

**Decolonising academic texts in South
African higher education: Publishing and
editing strategies**

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DECLARATION

I, LINDA SCOTT, Student number 12759848, declare herewith that the thesis entitled

Decolonising academic texts in South African higher education: Publishing and editing strategies

which I herewith submit to the North-West University is in compliance with the requirements set for the degree:

Doctor of Philosophy in Language Practice

is my own work, has been text-edited in accordance with the requirements and has not already been submitted to any other university.

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DEDICATION

I dedicate this thesis to my children and grandchildren, with the hope that it inspires you to pursue your dreams with unwavering passion, dedication and perseverance. May you find the same fulfilment in your endeavours that I have found in completing this thesis.

ACKNOWLEDGEMENTS

With humility and gratitude, I reflect on the journey that has led me to this point. Looking back, I appreciate the experiences that have shaped and inspired my growth.

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In conclusion, I wish to express my hope for a future of reconciliation, peace and transformation in South Africa, the country I cherish. As an academic, I am dedicated to advancing the cause of a future in which all South Africans can flourish and realise their full potential. My aspiration is that the research presented in this thesis will spark a wider dialogue on decolonisation and social justice and inspire positive change. Let us remain steadfast in our commitment to building a better South Africa for all who call it home and work together towards a future of peace, justice and equality.

ABSTRACT

Key terms: transformation, decolonisation, Africanisation, indigenisation, localisation, academic texts, publishers, editors, authors

The continued prioritisation of Western knowledge and perspectives in South African higher education gave rise for the decolonisation of education in 2015/2016, which sought to challenge the hegemony of Western knowledge and promote more inclusive and diverse ways of knowing. Decolonisation involves various strategies, such as developing curricula that reflect local knowledge and perspectives and that incorporate indigenous languages and cultures, while promoting critical thinking and reflexivity among students and educators. The MustFall movements in South Africa led to increased reflection on decolonisation and decolonisation of curricula but there has been very little work on the processes in which the learning materials used in these curricula are decolonised and, specifically, on the editing practices for decolonising academic texts.

The aim of this study was to explore the publishing and editing strategies, approaches and methodologies used in the production of academic texts for use in decolonised curricula in higher education institutions (HEIs). The research design employed an interpretive perspective and drew on a primarily qualitative approach. The theoretical framework was grounded in the decolonial theory that originated from three foundational thinkers, such as Frantz Fanon, Ngũgĩ wa Thiong'o and Stephen Bantu Biko. The data collection methods included a literature review of foundational and contemporary discourse on decolonisation (of the curriculum), in-depth, semi-structured interviews with various role players in different sectors of the higher education industry and a textual analysis of academic texts which exemplified the strategies, approaches and methods being used in the production of academic texts for decolonised curricula. Interviewees included various stakeholders from universities, government departments and academic publishers, as well as curriculum developers, publishers, editors and authors. The findings of the study highlight that there are many role players involved in the decolonisation of higher education curricula, each of whom plays a significant role.

The study revealed several hindrances to decolonisation, such as insufficient awareness and understanding of decolonisation among stakeholders, resistance to change, unclear guidelines and policies and limited resources. The study emphasises an inclusive approach with diverse perspectives and knowledge systems. Developing clear policies and guidelines for the curriculum decolonisation process should receive increased attention. Effective leadership and accountability are essential in addressing knowledge gaps and translating outcomes into actionable measures. The study recommends continuous communication and collaboration

among various stakeholders involved in the decolonisation process, including government agencies, universities, local communities, industry, scholars, publishers, editors, authors and students.

The study contributes to the expanding literature on decolonisation in higher education, emphasising the crucial involvement of publishers and editors in advancing the decolonisation agenda. The identified strategies and practices for publishing decolonised academic texts provide opportunities to challenge established epistemologies and encourage more inclusive and diverse forms of knowledge. The commitment of publishers and editors to the decolonisation process is found to be a positive development. The study's strategies for decolonising academic texts also provide a foundation for further research and development of decolonisation approaches.

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ABBREVIATIONS

ANC	:	African National Congress
BCM	:	Black Consciousness Movement
CHE	:	Council on Higher Education
DHET	:	Department of Higher Education and Training
DSAC	:	Department of Sports, Arts and Culture
HEI	:	Higher education institution
NCHE	:	National Council on Higher Education
NUSAS	:	National Union of South African Students
SAHRC	:	South African Human Rights Commission
SASO	:	South African Students' Organisation

CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

In the higher education arena in South Africa, post the 2015 and 2016 student riots and #FeesMustFall and #RhodesMustFall movements, higher education institutions (HEIs) have made strides to comply with the call for change to the curricula, but as noted by Jansen (2017:2) more should be done.

The dissatisfaction and tensions surrounding the issue of access to higher education in South Africa can be attributed to the period of the mid-1990s that immediately followed the political transition of 1994. During this era, legal impediments, namely racially-based universities that restricted registration, were obstructing individuals from accessing higher education. To address this predicament, a crucial first step was taken to eliminate the legal obstructions that prevented individuals from participating in higher education. This was accomplished through policy changes and legal reforms that were geared towards fostering a greater inclusivity and access to higher education for all South Africans, irrespective of their racial or socioeconomic backgrounds. These changes were part of a broader transformation agenda aimed at building a more equitable and just society in post-apartheid South Africa (CHE, 2016).

The next step was to address the challenges to achieving educational success for students from disadvantaged backgrounds. The implementation of measures such as academic support, bridging programmes and courses focused on enhancing language and academic literacy. However, financial challenges persisted, with a significant proportion of students unable to afford the costs associated with higher education. These challenges were indicative of the ongoing structural inequalities that have been entrenched within the South African education system (Lange, 2017).

Some key developments that occurred in the mid-1990s in the higher education sector included the establishment of the National Commission on Higher Education (NCHE) in 1995, by the South African government to review the state of higher education in the country and make recommendations for its future. The NCHE's report highlighted the need for greater access to higher education for disadvantaged groups and the importance of addressing issues of institutional culture and transformation (NCHE, 1996). In response to the NCHE's report and broader calls for greater equity in higher education, many universities in South Africa introduced affirmative action policies aimed at increasing the representation of historically disadvantaged groups, particularly black South Africans. The South African government introduced a new

funding model for higher education, which sought to increase access to and participation in higher education by redistributing resources from wealthier to poorer institutions (NCHE, 1996). In the context of South African higher education, the mid-1990s represented a period marked by profound changes and transformations. Although the decolonisation of the curriculum was not yet being considered, the focus had shifted towards addressing institutional cultures and practices to better accommodate people, reflecting a more general trend in society towards greater inclusivity and equity.

Thereafter, the curriculum needed to be addressed, which had roots in academic development discourse of the 1990s but came to the fore in the last two decades, gaining new momentum after mid-2010 and the two main protest movements (#FeesMustFall and #RhodesMustFall). These movements brought attention to the need for decolonisation of the curriculum and the promotion of African knowledge systems and perspectives.

Protests that occurred throughout South Africa in 2015 caused significant upheaval in the country's higher education sector (South Africa, 2017). According to the report on the Commission of Inquiry into the Feasibility of making High Education and Training Fee-free in South Africa, the South African Union of Students (SAUS) presented on and made a submission to the Commission, which stated that:

“... the fight is not just for free education, but for ‘decolonized free and quality education ... a total overhaul of the current system that is inherently exploitative and exclusionary’. Exclusion is not only on financial grounds, but also on academic and emotional levels. Thus, a restructuring is needed to ensure student success.” (South Africa, 2017:18).

The student demands during the #MustFall protests resuscitated calls for a decolonised curriculum. The Second National Higher Education Transformation Summit (DHET, 2016:1) confirms this by stating that the “heightened social and political activism” has brought attention to the problems in higher education and it was noted during this summit that discussions and resolutions were required to ensure transformation in HEIs. It is acknowledged that the concept of transformation within HEIs is broad and some issues that were raised during the summit included funding, student access and success, curriculum transformation, institutional environments and research (DHET, 2016:1). Speaking at the summit, the Minister of Higher Education, Blade Nzimande, acknowledged that decolonising the curriculum was central to the process of transformation (South African Government, 2015).

The transformation and decolonisation of curricula at HEIs in South Africa include, *inter alia*, the decolonisation of academic texts which, in the context of this study, are the educational materials used in HEIs for teaching and learning purposes. These academic texts include textbooks, online companion sites and study guides and the content of these educational materials should reflect the change in the representation of “curriculum knowledge towards an African-centred knowledge system” (Jansen, 2017:12). Changes in the knowledge system should be addressed by curriculum change; therefore, academic texts and the processes through which they are produced, should presumably also undergo change. The academic publishing industry is thus influenced by the decolonisation of curricula and, as one of the stakeholders in the change process, academic publishers play an important role in producing academic texts suited for use in the context of decolonised curricula.

This study investigates how calls for transformation and the decolonisation of curricula in HEIs in South Africa have impacted on the publishing and production of academic texts used for teaching within these curricula. The focus of this research is the decolonisation of textbooks for curricula in HEIs. Because this study specifically deals with academic texts, while acknowledging that decolonisation of curricula is a broader concept, the examination of textbooks serves as a significant aspect within that scope. By narrowing the focus, the study can delve deeper into the specific dynamics and challenges associated with the decolonisation of academic texts, providing a more detailed analysis within this particular domain.

The study focusses on a publishers’ association and academic publishing houses, their editorial staff and writers of educational material and includes the examination of the approaches, methods and strategies used by academic publishing houses and their editors and authors in the production and publication of academic texts that adhere to the call for the decolonisation of the curricula. However, while this thesis aims to shed light on the production of academic texts and the integral role played by publishers in this process, it also seeks to understand the perspectives of various stakeholders who, while not directly involved in the publishing production process, are implicated in it due to their roles as users of academic texts or as key contributors within the contexts where these texts are utilised. These are role players in government departments and HEIs and include departmental heads, lecturers and curriculum developers. By including the diverse viewpoints of these stakeholders, this research seeks to enhance comprehension of the multifaceted nature of academic text production within the context of decolonisation of curricula and its implications for the wider academic community.

1.2 CONTEXTUALISATION

After 1994 and the fall of apartheid, change was promised in Section 29 (c) of the Constitution of the Republic of South Africa (1996), which provides for “the need to redress the results of past racially discriminatory laws and practices”. Student protests between 2005 and 2010 on different university campuses reiterated the demand for change (Vilakazi, 2016:49) but these were slow in materialising and led to the student protests in 2015.

The 2015 #RhodesMustFall protests began at the University of Cape Town and centred on the removal of the Cecil John Rhodes statue on campus. This was “a metaphor for dissatisfaction with a much wider set of issues, expressed in demands related to the ‘decolonization of the university’” (Badat, 2016:11–12). The protests and calls for change at the University of Cape Town relating to, *inter alia*, social composition and staff demographics, institutional culture, language policies, racism and curricula at the university changed when students at other universities, countrywide, joined the protests (Badat, 2016). The students in the #MustFall protests between 2015 and 2016 demanded transformation and the focus of the movement also changed by 2016 to include student debt, financial aid and free higher education (Badat, 2016).

Government responded to these protests and in 2015, the Department of Higher Education and Training (DHET) held a summit to address the issues raised by the students in the #RhodesMustFall protests and to set transformation goals. The Minister highlighted that the focus of the summit was transformation, which he noted is a complex process that consists of many dimensions (South African Government, 2015). The student protests continued after the summit and the demands by students, as summarised by the SAUS, included decolonising “the education system, de-commodification of higher education, curriculum review, broader transformation of the sector, the eradication of structural issues and the defeating of institutional autonomy and free quality education for the missing middle and the poor” (South Africa 2017:18).

While it was agreed during the summit that change should take place as a matter of urgency and transformation goals and objectives were set for this to happen, there was, according to Badat (2016), a lack of information relating to the *when* and *how* of these goals, as well as the roles of various stakeholders or role players in the decolonisation process. This confusion also included the lack of clarity on terminological issues. At the forefront of transformation in higher education is contextualising terminology used in the discourse on transformation and decolonisation. This question of clarity of terminology deals with issues relating to the meaning of decolonisation, transformation, Africanisation, localisation and indigenisation. These terms are often misquoted or used interchangeably by different role players. Badat (2017:4), for example, emphasises this lack of clarity when he refers to the process of curriculum change as whatever it “comes to be

called – decolonisation, Africanisation, indigenisation”. The Council on Higher Education (CHE, 2017:2) notes that the demand for transformation and decolonisation of the curriculum is diverse and “not always based on similar concepts and ideologies when used by different individuals or groups”. The two main approaches to the decolonisation of the curriculum, as set out by the CHE (2017:2) are stated as (1) the “fundamental change in the nature and identity” of HEIs, and (2) “what is taught, requiring an Africanisation or indigenisation of the syllabus to become relevant”. Badat (2017:11) concurs with this and notes that decolonisation and the curriculum need to be debated in depth to ensure curriculum transformation is relevant.

A Commission of Inquiry into Higher Education and Training was also held by government in 2016. This revealed that student dissatisfaction was driven by the issue of transformation in HEIs and the demands included “curriculum reform (or ‘decolonisation of the curriculum’)” (South Africa 2017:100). The commission concluded:

1052.15. There is a need for curriculum reform in all parts of the PSET sector, to ensure that the curriculum meets the needs of the economy and society. The transformation of the curriculum needs to be given urgent attention by both institutions and the state (through appropriate funding), in order to increase the relevance of our societal demands and the emerging technologies that have revolutionized learning and teaching (South Africa, 2017:545).

A cursory examination of the existing literature on the topic of decolonising HEIs (see, for example, Heleta, 2016; Ndlovu-Gatsheni, 2016; Lange, 2017; Manamela, 2018; Ammon, 2019), including the proposals listed above from the Deputy Minister of Higher Education and the Commission of Inquiry into Higher Education, are a reminder that there should be an examination of the decolonisation process. Even though the 2015 student protests were labelled #FeesMustFall, there were a number of issues raised through the protests, one of which included “lay[ing] bare the failures of the ... neoliberal capitalist values which have become so characteristic of the country’s universities” (Disemelo, 2015). The reference to societal demands and emerging technologies, as well as transformation of institutional cultures requires an understanding of how these factors relate to the process of decolonising curricula in higher education and how these changes can be incorporated into the process.

An important challenge pointed out by Le Grange (2016:6) refers to the calls for decolonisation being “incredibly diverse, and seldom founded on similar concepts and ideologies when addressed by different people or groups”. The ideologies and work of Thiong’o (born 1938) and Fanon (1925–1961) on African decolonisation were adopted by Biko and the Black

Consciousness movement and, subsequently, used by the 2015 student movements as a grounding for their demands (Ammon, 2019:9). Both Fanon and Thiong'o promote decolonisation and indigenisation while focussing on the devastation brought about by the colonial control. Thiong'o (1986:390) states "its important area of domination was the mental universe of the colonised, the control, through culture, of how people perceived themselves and their relationship to the world ... to control a people's culture is to control their tools of self-definition in relationship to others". Building on this, this study will delve into the founding ideologies on decolonisation, set out by Frantz Fanon, Ngũgĩ wa Thiong'o and Stephen (Steve) Bantu Biko to discover how similar these are to what is currently taking place or what the role players and stakeholders in decolonisation believe should be taking place.

Transformation and decolonisation of higher education are important issues raised by the earlier protests, but this study is concerned with the process of curriculum decolonisation. Many HEIs have commenced with and continue to work on the process of transformation including transformation of the curriculum and curriculum content. Badat (2017:16) notes that when the transformation process is viewed as a process that plays out in education then the focus would be "on issues such as curriculum content, syllabi, course texts" and would include the producers of this content and these texts.

Buti Manamela (2018), the Deputy Minister of Higher Education, describes decolonisation as "the process whereby colonised people rediscover and recover their own history, culture, language and identity". He further notes that decolonisation in HEIs refers to "comprehensive transformation or change of the curriculum and institutional cultures to primarily reflect and promote African context". Highlighting the urgent need to "create [a] new kind of academic institution with new ... public space", Manamela (2018) notes that the continued fight for decolonisation should take place at institutional level and include the processes of rethinking and reframing the curriculum, developing approaches to decolonise curricula and incorporating African perspectives, experiences and epistemologies.

In the postcolonial era, arguments relating to decolonising the curriculum often focus on and challenge the conceptions of knowledge that underlies universities (CHE, 2017). Knowledge in academics is based on Cartesian dualism, viewing knowledge (mind) and being (body) as two separate entities, with the basis of knowledge being "scientism and western rationality" and "separate from being" (CHE, 2017:6). This is seen as detrimental to non-Western ways of knowing and, consequently, relegates "African subjectivity to a perpetual state of becoming" rather than "being" (CHE, 2017:6) thus leading to the suppression of indigenous knowledge systems. The production of a new knowledge system is addressed by Lange (2017:49) who refers to problems

that arose from the #FeesMustFall movement and points out that the emerging new curricula proposals should address the relationship between knowledge production and society. The matter of knowledge production was also raised at a workshop held at the University of South Africa (UNISA) (Ravhudzulo, 2018). The workshop addressed the principles of curriculum transformation and was conducted by the Teaching and Learning Development Directorate (DUTLD) team at UNISA to develop an online transformation curriculum course to train academics on how to integrate the principles of curriculum transformation in their programmes. During the workshop it was highlighted that the programme aims to develop course attendees, or students to decolonise the curriculum in universities and that it “gives importance to histories and knowledges of the people of the Global South” (Mpofu, cited by Ravhudzulo, 2018).

The complexity of this process is confirmed in studies that have been undertaken to define the meaning of decolonising the curriculum, as is evident in the opinion of Maldonado-Torres (2018:7), who states that “[t]here are simply too many spaces, histories, experiences, knowledge formations and symbols, to name only a few factors, to pretend to capture final definitions of coloniality and decoloniality”.

Even though there has been much written about the need to decolonise the curriculum in HEIs, research on the methodologies and strategies surrounding this phenomenon is lacking. The plethora of research on decolonisation (MacGregor, 1996; Makgoba, 1997; Odora Hoppers, 2000; Horsthemke, 2004; Le Grange, 2016; Ndlovu-Gatsheni, 2016) therefore fails to deal with the actual implementation of decolonising educational material and acknowledges that there are no rules or guidelines for the implementation of a decolonised curriculum. Modiba (2018) stresses that the process of decolonising should be carefully managed and highlights that decolonisation in HEIs is an “enormous mission to complete” requiring “penetrative thought”. He continues by stating that, for HEIs to redefine themselves, they should not approach decolonisation in a “messy and reckless fashion”.

The debate surrounding the decolonisation of the curriculum, includes the questioning of what it means to be a university in Africa, as noted by the CHE (2017). According to the CHE (2017), the matter of curriculum decolonisation includes issues such as making changes to content, making changes to what and how information is taught, how knowledge is accessed, whose knowledge is it, how the knowledge is understood and who teaches or researches the knowledge.

This study focuses on the publication and the editing processes for decolonised academic texts in higher education in South Africa. The publication of academic textbooks refers to the process of bringing specialised books to the market and making them available for purchase and use by

educational institutions, researchers, scholars and students in higher education (Fuchs & Bock, 2018). This involves several stages and stakeholders, from the submission of the manuscript to printing and distribution. The editing processes include reviewing, revising and refining content to improve its quality, coherence, clarity and overall effectiveness (Mossop, 2019). Editing involves tasks such as evaluating structure, enhancing language and style, fact-checking and proofreading to ensure the content meets desired standards and effectively communicates with the intended audience (Mossop, 2019). However, the process of editing to produce and ensure decolonised academic texts, which is the focus of this study, specifically refers to the act, carried out by publishers, editors and authors, of examining and revising academic texts with the aim of challenging and addressing the legacies of colonialism, Eurocentrism and other forms of systemic bias that have traditionally influenced academic knowledge production.

In addition, it is also important that the study forms part of the international discourse relating to the decolonisation of editing practices. As stated by Joseph (2015:66) referring to scholarly publishing in South Africa, even though the publications may have an explicit focus on local content, “the importance of rigorous scholarship is always valid for scholarship in the wider sense”. It is important to aim to produce content in a manner that reaches not only the African continent, but the rest of the world (Joseph, 2015). Within the context of academic publishing and specifically scholarly publishing, the current literature points to challenges between publications in the global South versus the global North (Joseph, 2015; Walton, 2018). The global South, identified in this instance by Joseph (2015) as university presses (versus the North being commercial scholarly publishers), are understaffed, have a lack of funding and resources, are unable to conduct the necessary research because of resource unavailability, have almost no institutional support and “very few voices of scholarly publishers from the global south are heard” (Joseph, 2015:63). This highlights the disparities that exist in the different regions, which can have a direct impact on the quality and diversity of what is published, as well as hamper the global South in contributing to academic discourse. University presses could be limited in their ability to publish and disseminate academic research, which could lead to further marginalisation of scholars from the global South and perpetuate the existing power imbalances in the academic system with the global North retaining the majority of influence and control over academic discourse.

