A comparison of representations of the imperative of higher education change as 'transformation' versus 'decolonisation' in South African public discourse

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Dedication

This thesis is dedicated to my Grandmother, the most resilient woman I have ever known. Thank you for being my pillar of strength and support system. You have always believed in me and I have seen it through your encouraging words. Thank you for making every effort possible to see me succeed. Your love for me has been a strong portion of strength in my life. You have showed me how to smile even through the most unpleasant circumstances, to rejoice always and trust God. You have put my needs first and my happiness has always been a priority in your life. Words are not sufficient to begin to describe your impact on my life and my vocabulary becomes limited to express my gratitude. I am blessed to still have you in my life. Thank you for accepting the role of a mother and choosing to honour God by raising me in the fear of the Lord. Love you and keleboha ho minahani rato la phelo yaka.

Abstract

The context of higher education in South Africa which has been shaped by the legacies of the old apartheid system is faced with a paramount task of the continuous process of restructuring and change. In shaping the restructuring and change of the higher education system the concept of transformation has been a constant theme for the post-apartheid government policies. However more recently we have seen the heightened prominence of the concept of change understood as decolonisation of South African higher education – as opposed to 'transformation'. This thesis was concerned with how these concepts of change, 'transformation' and 'decolonisation' have been used in debates surrounding higher education in South Africa. The thesis compares and contrasts the ways and context in which they are used. This study of 177 South African newspaper articles taken form independent media stables from the time 2008 to the present provides an analysis of representations of higher education change as 'transformation' and as 'decolonisation' evinced in the corpus. This required using both content and framing analysis as a method to analyse the corpus. Three themes emerged from the analysis that are relevant to the comparison between South African higher education institutional change represented as 'transformation' and South African higher education institutional change represented at 'decolonisation': the first theme concerns the differences and similarities in how the two terms are defined; the second theme concerns how the two ideas play themselves out when it comes to curriculum change and the final theme concerns the implications of seeing change as 'transformation' and seeing change as 'decolonisation' for changing institutional cultures.

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Chapter one: Introduction

"A product of the western world, the African university was born a stranger to its own environment, and its main links were with the institutions that were strangers to its environment and with the countries to which those universities belong. Thus the African university became heir to a dual setting -- the traditional African environment in which it was to be rooted and the modern western sector from which it received its orientation" (Sherman 1990:371 -- quoted in Cloette and Muller 1998).

1.1 Background and Context

There is a widely shared diagnosis by scholars that the University in Africa was structured to function and continue as a copy of the colonial metropolitan university (Cloete and Muller 1998; Mbembe 2015; Heleta 2016). As a result wide arrays of studies have been produced on addressing the post-colonial diagnosis of African higher education. The studies range from how to structure the university in terms of the development of societies (Castells 1991; Carnoy 1998), studies on curriculum reconstruction (Jansen 1989; Brameld 1977; Woolman 2001; Shizah 2005), to studies on the inclusion of indigenous knowledge systems across Africa (Bunyi 1999; Njirane *etal* 2010; Ocholla and Onyancha 2005).

In South Africa since the period since 1994 we began to speak of this common diagnosis through the narrative of transformation. This term appears in several policies and reports such as the National Commission Council on Higher education (NCHE) reports (1996); the Green Paper on Higher Education Transformation (1996) and White Paper 3: A Programme for the Transformation of Higher Education (1997). These policies mainly represented transformation in South African higher education as a focus on rectifying the historical legacy of apartheid (Beckham 2000).

The racist incident that took place at Reitz Residence, University of Free State in 2008 provided a catalyst for government and South African society more broadly to critically assess progress to date in relation to transformation of high education (Transformation report 2004-2014). According to Cloete and Sapa (2008) the incident highlighted some of the

challenges in transforming higher education institutions and also the urgent need to really rethink transformation in South Africa. As a result Reitz became the reference point for framing the need for deepening and reinvigorating transformation in higher education and led to actions that culminated in the Soudien report of 2008. Du Preez *et al* (2016) maintains that although redress in terms of structural changes, equality and efficiency had been addressed in various ways prior to this, it is also only after the Soudien report that racism began to be centrally represented as part of transformation of higher education in South Africa. The Soudien report stipulated the establishment of transformation committees for universities tasked with the responsibility of probing into issues of discrimination in higher education institutions and monitoring the progress towards transformation of these institutions (Sapa 2013).

However, the #MustFall movement in South African higher education questioned whether the representation of racism as part of transformation discourse provided in the Soudien report was adequate for addressing the problem of transformation of higher education in South Africa (Venter 2015). Scholars such as Morrell (2103) and Ramrathan (2016) argue that the narrative of transformation of higher education in South Africa has been inadequate in addressing the problem at hand and has been merely a numbers game in relation to gender and race figures. As Ramrathan maintains:

> Higher education transformation in South Africa has thus far been located within the domain of counting numbers. The transformation agenda for higher education set several goals, most were numerical changes to patterns of higher education offerings that had their roots in apartheid ideology and that the South African democratic government sought to radically change (2016:1).

Muller and Cloete (2017) argue that the focus on equity and democracy only as the counter to the social damage done by apartheid is problematic within the discourse on transformation of higher education in South Africa. The social discontent displayed by students in the #MustFall movements was testament to this. Although transformation in South African higher education might have achieved necessary and important numerical changes to unequal demographics rooted in apartheid practices, the argument has been that demographic change

failed to address the need for more thoroughgoing change in cultures, attitudes, and practices embedded in the violent and racist histories of South African institutions. As Morrell (2013:1) points out:

> When UKZN placed a large advertisement in several newspapers last year to proclaim its achievement in bringing about transformation, it conveniently reduced transformation to a numbers game. In this calculation, it is all about the numbers of white, black, male and female staff members and students. Nobody with any knowledge of South Africa's history can deny the importance of gender and race in questions of social justice and so it is obviously important to pay attention to these figures. But on their own they do not answer questions of transformation — nor on their own should they be the basis for the claim that UKZN is the most transformed university in South Africa.

'Transformation' in higher education, narrowed down to gender and race figures, has led to frustration on the part of a prominent sector of the student body, who have advocated for the decolonising of the university as an alternative to perceived shortcomings in the concept of transformation (Behari-Leak *etal* 2016).

Decolonisation

The concept of decolonisation has its roots in the struggles for independence on the part of colonised countries (Wright 1956; Lee 2010; Chakrabarty 2005). In the current context, concepts such as colonisation, coloniality and decoloniality have come to be predominantly used in conjunction with decolonisation in social movements that challenge 'racial, homo- and trans-phobic, sexist, liberal, conservative and neoliberal politics' (Maldonaldo-Torres 2016). The concepts coloniality and decoloniality for instance have been used by student activists in movements such as the Attitude Quilombolo in Brazil, Minka in Bolivia, Rhodes Must Fall and Fees Must Fall in South Africa and The third Liberation Front in the USA (Maldonaldo-Torres 2016:2). These social movements have framed the concept of decolonisation in relation to the understanding, identification or awareness of the continued

presence of coloniality within higher education institutions even though colonisation has long ended (Maldnaldo-Torres 2016:1).

According to Behari-Leak *etal* (2016) decolonisation has provided a powerful counter narrative to transformation discourse in higher education. Studies on decolonisation of higher education in South Africa have tried to grapple with the meaning of the term (see for example Heleta 2016; Pillay 2015; Letsekha 2013:9). Also prominent in this literature has been a focus on the need for curriculum renewal, moving away from the Eurocentric canon of knowledge in higher education (Ngugi 1981; Zeleza 2009; Garuba 2015). Thirdly, scholars have invoked the idea of decolonisation to capture the imperative of cultural transformation of higher education institutions – away from western practices, social relations, ways of thinking and imagination, in essence the decolonization of the mind (Ndlovu-Gatsheni 2013; Maldonado-Torres 2007; Grosfoguel 2007; Fanon 1968, Dascal 2009, Chinweizu 1988; Ngugi wa Thiongo 1992). The de-colonial perspective has been centred on three core concepts which are: decolonising power (Quijalo 2000, Grosfoguel 2007), decolonisation of knowledge (Mignolo 2003; Quijalo 2000; Lander 2000; Maldonado-Torres 2005; Walsh 2007) and decolonisation of being (Mignolo 2003; Maldonado-Torres 2003:2004:2007; Wynter 1995; Fanon 1968).

1.2 Rationale

The 2015 Fallist student movements in South Africa communicated demands for free, decolonised education. These movements raised a plethora of questions in relation to transformation/ decolonisation of higher education in South Africa. The #Rhodes must fall movement questioned the symbolism of not only colonial statues but also colonial names, architecture and other colonial legacies in South African universities (Msila 2016; Gruba 2015). The #TransformWits movement demanded curricula changes and staff transformation (Kuang 2015). The #Rhodes is so white movement at Rhodes University highlighted white privilege within the university (John 2015). Stellenbosch University students, for instance in the *Luister* video, sought to ask questions about language, culture and epistemology. And lastly the nation-wide #FeesMust fall movements demanded not only a decolonised education but also free education (Msila 2016).

The current thesis arises in the context of these movements and how they have challenged our understandings of the change imperative in South African higher education. While there are many studies that exist on 'transformation of higher education' in South Africa, very little work exists that teases out the distinction between, and implications of, representations of change as 'transformation' in contrast to what is meant by representations of change as 'decolonisation'. There is also little work that particularly focuses on how change represented as transformation and change represented as decolonisation has been portrayed particularly in South African public discourse.

While the Fallist movements have assigned meaning to the condition of higher education, the interpretation of this meaning work should not be downplayed (Benford and Snow 2000: 613; 1988:198). This thesis therefore focuses on representations of change as transformation and change as decolonisation, and their shifting use in the politics of higher education in South Africa. It examines the context in which these representations are used, by whom and under what circumstances, the differences between their uses and how we might understand the implications of the differing ways in which they are used.

1.3 Theoretical framework: Framing theory

Framing has been used in different ways and has been understood in various contexts, as a concept, an approach, a class of media effects, a theory, a perspective, an analytical tool, and a research paradigm (D'Angelo and Kuypers 2010; Linström and Marais 2012). Framing is largely based on the work of Erving Goffman in his book titled, *Frame analysis: An essay on the organization of experience* (1974) (see Linström and Marais 2012; Davis 1975). In his work, Goffman challenges accepted everyday social realities and encourages that we question our so called truth and uncover the circumstances that channel us to thinking that something is the truth (Goffman 1974:2). For Goffman a 'frame' is the way events are organized (Davis 1975:599) – frames are 'Schemata of interpretation' (1974:21).

In this study I use framing as both a theory and an analytical tool to examine the contrast between higher education change in South Africa framed as 'transformation' and as

'decolonisation'. Framing theory argues that since issues can be arranged or presented in multiple ways, how an issue is framed has the potential to influence the way people act and think about that issue (Terkildsen and Schell 1997:881). Therefore, whether change is framed as a question of transformation or as a question of decolonisation is not merely a matter of arbitrary semantic choice. Rather the framing choice has the potential to influence the perceived need for particular kinds of intervention.

As master frames employed in the debates around South African higher education, these frames have channelled how higher education change is understood in public discourse in South Africa and which kinds of changes and interventions are regarded as legitimate/illegitimate (Benford and Snow 2000:4). They communicate perceived injustices and act as an implied commentary on how to interpret the relevant conditions and circumstances surrounding the legacies and implications of the past for the present (Banford and Snow 1988; 2000).

1.4 Research methods, procedures and techniques

The research methods, procedures and techniques used in this study are described in detail in Chapter 2. Drawing on Goffman's notion of framing, the research sought to analyse constructions of change as transformation and constructions of change as decolonisation of South African higher education in public discourse. The data included South African newspaper articles from 2008 to the present, which contained the words 'transformation' and 'decolonisation'. A corpus of 177 articles from the IOL, University World News and TheCoversation was compiled after sifting to exclude any articles not directly related to South Africa and those which used the words 'transformation' and 'decolonisation' not in relation to higher education. The corpus was analysed using a combination of content analysis and framing analysis in order to compare and contrast the framing of change as transformation and the framing of change as decolonisation in the corpus.

1.5 Scope of the study

The scope of this study is representations of change as transformation and change as decolonisation in South African higher education. The study is limited to the South African context starting from 2008 to date. This time frame was determined by the events that lead to

the release of the Soudien report of 2008, which led to heightened awareness and public communication concerning the need for change in South African higher education.

1.6 Structure

1.6.1 Chapter 1: Introduction

Overview, context and background of the study; rationale, method and theoretical framing of the study.

1.6.2 Chapter 2: Methodology

This chapter serves to provide a step-by-step account of the research methods and procedures including the data collection process and the way in which the data was analysed.

1.6.3 Chapter 3: Change as "transformation"

This chapter provides a detailed discussion of the concept of transformation.

1.6.4 Chapter 4: Change as "decolonisation"

This chapter discusses varying definitions that have been offered of decolonisation as a definition of change. The chapter argues that definitional uncertainties reflect on-going contestations around change in South African higher education.

1.6.5 Chapter 5: Transformation/decolonisation of the Curriculum

This chapter examines what is meant by change as transformation versus change as decolonisation in relation to debates around curriculum renewal.

1.6.6 Chapter 6: Transformation/Decolonisation of Institutional Cultures

Building of inclusive institutional cultures is an important focus in the process of achieving change in South African higher education institutions. This chapter discusses the implications for higher educational institutional culture change of change framed as transformation versus change framed as decolonisation

1.6.7 Chapter 7: Conclusion and recommendations

Chapter two: Methodology

2.1 Introduction

The concepts decolonisation and transformations are not newly employed terms in higher education discourse. Concerns over how to bring about change in higher education in Africa were already evident from the outset of the post-colonial era (1960s) onwards (Garuba 2015). The recent changing nature of the debates on higher education in South have nevertheless, had an important impact on public discourse regarding understandings of change as decolonisation and as transformation. This study particularly traces this recent history in the (changing) deployment of these concepts in South African news media.

News media not only serve as a valuable source of information but also as a powerful mode of communicating the issues that are being debated concerning higher education in South Africa to a wider pubic audience (Cissel 2012). How these issues are framed in the media has an effect on how people perceive change in higher education and which issues are viewed as being priorities on a change agenda, as well as how those who are agitating for change are seen. It is a key assumption of the study that the news media plays a role in shaping public opinion, and is sometimes implicated in forming 'stereotypes' or 'generalisations' in the minds of readers (Cissel 2012:67). Thus, media portrayals or 'framing' of an issue such as a student movement and its various activities has an impact on how people talk about higher education, and in many occasions changes in the language being used and the political awareness that the public have on the issue (McCombs *et al* 2011).

The goal of this research was to analyse change framed as transformation and change framed as decolonisation in the South African media from 2008.

2.2 Research design

Newspaper articles were accessed in order to understand how what is meant by higher education change in South is being communicated and constructed in media message. The articles were analysed using a combination of content analysis together with framing analysis. Content analysis is used to analyse newspaper content to understand patterns in the

messages – in this case messages about of higher education change represented as transformation and messages about higher education change represented as decolonisation (Jordan *et al* 2010). The content analysis in this study is guided by the assumption that message being analysed hold implications for audience effects – how an issue is framed, talked about, understood by the media is not irrelevant to how messages about that issue are in turn received and understood by the public (Jordan *et al* 2010). Framing analysis points us to how frames construct the social reality of higher education in South Africa as well as activities, processes and policies aimed at effecting change in higher education (Scheufele 1999). This study is limited to the currently available news content in the selected newspapers and considers the change in the content over time. Although the study assumes that exposure to these news content does affect the understanding of the audience, the research efforts of this study do not extend to those that measure outcomes related to attitude change.

2.3 Data collection

Data collection for this study involved the systematic collection, organisation and interpretation of a corpus of newspaper articles. The articles collected were from the period 2008 to date (2018) and they focused on South African higher education, particularly the need to change higher education – whether using the language of transforming or of decolonising. I specifically chose 2008 as the staring period because that is when the South African government released the Soudien Report – the outcome of an investigation into the elimination of discrimination in South Africa's public Higher Education Institutions (Cloete and Sapa 2008). The Soudien report recommended the establishment of a permanent oversight committee to monitor the transformation of higher education institutions and in particular condemned the pervasive nature of racism and sexism in higher education institutions (Sapa 2013). It marks the starting point for the present study to trace the deployment of the concept of change as transformation versus the deployment of the concept of decolonisation in the currently on-going debates on higher education in South Africa.

The articles were collected from the IOL (Independent Online), TheConversation and University World News (UWN). The selection of these media was guided by the following

considerations. Firstly I wanted to determine the different types of actors or participants involved in the South African higher education debate. TheConversation offers informed commentary and debate on current affairs and seeks to render complex issues in a way that is accessible to a wider public. University World News provides news on matters germane to higher education across the globe from top world-ranking universities to institutions in more marginalised parts of the world. The IOL is a South African online news brand whose stable of sites is part of Independent News and Media (INM), and which produces 30 national and regional newspapers (IOL 2014). Secondly I wanted to be able to provide an interpretation, based on the study of the textual material, of how we might understand the implications of the differing ways in which these two frames -- of change as decolonisation and change as transformation -- are used in South African public discourse concerning the politics of higher education. Thirdly and lastly, the difference in scope of each newspaper provides the possibility for a comparison and contrast in the ways and context in which the two frames of change as transformation and change as decolonisation are used by different actors.

