Education for Decoloniality and Decolonisation in Africa

"This outstanding and remarkable book makes a particularly important contribution to our understanding of this region in an era of increased racism and violence in Africa and all over the world. The issue of decoloniality and decolonisation is still largely uncharted water, and this collection presents a new, innovative conceptualization in a sophisticated, engaging and illuminating fashion. The explanation of concepts in the book can be implemented in other contexts, and the book is vital reading for anyone interested in these challenging issues."

—Zehavit Gross, *Associate Professor of Comparative Education, Bar-Ilan University, Israel*

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palgrave
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Preface

This edited collection emanated from our collective concern with the decolonisation and/or decoloniality of education on the African continent. More specifically our focus is on Southern African Development Countries (SADC)—South Africa, Malawi, Zimbabwe and Zambia—along the lines of identifying themes according to which decoloniality and/or decolonisation manifested on an important part of the African continent, namely, southern Africa. Of course, we acknowledge from the outset that making pronouncements about Africa through the lenses of SADC is not always generalisable to the continent. The latter is by no means our intention. However, looking at the manifestation of decoloniality and/or decolonisation vis-à-vis SADC offers a snapshot in terms of which the processes of decoloniality and/or decolonisation can be explained. And, it might be that our enunciations of decoloniality and/or decolonisation might possibly offer new ways of considering the concepts. We have framed our understandings of an education for transformation and/or an education for democratisation along the lines of what it means to embark on an education for decoloniality and/or an education for decolonisation. Put more succinctly, our contention is that education cannot be decolonised or subjected to decoloniality if we do not do so in relation to what it means to transform and democratise education. Hence, central to all 13 chapters in this collection is an idea of change that education cannot be thought of in decolonial terms if

delinked from acts of democratic action and transformation. In this way, notions of equality, liberty and a recognition of diversity constitute what it means to pursue acts of decolonisation and/or decoloniality—actions related to developments in selected countries in SADC.

The contributions of colleagues have been mostly construed in terms of what sense they made of an education for transformation on the African continent. In relation to their situatedness and theoretically informed understandings of southern African education, they have endeavoured to conjure up some of the challenges that had to be overcome to achieve an education for decolonisation and/or decoloniality. We commenced this book project with a view that education in Africa should not be thought of vis-à-vis decolonisation as the British, for instance, is no longer in charge of education in Africa. Instead, we have pursued an understanding of education for decoloniality as an acknowledgement that patterns of exclusion, inequality and other forms of illiberalism and injustice are still prevalent albeit in subtle forms at many higher education institutions in Africa. Our preferred quest for decoloniality of education is premised on our collective concern to produce a plausible understanding of educational theories and practices on the African continent. Thus, in several chapters, authors have adopted an education for democratisation paradigm to show how education might be looked at critically, as well as in a flux of perpetual change—an idea that resonates with an education that remains in potentiality. In this sense, we already disclose our research paradigm in the book: critical-deconstructive thought vis-à-vis the democratisation of education in (southern) Africa. By an 'education in potentiality' we mean that such human encounters—that is, educative actions—are never complete and that there is still more to know and with which to engage. In other words, education is an encounter that makes possible human engagement and the sharing of ideas on the basis of deliberations. The upshot is that an education in potentiality accentuates the inconclusiveness of human engagements. There is always much to know, to learn and on which to reflect. Inherently, an education in potentiality reveals not only the nature of human engagements about the social contexts in which actions are embedded but also about that which is still to come. Hence, to refer to an education in potentiality lays bare how intrinsically viable education