The calls for decolonisation of curricula appear to lack clear guidelines in terms of approaches, strategies, processes and methodologies, including clarification of when academic texts would be considered decolonised. This study is concerned with academic texts produced by academic publishers for use within HEIs. The Publishers’ Association of South Africa (PASA) contends that

it is “the largest industry body in South Africa” (PASA, 2020) and represents the interests of publishers. It lists the following as one of its aims and objectives on its website:

To examine policy or legislative proposals likely to affect publishing in the Republic; and to take such measures in support of or in opposition to such proposals, and where appropriate to make representations with a view to securing amendments thereto as may be considered appropriate (PASA, 2020)

PASA (2015:3) also highlights that textbooks are an educational tool as they “ensure that a certain standard of learning is guaranteed as there is a rigorous publishing process in place – for students and academics”. This study investigates what this entails for South African HEIs and as it relates to the calls for decolonising the curricula. Textbooks assist students to understand “local and global perspectives” and include a “guaranteed standard” (PASA, 2015:3). PASA, as the publishers’ association, would be likely to provide affiliated publishers with information on standards relating to the production of academic texts for decolonised contexts, possibly based on government policies and proposals that are used as tools to produce academic texts, specifically relating to decolonisation. Publishers play a crucial role in disseminating knowledge as they are responsible for producing academic texts for HEIs. Therefore, this study includes publishers and the publishers’ association as they are essential role players in the production and distribution of academic resources.

While studies have been conducted in other countries relating to decolonial editing practices (McDonell & Whitlock 2000; Baumgartner, 2001; McDonell, 2004; Freeman, 2009; 2010; 2013), these are concerned with the editing and publication of indigenous writing and indigenous autobiographical narratives and, therefore, the practices relate to trade publications, not academic publications as in this study. There are currently no studies dealing with the production and editing practices for decolonised academic texts for use in South African higher education. In fact, the lack of research and in-depth studies on South African publishing are highlighted by Le Roux (2013:322) who notes that research is required “on all aspects of the publishing value chain: from authoring and production to marketing and circulation”.

1.3 PROBLEM STATEMENT

There are a lack of defined strategies, approaches and methodologies for decolonising the curriculum within the academic publishing industry. In addition, the absence of a contextual framework for decolonisation-related terminology could be hindering effective curriculum transformation. The varied roles played by stakeholders in shaping decolonisation efforts need to

be understood, as well as the influence and constraints placed on stakeholders due to external factors. These facts all impact on the production of academic texts.

Stakeholders play a significant role in the curriculum decolonisation process, particularly in the production and editing of academic texts. These stakeholders include academic publishers, editorial staff, authors, HEIs, lecturers, curriculum developers, government departments and the publisher's association. Their roles and contributions are crucial in shaping the decolonisation efforts within the academic publishing industry.

This thesis aims to investigate the strategies, approaches and methodologies that could be employed in the decolonisation process of the curriculum within the academic publishing industry. By establishing a comprehensive contextual framework for decolonisation-related terminology, the study seeks to unravel the roles and contributions of academic publishers, editors and authors in this transformative process.

The roles played by the stakeholders are many and varied. Academic publishers play a key role in determining which academic texts are published and disseminated. They have the power to select, review and edit manuscripts and include the content, language and narratives presented in such texts. Publishers have the responsibility to ensure that decolonised perspectives and diverse voices are represented in the materials they produce. Editorial staff are responsible for reviewing and editing academic texts and they play a vital role in ensuring that the texts align with decolonisation principles and objects. They need to be knowledgeable about the decolonisation discourse, aware of the relevant terminology and capable of critically evaluating the content for potential biases, Eurocentrism and colonial remnants. Their expertise in editing helps shape the narrative and perspectives present in academic texts. Authors contribute significantly to the decolonisation process through their writing and research and they have a responsibility to engage with decolonial theories and frames, critically examine their own perspectives and biases and incorporate diverse voices and perspectives into their works.

HEI staff including lecturers and curriculum developers also play various roles in shaping the curriculum and selecting academic texts for courses. They play a crucial role in prescribing locally written and produced works that support decolonised content and narratives. Government departments and the publishers' association can provide guidelines, policies, principles and approaches to support the decolonisation process in the editing of academic texts. Their involvement ensures that publishers and editorial staff are aligned with national objectives and standards related to decolonisation.

While stakeholders in the curriculum decolonisation process, specifically in the editing of academic texts, have the power to shape the narratives, perspectives and content presented in these texts, their control is influenced and constrained by various factors, including the policies set by HEIs and the choices made by lecturers and curriculum developers. HEIs have the authority to establish their own policies regarding the curriculum and the selection of academic texts, which could have a significant impact on the editing process. For example, if an HEI implements policies that prioritise the inclusion of decolonised content and narratives, it creates an environment that encourages publishers and editorial staff to engage with decolonisation efforts. Such policies may explicitly state the requirement for locally written and produced works that support decolonisation. By doing so, HEIs can incentivise publishers to produce materials that align with these requirements, leading to a greater availability of decolonised academic texts.

Lecturers and curriculum developers also play a crucial role in influencing the editing process. They have the responsibility to prescribe specific academic texts for their courses. By selecting locally written and produced works that support decolonised content and narratives, lecturers and curriculum developers directly influence the demand for such materials. When lecturers and curriculum developers consistently choose decolonised texts, publishers are more likely to prioritise the editing and production of materials that cater to this demand.

For publishers and editorial staff, the control lies in their ability to review, edit and shape the content of academic texts. They can actively engage with the decolonisation process by critically evaluating the manuscripts, identifying and challenging Eurocentric or colonial biases, and suggesting revisions that align with decolonisation principles. This includes considering language choices, addressing representation gaps, incorporating diverse perspectives and challenging dominant narratives.

However, it is crucial to acknowledge that the control exerted by stakeholders is not independent of external factors. Market demands, financial considerations and the collaborative dynamics among stakeholders also influence the decision-making process. Therefore, this study aims to explore the interplay between various stakeholders and the broader context within which the editing process occurs, in order to provide insights into effective strategies, methodologies and approaches for promoting decolonisation in academic texts. The findings offer valuable insights for HEIs, government departments, the publishers' association, publishers, editorial staff and authors in fostering an inclusive and decolonised curriculum that reflects diverse perspectives and narratives.

This study recognises that despite the plethora of research on decolonising the curriculum, there is still some debate as to what decolonisation means and how it is achieved; it is also unclear how

decolonisation might or has influenced the production of academic texts. It is thus necessary to review the relevant terminology relating to decolonisation, with a view to developing a conceptual framework to better understand the varying perspectives and viewpoints regarding curriculum transformation at HEIs in South Africa, while conducting research into how the process of decolonising academic texts is being carried out and the control that is held by the various stakeholders and role players.

Recommendations in respect of curriculum development and changes fall outside the scope of this study.

1.4 RESEARCH QUESTIONS

Three specific areas of focus are identified for this study. These were identified in three themes, namely an investigation into terminology, an analysis of various role players (HEIs and government departments) in the decolonisation of curricula at HEIs and their views, responsibilities and approaches and an examination of the role of academic publishers (including editors and authors). The following research questions were formulated for the three themes relating to this study:

Theme 1: Terminology

1.1: How is decolonisation understood by various stakeholders?

1.2: How does decolonisation fit into the conceptual field of related terminology?

Theme 2: Role players and policy

2.1: Who are the role players involved in the decolonisation of curricula in HEIs?

2.2: What approaches and/or methods do they advocate should be used to bring about the decolonisation of curricula?

Theme 3: Academic publishers

3.1: How have role players in the academic publishing sector responded to the calls for decolonisation of curricula, specifically within the academic publishing sector?

3.2: How do the publishing and editing methods, approaches and strategies of academic publishers, to achieve decolonisation, compare to the approaches advocated by role players external to the publishing process?

1.5 RESEARCH OBJECTIVES

Based on the research questions outlined in the previous section, the following primary- and sub-objectives were formulated for each of the themes:

Theme 1: Terminology

1. To develop a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs.
 - 1.1 Analyse and compare decolonisation founding documents and contemporary positions, viewpoints and scholarly discourse, in order to clarify terminology related to transformation and decolonisation of curricula in HEIs.
 - 1.2 Determine how decolonisation fits into the conceptual field of related terminology.

Theme 2: Role players and policy

2. To identify role players in the decolonisation of curricula and investigate their roles, responsibilities, approaches and/or methods to achieve decolonised curricula in HEIs.
 - 2.1 Analyse and compare relevant laws, policies, Green/White papers and position papers to understand the background and possible requirements for decolonising curricula.
 - 2.2 Investigate the primary role players and their views, roles, responsibilities and approaches in achieving decolonisation and the flow of information on decolonisation methodologies and strategies.

Theme 3: Academic publishers

3. To investigate how a publishers' association and academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.
 - 3.1 Explore the response by academic publishers to the call for decolonisation of the curricula and how this response aligns with possible recommendations by the Publishers' Association of South Africa and the views and approaches by the role players identified in Theme 2.
 - 3.2 Undertake a textual analysis of selected academic texts to compare, where appropriate, an earlier edition of the textbook with a revised edition, published before

and after calls for decolonisation or compare recent editions of the texts to examine the ways in which the approaches, strategies and methods identified by various role players find expression in the academic texts.

1.6 RESEARCH DESIGN AND METHODOLOGY

The theoretical framework for this study is informed by decolonisation theory, which will be discussed in the literature review in Chapter 2. Decolonisation theory emphasises the need to centre marginalised voices, perspectives and knowledge systems, while answering the calls for transformative changes in, *inter alia*, education. By engaging with decolonisation theory, this study seeks to contribute to the broader discourse on decolonisation and explore its implications for the publishing and editing industry, which is under investigation.

This study comprises three different parts, each with a unique research design and approach. A literature review was suitable to construct a theoretical framework and clarify the use of terminology related to decolonisation by different role players. An empirical part comprising interviews was necessary to identify role players and their roles and responsibilities. Finally, a textual analysis was required to examine the use of decolonising strategies in academic texts.

A qualitative design was used; however, one aspect of the text analyses draws on quantitative data to support in the qualitative analysis. Walliman (2012:12) notes that a qualitative study is a “complex interplay of many variables” as well as “trying to make sense of the myriad human, political, social, cultural and contextual elements”, which is what made this approach ideal for the study design because it facilitates a deeper understanding of the nuances and complexity of decolonisation practices in academic texts, used by publishers and editors. A qualitative study involves data that cannot be counted and, unlike quantitative data, it is usually expressed in words and usually involves the study of human beings, societies and/or cultures.

I undertook a literature review and an empirical study in order to achieve the objectives set out in Section 1.5. A literature review was considered suitable for *Theme 1: Terminology* and *Theme 2: Role players and policy*, as it enabled a critical evaluation of the extant literature and publications by researchers, government and academic publishers and the review of foundational thinkers served as the theoretical framework. The literature review assisted in identifying the role players and their responsibilities, together with strategies that are advocated for decolonising academic texts and the role of academic publishers. In addition, the literature review was used to answer part of the second theme, together with an empirical study that was undertaken for *Theme 2: Role players and policy*, and *Theme 3: Academic publishers* in the form of interviews and textual analyses. These provided insight into the perceptions of role players regarding their roles and

responsibilities in the decolonisation processes, as well as the approaches or strategies they use for decolonising academic texts. It also assisted in identifying strategies that could be used to answer the call for decolonisation in the production of academic texts. A textual analysis was undertaken on academic texts to explore whether strategies and approaches identified in the literature review and interviews, to decolonise academic texts, were being used.

This study comprises of a number of different steps in order to ensure that the research questions are answered. In order to answer research question 1.1, the first step of the study commences with a literature review to gain insight and understanding into the terminology used in the process of decolonisation. The analysis and comparisons are done by reviewing the founding documents and ideologies of three decolonisation ideologists, namely Frantz Fanon, Ngũgĩ wa Thiong'o and Steve Biko. Thereafter, government policies, laws and position papers are examined alongside contemporary scholarly discourse on decolonisation within the curriculum. The opinions and views of the various surveyed stakeholders are then compared and analysed in order to understand how decolonisation fits into the conceptual field of related terminology, thereby answering research question 1.2.

Once a conceptual framework for understanding curriculum decolonisation and related terminology is established, the next step is to investigate the roles and responsibilities of stakeholders in the decolonisation process in HEIs and their decolonisation strategies to answer questions 2.1, 2.2, 3.1 and 3.2. This was done using the literature review to identify role players and conducting interviews with role players in three different groups, namely HEIs and government departments, academic publishers and authors. The role players interviewed included personnel involved in curriculum development in universities, from a diverse range of universities, a government representative dealing with higher education curricula, the South African publishers' association and publishers, editors and authors from different publishers of academic texts, namely an international university press, a local university press, an international publisher and a local publisher. These interviews sought to understand who the role players involved in curriculum decolonisation are and what methods, approaches or strategies they advocate for bringing about the decolonisation of curricula. They also sought to discover how the methods and approaches used within the publishing industry differed from those used by role players external to the academic publishers.

The focus of this study was on the role of publishers and editors in decolonisation practices for academic texts, however, I decided to include a broader range of participants for interviews, beyond just publishers and editors. The reason for this broader interview focus was driven by the need to comprehensively explore the multifaceted dynamics of decolonisation practices within the

publishing and editing industry. I recognise that the process of publishing does not happen without stakeholder engagement and that stakeholders play a crucial role in influencing the production and dissemination of knowledge. Their perspectives are essential in understanding the broader context in which decolonisation efforts are implemented and by engaging with these different stakeholders, such as HEIs, government departments and authors, I was able to gain valuable insights, into the role that these stakeholders play and whether they are directly or indirectly involved in the publishing and editing processes of academic texts.

The purpose of the interviews was two-fold: first, to investigate what approaches, methods or strategies are used by the role players to accommodate the calls for decolonisation and, second, to check whether academic publishers are aware of the expectations on the process of decolonisation from the publishers' association. In addition, during this phase of the study, academic texts were requested from the interviewees from the academic publisher and author groups that exemplify the changes that have taken place in the industry.

Once the interviews were complete, a textual analysis of selected academic texts was carried out. Academic material was requested from the academic publishers who were asked to identify selected texts for analysis. This was guided by information from the publishers, where they felt that a book had been specifically earmarked for a decolonised approach and which embodied the decolonised approach. Different editions of the academic textbooks obtained from the publishers were analysed. In addition, I also selected academic texts from publishers' catalogues to analyse, that met the required criteria. Different methods of analysis were used, namely comparing different editions of the same book (an earlier and a revised edition), comparing chapters in a single book and then also single book analyses (only one edition). This was done to examine how the strategies identified in the interviews compared with the strategies that are used in the books for decolonising academic texts. A full explication of the types of books, how these were selected and the methods of analyses is set out in Chapter 4 (Section 4.8).

Data analysis

I entered the data collected from the literature review into Atlas ti., a qualitative data analysis programme. This enabled me to organise and analyse the data through the process of coding.

The data collected in the empirical part of the study were obtained from the interview protocols with the three groups of participants. Once collected, I assembled and entered the data into Atlas.ti. for coding and analyses, which enabled the identification of themes and categories.

The textual analysis involved a brief exploration of academic texts, which were compared and examined individually. Data gathered from the interviews formed the foundation of this analysis. I conducted a content analysis to focus on higher-level topics, guided by strategies identified in the interviews. I also conducted an analysis of language for readability, accessibility and keywords. The qualitative analysis included an aspect of the textual analysis that was quantitative and WordSmith KeyWords was used to identify keywords, the Flesch Reading Ease scale was used to identify readability and accessibility and the Flesch-Kincaid Grade Level score was used to identify the grade level of each text.

1.7 ETHICAL CONSIDERATIONS

Researchers are expected to be aware of ethical issues and practice ethical behaviour to ensure scientific research is conducted within certain standards. Research ethics clearance was granted by the North-West University's Ethics Committee for Language Matters to conduct this study (NWU-01104-22-A7) (Annexure A). Thereafter, gatekeeper clearance was sought from the institutions where interviews were conducted. These ethical clearance certificates are available but will be retained by the researcher to ensure confidentiality and anonymity of the participants. A number of guidelines were considered regarding acceptable tenets of ethical behaviour during this study (Bhattacharjee, 2012). These included ensuring the participation was voluntary and that participants would not be harmed in taking part. The participants were requested to agree to voluntary participation in the study; non-agreement to participate did not carry any harm, penalties or repercussions and they were free to withdraw from the study at any point, also without repercussions. Participants received an informed consent letter and were requested to read through the letter and sign a consent form before the study commenced. Participants were assured of confidentiality of all data received and the participants' identities are not disclosed. As there is only one publishers' association in South Africa, PASA, reference to this association will not be anonymous. The participant from the publishers' association, who agreed to be interviewed, was offered the option of anonymity and confidentiality and accepted. Participants were informed of the nature and reason for the study beforehand. Regarding analysis and reporting, it is imperative that researchers are open and honest about how data are analysed, fully disclosing findings that may cast doubt on the research design or findings or problems experienced with the research to ensure validity of findings (Bhattacharjee, 2012). To this end, Chapter 5 deals with a full breakdown of data analysis.

1.8 CHAPTER DIVISION

The following chapters make up this thesis.

CHAPTER 1: INTRODUCTION, CONTEXTUALISATION AND PROBLEM STATEMENT

This chapter provides an overview of the study and comprises an introduction to the study phenomenon, contextualisation of the problem, the three identified themes for this research and their respective research questions, primary objectives and sub-objectives. An overview of the research design, approach to the study, methodology and ethical considerations are included.

CHAPTER 2: LITERATURE REVIEW: BACKGROUND ON DECOLONISATION

Chapter 2 comprises a review of the literature and commences with the history of the transformation of South African higher education and the history of colonialism and decolonisation. A review of the founding ideologies of Frantz Fanon, Ngũgĩ wa Thiong'o and Steve Biko are provided. Thereafter, an analysis of South African policy, HEIs and stakeholders is included, followed by a review of contemporary scholarly research into transformation in HEIs. The chapter concludes with the conceptual framework of terminology.

CHAPTER 3: LITERATURE REVIEW: ACADEMIC PUBLISHERS

This chapter provides an introduction to academic publishing with an overview of editing and publishing. An outline of the types of academic publishers and the role of the publishers' association in the publication of decolonised academic texts follows. Thereafter decolonisation practices, approaches and strategies as they relate to the production of texts, from a South African perspective as well as an international perspective, are reported on.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

This chapter commences with an overview of the research philosophy followed in the research. Thereafter the research design is set out in two parts. Part 1 outlines the empirical section of the study and the methodology as it related to the interviews, the development of the interview protocol and data processing methods. Thereafter, Part 2 reports on the textual analysis design, providing an overview of the measures and the analysis strategies that were informed by the results obtained from the interviews with role players. The chapter concludes with methodology used to ensure trustworthiness and credibility in the study.

CHAPTER 5: PRESENTATION OF THE RESULTS OF THE EMPIRICAL STUDY

Chapter 5 presents the results for the interviews and text analyses. The results are presented in the order of the three groups that were interviewed, namely Group 1: Role players, Group 2: Publishers and editors and Group 3: Authors, which is followed by a synthesis of the groups'

views. Thereafter, the textual analyses of academic textbooks are set out and the chapter concludes with the summary of the findings.

CHAPTER 6: FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Chapter 6 consists of the findings for the research questions, which includes recommended strategies, approaches and methods for decolonising academic texts. This is followed by the limitations of the study and recommendations for future research.

CHAPTER 2: LITERATURE REVIEW: BACKGROUND ON DECOLONISATION

2.1 INTRODUCTION

This chapter presents a comprehensive literature review examining the historical background and contextual factors of decolonisation, with a specific emphasis on the founding ideologies and documents and the transformation of the South African higher education system. The literature review serves as a critical foundation for the study's focus on publishers and editors within the academic publishing industry and their strategies, approaches and methodologies employed to facilitate curriculum decolonisation. By situating the literature review within this broader context, this research aims to contribute to a comprehensive understanding of the decolonisation discourse and its practical implications for reshaping academic publishing practices.

Ammon (2019), in his study titled 'Decolonising the University Curriculum in South Africa: A Case Study of the University of the Free State', makes a recommendation for an important area of future research, which is "to develop a more comprehensive framework that can better describe the different conceptions of decolonising curriculum" (Ammon, 2019:46). This accentuates the need, which is addressed in this study, to develop a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs.