A search in each of the above mentioned media was guided by the terms 'transformation' and 'decolonisation'. A January/December 2018 search of articles from 2008 up to 2018 produced a total of 4971 TheConversation articles in which the words 'transformation' and 'decolonisation' appeared. A search for the term 'decolonisation' alone produced 202 articles. I then had to exclude articles not dealing with decolonisation in terms of change in higher education —for example articles discussing decolonisation in terms of marine life or plants. This left me with 39 articles dealing with decolonisation in South African higher education in TheConversation. A second search for the term 'transformation' alone produced 4769 articles. I then had to exclude articles that used transformation in ways that were not relevant to the study purpose – for example in relation to radical economic change or rural development. This left me with 45 newspaper articles dealing with the word transformation in terms of change in South African higher education in TheConversation.

A January/December 2018 search for articles in University World News from 2008 to 2018 produced a total of 874 articles mentioning the words 'transformation' and 'decolonisation'. The search for the term 'decolonisation' alone produced 22 articles using the word decolonisation in terms of change in higher education. I then had to exclude articles which were not using the term specifically in relation to South African higher education. The same

applied to the second search on the term 'transformation' which produced 37 University World News articles dealing with the word transformation alone.

The last set of articles I collected was from the IOL (Independent Online). A January/December 2018 search for articles from 2008 up until 2018 produced a total of 130 articles mentioning the words ''transformation' and 'decolonisation'. A search for the term 'decolonisation' alone produced 80 articles. I then had to exclude those that used the word decolonisation in relation to issues not relevant to the present study, for instance diplomatic talks and/or not in relation to South Africa. This left me with 18 IOL articles mentioning the term decolonisation in relation to change in South African higher education. A second search for the term 'transformation' alone produced 50 articles. I then had to exclude those articles that used the word transformation in relation to matters not relevant to the present study – for instance state capture or sports. This left me with 39 IOL articles dealing with the term 'transformation' in relation to change in South African higher education.

2.4 Data analysis

Content analysis
Historically, content analysis emerged from scholars in the 1600s inquiring into the meaning of communication in the context of theology (Krippendorff 2004:3). To date content analysis has gained prominence in nursing studies, psychiatry, gerontology and public health (Elo and Kynga¨s 2008). Although content analysis is often associated with quantitative methods, it can also be applied using qualitative interpretation methods (Morgan 1993).

Content analysis is a 'context sensitive' method of analysing data, meaning context is always recognised as playing an important role in the interpretive process – this distinguishes qualitative content analysis from quantitative methods which involve the context-free counting of codes for prevalence (Krippendorff 2004). Here content analysis is used to interpret the currently available content in newspapers concerning debates about South African higher education change — and how this content has itself shifted over time (Manganello and Fishbein 2008:3).

There are various approaches to doing qualitative content analysis. Hsieh and Shannon, delineate three approaches to doing qualitative content analysis namely, conventional, directed and summative (2005: 1278). Each approach to content analysis differs in how the codes are derived and how the coding scheme is developed. In conventional content analysis coding categories are derived straight from the textual material, while with a directed approach to content analysis coding is guided by theory or relevant research findings (Hsieh and Shannon 2005: 1279-1280). In a summative content analysis codes are derived from contextualizing and counting the frequency of keywords or content (Hsieh and Shannon 2007: 1285).This study makes use of a summative content analysis approach (Hsieh and Shannon 2007:1277). It differs from other approaches in that, summative content analysis is about understanding the contextual use of words or content in a particular text (Hsieh and Shannon 2007: 1283).

In this study the identified and qualified words are 'transformation' and 'decolonisation'. Summative content analysis allows us to explore the usage of these words in the context of South Africa and current debates about higher education institutional change (Hsieh and Shannon 2007:1283). The study seeks to trace the usage of these words in the selected news media (Hsieh and Shannon 2005).

In order to facilitate the summative content analysis, I loaded the selected articles that formed the corpus for the study into Evernote. This allowed me to quickly obtain an overview of how frequently these terms appeared in the textual material (Morgan 1993:115). In order to interpret any patterns found in the appearance of the two terms I had to go beyond their numerical representation in the data. Summative content analysis is about discovering the underlying meanings, including indirect or implied meaning of the terms to be discovered and interpreted (Hsieh and Shannon 2005). This is what Morgan calls 're-contextualising'' in qualitative content analysis which is about understanding the new context that might be revealed through the coding procedure (1993:115). I was particularly interested in the textual context – that is to say when one or the other of the two terms was being used, I asked what other content was being invoked. This helped me to establish whether the two terms were being used interchangeably, with little difference between them, or whether when one or the other was used, differing priorities, agendas, and foci were being invoked.

In developing a coding scheme I used different colours to note the contextual use of each term- that is to say there was a pattern of words coded as describing the contextual usage of each term and highlighted the central issues of change in higher education. This also helped with extending the content analysis to framing analysis since the coding guided the implication to how change as transformation and as decolonisation is framed, talked about and understood by the audience. A coding scheme helps with the trustworthiness of a summative content analysis study, making this study credible and avoiding findings that do not resonate accurately with the interpretation of the data (Given 2008). The list of codes can be found in Appendix A.

Framing analysis

In the analysis of frame variation, this study considers journalists as agents that mediate the news and so they tend to differ in their construction, expression and representation of what they speak or communicate about (Qing 2000: 666). The study provides an analysis of the variation in change framed as 'decolonisation' and change framed as 'transformation' -- as concepts used to speak about change in South African higher education.

The study draws upon the approach taken by David Snow and his colleagues in their comparative study of frame variation in the framing of the Fall 2005 French riots (Snow *et al* 2007). In that study, these scholars used newspaper articles on the French riots from half a dozen countries in conducting their comparative study of frame variation. They determined sources and categorised them into the following seven groups: media, members of the French government, French Minister of internal affairs, French opposition, international actors, residents or participants and other miscellaneous actors (Snow *et al* 2007:9).

Snow and colleagues use the term 'diagnostic frame' to refer to the differing ways in which sources addressed the character of the problem – in this case the riots. These were divided into six types that either focused on non-structural or social groupings diagnostic elements-- the riff-raff frame (focuses on the senselessness of riots and sees the riots as criminal acts of violence rather than rooted in any substantial structural problems or politics), the ethnic and religious minority frame (emphasises the character or culture of ethnic or religious minorities that inhabit the suburbs as the root cause of riots), the over-reaction of authorities frame (emphasis on the behaviour of the police and government officials as having an association with the riots, especially when a member of the French government referred to the rioters as

scum) and the structural diagnostic elements being the failure of minorities frame (focuses on the filature of minority incorporation, riots being a result of the failure to incorporate minorities into the French community), the economy/ educational frame (emphasis on the education or the economy, where economic conditions are associated with high levels of unemployment and/or limited educational opportunities among suburban residents which is seen as the cause of riots), and lastly housing (where riots are seen as an outgrowth of poor suburban housing conditions) (Snow *et al* 2007:9-10)

In addition to various ways of framing the diagnosis of the problem Snow *et al* identify six different ways of framing the prognosis – or what speakers deemed needed to be done about the problem. These included the law and order frame (focuses on supressing the riots to restore order by any means necessary, even tough action by the police or the military), the action programme frame (focuses on minority unemployment and discrimination as a way of addressing underlying social and economic problems), the better housing frame (focuses on improving poor housing conditions in the French suburbs), the limit immigration frame (proposes that borders should be closed to a certain group of foreigners), the raising children frame (suggests that children in the suburbs should be raised and educated to be more responsible citizens) and lastly the dialogue frame (suggest that residents, participants, and government officials should talk and police to facilitate mutual understanding) (Snow *et al* 2007:10).

What can be seen from Snow *et al's* analysis is that there is a close relationship between the diagnosis of the problem and what approach or action to remedy the problem is seen as most appropriate. This is of direct relevance to the present study in which it can be seen that when the imperative of change in higher education is framed as a 'transformation' imperative, speakers have in mind different actions to remedy the situation as compared with those who frame the change imperative as one of 'decolonisation'. A review of the literature on transformation and on decolonisation of higher education in South Africa indicates that attempts to understand change in South African higher education have focused on two main themes: change of the curriculum whether conceived of as decolonisation or as transformation of the curriculum; and changing   institutional cultures – either conceived of as transformation or as decolonisation of institutional cultures.

In what follows, I discuss what is meant when change is spoken of as transformation and what is meant when change is spoken of as decolonisation and how the two frames of change differ from one another. Secondly, the imperative of curriculum change appears as a central concern in both discussions of change as transformation and discussions of change as decolonisation. However, when it comes to prognosis – or what action is to be taken -- the study finds that curriculum change has differing inflections within the two main frames. Similarly, when it comes to the imperative of changing institutional cultures the two frames have differing priorities.

For each frame, the following frame elements were identified:

Frame :	**Change as transformation/decolonisation-curriculum change**
Frame element 1:	Language
Frame element 2:	Transforming of teaching and learning
Frame element 3:	Decolonising attitudes
Frame element 4:	Re-centring Africa

Frame:	**Change as transformation/decolonisation-change in institutional culture**
Frame element 1:	Access
Frame element 2:	Race
Frame element 3:	Funding
Frame element 4:	Decolonisation Whiteness

Chapter Three: Change as 'transformation'

3.1 Introduction

> Transformation' is a word that crops up often in South Africa and has been one of the key narratives of the #FeesMustFall protests (Osman 2015:1).

Currently the word transformation has been a contested term in relation to change in South African higher education. In its simplest definition the term is said to imply change in appearance or nature (Du Preez *et al* 2016:2). In the realm of higher education in South Africa change as transformation has been an on-going process which has led to the uncertainties as to how to define the term. Change as transformation of higher education in South Africa has also meant that the word 'transformation' now lacks a standard or final interpretation (Bitzer and Bezuidenhout 2001). As a term that has always been part of the discussion around change in higher education, its prominence has been sparked by the hash tag student movements of 2015.

Transformation is a term that varies in understanding and theorisation (Venter 2013). Du Preez Simmonds and Verhoef (2016) argue that the term has been understood as a multiplex and open ended concept. Some scholars have argued that it is an unclear concept that cannot be theoretically and practically applied to the South African higher education context.

The origin of the word transformation with its roots in Latin connote above or beyond – trans -- and form or shape. Thus transformation of higher education implies undergoing a change in nature or appearance – going beyond the current form (Du Preez *et al* 2016:2). Nevertheless, Bitzer and Bezuidenhout (2001) assert the term transformation is problematic because it lacks a standard or final interpretation (Bitzer and Bezuidenhout 2001). Moreover, Bitzer and Bezuidenhout (2001:33) argue that the term has come to have personal, emotional, political and ideological connotations, in the South African context. This leads to confusion about how to implement transformation and in particular whether or not what is needed is a

total shift away from our current system or making mere adjustments – and why (Bitzer and Bezuidenhout 2001:33). As Venter (2013) has pointed out, transformation of higher education not only has to address inequity and injustice but must at the same time offer sustainable educational solutions.

Several government policy frameworks of the democratic era invoke the term 'transformation' and seek to define it (Ramrathan 2016:1; Badat 2010:5). This starts with the South African Constitution of 1996, which provides an understanding of transformation which is founded upon the principles of human rights, dignity, equality, non-sexism and non-racialism. The Green paper on higher education transformation (1996) asserts that when defining transformation of higher education conceptualisation must be in line with the broader process of transition from an apartheid dispensation to a democratic society. Hence is it maintained in the paper that transformation must be defined as process that includes "political democratisation, economic development and reconstruction and social policies aimed at redistributive equity" (1996:11). Building on this broad policy framework on transformation the White paper 3 (1997:4) also asserts that transformation of higher education systems is part of reinforcing democratic values and practices as part of the wider change happening in South Africa. In this paper transformation is not only seen as part of redress from the past inequalities but also as a process that happens with the realisation of the new realities of a changing South African society together with its new opportunities. According to the White paper 3 (1997) transformation of higher education is about serving the needs of South African society.

Other prominent documents invoking the term would include reports by the Council of Higher Education (CHE), the Centre for Higher Education Transformation (CHET), Higher Education Monitor (CHET), policy documents such as the National Commission on Higher Education (NCHE), the White paper on higher education (1997), the Higher Education Act, (1997) and more recently the report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions – commonly known as the Soudien Report after its chairperson, Crain Soudien (2008) (Kweet and Swarts 2015:2).

These documents provide insight into how the concept of transformation is represented. The South African Constitution of 1996, The Education Act of 1997 and the White paper, 1997

have been the guiding documents to understanding how transformation is represented in South African higher education (2010:5). Represented in the South African Constitution (1996) is the transformation of institutions in relation to human rights, dignity, equality, the promotion of non-sexism and non-racialism and the defending of the human rights and freedoms that the Bill of Rights enumerate (Badat 2010:5). The Higher Education Act 1997 represents transformation of higher education as restructuring of institutions in order that they may better be able to respond to the "human resource, economic and development needs of the country" and also entailing ensuring "equal access" and representivity as part of redress of past discrimination (South Africa 1997). White paper 3 (1997) similarly talks of transformation of higher education in relation to the social purposes that higher education has to meet and thus the principles and values that have to be promoted by higher education in order to achieve a system that is responsive to society's pressing needs (Badat 2010:5). These values and principles amongst others include equality and redress, development and democratisation (DoE 1997).

Jansen *et al* (2007, cited in Keet and Swartz 2015), observe that studies on transformation of higher education in South African can be categorized into case studies, historical inquiry, statistical surveys, policy analysis, single issue studies and critical events research (Keet and Swartz 2015:2). This body of work sees the concept of transformation in relation to South African higher education change taken up in a variety of foci including: studies on structural issues concerning efficiency and equality, institutional redress and head counts (DoE 1997:3; Akoojee and Nkomo 2007; Cloete 2006; Cooper and Subotzky 2001),studies which addresses beliefs and assumption about transformation including issues of racism and discrimination (Soudien report 2008:876) and issues of epistemological change such like Eurocentrism in higher education and religion (Venter and Tolmie 2013; Venter 2013; Heleta 2016; Ensor 2003; Badat 2010); Africanisation of the curriculum as part of transforming the university (Nase Lebakeng and Phalane 2006; Horsthemke 2004; Mbembe 2015; Mbembe 2016; Le Grange 2016; Botha 2007), studies focusing on demographics such as the racial and gender composition of academic staff (Hugo 1998; Hemson and Singh 2010),studies looking at issues of teaching and learning as transformation issues (Jaffer *et al* 2007; Cloete and Buntung 2000; Akoojee and Nkomo 2007) and studies addressing internationalisation as a route into transformation (Healey 2008; Sehoole 2006; Kishun 2007).

Various scholars have alluded to definitional uncertainties in the ways in which transformation in the South African context has been be interpreted. Du Preez *et al* (2016) describe transformation as loosely defined; Venter (2015) says the concept is unclear; Lange (2014) sees transformation as a concept without any "moral, political or intellectual content" (2014:19). As Venter has noted, in relation to South African higher education, transformation is understood primarily by way of reference to apartheid (2015:2).

Change as transformation has also been a government policy driven initiative rather than having emerged from universities themselves. This is pointed out by Seepe (2008):

> Transformation in the sector is largely driven by the political elite in government. The higher education sector has failed to lead in the struggle for economic, social and cultural liberation.

Government has approached the broader policy mandate of higher education transformation as being part of the wider process of change needed from an apartheid dispensation to a democratic society. This mandate has been reflected in policy documents such as the Green paper on higher education transformation (1996). As maintained in this policy document, change as transformation includes amongst others economic development and reconstruction and social policies aimed at redistributive equity.

3.2 Understanding change as transformation

Fomunyam (2017:172) explains that how a particular higher education institution understands transformation will affect the level of engagement in the process of change. This implies that lecturers, students and everyone else affected by the educational process in higher education institutions, have a role to play in ushering in change. The manner in which they carry out that change as transformation of higher education is the result of their understanding of the task or mandate at hand. Therefore in the process of a range of educational activities and engagement within the university, it becomes vital that change as transformation is the driving force behind the academic enterprise.

> Arguably, the most stubborn areas of transformation remained at the very heart of the academic enterprise (Makhanya 2016)

Transformation happens when there is willingness to engage in the process (Fomunyam (2017:172). Therefore the academic composition itself should also be a reflection of the purposeful endeavour by the university to undertake the process of change. Change as transformation of higher education is an intended mission, it requires overlooking the university as a profitable business in order to understand it as an organisation with a purposeful endeavour of contributing to change as part of transformation of the wider South African society. As pointed out by Nel (2016):

> … it is necessary to think of "university transformation" in two ways. Internally, universities need to transform to better reflect the goals contained in national policies. Externally, they must reframe their contributions to the wider society.

Change as transformation needs to be understood as a process that extends to, and encompasses, the wider South African society. This means that the change that happens within higher education institutions should be a reflection of change in the broader South African society and vice versa. It is important to understand change as transformation in these two ways because this could help avoid pitfalls in the process of change.

Internally change as transformation may include issues such as those of historical legacies, institutional cultures and curriculum issues (Nel 2016). These issues are also tied to some external issues such as institutional diversity that needs to reflect the country's demographics. This helps to see change as transformation in higher education as an opportunity to bring about change in the broader South Africa society in line with Green paper (1996) that when defining transformation of higher education it must be in line with the broader process of transformation in South Africa

Keet and Swartz (2015) argue that transformation is a dynamic and shifting process and should be measured and understood in this manner. Its 'shifting' characteristic makes it an unpredictable process. As pointed out by Snodgrass (2016):

> … herein lies the problem: transformation, or social change, has a dynamic of its own. This makes it an unpredictable, uncontrollable and unknowable force – one with often unintended consequences.

