STRATEGIES TO REALISE THE DECOLONIALITY OF THE COMPARATIVE AND INTERNATIONAL EDUCATION CURRICULUM IN SOUTH AFRICAN HIGHER EDUCATION

K. J. Maluleka

Department of Educational Foundations

University of South Africa

Pretoria, South Africa

http://orcid.org/0000-0002-7188-446X

ABSTRACT

This article sought to investigate the implementation of strategies to realise the decoloniality of the Comparative and International Education (CIE) curriculum in South African higher education. This is a qualitative study in which the participants were selected from CIE senior lecturers and students who are registered for the CIE module. Data was collected from four senior lecturers and nine students who were identified using multi-stage sampling. Data pertaining to the experiences of these academics and students were collected by semi-structured interviews. The study revealed numerous decolonial challenges, including people valuing the Western system more than their own system and a reluctance to move out of their comfort zone. Valuable information was received from the participants suggesting strategies to realise the decoloniality of the CIE curriculum in South African higher education. Based on the suggestions made by participants, this study recommends ways in which to implement strategies of the decoloniality of the CIE curriculum.

Keywords: comparative education, curriculum, decoloniality, higher education

INTRODUCTION

Colonisation has led to Western knowledge dominating the content taught to previously colonised people. This also included comparative education (CE) content which evolved into Comparative and International Education (CIE). CE partly owes its origins to travellers' tales (Wolhuter 2020). He further mentions that as travellers came into contact with other communities they began comparing themselves with those communities. In this way, "foreign influences" found their way into fields of study such as CIE. Beech (2006, 2) maintains that these "foreign influences have been studied through the notion of educational transfer, which can be identified as one of the unit ideas of the field of CIE". Beech (2006, 2) further argues that the concept of *educational transfer* can be defined as the movement of educational ideas, and practices internationally. This educational transfer led to the colonisation of education. Such a transfer was a one-sided process since the movement of educational ideas only took

place from Europe to conquered countries.

The educational transfer which was accompanies by educational comparisons gave rise to the idea of borrowing from various countries (Beech, 2006, 2). Borrowing is good and useful but should be done fairly. Wolhuter (2020, 141) maintains that the there was a new kind of educational traveller at the beginning of the 19th century. These were the:

> "Government officials studied education systems and educational development in foreign countries to borrow best policies and practices, i.e., to import them to improve their own education systems back home."

One may ask the question: "Did the travellers borrow anything from the countries they dominated?" The challenge in Africa was that borrowing from Western educational practices was done without taking into account the context of their countries (Wolhuter 2020, 141). This is one of the reasons why current African education is considered irrelevant. Costandius et al. (2018) allude that the call to decolonise education by student protests (#FeesMustFall and #RhodesMustFall) at various South African universities was an indication that what is taught is still irrelevant. In addition, Fataar (2018) argues that the demand for free education across higher education sector was accompanied by a call for changes in the knowledge systems. Students considered what was taking place as forced exposure to Eurocentrism at untransformed institutions.

The problem is that even after independence in African countries, with specific emphasis on South Africa, education is still Eurocentric (D'Sena 2019). Efforts are needed to decolonise the curriculum, especially CIE. Students are already demanding a change. During the #FeesMustFall movement in South Africa, students objected that the content in higher education is still of Western orientation. Researchers, such as Gumbo (2020), have written about the decoloniality of technology education (TE); Maluleka (2020) about the colonisation of TE through culturally responsive methods; Msila (2016) about the Africanisation of education; and Kamwendo (2016) about the Africanisation of higher education. None of them have written about the coloniality of CIE. For this reason, the main question is: *Which strategies can be used to realise the coloniality of the Comparative and International Education curriculum in South African higher education?*

THEORETICAL FRAMEWORK

This study is guided by *postcolonial indigenous theory*. Before addressing the relevance of postcolonial indigenous theory, postcolonial theory and indigenous writers' views on it should be explained. According to Prasad (2003, 7), postcolonial theory is a "critical approach that

deals with the literature produced in countries that were once colonised". He further alludes to the fact that it focuses on the way in which literature of the Western culture distorts the experiences of indigenous people. Postcolonial theory is seen as the investigation of the complex and dynamic nature of Western colonialism and anti-colonial resistance.