2.2 HISTORY OF TRANSFORMATION IN SOUTH AFRICAN HIGHER EDUCATION

There is no doubt that decolonisation of the curriculum is long overdue in South Africa. Colonisation in South Africa occurred in the late 17th century and continued until the mid-20th century. Colonisation, according to Ndlovu-Gatsheni (2020), refers to an event; it is the process of establishing a new colony by a group of people from a different region or country. The colonists arrive, conquer and dominate the people until "the colonized fight and push them back" (Ndlovu-Gatsheni, 2020:2). There are many reasons why this happens and colonisation could be motivated by political, social, economic or religious reasons. The term colonisation, as opposed to colonialism, "can be dated, in terms of when it started and when it came to an end" (Ndlovu-Gatsheni, 2020:2); whereas colonialism is instituted by colonisation. According to Ndlovu-Gatsheni (2020:2), colonialism establishes a power system that fundamentally alters the lifestyle of a society. It creates oppressive relationships and leads to economic dispossessions. Colonialism "invades the mental universe of a people" (Ndlovu-Gatsheni, 2020:2) and leads to epistemicide, linguicide and culturicide.

2.2.1 Overview of colonisation and colonialism in South Africa

The colonisation of South Africa, which occurred over an extended period of time, can be divided into three distinct categories. First, there was an unofficial colonisation (migration and invasion of people groups from the North when, about 2 000 years ago, groups comprising farmers and metal workers moved south and settled in North-eastern South Africa (Oliver & Oliver, 2017). Clans of these settlers included groups with Venda origins, as well as, amongst others, Sotho, Nguni, Tsonga and Tswana. Then followed two official colonisations from the Dutch in the 1650s and the British in 1806 (Oliver & Oliver, 2017) and, thereafter, an internal colonisation (the National Party winning the elections in 1948 and the formalisation of apartheid) (Oliver & Oliver, 2017).

During the two official colonisations by the Dutch and the British, the Dutch East India Company established the first settlement in 1652 in Table Bay (Cape Town). The settlement originated from the need to supply fresh produce to ships and grew rapidly when Dutch farmers settled and imported slaves from areas such as Madagascar and East Africa (South African Government, 2023). The British Settlers arrived in 1820 and landed at Algoa Bay (Nelson Mandela Bay); they “numbered about 4 500 and included artisans, tradesmen, religious leaders, merchants, teachers, bookbinders” and a number of other professional men and farmers (South African Government, 2023).

These official colonisations led to a number of conflicts. In the 1770s when “colonists came into inevitable conflict with Bantu-speaking chiefdoms some 800 km east of Cape Town” (South African Government, 2023), there was a century of intermittent war between the isiXhosa and the colonists. The European influence moved east during the 1800s and from Durban, Natal, settlers moved north, into Zululand. In the “mid-1800s, the Voortrekkers coalesced in two land-locked, white-ruled republics, the South African Republic (Transvaal) and the Orange Free State” (South African Government, 2023).

The internal colonisation occurred together with black opposition; the Union of South Africa was created in 1910 and the African National Congress (ANC) was founded in 1912 “to protest the exclusion of black people from power”, followed by the South African Communist Party in 1921 (South African Government, 2023).

The first democratic elections in the country were held in 1994 (South African Government, 2019). Prior to this, black South Africans had been excluded from voting in South Africa. Apartheid in South Africa can be considered as a continuation of colonialism because both systems were based on the exploitation and subjugation of non-white populations. Therefore,

the final phase within colonisation, the apartheid era, dates back to the May 1948 elections, which again excluded black South Africans from voting, even though black South Africans made up 70 percent of the population – the elections placed the National Party in the position of power under the rule of apartheid (Hamill, 2018). The National Party was led by DF Malan and the party openly embraced racism and exploited the insecurities of the whites (Hamill, 2018); even though HF Verwoerd is credited as the developer of apartheid, Malan was the architect of the original ideas.

The National Party winning the election was “the prelude to four decades of racial fanaticism, ethnic cleansing, systematic discrimination and oppression” (Hamill, 2018) leaving the legacy of apartheid. In 1961, Prime Minister HF Verwoerd formalised apartheid by declaring South Africa a republic, after winning a whites-only referendum. This enabled enforced segregation under legislations veiled in the ideology of racial purity (South African Government, 2019). In 1994, when the apartheid system and its governing powers fell and the new Constitution of South Africa (1996) (hereinafter the Constitution) was implemented, it carried with it the promise of equality and breaking free from colonial (and apartheid) shackles.

Effects of colonialism on South Africa, its people and the education system

Colonisation in South Africa, referring to the act of establishing a new settlement or community, is traced by the events that occurred with these official and unofficial colonisations, causing colonialism to be instituted (Ndlovu-Gatsheni, 2020:2). Colonialism had a profound impact on South Africa, its people and the education system and its effects are still felt to this day. The key ways that colonialism shaped South Africa were evident in the dispossession of land, which is considered one of the most significant effects of colonialism in South Africa. Indigenous people lost their land to the first colonists and as colonialism progressed, the land was increasingly taken from the indigenous people and given to European settlers. This dispossession of land had long-term effects on indigenous communities, as it disrupted their traditional ways of life and created a lasting legacy of inequality (Le Grange, 2018; Mbembe, 2016; Ndlovu-Gatsheni, 2020).

The apartheid system of racial segregation and discrimination was based on the idea that white people were superior to other races and that they should have exclusive rights to political and economic power. Apartheid policies enforcing racial segregation and discrimination led to widespread human rights abuses and institutionalised racism (Le Grange, 2018; Mbembe, 2016; Ndlovu-Gatsheni, 2020).

Colonialism in South Africa was driven by economic interests and European settlers sought to extract as much wealth as possible from the land and its resources. This economic exploitation took many forms, including forced labour, taxation and land expropriation. As a result, indigenous people were relegated to low-paying jobs and had little opportunity to build wealth or improve their social standing.

Cultural destruction was inevitable and colonialism had a profound impact on indigenous cultures in South Africa. European settlers sought to impose their culture and way of life on indigenous peoples, often through violent means. This led to the destruction of indigenous languages, traditions and customs, and forced assimilation into European culture.

Political instability was rife as European powers vied for control over the region. This instability was exacerbated by the establishment of apartheid, which created deep divisions between racial groups and fuelled political conflict.

Colonialism had a profound and lasting impact on South Africa and its effects spread over to the education landscape in the country; these effects continue to shape the education system today. A number of researchers have highlighted the effects of colonialism on the education system (such as, Ammon, 2019; Badat, 2016; Horsthemke, 2006; Hurst & Mona, 2017; Ndlovu-Gatsheni, 2020)

Unequal access to education is one of the main effects of colonialism and under colonialism, education was primarily reserved for the white minority, while the majority black population had limited access to formal education. This led to significant disparities in educational opportunities and outcomes. Curriculum bias was evident in the promotion of a Eurocentric curriculum that focused on the history, culture and values of the colonisers, while neglecting the diverse histories and cultures of the indigenous people of South Africa. The apartheid government introduced a separate and inferior education system for black South Africans called Bantu education. This system was designed to provide basic education to black students and prepare them for menial jobs, rather than to develop critical thinking and leadership skills. Colonialism also had a significant impact on language policies in South Africa, as the colonisers often imposed their own languages on the indigenous population, leading to the marginalisation of indigenous languages and cultures. Under apartheid, black students were often forced to learn and be taught in Afrikaans, the language of the white minority. Colonialism also led to a brain drain of highly educated and skilled individuals, as many black South Africans were denied opportunities for higher education and employment in their own country. This had a significant impact on the development of the country, as it

hindered the growth of a highly skilled workforce (Ammon, 2019; Badat, 2016; Horsthemke, 2006; Hurst & Mona, 2017; Le Grange, 2016; Ndlovu-Gatsheni, 2020).

Overall, the effects of colonialism on education in South Africa have been far-reaching and have had a lasting impact on the country's development. While progress has been made in recent years to address these inequalities, there is still much work to be done to ensure that all South Africans have access to quality education and equal opportunities for success. The control eventually broke in 1994 with the first democratic elections.

2.2.2 Development of HE in SA since colonisation

A number of important changes occurred in the education system since the colonisation of South Africa, which were influenced by many factors that included politics, economics and social issues. During the colonial period (1652 to 1920) higher education was limited to a few missionary institutions, usually established by Christian denominations such as the Anglican and Dutch Reformed churches. These institutions focused on religious education and there were no opportunities for blacks to access higher education (SAHO, 2023). In 1916, the South African Native College, which was renamed the University of Fort Hare in 1951, began accepting Indian, Coloured and African students (SAHO, 2023). In 1946, the establishment of the Laurence Commission aimed to explore the feasibility of creating multi-racial universities.

The apartheid era from 1948 to 1994 saw enforced racial segregation and discrimination, which had a significant impact on higher education. Separate institutions were established for different races and whites received better resources and opportunities than non-whites. In 1959, the Extension of University Education Act established separate 'tribal colleges' for black university students and the University of Western Cape was established for non-white students, but faced many restrictions and limited resources (SAHO, 2023). Prior to the 1994 elections there were many movements and uprisings. One of the primary objectives of the anti-apartheid movement was to transform the higher education system to ensure inclusivity for all individuals and those who engaged in the struggle aimed to assert their rights in the development of the new higher education framework (Lefa, 2014).

After the end of apartheid (post-1994), the South African government implemented policies to address the inequalities in higher education (Lefa, 2014). Historically black institutions were merged with predominantly white institutions to create more inclusive universities. These mergers included the University of the North and the Medical University of South African, which became the University of Limpopo, the University of Port Elizabeth and the Port Elizabeth campus of Visa University which became the Nelson Mandela Metropolitan

University, Rand Afrikaans University and Technikon Witwatersrand that became the University of Johannesburg and the Peninsula Technikon and Cape Technikon that became the Cape Peninsula University of Technology (Lefa, 2014).

According to Badat (2010), “there has been a wide array of transformation-oriented initiatives seeking to effect institutional change” in higher education. Institutional changes have included defining objectives and goals of higher education, policy reviews and adoptions, changes in areas of governance, academic structures and curricula and ensuring quality controls (Badat, 2010). Currently, South Africa has a diverse higher education system with a range of public and private institutions offering a variety of programmes. Today, certain aspects of South African higher education demonstrate significant strengths and hold potential in terms of disseminating and generating knowledge, promoting social equity, supporting economic and social growth and democracy and assisting in the development requirements of the African continent and southern Africa (Badat, 2010).

Badat (2010:33) succinctly summed up the changes that have occurred post-1994 in South African higher education when he noted that they have been characterised, *inter alia* by relative stasis in some areas, referring to “decolonisation, deracialisation and degendering of inherited intellectual spaces” but extensive fluidity in other areas such as the change in the demographics of academics with more black people and women and the changes to student bodies.

2.2.3 Transformation vs decolonisation

In higher education, transformation and decolonisation are very distinct concepts that refer to the efforts to restructure the education system and make reforms. These reforms are to ensure equality, inclusivity and meeting the needs of diverse communities. Higher education debates on transformation refer to “a comprehensive, deep-rooted and ongoing social process seeking to achieve a fundamental reconstitution and development of our universities to reflect and promote the vision of a democratic society” (DHET, 2015:2). Transformation involves addressing issues such as access, equity, academic freedom, quality, relevance, institutional autonomy and social justice and aims to create an education system that serves the interests and aspirations of all citizens (DHET, 2015:5).

On the other hand, decolonisation refers to the process of addressing the legacy of colonialism and imperialism in education systems and includes challenging ways that colonialism has shaped the education system, the curricula, pedagogy and language of instruction (Ndlovu-Gatsheni, 2020). Decolonisation aims to challenge Eurocentric perspectives and incorporate

diverse knowledge systems, perspectives and ways of knowing. Both transformation and decolonisation are essential for creating a higher education system that is inclusive and equitable.

Much time has passed since the adoption of the Constitution of the Republic of South Africa (1996) and much has been done and continues to be done to decolonise the curriculum in HEIs. This was confirmed by the Minister of Higher Education, Dr Blade Nzimande (2015), who stated at the Higher Education Summit that “[a]lmost every day, on one of our campuses around the country, there is a seminar, debate, or roundtable on transformation, decolonisation, or Africanisation”. Notwithstanding the ongoing dialogue and debates and while recognising what has already been done, such as the initiatives that have been launched to diversify faculties and promote inclusive teaching practices, There is much more that still needs to be done in the process of decolonising curricula in HEIs. This study, therefore, contributes to the multifaceted and difficult discourse on decolonisation of the curriculum in higher education by specifically examining issues relating to the process of editing and production of decolonised academic texts because they directly influence the representation and dissemination of knowledge to the future generation.

There is an urgency to continue the process of decolonisation because the #RhodesMustFall and #FeesMustFall movements brought about the acknowledgement that “without decolonisation democracy remains an instrument of coloniality” (Maldonado-Torres, 2020) because decolonisation is necessary for true democracy to take place; without undoing the structures of coloniality, democracy in South African could be limited in its ability to empower, especially the historically marginalised people of the country. Without decolonisation, democracy may still be perpetuating the same inequalities that colonialism created. Also, the recent #BlackLivesMatter call has accentuated the need to seriously question whether democracy can exist without decolonisation or whether “education and knowledge production lead to sustainability and wellbeing without epistemic, symbolic, material and pedagogical forms of decolonisation” (Maldonado-Torres, 2020). Kagumire (2020) confirms that the worldwide demonstrations under the #BlackLivesMatter movement have led to the resuscitation of the call for decolonisation and this needs to start with education.

This study seeks to investigate the decolonisation process with reference to publishing and editing practices for academic texts, because it is recognised that the production and dissemination of knowledge are influenced by power dynamics and cultural biases. By examining the publishing and editing practices in the context of decolonisation, this study aims to uncover how these practices either reinforce or challenge existing hegemonic knowledge systems. Understanding the role of publishers and editors in the decolonisation process is

crucial for promoting inclusive and diverse forms of knowledge and fostering greater equity in academia. To achieve this, it is important to first understand the concept of decolonisation and the related terminology, particularly, for the purposes of grounding this study in the context of the higher education curriculum. Le Grange (2018:4) referring to terminology such as indigenising, Africanising and internationalisation, notes with reference to decolonising the curriculum that “[t]he concept ... [has] been bandied around by some students, eliciting criticism on the lack of clarity about this”; however, he alludes to the fact that the different terms such as Africanisation and indigenising, could all be conceptually linked to one another. Therefore, to provide clarity and develop a conceptual framework for understanding curriculum decolonisation, as set out in objective 1 (Chapter 1) of this study, this chapter is designed to investigate who the stakeholders and role players in curriculum decolonisation are and how they understand the concept of decolonisation and related terminology, including the connections and links between these terms as well as how they differ. In addition, this investigation will include an in-depth look at the views of relevant researchers and stakeholders. Role players will be identified, including an investigation into their possible roles and responsibilities, as well as the approaches and methodologies promoted by role players in the process of decolonising the higher education curriculum. Section 2.2 offers a brief overview of the history of colonialism

2.3 TERMINOLOGY RELATING TO DECOLONISATION

The terms relating to decolonisation such as Africanisation, decolonisation, transformation, localisation and indigenisation are all related to the process of challenging the Eurocentric biases and knowledge systems, especially in a higher education context. However, there appears to be confusion and overlap in the use of the concepts and how they should be applied in curriculum decolonisation, as pointed out by Le Grange (2018:4) who notes that there is often a lack of clarity and contestation of the meaning of the terms. This study aims to investigate and differentiate between various terminology to aid in establishing a conceptual framework for comprehending curriculum decolonisation in South African HEIs.

2.3.1 Transformation

It is acknowledged that the transformation of the higher education sector is a multi-facet process, that should “redress past inequalities, to serve a new social order, to meet pressing national needs and to respond to new realities and opportunities” (Department of Education, 1997:Foreword). The framework of transformation of higher education includes the needs and challenges relating to university structures and governance, imbalances in accessibility, gender and race issues and economic and societal development (Ministry of Education. 2001).

There are different interpretations of transformation in higher education, as noted by the SAHRC (2016:6): “Another challenge is the varied interpretation of ‘transformation’. Some institutions have a very narrow interpretation of the term “transformation”, limiting themselves to demographic changes only. Other institutions understand the term to be more expansive, extending to institutional culture and a general reform of the institution.” The SAHRC (2016) notes that HEIs should address transformation holistically, rather than just focussing on a single aspect. This process should be “reflected in all aspects of the institution such as governance, management and leadership, student environment such as reasonable access and academic success, equity in staffing, institutional cultures, progressive and inclusive teaching and learning, research and knowledge systems, institutional equity, and the political economy of higher education funding” (SAHRC, 2016:6). Transformation in HEIs, therefore, would relate to different aspects within the institution and the concepts of curriculum change and curriculum relevance form part of transformation in higher education.

The views of the SAHRC tie in with those of Prof S.M.E. Bengu, former Minister of Education, who noted, as far back as 1996, that transformation is required “[t]o preserve what is valuable and to address what is defective” (Department of Education, 1996:2) and that it is necessary to reshape education to be responsive to new realities and opportunities and the national needs. The process of transformation in higher education was anticipated to include new policies and a suitable model of teaching and learning as well as the restructuring of the system of higher education to produce people that have the knowledge and capability to participate in a global context (Department of Education, 1996:12). In its green paper on higher education transformation, the Department of Education (1996) noted four important issues that should be addressed in the process of transformation, namely access, development, curriculum transformation and institutional culture.

The 2017 white paper on Arts and Culture states that transformation should be supported and the resultant society should have the characteristics of equality and respect while ensuring cultural rights are preserved (DSAC, 2017:34). In referring to policies that promote arts, culture and heritage, the DSAC defines transformation as: “To reconfigure the personnel, programmes and collections, exhibits, performances and events in arts, culture and heritage to reflect the demographics of an African society with diverse cultures” (DSAC, 2017:8). This indicates that transformation in the arts, culture and heritage is considered to be multi-faceted.

This shows that transformation is a complex and multi-faceted process that encompasses a wide range of issues in education, from governance to curriculum and institutional culture. Some institutions have taken a narrow view of transformation, focusing solely on demographic changes but a more expansive approach is necessary to effect real change. The differing

interpretations of transformation highlight the need for a comprehensive and inclusive understanding of the term. The goal of transformation is to create a society that is characterised by equality, respect and cultural preservation and to produce individuals who are capable of participating in a global context. An important aspect of transformation is the need for decolonisation, which involves re-examining the ways in which colonialism has influenced education. The concept of decolonisation and decolonisation in education will be explored in the next section.

2.3.2 Decolonisation and curriculum decolonisation

Decolonisation refers to the process of dismantling the political, economic and cultural structures that perpetuate colonial power relations. In curriculum decolonisation, one thing that is certain and on which many researchers agree is that there is no single meaning or description for decolonisation and deciphering the meaning is more about trying to make sense of what the terminology means (Jansen, 2017:156; Behari-Leak *et al.*, 2017). Care should be taken when trying to contextualise decolonisation and Long (2018) expresses distrust in the decolonisation dialogue, highlighting that there is an inability to define what the terminology means which “not only consigns it to a realm of pointless obscurity but also – and more importantly – frustrates our cause, which I understand to be the reimagining of the entire knowledge-making apparatus in the pursuit of a just, humane and equitable social order” (2018:20). Ndlovu-Gatsheni (2021) believes that the term decolonisation was initially a revolutionary term and should remain that way because if everyone uses it, it will become a buzzword and lose the concept of being revolutionary and addressing rehumanisation (Ndlovu-Gatsheni, 2020). Ndlovu-Gatsheni (2021) further states that decolonisation deals with “the ontological questions, the patriarchal question, the power question, the racial question, and the corporatisation question” (Ndlovu-Gatsheni, 2020) which originated from colonialism. Referring to the different types of universities, Ndlovu-Gatsheni (2021:891) sets out the decolonised university model as “[a]spired for indigenous, activist institution, accessible, multilingual, polyphonic, relevant, responsible and culturally anchored”.

Curriculum decolonisation, the focus of this study, will entail change, reforming and diversification to deal with the changes occurring within the universities; they will “involve different patterns of teaching and learning, new curriculums and more varied modes of delivery” (Department of Education, 1996:13). Quality is also an important aspect to consider and the Department of Education (1996:25) is an important principle that underpins the “vision of a transformed higher education system”.

Badat (2016:22) questions the process of decolonisation and the capabilities of academics and capacity of the university to undertake the process. In his questioning, he refers to what should be uprooted, displaced or substituted and what is it that should be achieved regarding the “levels of the purposes, roles and functions of the South African university, epistemology, theory, methodology, knowledge production, scholarship, curriculum, institutional structure, culture, conventions, and practices?” (Badat, 2016:22).

From the perspective of the Department of Arts and Culture, the 1996 white paper contained the directive to demolish the colonial and apartheid systems and decolonisation thereof is defined as: “Placing African knowledge, epistemology, art, culture and heritage at the centre of policies, practices, institutions and programmes” (DSAC, 2017:8). Feukeu *et al.*, (2021:3), define decolonising as “[t]he process of deconstructing, delinking from dominant structures, worldviews, anticipatory systems, and ways of thinking, knowing, doing and being, and reconstituting them, so that no particular or single one predominates or is centred”.

