy. Content decolonization is not synonymous with replacing one Western reading with a Global South author. Rather, a decolonial curriculum frame must be embraced, debunking colonial constructs (silent and salient ones), and allowing relational pluriversal thinking between the Global North and South in curriculum content (Mignolo, 2009). Decolonial curriculum frames were captured at the global, local and personal levels. Embracing a decolonial curriculum frame is critical at the point of dismantling the university and curriculum, especially in decolonizing pedagogy. It encourages continuous reflection on how colonial universities, Western curriculum and institutional culture, capitalistic norms (commoditization of the academy) and hegemonic languages continue to be seen as over-powerful and impossible to rethink and replace in African universities (Mbembe, 2016; Zembylas, 2018). Decolonizing pedagogy would involve rethinking teaching, bilingual and multilingual classroom settings, co-curriculum designing, assessments beyond examinations,

and allowing students to be 'present', express, and manage their emotions. Importantly, language is a 'carrier of culture', knowledge and personality (Zwane, 2019, p. 29); hence, multilingualism must be a key aspect of any decolonization project and movement.

Finally, the last theme is on getting decolonization research into practice. Participants reflected on personal decolonial engagements in research, policymaking and classrooms. Decolonization and policymaking is a significant finding. A bottom-up approach to policymaking vis-à-vis allowing pluriversal and contextual thinking is essential. Also, a DHET directive and White Paper would assist new horizons on epistemic decolonization. Research–practice gaps must be seen positively, as each feeds the other. Findings depicted that more practical research on decolonization must be embraced (Morreira et al., 2020; Muraina & Mlambo, 2022). However, explaining decolonization in practice must desist from a rational and step-by-step Western approach.

6.3 Concluding Points

This research consolidates many previous findings on decolonization and made novel findings. Coloniality of knowledge as a theoretical orientation and theme argued that the South African academy is a Western Eurocentric academy which privileges male and white bodies, and AIKS and languages are significantly absent. Decolonization is a long-term process that requires commitment and strong willingness from different stakeholders including the DHET and universities.

UCT has taken Covid-19 as an impediment to further decolonial reporting as well as placing the TCCF in the hands of interested departments and lecturers, without current provision for institutional support and monitoring. This is non-acknowledgement of histories of apartheid and students' feelings of absence, alienation and pain. In addition, the failure of decolonization to take a central position in UCT's Vision 2030 makes decolonization a secondary ambition vis-à-vis the preferred neoliberal ambition of excellence and quantitative transformation only. This further depicts the coloniality of knowledge theoretical orientation, amidst the adoption and superiority of Western concepts, ideals and knowledges. Findings that the decolonial movement is dissipating amidst decolonial fatigue signal a bad future for decolonization at UCT or reducing it to a neoliberal 'celebration' of decolonization during the #RMF yearly lecture and other university events.

Similarly, the DHET's affirmation of a limited transformation agenda that does not encompass an investigation of knowledge and affirming Africanism is a setback to decolonization and the Africanism movement. Moreover, the data shows that the DHET is disinterested in the types of students produced by HEIs and that it failed to produce a decolonization White Paper. This, in addition to UCT's decolonial approach, is a significant impediment to decoloniality and adds credence to the snippet shared as prelude to this report: '*The sad reality is that we've not made sufficient progress*' on decolonization over the centuries.

The background to rethinking the HE curriculum – the decolonial curriculum frame – is a novel finding. It is present at a global, local and personal level. It requires self-reflection and criticism of how individuals and disciplines contribute to the sustenance of Euro-American structures in African universities. Similarly, replacing one curriculum content with another is not decolonization; rather decolonizing curriculum involves debunking colonial and modernist constructs in Western and African authored readings. Decolonizing classrooms involves rethinking power, student relations, assessment and language, amongst other things.

Concerning policymaking, decolonization is pluriversal thinking, contextuality, and relationality; hence, only a bottom-up policymaking approach will contribute positively. Lastly, educating the public about decolonization is not to 'prescribe' the signs or step-by-step approach to decolonization, as this is a colonial (rational and modern) way of thinking (Quijano, 2007).

6.4 Study Recommendations

Based on the findings of this research concerning global knowledge systems, UCT must create a knowledge space for the recognition of 'Others' – Black, poor, female, rural, and indigenous people and communities as knowers and knowledge producers. As part of creating a symmetrical global knowledge relationship, UCT must put in place institutional mechanisms to support AIKS and female-led studies to be recognized vis-à-vis employment equity, funding, and so forth. The results also show that, while attitudes to decolonization might be changing at UCT, the university and other decolonization stakeholders such as the BAC must continue to advocate, clarify, explain the specificities of decolonization. Meanwhile, the stakeholders must detach from colonial thinking and desist from explaining decolonization in a modernist step-by-step manner.