Postcolonial theory, as explained by Prasad (2003), is facing some criticism. Chilisa (2012, 49) argues that "postcolonial theory can easily become a strategy for Western researchers to perpetuate control over research related to indigenous people and the colonised Other in general, while at the same time ignoring their concerns and ways of knowing". It is regarded as a form of critical theory that owes its origin to Western tradition (Chilisa, 2012, 51). She goes on to argue that concepts of family, spirituality, humility and the sovereignty of indigenous people that draw from critical theory are missing. In advancing her argument, Chilisa (2012, 49) suggests the inclusion of survivance in postcolonial theory. The concept of survivance goes beyond survival, endurance and resistance to colonial domination. Survivance requests that the colonised and the colonisers learn from each other.

Postcolonial indigenous theory is adopted for this article because it seeks to challenge the exploitative and discriminative practices that were previously levelled at indigenous people and their knowledge (Prasad 2003, 7). The challenge will be to explore the way in which indigenous culture can be included in the current curriculum, especially CIE. Indigenous cultures (e.g., norms, beliefs, way of knowing) were undermined by colonisers. Efforts are needed to undo discriminative practices that took place during colonisation (Rukundwa and Van Aarde 2007, 1171). Adopting postcolonial indigenous theory is part of challenging and eradicating all traces of colonialism. Postcolonial indigenous theory can be used to guarantee the inclusion of the concept of survivance and the recognition of indigenous knowledge as a strategy to realise the coloniality of the CIE curriculum in South African higher education.

LITERATURE REVIEW

Comparative and International Education (CIE)

According to Takayama, Sriprakash, and Connell (2016), CIE founder, George Bereday (1920–1983), argued in 1964 that "CIE is self-knowledge born of the awareness of others that is the finest lesson comparative education can afford". This quote inspires one to define the key concept, Comparative and International Education. The field of comparative education developed into Comparative and International Education (CIE). Wolhuter (2020) argues that the main intention was to have the limited area to eventually make comparative education a global study CIE must be defined so that people understand what this field of study is all about.

Wolhuter (2020) argues that CIE is difficult to define. Epstein and Caroll (2005, 62) contend that "CIE is described as a diverse field with adjustable borders that are difficult to distinguish". Wolhuter (2020) consider it "an infinite field, ever testing new frontiers". He further alludes that CIE can be defined "as having a three-in-one perspective on education: an education system perspective, a contextual perspective and a comparative perspective". CIE advocates the study of one education system in its societal context in relation with other systems. Various education systems, or aspects of systems shaped by societal contexts, are compared, hence comparative perspective.

Rappleye (2020) maintains that CIE is a field of study that want to examine the similarities and differences among education systems. This suggests that people study education systems to compare their differences and similarities. When you study foreign education, it is not only to learn about foreign people but also to understand yourself. People grapple with external ways of life to learn about their own condition. Rappleye (2020) indicates that CIE is self-knowledge emerge as a result of the awareness of others which is the finest lesson comparative education can afford Takayama et al. (2016) maintain that respect for others, and not for only Eurocentric have been matters of pride for CIE since its inception. One of the field's founders, Kandel (1881–1965), made the following remarks in 1933:

> "In order to understand, appreciate and evaluate the real meaning of the educational system of a nation, it is essential to know something of its history and traditions, of the forces and attitudes governing its social organization, of the political and economic conditions that determine its development." (Takayama et al. 2016).