According to Mbembe (2016), the process of decolonising a university is “to reform it with the aim of creating a less provincial and more open critical cosmopolitan pluriversalism – a task that involves the radical *re-founding* of our ways of thinking and a transcendence of our disciplinary divisions”. Critical cosmopolitanism, an emerging direction in social theory, emphasises the importance of global citizenship, intercultural understanding and ethical responsibility (Leinius 2014) and when combined with pluriversalism it promotes a vision of global engagement that acknowledges and values diverse perspectives, knowledge systems and practices.

Relating to curriculum and “the subject of knowledge as embedded in the school or university curriculum”, Jansen (2017) notes that the six conceptions of decolonisation as:

- Decolonisation as the decentring of European knowledge – an African knowledge system is placed first and the previous Eurocentric pedagogy is second; Jansen (2017:159) refers to it as “a ‘soft version’ of Africanisation” and is careful to note that the Western knowledge system should not be discarded, but rather that the African knowledge becomes the centre.
- Decolonisation as the Africanisation of knowledge – the displacement of Western knowledge system and the rejection of imitating Europe are included in this concept where, from a pan-Africanist perspective “the call for Africanisation in the curriculum is a nationalist imperative that asserts African identity and rejects the imitation of Europe” (Jansen, 2017:159).

- Decolonisation as additive-inclusive knowledge – the value of current knowledge is noted but the curriculum is decolonised by including new knowledge that will be seen as promoting transformation.
- Decolonisation as critical engagement with settled knowledge – Rather than the outright removal of anything colonial, critical questioning of the knowledge base is essential in order to answer questions such as “Where did this knowledge come from?” or “What does it include and leave out?” (Jansen, 2017:161). Students then become critically engaged resulting in the transformation of their thought processes and the way they see theories.
- Decolonisation as encounters with entangled knowledges – this concept sees knowledge as intertwined rather than separating into ‘us’ and ‘them’, representing the South and West or coloniser and colonised.
- Decolonisation as the repatriation of occupied knowledge – this concept includes to “raise consciousness about the need to give back stolen land, end contemporary forms of slavery, and topple the internal imperialism that continues to keep indigenous people in subjection” (Jansen, 2017:163).

The holistic framework for understanding and enacting decolonisation as put forward by Jansen (2017) involves prioritising and centring African knowledge, while valuing Western knowledge, asserting the African identity by Africanisation, incorporating new knowledge to promote transformation, engaging critically with knowledge and encouraging questioning and critical thinking, recognising the entanglement of knowledge and, finally, the repatriation of occupied knowledge and addressing past injustices, while promoting social justice.

Finally, Muldoon (2019) notes that “[w]hile decolonising the curriculum can mean different things, it includes a fundamental reconsideration of who is teaching, what the subject matter is and how it’s being taught” and “decolonisation asks us to consider how the location and identity of an author shape their perspective”.

The role players refer to decolonisation in this section as the process of undoing the political, economic and cultural systems of colonialism in formerly colonised countries. In the context of education, decolonisation involves examining the Eurocentric biases and perspectives that were imposed during colonialism and centring the African knowledge and experiences into the curriculum. This approach recognises the importance of local cultures and traditions in shaping educational practices and seeks to empower students to develop a strong sense of identity and agency. The significance of decolonisation in education cannot be overstated, as it provides an opportunity to challenge the hegemony of Western knowledge and to promote a more inclusive and diverse curriculum. However, the process of decolonisation is not without its challenges and it requires a fundamental shift in the way education is approached and

implemented. Africanisation is the natural next step after decolonisation, as it involves building on the foundations laid during decolonisation to develop a truly African educational system that reflects the unique cultural, social and economic context of the continent. Africanisation is a critical aspect of developing a strong and sustainable education system that can contribute to the development and transformation of African societies. For Jansen (2017), Africanisation is one possible manifestation of decolonisation.

2.3.4 Africanisation

There is often confusion between decolonisation and Africanisation and this is highlighted by Mbembe (2016) when he questions whether it is the same thing. He refers the root of the confusion back to the 1960s and 1970s when African postcolonial experiments saw decolonisation and Africanisation as the same thing and decolonising was seen as nation-building. Jansen (2017) notes that Africanisation refers to the restoration of the African knowledge system. On the other hand, Prah (2017) believes that while Africanisation is essential to address past inequities, on its own, it does not lead to the development of society. It is only when the African culture is centred “at the heart of the development endeavour” (Prah, 2017:2) that societal development will occur.

Gqola (2001) refers to a pseudo-Africanisation and tokenism with the example of the Springboks in sport being renamed *amabokoboko*, which created the illusion of change and led to a number of businesses such as Wimpy following suit and referring to their specials as amaburger-burger. Gqola (2001) cautions that the reader be mindful of the assertion that these examples are deceptive and lack critical reflection on processes of transformation (De la Rey cited by Gqola, 2001)

While Botha (2007:214) highlights the difficult task of Africanising the curriculum, the Minister of Higher Education, addressing the Higher Education Summit, noted that to be Africanised, means that the developmental goals of the country should be kept in mind and that everything relating to the HEIs, such as curriculum and research, should work towards promoting the country’s developmental goals. In addition, Minister Nzimande (2015) stated that the people of Africa, no matter what their race, need to confront their past in order to Africanise; the multi-cultural, multi-lingual diversity of society needs to be protected as well as form part of the rebuilding of HEIs. African universities “should be globally engaged, but not only by being consumers of global knowledge. They should be producers of knowledge as well, knowledge that is of relevance locally, continentally, in the South and globally” (Nzimande, 2015).

In conclusion, while decolonisation seeks to challenge the hegemony of Western knowledge and promote a more inclusive curriculum, Africanisation goes a step further by reimagining the entire education system to align with African values and aspirations. The term that requires consideration is localisation of curriculum, which involves tailoring the curriculum to the specific needs and interests of the local community.

2.3.5 Localisation

Localisation refers to the process of ensuring local perspectives and knowledge within the education system. This can include the promotion of local languages, culture and practices. Prah (2017) notes that localisation is just another name for Africanisation, however, it is important to consider that localisation and Africanisation each have distinct nuances and implications. While Africanisation generally refers to prioritising and centring African knowledge, culture and perspectives, localisation encompasses the adaptation and contextualisation of knowledge, practices and resources to specific local contents, without necessarily being limited to African contexts alone. Therefore, it is possible to argue that Africanisation can be a form of localisation, localisation itself can encompass a wider range beyond the African context. It is essential for curriculum developers to consider and cater for local needs and the curriculum needs to “respond to both education policies and wider policies associated with the economy and society” (Wedekind & Mutereko, 2016:24) in order to provide the skills that are needed locally and which will assist in boosting the economy.

The importance of all forms of knowledge is confirmed by the Department of Education (1996:4) green paper, where the vision is set out as follows: “Contribute to the advancement of all forms of knowledge and scholarship, in keeping with internationally observed standards of academic quality, and with sensitivity to the diverse problems and demands of the local, national, southern African and African contexts.” This indicates that localisation of curriculum content is as important as other knowledge systems. It is also important to ensure that the education programmes for educators include local and regional education (Department of Education, 1996:21).

A university curriculum for a programme is useless if it is not able to meet the requirements of the students and society, which includes the fact that it should be responsive to the requirements of the current job market. The problems associated with this inability to keep up with the market are noted as follows:

A curriculum that is not able to adjust to the changes in the knowledge field, in technology, in the conditions of the labour market, variations in

regional or local or firm specific conditions, or the needs of students, very quickly becomes outdated and potentially irrelevant, and consequently the students enrolled in the programme are not deemed to be employable (Wedekind, n.d.:4).

Wedekind and Mutereko (2016) refer to localisation as curriculum responsiveness, which includes ensuring employability of the local community, as well as a partnership and relationship with potential employers. The curriculum that is offered and the development of skills should meet local needs and the relationships between educators, employers and employees, as well as the producers of knowledge should be fostered. This will enable production of the skills required for what Wedekind and Mutereko (2016:25) refer to as the “skills ecosystems” for local economic development. Referring to technical and vocational education and training (TVET), Wedekind and Mutereko (n.d.:4–5) also recommend that there could be a curriculum that is “decentralized to geographic regions such as provinces or districts, or to sector or industry level, or to a level of the firm who work in partnership with TVET institutions”. This means that the geographic location and the needs of the local community will be taken into account when developing the curriculum in HEIs.

These views indicate that localisation is a critical process in ensuring that the education system reflects local perspectives and knowledge, including language, culture and practices. It is essential for curriculum developers to consider local needs and respond to wider policies associated with the economy and society to provide skills needed locally and boost the economy. Localisation, or curriculum responsiveness, includes a partnership and relationship with potential employers and fosters the production of skills required for local economic development. Indigenisation is the final term that will be investigated in this section and it involves a deeper integration of local knowledge and practices into the education system.

2.3.6 Indigenisation

Indigenisation in higher education refers to the incorporation of indigenous perspectives, experiences and knowledge into the education system and the recognition of indigenous languages, histories and traditions. Ndlovu-Gatsheni (2016) sees Africanisation as “part of transformation aimed at indigenizing inherited institutions”. Botha (2007:213) noting some suggestions for and integrated Africanised curriculum highlights one of the suggestions as indigenous knowledge systems being important for students to understand mathematics and science, while noting that curriculum changes should include “an indigenous language as a language of communication with English as the language of transmission and learning, fostering respect and understanding for indigenous people and practices through knowledge”.

According to Le Grange (2018:10), “[i]ndigenising concerns the inclusion of indigenous ways of knowing and being in social and education processes. It also involves the (re)discovery of indigenous cultures, including indigenous ways of knowing, and is about seeking social and cognitive justice for indigenous peoples”. Seyama (2019:160), investigating the alternative knowledge system of African healing, agrees with this viewpoint and questions the presentation of a curriculum for health sciences that is based on Western practices, while ignoring the values, practices and beliefs of Africans. The classroom should be “characterised by discourse and practice that are counter-hegemonic” (Seyama, 2019:168).

The DSAC (2017:14) refers to prior to 1994 when indigenous art forms and practices were neglected, marginalised, dismissed as being of no cultural value or too primitive and even stigmatised. This caused the creation of “informal semio-community space and alternative platforms” (DSAC, 2017:14) on the periphery. After 1994, it was advocated that indigenous art forms and practices, which include culture and heritage traditions should be moved to have equal value and share the centre with Western art forms, practices and traditions.

The importance of incorporating indigenous perspectives, experiences and knowledge into the education system and recognising indigenous languages, histories and traditions was highlighted in this section. Indigenous knowledge systems are important for students to understand subjects like mathematics and science and curriculum changes should foster respect and understanding for indigenous people and practices.

2.4 HISTORY OF COLONIALISM AND DECOLONISATION

The history of colonialism in South Africa can be traced back to 1652 with the arrival of the Dutch, followed by settlement and took a new significant direction with the annexation by the English in 1806, followed by settlement from 1820 onwards. In the context of colonial education, an important milestone is Macaulay's (1835) minute, from India, which holds historical significance; however, it should be noted that there have been clear educational ideas preceding 1835 among the missionaries in the Cape. Macaulay was concerned with liberal/Western education versus oriental education and the following recommendations are found in the ‘Minute by the Hon'ble T.B. Macaulay, dated the 2nd February 1835’ (Macaulay, 1835). Thomas Babington Macaulay was an English historian, essayist and politician who held a number of prominent positions in government and was known as a proponent of progress and reform. He believed in the power of education and that access to education should be extended to all people, however, he also believed that Indian education was inferior to European education (Macaulay, 1835). The objective of Macaulay's (1835) minutes was a proposal to promote British education in India and he held the belief that the best way to

“civilize” Indians was to teach them English and westernise their culture. He recommended a number of things, such as spending money only on Western education, not oriental education, the closing of colleges that taught eastern philosophy, the downward filtration theory where he advocated that only a few Indians should be educated and they would then educate the rest of the population and the creation of a group of Indians who served British interest and remained loyal to them; these Indians would be “Indian by blood and colour, but English by tastes, opinions, morals and intellect” (Macaulay, 1835). This approach by Macaulay, which set the stage for views on colonialism shows a lack of consideration for the Indian culture and traditions, refuses to acknowledge the diverse languages and religions and was only focused on benefits for the British Empire rather than the needs of the Indian people. It reflects a disregard for the humanity and agency of the people of the country.

When referring to colonialism there is a general reference in the literature to the forceful exploitation, by Europe, of other areas, regions and countries for economic gain (Migge & Léglise, 2007). European colonial rule includes the practice of denigrating anything non-European, such as culture, language and linguistic practices. In addition to these practices, education was affected by colonial powers and in African countries education suffered under European colonial models (Migge & Léglise, 2007). For example, in Kenya, even though there are more than 40 languages spoken in homes and communities, these are not included in the education system and English and Swahili are considered the national languages, with Swahili as the medium of instruction up to fifth grade. After fifth grade, the students switch to English, resulting in a negative effect on students’ educational achievements, low academic performance, a high dropout rate from school and insufficient language skills, all of which have an impact on the economic development of the country (Migge & Léglise, 2007).

In 1994, when South Africa attained democracy, it became necessary to address the question of decolonisation, particularly in education because there is undoubtedly a relationship between power and knowledge. As noted by Leibowitz (2016:2), “knowledge is a weapon of domination” which leads to the questions of how and which knowledge “can be harnessed in pursuit of democracy and justice for all”.

Decolonisation on the African continent can be traced back to 1947. At the onset of the decolonisation of Africa, Kwame Nkrumah took up the position of Secretary of the United Gold Coast Convention (UGCC) in 1947, a political party with the aim to gain independence for the Gold Coast (Dodoo, 2012). The vision of Nkrumah was the creation of a unified world and a society that worked together with dignity and equality. Nkrumah was educated in the United States and Britain and was considered both a political theoretician and a practitioner. He returned to Ghana to promote the fall of colonialism in Africa and to restore dignity to the

people of Africa – a dignity that was stolen during the colonisation of the countries (Dodoo, 2012). Nkrumah was in political office from 1952 to 1966 and Ghana gained independence on 6 March 1957; he led Ghana to become the catalyst for democracy – the breaking free from colonisation on the African continent and the ultimate independence of the continent (Dodoo, 2012).

Nkrumah envisaged the transformation starting in Ghana, whereafter, it would move to include Africa after developing a country that was strong and unified and ruled by blacks, before going further into the world (Dodoo, 2012:83). He believed that in order to do this, the existing colonial structures would have to be replaced by new structures with three levels, starting with the individual level, then the sub-systemic level and, finally, the systemic level. The individual level needs to ensure that a person is free and able to function within an environment that enables the expression of self (Dodoo, 2012:84). The sub-systemic level (Ghana) and the systemic level (Africa) would include the dismantling of colonialism and the developing and building of new structures; socialism would be the tool for developing new structures of support and included the belief Nkrumah had for social justice (Dodoo, 2012).

In his work, Nkrumah referred to the African Genius and he “identified the cultural poles in the African cultural situation, aware that these are what should determine the bearings of the African question for freedom and respectability” (Hagan cited by Dodoo, 2012:84). Nkrumah also coined the term neo-colonialism, which he notes is simply colonialism under a disguise (Nkrumah, 2005:19). Le Grange (2018:8) is in agreement with this and notes that neo-colonialism refers to a country achieving independence but still influenced by either colonial powers or the new powers that developed postcolonialism (Le Grange, 2018:8), which, other than the global corporations such as monetary institutions, include educational institutions and cultural organisations. This means that the attainment of democracy does not necessarily mean that decolonisation has been achieved.

This concept of neo-colonialism can be witnessed in Kenya, relating to language acquisition, where the high social status of English remains unparalleled and speaking Swahili is considered as a lower social status. English is the dominant language of education, politics and business and students in Kenya are punished for resorting to their vernacular language while at school; many private schools only use English as a language of instruction (Spernes, 2012). The cultural ideologies of the European colonial models dominate many other educational systems in African countries. In South Africa, Mavhungu and Mavhungu (2017) allude to the fact that, after the fall of apartheid, the current government inherited an educational system that was inflexible and defective; a system that did nothing to promote the

independence of the majority of the population and which was not conducive to learning and teaching or skills development.

To understand what should be happening in the decolonisation of the curriculum in higher education, it is important to investigate the ideologies of important role players in the decolonisation of the African continent and South Africa. Three voices on decolonisation, chosen from amongst many others for discussion in this thesis, are Frantz Fanon, Ngũgĩ wa Thiong'o and Steve Biko. While the ideologies and works of many other activists, researchers and scholars are acknowledged, the ideologies of these three advocates of decolonisation will be examined in the next section to underpin the current research. These ideologies were specifically chosen for this purpose because each one offers a different approach, which would lead to varied views of the decolonisation theories as promoted by each theorist. While each advocate for an African renaissance and the creation of a new being, the differences between their decolonisation focuses lie in their approach. Fanon approaches decolonisation from his position as a psychoanalyst and recounts many instances where he witnessed the mental damage and mental illnesses brought about by colonialism, damage which is very often hidden from society. Thiong'o approaches his position on decolonisation from the perspective of a linguistic and refers to the resultant cultural annihilation of the people. Biko, as a student and victim of segregation under the apartheid laws of South Africa, approaches decolonisation and the fight against apartheid from the perspective of segregation and racism and refers to it as a quest for true humanity.

2.5 FOUNDING IDEOLOGIES

2.5.1 Frantz Fanon

The works and ideologies of Fanon are chosen for examination in this study because Fanon, a psychotherapist, uncovered a link between colonialism and mental disease, while advocating for the importance of a collective need for fighting for freedom. Fanon is also widely used in educational theory on decolonisation. He advocated for ensuring that the cultural aspect of the nation is not neglected but rebuilt and a reflection of his viewpoints is helpful and enlightening in the current struggle for decolonisation (Fanon, 2001).

Background

Frantz Fanon, who was born in 1925 and died in 1961, was a descendant of African sugar plantation slaves and was born on the island of Martinique in the Caribbean. He left the Caribbean Island and ended up in French-colonised Algeria, fighting for the French (Fanon, 2001). He went on to study psychiatry and after experiencing racial discrimination he became

involved in political activism and became a freedom fighter for the Front de la Liberation Nationale (FLN), a rebel group against France. After being exiled to Tunisia by the French colonial government, he travelled throughout the continent and “became a mouthpiece for various African independence movements” (SAHO, 2019a). A number of specific themes are visible in the ideologies of Fanon and these will be dealt with in the next section as they relate to decolonisation and education.

The call to war and violence

Fanon, noting the need to break the colonial shackles, change and decolonise countries believes there is an inherent, underlying realisation in the colonised man to fight for democracy. He frequently refers to decolonisation as a “violent phenomenon” (Fanon, 2001:27) and, in fact, his writings often refer to violence and the necessity to fight in order to overthrow colonisation and bring about a decolonised society. Of relevance to this study are the many references he makes to not only fighting for the development of the country and economic empowerment, but he stresses the importance of fighting against illiteracy in colonised, under-developed African countries (Fanon, 2001). There are also many references to the idle youth in communities due to illiteracy and lack of education and he advocates that “[p]ublic business ought to be the business of the public” (Fanon, 2012:157). This leads to his theory about a new being emerging from his colonised state.

The emergence of a new being

Colonialism caused the mental degradation of the people and Fanon recognises the mental illness that resulted, often unseen; therefore, there needs to be change in the form of the minds of the people (Fanon, 2012). Decolonisation is “the replacing of a certain ‘species of men’ by another ‘species of men’” and success will be achieved using a bottom-up approach to shift the entire social framework (Fanon, 2001:27). In many instances, there is an acceptance of the top being established in the form of large organisations governing the nation but the “emptiness ... blank space, and the bluff” would shock one as the bottom is neglected and there needs to be a “well-informed nuclei at the bottom” (Fanon, 2001:157). This denotes the emerging being as an educated person who is able to listen and speak while being active in building this new, decolonised nation that is required. In essence, Fanon (2001:158) believes it is important to “uplift the people; we must develop their brains, fill them with ideas, change them and make them into human beings” (Fanon, 2001:158–159).

The challenges of decolonisation

Fanon (2001) refers to decolonisation as a “historical process”. Decolonisation as a process is often difficult to understand as it lacks clarity and coherence, but the measurement of decolonisation will be apparent in the history of undertaking this process. This process of transformation will not be quiet or go unnoticed because it involves primarily altering individuals (Fanon, 2001). In addition, Fanon (2001) warns of the dangers of replacing one system of exploitation with another and notes that it takes unity and everyone standing together in revolutionary socialism for the anticolonial struggle for decolonisation to take place – if there is no unity, there is a strong likelihood that the urban proletariat with its ties to the colonisers, will not consider decolonisation to be in their best interests. The newly formed national bourgeoisie will imitate the colonial bourgeoisie, leading to postcolonial exploitation. Another challenge noted by Fanon (2001), from a psychological perspective, is the mental disorders faced by the colonised. He does not discount the limitations created by the mental disorders that the colonialists have inflicted, which he refers to as an “important mental pathology” and which would hamper decolonisation efforts (Fanon, 2001:250)

How to decolonise?