The DHET's transformation agenda is only a pathway and a necessary condition for decolonizing. Hence, the South African academy must demand that the DHET embraces decolonization completely. Students and decolonial enthusiasts must be readily available to reflect on, critique, and make demands on how individual DHET policies and programmes either support continuous HE Westernization or efforts to decolonize. Importantly, the DHET needs to be transformative with its funding approach to NSFAS, including the 'missing middle' vis-à-vis expanding and introducing new funding programmes similar to nGAP, UCDG and NIHSS. Lastly, DHET funding and HEIs' support programmes must resist the production of capitalist minions including amongst Black students. Capitalist minions uses colonial and capitalist logics – competition, 'extractionism', and dispossession as a living principle. The DHET must support the decolonization agenda and back production of communities, justice, and equity-oriented students.

UCT is Africa's best-ranked international university. The fact that #RMF occurred on UCT's campus must not be taken lightly. It must be considered an opportunity to lead Africa's self-reflection about global asymmetrical knowledge relationships. UCT must not cease to be international, but must become intentional about promoting AIKS, languages, and ways of knowing. As the research findings have shown, UCT has a lot to do to recentre Africa and embrace decolonization. Covid-19 showed the world levels of inequalities in our societies; hence, UCT must not take Covid-19 as an obstacle to decolonizing. Covid-19 should be an impetus to the decolonization project vis-à-vis dismantling knowledge inequalities within and outside Africa. UCT must be willing to be provocative in order to dismantle current Western education structures and embrace 'Other ways of doing curriculum'. Seeking decolonization to be politically right is detrimental to students' sacrifices and intergenerational pain.

While recentring Africa, UCT must institutionalize long-term processes to rethink and radicalize the concept of education and HE. Decolonization is also not an exclusive project. As a participant advised, white academics must be encouraged to deal with their whiteness, reflect on their privileges, and co-create a humane world where all races can live equally. Initiatives such as 'decentring whiteness' must be increasingly encouraged. Decolonial curriculum frames must be embraced by stakeholders at the different associated levels in each discipline and university. 'Other ways of doing curriculum' including bilingualism, sharing power with students, decolonizing assessments and examinations, and promoting African institutional cultures must all be embraced. Importantly, the West must not be displaced to create another hegemony; the baby should not be thrown away with the dirty water. However, the 'Western

baby' must be made to acknowledge that other babies must also bathe concurrently in the same water.

Findings showed decolonization as a movement and a lifetime project. Hence, counter-hegemonic devices must be sought, and new normalities created. A part of these normalities is ensuring multilingualism and bilingualism at UCT. English language must be made to be accommodative to *isi*Xhosa, *isi*Zulu, KiSwhahili, Yorùbá, and so on and avoid Africa's epistemicide and linguicide. Similarly, AIKS must be promoted vis-à-vis seeking Africans' particular ways of knowing (Muraina & Ajímátanraẹjẹ, 2022; Oyěwùmí, 1997). Concerning viewing indigenous students as 'deficit', I agree with Luckett (2016) that institutionalizing extended degrees for Black students must be complementary to making 'prepared' white and rich students learn *isi*Xhosa amongst other humanities, social justice and coloniality subjects.

Concerning decolonial fatigue and dissipating #RMF*,* students and other decolonial enthusiasts must work cooperatively to pressure UCT and the DHET regarding what is decolonizing and otherwise. In addition, decolonization must be attached to several other structures outside UCT. Like Zwanes (2019) explanation that the protest is long overdue, findings also show that to let epistemic decolonization and conversations fade is to make irrelevant students' herculean efforts; hence, the need for cooperation and having 'complicated conversations' to take on this avalanche of processes of decolonization (le Grange, 2016).

6.5 Study Limitation and Suggestions for Further Research

I received several questions on the voice of students in most of the spaces where I talked about this research. The study was conceptualized and planned around UCT's staff population, yet many listeners argued for the importance of students' voice in this research. This limitation should motivate future studies on students' perceptions and involvement in universities' curriculum decolonization efforts, ranging from research to policy decisions, activism, classrooms, and other university-spaces.