Nevertheless, even in its uncontrollable nature, change still creates an expectation of some gains towards greater equity and social justice – and for both government and university management to be held accountable for the advancement towards achieving such gains.

Bitzer and Bezuidenhout (2001:33) argue that we need to have scientifically sound and proper explanations of how to implement transformation to avoid a situation of mere adjustments being made because of the lack of an understanding of the nature of the problem and what the implementation of a solution would really look like. As Snodgrass (2015) comments, transformation "fatigue" has set in and the concept of "transformation" has been so overused and abused in the academy that it has been rendered almost meaningless.

The problem to achieving change as transformation is the reluctance to engage with intractable stubborn issues such as race, class and culture (Snodgrass 2015). These are the areas of expected real work in achieving change and are issues that now stand at the forefront of the transformation agenda as they can give the process of change its meaning again. Thus, scholars have argued that change needs to incorporate the remodelling, modification and restructuring of the education system in South Africa (Du Preez *et al* 2006). This will help deal with the stubborn issues of change and help to avoid change being a superficial exercise without any real remodelling or fundamental restructuring. Similarly Seepe (2015) maintains:

> Unfortunately, most of our transformation discourses and conceptual frameworks were in the main predicated on the policies of inclusion rather than overhauling the logic of the apartheid and colonial system.

The sole focus on the issue of inclusion has precluded real change in higher education. The focus on inclusion after the establishment of the National Commission on Higher Education in 1994 meant that change came to be seen to be about redress of apartheid inequality rather than having to do with fundamentally restructuring the whole system of higher education (Muller, J. and Cloete 2017:4). Transformation in universities was thus "painfully slow", particularly in terms of entrenched cultures of racism and sexism, and there was an enormous breach between policy and implementation, specifically in learning, teaching, curriculum and languages, residence life and governance (Jenvey 2013).

Facing issues of racism and sexism as part of change as transformation in South African higher education requires sensitivity because of the painful historical legacies of apartheid. The South African Constitution (1996) provides a transformation framework based upon several principles including non-sexism and non-racialism. However these have had to compete with several other policy goals, trying to balance effective equity and redress while implementing change in teaching methods, language of instruction, the curriculum and the running of the university, and thus contributing to the slower than anticipated process of change in higher education.

3.3 Implementation challenges

Fomunyam (2017:172) reasons that several factors account for the lack of transformation in South African higher education. For one he explains that institutional understandings of transformation vary. This matters because how each higher education institution understands transformation will determine whether they engage in the process or not and if they do, how they do. Secondly transformation requires resources and the lack thereof can hinder the process of transformation taking place. Thirdly transformation happens when there is willingness to engage in the process and this also includes the political and social capital necessary for all those who would have an interest in, and willingness to drive the process of change within higher education institutions. Fomunyam further maintains that a major hindrance to transformation of higher education in the South African context has been globalisation and internationalisation which has led to higher education becoming more

global with a focus on international competitiveness while neglecting the (local) need for social justice and community engagement (2017:175).

Contrarily Ramrathan (2016:1) points out that the lack of real transformation in South African higher education stems from the numbers counting exercise that transformation has become. Muller, J. and Cloete (2017) similarly define the problem as one of focusing on equity and representivity as the only way to deal with the social damage done by apartheid and to usher in necessary change of higher education. For Ramrathan (2016:1), there needs to be a shift away from such policy driven by a framework that has sought change through demographic shifts to a more thoroughgoing process focusing for instance on matters such as curriculum change (Ramrathan 2016:1). While it is acknowledged that demographic changes are important and necessary, change needs to be conceived of more broadly to include matters of throughput, the dropout rate and academic support – all of which have the potential to undermine transformation achievements (Ramrathan and Pillay (2015).

A confounding factor has been the existence of competing goals with respect to the imperative of change in South African higher education and in particular the goal of how effectively to go about achieving equity and redress (Badat 2010; Cloete 2006). As part of redress scholars agree that higher education has witnessed a significant increase in the proportion of black students enrolled at university since 1994 (Cloete 2006; Badat 2010; Cooper and Subotzy 2001). However, that alone does not complete the process of transformation as several other challenges remain such as throughput and success rates and access confined to a small elite Cloete (2006:271). Thus for scholars like Cloete, the objective of equity and redress in post-1994 South African higher education has not been fully meet. The student population has become more black but the gap between those who do have access to higher education and those who do not has widened (2006:273). According to Badat this forms part of the challenge of transformation in universities -- trying to maintain social equality and redress and at the same time making sure to provide quality higher education in the midst of other factors such as declining funding for academic development initiatives and increasing numbers of students entering higher education who are not fully equipped for university (2010:10).

Several scholars have observed the problem in transformation as relating to translating transformation talk and policy into implementation in the form of concrete, measurable

outcomes (see Cloete *etal* 2005; Badat 2009; Sehoole 2005). Lange (2014) argues that we should examine the question of to what extent implementation to date has betrayed the most important goals of transformation. For Lange (2015:1-2), the most important aspects of transformation are its political and moral content which she argues have been lost, leaving us with an institutionalised concept that is emptied of its moral and political heart. Thus Lange argues for the need to re-establish a connection between 'knowledge for and knowledge of transformation' (Lange 2014:1). Knowledge *for* transformation is based upon knowledges that we should see as forming the foundation for transformation at universities which are, "knowledge of the self, knowledge of knowledge and the knowledge of the other" (Lange 2015:8-14). Knowledge *of* transformation refers to knowledge at institutional level on the process of transformation (2015:15). Furthermore, as argued by the HESA (2013:6), although higher education institutions acknowledge their importance and the role they have in the development and sustainability of a democratic South Africa, the unique histories of each higher education institutions and how those histories impact on the implementation of a transformation agenda cannot be overlooked. At each institution, the staff and student bodies are placed within different contexts and circumstances that differ from institution to institution and hence contributing to a different transformation agenda for each university (HESA 2013:6).

Booysen *et al* (2010:31) argues that in overall the 2015-2016 Must fall student protest had a fundamental impact of challenging the lack change in the status quo of universities in South Africa. In the #FeesMustFall protests, the narrative of change as transformation was aimed at the exclusion of the majority from access to universities based on social and economic status. This brought to the fore the lack of change in South African higher education, where poor students continue to be denied the right to higher education and continue to be financially excluded by universities. Therefore, the Must Fall student movements generated new understandings of how to define change as transformation of higher education and which areas in particular within higher education ought to shape the transformation agenda:

> The student protests about…. the cost of university education and the
> outsourcing of campus services have been a significant reminder that
> transformation is incomplete and some of our Struggle promises have
> not been realised (Makhanya 2016).

This reminder that transformation is incomplete is what provides the opportunity to expand on the definition of change as transformation of higher education in South Africa. It also provides a reference point as to how change as transformation should be analysed and where change understood as transformation is still lacking. The movements acted as a powerful reminder that transformation had lost its momentum with promises made that had yet to be realised:

> The second lesson to be read from the current student uprisings are that the narrative of transformation that has been force-fed, the country has failed (Seepe 2015).

Dissatisfied with the slow pace of change at universities, continuing inequities and a superficiality in the diagnosis of what change ought to entail, the fallist movements suggested that deepening not only how change is understood but also how it will be implemented would only be possible through mass mobilisation and political activism. As Du Preez *etal* (2016) has argued, transformation appeared as an imposed agenda. The Fallist movements suggested that it would no longer be tolerable for change to be implemented in a top down way but that rather it would be necessary to involve all members of higher education institutions in the conceptualisation and implementation of change initiatives.

3.4 Measuring transformation

Keet and Swartz (2015) assert that transformation is a dynamic and shifting process and that it should be measured and understood in this manner. For Keet and Swart, measuring progress towards transformation or the lack thereof should be an analysis of ways provided for thinking, doing and also looking at allowing and facilitating conditions for change. These are   post 1994 transformation-orientated initiatives which include activities such as defining the purpose and goals of higher education through policy research, implementation   and testing the capacities and capabilities of the state of higher education in South Africa (Badat 2010:4-5).

When it comes to measuring demographic change, it is not difficult to point to, for example, the fact that the numerical majority of students at universities are now black whereas under apartheid white students predominated. However, the challenge of racial transformation of higher education in South Africa still remains and goes beyond demographics in ways that are more difficult to measure. Similarly, figures show an increase in the number of females who can accesses higher education and who are represented in the professoriate, but the challenge of gender equality still remains. This raises questions such as how to measure the performance of transformation in South African higher education institutions. How will we know when transformation is achieved? What measure should be used when considering the successes and the gaps in this process?

In response to these kinds of questions, various attempts have been made to provide a variety of barometers, scorecards, matrixes and monitoring and evaluation systems (see Keet and Swartz 2015). These are useful instruments for measuring the numerical aspect of change as transformation. Change as transformation is a process that has been extensively measured over the years. Racial change for instance has been measured and reported to not be happening at the speed and dexterity that might have been anticipated:

> A study by the head of a ministerial oversight committee on transformation in South African higher education, which found that it could take 43 years to achieve racial balance among staff in universities and proposes new admissions policies and funding penalties against untransformed institutions, has sparked controversy (Jenvey 2013)

However, as Ramrathan (2016:1) argues, the lack of real transformation in South African higher education is because transformation has been reduced to a counting exercise. Attempts to measure change as transformation have largely been limited to figures and statistics. Statistics do serve a purpose when used to track progress towards transformation. However, measuring transformation in South African higher education cannot be limited to counting. Critics argue that numbers tell us little about progress towards the achievement of justice:

> [Transformation would need to be evaluated according to] how or if each person's opportunities (their freedoms or capabilities) and functionings – what people can be and do both through their own choices and the actions of others – have been expanded to choose a life they have reason to value. This is a person's achieved well-being (Walker 2015).

Walker (2015) further points to such subtleties as the ability of a person to critically think with others and to form a bond or an affiliation as part of the change necessary as part of transformation. The more higher education institutions in South Africa are able to provide such an environment the more we can track the process of change. This offers an alternative way in which we can talk about measuring the performance of change as transformation in higher education institutions.

3.5 Conclusion

Change as 'transformation' is understood as a process in South African higher education that is characterised by a lack of any definite interpretation (Bitzer and Bezuidenhout 2001). Insight provided by several policy documents on transformation of higher education have provided a broader understanding of change based on the need to provide redress form the past apartheid system.   This has meant progress in areas such as the representivity of the student population but a lack of progress in other critical realms such as curriculum revision. Therefore change as transformation has not lived up to expectations and has been critiqued as an incomplete process based in part on an inadequate diagnosis of the problem.

Chapter four: Higher education change as "decolonisation"

4.1 Introduction

Scholars such as Wright (1956); Lee (2010) and Chakrabarty (2005) argue that the concept of decolonisation originated from the Bandung conference of 18-24 April, 1955, where countries of Asia, Africa and the Middle East met in Bandung Indonesia for discussions on how to promote cultural cooperation and oppose colonialism. Lee (2010) argues that the conference spread a global wave of decolonisation in which there was sympathy for the newly independent nations and their new direction as independent nations. This is said to mark the unpredictable moment of political independence as decolonisation took place in different nations (Lee 2010). According to Lee (2012) decolonisation should not only be viewed in relation to political independence but also as a long-established process that dates back to the initial act of colonisation itself. For Lee this means that decolonisation is a unique experience of different people, communities and nation-states. Aspects of decolonisation however, can be seen as universal and so as an expression it can be used in different contexts as a baseline for narratives of independent economic development and political modernisation (Lee 2010:6-5).

Chakrabarty (2005:45) argues that decolonisation emerged as an anticolonial critique at the end of World War One amongst intellectuals of anticolonial movements -- mainly from colonised countries -- who demanded political and intellectual decolonisation. Chakrabarty (2005:45) provides two issues that were central to this anticolonial discourse since its emergence from the early 1950s and 1960s. These issues are the "development aspect" and the "dialogical aspect" (Chakrabarty 2005:46). Firstly the developmental aspect concerned European modernisation which set itself up as the "ultimate" model to follow -- a model that brought about cultural hierarchies with the West being at the apex of Civilisation. Secondly the dialogical aspect concerned with European modernisation's lack of acceptance of cultural diversity around the world when discussing issues of humankind (Chakrabarty 2005:47).

Decolonisation has also been explained as the problem of modernity— modern civilisation and its problems (see Escobar 2004 and Mignolo 2000; 2007). Escobar (2004) draws from

Foucault (1979) in his argument of modernity originating from the seventeenth century colonial masters of Northern Europe, particularly Germany, France and England. He maintains that modernity was spread through the processes of the Reformation, the Enlightenment, and the French Revolution, and become consolidated with the industrial revolution which culminated in colonisation and in turn the need for decolonisation (2004:5). Mignolo argues for understanding decolonisation as part of modernity and decolonisation as the perspective of those it has marginalised -- the subalterns, the colonised, those that still experience the harsh realities of a modernity that colonised them (Mignolo 2007).

In post-colonial discourse on decolonisation of higher education is has been argued that the process of decolonisation is a myth of the post-colonial university (Ndlovu-Gatsheni 2013; Grosfougel 2007:220). According to Ndlovu-Gatsheni (2013:13) decolonisation refers to the withdrawal of direct colonialism from the colonies and the struggles for independence from those empires that were reluctant to give it to the colonies. Drawing from Grosfougel (2007:219), he argues that the need to decolonise in the 21st century is born from the current perpetuated myth about the elimination of colonial administrations resulting in decolonising (Ndlovu-Gatsheni 2013:14). For Ndlovu-Gatsheni, while colonial administrations have been entirely removed, the rest of the world that is not European is still subject to Euro-American/ European domination and exploitation (2013:14). What this situation requires is what Ndlovu-Gatsheni calls a broad "de-colonial turn", the task of decolonisation of knowledge, power and being that permeates social institutions such as universities (2013:14).

Mbembe (2015) argues that decolonisation of the university in South Africa entails taking back ownership of the university institutions from the elite and restoring its natural state of a university being a public space for everyone. Drawing from Fanon (1963), Mbembe points out that this process involves the rearrangement of spatial relations starting with redefining what is public and also concerns the common public good-- implying it does not belong to anyone in particular and must be shared between the society as equals (2015:5). This requires a decolonisation of public buildings and of public spaces to allow access to all individuals. However, Mbembe explains that decolonisation goes beyond access to higher education institutions to creating the conditions that will allow black staff and students to feel at home and not to have to beg or apologise to belong (Mbembe 2015:5). This also includes the decolonisation of buildings and public spaces which is also about changing colonial names, and the decolonisation of what passes for knowledge in our teaching to also include the

changing of the teacher-student relation so that they both become conceived as co-learners as further ways of decolonising the university (Mbembe 2015:6).

Mbembe (2015:7) argues also that decolonisation needs to extend the universities' systems of management, which are large systems of authoritative control, with standardisation, grading, accountancy, classification, credits and penalties that have turned higher education into a marketable product to be sold and bought by standard units. For Mbembe (2015) the decolonisation of the university in South Africa has to be about decolonising knowledge and the so called "university" institution itself. In his view this entails changing westernised syllabi with their Euro centric canon and uncovering what is really meant by the term "university". This echoes Mamdani's (1993:11) argument on the quality and relevance of African universities in general. Mamdani (1993:11) argues that most universities of post-colonial Africa were not only determined to preserve intact the inherited universities from their colonial mentors but also to reproduce replicas over and over to maintain standards. Hence he points out the fact that universities have little relevance to the communities around them, they appear as what he calls "potted house plants in green houses, anthropological oddities with curious habits and strange dresses, practitioners of some modern witch craft" (Mamdani 1993:11). Furthermore Mamdani argues that universities in Africa have upheld a culture of viewing life in a particular way that only exalted European ways of thinking and principles of intellectual reasoning.

As pointed out by Mbembe (2015:7), universities are operated by systems of management that exert power or influence with the aim upholding a particular standard, maintaining a grading system and accountancy through the classification credits and penalties that have distorted the idea of a university to be a marketable product. This has caused higher education institutions to form part of the divide between the poor and rich as they subscribe to a western model of university as opposed to seeing themselves as instruments of the public good. Such realities of modernity are at the heart of the very construct of decolonisation (Foucault's 1979). This modernity forms part of the reason for change in higher education to be conceived of as decolonisation.

4.2 Definitional uncertainty

> I must emphasise that the discourse of decolonisation consists of multiple, contesting positions (Van der Westhuizen 2016)

As noted by Van der Westhuizen (2016), 'there is a rich variety of positions and robust contestations over the meaning and content of decolonisation'. Defining change as decolonisation to be a decisive struggle between two protagonists gives the meaning of change as decolonisation violent connotations. In reality the matter is that in order to realise complete change through decolonisation, there needs to be clarity and unity as to who was first and now needs to be last and vice versa. Part of the struggle in this is because universities of post-colonial Africa have not only been determined to preserve the legacy of their given universities by their former colonial masters but also reproduce several others like them to maintain standards and preventing change from taking place (Mamdani 1993:11). As Ngugi wa Thiongo has commented:

> Decolonisation can be described precisely by the words, "the last shall be first and the first last", and that it must be an act of putting into practice these words (Ngugi wa Thiongo 2017).

Mbembe (2015:12) argues for a general understanding of decolonisation as a process of reshaping matters by putting Africa first and breaking away from European domination. In relation to change as decolonisation in higher education this implies a new system of university administration. It encompasses all sectors within higher education systems, from the manner of teaching and the process of learning, to the construction of the curriculum, to the day to day running of the university. It is a process of defying European mimicry and allowing what is African to be first preference in all the above processes, so that the African university can define and pioneer the type of change that works for it (Mbembe 2015:13).