Among the purposes of comparative education studies one mentioned, are understanding one's own and other countries' educational systems; improving, developing and reforming educational systems, policy and practice; predicting the success and consequences of educational change; and developing tools to aid in each of these endeavours through the construction of theoretical frameworks. According to Afdal (2019), the goal of comparative education is to build on systematic studies of common educational issues, needs or practices as these are realised in diverse cultural settings. This is done in order to improve awareness of possibilities and contextual constraints. This will in turn contribute to the development of a comprehensive socio-cultural perspective.

THE COLONIALITY OF THE CIE CURRICULUM

Mart and Toker (2010) maintain that the process of colonisation refers to one nation taking control of another nation either through the use of force or by acquisition. This has led to the

introduction of education systems that are foreign to the captured territories. The process of assimilation that involves the colonised being forced to conform to the cultures and traditions of the colonisers was important to colonial education (Mart and Toker 2010). The implementation of a foreign education system left those who were colonised with a modest sense of their past (Southard 2017). The indigenous history and customs once practised and observed slowly given away. Growing up in the colonial education system resulted in many children loosing their cultural forms, practices and believes.

Formal education in colonised countries was the results of a dominant external cultures. It was developed and organised around the western education system. The external cultures, which had a hegemonic and demonising effect on indigenous education systems, was turned into master narratives that were sought by every individual who desired what was considered a good life. The hegemonic culture that was imposed disrupted the values of pre-settler and precolonial notions of learning (Mart and Toker 2010).

Some of the areas in which colonialism affected Africans was education and language. Mart and Toker (2010) define colonial process as an attempt to assist in the consolidation of foreign rule. Colonialism is a process that attempts to undermine the people's indigenous learning structures and draw them toward the structures of the Western people. Everybody had to learn the language of the colonisers which was associated with western social status. For this reason, the education system needed to produce people who will serve their colonial masters well.

The early debates on the decoloniality of African higher education were framed within the notion of Africanisation that called for the inclusion of African perspectives into postcolonial African learning institutions. Woldegiorgis (2020), Africanisation was considered as a process of inclusion that stresses the value of sustaining African cultures and identities in a world community. Bacalja (2020) states that the movement demanding the decoloniality of the curriculum originated in university education, where academics and students have attempted to make means that break with colonial ways of doing things. The movement seeks to rid reading lists of colonial work and include the literature of indigenous people and people of colour.

RESEARCH DESIGN

Research approach

A qualitative research approach was adopted in this study to investigate the implementation of the strategies to realise the decoloniality of the Comparative and International Education (CIE) curriculum in South African (SA) higher education. Qualitative research was selected since

this study is concerned with developing an account on social phenomena (Haradhan 2018) which is taking place in higher education. This approach helps one to understand the colonised higher education in which people found themselves and why things are the way they are. As qualitative researcher, one is interested in people's belief, experience and meaning of systems from their own perspective. Silverman (2001) maintains that qualitative research does not include statistical analysis since it uses numbers. This study is using words rather than numbers.

Participants

Purposive sampling and convenience sampling were used in the selection of the key informants. Purposive sampling assisted one to select information rich individuals who contributed positively to address the purpose of the study. Convenience sampling was the most appropriate method for easy access to the nearest key informants. The first source of information consists of four senior lecturers from two universities in Gauteng province, South Africa. The senior lecturers have ten years' experience of offering CIE. These informants provided their experience of the various strategies to assist in the implementation of a decolonised curriculum in CIE at their universities. The second source of information for the current study consists of eight students, four from each institution. All these students are registered for CIE and participated in #FeesMustFall movements. The senior lecturers allocated pseudonyms (SLA – SLD) to conceal their identities, serve as senior lecturers at two universities. The students were designated S1 to S8 to ensure their anonymity.