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Appendices

Appendix A. Ethics Approval

Department of Sociology
Room 4.35 • Fourth Floor
Leslie Social Sciences Building
Private Bag • Rondebosch 7701
Telephone: +27 21 650 3501
Fax: +27 21 689 7576
Email: Soc-Sociology@uct.ac.za

04 February 2021

Confirmation of Research Ethics Approval Luqman Muraina [SOC2021/03]

This is to confirm that Luqman Muraina's research proposal, "Decolonization of Higher Education Curriculum in South Africa: Getting Research into Policy and Practice (GRIPP)", underthe supervision of Dr Nomkhosi Xulu-Gama and Mr Trevor McArthur, has been reviewed by the Sociology Department.

The Department and supervisor is satisfied that the research carries no significant risk or harmto human subjects. We are further satisfied that appropriate informed consent and confidentiality/anonymity/data protection mechanisms are in place.

It is a condition for the acceptance of Mr. Muraina's proposal that he complies consistently withstrict ethical standards. This will entail proceeding only on the basis of the consistently informed consent of interviewees and will require regular monitoring of ethical issues which may emerge as the project develops.

Please contact the Department should you have any questions or concerns.

Kind regards,

Zintle Mlindi

Appendix B. Participant Interview Consent Form

Decolonization of Higher Education Curriculum in South Africa: Getting Research into Policy and Practice (GRIPP)

- I voluntarily agree to participate in this research study.
- I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
- I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.
- I understand that I will not benefit directly from participating in this research.
- I agree to my interview being audio-recorded.
- I understand that extracts from my interview may be quoted in the thesis and presentations.
- I understand that under freedom of information legalisation I am entitled to access the information I have provided at any time while it is in storage as specified above.
- I understand that I am free to contact any of the people involved in the research to seek further clarification and information.

Please answer the questions below:

1. Due to the public nature and popularity of decolonization debate in South Africa, do you want your knowledge and data on this issue to be stored as knowledge and future research purposes?

Research participant

_____ _____

Signature of participant Date

Researcher

I believe the participant is giving informed consent to participate in this study

_____ _____

Signature of researcher Date

Appendix C. Interview Invitation (Sample)

From: Luqman Muraina <MRNLUQ001@myuct.ac.za>
Sent: Monday, 17 May 2021 11:52
To: XXX <XXX@uct.ac.za>
Subject: Interview Invitation

Dear Prof XXX,

I am a second-year Sociology Master's student at UCT, and currently conducting a study titled - **Decolonization of Higher Education Curriculum in South Africa: Getting Research into Policy and Practice (GRIPP).**

This study recognizes the great work you are doing as the XXX and the potentials the space hold for decolonizing the curriculum. Subsequently, I am pleased and motivated to invite you to participate in this study.

I would be grateful if you could communicate your preferred available date and time between May 18 to June 4, 2021. Please advise if you would prefer a face-to-face interview or virtual (Microsoft Teams) interview. All Covid-19 protocols would be adequately observed in the face-to-face interviews.

Please be confident that your responses would only be used for research purposes. Find attached a reduced proposal and ethics clearance for the study.

Thank you for the anticipated response and participation.

Best Regards,
Luqman O. M.

Luqman O. Muraina
International Officer: Postgraduate Humanities Students' Council (PGHSC)
Secretary General: Nigerian Students Society (NAIJASOC)
Tel: +27-62-432-9250
MasterCard Foundation (MCF) Scholar
Ambassador: BAOBAB
Commonwealth100 Alumnus
Cofounder: Quality Breeds Enterprises
AFRICA DEVELOPMENT Advocate

Appendix D. Semi-Structured Interview Guide for DECOLONIZATION DECISION MAKERS

How do we move research on curriculum decolonization across policy and practice in higher education in South Africa?

1. What influenced your selection/appointment into the current decolonization/transformation/ portfolio? Probe on prior achievements & challenges.
2. What is your understanding of decolonization of HE? Probe on curriculum
3. What is your understanding of transformation in the SA higher education context? Probe on history of HE transformation
4. What is your committee's present undertaking with the decolonization project? Probe on personal role, successes, and challenges.
5. With your current disposition and experience in the DC project, what has and how has the DHET influenced the DC/transformation project? Probe on coordination; and if decolonization is a policy issue?
6. Do you or your committee see any difference between transformation and decolonization? What and why?

6b. If Yes, above, how can we put them both in proper contextualization?

7. Do you think we should decolonize HE curriculum? Why and How? Probe on realities of sciences & engineering; What should be currently retained and left out? Probe on many stakeholders?
8. Within and outside your committee activities, what efforts has UCT taken to specifically decolonize the curriculum? Probe on appearance in university policies or news communications? Is it enough? What more?
9. How do you think the broad efforts of the university to decolonize HE can be translated into curriculums and classroom relations? What would a decolonized curriculum look like?
10. Do you think transformation/DC policies (university & DHET) is doing enough to incorporate the findings of DC research? how?
11. Do you think that transformation/DC policies (university & DHET) is reflective of teaching & learning relations? how
12. How can the gaps between the efforts of activism and research on curriculum decolonization vs policy and practice be narrowed?