Unlike change as transformation, change as decolonisation situates itself in the wider African context (Lee 2010:6-5). This because for the longest time everything that has been associated with Africa, an African system of education or African knowledge has always had to take the back seat while western knowledge takes centre stage. As a result western world views and

university systems, ways of living and western culture becomes the aspired-to norm among African people. This sad reality of the order of things has been normalised to an extent that change as decolonisation brings in fear as to what it will look like. As pointed out by Heleta (2016). This position of change as decolonisation is part of other different rich stances around change as decolonisation and forms part of the vigorous contestations around definitional uncertainties.

As part of the contested meanings or uncertainties surrounding the term 'decolonisation', a series of cynical queries which are often based in fear, abound. However such questions are also important and part of the robust process of meaning making surrounding the imperative of change as decolonisation of higher education:

> The idea of decolonisation frightens many South African academics. Since students launched the movement to decolonise higher education in early 2015, I've heard several of my peers ask, "What do 'they' mean by decolonisation? Going back to the Stone Age? Teaching only about South Africa and Africa? Isolation from the rest of the world? (Heleta 2016).

This negative moment of definitional uncertainty towards the idea of change as decolonisation has been the reality of post-colonial Africa where decolonisation has been resisted under the guise of incomprehensibility (Mbembe 2015:1). There has been a lack of clarity concerning what a post-colonial Africa should like once political independence was achieved and this lack is mirrored in debates about what is meant by the decolonisation of the university. Change as a way to move forward inevitably leaves us with an uncertainty on how to do so (Mbembe 2015:2).

The current era in South African debates on higher education awakens a moment of contradictory forces at work and fear looming over what might come from change as decolonisation of higher education. Defined as movement, change as decolonisation in higher education is also about progress:

> Contrary to what some academics fear, decolonisation is not about moving backwards to "the Stone Age". Nor is it about isolating South Africa's universities from the rest of the world (Heleta 2016).

Mbembe (2015:2) argues that we need to understand decolonisation as a progressive movement. As part of a process of change, decolonisation will bring to the fore the remnants of our past history. Change as decolonisation cannot isolate South Africa from the rest of the world. The rest of the world has had a part in its current narrative and hence change as decolonisation of higher education will be part of a different construct of the African narrative.

Similar Dell (2017) agrees that:

> Decolonisation can only be about building upon what exists from anywhere in the world to create something new and relevant to us as South Africans or Africans.

The baseline for change as decolonisation is the issue of relevance to its people. Since colonialism has had its own unique harsh realities to the different people of Africa, change as decolonisation does not look the same everywhere (Lee, 2016:5).

Change as decolonisation in South African higher education has as its primary reference to apartheid. However change as decolonisation in South African higher education cannot be achieved by the mere ending of the apartheid system of education. Decolonisation requires academics and students to scrutinise concepts as they emerge in society or on university campuses, and to be suspicious of things that parade as truth (Makoni 20017).

The intellectual background of the idea of change as decolonisation emphasises different points at different times in history. As anticolonial critique during the end of the cold war period, the emphasis of change as decolonisation focused on political freedom (Chakrabarty 2005:45). In contemporary higher education debates in South Africa the emphasis is on fostering and modelling deep change in higher education systems.

Although decolonisation should be driven by the academy (Tlhabye 2016), other interested parties can and should contribute to the process of change as Msila points out:

> In search of decolonisation, the communities and several other role players have all come together to try and fix some of education's challenges (Msila 2017).

Decolonisation implies the restoration of higher education institutions as public spaces that widen access to the broader society. Therefore in understanding change as decolonisation, the involvement of several other role players is crucial. It cannot be limited to the academy alone.

Ndlovu-Gatsheni (2013:14) argues that the need to decolonise in the 21st century is born from the current perpetuated myth that the elimination of colonial administration resulted in decolonising. However colonisation has to be understood as a systematic extension of power that has been expressed in several discriminatory and segregational ways throughout higher education systems. The removing of such administration or those that would enforce such authority over another does not necessarily remove the embedded patterns of systematic exclusion, marginalisation and discrimination in higher education institutions in South Africa. Therefore deconstructing such patterns or frameworks in higher education institutions is central to the process of change understood as decolonisation (Jenvey 2017).

Jenvey (2017) has argued that decolonisation can be defined in relation to transformation and that change as decolonisation is dependent on transformation. For Jenvey, transformation is a step towards decolonisation. Mvana (2017) maintains however that transformation is not so much a step towards decolonisation as an inadequate theory of change:

> It is not enough to say that we must transform universities, but we have to decolonise them and look seriously at what colonisation did and undo it.

Fomunyam (2017) similarly argues that the failure to decolonise on the part of South higher education institutions is to be expected given the failure of transformation efforts. This implies that trying to decolonise the future while we still have an untransformed present is

not possible. First change as transformation should take place and then change as decolonisation (Fomunyam 2017: 168). This is because change as decolonisation is a far more nuanced process than just the exchange of colonial names for indigenous names for instance. Van der Westhuizen, (2016) concurs but for a slightly different reason, arguing that the essentialism that sometimes inheres in the critique of colonialism offers a superficial racial reading of what it might mean to decolonise:

> Merely switching the colonial terms around – white = bad; black = good – is not decolonising.

What then, is decolonisation? Decolonisation, scholars have insisted, cannot be understood outside of its history in pre-colonial Africa. In grappling with the uncertainties of defining change as decolonisation, historical events can aid to the understanding of the current need for change in higher education. The history of decolonisation should be a starting point or primary reference when defining what might be meant by decolonisation. When it comes to decolonising higher education in South Africa the history of apartheid cannot be avoided as the country is still redefining and mapping a new direction in the context of the legacy of apartheid (Ncube 2017).   Ncube has criticised historical amnesia in current academic analyses and appeals for scholarship that draws the link between current decolonisation movements and anti-colonial struggles:

> While decolonisation is riding a wave of academic interest, the histories of pre-colonial Africa are receding as an area of primary research focus. The histories of resistance to colonialism continue to resonate with current struggles for decolonisation (Ncube 2017).

As argued by Mbembe (2015:13), moreover, South Africa has a history of seeing itself as somewhat apart from Africa and dismissing its history of being situated in the so called "dark continent of Africa", being instead rather proud to be an extension of European imperialism (Mbembe 2015:13).

4.3 Measuring decolonisation

> Another issue is how one measures when education is finally
> decolonised and transformed. Educational reform is certainly possible
> – but education generally, and curricula specifically, are constantly
> emerging (London 2017).

Similar to uncertainties that have been raised with regard to change understood as transformation, the problem persists with the measuring of change as decolonisation in South African higher education. In South Africa, the system of education dates back to the initial act of colonisation itself with segregated education then formalised under apartheid (Lee 2010). While difficult to measure, the call for decolonisation of higher education has succeeded in highlighting overlooked aspects of change. The strength of the notion of decolonisation lies in repudiating the current higher education system that still resembles colonial education in many of its features. It has been acknowledged that it will be difficult to measure when, and in what respect, an institution can be said to be 'decolonised' – the concept is used to refer to a process rather than an end product, as Heleta points out:

> South African higher education system faces a challenge. Its
> universities will not be decolonised overnight. But the process is non-
> negotiable (Heleta 2016).

However the process of change as decolonisation may bring some fear to academics of how change might look like. As the process unfolds, change as decolonisation also offers an adequate transitioning period for those who might fear change. This is so that they can come along for this important ride, change as decolonisation will require everyone to be on board.

Change as decolonisation embraces history and it is born out of a realisation that we cannot alter history. It is about learning form history so that we can build upon our experience for the present. Change as decolonisation of higher education lays the foundation for a different future in higher education which is founded upon a history of colonisation/decolonisation. While this past is acknowledged, as Dell comments, decolonisation should be 'futuristic and not a hankering after the past' (2017).

If colonial education has had an enduring legacy in South African higher education institutions, change as decolonisation aims to be building an even more lasting legacy in the future. This is about the strong desire to do something about the present higher education system as a construct of the past and not necessarily hankering after the past (Dell 2017). It is change of the present and the future; change as decolonisation of higher education is an enduring process. It aims to be building a new legacy, which will be a process that will unfold over time. Furthermore asking when it will be that we have finally decolonised is not the right sort of question. Rather decolonisation suggests a process of constantly grappling with how we want higher education in South Africa be in the coming years.

While change represented as the need for transformation is seen in a range of policy documents (The Green paper on higher education transformation 1996; White paper 3 1997:4; Soudien Report 2008), change is less frequently referred to as decolonisation of higher education in policy documents. Change as decolonisation is rather informed by similar principles that have been articulated in policy documents referring to change as transformation. These policy principles similar to those of change as transformation have been pointed out by Sain (2007):

> .. for the decolonisation of the higher education system, the university had a duty to stand up and defend principles of non-racialism and non-sexism.

The values of non-racialism and non-sexism which are also entrenched in the Constitution have been seen as central to the elimination of discrimination in higher education in South Africa (Soudien 2008:25).

Change as decolonisation of higher education also involves the everyday issues that affect students and all those within universities:

> In South Africa, the decolonisation movement has been tied to bread and butter issues tuition fees and access to higher education (Ncube 2017).

Many economically deprived South African have put their faith in higher education as a means of improving their livelihood. In so doing the expectation has been that tuition fees should not be a hindrance to attaining a better life through higher education. The agenda for change as decolonisation of higher education aims to restore the public faith in higher education. It fosters practical change in which change does not only remain as policy on paper which is never implemented. Thus the focus has been on the challenges that students face on a daily basis. Moreover, the impetus for specific decolonisation strategies and practical projects has come mainly from below rather than in form of formal, centrally made policies. This was precisely the critique of transformation policy – that it was top down and, because it was not in touch with the real needs and experiences of the majority of students, a gulf existed between high minded policy and its lack of implementation to effect real improvements in peoples' lives.

4.4 Conclusion

The basis of change as decolonisation is the initial act of colonisation in Africa. Change conceived of as decolonisation of higher education is multidimensional and is aimed not only at higher education but also at the society at large. It is understood as entailing both macro- and micro- level change; it focuses not only on institutions but also on the individual because of its pursuit of human dignity, equality and freedom for all. Hence it forms part of the ideological battle in the reconstruction of the values underpinning South Africa's democracy.

Chapter five: Transforming/decolonising the curriculum

5.1 Introduction

> Without transforming knowledge curriculum, African universities
> cannot transform – let alone decolonise – the curriculum (Chirikure
> 2016).

This chapter forms part of the understanding in this thesis of the implications of the differing ways in which change is represented as transformation and as decolonisation. In the present chapter the comparison is made with regard to how higher education curriculum change is discussed in contemporary South African public discourse.

Garuba (2015) describes a curriculum as something that assigns values to a particular discipline. Whether it is politics, accounting, or medicine, a curriculum will embody what is valued, what is considered interesting for students to learn and know in each of these disciplines (Garuba 2015; Voster 2016). The curriculum is often the decision of academic departments of each discipline and also academics within those disciplines (Voster 2016). Curriculum is also means through which a person gets educated (Botha 2007:208). It is a process which needs revision as the political climate of a society changes (Makgoba and Seepe 2004:30). This implies that curriculum forms part of change – in the context of South Africa, from the past of apartheid to a democratic society.

Change as transformation and change as decolonisation of the curriculum are in some instances understood as processes that need each other to take place or as processes that happen in conjunction with each other. Change discussed as transformation and change discussed as decolonisation of the curriculum have in common that both acknowledge the reality of a westernised and Eurocentric curriculum. In the advancement of an understanding of change as transformation of the curriculum a focus of attention has been the production of globally competitive but also relevant knowledge and skills (Vorster 2016:4). Those who argue that what is required is decolonisation of the curriculum critique transformation discourse as having failed to question the knowledge and assumptions embedded in current curricula which have been produced using benchmarks not developed for or by Africans and

which neglect African experiences. As Jenvey (2016) has commented, this lack was one of the key issues raised by the Fallist movments:

> On the issue of transformation, the fact that students were currently demanding the decolonisation of the curriculum highlighted the degree to which the issue of relevance had not been tackled.

A curriculum assigns value to the subject of study but also in the process shapes thinking (Garuba 2015). Vorster (2016:6) argues that the function of the curriculum as disciplinary knowledge and a system of thinking is to empower students in their thinking and explaining of the world. This means that students should be able to be empowered in their thinking and explaining of occurrences elsewhere but also, and importantly, occurring around them. When taught and learned skills as part of the curriculum are not closely connected with or related to the experiences and the realities of those being taught by it, the purpose of a curriculum becomes invalidated.

The issue lies with the current discourse which is western and European (Mbembe 2016; Heleta 2016; Soudien Report 2008). However, the problem is not necessarily the origin of the discourse or knowledge but rather its dominance and subjugation of other scholarly discourse to its power. This is pointed out by Makhanya (2016):

> The elephant in the house is the lack of curriculum transformation that has left western and Eurocentric hegemonic paradigms intact in scholarly discourse.

This means higher education institutions in South Africa have failed to move away from a one-sided proposition and still continue to glorify notions of an enlightened universalism (Mamdani 1993:11). The consequences of glorifying this version of a university has meant that black of voices and experiences are not only completely silenced in the curriculum but also limited within the academic profession. This is pointed out by Makoni (2015):

> … the curriculum -- which is Eurocentric … undermines black voices, as well as staff demographic transformation..

5.1.1 Language

Change as transformation of the curriculum is about answering to the question of who should have the authority to decide the language in which students should learn. If the African student is placed as first priority in the process of curriculum formation then their context should part of their curriculum. Part of the change as transformation of the curriculum agenda has been to gear universities in South Africa to closing the gap that has been created between African people and intellectual thought and hence re-establishing the African voice in a position of authority in university curricula. As pointed out by Kaschula (2015):

> The discussion around language is actually about the transformation of the continent's universities. We must identify how to use languages to re-establish the African voice in universities. This will require research and curricula that robustly engage with issues of transformation so that universities escape the trap of simply reproducing knowledge that already exists.

The process of interrogation of curricula and language of instruction seeks to redefine the appropriateness and relevance of the current curricula and language of instruction. Ndlovu-Gatsheni (2013:11) argues that part of the painful journey that African students go through at universities is that of questioning everything African and validating anything western or European – and that this is facilitated by the use of English as a medium of instruction. For Seepe (2008), this has socialised hatred towards African pedagogies and epistemologies, because there is a lack of evaluation and interrogation of knowledge that is produced and disseminated within higher education institutions:

> Recognising that educational institutions are primarily vehicles for the production, dissemination and evaluation of knowledge and transformation should of necessity entail an interrogation of the curricula and language of instruction, its relevance and appropriateness in addressing itself to national objectives and societal demands. It is about the grounds for knowledge, about epistemology, and about objects of our intellectual inspiration.

Seen in this light, transformation of the curriculum is understood to be about making sure that in the process of "getting educated" students do not dismiss their traditional epistemological and ontological ways that have been taught before they entered universities. Ndlovu-Gatsheni (2013:11) has commented that this is another way of avoiding the trap of (re)producing knowledge that already exists rather than interrupting existing assumptions. Change as transformation of the curriculum requires that South African languages, traditions and knowledge are given first priority in curriculum formulation. Also implied is that Africa needs to be the centre of its own knowledge production and to fetch its voices that have been pushed to the margins (Ndlovu-Gatsheni 2013). It is acknowledged that the re-centring of African languages and voices requires fundamental change which will require research on how to effectively encourage robust engagement with transformation of the curriculum.

5.1.2 Epistemological transformation

> Epistemological transformation should be at the centre of the higher education transformation agenda. It calls for a macro-review to assess the appropriateness of the social, ethical, political and technical skills and competencies embedded in the curriculum Essop (2016).

Lange has pointed out that the process of change cannot take place within established structures and but needs to happen in an environment which there is an awareness of the grounds for knowledge of each of the disciplines represented by universities (2014:11). The aspiration is for a well-directed and relevant curriculum which would form the object of intellectual inspiration. For change-as-transformation advocate, it is important that as the minds of student are being shaped to think critically about issues they are able to do so concerning the *relevant* and *appropriate* issues of their society. Change as transformation of the curriculum re-centres the theory of knowledge and its methods around the African context. The African context is taken as a starting point for determining the validly and scope of the curriculum, and the distinction between justified belief and opinion.

Epistemological transformation transfers attention from the content of the curriculum to matters of the "social, ethical, political and technical skills'' implied by the curriculum

(Essop 2016:1). The latter suggests also the need to be attentive to the context in which transformation needs to happen. This is about the state of things within the environment or the depth of change that needs to happen within the particular higher education institution. Epistemological transformation implies interrogation of which theories of knowledge should take centre stage in the assemblage of the curriculum and seeks a common vision supported by all role players. Curriculum transformation, as Michael Apple has noted, does not take place within a neutral space (Apple 1988:222). It has power dynamics to it. Cultural, political and economic, conflicts form part of the process. As argued by Apple, the process of creating a curriculum is "someone's selection … some group's vision of what they consider legitimate and what they consider to be knowledge" (Apple 1988:222). Badat (2010), argues that we must create a space where all epistemologies, ontologies and methodologies are able to flourish. This would involve asking questions and raising issues that have been otherwise neglected, bringing in other intellectual, scholarly thought and writings that have been pushed to the margins (Badat 2010:44).