As previously set out, decolonisation will not occur without some force, violence or ‘war’ and will include chaos and lack simplicity during the process. Fanon notes there will be no “supernatural power” (Fanon, 2001:28), or “magical practices, nor of a natural shock, nor of a friendly understanding” (Fanon, 2001:27) and refers to a period of “lethargy” that descends on the government after independence (Fanon, 2001:137). Decolonisation takes hard work and the plan to decolonise should be carefully thought out, ensuring that all possible problems are considered. At the centre of this process, according to Fanon (2001:28), is the requirement that “[t]he last shall be first and the first last”. To get to this point, he asserts that it is essential to focus on educating the previously neglected masses whose access to education was deliberately limited by the colonial rulers keeping them below their potential level of achievement; education is essential to elevate the thinking capabilities of the masses (Fanon 2001:159).

While educating the masses should be the focus of decolonisation, he states that it is essential to identify important role players in the decolonisation process and that government organisations and political parties should be working towards ensuring that decolonisation is carried out for the people. They should undertake to serve the people and realise there is no leadership without the people who follow them (Fanon, 2001:160).

Together with government and political parties, the people of a country are also responsible for building up a decolonised country and their voices should be heard. Fanon (2001:162), referring to an example of building a bridge, notes that the people, ultimately, should take responsibility for the bridge they are building. The bridge should not just be handed to them, but rather, they should use their intellect and strength to construct it. He also notes that we should not discount the idea of having engineers and architects, even those from other countries, to oversee and teach the people (Fanon, 2001:162). Fanon (2001:162) advocates seeking “new techniques” from further afield and learning from other countries.

The value of the youth in a country is accentuated in the writing of Fanon, specifically in developing countries (Fanon, 2001) where they are crucial to future development and he highlights women as being equal to men.

Fanon refers to two kinds of consciousness, namely a national and a social consciousness (Fanon, 2001). The decolonisation technique of educating the masses includes building up a national consciousness and promoting a national culture, which are essential requirements for the new being that will emerge from a decolonised country (Fanon, 2001). The programme of decolonisation can only work when the entire nation has advocated the implementation thereof and it has been accepted with “full understanding and enthusiasm by the masses” (Fanon, 2001:164) and it is only when these two phases have been completed, namely the nationalism phase (building national consciousness) and the social phase (promoting a national culture) will decolonisation be achieved.

In the nationalism phase, a national consciousness is not easy to achieve and Fanon (2001) is quick to point out that even though it is believed to be the route to destroy colonialism, it is not immediately attainable. In the fight for democracy, the national consciousness will emerge as an “empty shell” (Fanon, 2001:119), which is caused not only by the damage done by the colonisation of the people, but also as a result of the “intellectual laziness of the national middle class, of its spiritual penury, and of the profoundly cosmopolitan mould that its mind is set in” (Fanon, 2001:119). The nationalism phase is essential as the first phase in the decolonisation process because it serves to create unity and ensure detribalisation of the nation. Fanon (2001) warns against the dangers of moving too rapidly to the social consciousness phase, which could cause the entire progress of decolonisation to fail, as in countries that are underdeveloped, there appears to be the paradox of demands for social justice aligned with primitive tribalism. On the other hand, the successful progress of the national consciousness stage during decolonisation could lead to cohesion in the nation and have far-reaching effects on social consciousness. Fanon (2001) refers to the cultural aspects such as literature and the arts and the effects that building a national consciousness will have on these. For example,

the literature that native writers produce will initially be directed at the persecutors, either to impress or condemn them but, thereafter, with a change in the national consciousness, it will be transformed and manifest into nationalist themes and styles directed towards the new nation; the authors will then begin addressing their own people and national literature will be created.

The social phase includes promoting national culture and affirming the existence of the African culture, where the “past is given back its value” (Fanon, 2001:170) and ensuring that the world becomes aware of the fact that the African culture exists. A combination of national liberation and a successful African renaissance needs to occur. Fanon (2001:196) warns against the dangers of discovering expressions of culture and giving value to culture “within the framework of colonial domination”; new thought processes should be explored and encouraged and a national vision should be followed.

The interrelationship between and negative impact of colonial domination and breaking down of the psyche of the African that was colonised has led to the need to rebuild the culture, which includes exploring what that culture actually is. According to Fanon (2001:194), this will lead to the African breaking free of the colonial shackles and allowing creativity and imagination to emerge in the new being. The reference to imagination and building up of the African culture and, in turn, the new being’s social consciousness and self-esteem, as referred to by Fanon (2001), includes promoting humanities and the arts in education and he refers to, *inter alia* music, dance, literature, communication, philosophic thought and poetry that should have a place in the education of the African.

Conclusion

Central to Fanon’s ideologies is the belief that education is at the forefront of decolonisation. This process of decolonisation will include work and input from the government, political parties, the men and women of the country, as well as the youth and should not discount any help that could be provided from other countries. The process will include promoting a national consciousness and building up a national culture which will assist in uplifting the people and building their self-esteem; thereby creating a social consciousness, leading to the creation of a new humanity that is filled with innovative thoughts and ideas. The process should include promoting a national culture through the humanities and the arts.

2.5.2 Ngũgĩ wa Thiong’o

While Fanon focussed on the link between psychological degradation and colonialism, Ngũgĩ wa Thiong’o embraces Fanonist Marxism and focuses on the colonial language and the

role of languages in decolonising the mind, while arguing that English is not a language of the African (Khelef, 2018).

Background

Thiong'o was born in 1938 in colonised Kenya. He obtained a Bachelor of Arts degree from Makerere University and another from the University of Leeds in Britain, whereafter he went on to become a lecturer in 1967 at the literature department of the University of Nairobi. He became a published author and playwright, but after his work was banned by the Kenyan ruling political party, he ended up in detention without trial for his publications about the postcolonial state of the country. He eventually went into exile and continued to write about the effects of colonialism on the culture and politics of Africa (SAHO, 2017).

The call for change

Thiong'o questions the damage caused by colonialists who imposed foreign languages on the local children; he refers to English in Kenyan schools becoming "the language, and all the others had to bow before it in deference" (Thiong'o, 1986:11). This resulted in education being offered only to those who excelled in English and in the field of literary education the colonial classics like Dickens, Shakespeare and Chaucer became the measure of "colonial elitedom" (Thiong'o, 1986:12) causing the separation of the local child from their roots and culture and alienation from their own identity.

In his book, *Decolonising the Mind*, Thiong'o (1986:3) refers to the "cultural bomb" as a weapon that was used by imperialism against the local people. This cultural bomb was used to demolish and obliterate the past of the people and, thereby, their self-esteem, reducing them to a society of non-achievers, causing them to "want to identify with that which is furthest removed from themselves; for instance, with other peoples' languages rather than their own" (Thiong'o, 1986:3). Once this annihilation of self was achieved, a Eurocentric knowledge base was offered to the people as the solution and in the colonial education system, the African child was educated to see the world as moving around a "European intellectual scholarly axis" (Thiong'o, 1986:93). English became the language of education and there was the continual reinforcement of the Eurocentric knowledge base in subjects such as science, geography, history and technology (Thiong'o, 1986).

The two opposing forces in Africa are identified as the imperialist and resistance traditions and Thiong'o (1986:2) notes that the African neo-colonial bourgeoisie with their "culture of apemanship and parrotry" are being used by the international bourgeoisie who promote the ideas of the imperialist resistance through the education system and the intellectuals in the

neo-colonial establishment. On the other hand, the working people are carrying out the resistance tradition and strongly defend the national cultures (Thiong'o, 1986) and at the heart of these two social forces remains the choice of language, through which the people define themselves and others. It is this struggle for definition of the people and cultural identity that needs to be addressed by the use of language in schools and universities.

Thiong'o (2009) refers to the Asmara Declaration on African Languages and Literatures. Some of the issues that were raised in the ten-point document include: Recognising that the base for emancipating and empowering Africans lies in African languages; communication among the languages as well as advancing these languages at a school level, including in science and technology as well as research into languages; and that there cannot be an African renaissance or decolonisation of the mind without African languages.

How to decolonise?

Thiong'o (2009), concurring with Fanon, refers to an African **renaissance** that has not yet come to fruition but is a work in progress that started with the resistance against colonialism and occurred concurrently with the emergence of Afromodernity. Afromodernity is defined by Ramsey (cited by Silva, 2018) as "how Blacks throughout the world responded to the experience of modernity, globalism, and anti-colonialism as well as the expanded sense of artistic experimentation and visibility of Black expressive culture".

Thiong'o (1986:8) believes that language is one of the most important ways to regain the sense of self and pride which was destroyed by colonialism. He believes that the African should use his language to portray the ideas, images, philosophy and folklore of Africa because this would give a glimpse of the values, attitudes and social norms of the African and this could then be translated into European languages. In promoting the "quest for relevance", Thiong'o notes that the idea is for a person to become emancipated from the damage done by colonialism on culture; this will allow the person a clear view of him-/herself "in relationship to ourselves and to other selves in the universe" (Thiong'o, 1986:87), which is similar to the ideology of Fanon who continually references the new being that will be created by the rediscovery of culture.

Thiong'o (1986:85) refers to the rediscovery of culture and opines that finding relevance, specifically in the education system, stems from the presentation of languages to the child. The quest for relevance includes the teaching of literature in schools and universities as well as the critical approaches used and this is not a simple matter. In fact, Thiong'o (1996:88) believes that we are "entangled in a kind of vicious circle with everything affecting and being

affected by everything else”, the root of which is the self. He explains this by the statement, “how we view ourselves, our environment even, is very much dependent on where we stand in relationship to imperialism in its colonial and neo-colonial stages” (Thiong’o, 1996:88). The starting point for decolonisation is an examination of ourselves and where we stand in relation to the colonisation of Africa and this would imply a personal examination of our own views, beliefs and teachings, as well as the effect of colonisation on ourselves. There are two processes that should be considered in the language presented to the child, namely what material should be used in the teaching and learning environment and the way in which this material is presented to the learner and construed by both the learner and the presenter (Thiong’o 1986).

Both of these processes require examination of the perspective of the presenter (authors, editors, publishers, lecturers, curriculum developers) and the receiver of the information; this gives rise to the problem of the effect of the choice of material and how it will be presented has on the national and class bases and how these bases affect the choice of material and how it is presented; this, in turn, leads to the question of the effect of our view of reality, emanating from our philosophic base and the effect of this base on the choice of material and the way it is presented (Thiong’o, 1986). These problems can be presented in Figure 2-1.

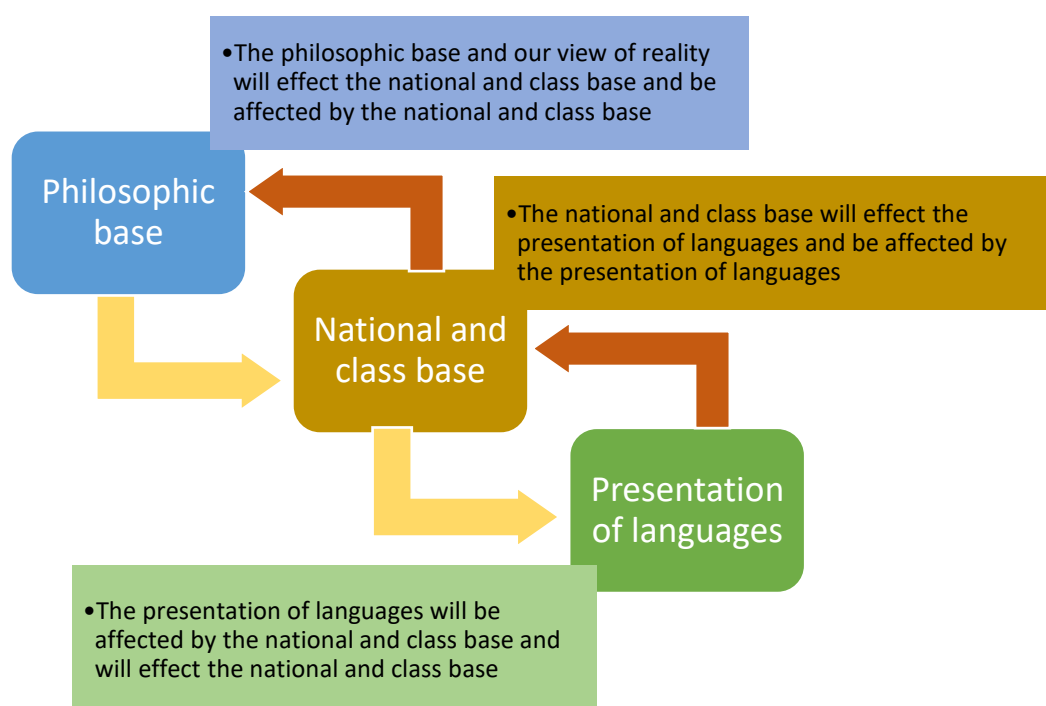


Figure 2-1: Problems relating to the presentation of languages in education

Source: Compiled by author (adapted from Thiong’o, 1986)

The philosophic base referred to in Figure 2-1 is a person's view of reality and how he/she perceives the world – in this case, it would be how the person perceives the world in relation to the experiences with colonial powers, imperialism, decolonisation and neo-colonialism. The national base refers to the “ambivalent relation between language and national identity” (Gikandi, 1992:139) while class base refers to the view by Thiong'o of the class struggle and “social and cultural fractions within the classes” (Abis, 2011:18) that occurred in postcolonial Kenya, namely the Kenyan society that was divided into the two main classes of the proletariat and bourgeoisie and the Marxist reference to the constant struggle between the upper-, middle- and lower classes in society. These bases will all affect and have an effect on the presentation of language in the classroom.

Thiong'o (1986) notes that long after independence in Kenya, the education institutions still promoted Eurocentric literature. In his opposition against this practice, he, together with three other lecturers at the university, after rejecting the practice, proposed “a new organising principle which would mean a study of Kenyan and East African literature, African literature, third world literature and literature from the rest of the world” (Thiong'o, 1986:94). In addition, he called for the placing of “oral literature (orature) at the centre of the syllabus” (Thiong'o, 1986:94) and the “centrality of the peasant and worker heritage in the study of literature and culture” (Ibid 94). He refers to an “organising principle” (Thiong'o, 1996:94) as the works presented in the English syllabus being arranged in order of relevance and relationship to the country, such as in Kenya it would be Kenyan works at the centre, followed by East African, African, the Caribbean, Afro-America and then Asian and Latin American, followed by European and North American (Thiong'o, 1996:95). This highlights the base of the work being taught to students but does not discount the work from other countries or continents, while at the same time shifting from a Eurocentric base to an African-centred education system. The principle could be applied to other areas of teaching and learning, which is relevant for discussions of decolonisation of the curriculum. The inclusion and connection between the Caribbean, Afro-America and other developing countries' literature are noted by Thiong'o (1986:98) as being because they share a common goal with African countries; they too were uprooted from their geographic base, were exploited by the colonial forces; and now share the same battle in their fight and aspirations for cultural identity.

Thiong'o (1986) advocates the use of local languages in schools and universities and is of the view that education is the doorway to knowing oneself and it is only once the African child knows him/herself that he should then look outward, past his/her African roots and discover other knowledges. He also calls for the rebirth and emphasis on orature, which is an essential part of the African culture (Thiong'o, 1986), as well as placing value on regional languages,

but at the same time developing a new English as the national language. Referring to South Africa's problems with the many different languages in the country, he reminds us that African languages are "instrumental tools for education and culture, development and progress" (Thiong'o, 2009:94). Above all, he believes that to ensure "national, democratic and human liberation" it is essential to consider the "rediscovery and the resumption of our language" (Thiong'o, 1996:108) because '[t]o starve or kill a language is to starve and kill a people's memory bank" (Thiong'o, 2009:20).

Conclusion

Thiong'o approaches decolonisation from a linguistic perspective and promotes the use of local languages. These local languages should be promoted in schools and universities, which will lead to the African child building up a sense of pride and self-worth, which is essential in the quest for an African renaissance. The development of the African child and decolonisation of the people will only take place when there is introspection and a re-examination of views of reality; to this end he refers to the effects on the presentation of languages by the philosophic base and the national and class base – the decolonisation of the mind. Thiong'o's organising principle, that will ensure the centring of the African perspective, while including knowledge bases from other countries or continents is particularly relevant in higher education curriculum decolonisation.

2.5.3 Steve Biko

The South African freedom struggle

Steve Bantu Biko's untimely death at the age of 30 years did not silence his voice in the fight for liberation. Born in 1946, he died in 1977 while in police detention (SAHO, 2020). During his years as a medical student, he first became active in the National Union of South African Students (NUSAS) but later formed the South African Students' Organisation (SASO) (Biko, 2017). His entrance into and practising of political activity happened during the apartheid era when the ANC and Pan Africanist Congress were both banned and an organisation such as the Black Consciousness Movement (BCM) that could side with them against apartheid and the ruling party, the Nationalist Party, was welcomed.

Background

The National Party came into power in 1948, shortly after Biko's birth, so he grew up experiencing the apartheid era in full force. Apartheid in South African can be seen as a continuation of colonialism, albeit with a more rigid and extreme form of segregation: the only

difference was that colonialism held the half-hearted promise of equality and apartheid outrightly denied any possibility of social equality. The system was primarily used on the belief that different racial groups could not coexist and function as social equals and that the white minority had to maintain complete control over the black majority through a system of racial segregation and discrimination. The apartheid regime institutionalised segregation in all areas of life, from housing and education to employment and political representation. Apartheid used violence and repression to maintain its hold on power, leading to widespread human rights abuses and social inequality.

Biko (2017:29) refers to the “framework of institutionalised separate development” to describe his living, study and work situation in South Africa and notes that all aspects of his life were influenced by this segregation. Apartheid and colonialism differed slightly, but both practised segregation, capitalist exploitation, oppression and cultural emaciation of the people. Apartheid introduced laws, which enabled the enforcement of legal implications and punishment, often coupled with inhumane treatment, for those who broke the laws. The laws that were passed to uphold the segregation and cause the social, economic and developmental segregation of the people were based on nothing more than the colour of their skin and included the:

- Population Registration Act, 30 of 1950: This act enforced the registration of the people according to population groups and ensured that the determination of social, political and education rights and opportunities were based on the registered race of the person.
- Group Areas Act, 41 of 1950: This act instituted the physical separation and removal of groups from land and areas to different areas, usually underdeveloped, based on race and was the basis of residential separation.
- Immorality Amendment Act, 21 of 1950: The prohibition of the act of sexual relations between ‘Europeans’ and ‘non-Europeans’ was instituted with this act.
- Prohibition of Mixed Marriages Act, 55 of 1949: This act prohibited mixed race marriages and specifically referred to marriages that took place between ‘Europeans’ and ‘non-Europeans’.
- Reservation of Separate Amenities Act, 49 of 1953: This act permitted public premises, vehicles and services to segregate users by race.
- Bantu Education Act, 47 of 1953: Racial segregation in education was ensured in this act.
- Extension of University Education Act, 45 of 1959: Non-whites were unable to register at universities without permission from the Minister of Internal Affairs according to this act (SAHO, 2019b).

These are just some of the acts that were brought in during the early days of apartheid and these are the laws under which Steve Biko spent his formative years. Biko (2017:29) makes references to a new approach, namely black consciousness. His fight against apartheid led him to write that those who were joining him in the fight, should be cautious of working with an “oversimplified premise” (Biko, 2017:29), but that they should be sure to consider the root of and extent of the damage caused by an apartheid system. The exploitation and dehumanisation of the people and what he refers to as their “spiritual poverty” (Biko, 2017:30) should not be overlooked.

Decolonisation and the fight against apartheid

Resistance to the apartheid laws and the decolonisation of South Africa was seen when the world turned away from South Africa and its discriminatory policies after the second world war (SAHO, 2019c). A number of liberation groups joined the fight against apartheid, including the ANC, Pan Africanist Congress, Inkatha Freedom Party, United Democratic Front, Coloured People’s Organisation, National Indian Congress, Black Sash and the BCM. During this period of resistance, the BCM emerged with its leader, Steve Biko, albeit not the only leader, he became one of the most well-known leaders (SAHO, 2020). While Biko never promoted violence in the fight against apartheid, it is important to take note that the context in which he spoke was ruled by the laws that prevented any kind of hate speech or call to violence as the legal repercussions would be far reaching (Biko, 2017).

In the 1960s, when the NUSAS was the representative student body, the SASO was formed and Biko (2017:3) became its first president. In the time of segregation of university campuses, black students could not access positions of leadership in NUSAS because their base was white campuses such as Wits and Rhodes. Even though NUSAS took on the role of representing both black and white students, the logistics of the segregation laws made this impossible to do. In his first speech as president of SASO, Biko (2017:5) firmly denied that SASO was a “Black NUSAS” or that they were in competition with each other; however, he stated that the objection SASO had was the contradictions between the principles of NUSAS and its practices, highlighting that NUSAS’ lack of representation by its black students resulted in a conflict of interest between white and non-white students’ interests.