is, and an openness towards human actions that remain in potentiality. In the first two chapters, Thokozani Mathebula, Chikumbutso Herbert Manthalu and Yusef Waghid set out the framework according to which contributions ought to be considered. In the first place, we consider our work as constituted in an idea of African philosophy of education whereby authors proffer major challenges in and about higher education in relation to their own situational contexts. In a way, an African philosophy of education accentuates what innate concerns and/or problems constitute African societal actions. Then, such a philosophy of education offers an analytical framework of thought and action to address such concerns and/or problems. And, once identified, the ramifications of such concerns and problems are examined for education. Therefore, concomitantly throughout the chapters, contributors show how decolonisation of education and decoloniality of education could be enacted in response to societal and/or institutional concerns in and about human actions. One aspect that clearly emanates from the chapters in the book is the fact that authors were prepared to link understandings of decolonisation and decoloniality of education to democratic actions such as those couched in a language of equality, inclusion, diversity and difference. Without education being connected to such actions, we should hardly be speaking of an education for decolonisation and/or an education for decoloniality. What is evident from this collection is that higher education, specifically university education, has become a political and educational site for decolonisation, as aptly reminded by Mudenda Simukungwe, Celiwe Ngwenya, Lester Brian Shawa and Monica Zembere. That decoloniality of education has a pedagogical concern is invariably taken up by Faiq Waghid and Zayd Waghid, especially the aspect that undemocratic moments in teaching and learning encounters can most appropriately be remedied by an education for decoloniality. Pedagogical discomfort, as enunciated by Judith Terblanche and Charlene van der Walt, constitutes what it means to embark on decoloniality. Not far from an education for decoloniality is the notion of an education for cosmopolitan action as a corollary of cosmopolitanism's concern for recognition of the other and otherness in a sphere of diversity and difference, of which Chikumbutso Herbert Manthalu so vividly reminds us. By implication, an education for decoloniality according to our enunciations in this book comprises

three dimensions: firstly, concerns in and about human encounters are identified on the African continent in institutions and/or society. Once these concerns or problems have been analysed, their implications are examined for educational discourses. Secondly, concerns in and about human encounters are considered in relation to democratisation and transformation of education. That is, to decolonise means that human encounters ought to be constituted by acts of deliberative engagement. Thirdly, reflecting openly about one's own societal connectedness in relation to an openness to unimagined and unpredictable openings seems to be at the core of what it means to pursue decolonial actions. The point is it does not seem possible to embark on a path of an education for decoloniality if a reflective openness to that which is known to one and to that which is still in becoming is not critically considered. In the latter regard, Joseph Hungwe and Joseph Divala do not disappoint. They offer an account of Afrocentrism that foregrounds both the notions of African individuality and community, that is, they show a reflective openness to the familiar. Our reading of their contribution on Afrocentrism is not a denial of 'western' but rather a way to accentuate the significance of moving away from extreme Eurocentrism. They develop this idea in their chapter as a way to enhance the notion of African indigenisation and its necessary connection with what is other. So, our take is that Afrocentrism is not a new form of essentialism, but rather an instance of how Africanism is placed at the centre of deliberations, whilst concomitantly drawing on other non-African traditions as well.

In the main, this collection not only reflects theoretical insights and practical innuendos of an education for decoloniality but also some bold attempts at democratising education within higher education in Africa. Away from the political euphoria of decolonising societal life, this collection takes an epistemological glance at how an education for decoloniality could seriously begin to take place at higher education sites of learning. We think that this collection lays bare what it means to educate and decolonise along the lines of spirited educational claims. On the one hand, the contributions accentuate differences in and about notions of decolonisation and/or decoloniality. However, on the other hand, similarities in understandings of decoloniality and/or decolonisation are poignantly highlighted. The contributions mainly emanated from doctoral

work, but we rather focussed on notions of decoloniality as they manifested in higher education instead of countries on the African continent. It could be that an instance of the decoloniality of education can be related to other countries not mentioned in the text. Consequently, we have focused on issues that seem to undermine the possibility of decoloniality of higher education in the chapters—already we highlight notions of recognition of differences, deliberations and connecting with otherness as common threads that constitute a notion of decoloniality of education. That is, one of the central themes in the book as it unfolds in the chapters is to show that decoloniality of education is synonymous with democratising education. Hence, we argue for a plausible notion of decoloniality which we couch as 'authentic' for the reason that it can be defended in light of the aspects mentioned in the previous response. Finally, in our view, most of the contributions relate to a critical-deconstructive theoretical framework of education on account that decoloniality is not just a transformative effort to actuate change within higher education but also to look beyond the taken-for-granted understandings of higher education discourse.