Data collection techniques and procedures

Data collection techniques: Qualitative research comprises of various data collection techniques (Haradhan 2018). Because of Covid-19, this study uses two techniques of data collection, namely telephonic interviews and open-ended questionnaires. Senior lecturers were telephonically interviewed while students were requested to complete or respond to open-ended questionnaires through their WhatsApp. They were encouraged to capture their voices as they respond to the questions if they feel comfortable. They were requested to answers without giving their names. These techniques were chosen to avoid the spread of coronavirus and to make the participants feel more relaxed while providing information. Confidentiality was guaranteed for all the participants. The following research questions were used to collect data:

- *What is the importance of curriculum decolonisation?* This question aimed at gathering

participants' views regarding the importance of curriculum decoloniality in higher education.

- *Which strategies can be used to realise the decoloniality of the CIE curriculum in South African higher education?* There are various strategies from the literature and this question is intending at examining if participants are aware of these strategies or they have more to add to what has been provided by literature.

- *How can the strategies be implemented to realise the decoloniality of the CIE curriculum?* The question request participants to suggest ways in which the strategies they have suggested can be implemented to realise the decoloniality of the CIE curriculum.

DATA ANALYSIS

This study used thematic data analysis method. The method which is informed by theory-driven and data-driven analyses, let to the identification of the following themes: the importance of the decoloniality of curriculum; strategies to achieve the decoloniality of curriculum; and the implementation of strategies to realise the decoloniality of curriculum.

The importance of the decoloniality of the curriculum

In response to the question on the importance of the decoloniality of the curriculum, SLA indicated that the decoloniality of the curriculum stimulates people to look at everything they study from a view that was suppressed during colonisation. In his own words the participant said that "decolonising learning prompts us to consider everything we study from new [our] perspectives. It draws attention to how often the only world view presented to learners is European. This isn't simply about removing some content from the curriculum and replacing it with new content – it's about considering multiple perspectives and making space to think carefully about what we consider valuable."

According to the above quote, the talk about decoloniality has stimulated a new approach to the way of life brought about by colonisation. Many of those born during the colonial period value the European way of life more than their own way of life. In addition, SLB also reflected on the need to decolonise the curriculum. The quote, "decolonising curriculum assists us to realise, comprehend and contest the ways in which our world is shaped by colonialism. It also stimulates us to scrutinise our professional practices. It is an approach that includes indigenous knowledge and ways of learning, enabling students to explore themselves and their values and to define success on their own terms" indicates the contribution made by SLC when responding to the question on the importance of the decoloniality of the curriculum

Weighing in, S3 argued that it was through the struggle for decoloniality that he realised and understood the ways in which education has been molded by colonialism. To him "decolonising the

curriculum means creating spaces and resources for a dialogue among all members of the institution of higher education on how to imagine and envision all cultures and knowledge systems in the curriculum, and with respect to what is being taught and how it frames the world". This quotation demonstrates that in addition to the awareness that has been stimulated by decolonisation, space and resources are needed for negotiation among those suppressors and the suppressed in all the institutions of higher learning to include various cultures into the curriculum.

In the same breath, S5 made some recommendation that is captured in the quotation "decolonised education is rooted in connections to place. Place-based education empowers students and helps restore cultural knowledge. The process of decolonising education is re-establishing links to the community." According to this suggestion, education will be decolonised when it is based on local context. Taking context into consideration will make education place based. If it is place-based, education will restore students' cultural knowledge.

Strategies/approaches to achieve the decoloniality of the curriculum

As indicated at the beginning, the intention of the study was to gather information from various participants on approaches that can lead to the decoloniality of the CIE curriculum. Senior lecturers and students provided suggestions on what can be done to decolonise the curriculum. SLB suggested the removal of all books that advocate colonisation from the shelves of our libraries when she said

> "I read a text where someone was recommending a bookshelf decolonisation. In addition, after the #FeesMustFall students protest, I felt tempted as well to call for the reconsideration, reorganisation and reprioritisation of our libraries with a greater awareness of the sinister effects and the extent colonialism has manifested itself in our education system ... our bookshelves must be decolonised ...."