5.1.3 Transformation of teaching and learning

> The state's most pressing transformation priority needs to be investing in carefully targeted and monitored educational interventions that improve the effectiveness of teaching and learning, reduce drop-out and improve graduation rates (Shay 2016).

Garuba (2015) has argued that the seed of change as transformation is particularly important when planted in the curriculum. For Garuba, change as transformation of the curriculum is the core issue of change in higher education institutions in South Africa. But change as transformation of the curriculum is not about a mere list of topics to be taught and learned (Vorster 2016:4). It includes the manner in which the curriculum is taught and what is included in the curriculum. Jansen (2015) notes that teaching and learning are central to transformation of the curriculum:

> Transformation should be embedded in significant changes in respect of the core functions of teaching and learning (Jansen 2015).

Curriculum transformation, in addition to addressing issues of epistemology, curriculum content and language, provides the opportunity for critiquing conventional ways of teaching and learning. Pedagogical norms are questioned and the incorporation of new styles, both formal or informal, becomes possible:

> What it is that we teach, formally and informally, about the past, the present and the future? That is exciting. That's the real rubber-hits-the-road level of transformation (MacGregor 2012)

As pointed out by Jenvey (2013), the complete transformation of universities would involve strengthening teaching and learning. Aspects of teaching and learning which form part of curriculum transformation may include for instance the teacher's beliefs about the discipline they teaching, the particular disciplinary knowledge that forms part of the curriculum, assessment processes, those who get to generate curriculum knowledge, and the contextual factors that are invoked in the classroom (Voster 2016:4).

Cloete *et al* (2007:179) argue that the curriculum is a means through which knowledgeable graduates are produced and also new knowledge is produced through research. This means that effective methods of teaching and learning can improve not only the graduate rate of higher education institutions but also research outputs. Change as transformation of the curriculum is about making sure that new knowledge is produced through research and this implies greater efficiency to sustain a larger number of student graduates.

Curriculum transformation has as its aspiration the production of new knowledge for both research skills and the labour market given the lack of skills needed for solving some of South Africa's pressing social problems (Cloete *et al* 2007:179). As Bradlow describes, the student movements that came to prominence from 2015 addressed social needs as part of curriculum transformation:

> Essentially students want universities to change the way they perform their three key functions: teaching, generating new knowledge and contributing to solving social problems (Bradlow 2017).

The argument has been that taken-for-granted teaching and learning practices and styles were not serving the purpose of encouraging critical thought and context-relevant problem solving abilities. When this kind of change is encouraged then students are equipped to be able to engage with complex issues and bring about positive change in society.

Mckenna (2015) for example outlines this vision:

> My mission is thus to prepare all my students, whoever they may be, to be recognised for their effective, high-quality skills. Only then can there be equality and only then can real transformation take place.

Vorster (2016:4) argues that both local and global context is important in formulating the curriculum therefore; teaching and learning ways should groom students to be graduates able to understand and operate in both contexts. This means that South African students can then, when faced with complex issues, appropriate the larger global context in the local context to bring about change. Having this in mind when teaching approaches and curriculum content are being formulated attends to the concerns raised about change as transformation of the curriculum being superficial.

5.2 Curriculum change as decolonisation

> The ongoing debates around reform in higher education – specifically the call for "decolonisation" of the curriculum – are a piece of a much wider historical, political, and cultural set of issues and contexts London (2017).

Change as decolonisation of the curriculum has as its focus challenging the cultural setting and context of learning. Decolonisation of the curriculum also challenges and engages the political dimensions of the rules that govern the construction process of a curriculum. As argued by Makgoba and Seepe (2004:30), a curriculum is not produced in a vacuum but rather, particular social, cultural and historical conditions shape the formulation of a curriculum. The process happens in consideration of the knowledge, skills and values needed

for cultural, social and economic development to happen (Makgoba and Seepe 2004:30). Shay describes the consequences of the current asymmetrical order of pedagogies and epistemologies within higher education:

> One of the concerns of the decolonising movement is how curriculum content is dominated by – to name some – white, male, western, capitalist, heterosexual, European worldviews. This means the content under-represents and undervalues the perspectives, experiences, epistemologies of those who do not fit into these mainstream categories (Shay 2016).

The extent to which western forms of knowledge have been privileged, raises the question of how an African university in Africa, can continue to teach curricula which still have mostly foreign content. The subjugation of African knowing and knowledge production to colonial and imperial design has led to African universities being saddled with knowledge that is unable to empower those it purports to educate. Decolonisation of the curriculum requires a deep historical project which attends critically to the geo-politics of knowledge production (Maldnoaldo-Torres 2005; Walsh 2007).

5.2.1 Decolonising attitudes

> The decolonisation project needs to encompass more than just changing the curriculum. How things are taught and academics' attitudes to this process matter just as much (Heleta 2016).

Formulations of change as transformation and as decolonisation are similarly concerned with issues of teaching and learning. However, the idea of decolonisation of the curriculum takes a broader stance to deal with issues beyond lecturing style and the choice of material in a course. Experiences that would be expected to influence an individual's behaviour, the environment and also the individuals' thoughts are also regarded as issues of relevance in the process of curriculum decolonisation (Vorster 2016). The argument is that a particular view-point, attitude or behaviour towards change is translated into the manner in which the curriculum is taught.

> Decolonising curricula decisions are made locally, are transparent, and they enable teachers to be accountable to their immediate society and ensures teachers can publicly explain why they teach what they do (Jenvey 2017).

In contrast to the transformation agenda the idea of decolonisation of the curriculum faces a much more difficult endeavour of realising genuine change in higher education institutions. Rather than formal procedures or policies, the decolonisation imperative takes us to more personal concerns -- persuading academics to be adherents to, and advocates of, decolonisation so that these personal attributes come to be reflected in their approach towards change (Jenvey 2017). The argument is that changing course material and content while leaving unchanged attitudes or unwillingness from lectures to be on board as part of the change, would mean that change remains superficial. Decolonisation of the curriculum asks if academics are willing to be part the change in higher education institutions in South Africa -- to learn and unlearn in order to fundamentally decolonise the curricula of higher education institutions in South Africa.

As Ngugi, wa Thiong'o (1992) commented over two decades ago:

> While adding the literature from the African continent and the global South is crucial in the decolonisation project, it is not enough. The attitude to the materials used in the curriculum – is as critical.

The de-colonial stance points to how worldviews expressed through colonial knowledge systems have fostered attitude of degradation and subjugation of the African people and the continent. Decolonisation of the curriculum thus invokes the need to construct new attitudes towards the African continent through prescribed texts and theories. In order to foster these new attitudes in students, it is argued, decolonisation of the curriculum must involve also the willingness on the part of faculty to change their attitude towards African theories, people, knowledge and the continent. Changed attitudes must be reflected in the curriculum and also in those who teach it.

> It is critically important that we decolonise South Africa's universities. This will involve creating a radically altered curriculum and producing a genuinely diversified academic population (Shay 2015).

The actions or conduct of academics will reflect their attitude towards decolonisation. Their beliefs about the discipline they teach and their particular disciplinary knowledge forms part of the process of decolonisation of the curriculum (Vorster, 2016:4). Only if the academics charged with the responsibility of curriculum design and transmission have confidence in the process of decolonisation will they be able to be part of creating a radically changed curriculum. Decolonisation advocates argue that this will spill over to students who will begin to view themselves as agents of change. In this way, the decolonisation agenda sees the curriculum as playing a central role in the formation of the attitudes of a new generation of students because it shapes their thinking in relation to particular subjects and how they talk about them, the language and the idioms they use (Garuba 2015).

Decolonisation of the curriculum requires an awareness of how all bodies of knowledge have been influenced by other bodies of knowledge. Thus, decolonisation of the curriculum is about developing an attitude within higher education institutions that allows for the incorporation of other forms of knowledge, methods and practices (Mbembe 2015:6). Decolonisation of the curriculum is about destroying the dominant attitude that western-based ways of knowing are the only, or right or best ways of knowing, and rather builds upon a new attitude of realising that a westernised curriculum is just *a* way of seeing – rather than *the* way.

Change as decolonisation of the curriculum also means that teachers are not only held accountable for what they do by the university but also the society at large. This means that change as decolonisation of the curriculum is also a community centred approach to change and requires of those in the academy an attitude of responsiveness to the community.

Change as decolonisation of the curriculum is about worldviews that are learned and re-learned. Therefore academic work form Europe and the global North need to be re-learned and deconstructed as part of curriculum decolonisation. This implies having a different attitude towards such works as the leading grounds for knowledge and replacing that attitude with an attitude of faith in the work of local theorists and African authors as certified knowledge producers. Ngugi argues that Africa can break away from western existentialism though the development of a perspective in which we see education as being a means to knowledge of ourselves, so we can map out the direction of the kind of university we want in

Africa (1981:88). This will give a clear perspective of the continent despite our colonial ties and allow Africa to be a pioneer of change.

5.2.2 Re-centring Africa

> Decolonisation involves destroying the existing Western-based curriculum and replacing it with something new. This ought to be something indigenous or African (Le Grange 2016).

Decolonisation of the curriculum advocates want to see the destruction of western based curricula with their implication of decentring and delegitimising indigenous African knowledge. This means that imperial ideologies that shaped and characterised higher education curricula in Africa can finally be challenged. The argument is that the South African higher education knowledge system needs the inclusion of African cultural practices, and the indigenous knowledge of African people and their ways of knowing and doing things as part of creating a new curriculum (Shiza 2013:3-4). Although this introduces a home-grown aspect to the curriculum it does not exclude things we share in common with the rest of the world, but rather engages with context as a central determining feature of curriculum design.

Change as decolonisation of the curriculum is about replacing what currently lies at the centre of knowledge and reigns as the ultimate way of knowing in institutions of higher education. Change as decolonisation speaks of a 'replacing' the current canon with the focus being on destroying the hegemonic power of knowledge from Europe or the global North.

> What is decolonisation? When it comes to university curricula, this seems to involve replacing works from Europe or the global North with local theorists and African authors. This is meant to prevent African universities from becoming mere extensions of former colonisers (Mgqwashu 2016)

Change as decolonisation of the curriculum also has to do with the educational experience of students. How students experience higher education is far more complex than the course

material alone. As pointed out by Mgqwashu (2016), "Decolonising the curriculum is far more nuanced than replacing theorists and authors".

As Ngugi (1981) cautioned, decolonisation is not just a simple a list of items to be ticked off so that an institution can claim to have fully decolonised. The decolonisation agenda asks how relevant the curriculum is in South African higher education to South African students. Decolonisation of the curriculum is a process that uses the curriculum to bring out a new perspective about the African continent (Ngugi 1981:87). It is also about a ushering in a different future (Mbembe 2015:18). This does not necessarily involve rejecting all knowledge that comes from Europe. This is pointed out by Nkabinde (2017):

> The process of decolonising curricula was not about rejecting existing knowledge domains, but rather about including and promoting knowledge that had thus far been underrepresented in higher education curricula.

What change as decolonisation of the curriculum aims to address is the fact that existing knowledge domains do not do enough to point African graduates to where they come from. The underrepresentation of African scholarship means students easily neglect their context and their African identities.

> My definition of a decolonised curriculum foregrounds African identities and world views. But this doesn't exempt it from critique. Universities need to keep encouraging critique and problematisation of what is considered to be knowledge and the processes involved in generating it (Mgqwashu 2016).

Change as deionisation of the curriculum is not about the exhaustion of a single epistemology (Ndlovu-Gatsheni (2013). This implies that just as the European or western epistemology has run its course, so is the one to follow if it does not exist with others. Hence change as decolonisation of the curriculum does not exempt any knowledge from critique but rather encourages contestations.

> Decolonisation of knowledge within the curriculum is possible, although translating different knowledge structures into the curriculum is challenging. Broadening current conceptions of knowledge to incorporate epistemic diversity is essential to support efforts to decolonise Jenvey (2017).

As change as decolonisation of the curriculum happens, African histories and identities are told through the curriculum and an African perspective on things is promoted. Change as decolonisation of the curriculum is about not only generating an African narrative of knowledge production but also how we are able to borrow from other parts of the world and not marginalise other knowledge (Ndlovu-Gatsheni 2013:15). This kind of attitude recognises an important aspect of change as decolonisation of the curriculum which, Ndlovu-Gatsheni (2013:14) calls "de-hegemonisation" of knowledge. It is an attitude of equal epistemologies which is of essence to building our own curriculum, since we can learn from others and relate it to our context. This is also pointed out by Dell (2017):

> Decolonisation can only be about building upon what exists from anywhere in the world to create something new and relevant to us as South Africans or Africans …

Similarly, Mgqwashu (2016) maintains:

> And a decolonised curriculum needs to exist in dialogue and contestation with the Greek, Arab and European worlds. It cannot be seen to be everything about all things (Mgqwashu 2016).

The process of change decolonisation of the curriculum is a step in affirming African experiences and perspectives by opening up a space in which they can also be challenged. While it critiques the prevalent Eurocentric academic model, it is however not a debunking project or perspective. Change as decolonisation of the curriculum allows and creates a space for differences of knowledge to exist and its locus of reasoning is not limited to Africa. It is a twofold process as argued by Mbembe (2015:18): it provides a diagnosis and prognosis to move forward from the Eurocentric canon. This prognosis is of a "pluriversality" of knowledge (Mbembe 2015:18).

In the process of change as decolonisation of the curriculum, it is important that higher education institutions take into account the history and social context of South Africa as the driver for curriculum change (Pinar 2010:7). The curriculums "white character" of Dutch ancestry, it is argued has deprived South Africa of its social context as the driver for change in the curriculum (Soudien 2010:29).

Change represented both as transformation and decolonisation of the curriculum have included the need to locate the curriculum in the African context. But while transformation of the curriculum provides a diagnosis of the curriculum being westernised or Eurocentric, change as decolonisation of the curriculum provides a prognosis -- bringing African knowledge to the centre stage. Re-centring is achieved by changing the way we think, frame and build a curriculum; so that learning and researching is born out of our context and local experiences before it extends over to the rest of the world. As Heleta (2016) writes:

> Decolonisation, involves fundamental rethinking and reframing of the curriculum and bringing South Africa and Africa to the centre of teaching, learning and research.

The dominance of Western thought within the curriculum has been at the expense of theories, thinkers and ideas form Africa. This has meant that Africa has been unable to tell its stories in lecture halls and students' lived experiences are ignored. The current dominant epistemologies, ontologies and methodologies offer little in the way of understanding our continent and its complexities. Change as decolonisation of the curriculum is acting upon an attitude of seeing Africa at the centre and debunking the assumption of Africa being founded upon European civilisation (Ngugi 1981:88). Instead, decolonisation of the curriculum means that establishing Africa as a place of academic authority and the South African local context as part of the global knowledge system. It locates the answers to African problems within Africa and provides Africans with agency and ownership. As pointed out by Nkabinde (2017):

> In terms of the curricula specifically decolonisation is about teaching African children how to solve African problems. For example, African countries are still not mastering their own production and output. Exporting of raw minerals to be processed into more valuable final products abroad reflects colonisation of the highest form. It implies that an African child cannot benefit fully from what their land produces for them.

Although change as decolonisation of the curriculum aims to bring Africa to the centre of teaching and learning, it does not exclude introducing students to a wide variety of scholarship that they can use to apply to the African context, to find African solutions. Decolonising of the curriculum is about liberation from exploitation by dominant world powers and breaking away from the indoctrination of colonial education. The decolonisation agenda connects the coloniality of knowledge on the African continent to the economic violence that Africa faces currently (Pillay 2015). This implies that as knowledge in Africa still remains largely colonial, it continues to deprive Africa of its economic liberation. In South Africa for instance this is made visible in the ways in which higher education institutions contributed to the capitalist system and making education a marketable commodity rather than interrupting these processes and contributing to social justice (Mbembe 2015).

Change as decolonisation of the curriculum through re-centring is the inherent power of the university to authorise local and relevant knowledge, and also cultivate it for the benefit of society (Pillay 2015:4).

> For me the decolonisation of education means changing our curriculum so it can be a bit more Afrocentric. Right now our entire education system is very Eurocentric and Western. When you look at philosophy (offered in the curriculum) you learn about white philosophers, and when you learn about science you learn about white scientists (Monama 2017).

Change as decolonisation of the curriculum is about creating a curriculum that is affirming for African students. When a curriculum becomes Afrocentric, its primacy is African intellectuality (Mazama 2001:389). This affirms for African students the capability of African people as thinking people able to reason; and is also empowers them to view themselves as such. Change as decolonisation of the curriculum is thus part of the broader continental mandate of the African university to draw on indigenous perspectives and empower African knowledge within the curriculum (Smith 1999).

> Decolonisation of knowledge within the curriculum is possible, although translating different knowledge structures into the curriculum is challenging. Broadening current conceptions of knowledge to incorporate epistemic diversity is essential to support efforts to decolonise Jenvey (2017).

The urgency in the need for change as decolonisation of the curriculum has been visible in how higher institutions in South Africa have normalised the lack of diversity of knowledge in their curricula. Change as decolonisation of the curriculum as an epistemological laboratory project, it interrupts the taken-for-granted assumption that the current state of the university is the natural state of things (Ndlovu-Gatsheni 2013:11). South Africa's apartheid history coupled with western worldviews and epistemological traditions have hindered the process to achieving a diverse, African-centred curriculum (Heleta 2016). Change as decolonisation of the curriculum challenges this inherited order and seeks to broaden conceptions of knowledge.