In **Chap. 1**, Thokozani Mathebula argues that decolonisation is primarily a knowledge project grounded in African philosophy, which is generally tied to indigeneity, which in principle is the idea that knowledge construction and pursuit must be relevant to the context of the people. Decolonisation as a knowledge project must necessarily seek clarification and critical evaluation of the very concept of decolonisation incessantly. As such, Mathebula holds that decolonisation must be understood in a strict theoretical sense instead of a popular ideological sense. This entails that decolonisation must recognise and transcend the inadequacy of indigeneity alone and should not be restricted to the binary of Eurocentrism and Afrocentrism. Decolonisation ought to be a demand for a democratisation of knowledge globally. In this vein, the author posits that decolonisation should entail a public debate with free discussion about the nature and substance of education where the education is relevant to the struggles of the people, going as far as challenging the typical neo-liberal models of modern education. Ultimately, for Mathebula, decolonising of an African university must provide the space for its stakeholders to be able to raise and find answers to questions about the socio-

cultural contexts of people as well as to meet the intellectual and material needs of African society. As such, the decolonisation project is about a critical appropriation and reappropriation of African indigeneity, knowledge production and capitalisation.

In **Chap. 2**, "Decoloniality as a Viable Response to Educational Transformation in Africa", Chikumbutso Herbert Manthalu and Yusef Waghid posit that the process of transforming education is an endeavour of social and global justice. As such, embarking on a decoloniality of education is in principle neither a political ideology nor a mere achievement of some perceived balance in the representation of perspectives in an education curriculum or a mere emphasis of what has been especially systematically marginalised. Instead, the authors argue that decoloniality of education is rooted in the ideal of democratic open-enedness towards knowledge (re)construction and otherness, governed by free inquiry and not being limited by a particularistic hegemonic tradition that determines the type of conceptual paradigms and objects of epistemological inquiry that are valid in academic inquiry. Manthalu and Waghid concede that the legacy of colonialism and its mutated form of globalism still informs epistemological marginalisation of African experiences in education in Africa. However, the authors argue against conflating decoloniality with an Africanisation that is essentially exclusive of otherness. While decoloniality is in a sense backward-looking and corrective, it is fundamentally a normative principle grounded in human equality and respect for human dignity, hence forward-looking too. This, the authors argue, implies that decoloniality ought to be guarded from an uncritical elevation of everything indigenous or abandoning everything Eurocentric or discounting the claims of Eurocentric knowledge. Making education essentially Afrocentric undermines the agency of being human in this interconnected world where geographical situatedness is not essentialist and definitive of being. Ideal decoloniality calls for a critical study of all perspectives as legitimate equal objects of knowledge without undue privileging and prejudicing some perspectives. The authors thus hold that it is incumbent upon African political leadership and higher education to initiate such transformation by providing both financial and conceptual resources.

In **Chap. 3**, "Decoloniality as Democratic Change Within Higher Education", Yusef Waghid and Chikumbutso Herbert Manthalu argue that decoloniality is in principle an ideal of democracy since sustenance of democracy is constitutive of the civic role of higher education. For a university to fulfil its democratisation role, it is imperative that the university be non-paternalistically and incessantly connected with the lived experiences of the society in which it exists, critically unearthing the impediments to democratic flourishing peculiar to individuals in a society and suggesting transformation approaches. Since democracy is also a social ideal, the university must engage the concrete rather than only generic challenges of the human condition by being responsive to structures of oppression that are uniquely embedded in different societies. The authors therefore contend that a university must engage the perspectives of the community without initially demanding that such perspectives be modelled in the hegemonic perspectives that typify higher education. For higher education to achieve this, there must be open dialogue, where the hitherto marginalised indigenous otherness and its epistemologies are understood as they are. Besides such openness and dialogue, the authors argue that there must be a removal of structural barriers regarding the constitution and scope of higher education to make such form of education accommodative of otherness. Equally indispensable in rendering African higher education democratic is the need for academic institutions themselves to reach out to the marginalised indigenous epistemologies because the power imbalances in relationships under the prevalent hegemonic neo-liberal global order render it difficult for indigeneity to reclaim its legitimate place in academic spaces singlehandedly. Ultimately, the authors argue that the university is a potentially double-edged sword that may either reproduce the inequalities of its society as a unit of society or, as a potent agent of democratisation, it may achieve democratic transformation of a society by necessarily being grounded in local concreteness.