According to this remark, literature advocating for Western cultures in local education must be removed and put away from the eyes of the local students who indicated during the #FeesMustFall protests that they need a decolonised curriculum.

> "... removing problematic literature from classrooms. All literary texts are cultural commodities, the study of which contains and produces ideological and political effects. And in a digital world, we can extend this idea to the digital media that currently dominates how we come to know about new events and movements associated with decolonising", said S1.

This indicate that in addition to the libraries, S1 also recommended the removal of what is said to be problematic literature from the learning environment of the students.

In providing additional approaches to decolonising the curriculum, SLA talked about

strategies that are based on evidence when saying that for CIE she would like to suggest the evidence-based strategies since they have demonstrated to be effective teaching approaches. According to her, these are context-based approaches and can guarantee the effectiveness of these strategies. According to this participant, a strategy basing teaching and learning on the evidence will assist in contextualising what is taught. This will be possible if the local evidence is utilised. Using evidence-based approaches will, to a certain extent, ensure the decoloniality of the CIE curriculum.

In order to be able to use local evidence, SLD suggested that people should not fear to move out of their comfort zones: "It is difficult for some Western and indigenous students to cross to 'the other side' which is unknown. While some indigenous students request decolonisation, others who have been influenced by Western education fear to move into the system they were made to consider as backward. Moving into the unknown is troublesome to many. However, the success of an individual is [to] move out of the comfort zone. But that discomfort can be a starting point that helps teachers and students build bridges from the 'known' to what lies beyond." According to this participant, people must learn to move out of their comfort zone. People who were born during the colonial era are often so confrontable that to them post-colonisation is a no-go area. The quote indicates that the success depends on people moving out of their comfort zones. Accepting discomfort is a starting point that will help people build bridges from the known to what lies ahead. S6 suggested that postcolonial theories be used to speed up the idea off decolonisation. Postcolonial indigenous theory is adopted for this article because it seeks to challenge the exploitative and discriminative practices that were previously levelled at indigenous people and their knowledge. The student was quoted as saying "presenting theory and philosophical ideas to students might seem threatening, but research suggests that this kind of teaching has the capability to support the kinds of conceptual work necessary for students to see the world differently".

To add to what academics suggested, students provided what they saw as approaches that can also lead to the decoloniality of the CIE curriculum. As indicated previously, all these students are registered for CIE and participated in #FeesMustFall movements. S4 mentioned that "Contemporary movements are increasingly becoming known to us through digital media". This indicates that S4 advocates critical digital literacy as a way of introducing cultural knowledge into the curriculum.

S5 preferred that the prior knowledge be activated when she says that "Students must be allowed to share their prior experiences with indigenous and non-indigenous from different cultural backgrounds". This indicates that some students need a compromise where all cultures can be treated equally in a dignified way. In addition, S7 suggested that indigenous people must

not be fooled by temporary comfort zones that were introduced by colonisation. The participant was quoted as saying "people must move out of their comfort zones".

The implementation of strategies to realise the coloniality of the curriculum

In her response to the question on the implementation of strategies that could lead to decolonisation, SLA read a quote by Wa Thiong'o, which highlights that "education is a means of knowledge about ourselves ... After we have examined ourselves, we radiate outwards and discover peoples and worlds around us. 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 .... All other things are to be considered in their relevance to our situation and their contribution towards understanding ourselves. In suggesting this we are not rejecting other streams, especially the Western stream."

When adding to this quote, SLB indicated that the education that they want to decolonise is their knowledge and that they cannot understand it until they know more about themselves. SLD further alluded that Africa and its education must be at the centre of the game and affected people must be the main player not a spectator. Things should be viewed from the African perspective. SLC was also convinced that the principle of curriculum design was not followed when the curriculum was implemented by colonisers. The implementation of strategies to realise the decoloniality of curriculum must follow the principles of curriculum design. This idea was reflected when the SLC says "principles of curriculum design encourage lecturers and students to consider how new thinking influences curriculum deliberations, development and implementation. A decolonised university in South Africa and elsewhere in Africa should put African languages at the centre of its teaching and learning .... The African university of tomorrow will be multilingual."