Thank you! :☺

Appendix E. Semi-Structured Interview Guide for LECTURERS

How do we move research on curriculum decolonization across policy and practice in higher education in South Africa?

1. What is your understanding of decolonization of HE? Probe on curriculum
2. What is your understanding of transformation in the SA higher education context?
3. Do you think there is the relationship between transformation and decolonization, if yes, what is the relationship?
4. Do you think we should decolonize HE curriculum? Why and How? Probe on realities of the physical, health & engineering sciences; What should be currently retained and left out?
5. Do you think curriculum decolonization requires intervention from the DHET or government? Why and how? Policy issue?
6. Are you familiar with UCT policies on transformation? If yes, do you know what they say about decolonization? Probe on pre & post fallism; challenges; capture decolonization properly? Identity politics between decolonization and transformation
7. What efforts are being taken at your department to decolonize curriculum? Probe on challenges.
8. What do you think should be the role of the lecturers in curriculum decolonization?
9. As a lecturer, what are you doing in decolonizing the curriculum? Probe on field of production and recontextualization
10. Do you think your teaching curriculum leaves some impacts on the students? What and how? Probe on communality, social justice, and equality; and if some students are taking community initiative actions?
11. Do you think there are gaps between activism and research on curriculum decolonization vs policy and practice? How can it be narrowed?
12. Do you think DC research has appropriately touched on the specific strategies of decolonizing knowledge and classroom relations? Probe on research, future research needs, and gaps
13. Do you think any DHET/university policy has reflected on how to transform/decolonize knowledge and classroom relations? Probe on the policy and gaps

Thank you! :☺

Appendix F. Semi-Structured Interview Guide for DECOLONIZATION RESEARCHERS

1. What motivated(ing) your research on decolonization? Probe on history
2. What is your understanding of decolonization of HE? Probe on curriculum
3. What is your understanding of SA higher education transformation? Probe on history of HE transformation.
4. Is decolonization captured in the post-apartheid DHET 'transformation' model? Why and how?
5. How do you think we should decolonize HE curriculum? Probe on realities of the physical, health & engineering sciences (STEM); What should be currently retained and left out?
6. Do you share the research perception that useful Western knowledge be combined with (indigenous) knowledges generally from the Global South? How? Throwing the baby away with the water
7. What is the reality of an ideal decolonization under the current global & nation socio-economic climate? Probe on neoliberalism, globalization, & SA Western outwardness
8. What functions should the DHET take in the curriculum decolonization project? Probe on coordination; and if decolonization is a policy issue?
9. What efforts has your university taken to decolonize knowledge? Probe on pre & post fallism; challenges; your criticisms; policies?
10. Please advise lecturers seeking to decolonize knowledge/curriculum in classrooms
11. Do you think research has appropriately touched on the strategies of decolonizing the curriculum in teaching & learning situations? Probe on DC research in natural sciences.
12. Have you (or any of your colleague) been consulted by any institute or organization for advice on incorporating curriculum decolonization into policy? Is DC a policy affair?
13. How can the gaps between the efforts of activism and research on curriculum decolonization vs policy and practice be narrowed?
14. What are your future plans to continue to research on decolonization in SA and where should decolonization research further concentrate?

Thank you! :☺

Appendix G. Glossary

i. **Decolonial turn**. Decoloniality has been explained to have started simultaneously with colonization. However, the decolonial turn refers to the current decolonial shift from neoliberal modernity, extending beyond the academia to indigenous societies and practices of solidarity and struggle.

ii. **Indigenous knowledges**. These can be broadly regarded as non-Western knowledges, including worldviews, norms, practices, beliefs, values, and philosophies. Moreover, indigenous knowledges can be foregrounded in particular cultures, for example Pacific indigenous knowledges or AIKS.

iii. **Euro-Modernity**. This is a Western thought and practice system advocating that the so-called developing nations should aim to become like the already developed nations, so that the former can become developed. Hence, the developed have laid down a template for the 'Other' to copy and follow, including their beliefs, values and judgements.

iv. **Institutional cultures.** Each institution or group has its unique identifiable identity or identities. This is also true of a university. For example, systems of relations, interactions, celebrations, teaching and pedagogies are conducted from a unique viewpoint. South African universities' and UCT's institutional culture are based on a narrow Western view.