In **Chap. 4**, focusing on national policy on higher education, Mudenda Simukungwe discusses whether such policy in Zambia enables universities to engage in knowledge production endeavours that could achieve a decolonised education. Although the national education policy for Zambia by implication is implicitly accommodative of decolonised education, institutions of higher learning, owing to their being grounded in

Eurocentrism, lack commitment to appreciate and enact decoloniality. Simukungwe argues that ultimately the Zambian education experience shows a rationalisation of endemic coloniality, regarding coloniality as a natural property of the modern world. This is so because the endemic and naturalised interpretive frames of Eurocentrism inherently repel tolerance of indigenous frames of thought; ultimately Eurocentrism reproduces itself in the academe, thus epistemically disempowering universities to achieve decoloniality. Simukungwe also highlights that until recently, African political leadership and policymakers have not meaningfully engaged African researchers and indigenous knowledge and aspirations in education policy formulation but overly relied on foreign expertise as policy consultants on account of their being well grounded in the Eurocentrism that drives modernity. Achieving decoloniality in Zambia, as Simukungwe highlights, would have to include indispensably revising the curriculum and curriculum texts in education institutions, reimagining criteria for academic performance, reconsidering cultural patterns in schools and the general self-image of localness in schools. Developing and implementing mother tongue languages for instruction in schools are also central requirements for progress towards decoloniality in Zambia. The chapter calls for Zambian higher education to aspire developing education models that are majorly grounded in the local sociocultural context of the people of Zambia, responding to their challenges inasmuch as education aspires for global citizenship. The available policy frameworks, according to Simukungwe, provide room for endeavours of decolonising education systems and institutions in Zambia.

Lester Shawa argues in **Chap. 5** that meaningful decolonisation is one that goes beyond merely making over pedagogic styles and curricula content, as it is grounded in a robust reconceptualisation of the notion of education whose enactment inevitably achieves decolonisation. Drawing on Aristotelian notions of practical reason (ethical conception of an end and appropriate deliberation in achieving the end and potentiality of people to become what they can or cannot) and the liberating power of education as espoused in the Platonic allegory of the cave, the chapter proposes a form of education that connects with decoloniality. An education grounded in these ideals develops the right attitudes in understanding oneself and the other, considering recognition and respect of others

and their cultures. Ultimately, such education liberates beings from acquired and entrenched distortions about otherness, thus effectively achieving decolonisation. This chapter contends that, given the entrenchments of neo-liberalism that are perpetuating inequalities in access to higher education in many countries, the decolonisation project should be much more than effecting changes in curricula content or pedagogical styles, leaving intact the neo-liberal world view that is generating inequalities across the globe. Ultimately, Shawa argues that practical reasoning, potentiality and liberating education ought to play a central role in choosing content for a curriculum, in the establishment of styles of pedagogy and in the governance of higher education by ensuring compatibility and relevance of the university with the social dimension in a critical manner that respects otherness and promotes self-assessment and the liberative mission of higher education to the society.

In **Chap. 6**, Celiwe Ngwenya argues that decoloniality ought to be a theoretical cannon for conceptualising democratisation and transformation in contemporary South Africa, which still has enduring and active injustices since the public education systems and institutions are covertly characterised by coloniality. Ngwenya concedes that, although public policy in democratic South Africa aspires to reach equality in accessing higher education, which is a tool for social mobility, the majority of South Africans—owing to their poverty status—do not access this cardinal tool for social mobility. Furthermore, the pedagogical encounters of universities favour the prevailing undue privileges that were restricted to and monopolised by the white minority during the apartheid era. Ngwenya further argues that realisation of the promise for equality in accessing higher education, as well as pedagogical encounters that resonate with the situationality of African people, is obliterated by the politics and demands of the new neo-liberal global order that informed the public policy direction of post-apartheid South Africa. The major challenge regarding the neo-liberal order in the context of South Africa, as Ngwenya argues, is that education in the country sustains and perpetuates asymmetrical power relations in institutions of higher learning. Ngwenya further argues that the presupposed 'fair' competition among students disaffirms and nullifies as morally inconsequential the enduring inequalities most black students face due to their social and historical