SLD came up with some compromising suggestions for the decoloniality of the CIE curriculum when remarked that "decolonisation of CIE is not about closing the door to Western traditions. It is about making African knowledge the centre in relation to other knowledge traditions, which are all captured in different languages. There are some of the indigenous people who argue that the African languages are not adequately developed, and indigenous education are not capable or ready for inclusion in the curriculum .... Some of the previously colonised people are comfortable with the Western education system because they associate it with progress." To support the idea that the mind of some of the indigenous people need to be decolonised, S3 remarked that "many people become proud when their children speak English and cannot read or write their own languages". This indicated that there are people who are proud when their children excel in other cultures that are foreign to them.

While SD provided a compromising attitude, S5 suggested harsher measures for the decoloniality of the CIE curriculum in when saying that "we have to get rid of Western stuff from our library shelves. Those with writing expertise must do their best because we cannot get rid of Western knowledge and expertise without our own ... all modules/courses must be rewritten with an intention of decolonising the curriculum." S7 advocated the idea of "nothing about us without us" in her response as is evident in the next quote: "It is the responsibility of the affected people to work hard to produce literature that will include the indigenous perspective". In agreement with S5, S8 wanted indigenous people to remove and replace Western material on the library shelves. In her own word S8 said: "... to replace the Western knowledge with an indigenous one".

DISCUSSION

In the previous section, participants demonstrated the importance of decolonising learning. It was indicated that it prompts people to view what they study in a new perspective. It assists them in realising, comprehending and contesting the ways in which colonialism has shaped the world. It creates space for a conversation about what higher education should look like and also to ensure that the curriculum includes all cultures and knowledge systems. Decolonised education is rooted in the will to re-establish links to the community.

The participants suggested strategies/approaches to achieve the decoloniality of the curriculum. They recommended a bookshelf decolonisation, removing problematic literature from classrooms, using evidence-based approaches and forcing individuals to move out of their comfort zones. Moving people out of their comfort zones is a starting point to help people venture into the unknown. Students must be allowed to share their prior experiences with indigenous and non-indigenous people from different cultural backgrounds.

The participants indicated that the implementation of strategies to achieve the decoloniality of the CIE curriculum, like any other study field, remain an important move to perform. The success depends on how Africa is put at the centre and not as a satellite of other countries. Education must be seen from the African perspective. The implementation of decoloniality must be guided by principles of curriculum design. African languages should be put at the centre of teaching and learning. Teaching and learning are about making African knowledge the centre in relation to other knowledge traditions. All various knowledge are captured in different languages. In addition to language, participants suggested getting rid of Western material from our library shelves and replacing it with local knowledge. All modules/courses must be rewritten with the intention of decolonising the curriculum.

CONCLUSION

It was indicated at the beginning of this article that it sought to investigate the implementation of strategies to realise the decoloniality of the CIE curriculum in South African higher education. The information provided by participants assisted in addressing the purpose indicated above. This study advocated for the decoloniality of the curriculum. What students is studying should be viewed from their perspectives as well. This will assist to include the world view of indigenous people. Decolonising the curriculum will assist students to realise, comprehend and challenge the ways in which their world is shaped by colonialism. It will also encourage students to analyse their professional practices. Decolonising the curriculum is an approach that will include indigenous knowledge and methods of learning, enabling students to investigate themselves and their values and to define success on their own terms. Decolonising the curriculum will create spaces for a dialogue among all members of institutions of higher education on how to imagine and envision all cultures and knowledge systems in the curriculum. The next section provides the recommendations based on the data collected from the carefully selected participants to improve the relevancy of higher education in Africa.