5.3 Conclusion

There have been encouraging moments in South African higher education as talk around transformation and decolonisation emerged. However there is still much to do in addressing the deeper often not so obvious issues of change as transformation and as decolonisation of higher education in relation to the curriculum.

If change as transformation has not been adequate in assuring that the curriculum is relevant to its students, then change as decolonisation aims to expand the curriculum cannon. This means making curricula more relatable to African students and allows relevant aspects of society to be examined and explained as part of the knowledge base in higher education.

Change as transformation of the curriculum and change as decolonisation of the curriculum both present the same goal of shifting the knowledge domains of the African academy from the dominance of the west to Africa. However change as decolonisation not only seeks to deal with the knowledge domains but also attitudes towards change. This speaks to the matter of the type of academics found within the working environment of staff in higher education

institutions. Change as decolonisation speaks about the attitude of academics towards change which can be seen in the way they teach, and whether they form part of the process of change in higher education institutions or not.

In following Western or European methodologies and pedagogies the current dominant forms that curricula take in South African higher education have created an exclusionary intellectual space which remains a challenge to change conceived of as transformation of the curriculum (Badat 2010). This is because Eurocentric spaces favour a particular canon that has a particular racial characteristic and is also gendered. Thus what is required is not only for new forms of knowledge to be encouraged but also that such knowledges should not be exclusionary and should contribute to inclusive intellectual working environments for academics. This would help to address some of the key challenges on the transformation agenda by encouraging diversity of staff profiles, in order for staff demographics to reflect more closely the country's demographics. In this way the two agendas, with their slightly differing emphases, can be said to require one another.

Chapter Six: Transforming/decolonising Institutional Cultures

6.1 Introduction

This chapter discusses change as transformation and as decolonisation of institutional cultures in South African higher education. Institutional cultures encompass a variety of issues pertaining to change in higher education including the composition of academic staff, gender and race ratios of both staff and students (Badat and Sayed 2014), the nature of the working environment of universities (Niemann 2010), higher education financial systems (Maharasoa 2003), the predominance of cultures of whiteness in higher education (HESA 2006:7), the subjugation of African experiences and knowledge systems (Fomunyam 2017:174), architecture and the built environment (Mbembe 2015; Fomunyam 2017), the hegemonic status quo and the structural disenfranchisement of the non-privileged (Disemelo 2015: 2; Heleta 2016).

In both framings of change as transformation and as decolonisation the key elements emerge from the need to build inclusive university cultures at South African universities. The implication, however, of talking about change as transformation of institutional cultures is to focus on inclusive cultures in terms of providing accesses to all races and adequate funding of the transformation agenda. The implication of talking about change as decolonisation is to focus on creating inclusive cultures through diversified academic discourse and dismantling cultures of whiteness. The present chapter discusses the key elements of the frame 'transformation' of institutional cultures which are: access, race and funding, while for the frame 'decolonisation' of institutional cultures, the key elements are African intellectual discourse and whiteness. These highlight the difference between talking of change as transformation versus talking about change as decolonisation of institution cultures.

6.1.1 Access

Universities are important promoters of transformation – increasing representation and access across lines of race, gender and sexuality. In

just 20 years, South Africa's universities have improved access to black students from 52% in 1994 to 81% as of 2014 (Hornsby 2016).

Given the legacy of apartheid, which meant that university cultures were characterised by racial exclusion, and the acquisition of certain skills limited to certain races (Badat and Sayed 2014), one of the central concerns on the change as transformation of institutional cultures agenda is the issue of access to higher education institutions. This concerns change aimed at fostering and upholding institutional cultures which render the university as an institution that is accessible.

Osman (2015), points to change in the institutional cultures of higher education institutions as relating to how the population should be structured. Change as transformation of institutional cultures has meant change aimed at greater representation that would ensure that professions and those that teach in higher education better depict the country's demographics:

> 'Transformation' ….It refers to creating a more equitable society that reflects different races, genders and socioeconomic groups (Osman 2015).

In essence change in institutional cultures in relation to accesses, has to do with presenting all students, regardless of social or economic status, with the same opportunity to enter university (Badat and Sayed 2014).

The initial step towards new university cultures was thus a focus on changing the demographics of universities. This move towards greater representivity was seen as a necessary step towards ushering in inclusive cultures of equal opportunities to everyone regardless of their gender, class or race. Although this has been a right step into the right direction to achieving change critics of this focus point out that universities as promoters of change cannot limit change to transformation to demographics. Change as transformation has also taken into account factors that go beyond demographics and that have an impact on access in relation to university education. These are pointed to by Andrews (2016):

There are several issues to be considered in transformation, among them institutional identity, institutional culture and institutional hierarchies.

Accessibility is not only about numbers of students entering the university but also fostering accessible institutional cultures where students can be active agents in the process of their education (Akoojee and Nkomo 2007). If institutional cultures within higher education institutions are exclusionary, although different kinds of students might have been granted the same opportunity to be part of higher education, true 'access' will not have been achieved. For example when their differences are not appreciated, and they are not given the opportunity to question things around them (Mellon 2014:8) – then such students remain effectively excluded. Such institutional cultures can said to invalidate the opportunity given to students to access higher education institutions in the first place.

The history of a particular higher education institution shapes its institutional culture (Badat and Sayed, 2014). In South African universities this is a history based on differentiated access which produced what are currently known as historically white universities and historically black universities. This meant that university cultures for a long time had been exclusively centred on a mono race demographic. Historically black universities are still disadvantaged as compared to historically white universities (Badat and Sayed 2014:7). Historically black universities are still facing the challenge of producing highly skilled graduates able to compete with graduates from historically white universities. This form of institutional hierarchy presents itself as another form of differentiated access. Only this time it is not based on race but rather on the inability to pursue excellence and provide high quality education, to enable all graduates equal accesses to compete for the corporate world as all higher education institutions in South Africa should be in a position to provide, regardless of their history (Badat and Sayed 2014:7).

The call for universities to 'transform' meant moving away from such a history to changed institutional cultures whose staff and student composition was more diverse and representative of the wider population. 'Access' meant not only providing formal legal opportunities to all to access any university, but also questioning the extent to which universities, in their norms and practices, still identified with their exclusionary history, because then that in itself promotes exclusionary cultures. The transformation imperative

had to do with "levelling of the playing field" -- by tackling the challenges of formerly black universities, and also by transforming the sociology of higher education spaces, which implied creating inclusive, caring universities (MacGregor 2010).

To level the playing field and eradicate institutional hierarchies in higher education would afford universities in South Africa equal advantages that will allow equal outcomes for all students within the country's higher education system. Universities would foster caring and inclusive institutional cultures with university structures in place to offer the needed support for every student to reach their potential at university. Transformation of institutional cultures is the ability of all universities in South Africa to offer excellence and high quality education for all students (Badat and Sayed 2014). It is also making sure that universities do not have to face the same challenges of past institutional cultures that hindered equal opportunities in society.

South African universities have not fully lived up to the promise of transformation of institutional cultures. Not only have South African universities still to embark on the process of full realisation of change in terms of accesses to higher education, but transformation of institutional cultures is lacking. The status quo in most higher education institutions in South Africa can be said to of enduring legacies of apartheid which require fundamental change. Seepe (2008) points to the fact that to date radical change has been absent with transformation restricted to restructuring:

> Up until now the so-called transformation of Higher Education has been viewed and implemented as a purely restructuring exercise devoid of a radical transformation agenda that would bring about fundamental change of the status quo (Seepe 2008).

The focus on policy change as a route to transformation has not adequately addressed the change needed in higher education (Ramrathan 2016:1). It has rather created a culture of ignorance towards achieving genuine change through transformation of higher education. As pointed out by Padayachee (2015):

> The transformation project in higher education in South Africa can no longer be ignored. The sooner we embrace unconventional and more inclusive ways of building the next generation of academic staff, the sooner we will be able to transcend the lingering legacy of our apartheid past .

The kind of change that is spoken of by Padayachee would need to incorporate as part of its vision the involvement of academic staff and the realisation that change in institutional cultures should be an enduring project. In this way the transformation goals related to demographic change are linked to institutional culture transformation. If universities are to find a way in which they can keep and also nurture young academics, institutional culture factors need not to be addressed. Establishing institutional cultures where meaningful discussions across racial lines and multi-cultural settings can take place would be of importance to ushering in change in South African higher education institutional cultures. This implies that unconventionally so, the academic staff in higher education institution in South Africa can actively partake in the process of change through initiatives and programmes that facilitate discussion that open up issues of institutional cultures and the lasting legacy of a past that kept and sustained these cultures (Fourie 1999:275).

Doing so will help widen peoples' perspectives, find common ground and understand one another better in order to move towards transformed institutional cultures. Mellon (2014) argues that transformed institutional cultures should be characterised by true respect and appreciation for diversity and where the practices of an organisation -- in this context, higher education institutions -- do not promote any gender, class, linguistic, religious, sexual orientation or epistemological and methodological bias (Mellon 2014:7). To achieve this will require a good understanding of one another by the academic staff. Transformed institutional cultures would mean that the academic staff have equal opportunities do well and progress in equal measure (HESA 2010:2). The implication then will be seen in their ability to promote supportive, caring ethically safe and inclusive university institutional cultures, because this uncomfortable process of change in university institutional cultures would have begun with them as the staff.

In addition to the role of academic staff, management approaches are also central and need to reflect the desired change in transformation of institutional cultures. This change may come

with difficulty and awkwardness at first and perhaps with the senior voices being the loudest because these may be hard conversations to have (Padayachee 2015). However this is the reason why change as transformation of institutional cultures would require commitment and the willingness from both the academic staff and management to fostering change.

It is common knowledge that any process or project of change requires those that would be at the forefront, brave and bold enough to drive and steer change. Change as transformation of institutional cultures in South African higher education requires brave and bold leaders who will not seek to make small changes or attempt to repair the old system of higher education. Rather it requires leaders who will be mindfully engaged in transformation of universities' cultures – knowing that this process may cause frustrations. As pointed out by Nel (2016):

> South Africa's universities have tinkered at the edges for too long. This has heightened the frustrations of marginalised students and workers who experience the harsh realities of poverty, inequality and exclusion on a daily basis. The time is ripe for transformational leadership.

Nel (2016) highlights the importance of leadership to the process of change. When the need for change is spoken of as transformation, it is important to have a leadership that is on board with the transformation agenda. According to Basham (2012) a widespread need for the practical application of transformation by leadership is very important to our current state of higher education in South Africa. Such leadership should be able to engage in issues of the marginalised and to uphold equality and foster inclusive institutional cultures. These are leaders that should be able to move beyond traditional paradigms to incorporating a culture in which the realities of the students are regarded as relevant and important to decision-making. Transformation needs to be viewed as emerging in the face of adaptive challenges of the new South African dispensation. This implies facing challenges under conditions that are fluid and change constantly with circumstances and this is why South Africa needs bold transformational leadership, more than ever. They are to be part of a new leadership culture within the university that is about exploring learning and new patterns of behaviour (Nel 2016).

Change as part of transformation of institutional cultures is an active process that will spill over to the day to day running of higher education institutions. How the administration process takes place, interactions with another within the university space, how communication takes place in the learning setting and the issue of language of understanding – are all central to transformation of institutional cultures (Bazana 2017). All these have to be part of process of eradicating all forms of discrimination and unfair practices of university cultures and are part of engaging in the process of change as transformation. Although inclusive access to higher education is part of the process of transforming institutional cultures, it is viewed as the initial step in the process of change. Opening the doors to higher education institutions needs also to lead to critiquing deeper practices such as dominant theories of knowledge and interactions amongst students. As explained by Bazana (2017):

> Transformation of higher education must actively remove any institutional, social, material and intellectual barriers in the way of creating a more equal, inclusive and socially just higher education system.

Wray (2013:5) argues that a socially just higher education system is of importance to its society because of the inclusive institutional cultures that accompanies such a system. In the South African context change as part of transformation is part of the bigger political and socio-economic transition to the new dispensation (Fourie 1999:275). Therefore change as transformed institutional cultures forms part of a socially just higher education system by making sure that higher education institutions in our society reflect the status of a democratic state (Fourie 1999:275). In this sense then change is again an active process of transformation and also an agent of redress and justice in South African higher education where higher education institutions become non-discriminatory entities that create an environment where students can give full expression to their talents (Cele and Menon 2006).

However, the upholding of policy declarations such as those that promote a socially just higher education in South Africa has been a challenge to the transformation agenda (Cele and Manon 2006:39). Transformation is an unpredictable process. For instance, creating socially inclusive cultures through widening the access of students to higher education did not guarantee equality outcomes. The mere increase in the participation of black students was not in itself reflected in the number of students graduating (Cele and Menon 2006:39) – thus

leading to the mantra of access with success. Change in institutional cultures came to be viewed as critical to the latter – so that the focus came to be not only on opening up spaces of higher education but putting in place programmes and initiatives aimed at making sure that students can succeed.

Furthermore part of assuring that all students have equal opportunities to succeed is to see that initiatives are put in place to make institutional cultures more inclusive. Wray (2013:4) argues that the development of inclusive institutional cultures has shifted the focus of the transformation agenda to the more fundamental issues of identifying practices, process and institutional structures that create a stumbling block to equal experiences within higher education. Creating inclusive cultures would benefit all students including foreign students -- access goes beyond South African students and needs to incorporate a broad spectrum of diversity and inclusive change. Change as transformation of institutional cultures thus involves also the realisation of the value and skills that foreign students have and can bring to university life as Sehoole points out:

> Students from other countries can contribute to building diverse institutional cultures at South Africa's universities, which is a valuable step on the country's long road to transformation (Sehoole 2015).

Higher education institutions need to promote cultures that value international students not merely as an important source of income for local institutions but also potentially contributing to alleviating the shortage of skills in South Africa (Sehoole 2015). Tuition fees and other additional levies often tend to be charged to foreign students which appear to overlook the contribution that these students make to South African society (Sehoole 2015). Issues of xenophobic cultures are often neglected in transformation initiatives. Change as transformation of institutional cultures is about upholding the norm that a fellow student is a brother or sister and not an enemy.

6.1.2 Race

Intrinsic to the South African transformation agenda has always been issues of race, simply because the apartheid system was an institutionalised system of racism (Tuavesson 2012:1). The system's racial discrimination was not only embedded within higher education

institutions but also visible in the segregationist practice of reserving some universities exclusively for white students and others exclusively for black students (Badat 2008). It was only with the Tertiary Education Act of 1988 that restrictions against the black students being admitted to formerly white institutions was formally repealed (Dell 2011). This set in a motion a move towards racial integration of higher education which was further intensified by the university mergers which took place as a result of a move away from an apartheid government to a democratic society. As pointed out by Dell (2011), from the advent of democracy in 1994,

> … the pace of racial integration in universities has intensified, assisted by government-directed mergers of certain institutions and individual institutional transformation efforts (Dell 2011).

The desegregation of higher education institutions is a small part of the bigger picture of addressing the issue of race in higher education. Soudien (2008:662) argues that race remains a cutting edge issue in South African higher education even after the advent of the democratic era. It is not necessarily the case that racism is inevitably eroded. Particular institutional cultures of higher education institutions have come to produce newer forms of how race can be experienced. The racial experience is shaped through the specific ways in which higher education alters the lives of students as they engage with one another and also how the idea of social class assembles the race experience in different ways (Soudien 2008:663). It is within a culture of sophistication with the use of an English medium of instruction, how one rolls their "R" which is part of the relevance of one's home background and school, that the university produces what Soudien calls a "sublimated form" of the race experience (2008:664). This of course needs change that goes beyond policies of institutional desegregation to tackle deeper prevalent issues of white privilege and attitudes of entitlement related to an apartheid history as Snodgrass explains:

> This means much more than a change of policies and speaks to deep transformation relating to apartheid history. It involves confronting South Africa's colonial, racist past to redress the issues which still cause humiliation in institutions today (Snodgrass 2015).

The Soudien report (2008) highlighted the need to address cultures of racism and sexism in South African higher education institutions as central to the transformation of institutional cultures. The report was the outcome of an investigation put in motion as a result of a racial incident at the University of the Free State. In its recommendation to the Minister of Higher Education amongst others, the Soudien report noted that serious issues of racial discrimination still persist in South African higher education (Soudein 2008:15). The awareness created through this report was of the need for transformational change based on the commitment to the development of a culture of human rights grounded in the Constitution (Soudien 2008:15). Transformation was understood as changing institutional cultures to promote the dignity of every human being within higher education.

For Nomdo (2017), undermining the dignity of people is also related to using the same brush to paint different experiences. Being "black", is not a homogeneous experience. Terms such as "disadvantage", "transformation" and "black identity" have different meanings for African, Coloured and Indian students (Nomdo 2017). This is because during apartheid there has been a hierarchy of races which meant that Coloureds and Indians enjoyed better privileges than Africans (Nomdo 2017). Transformation efforts need to be cognisant of these nuances in order to create a sense of belonging for all. In an environment in which there is a sense of being misunderstood, students report experiencing university cultures of un-comfortableness and as emotionally charged spaces. As Nomdo (2017) points out, South African society still largely remains culturally and socially racialized, reflecting apartheid racial and social hierarchies. This is an important contextual factor to consider when speaking of change as part of transformation of institutional cultures. Change cannot overlook the fact that there are different racially based narratives of experiences in higher education.