situatedness. The neo-liberal demand for global competitiveness results in the marginalisation of African languages, a systematic endeavour of apartheid coloniality, placing such languages at the periphery of the higher education agenda; hence, they remain undeveloped for academic discourse, retaining the goals of apartheid and coloniality. Ngwenya contends that such trends of marginalising Africanness subtly rationalise coloniality as natural, and that all African students have to do is to embrace the new global norm that is nevertheless alienating in principle. Ideal education for Ngwenya is one that does not overlook national needs and contextuality that values care for the other and not unmoderated competition. To be consistent with democratic equality, Ngwenya argues that South African education must actively aim to restore the dignity of African people by embracing relevant African values and ideals in higher education. African languages should be centred in the university. The university must not prize free market capitalism and globalism at the expense of achieving democratic equality that is responsive to the historical and socio-cultural situatedness of the people.

In **Chap. 7**, Monica Zembere highlights the institutional disadvantagedness of students from rural secondary schools in accessing science education in Zimbabwean higher education institutions. Zembere uses the prism of decoloniality theory, particularly the concepts of getting in and getting through to analyse the interface between rural secondary schools in Zimbabwe and higher education that is equitable and accessible. Ultimately, Zembere shows how Zimbabwean students seeking to access higher education are restricted in both general access and the study fields for which they may enrol in higher education. The restrictions are typically socio-economic in nature as the disadvantaged habitus of such learners deprives them of the linguistic, cultural and economic capital to integrate seamlessly into higher education. Zembere argues that accessing higher education in Zimbabwe still subtly follows the social stratification criteria introduced by colonialism. As such, the disadvantaged socioeconomic conditions of students from Zimbabwean rural secondary schools determine whether such students access higher education, and if they do, their background in principle determines which programmes they may study or not. Besides problems of access and choice of study programmes students from disadvantaged backgrounds face, once such

students join the university, there is also the challenge of epistemic access with which they have to grapple. By and large, Zembere argues that such access is embodied by possession (or a lack thereof) of English proficiency, which is scarcely the mother tongue of or the lingua franca for the rural communities in which the students develop; yet, it is the sole language of instruction, research and academic discourse in the university. In the light of such challenges, Zembere recommends that there must be renewed investment into transforming the social and school environment of rural school learners. The bureaucratic requirements for admission into higher education, such as especially higher fees for science programmes, must be reviewed so that they should cease to function as tools for filtering out rural-based students.

In **Chap. 8**, "Towards Decolonisation Within University Education: On the Innovative Application of Educational Technology", Faiq Waghid argues in defence of a Rancièrian notion of democratic education, which he equates with a practice of decolonisation of education. The latter idea is innovative in itself considering that decolonising education is being considered tantamount to democratising education. The idea of democratic education he proposes is couched within a Rancièrian framework of pedagogical action whereby students in relation to teachers in university classrooms can articulate their intellectual equality. That is, they can come to speech by articulating their claims in inclusive pedagogical encounters. By drawing on examples in educational technology, Faiq Waghid shows how podcasts, clickers and social networking sites potentially enhance democratised pedagogical spaces through which teaching and learning can hopefully be decolonised. Although it seems Faiq Waghid is arguing for a position of changing the pedagogical institutional structures—a matter of making a case for decoloniality—his argument that equates what we would assert as decolonial pedagogical engagement accentuates the importance of addressing undemocratic concerns vis-à-vis the cultivation of an equal community of inquiry among teachers and students in a university setting.