RECOMMENDATIONS

The first recommendation to make is the decoloniality of both the minds of the previously colonised people and the colonisers. As suggested by Wa Thiong'o, decoloniality of the minds will remain necessary for the success of contextualisation of the curriculum. Even westernisers who resist decoloniality need a change of minds. The decoloniality of the mind is important since the attitude of some indigenous people delay the decoloniality of education. Some indigenous people who have been influenced by Western education fear to move into the system they were made to consider as backward. People from both Western and indigenous camps must be encouraged to move out of their comfort zones, which should be a starting point to help knowledge transmitters and students build bridges from the "known" to what lies beyond, moving to the unknown.

We are living in a time of digital media. In a digital world, people can extend the idea of the decoloniality of the mind through digital media that currently dominate how people learn about new events. It can also assist with the decoloniality attempts. Contemporary movements are increasingly becoming known to us through digital media. Students must be allowed to share their prior experiences with the indigenous and non-indigenous from different cultural backgrounds through social media. The movement towards decoloniality should take place inside and outside the learning area. We no longer depend on pen and paper, but instead communicate through digital devices.

The decoloniality of the curriculum should be rooted in the area it is supposed to take place. A place-based education should be considered to empower students and help restore cultural knowledge. Place-based education is the process of decolonising education that will re-establish the link to the community it is supposed to serve. In addition to placed-based education, one also suggests an evidence-based teaching approaches, which have proven effective, should be part of the strategies used to implement decoloniality of the CIE curriculum. As stated previously, these context-based approaches for which the evidence should be found within the local community will guarantee the effectiveness of decolonising strategies.

Certain indigenous people, including students, wish to see Western content removed from the curriculum and replaced with a new content. For others decoloniality should also amount to considering multiple perspectives and making space to think carefully about what we consider valuable from both sides –indigenous and Western. There are people who suggest complete break away from western education but since we live in a global world complete break away is no longer possible. study supports the idea of a bookshelf decolonisation. There may be a call for the reconsideration, reorganisation and reprioritisation of libraries with a greater awareness of the effects of colonialism on the education system.

As indicated previously, the decoloniality of CIE is not about closing the door to Western traditions. It is about making African knowledge the centre in relation to other knowledge traditions, which are captured in different languages. Some participants suggested that decolonisers get rid of Western material from library shelves. Pushing Westerners away from Africa is not possible. Those with writing expertise must do their best because people cannot get rid of Western knowledge and expertise without our own; all modules/courses must be rewritten with an intention of decolonising the curriculum.

As suggested by Wa Thiong'o and some participants, a decolonised university in South Africa and elsewhere in Africa should put African languages at the centre of its teaching and learning. The African university of tomorrow will be multilingual. Many people are proud when their children speak English and cannot read or write in their own languages. There are some indigenous people who argue that African languages are not adequately developed, and indigenous education is not capable or ready for inclusion in the curriculum. These are arguments from some previously colonised people who are comfortable with the Western education system.

It is recommended that affected people take responsibility and work hard to produce literature that will include the indigenous perspective. Replacing Western knowledge with an indigenous one needs more hard work since decoloniality of the CIE curriculum will rely on the availability of teaching and learning resources.

REFERENCE

Afdal, H. W. 2019. "The promises and limitations of international comparative research on teacher education." *European Journal of Teacher Education* 42(2): 258–275. DOI: 10.1080/02619768.2019.1566316.

Bacalja, A. 2020. "Decolonising the curriculum for the middle years student: An evidence-based approach to exploring Black Lives Matter." *Idiom* 56(2): 54–56. doi/10.3316/informit.307294980616686.

Beech, J. 2006. "The theme of educational transfer in comparative education: A view over time." *Research in Comparative and International Education* 1(1): 1–13. doi: 10.2304/rcie.2006.1.1.2.