The principles of SASO included that:

- there should be a platform for non-white students to air their problems;
- programmes should meet the needs of the non-white students;
- there should be acceptance of non-whites as part of the student university community;

- the manner in which non-white students were treated should include dignity, respect and establishing their identity;
- there should be a heightened awareness and working towards non-white students achieving self-esteem and self-respect.

These principles pointed to promoting an ideology that not only ensured that segregation is addressed, but also that there was a strong desire to build up the confidence of the non-white students, the lack of which could be traced to the history of degradation brought about by colonialism and apartheid. Biko (2017:31) refers to the image of the black man as “a shell, a shadow of man, completely defeated, drowning in his own misery, a slave, an ox bearing the yoke of oppression with sheepish timidity”, which he believed should be addressed before change is made. This led to the formation of the BCM, which focussed on the resuscitation of the black man “to infuse him with pride and dignity” (Biko, 2017:31).

How to decolonise?

Biko (2017) notes that transformation would encompass a number of factors. These ideologies on transformation would lead to an egalitarian society that is non-racial and does not exploit any societal group. A non-racial society is essential to fight the remnants of colonialism and Biko (2017:99) refers to the approaches used by white liberals and BCM to decolonise by using the conceptual series of thesis, antithesis and synthesis. Liberal whites see apartheid as the thesis while Black Consciousness sees the thesis as white racism; the Liberal antithesis is non-racialism leading to a vague definition of the synthesis; for Black Consciousness, the antithesis would, *ipso facto* encompass solidarity amongst blacks and this solidarity would lead to “some kind of balance – a true humanity where power politics will have no place” (Biko, 2017:99). This solidarity should be expressed in attaining pride as a group and working towards a positive self-concept (Biko, 2017:99).

Strengthening the cultural background and defining it in actual terms that are tangible will enforce a positive self-concept and this involves an examination of fundamental beliefs, values and morals, which were minimised and denigrated by an era of colonialism where children, who in African culture are taught to respect their parents, went to school and were encouraged to disregard the teachings of their family (Biko, 2017).

The reconstruction of a strong cultural background would start with the history of the indigenous people and should foster a sense of pride within the nation. Biko (2017) notes the negative representation of history, which served the purpose of ensuring continued colonial rule by identifying the barbaric enemy. In order to build a stronger nation, the history of the

people should be rewritten to accurately depict the indigenous people, rather than from the colonial perspective where non-whites needed to be depicted as the enemy and should include relating “the past to the present and demonstrate a historical evolution of the modern black man” (Biko, 2017:2016).

A further important element would be to foster respect for human relations, high regard for people and their possessions as well as for human life (Biko, 2017:106). Being innovative is central to developing a culture, which can best be achieved by developing and promoting drama and theatre depicting the rich cultural heritage of the indigenous people (Biko, 2017:106). Community development projects are an essential element of BCM, which include supporting local entrepreneurship and local business (Biko, 2017:107), while addressing the issues of ensuring the training and skills development of the people. Biko (2017:144) advocates for political education of the people and a system that is rooted in feedback to the government, that will allow for democracy and achieve the aims of the BCM; this implies that there should be open discussions between the policymakers and “those who must perceive, accept or reject policy” (Biko, 2017:144).

Conclusion

Biko’s ideologies, with their political basis, are set in breaking down the segregation that was created by colonialism and perpetuated by the laws of apartheid. Central to breaking down the barriers of segregated societies within South Africa would be solidarity and working together to rebuild a cultural identity that would create a nation that is filled with a sense of pride, but also addressing white racism and working towards black solidarity with a balanced true humanity devoid of power politics. The promotion of human relations, community development and innovation and entrepreneurship are important to create balance and a new society.

The ideologies and demands of the BCM appeared in the revised policies of the government of South Africa that was elected in 1994 and these included the Higher Education Act of 1997 and the White Paper on Higher Education Transformation of 1997 , which were later expanded upon in further policies and amendments (DHET, 2015).

2.5.4 Comparison of ideologies of Fanon, Thiong’o and Biko

Fanon, Thiong’o and Biko approach decolonisation from differing perspectives: Fanon from a psychoanalyst’s perspective; Thiong’o from a linguistic perspective; and Biko from a political perspective, as a student growing up in a segregated society ruled by the laws of apartheid.

Yet, each concludes that the damage of colonialism resulted in a poor self-concept with a lack of self-respect, self-pride and self-confidence for the colonised people.

Differences in ideologies

While having many similarities, the ideologies of Fanon, Thiong'o and Biko differ in some ways. One of the main ways in which they differ is that Fanon believes that violence is the answer to decolonising – an approach that refers not only to an uprising, but to the psychologically violent act relating to mental degradation – while Thiong'o and Biko advocated for a non-violent approach to achieve change. Fanon differs from Thiong'o and Biko because he is more concerned with the mental effects of decolonisation and how to counteract these; hence, his focus is on the African renaissance to counteract the economic and psychological degradation, which includes building a national culture. Thiong'o, on the other hand, focuses on and believes that language is how people define themselves; at the heart of decolonisation is language. The cultural and social damage caused by colonial imposition on indigenous languages needs to be addressed and he also refers to the emergence of a new African, with a focus on culture leading to pride and building a positive national identity. To prove his point, Thiong'o, in his book, *Decolonising the Mind*, bids farewell to English as a writing medium and announces that he will use Gĩkũyũ and Kiswahili as his languages of writing – dialogue with readers who do not know these languages will occur through translation. Biko, while acknowledging the need for an African renaissance and the creation of a new African, differs from Thiong'o and Fanon in that his approach is from a political perspective. As with Thiong'o and Fanon, he makes reference to the role of education; Biko was a student who was denied the privileges offered to white students and, therefore, had first-hand experience of the struggle to obtain an education based solely on race. He also refers to the reconstruction of culture and history, to the development of self-esteem and self-respect and then highlights the value of education and skills development to improve the social and economic development in the country.

Similarities in ideologies

Notwithstanding the different approaches that create different ideological focuses listed in the previous section, Fanon, Thiong'o and Biko all advocate for the following themes that I have identified as issues that could be incorporated into the process of decolonising the curriculum. The latter section of this chapter will compare the difference between what the founding ideologists advocate versus what is proposed by the government and academic scholars. Included in the identification is a summary of how these themes fit in with higher education decolonisation.

- **An African renaissance:**

Working towards the emergence of a new, decolonised being and embracing a non-segregated society; identifying changes in education, including decolonisation, Africanisation, localisation and the destruction of colonialism in HEIs.

- **Building national pride, national culture and consciousness**

Creating a society with common goals and lack of division and segregation is advocated and in education it means the identification of ways to promote national identity (pride, culture, consciousness) in the classroom.

- **Building individual cultural awareness**

Recognising the value of culture in uplifting and strengthening a positive self-concept and promoting the incorporation of indigenous literature, poetry, art and dance in education.

- **Self-examination**

The effects of colonialism on the minds of the people should not be overlooked and this should be continually examined to ensure the perspective of the content, the teacher and the student are transparent and unbiased, while promoting decolonisation; the promotion of self-examination in the student, the presenter (authors, editors, publishers, lecturers, curriculum developers) of content, as well as other stakeholders is important in education.

- **Language policies and usage**

The linguistic repertoire of students in HEI should be acknowledged and embraced. While globalisation, undoubtedly, has led to English being the language of business, research and communication, the dangers of linguistic hegemony and diglossia should not be overlooked in the use of English lingua franca in the classroom. Indigenous languages should be accorded a space of equal value and higher education language policies should ensure recognition of their value.

In the field of higher education, various stakeholders including government departments and academic scholars consistently endorse and advocate the founding ideologies that are highlighted in this section, incorporating them into national discussions on curriculum reform. For example, Minister Blade Nzimande, at the Higher Education Summit (2016:7) cited Thiong'o stating that "[i]n the words of esteemed Kenyan scholar Ngũgĩ wa Thiong'o, 'We

cannot afford to be intellectual outsiders in our own land'. This demonstrates how these ideologies have gained support from influential figures in the higher education sector.

Within the framework of curriculum decolonisation, the CHE (2017) emphasises the significance of the ideologies put forth by Fanon, Thiong'o, and Biko. The recognition of indigenous perspectives, as emphasised by Fanon, is acknowledged by the CHE (2017) as a vital aspect of decolonising formal education. Moreover, the CHE (2017) actively embraces the theories of Fanon, Thiong'o and Biko within the realm of higher education, aiming to elevate marginalised knowledge and reposition the knowledge foundation of the universities. This underscores the critical intention to challenge dominant Eurocentric paradigms and diversify educational frameworks. The ideas of Fanon and Biko emerge as central elements in the students' demand for transformation, while the writings of Thiong'o are referenced to highlight the colonisation of the mind and the subjugation perpetuated by colonial languages (CHE, 2017). This indicates the interconnectedness of these ideologies and their relevance in addressing power dynamics and promoting a decolonised educational landscape. Furthermore, the DHET (2011) acknowledges the works of Fanon and other education philosophers, urging the revival of unpublished theses authored by South African social psychologists during the 1970s and 1980s. These theses, which drew inspiration from Fanon's and similar scholars' ideas, were overlooked due to South Africa's disregard for the concepts they encompassed. The DHET (2011) notes the importance of exploring this neglected theoretical foundation to bring it to the forefront of academic discourse and integrate it into the mainstream.

The following section, sets out the findings of the investigation into South African higher education curriculum transformation approaches and methodologies.

2.6 SOUTH AFRICAN POLICY, HIGHER EDUCATION INSTITUTIONS (HEIS) AND STAKEHOLDERS

Understanding decolonisation approaches and methodologies in higher education curricula and how these compare to the themes identified in the analysis of Fanon, Thiong'o and Biko are central to this section. Government policy will be examined and, of particular interest, the identification of important role players in the decolonisation process for academic publications for universities.

2.6.1 Background and overview of government policy reform

It has been about three decades since the transition to democracy in South Africa and the democratic elections carried with them the promise of change and redressing the past

inequalities. A number of laws, policies, government papers, reports, white and green papers and other documents (hereinafter referred to as government papers) emanated from the government and its associated departments, such as the DHET and the CHE that referred to transformation and curriculum decolonisation. These include but are not limited to the list set out in Table 2-1.

Table 2-1 Acts, policies, papers and documents that refer to curriculum decolonisation

DATE	ACT/POLICY/PAPER/DOCUMENT	REFERENCE
1995	South African Qualification Authority (SAQA) Act (58 of 1995)	South Africa (1995)
1996	Green Paper on Higher Education Transformation (using the National Commission on Higher Education (NCHE) Report as its primary source)	Department of Education (1996)
1997	Education White Paper 3 - A Programme for Higher Education Transformation	Department of Education (1997)
1997	Higher Education Act (101 of 1997)	South Africa (1997)
2001	National Plan for Higher Education (2001)	DHET (2001)
2001	General and Further Education and Training Quality Assurance Act (58 of 2001)	South Africa (2001)
2006	Continuing Education and Training Act (16 of 2006) (CET Act) (previously known as Further Education and Training Act, Act No. 16 of 2006 (FET Act))	South Africa (2006)
2008	Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions. Report of the Ministerial Committee (known as the Soudien report)	Department of Education (2008)
2010	Declaration of the Higher Education Summit	DHET (2010)
2012	National Development Plan	National Planning Commission (2012)
2014	White Paper for Post-school Education and Training	DHET (2014)
2016	South African higher education reviewed: Two decades of democracy	CHE (2016).

The major changes that occurred after the 1994 democratic elections in South Africa included repealing the apartheid laws, dismantling the segregation rules and promulgating government acts and development plans to reverse the negative consequences of apartheid policies. Government documents, specifically relating to changes in the higher education system, will be examined using the themes noted above (Section 2.5.4). Under the theme of an African renaissance, the investigation will include an analysis of the views, approaches and strategies of role players. This will include how these approaches and strategies deal with the issue of developing the student to move away from the colonial mindset and form a new, decolonised

being. The theme of building individual cultural awareness will include establishing if and how the student is encouraged or assisted in identifying and recognising his/her role/value and cultural identity, as well as the value of promoting indigenous art forms. Building national pride will deal with understanding the incorporation of national culture and consciousness in the curriculum and whether it addresses the embodiment of national pride. The theme of self-examination investigates how presenters of the curriculum, which include authors, editors, publishers, curriculum developers, lecturers and other stakeholders, as well as receivers of curriculum content (students), are encouraged to examine their inherent colonial education and if they are provided with a platform for self-examination of the effects of colonialism on their world views. Finally, with regard to the theme relating to language policy and usage, I will attempt to identify relevant policies and legislation relating to the use of language, including indigenous languages, in higher education curricula.

In addition to these themes, the identification and examination of other themes that are highlighted or discovered in government policies will be included in this section.

The changes to higher education post-1994 have not been easy and this fact is noted in the CHE's (2016) 10- and 20-year reviews. In an effort to illuminate the changes and problems associated with transforming higher education, the CHE released its reviews on transformation in higher education. In the CHE review, Mosia (2016) notes that to address the imbalance of the past, extensive work has been carried out to change and rebuild social institutions and Baijnath (2016) acknowledges that higher education is possibly the most changed area of education in South Africa but acknowledges that there were still problems at the time of the review. The 2016 review happened at an extremely uncertain and unstable time with the 2015/2016 student protests highlighting the problems that were still being experienced. Lange (2017) confirms this by noting the juxtaposition of the two different events that occurred: the first being the release of the CHE (2016) review that celebrated the changes in higher education and the second being the student protests that started in 2015 and continued almost to the end of 2016 addressing the lack of transformation.

Lange (2017) notes the students' angry tones as they demanded that curricula and institutional spaces be decolonised, while the tone in the CHE review was "evaluative and prospective, but it did not provide radical critiques of the shortcomings of existing policies or point out to gaps in policy development or implementation" (Lange, 2017:32). It appears that neither the 10- nor the 20-year CHE (2004; 2016) reviews addressed curriculum transformation adequately and both reviews fail to mention the "systemic, sectoral or institutional attempt at engaging with the transformation of higher education curriculum" (Lange, 2017).

At the 2nd National Higher Education Summit (DHET, 2016) it was acknowledged that transformation was not taking place quickly enough and staff, students and other stakeholders were becoming frustrated. The summit sought proposals on the way to bring about significant changes in higher education and examined what has been done regarding transformation, what transformation should look like, what actions should be taken and how to measure the progress already achieved (DHET, 2016). In the Summit Statement (DHET, 2016:19–22) a number of key proposals and priorities were highlighted and these are examined regarding how they fit into the themes identified in Section 2.5.4 and how these correspond with the founding ideologies.

As a general reflection on the issue of transformation in higher education, the summit recognised that much had been done in the move towards transformation and this includes ensuring equity in access to higher education, particularly for blacks and women; achieving the targets set in the 2011 National Plan for Higher Education for enrolments; increasing research; and improving infrastructure funding and student funding for students (DHET, 2016:19). Transformation, equity and the access to education, together with the research mentioned, will lead to an African renaissance and the development of a new being, while building national pride.

Transformation in higher education is “multi-dimensional and complex” (DHET, 2016:20) and while acknowledging the role that universities play in the development of and redressing inequalities, it was highlighted that higher education transformation is rooted in curriculum change. Curriculum change should be ongoing and discussions should take place at deeper levels to deal with the “slow pace of transformation in the university sector” (DHET, 2016:20). The two essential ways of addressing student achievement in the classroom lie in curriculum paths that are flexible and improving data analytics. Data analytics is the process of educators collecting and analysing data on student performance. Educators can use such data to gain insights into students' strengths, weaknesses and progress, which allows for targeted interventions to address specific areas of need and enhance student learning and achievement. This proposal of ongoing transformation and curriculum change will address the theme of self-examination identified in Section 2.5.4 and the resultant student achievement likely to occur with improved curriculum paths will lead to individual pride and the uplifting of self.

The resolutions made during the summit included both immediate and medium-term resolves. The immediate resolves were, *inter alia* ensuring transparency on study fees and future increments; making sure institutions were held accountable for transformation goals; and highlighting the need for the development of indications that transformation had been achieved

or was being attained and such indications could also steer the transformation goals (DHET, 2016:20). The medium-term resolves included increasing of available funding for universities and students and to deal with transformation goals; establishing student funding models; building institutional culture, which should be based on the right to dignity; ongoing research and dialogue relating to transforming the curriculum; and examining content and pedagogies that address the South African context (DHET, 2016:21).

In addition, the summit proposed building on “the nationally coordinated programme to enable accelerated capacity development, greater representation and improved retention of blacks and women in the academic workforce, professoriate and university management” (DHET, 2016:21). Research and ensuring that new knowledge is created based on freedom of thought as well as questioning who is teaching, what is being taught and what the students are experiencing should not be overlooked. These immediate and medium-term resolves will also deal with creating an African renaissance and the building of individual cultural awareness as well as national pride. An improved curriculum and examination of what is taught and whose knowledge is being imparted in the classroom will also lead to an examination of language policies and the role of languages.

This section highlighted that while there has been change in South African HEIs, there is a lack of adequate transformation and work still needs to be done in the decolonisation process in higher education. It also provides insight into how the philosophies and proposals for change link with the ideologies advocated by the founding ideologists that were examined in the previous section.

2.6.2 An African renaissance

The birth of an African renaissance resonated in the famous speech, *I am an African*, by Vice-President, Thabo Mbeki, in 1996, when he spoke on behalf of the ANC at the passing of the new constitution (Mbeki, 1996). In his speech, Mbeki (1996) refers to the new constitution, noting that it confirms that being African is not something that will “be defined by our race, colour, gender or historical origins”. He further refers to the resurgence and revival of Africa by stating “that Africa reaffirms that she is continuing her rise from the ashes”, which will produce a new African as seen in “the evolution of humanity” (Mbeki, 1996).

A number of government documents refer to change and the shift in higher education from a colonial system to that of a decolonised curriculum and culture. This is evident in the monitoring brief from the CHE, which deals with curriculum debates and arguments (CHE, 2017). The brief notes that the term African Renaissance is referred to as the “discourse of

the time, which was about a rebirth or reawakening” (CHE, 2017:3). The main problem that was identified regarding the university curriculum is that many programmes and modules in disciplines such as law, sociology, education and science do not have a link to African cultures and realities but are derived from Western realities and display examples, illustrations and models from Western socio-cultural constructs.

In a report that was commissioned by the Minister of Higher Education and Training for the Charter for Humanities and Social Sciences (HSS) (DHET, 2011), there is mention that HSS in higher education plays an important role in the development of society and it should be strengthened. A continent-wide programme that would focus on the development of an African Renaissance was proposed, which would assist to develop a theoretical structure focusing on the “human and social condition of and on the continent, and their relation to nature and other sentient beings” (DHET, 2011:19). This will encompass fields such as culture, history, anthropology and sociology. The report also pointed out the lack of change that had taken place and the lack of effort to retain postgraduate scholars from other African countries in HEIs in South Africa. It was noted that there was still a need for change in universities, which included changes to the curriculum, content theory and methods. The proposed African Renaissance Programme advocated by the DHET (2011) states that there should be enhanced collaboration with neighbouring African countries from the global South, together with the global North, to promote the African identity.

The vision of the Draft National Plan in Higher Education (Ministry of Education, 2001), which promotes transformation in higher education, refers to the Ministry of Higher Education’s stance on humanities programmes as the study fields that could prevent the marginalisation and promote the development of the African renaissance. The plan notes that there should be transformation in curricula related to disciplines such as African languages, culture, literature and the promotion of indigenous knowledge systems (Ministry of Education, 2001). The African renaissance is also referred to by the National Education Collaboration Trust (2017) as relating to indigenous knowledge production and African epistemology, which will lead to a praxis that could ensure the deconstruction of Eurocentrism in South African education.

The benefits of the development of an African renaissance will flow down and manifest in the awareness of culture and ensuring that value is placed on the culture and roots of the individual. However, the National Plan for Higher Education in South Africa (2001) highlights that the marginalisation of certain fields of study could hinder the African renaissance, which corresponds with the view of Fanon (2001) and Thiong’o (1986; 2009). These fields of study include African languages and culture, African literature, indigenous knowledge systems and

the transformation of curriculum to reflect the location of knowledge and curriculum in the context of the African continent (DHET, 2001).

Clearly, based on the above, the various government departments consider an African renaissance important as it will play a role in decolonisation, but there seems to be uncertainty as to where this plays out in terms of the different disciplines. The next section will deal with the promotion of cultural awareness by government departments in higher education as there cannot be an African renaissance without the regeneration of the cultural heritage of the people.

2.6.3 Building national pride, national culture and consciousness

The diversity of South Africa lends itself to rich and varied cultural opportunities that could be used to encourage national pride, culture and consciousness and the DSAC (2017:12) reiterates this by promoting the use of the cultural legacy of South Africa as a means of restoring national pride. Nation-building will be the result of the development of the arts, culture and heritage in South Africa, according to the vision the DSAC advocates and its mission repeats this by referring to the creating of “an enabling environment in which the arts, culture and heritage can flourish and play a significant role in nation-building and socioeconomic development” (DSAC, 2017:8).