In **Chap. 9**, employing a Senian notion of virtues of democracy, in "Examining an Education for Decoloniality Through a Senian Notion of Democratic Education: Towards Cultivating Social Justice in Higher Education", Zayd Waghid argues that decolonial education ought to aim

at achieving a conscious individual and social shedding off of an often-unexamined neo-colonial mentality that characterises even decoloniality endeavours. Zayd Waghid argues that a Senian account of democracy, when embedded in education for decoloniality, expects of students to identify and challenge power hierarchies between students and the university and, more importantly, oppressive power hierarchies among students themselves that restrict them from exercising their basic political and liberal rights. Such neo-colonial tendencies among students mostly manifest through coercion to adopt essentialist decolonialisation positions that require an almost entire dismissal of one perspective of knowledge, replacing it with another largely ethnocentric one. Ideal education for decolonisation, as Zayd Waghid contends, ought to be about students acting through a sense of recognition of and respect for the rights of the culturally diverse student community and the wider society where members have diverse values. As such, the author posits that education for decoloniality should be about students conscientising and sharing perspectives with diverse others in a context characterised by mutual respect, harmony and accountability in order to achieve social transformation. Decolonisation demands of social justice, Zayd Waghid purports, must not be conceived in narrow forms of decoloniality, grounded in forms of solidarity such as cultural and racial identities that are immune to internal and external assessment. Such decoloniality is ironically neo-colonialist. Zayd Waghid's position is that education for decoloniality must incessantly conscientise students to identify and challenge a lack of transparency and accountability of dominant student groups vigilantly, irrespective of the nature of the basis of solidarity for such groups. Such students will have an awareness of the internal and external unfreedoms of their society that inhibit the full capabilities for human flourishing of all members of society. In the absence of self-reflexivity and practical reason, one could be narrow and essentialist in one's demands, ultimately not only disabling the capabilities of cultural and racial others to flourish, but such narrowness also disables one from flourishing in other spheres of ones' life, such as economic, whose prospects are adversely affected by the demands of the narrowness.

In **Chap. 10**, Chikumbutso Herbert Manthalu makes a case for an education for global citizenship that instead of marginalising the national

subjectivities of historicity, language and socio-cultural situatedness in the constitution of the citizenship conceptualisation includes such subjectivities as indispensable in the conceptualisation of a meaningfully global or cosmopolitan citizenship. Counter to prevalent dominant theories and practices of education for citizenship that are grounded in the objective commonalities of humanity across the world—hence grounded in the idea of the detached impartial autonomous self as epitomic of the cosmopolitan citizen—Manthalu argues that ideal cosmopolitanism is an achievement of unity between the dualities of the universal global and the particular local opposites. Employing Seyla Benhabib's (1992, 2011) notion of deliberative universalism that starts with difference as an integral element of being, the chapter argues that education for cosmopolitanism should not be restricted to the transcendent self. This is because excluding the particularities of situatedness in global citizenship education not only denies the concreteness of the being of the peoples of the world but also compels them to assimilate into the mainstream culture that underlies the ostensible impartial education of radical cosmopolitanism. In the end, the chapter cautions that recasting education for cosmopolitanism is not about replacing one ideology with another but rather promoting the conceptualisation of cosmopolitanism and education for cosmopolitanism and the linguistic, historical and cultural differences that typify peoples of the world.

In **Chap. 11**, "Leaning into Discomfort: Engaging Film as a Reflective Surface to Encourage Deliberative Encounters", Judith Terblanche and Charlene van der Walt contend that achieving social transformation in an historical context characterised by race, economic, class, gender and cultural differentiation and encountering the other for deliberation are indispensable to achieve transformation. The authors, however, hold that since encountering the other is limited by the very ideological constructions of otherness, it is imperative that the school must trigger deliberation among learners with diverse backgrounds responsibly or else the deliberation will not take place. Employing Miroslav Volf's (1996) idea of the drama of embrace and Yusef Waghid's (2018) ideas on *ubuntu*, the authors argue for the role of film in pedagogy to initiate the imperative of encounter that awakens empathy and compassion for the other. Reflecting on and discussing a film creates room for cultivation of skills that would