Seekings (2008:1) argues that racial categories have become the basis of post-apartheid redress in all sectors and especially higher education in South Africa. Change as transformation of institutional culture needs to offer inclusive cultures in that every race can have a sense of belonging within higher education institution. No one culture should dominate and no race should be treated as superior. Transformed institutional cultures would cultivate a sense of belonging in which students can feel appreciated in their skin colour and culture.

Any transformation predicated on inequality, whiteness and white supremacy was bound to fail (Seepe 2015).

Soudien (2008) argues that race can become a resource that can be been intertwined within the operation of higher education institution in South Africa. Change needs a thorough process aimed at dismantling the inequalities of the past history of instructional cultures of racial subjugation. Supremacy feeds on inferiority and if change as transformation of institutional cultures is to succeed, it needs to address the issue of supremacy within institutional cultures as a thought system that expects nothing of value from those it regards as inferior.

6.1.3 Funding

Funding to higher education forms part of the imperative of creating inclusive institutional cultures. The maintenance of the elite character of universities is attributed to fact that funds determine who the university allows in and who it does not (Soudein 2008). For those who cannot afford to pay for university it is a struggle to be allowed in as compared to those who can afford to pay, and easily gain access. Inadequate funding of higher education therefore has the ability to perpetuate elitist institutional cultures based not on intellectual ability but rather based on social class. This in turn has the effect of deepening social inequality within society. Transformation of institutional cultures thus has to do with undoing the norm good education should being reserved for the rich and inadequate education provided for those who cannot afford access to elite institutions.

Inadequate or lack of funding of higher education nullifies the type of change that transformation of institutional cultures is about. Inclusive institutional cultures seeking access to higher education makes no sense if not accompanied by adequate financial support for the increased enrolments and participation within these institutions (Badat 2010:15). This a matter also pointed out by Ray (2016):

> In government's drive to "massify" campuses, the transformation process has made more acute a growing asymmetry: the entry of larger numbers of disadvantaged students is a victory for black student enrolments and a nightmare for the state subsidy scheme (Ray 2016).

Ray (2016) is pointing to the realisation that the type of change envisioned through transformation cannot be the sole responsibility of the university in maintaining or encouraging inclusive institutional cultures. Cloete *et al* (2006: 69) argue that funds are the most powerful instrument that the government has and that funding mechanisms can be used to steer higher education institutions in a particular direction of transformation. It is no secret that transformation is costly. If higher education is to achieve any depth of change, the support and strengthening of government funding is important (Badat 2010:16). Similar sentiments are shared by (Dell 2015):

> The transformation of universities has become a burning issue in South Africa, but is real change possible without adequate student funding?

In agreement Dickinson (2015) maintains:

> In universities, transformation is all but impossible if the focus around the tertiary education sector is on cutting costs.

However, as Wangenge-Ouma and Cloete (2008) point out, public funding from government is declining and higher education institutions struggle to gain non-government funding with limited opportunities to do so. Change requires money and transformed institutional cultures rely on adequate funding. Therefore the importance of funding change cannot be over emphasised as both Dell (2015) and Bradlow (2017) indicate:

> The need to attract additional donors was thus a priority for [the National Student Financial Aid Scheme] if it was to assist in the transformation agenda (Dell 2015).

> In reality the financial, institutional and pedagogical aspects of transformation are interlinked and interdependent (Bradlow 2017).

Bradlow (2017) thus locates the issue of funds at the centre of transformation. Transformation of institutional cultures requires funding – whether it be to revise the curriculum, research new teaching material or train academic staff in carrying out the desired

change. As Badat has pointed out, in tackling some of the challenges to transformation of higher education in South Africa, new or dedicated funding of infrastructure and for academic development initiatives such as curriculum innovations amongst others should be a core concern (2010:16). The inadequacy of current funding does not mean that the state is unconcerned with higher education transformation. However change is costly and requires more resources than what is currently being made available.

One of the concerns, as Cloete *et al* (2006:69) note, is spending money on higher education while there is a lack of accountability from institutions and academic staff. Additionally those that mostly bear the burden of the cost of higher education are the tax payers to whom universities are not necessarily responsive or accountable to (Visser 2016). Transformation is a joint responsibility of higher education institutions, government and all those whose interests are at stake in higher education. Financing higher education transformation requires equal commitment and accountability measures from all stakeholders in higher education.

In South Africa , the state contribution and interest in higher education although it could do more and better, has however been visible since its new funding polices post 1994 (Cloete *etal* 2006:81). These new policies and their funding frame have not been without their critics (Wangenge-Ouma 2010: 484). Some have questioned the way in which the allocation process, for instance, assumes that disadvantaged students are only black and coloured and so promotes race as a factor in granting funding rather than students' socio-economic circumstances. This is also a concern of Bradlow (2017):

> The way in which students are selected and bursaries, scholarships and loans allocated is another factor to consider in designing and implementing this transformation process.

Change should promote fairness in transformation especially in a historical context of racial injustice unfairness and discrimination in higher education. Funding mechanism should be implemented with the goal of creating inclusive cultures within higher education.

6.2 Change as decolonisation of institutional cultures

Change as transformation of institutional cultures, in a nutshell, lingers on issues of redress from the past system of higher education in South Africa. In creating inclusive cultures, change as transformation of institutional cultures is about setting right what the apartheid legacy left behind which is what continues to hinder new institutional cultures.

In contrast, change as decolonisation of institutional cultures in South African higher education focuses on the effects of the dominant western cultures perpetuated in higher education. The argument is that the implication of such cultures is a colonised mind and the change which is needed is to foreground African experiences and cultures in higher education, so that this can usher in decolonised institutional cultures (Fomunyam 2017:2).

Change as decolonisation of institutional cultures is thus broader in its mandate for changing the culture of the continent's institutions of higher education. It is change that not only concerns itself with the South African context but locates South Africa as part of a continental need for African institutions of higher education to construct new cultures that embrace African life and does not bow to white supremacy but presents a true African perspective to the rest of the world. As pointed out by Heleta (2016):

> Decolonisation is also about reconstructing the African continent from various perspectives. The continent's history, the way its cultures and civilisations are studied and understandings of its political economy have been shaped by European thinkers.

The various perspectives that have come to shape a particular mind-set of the African continent have created institutional cultures that assume a perspective of Africa as a dark continent (Mbembe 2015:13). From its early years the decolonisation project can be said to have been engaged in challenging this cultural domination that has side-lined African cultures and which today remains strongly embedded within university cultures (Chakrabarty 2005). European modernisation began through the facade of developing the African continent and ended up as a hegemon and as the "ultimate model" to be followed (Chakrabarty 2005:46). This is a model which through its methods of teaching and civilisation or the so called development project re-enforced cultural hierarchies (Chakrabarty 2005:46).

Change in institutional cultures through decolonisation emerges from frustration with more than two decades of transformation discourse since the end of apartheid and the understanding that South African universities need to offer a new decolonised view of the country and of the continent, which is not rooted in colonial and apartheid thinking (Heleta 2016). It has been given impetus by students railing against the dominance of western cultures at the expense of the African experience. Institutional culture change understood as decolonisation is change that needs to happen through the engagement with diverse experiences and perspectives of every culture instead of blindly accepting the lead of European thinkers (Heleta, 2016:3).

Heleta (2016:2) argues that the continued status quo within the university is of white supremacy and still subjugating the historical, intellectual and cultural contribution of Africa and other parts of the world to western domination. Change through the decolonisation of institutional cultures aims at reconstructing these compositions that form part of the status quo of exclusionary institutional cultures. Different traditions of knowledge and knowledge making in new and exploratory ways is involved in this type of change.

> The movements to decolonise South African universities have drawn attention to structural and cultural factors that continue to exclude the majority from the knowledge project (Vorster and Quinn 2016).

In line with the above Ncube (2017) maintains:

> There are historical structural formations, hierarchies and cultures within academia that are rooted in coloniality. These make it a huge challenge to articulate newer forms of knowledge and decolonise.

Coloniality presents itself as another challenge to change in decolonising institutional cultures and creating inclusive university cultures. It is what has kept alive the structural formation, hierarchies and cultures within academia and is the power house of exclusionary cultures. Defined by Maldonaldo-Torres (2007) as "the long standing patterns of power", coloniality has come to shape and define the university make up and its institutional cultures. What this means is that these cultures have been formed through long sustained patterns of colonisation which perpetuate the deception that the African university has decolonised along

with the decolonisation of the African continent as a whole (Ndlovu-Gatsheni 2013; Grosfugel 2007). It is the reason behind the huge challenge in articulating newer forms of knowledge because of its tight grip on the old forms of knowledge and knowledge-making. It is a deceptive culture of thinking that there is nothing wrong with the current institutional cultures in South African higher education. Therefore change through decolonisation of institutional cultures is change aimed at dismantling coloniality, the survivor of colonialism and the myths in the current post-colonial status quo (Ndlovu-Gatsheni 2013:13).

Furthermore it is argued that the impact of western cultures on the African mind has had a detrimental effect (Dascal 2009: 308; Chinweizu 1987; Ngugi wa Thiongo 1986). This implies that the interventions of foreign cultures into the mental sphere of the African mind has distorted its mode of operation and content, by transmitting mental habits and contents of social systems of colonial structures and cultures (Dascal 2009). Depriving its subject of its own institutional cultures that could be built upon new attitudes or principles of life that act as the guiding way of thinking and behaviour and denying the possibility of change in society. Change through decolonisation of institutional cultures is a call to re-think university spaces, knowledge's and how they are taught -- and ultimately the relationship between the academy and wider society. As Steyn and Kotze (2015) explain, this is a:

> … call for claiming a more African philosophical thinking, through decolonising and transforming institutions of higher learning. This is linked to the idea of the complete decolonisation of society – mind, attitude and ideology.

Change as decolonisation of institutional cultures emphasises empowerment, it grapples with western hegemonic cultures and looks to empowering non-western traditions as capable and worthy intellectual discourse as pointed out by Makoni (2017):

> The decolonising project should provide resources for the development of non-western scholarly intellectual traditions as living traditions with the capacity to sustain public and scholarly discourse.

Makoni's (2017) idea of change as decolonisation of institutional cultures is based on growth. This is growth in the historical, intellectual and cultural contribution of Africa and other parts

of the world to scholarly discourse. The bedrock of the decolonisation campaign itself is a move away from institutional cultures characterised by the hegemonic western status quo in the knowledge, teaching, learning and research of higher education institutions (Heleta 2016). Change as decolonisation of institutional cultures offers a vision of the development of other traditions as part of the academy's intellectual discourse.

Mbembe (2015) argues that in order to achieve meaningful and progressive cultures of knowledge production we need a bottom-up approach of foregrounding local experiences which have been marginalised in intellectual discourse. Acknowledging and encouraging local experiences as living tradition means that the latter can become part of intellectual discourse. However, change as decolonisation of institutional cultures cannot happen if we are not familiar with African experiences and traditions which we can encourage to form part of intellectual discourse.

Part of what led to the student movements known as the Must Fall movements was the lack of acknowledgement of non-western traditions and knowledges in higher education institutions. The must fall movements were based on the views, beliefs and experiences of students today that inhabit universities and whose experiences include experiences of exclusionary traditions or cultures (Booysen *et al*, 2006:54). Members of these movements argued that what they experience within university structures and cultures is that they tend to neglect the African child. The university structures to do so through an institutionalised system of "de-culturalisation" -- European norms and expectations which have the effect of denying African students the legitimacy of their own cultures (Hotep 2003). Ideas, customs and social behaviour are inculcated through this institutionalised system of elevating European models to the position of what is normal or best, and maintained through the mis-education of the African child (Hotep 2003:4). Mis-education is explained as a system of education that draws from western traditional norms and is the outcome of pedagogies and curricula that intentionally omit, distort or trivialise the role of African people in contributing to world history (Hotep 2003:5). Change as decolonisation of institutional cultures is change that seeks to liberate the African child from the shackles of colonial mis-education by establishing new institutional cultures of recovery from the long-lost traditional African knowledge base.

In South Africa the decolonisation programme has largely been driven by university students under the banner of the #FeesMustFall movement. This movement of young people highlighted and challenged the miseducation of the African child in institutions of higher learning and argued that this has led to the imprisonment of the African child in white belief systems and knowledge bases. Booysen *et al* (2010:54) notes that we cannot view the must fall student movement and the academic project as opposed to each other but rather see both as part of the decolonisation project that forms part of the necessary change towards inclusive academic excellence. This will be achieved through regaining the cultural and intellectual independence that was lost to colonisation.

The move away from the apartheid social order of racism that has been influenced amongst other things by intellectual discourse and processes of knowledge production rooted in the West cannot adequately deal with the implications of such a past (Badat 2009: 464). For instance the implication of colonial white belief systems and knowledge bases also includes the ontological effects of confusion and identity crises among students who are alienated form their societies and culture (Ndlovu-Gatsheni 2013:178). Hence change as decolonisation of institutional cultures highlights change that is inclusive of the African cultural heritage within higher education institutions.

6.2.1 Whiteness

The focus on whiteness in change as decolonisation discourse is not the same as the focus on race in change as transformation discourse. In order to explicate the interplay between blackness and whiteness with specific reference to institutional cultures, the social history of the historically white institutions of higher education in South Africa is germane. Starting off with the establishment of the colonial university in South Africa as a way to spread so called European civilisation, to its social role of promoting white supremacy as part and parcel of the colonial project, the university in South Africa was never established to cater for black students (Pietsch 2013; Ramoupi 2011:5). This exclusion was formalised with the apartheid system that saw higher education policies shaped by the politics of racial segregation that designated institutions for separate use by white and black students (Bunting 2006:35-52). While transformation led to black and white students sharing campuses in the system of

desegregated higher education institutions, the surviving institutional cultures did not automatically dismiss white supremacy:

> At the heart of the call for the 'decolonisation' of the University of Cape town was a more elemental source of student disaffection of being 'black' in a 'white' world (Ndebele 2016).

Change as the decolonisation of university cultures is change in the particular outlook that determines your attitude and culture as a person. As noted by Maserumule, (2015), western education and its perspectives, have led to cultures or attitudes of (white) superiority and entitlement prominent in most higher education institutions in South Africa. This also has been highlighted in student protests against whiteness starting with the removal of the statue of Cecil John Rhodes at the University of Cape Town. The act targeted the symbolism of the entrenched whiteness which the protestors argued remains at the centre of, especially historically white universities' institutional cultures (Mbembe 2015:2).

Whiteness is an exclusive culture, in the sense that it cannot tolerate change or any move away from the old institutional cultures. Inclusive institutional cultures are then seen as a threat. Change as decolonisation has on its agenda disrupting and confronting the operating system of exclusionary cultures. As pointed out by Isaacs (2016):

> We are here to decolonise this space.... Stellenbosch operates in isolation – it's like a country on its own. We cannot entertain white supremacy in a democratic country.

Fashioned in the image of western universities, the white supremacy of universities in South Africa is also maintained through universities' physical infrastructure (Hendricks2018). Hence change also includes the university architecture and is a prerequisite for decolonisation of higher education institutions (Fomunyam 2017:174). Buildings or architecture can create a particular feel, or set the atmosphere for the environment or space they inhabit. Change through the decolonisation of institutional cultures implies confronting the frustration and confusion caused to students that inhabit such exclusionary spaces of western modelled architecture of university institutions (Mbembe 2015). These are the implications of a dichotomy of two worlds displayed by higher education institutions -- situated in Africa and

masquerading as Europe. Change as decolonisation of institutional cultures, exposes these tensions and contradictions embedded in the new South African dispensation.

6.3 Conclusion and recommendations

Change as transformation of institutional cultures is change in access to higher education. It is change aimed at eliminating the structural and social barriers that may create exclusive institutional cultures within higher education in South Africa. Agents that forester this change as transformation of university cultures includes the university leadership and academic staff which assist in maintaining and upholding inclusive policies and equitable access to university. Change as transformation of institutional cultures is also about dismantling universities' hierarchies of power that perpetuate inequality among institutions of higher education and a supremacist culture. It is about dismantling the historical identities of higher education institutions that make and shape current institutional cultures of exclusion. Because of the several characteristics that make up institutional cultures, change as transformation of institutional cultures also ties into issues of funding and race as other factors that might hinder the transformation to inclusive institutional cultures (Badat and Sayed 2014).

Change in university institutional cultures as decolonisation on the other hand traces the need for this change to the history of colonialism and extends it beyond the South African scope of apartheid as compared to change conceived of as transformation. Change as decolonisation of institutional cultures locates the problem in western world views and lifestyle choices and how they have become the norm in the African university through its institutional cultures of whiteness and mis-education practices (Maserulule 2015; Hotep 2003:5).

Chapter seven: Conclusion

Higher education institutions' attempts to understand change as transformation and as decolonisation have highlighted the deep historical influences and the multiplex nature of these concepts of change. Transformation and Decolonisation as concepts of change have a rich history and in particular, 'decolonisation'-since its history on change dates back to the achievement of political independence of most African countries (Lee 2010). However the process of change in South African higher education has been a slow and painful process, with universities grappling with the challenge of defining what these concepts of change mean as they relate to the South African context. The multiplex nature of these concepts of change in relation to South African higher education leads to an awareness of the challenges that lie ahead in actually materialising and achieving real change through transformation and decolonisation. In categorising the discourse on change as transformation and as decolonisation the central foci have been on curriculum and institutional cultures. These remain the core areas of attention in achieving any real concrete change in South African higher education.