Ubuntu is another value that is highlighted by the National Planning Commission (2012). Ubuntu is a unique concept that is defined as the “African humanist worldview based on the inherent, reciprocal and mutual value and respect of persons as irreducibly equal” (DSAC, 2017:9); this concept is the basis of nation-building in South Africa and is grounded in respect for all. This is reiterated in the National Development Plan 2030, where it is named as an important value that should be practised and promoted throughout the education system (National Planning Commission, 2012:463).

The topic of pride is also raised by the DSAC (2017:8) and it notes that in order to build a nation there should be an effort to instil pride in the individual regarding arts, culture and heritage in South Africa which will lead to “shared cultural identity constituted by diversity”.

This section indicates that government departments, *inter alia* the National Planning Commission, Department of Sports Arts and Culture, National Council on Higher Education (NCHE) and CHE see the value in promoting national consciousness, pride and culture, which agrees with the decolonisation ideologies. In most instances, reference is made to building these by acknowledging the role of culture and heritage in the process.

The next section deals with the issue of the development of not only academic staff but all stakeholders involved in curriculum development and presentation and the encouragement of self-examination to identify personal responses to decolonisation, which often emerge from a postcolonial perspective.

2.6.4 Building individual cultural awareness

Cultural awareness refers to a person's understanding of others' beliefs, customs, practices, traditions and values. It is also crucial for effective communication and being culturally aware enables the individual to be able to step back and question why we do things in a certain way and how we see the world. Behaviour that may be appropriate in one culture could be inappropriate in another and misunderstandings could arise when we interpret someone else's reality using our own cultural meanings (Quappe & Cantatore, 2004). When we are culturally aware, we will be able to recognise that we are not all alike and that we have similarities and differences between our cultures. It also creates awareness of the ways to achieve goals or approach life (Quappe & Cantatore, 2004). Cultural awareness helps us to develop empathy, respect and tolerance, avoid stereotyping and prejudice, while in education, promoting cultural awareness is essential in the process of decolonisation as it will promote inclusivity, diversity and equity (Quappe & Cantatore, 2004).

Cultural awareness is seen by the ideologists referred to in Section 2.5, as crucial to creating a decolonised Africa. The requirements for an African renaissance, which included the recognition of cultural awareness, were adopted in the Cultural Charter for Africa that became the Charter for African Cultural Renaissance in 2005 (DSAC, 2006:2). This charter was adopted by the African Union to promote cultural upliftment in Africa, which included recognising and accepting cultural diversity and to fight against any form of segregation, exclusion or oppression on the basis of cultural differences. The objectives set out in the charter deal with these issues including creating an enabling environment that protects the culture of the people in Africa and internationally. The objectives, as set out in the Charter from African Cultural Renaissance, that relate to this study, include objective (a) which acknowledges the need to rebuild the dignity of the African with culture; objective (b) which states that social and political democracy cannot be separated; objective (f) which promotes intercultural dialogue as a tool to strengthen African unity; objective (h) which addresses promoting the understanding of people in and outside of Africa with international cultural cooperation; objective (i) which addresses the issue of building cultural awareness within the education system; and objective (k), which addresses the development of Africans through their cultural heritage (DSAC, 2006:7–8).

Building individual cultural awareness and promoting the identity of the African is evident in the speech of Mbeki in 1996 when he articulates his vision for the people of Africa and refers to the culture and history of the people (Marumo & Chakale, 2018). What makes an African, according to Mbeki (1996), is the recognition of the cultural diversity and that Africa and Africans such as himself, are made up of people from all over, such as the Khoi, the San, the European migrants, the Malay slaves and the labourers brought from China and India. By saying this, he acknowledges that Africans are diverse and this should be acknowledged and embraced because it is part of the African. He refers to the culture of the people such as “the soldiers Moshoeshe and Ngungunyane taught never to dishonour the cause of freedom” (Mbeki, 1996) and the history that he claims as his own by acknowledging victories, conflicts and battles that were fought, concluding by stating that, the Constitution recognises this diversity and provides for South Africans “voluntarily to define ourselves as one people” (Mbeki, 1996, cited by Marumo & Chakale, 2018).

The value placed on cultural development in higher education is accentuated in the White Paper for Post-school Education and Training released by the DHET (2014) where it is recognised that the university sector of higher education should improve the cultural life of its people by making provision for a diverse education system. Cultural diversity and the building of culture are at the forefront of transformation in higher education, form an integral part of the social role of universities and are as valuable as the concept of economic development (CHE, 2016:131; 225). This was confirmed in a report by the NCHE (1996) that identified four main roles of higher education as:

- To meet the learning needs and aspirations of individuals through the development of their intellectual abilities and aptitudes;
- Higher education provides the labour market, in a knowledge-driven and knowledge-dependent society, with the high-level competencies and expertise necessary for the growth and prosperity of a modern economy;
- Higher education is responsible for the socialisation of enlightened, responsible and constructively critical citizens;
- Higher education is directly engaged in the creation, transmission and evaluation of knowledge. Its purpose is to ensure the continued pursuit of academic scholarship and intellectual inquiry in all fields of human understanding, through research and teaching (NCHE, 1996:3)

Cultural awareness is emphasised in these four main roles of higher education because they refer to the importance of cultural diversity and the building of culture in higher education. The value of a diverse education system is recognised and the role of universities to improve the cultural life of their communities is highlighted. By acknowledging the different roles of higher education, such as meeting the learning needs and aspirations of individuals, providing high-level competencies for the labour market, socialising responsible citizens and engaging in the creation and evaluation of knowledge, this section highlights the importance of cultural development in higher education. It promotes an understanding that culture is as valuable as economic development and that universities play a vital role in promoting cultural awareness and development.

Broadly speaking, transformation in South Africa refers to breaking away from the colonial and apartheid past by making fundamental social changes; however, in higher education, the CHE (2016:131), referring to the management and leadership of HEIs, with reference to governance that is knowledge-based, recognises that there are two types of knowledge required to ensure transformation that “support decisions and actions”. These knowledges are referred to as (i) knowledge **for** transformation, which is knowledge that has to be produced before it can be possible to make change and this includes being aware of the history, culture and practices of the academic institution, the basis of the academic knowledge that the institution produces and disseminates and the social and cultural diversity of the staff and students at the HEI; and (ii) knowledge **of** transformation, which is the production of knowledge regarding in what way change is occurring (CHE, 2016:131).

The Department of Sports, Arts and Culture (DSAC, 2017:4) (previously the Department of Arts and Culture) opines that the way to self-actualisation is through arts, culture and heritage. The role of education and training in the cultural domain is seen as valuable to individual cultural development and the creation of individual identity because it promotes skills development, which will enable the production of cultural goods, while also teaching the appreciation of arts and culture to students and “serves also for the transmission of intangible culture in a formal or informal system that forms the identity of a community” (DSAC, 2017:71).

The White Paper on Arts, Culture and Heritage notes that following the abolishment of apartheid education, arts education was endorsed as policy in all levels of education (DSAC, 2017:10). In addition to theatre, music, dance, visual arts and craft, the DSAC recognises the role of literature, books and publishing in the building of culture and knowledge production and lifelong learning in Africa by acknowledging the publication of books as “a key driver of the country’s artistic and cultural heritage” (DSAC, 2017:28–29). This critical role of books is two-fold; first, books encourage the development of reading and writing skills, which are essential

skills in the “growth of culture as well as heritage, knowledge and understanding in a society” (DSAC, 2017:29) and second, books are the source of spreading knowledge about Africa, both nationally and internationally, thereby promoting an African-centred knowledge base. In the “current context of globalisation and decolonisation, it is important to raise the profile of the Global South in international discourse” (DSAC, 2017:50). Raising the profile of the global South would increase the visibility and recognition of the cultural and intellectual contributions of countries in the global South in international discourse. This involves promoting a more diverse and inclusive representation of cultural perspectives and knowledge production in global discussions and exchanges. In addition, raising the profile of the Global South is essential for promoting an African-centred knowledge base and encouraging the development of reading and writing skills that are necessary for the growth of culture, heritage and understanding in a society. The importance of recognising and valuing contributions of all cultures and regions, in the production and dissemination of knowledge, promotes cultural awareness and diversity.

Building individual cultural awareness is seen as an important element in decolonisation, especially in HEIs and will lead to building national pride, national culture and national consciousness.

2.6.5 Self examination

The concept of self-examination starts with the HEI itself. Wedekind *et al.* (2016) note that the organisation shapes the curriculum, which is “mediated by the capacities and resources available”. The NCHE (1996), in referring to the functions of the Higher Education Quality Committee (HEQC), note that ensuring the quality of a transformed education system is underpinned by self-evaluation. Organisations, therefore, must consider their organisational systems and strategies, as well as physical- and human resources when making curriculum decisions.

According to the CHE (2017:6), “[d]ecolonisation of the curriculum is thus about resurfacing subjugated knowledges and recentering the knowledge project of the university from a different vantage point”, but this can only be done if, following on the recommendation of Thiong'o, the philosophic base and view of reality of not only the lecturer but other producers of knowledge, together with the effect on self of colonialism, is examined, understood and altered if necessary.

The professional development of staff at HEIs will follow this self-examination. As the demographic of university students underwent a significant change in the post-apartheid era,

with the abolition of segregation in universities, a shift occurred from student development to the need to develop the academic staff professionally (CHE, 2016). This development should take into account the attitudes and assumptions of teaching staff, which are important in their dealings with the culturally diverse student population. Postcolonialism has been identified as a hinderance in decolonising the curriculum and also has a negative effect on creating an enabling teaching and learning environment (DHET, 2016). Postcolonialism perpetuates the legacy of colonialism and reinforces colonial power structures (Ndlovu-Gatsheni, 2020). In the context of higher education, postcolonialism can manifest as a resistance to change and a reluctance to question traditional power structures and knowledge systems that have been shaped by colonialism.

The issue of the role of a Western knowledge system shaping the intellectual models should be addressed, while role players and lecturers should be encouraged to examine their own viewpoints and approaches.

The CHE (2017:4–6) deals with the matter of ensuring that changes are made to not only the content, but the way in which teaching takes place and notes that the pedagogy is as valuable in the process of transformation as the curriculum content.

2.6.6 Language policies and usage

The Use of Official Languages Act (12 of 2012) refers to the Constitution, which recognises and requires equality for all 11 official languages of South Africa. Yet, indigenous languages have “diminished use and status” and this requires “the State to take practical and positive measures to elevate the status and advance the use” (DSAC, 2017:28) of these languages. This means that linguistic diversity should be promoted, protected and preserved and achieving parity in the use of indigenous languages is essential to ensure linguistic and cultural inclusion, which entails ensuring that indigenous languages form part of arts, culture and heritage in South Africa and should be included in all activities surrounding these (DSAC, 2017:28).

Language policies in HEIs should consider the needs of the students as these needs and resultant policies are essential and will lead to the empowerment of people and an increase in confidence and national pride (National Planning Commission, 2012). In a number of policies and papers, the DHET (2011; 2014; 2020) promotes support for developing African languages in HEIs and acknowledges that the transformation of curricula includes language policy transformation that reflects the needs of students and which would address the issue of inclusivity of languages. The DHET (2011) notes that there must be a commitment to reflect

indigenous languages in the curriculum and these should play a role in policy transformation and discourse in “scientific fields whether it is philosophy or history or other areas, where they could be contributing to both knowledge construction and new ways of being able to understand the social, the literal and the oral, as opposed to the learning of a language as such” (DHET, 2011:38). Promoting African languages well as the promotion of intercultural dialogue is seen as an imperative for implementation in the curriculum by the Charter from African Cultural renaissance (DSAC, 2006) and this includes promoting the publishing of books in various forms, integrating African languages in the content of courses or including textbooks in African languages.

Ways to ensure the development and promotion of indigenous languages include hiring staff who are proficient in the languages and the development and production of study guides in these languages (South Africa, 2017). While considering globalisation and the use of English as a global language, indigenous languages should be developed and promoted in HEIs.

2.6.7 Accommodating diversity in HEIs

A further theme identified after the literature review is student participation. This was noted by the Department of Education (1997) where reference is made to increasing and broadening the participation in HEIs by not only historically disadvantaged students, but also women, disabled and mature students. Revised curricula and approaches or methods should be designed to accommodate student diversity and should be flexible systems that also ensure, not only equity in access but also in outcomes (Department of Education, 1997). This would require the development of academic programmes and tools for student support that address the articulation gap and inability of many school leavers to enter or succeed in HEIs, whether from growing up in environments where the culture of teaching and learning has been affected by the apartheid era, repression and resistance, or the impact of the previous Bantu education on the schooling system (Department of Education, 1997). In restructuring the system, the institutional landscape cannot be uniform and should include a diversified curriculum, with programme mixes that suit the needs of the students, as well as programmes and tools to assist with helping students to be university ready, all of which operate within a flexible framework, while safeguarding quality by ensuring stringent controls and measures are in place.

2.6.8 Conclusion

A review of the literature on government policy, confirms that the concept of an African renaissance can promote culture and identity and has been recognised as an important aspect

of decolonising higher education in South Africa. Government documents have called for a shift from a colonial system to a decolonised curriculum and culture, with a focus on fields such as culture, history, anthropology and sociology that link to African cultures and realities. The lack of change in universities and the marginalisation of certain fields of study, such as African languages and culture, could hinder the African renaissance. The restoration of national pride and promotion of South Africa's cultural legacy is encouraged by the DSAC. The development of arts, culture and heritage could be used as a means of nation building and socioeconomic development. Ubuntu is seen as crucial to nation-building and should be promoted throughout the education system. The DSAC notes the importance of instilling pride in individuals regarding arts, culture and heritage in South Africa and government departments and councils involved in curriculum development also see the value in promoting national consciousness, pride and culture.

Individual cultural awareness is essential for effective communication, developing empathy, respect, tolerance and avoiding stereotyping and prejudice. Individual cultural awareness in higher education will promote inclusivity, diversity and equity.

Self-examination by the institution and its human resources, which includes an examination of the philosophical base and view of reality of lecturers and other producers of knowledge, as well as the effect of colonialism on the self is essential in higher education. The professional development of staff should take into account the attitudes and assumptions of staff towards culturally diverse student populations. The use of indigenous languages in South Africa needs to be elevated and advanced. Language policies should consider the needs of students to ensure linguistic and cultural inclusion and promote the development and use of African languages in the curriculum. This includes hiring staff who are proficient in these languages, producing study guides and integrating African languages into course content and textbooks. While English remains a global language, indigenous languages should still be promoted and developed in HEIs to ensure linguistic diversity and empowerment.

Finally, the theme of student participation was added in the context of accommodating diversity in HEIs. The need to increase and broaden participation in HEIs, not just for historically disadvantaged students, but also for women, disabled and mature students is highlighted. Academic programmes and tools for student support should be designed to accommodate diversity and ensure equity in access and outcomes.

2.7 SCHOLARLY RESEARCH INTO HEI DECOLONISATION

There have been many studies on decolonisation in South African HEIs by various researchers. To ensure continuity, an analysis of these studies, relevant to this study, will be conducted using the same themes as those identified in Section 2.5.4.

2.7.1 African renaissance

It is important to consider the impact of an African renaissance in education. Higgs (2016:94) notes that the following should be questioned in the transformation of the curriculum: “In what way(s) does the call for an African Renaissance in education impact on the task of and approach to, knowledge production in higher education and how does this affect knowledge production and curriculum development in higher education?” It appears that the African renaissance encompasses different elements such as the rebuilding of culture and the inclusion of African languages; these issues should be examined and addressed and the African identity reinstated through changes in higher education curriculum.

Various researchers discuss the matter of ensuring an African renaissance. Asante (2005:52) notes that “a successful African renaissance should proceed from a critical examination of the cultural estrangement characteristic of the colonial period”. The history of colonialism and the damage it caused to the people of Africa, including the belief by the coloniser that Africa was being rescued from its state of barbarism and savagery by the European culture caused the questioning of self, the breakdown of roots and destruction of the sense of self while denigrating local culture. Sesanti (2017:19), in advocating for an African renaissance, notes his belief that it is the role of the leaders of the country to bring about change. While he agrees with the concept of an African renaissance being enacted by the “destruction of cultural imperialism and replacement with cultural reclamation” he also notes that African languages should be centralised and considered as the basis of the renaissance project, as there should be accord in the cultural and linguistic foundations (Sesanti, 2017:12). Prah (2012:15) also advocates for the use of African languages and believes that “[t]he transition from oral to literate African language-based cultures in Africa is crucial for the scientific and technological renaissance of Africa”, but believes that the decolonisation of culture, as part of the African renaissance, still needs to occur (Prah, 2017:8). Education holds the key to this and there needs to be conscious effort to promote an African renaissance by addressing the damage caused by colonialism through a critical examination of cultural estrangement, centralising African languages and decolonising culture if there is to be liberation from colonialism.

The impact of an African renaissance in higher education should be considered, with questions raised about how it affects knowledge production and curriculum development, the rebuilding of culture, inclusion of African languages and reinstatement of African identity through changes in the curricula.

The curricula should be examined and addressed, with conscious effort made to address the damage caused by colonialism. In addition, researchers such as Asante (2005), Sesanti (2017) and Prah (2017) advocate for the use of African languages and the decolonisation of culture to promote a scientific and technological renaissance in Africa, with education playing a critical role.

2.7.2 Building national pride, national culture and consciousness

Higgs (2016:95) proposes that a curriculum that is centred on a knowledge base that stems from the local communities will produce a sense of pride for “their ways of being in the world” (Higgs, 2016:95). Curriculum developers should ensure that, when examining the requirements for a decolonised curriculum, this sense of pride is promoted, which will lead to a national culture and consciousness embedded in the people being proud of their emergence from a colonial/apartheid government. Constructing identity in relation to different groups is what provides individuals with a sense of self; therefore, the positive building of a national culture, pride and consciousness will enhance the individual’s self-concept. Baker (2015:90) notes that “the relationship between nation and culture is complex and this is equally true in the connections between cultural identity and nationality”. This implies that nation and culture cannot be easily separated, nor can they be understood in isolation from each other; they are intertwined.

Identity, from a post-modern, cultural realism viewpoint is made up of four realities, namely global, national, social and individual realities and the nation state has a strong influence on the individual’s sense of reality as well as their cultural identity (Kumaravadivelu, 2003:146). There should be a “critical examination of how discourses of self, other and difference are constructed alongside individuals’ ‘dialogue’ with social structures such as nations” (Baker, 2015:92). Building national pride, culture and consciousness could be promoted by a decolonised curriculum and examining the way in which the nation and the self are constructed.

To deal with the effects of colonialism, Odora Hoppers (2001b:32), proposes the need for a post-victimology perspective in a decolonised society is based on the need for capacity building. It is important that the past should not be disregarded, but rather that there should

be a vision for the future. The origin of capacity building emanated from the need to replace “expatriate personnel with local expertise and from a preference for in-country training rather than training in the North” (Odora Hoppers, 2001b:32). It comes from North-South partnership interactions on promoting postcolonial development for countries. A post-victimology perspective involves choosing what the future should look like and then for educators to “formulate a new vision of education and reformulate its link with a development whose parameters are clearly defined” (Odora Hoppers, 2001b:33). In order to achieve a post-victimology perspective, Odora Hoppers (2001b:35) suggests examining different issues such as the values and perceptions of the people and how these are influenced by the North; for example, is poverty measured and perceived by the colonial or post-colonial imagery of the North? The issues of marginalisation should be examined and seen as a source of knowledge and development with the opportunity to change. Odora Hoppers (2001b:36) proposes that the people must “enter the mainstream not only as victims, but also as leaders in creating the new intellectual ecological paradigms” (2001b:36). This is where education and educators should focus attention; it is not about just ensuring the development of the students but also being able to answer to whether they are producing scholars who are no longer victims or trying to emulate anyone else, but proudly stand by their own cultural heritage and background.

2.7.3 Building individual cultural awareness

Building individual cultural awareness involves creating an environment where individuals are aware of their own cultural biases and how those biases impact their interactions with people from different cultural backgrounds (Quappe & Cantatore, 2004). This includes recognising the ways in which colonialism has shaped cultural narratives and worldviews and actively working to challenge and deconstruct these narratives. Promoting individual cultural awareness and a critical examination of cultural biases in HEIs makes it possible to promote decolonisation on a personal level and create a foundation for broader change within the university and society.

Recognising and safeguarding cultural heritage is highlighted by UNESCO (2003:3) when, referring to the preservation of intangible cultural heritage, it is noted that cultural heritage is important to ensure sustainable development. In Article 14, UNESCO (2003:10) highlights that educating the people, particularly the youth, is important to ensure the protection of cultural heritage and the recognition of diversity.