assist the viewing students to take active but otherwise difficult steps of encountering the other. Waghid argues that the centrality of the film is that it projects the moral necessity of deliberatively going through the discomfort of imagining the situationality of the other and taking active real-life steps in ways that are discomforting, risky and vulnerable as the process may be. They thus argue that film is a medium full of potential for initiating a pedagogy of discomfort that emphasises students and teachers moving outside their zones of comfort so that, through the generated discomforting emotions, the stakeholders come to identify and challenge dominant beliefs, practices, habits and prejudices in them and in society largely regarded as unproblematic in order to achieve social transformation. In relation to decoloniality, Terblanche and van der Walt hold that, apart from the discomforting encounters surfacing, the entrenched structural epistemic violence against other people's forms of knowledge, pedagogical film engagement could also achieve further decoloniality by foregrounding content and theory that are local and exploring lived experiences that are institutionally regarded as irrelevant, such as indigeneity.

In **Chap. 12**, Joseph Hungwe and Joseph Divala present an exposition of the contradictory interplay between decolonisation and afrophobia in South African higher education. They argue that afrophobia encumbers the envisioned objectives of decolonisation of higher education in Africa. Decolonisation of higher education ultimately seeks to establish a dispensation that is underpinned by ideals of non-discrimination along race, ethnicity, nationalities and other forms of social diversities that characterise social composition of African higher education. It can therefore be claimed that decolonisation of higher education is tailored towards the promotion and sustenance of equal social relations in higher education, on the one hand. On the other hand, afrophobic practices and attitudes entrench and maintain perceptions of a society structured along cultural superiority and marginalisation. The concurrence of afrophobia and decolonisation of higher education in South Africa brings to the fore a conundrum, which this chapter exposes.

In **Chap. 13**, we present the central argument—that is, the project of decoloniality is not a political ideology but an ideal of democracy. The aftermaths of the colonial experience are still affecting present-day Africa.

Despite the attainment of political decolonisation, the education domain, especially higher education, still retains the colonial heritage. The discourse of decolonisation of education has for a long time largely pertained to eliminating educational content and symbols of colonisation in order to achieve representation of particular historically marginalised epistemologies and metaphysics of the oppressed people. This book, however, largely understands coloniality as oppressive and marginalisation forces that guide modernity and which are a mutation of the heritage of colonialism in African higher education.

We conclude the book with **Chap. 14**, which offers a look into the future in the sense that we analyse teaching and learning as an instance of African higher education in relation to the idea of play. Our main argument is a defence of decoloniality with education on the basis of play concomitantly with an enhancement of *Ubuntu* justice.

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Joseph Pardon Hungwe has vast experience in lecturing and researching within higher education. After attaining a Bachelor of Arts degree in Philosophy (magna-cum-laude), he has been lecturing in both Zimbabwe and South African higher education institutions since 2003. In 2010, he attained a Master of Arts in Philosophy at the University of Zimbabwe. He won a Merit Award at the University of Zimbabwe. He further attained a Master of Education at the University of Witwatersrand in 2013. Having enrolled for PhD studies at the University of Johannesburg, he is awaiting for the Doctoral graduation in 2019. At the University of Johannesburg, he tutored and lectured in both undergraduate and Master levels. A member of Golden Key International Society, he has published and presented at several national and international conferences. His research interests include student social diversity, Ubuntu/race conceptualisations, internationalisation/regionalisation of public higher education, cosmopolitanism in education, decolonisation of African higher education and environmental ethics education.

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Thokozani Mathebula is a lecturer at the School of Education, University of Witwatersrand. He lectures at both undergraduate and postgraduate levels specialising in political philosophy of education. His research interests include democracy and citizenship education (in general and schools in particular), school governance (the form and function of representative councils of learners in school governing bodies), social justice (advocates for a fair and equal representation and participation of marginalised groups in democratic institutions of power) and research in education (with undergraduate and postgraduate students to make research and writing process clearer, easier and manageable).

Celiwe Ngwenya is a doctoral candidate in the Department of Education Policy Studies at Stellenbosch University in South Africa. In her research she is making an argument for disruption of the current higher education ethos in order for higher education to be also accessible to students from poor schools. She works in advocacy for an organisation that provides holistic treatment and refuge for girl survivors of abuse.

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