Since the release in 1997 of the government's White Paper on Transformation in Education, every policy document about the sector has pointed to the severe challenges that our higher education system faces (Janvey 2013). Lange (2014) has argued that government's policy driven approach to transformation of higher education has betrayed real transformation including the need for such initiatives to have moral and political content -- content that speaks to the virtues or principles of right and wrong behaviour. While a variety of policies have delineated what needs to be done to effect change, the real challenge has been proper and timely implementation.

The enactment of policy in itself is not faulty and to define change in higher education in line with the larger project of transformation in South African is also by no means at fault. However defining change as transformation for the longest time led to stagnancy in change. If change is to be part of national development, then policy promulgations need to consider the growth and expansion nature of a development process (Cloete *etal* 2015). This inevitably renders change as transformation to be a progressive project. Higher education transformation takes place within and in line with the transformation of the entire education and training

system and especially the post-school system. It also takes place within the larger project to transform South Africa as articulated in the National Development Plan and other policy documents of the South African government (Cloete *etal* 2015).

The imprecise nature of the concept of transformation can help in keeping government in check and accountable to the process of change (Jenvey 2013). As evident throughout this thesis the unstable nature of the process of change requires active involvement in the process. Policy on change as transformation has to be acted upon and not only expounded on paper. Change as transformation has to be practical and the process of change needs to be operational.

The Soudien report acknowledged that transformation "is an imprecise concept". Du Preez *etal* (2016) argue that in exploring the policy directives that influenced the development of transformation in South Africa, we are able to move on from it being a loosely defined concept. However such an approach has not been much help to the South African context, where policy on change as transformation has been the derivative of a transitioning from apartheid to a democratic society. When the transition happened and then South Africa became a democratic state, challenges arose and change as transformation reached a halt. This has been manifested through the dissatisfaction of students and other higher education stake holders with the current tuition fees for example. If government would implement a policy of free tuition this would be a potentially useful strategy in steering once more the process of change as transformation of higher education in South Africa.

On the face of it, a policy of free higher education would be consistent with the country's overarching post-apartheid policy of transformation and social justice (Langa *etal* 2015). Whether a free higher education policy would be a portent of change as transformation still remains to be explored. In the context of high rates of unemployment of South African youth and high rates of university enrolment as expected by policy, higher education has become very crowded and yet provides narrow opportunities for equality as part of social justice. The road to successful policy implementation with regards to change as transformation of higher education is still a long one.

Change as decolonisation has not been part of policy enactment but rather emerges from a dissatisfied and frustrated student population who sought a powerful counter narrative to the slow process of transformation and lack of real concrete change happening in South African higher education (Behari-Leak 2015). Change as decolonisation is part of a continental mandate of re-defining or remodelling the African university – of which the South African university is a part (Garuba 2015). The current make up of universities in South Africa is a construct of the colonial administration which, when it was removed, the present day university inherited (Pillay 2015). In finding ways to deconstruct the apartheid university, South African universities have been in the continual process of grappling against the strong embedded practices that modelled colonial apartheid higher education. However the process has been similar to the processes of transformation in terms of the lack of predetermined goals, making both processes of change unpredictable.

Those that have gone before us in grappling with the process of decolonising the university as part of the postcolonial reform of education include, South Asia and the Middle East, the famous debates on the hill at Dar Es Salaam, the Ibadan and Dakar schools of history and the versions of Africanisation in Mobutu's Zaire (Pillay 2015). The rich history of decolonising the university has meant that in the endeavourer to change higher education institutions in South Africa we do not have to start from ground zero. There have been many examples to be inspired by and of course pitfalls and mistakes to learn form.

As the present study has described, two of the focal points in these debates concern the question of curriculum renewal and re-thinking institutional cultures -- and how they are framed as either transformation or decolonisation. Curriculum and institutional culture change are intertwined. Curricular changes in higher education institutions require institutional culture change either as transformation or decolonisation in order to happen. Vice versa, change in institutional cultures is not concrete if the curriculum remains unchanged. However each carries a particular importance to the process of change. For instance change of the curriculum is the seed of change as transformation because curriculum not only assigns value but also determines the academic formation of the new generation as it shapes their thinking in relation to particular subjects and how they talk about them, and the language and the idioms they use (Garuba 2015).

Curriculum change has also made it possible to observe the current gap in writings on the history of curriculum in South Africa. With a lack of full engagement with the history of the intellectual traditions in representations in the country, the curriculum history of South African higher education finds itself incomplete (Soudien 2010:19). According to Soudien, the history of the South African curriculum has what he calls a "white character", developed in the seventeenth century since the arrival of the Dutch in South Africa (2010:29). In this regard transformation and decolonisation of higher education are partly a problem of restructuring a curriculum model of post-apartheid South Africa, reflective of the nation's history and social context (Pinar 2010:7).

Curriculum change is born from a realisation that education has deprived South Africa of its own history, and has ignored its social context which could have been the driver of curriculum change (Pinar 2010:7). Instead, Soudien (2010) argues, post-apartheid South Africa curriculum reform has been about managing racial integration by integrating black South Africans into a hegemonic order which maintained the same form of discrimination.

Scholars such as Pinar, Reynolds, Slatterry and Taubman (1995:849) argue that every curriculum is a political text. It is a product of contending forces because developing or changing curricular does not happen occur in a vacuum (Apple 1988:201; Daniel and Tanner 1990:20). Instead the particular, social, cultural and historical conditions of a nation shape the formulation of a curriculum (Makgoba and Seepe 2004:30). As South Africa entered into a democracy curriculum changes had to be determined by the type of society envisaged with knowledge, skills and values needed for cultural, social and economic development (Seep 2004:30). This goes beyond the surface level of integrating black South Africans as teachers of the same old curriculum. It is about eradicating what Badat (2010) points to as legacies of intellectual colonialism within universities.

According to Badat (2010:44) intellectual colonialism is evident as particular internal ways of thinking shaped by colonial perspectives and reasoning constructed through the curriculum. In achieving academic freedom as a counter method against intellectual colonialism by opening up a space for other methods and ways of intellectual reasoning, thinking and questioning those that have existed and could be incorporated as part of curriculum change, the South African university still has a long way ahead (Badat 2010).

If curriculum is to be understood as a means through which we become educated and can identify our self, then transforming and decolonising curriculum implies revised, relevant curriculum with an altered view of life, adulthood and how we see ourselves (Botha 2007:207-208;). Change as transforming and decolonising the curriculum is part of a broad understanding of what curriculum is about, which is more than a list of topics to be taught. According to Vorster (2016:4) a more nuanced definition of curriculum includes the contextual factors such as the teaching and assessment process, the teacher's beliefs about the discipline, the particular disciplinary knowledge and those who get to generate knowledge. This is important in the process of change since such contextual factors play a role in how relevant the curriculum is to its local context.

Curriculum change is about producing knowledgeable graduates and new knowledge through research, making transformation and decolonisation essential for both research skills and labour market skills (Cloete *et al* 2007:179). This means new knowledge is produced through research with better market skills being learned. Opening up the curriculum to public debate and concern is important in decentralising traditional academic power within curriculum formulation. In the movement to radically transform and decolonise higher education this provides one way in which higher education institutions are held accountable to maintaining a non-violent and intellectual struggle until epistemic violence and Euro-centrism is dismantled (Heleta 2016). South African universities need to strengthen their administrative system to uphold non-discriminatory practices that may be based on gender or race. This forms part of strengthening a non-violent, intellectual struggle of dismantling all form of epistemic violence.

Institutional cultures in South African higher education are said to be comprised of certain characteristics which includes issues of language of tuition, the academic composition and gender and race ratios, diversity issues and the social class and status of the student composition and also the appropriate cultures of teaching and learning (Badat and Sayed 2014). Institutional culture in South African is also described as the apparent academic culture of whiteness (HESA 2007:6). Whiteness is an alienating and disempowering culture that black students and staff experience within historically white universities in South Africa (HESA 2007:6). It also a culture that manifests itself together with white hegemony and

institutional racism and also embraces universities' characteristic heterosexual, patriarchal, neoliberal capitalist values (Disemelo 2015:2;Sehoole 2006:5).

Change in institutional cultures forms part of social justice in South Africa. This implies that organisations in society are expected to evince inclusive institutional cultures (Wray 2013:5). The South African university has had to grow its understanding of what is implied in changing institutional cultures by shifting the focus from particular sub-groups of students to identifying practices, process and structures that inhibit equal experience within higher education institutions. In shifting the focus from particular sub-groups of students, universities in South Africa have been able to expand on social inclusion policies to widen access for students (Cele and Menon 2006). This means that access to higher education is awarded to all students regardless of their race or background but also that the institutional cultures they encounter on gaining access, are less of an obstacle to their success.

However issues such as the rate which it takes students take to graduate -- the imbalance between equity of access and equity of outcomes, continues to be part of exclusionary institutional cultures (Cele and Menon 2006:39). Therefore access should be more than opening the doors of higher education to incorporate fostering institutional cultures that aid the success of student in higher education institutions (Akojee and Nkomo 2007). Comprehensive support structures and a commitment to responsiveness to attaining quality and access are important to changing institutional cultures (Akojee and Nkomo 2007:385). Maharasoa acknowledges that there are challenges in implementing change in institutional cultures -- the challenge of uneven distribution of the different areas of study and disparities in the graduation rates of white and black students, for instance (2003:90). This forms part of the processes and practices that continue to perpetuate exclusionary institutional cultures that South African universities are tackling.

True respect and appreciation for diversity and the lack of gender, class, linguistic, religious, sexual orientation or epistemological and methodological are goals in the process of change (Mellon 2014:7). The outcome of flourishing of all epistemologies, ontologies and the questioning of these that would want to dominate or have been dominant for a long time in scholarly thought is work in progress (Mellon 2014:8). Similar to curriculum change, change in institutional cultures requires no hierarchies, not in knowledge, class, culture or gender do we find the domination of the other. Transforming institutional cultures is about creating an

environment in which all genders, all races, both students and staff can do well and progress in equal measure (HESA 2010:2).

Policy targets have been helpful in the South African context in tackling the subtle racism and sexism upon which discriminatory institutional cultures and practices within higher education are promoted (HESA 2010:2). It has been part of the progress visible in changing institutional cultures. Discriminatory institutional culture practices shadow transformation, especially when it comes to creating conducive working environment for academic staff of different racial identities (Hemson and Singh 2010:935). Exclusionary institutional cultures driven by race and gender and other factors like ethnicity, religion, disability, sexual orientation are also factors relevant within higher education intuitions in South Africa (Hermson and Singh 2010: 938).

Soudien (2008) asserts that race is of particular importance when it comes to changing institutional cultures. He argues that this is because of the sociological make up of higher education which produces a particular version of the racial experience as university institutional cultures (Soudien 2008:662). For Soudien this is because race has becomes a resource that is intertwined within the operation of higher education institutions in South Africa, resulting in new trends in how race is being experienced but not in the elimination of the relevance of race to creating inclusive higher education institutional cultures.

Higher education institutions in South Africa each have their own distinctive character which forms part of their particular institutional cultures (Sporn 1996). Change as transformation and decolonisation brings complications for each institutions, it provides a shift in the understanding of what the primary function of the university is and how to uphold values such as academic freedom and autonomy as part of creating changed university's cultures (Sporn 1996:14). For each university the challenge has been how they can put in place management approaches that reflect that particular culture of the university to better reflect the ability of the university to adapt to change. Higher education institutions in South Africa needs new management processes, integrating the two to assist university leadership to move in new directions, combining strategic and symbolic management actions (Sporn 1996:14).

The constructive participation of university management to the process of transforming institutional cultures cannot be overemphasised. Higher education institutions have been

characterised by cultures that have prevented the building of an environment where an academic faculty can find it ideal to work in and grow (Niemann 2010). Change should be about creating a new working environment within higher education institutions new institutional cultural practices with the staff and leaders in higher education institutions taking responsibility in this process of transformation through excellence, equity and social cohesion as part of new institutional cultures (Niemann 2010:5). This is also because change in South African higher education is part of the "broad political and socio-economic transition to the new dispensation in South Africa" (Fourie1999:275). Higher education institutions in South African are part of structures and institutions in society that need to reflect the values of the democratic state. This means promoting a culture that is based on findings ways to remedy social inequalities within higher education institutions and actively involves the academic staff in the transformation process through staff development initiatives that can empower them to do so (Fourie 1999:275).

Decolonisation of the university institutional cultures is different form transformation in that it includes institutional architecture, artefacts, relationships and ways of being as part of change (Mbembe 2015). Change as decolonisation of institutional cultures puts an emphasis on the university's institutional makeover, creating a new face for the university as part of new cultures through the rebranding of colonial names and buildings (Fomunyam 2017:175). This kind of change is far more nuanced than the material structure of the university but also has to do with institutional cultures depicted by the material structures. If change is taking place it must be reflected in the physical make up as well. The environment or atmosphere created by university buildings should create a sense of home and belonging for all who inhabit the space (Mbembe 2015:6). This forms part of inclusive institutional cultures by empowering improved access and breaking down hegemonic the structures of the university Fomunyam (2017:174).

In creating a new culture in Africa and South Africa, our local context becomes the centre of what is learned and taught within higher education institutions (Prinsloo 2016:165). This means making sure that in intellectual discourse importance is also given to African epistemology and African experiences as worthy academic discourse within higher education institutions. Heleta (2016) argues that that the bedrock of the decolonisation campaign is based on the continued institutional cultures of hegemonic status quo in the knowledge, teaching, learning and research in higher education institutions. Therefore Change as

decolonisation ushers in new university cultures were African knowledge takes centre place, teaching and learning processes are reviewed and research is more contextualized to solve local issues.

With the rich variety of positions that currently appear in providing robust contestation around meaning making of decolonisation of higher education, it is important not to rush the process of change (Van der Westhuizen 2016). The South African university is in a privileged position in relation to the rest of African universities; it has been able to witness other African countries experiment in processes of change as decolonisation. This provides the South African university with the particular caution and sensitivity needed to carry out the process of change as decolonisation of higher education. Abolishing the domination of western views and reclaiming African knowledge as the centre of our knowledge system requires a caution in that African knowledge does not have to be assumed to be the ultimate truth above all other knowledge as the western cannon did and a sensitivity to how African voices can become incorporated in the knowledge system. Change as decolonisation is a process of building: building upon the knowledge of our history of the African reputation as a Dark Continent, and building upon what is relevant to the continent, building upon the university in Africa as home were Africans can have a sense of belonging (Mbembe, 2015).

In its variety of rich positions decolonisation seems to be also an unending process. It is not a process that could be measured but rather observed and felt within the university space. It continues and as the process of change unfolds it will continue to be defined and redefined. For South Africa, it is not only dealing with the question of how to change the university inherited form apartheid within the larger question of justice from the ills of apartheid but also a matter of how to sustain long lasting decolonised universities in South Africa.

Recommendations

Given the vast evidence in this thesis of the importance of the continued need to engage with the issue of change as transformation and as decolonisation in higher education, I suggest a few recommendations that South African universities can adopt to address the problem.

Higher education institutions need to constantly re-visit policies and in some cases policy recommendations made in accordance to the Soudien report to make sure that change as transformation and decolonisation remains a relevant matter of attention. Since the two terms

(transformation and decolonisation) are fluid concepts with a lack of a standard definition, change associated with these concepts t needs to be constantly observed to keep in check with the process of change in higher education institutions. The assessment criteria for this change can be guided by the two imperatives of curriculum change and changing institutional cultures since this thesis provides evidence they appear as central concerns of both change as transformation and change as decolonisation in higher education.

Higher education institutions need to consider formulating legislation that effectively deals with issues of change as transformation and decolonisation. Such legislation will not be the same for each university because of the different context and institutional history of each university. However, the effectiveness of this legislation in achieving change as transformation should be evaluated against the background of apartheid policies to observe some form of progress in the transformation agenda. On the other side legislation on change as decolonisation can be observed against the background of the remnants of our colonial history of higher education institutions.

This study revealed that unlike change as transformation which has been guided by government policy, the call to change as decolonisation is born from the frustrations around change as transformation. It is therefore my recommendation change as decolonisation forms part of enacted higher education policies or legislation to establish valid and frim grounds to the process of change as decolonisation that needs to happen. Similar to the legislation on change as transformation, change as decolonisation legislation needs to be different for every higher education institutions. This is because change as decolonisation is a common expression which is used in different university context of a colonial history to narrate specific changes relating to each higher education institution.

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Appendix A: summative Content Analysis Codes

Transformation

Students protest, Fees must fall

Political elite

Academic enterprise

National policies, Wider society, Social change

Dynamic process

Policies of inclusion

Struggle promises

Racial balance

Admission policies

Freedoms and capabilities

Eurocentric epistemological paradigms voices, European world views

African voices, African world views

Diversify, Epistemic diversity

Accountability, Transparency

Language, teaching and learning

Generating knowledge, High quality skills

Reform, Equitable society

Whiteness, White supremacy

Access, Socioeconomic groups

Marginalised students, Exclusion

Poverty, Inequality, harsh realities

Racial integration, Racism

Redress, Structural and cultural factors

Cost burden, Scholarship, Nfsas

Decolonisation

Contesting positions

Stone age, backwards

Building upon

Relevancy

Colonisation

Community

Histories of resistance

Current struggles

Educational reform

Curricula

Non-racialism, Non-sexism

Access

Bread and butter issues

Generating knowledge

Pedagogies

Epistemological

Historical context

African authors

Coloniser

Local theorist

Institutional identity, Institutional hierarchies, Status quo

Intellectual traditions

European thinkers

Civilisation

Continent history

Institutional hierarchies, Apartheid history