Chilisa, B. 2012. *Indigenous research methodologies*. USA: SAGE Publishers.

Costandius, E., M. Blackie, I. Nell, R. Malgas, N. Alexander, E. Setati, and M. Mckay. 2018. "#Feesmustfall and decolonising the curriculum: Stellenbosch University students' and lecturers' reactions." *South African Journal of Higher Education* 32(2): 65–85. http://dx.doi.org/10.20853/32-2-2435.

D'Sena, P. 2019. "Decolonising the curriculum. Contemplating academic culture(s), practice and strategies for change." In *Learning Connections 2019: Spaces, People, Practice*, ed. B. Supple and T. Delahunty, 58–62. University College Cork, Cork, Ireland, 5–6 December. doi: 10.33178/LC.2019.13.

Epstein, E. H. and K. J. Caroll. 2005. "Abusing ancestors: Historical functionalism and the postmodern deviation in comparative education." *Comparative Education Review* 49(1): 62–88.

Fataar, A. 2018. "Decolonising education in South Africa: Perspectives and debates." *Educational Research for Social Change* 7(SPE): vi–ix.

Gumbo, M. T. 2020. "What does decolonising Technology Education mean?" In *Decolonisation of technology education: African indigenous perspectives*, ed. M. T. Gumbo. New York: Peter Lang Publisher.

Haradhan, M. 2018. "Qualitative Research Methodology in Social Sciences and Related Subjects." *Journal of Economic Development, Environment and People* 7(1): 23–48. https://scholarblogs.emory.edu/postcolonialstudies/2014/06/20/colonial-education/. (Accessed on 20 March 2021).

Kamwendo, G. H. 2016. "The new language of instruction policy in Malawi: A house standing on a shaky foundation." *International Review of Education* 62(2): 221–228.

Maluleka, J. K 2020. "A framework of a Culturally Responsive Methodology of Technology Education." In *Decolonisation of technology education: African indigenous perspectives*, ed. M. T. Gumbo. New York: Peter Lang Publisher.

Mart, Ç. T. and A. Toker. 2010. "How did British colonial education in Africa become a reason for decolonization?" 2nd International Symposium on Sustainable Development, June 8–9, Sarajevo.

Msila, V. and M. T. Gumbo. 2016. *Africanising the curriculum: Indigenous perspectives and Theories*. African Sun Media, SUN PReSS.

Prasad, A. 2003. "The graze of the other: Postcolonial theory and organizational analysis." In *Postcolonial theory and organizational analysis: A critical engagement*. New York: Palgrave Macmillan Publishers.

Rappleye, J. 2020. "Comparative education as cultural critique." *Comparative Education* 56(1): 39–56. DOI: 10.1080/03050068.2019.1701247.

Rukundwa, L. S. and A. G. Van Aarde. 2007. "The formation of postcolonial theory." *HTS* 63(3): 1171–1194.

Silverman, D. 2001. *Interpreting qualitative data: Methods for analysing talk, text and interaction.* 2nd Edition. London: Sage.

Southard, J. 2017. Colonial education. https://scholarblogs.emory.edu/postcolonialstudies/ 2014/06/20/colonial-education. (Accessed on 4 June 2023).

Takayama, K., A. Sriprakash, and R. Connell. 2016. "Toward a postcolonial comparative and international education." *Comparative Education Review* 61(S1). DOI: 10.1086/690455. https://www.researchgate.net/publication/311945633.

Woldegiorgis, E. T. 2020. "Decolonising a higher education system which has never been colonised." *Educational Philosophy and Theory* 53(9): 894–906. DOI: 10.1080/00131857.2020.1835643.

Wolhuter, C. C. 2020. "The scholarly field of comparative and international education and its promise in the Global South." In *Decolonising education in the Global South: Historical and comparative international perspectives,* ed. C. C. Wolhuter, J. Seroto, and M. N. Davids, 139–153. Cape Town: Pearson.