In order to address the problems caused by colonialism and the need to recognise and build the African culture and language, including customs and practices, it is important to give

African epistemologies “their rightful place as equally valid ways of knowing among the array of knowledge systems in the world” (Higgs, 2016:95). African epistemologies can be “valorised and legitimised in the higher education curriculum in South Africa” (Higgs, 2016:95) and this can be done by centring African knowledge systems and ensuring the inclusion of Western/European knowledge systems. Higgs (2016:95) suggests that curriculum developers and planners pay attention to:

- determining the extent to which the content of the curriculum in higher education in South Africa is informed by the wishes, thoughts and practices of local communities in that education should be firmly anchored in the cultural and intellectual environment of the community in which it is located
- examining critically the source of the knowledge that informs what is imposed on or prescribed in the curriculum for higher education in South Africa and how the curriculum is implicated in the universalisation of Western and European experience
- interrogating the ways of knowing the curriculum in higher education in South Africa validates and promotes and which ones it ignores and invalidates and why (Higgs, 2016:95).

Odora Hoppers (2001b:30) identifies the roles of HEIs as including being knowledge producers; performing utilitarian functions for businesses and industries; assisting in local capacity development; poverty reduction; and economic development. However, the role of the transmission of culture is highlighted. Schools are capable of changing society and education could be used to promote local culture and pride therein (Odora Hoppers, 2001b:34).

This leads to the realisation that HEIs in South Africa should know which knowledge system is being promoted in the curriculum, determine the needs of the local communities and their culture and, ensure the revised curriculum provides for these needs and requirements. Notwithstanding this, the Western and European knowledge systems and their place in the curriculum should not be neglected. This leads to the question of whether we should position Western and African knowledge systems alongside each other in the curriculum or should an African knowledge system be at the centre, as suggested by Fanon and Thiong'o, with a Western knowledge system on the periphery.

2.7.4 Self-examination

The concept of self-examination can be seen in the context of the proposal by Lange (2014) for HEIs to examine themselves, their history and their culture. Lange (2014) refers to two types of knowledge relevant for transformation in higher education, namely knowledge **of** transformation and knowledge **for** transformation (CHE, 2016:131) and proposes that these knowledges are in a reciprocal relationship. It would be impossible to transform higher education without a structured examination of these concepts. While knowledge **for** transformation is the production of knowledge to ensure change, knowledge **of** transformation consists of the concepts of knowledge of self, knowledge of knowledge and knowledge of other (Lange, 2014) – concepts that are vital for achieving transformation. Knowledge of self is how South African universities understand their own position, history, ways of thinking, structures, etc. and often takes the form of institutional traditions and institutional culture. Self-examination within the HEI should become a “way of being” and should include “exploring the extent to which traditions, institutional cultures, and different sense of self(s) constitute obstacles to inclusivity and democracy” (Lange, 2014:10). Le Grange *et al.* (2020:25) refer to institutions that “in an effort to comply, might resort to instrumentalist and quick-fix solutions to decolonise curricula, which result in decolonial-washing rather than substantive change”. Decolonial washing is a term that describes making superficial changes without challenging the underlying power structure that perpetuates colonialism. Decolonial washing can take many forms, such as using tokenistic representation or diversity initiatives to give the appearance of inclusivity. It can also involve using decolonial language or symbols as marketing tools (Le Grange *et al.*, 2020). Decolonial washing is a significant issue in higher education as universities often pay lip service to decolonial ideas and rhetoric, for example, they may claim to value diversity and inclusivity but continue to centre Western perspectives and knowledge systems in their curricula. HEIs should address decolonial issues and be willing to engage in deep, sustained and meaningful work to challenge and transform the universities.

This same practice of self-examination should apply to those persons included in the practice of teaching and learning within the university. The teaching and learning process is influenced by a number of issues relating to the person presenting the lesson and the person receiving the lesson. Jansen (2017:169) refers to this as the “curriculum and educational transaction” where the educator or lecturer transacts with the student regarding curriculum content and fashions the experience for the student by the way in which the content is delivered. However, this transaction and its delivery are influenced by the approach of the lecturer and his/her frame of reference and mindset about the content when transacting. In addition, this self-

examination should include other role players such as curriculum developers, publishers and editors.

Prah (2017:20), pointing out the problem of African scholarship and the epistemic endeavours that remain, generally, fragmented, notes that “traditions are created by scholarship which speak in voices and methods within a specific, relatively defined, geographical, thematic and philosophically united history of discourse”. However, Prah (2017:20) further notes that African scholarship concerns itself more with “international respectability” and, therefore, focuses more on imitating Western paradigms than being original or respecting its antecedents. It is essential for lecturers and curriculum developers to re-evaluate the relevance of the knowledges that are being transmitted in the HEI classroom. According to Behari-Leak *et al.*, (2017), academics have “a wealth of cultural resources that the academy must value” and these resources should be used to “reconceptualise and reframe what they know and do in their own fields” and these new ideas should be shared with other educators to promote different thought processes that could assist in the process of decolonisation and enable discussions on what the process entails.

2.7.5 Language policies and usage

There is no doubt of the existence of the relationship between language and identity and that one of the ways in which identity is defined is through language. In addition, dominant systems exist that are interlinked and this can be seen when “systems of dominance mainly use language to assert their dominance (Van Niekerk, 1998).

An example of the colonial language influence can be seen from the Minute on Education by British politician T.B. Macaulay (1835) where he produced a number of reasons why money should be spent by the British government on education in the English language. He proposed the superiority of Western literature and stated that even though he did not know Sanscrit or Arabic, he was willing to acknowledge that these had some value; however, “a single shelf of a good European library was worth the whole native literature of India and Arabia” (Macaulay, 1835). He further noted that it was imperative to educate the people of India in English or a foreign language, stating that:

[13] The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own, whether, when we can teach European science, we shall teach systems which, by universal confession,

wherever they differ from those of Europe differ for the worse, and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter (Macaulay, 1835).

Macaulay was able to sway the debate on the direction of educational policy by advocating for the adoption of English as a medium of education and governance. His arguments that English was a superior language compared to the indigenous languages of India was backed by the colonial discourse of the time, which positioned European civilisation as superior and portrayed the colonised as inferior. This Minute turned into policy and changed the course of history in India.

As with India, in the majority of countries, including South Africa, the colonial educational policies did not allow for the teaching or learning of indigenous languages, causing them to be minimised and ignored; thereby, accentuating the superiority of the language of the colonisers. However, missionaries in South Africa and later the apartheid policies advocated for and favoured the use of indigenous languages for educating black students, which is attested to by Matthews (1957).

Professor Z.K. Matthews was the Acting Principal of Fort Hare University College and in an overview of the history, facilities, status, etc. of the university, protested against the government's right to establish a Zulu, Xhosa or Sotho university specifically for the use of members from those language groups. He notes that University College of Fort Hare accepted all racial groups and should not be forced to become a Xhosa university just because it was situated in an area that is Xhosa-speaking, an indication of how indigenous languages were misused by the Bantu Education Act to assign pupils to second-class education. The Bantu Education Act was a South African apartheid-era law that was enacted in 1953 and established a separate education system for black South Africans. It was designed to limit access for black people to quality education and only to prepare them for low-skilled jobs in accordance with the apartheid regime's ideology of racial segregation and discrimination.

Under the Bantu Education Act, black students were subjected to a poorly funded education system with a lack of resources and far less was spent on black children than on white children for their education (SA History Online, 2019). This gave rise to the Extension of University

Education Act (45 of 1959) which prevented black students from attending white universities and there were separate institutions for black students, who were separated according to race. There were devastating impacts on black South Africans' education caused by the perpetuation of apartheid-era inequalities and discrimination. As proposed by the Department of Education (1977), "the effects of Bantu education, the chronic underfunding of black education during the apartheid era, and the effects of repression and resistance on the culture of learning and teaching, have seriously undermined the preparedness of talented black students for higher education" (Department of Education, 1997:14).

Jabavu (1943) attests to missionaries promoting the use of indigenous languages when he notes in *The Influence of English on Bantu Literature* that during his evaluation of Northern Sotho literature of more than 40 publications, only nine were graded as "worth-while literature" with four from European authors and "five by Bantu authors under the guidance of German and French missionaries" (Jabavu, 1943:5).

Thiong'o believes that writing in his Kenyan language would assist in the "anti-imperialist struggles" (1986:28). Sesanti (2017) disagrees with Thiong'o and refuses to acknowledge the value of literature written by Africans in their home languages, as there were many Africans who abandoned their mother tongues because they either grew up on other continents or were schooled in English. On the other hand, Achebe (1965) questions whether it is the right thing for a person to give up his home language in favour of another person's language, noting that this could lead to feelings of guilt and betrayal. Ultimately, he concludes that he has been given English and intends to use it because he feels that it will "be able to carry the weight of my African experience", albeit as a language that has been changed to suit the needs of the "ancestral home" and "its new African surroundings" (Achebe, 1965:30). Prah (2017:25), noting the suppression of the culture, language and history of the African language speakers, believes that African literature should not be written in other languages and cannot be acknowledged as African literature if it is in languages such as English and French. He further points to the continued backing of the hegemony of English amongst African-speaking communities and notes that the policies should promote culture and language equity in South Africa.

Sesanti (2017:19) acknowledges that colonial rule has caused Africans to become estranged from themselves as Africans and from other Africans, causing them to be "comfortable with being united by European languages but afraid of the possibility of being united by an African language" because of "ethnic self-consciousness" (Sesanti, 2017:19). He proposes an Afrocentric education because this will result in the return of an "African self-consciousness without which no African renaissance is possible" (Sesanti, 2017:19).

On the other hand, Canagarajah (2006:197) highlights the problems that need to be addressed by postcolonial communities. He refers to the process of decolonisation and the re-affirmation of and re-focus on promoting local languages that were neglected during the colonial period; however, global communities realised they could not neglect globalisation and the need for English as a contact language with other countries as well as the influence on local languages as “globalization makes national borders porous and brings in linguistic influences from outside” (Canagarajah, 2006:197).

HEIs predominantly use English as the medium of education and considering the cultural and ethnic diversity in South Africa, which has 11 official languages, this presents institutions, educators and students with challenges. Different methods could be used to avoid language hegemony in HEIs. Translanguaging has been proposed as a method of addressing the challenges. Translanguaging is the use of one language to enhance understanding in another language; translanguaging is the way “bilinguals use their complex semiotic repertoire to act, to know, and to be” (Garcia & Wei, 2014:64).

Another method of addressing language issues is the BAQONDE project, which was developed in response to the need to advance African languages in higher education. It promotes learning in African languages so that students can reach their full potential (BAQONDE, s.a.). This project identifies itself as a “collaborative capacity building strategy to develop indigenous African languages in Higher Education” (BAQONDE, s.a.), which attempts to counteract the negative impact that students experience when they are forced to learn in a language that is not their home language. Included in the aims of BAQONDE (s.a.) are developing teaching methods for HEIs that are multilingual, together with training lecturers in multilingual teaching strategies.

Through the pursuit of multilingualism and polyglotism, higher education teaching and learning could assist in attaining equality in languages and the development and empowerment of African languages (Prah, 2007). By addressing language challenges in HEIs, the promotion of African languages can be included and this will lead to achieving greater diversity, inclusivity and empowerment in education.

2.7.6 Conclusion

This section discussed the views emanating from a literature review on scholarly research. The themes identified in the founding documents of Fanon, Thiongo and Biko were highlighted as key processes in achieving decolonisation. The literature reviewed highlights the need for African societies to rediscover and celebrate their cultural heritage and to challenge the

historical, social and economic structures that have perpetuated colonialism and its associated injustices. It is only through sustained efforts to decolonise African societies that meaningful change can be achieved.

The themes, highlighted in the founding documents, of African renaissance, building national pride and consciousness, promoting individual cultural awareness, the importance of self-examination and language policies and usage in higher education are all important in decolonising the curriculum. These themes reflect the need to acknowledge and rectify the ways in which colonialism and imperialism have shaped and distorted knowledge production and education systems in Africa.

African renaissance refers to a movement to reclaim African culture and history, revitalise and promote African values and develop Africa as a modern and self-sufficient continent. This theme is important in decolonising the curriculum because it challenges the Eurocentric view of history and knowledge that has dominated educational systems in Africa and promotes the inclusion of African perspectives and voices in curriculum development. The African renaissance should include the rebuilding of culture, inclusion of African languages and reinstatement of African identity through changes in the curricula. There needs to be a conscious effort to address the damage caused by colonialism through a critical examination of cultural estrangement and the decolonisation of culture.

Building national pride and consciousness is also important in decolonising the curriculum because it encourages the recognition and celebration of local cultures and traditions. This theme helps to counteract the historical denigration of African cultures and values by colonial powers and to promote a sense of pride and ownership over local knowledge systems. Building national pride, culture and consciousness should be promoted by a decolonised curriculum. A curriculum based on local knowledge can foster a sense of pride and promote a national culture and consciousness and a positive national culture can enhance individual self-concept.

Building and promoting individual cultural awareness is important in decolonising the curriculum because it encourages students to recognise and value the diversity of cultural expressions and experiences. This theme emphasises the importance of incorporating multiple perspectives and voices in the learning process and helps to challenge the homogenisation of knowledge and culture that has been promoted by colonialism. The inclusion of African epistemologies and knowledge systems in the curriculum is highlighted and it is suggested that curriculum planners examine the extent to which curriculum is informed by local communities.

The importance of self-examination is also crucial in decolonising the curriculum, as it encourages critical reflection and self-awareness about the ways in which knowledge production and educational systems have been influenced by colonialism and imperialism. This theme emphasises the need for educators and students to engage in critical thinking and questioning about the knowledge they are receiving and producing.

Finally, language policies and usage in higher education are important in decolonising the curriculum because they promote the use of local languages and encourage the development of knowledge systems in African languages. This theme challenges the hegemony of English and other colonial languages in education and promotes the use of local languages as a means of preserving and promoting local knowledge systems.

The themes identified are all important in decolonising the curriculum because they challenge the Eurocentric view of knowledge and education that has been imposed on Africa through colonialism and imperialism. These themes promote the inclusion of African perspectives and voices, recognise and celebrate local cultures and traditions and encourage critical reflection and self-awareness

2.8 CONCLUSION

This chapter dealt with the two of the themes identified in Section 1.4, namely *Theme 1: Terminology* and *Theme 2: Role players and policy*. In order to frame this study, I undertook to analyse and compare founding documents relating to the ideologies of Fanon, Thiong'o and Biko, which revealed five common themes they all shared on the process of decolonisation (Section 2.5.4). This assisted in the development of a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs. The following framework of terminology emerged.

- Transformation: The process of challenging and transforming power structures, systems and ideologies that perpetuate unequal relationships between colonising and colonised peoples. It involves addressing the underlying social, political, cultural and economic issues that arise from colonialism and imperialism.
- Decolonisation: The process of undoing the legacy of colonialism in terms of physical occupation and control, as well as cultural, economic and political domination. It involves addressing power structures, systems and ideologies that perpetuate unequal relationships between colonising and colonised peoples.
- Curriculum Decolonisation: The process of reimagining and restructuring the content, pedagogy and knowledge systems that are taught within educational institutions in order to challenge and transform the legacies of colonialism.

- **Africanisation:** The process of asserting African identity and promoting the developmental goals of the country in higher education. It involves rejecting the imitation of Europe and prioritising African knowledge, culture and aspirations in the substance of what is taught and learned.
- **Localisation:** The process of adapting the curriculum to meet the needs of the students, society and job market. It involves fostering relationships between educators, employers and employees to enable the production of skills required for local economic development.
- **Indigenisation:** The process of including indigenous ways of knowing and being in social and educational processes, as well as rediscovering indigenous cultures and seeking social and cognitive justice for indigenous peoples.

Decolonisation fits into the conceptual field of related terminology as a specific aspect of the broader concept of transformation. It is a process that involves challenging and transforming power structures, systems and ideologies that perpetuate unequal relationships between colonising and colonised peoples. Decolonisation and curriculum decolonisation both involve reimagining and restructuring knowledge systems to challenge and transform the legacies of colonialism. Africanisation, localisation and indigenisation are also related to decolonisation, as they all involve promoting alternative worldviews, knowledge systems and ways of being that challenge dominant Western-centric perspectives in education.

The legislations, frameworks and position papers from government departments were also examined to discover any similarities or differences, using the same themes. The same five themes were used to conduct a literature review on the viewpoints and recommended approaches and methodologies of scholarly discourse (Section 2.7), again to elaborate on the strategies that could be employed in decolonising the curriculum.

This chapter identified a number of role players that are essential to the decolonisation process of higher education curriculum. The analysis of the founding ideology documents that form an essential grounding for any decolonisation process (Section 2.5) was undertaken. Ideologists should be seen as the first line of role players guiding decolonisation methods, strategies and approaches.

Section 2.6 identified roles players in universities and government departments. This demographic includes government departments such as the DHET, DSAC, CHE, SAHRC and the departments responsible for quality control such as the Higher Education Quality Council (HEQC) as well as members of staff in universities that are involved in curriculum development processes and students that should be co-creators of curriculum. Finally, the role of academic

scholars researching this field of study cannot be discounted and their viewpoints were also considered in this chapter (Section 2.7).

The following chapter, Chapter 3, focuses on the academic publishing sector in South Africa and an examination of the relevant role players.

CHAPTER 3: ACADEMIC PUBLISHING

3.1 INTRODUCTION

Transformation and decolonisation practices in HEIs encompass many different facets, processes and elements and the decolonisation of academic texts is an under-researched area in discourse on decolonisation in HEIs. When decolonisation processes occur in the HEI curriculum contexts, the academic publishing industry is influenced by these resultant changes to curricula, as academic texts should respond to such changes.

The terms, 'academic texts', 'academic textbooks' or 'textbooks' are used throughout this study. The use of these terms is based on the definition of curriculum proposed by Le Grange (2016). Le Grange (2016:7) refers to the concept of "rethinking curriculum" and points out the three broad perspectives on curriculum, namely "explicit, hidden and null curriculum". This study adopts the concepts of explicit curriculum, hidden curriculum and null curriculum when referring to academic texts because Le Grange (2016:7) points out that "explicit curriculum is what students are provided with such as module frameworks, prescribed readings, assessments, guidelines, etc.". Hidden curriculum refers to the culture and resultant values of the university and null curriculum refers to those things that are not taught or which the university omits (Le Grange, 2016:7). The 'academic texts', 'academic textbooks' or 'textbooks' that are referred to throughout this study refer to any materials, emanating from HEIs, curriculum developers, publishers or authors that are used for the specific purpose of educating the students. The term, 'academic textbook(s)', is only used in this study when referring specifically to a textbook because, as pointed out by Fuch and Bock (2018:1) "[t]oday's textbooks coexist or compete with other forms of educational media and are themselves undergoing a process of transformation in the wake of the digital revolution".

Engelbrecht (2006:1) questions the role played by the ideology of apartheid in the organised knowledge system of South Africa and notes that because of their nature, "textbooks tend to control knowledge as well as transmit it". As with the period of decolonisation, during the apartheid era in South Africa, textbooks were used to reinforce and transmit the ideology of apartheid and promote positive aspects of the Afrikaner past, while highlighting differences between whites and non-whites (Engelbrecht, 2006:1). This, as with colonialism, established a more favourable view of one group over another and reduced the other group to simplistic stereotypes through overgeneralisation (Engelbrecht, 2006). As textbooks are seen as "an officially sanctioned version of knowledge and culture" (Engelbrecht, 2006:1), the power they wield over what is taught and learned to future generations should not be underestimated.

The following section provides an overview of the publishing and editing process to identify the potential, relevant role players as well as their roles and responsibilities but will focus specifically on editing academic texts, which are texts that will be used to promote teaching and learning in higher education.

3.2 OVERVIEW OF EDITING AND PUBLISHING

The roles and responsibilities of publishers and editors are dealt with in this section. Greenberg (2018:5) confirms the complexity of the editing process by alluding to the “elusiveness” of editing that “results from the sheer variety of tasks involved in the practice”. Typically, a publishing company has many different positions and roles and often roles are combined to create a specific position, as illustrated in Section 3.2.3. In addition, publishing companies can vary greatly in size and structure. Generally, the publisher or CEO is the head of the publishing company, overseeing all aspects of the business (Flann et al., 2014:6). The editorial director or manager is responsible for the overall editorial direction of the company and works with the authors and editors to acquire and develop books and make decisions on which books to publish. There could also be an acquisitions editor who would be the person identifying new manuscripts for publications and a developmental editor who works with authors to shape and refine manuscripts, providing relevant feedback (Flann et al., 2014:6). A copy editor edits the manuscript for grammar, punctuation, spelling and style, while a proofreader checks the final typeset pages for errors in spelling, punctuation and formatting. Finally, a production manager would oversee the printing, binding and shipping of books (Flann et al., 2014:6). A number of other positions exist, but for the purpose of this study, I am only providing background information on the staff who have a role to play in the production of academic texts for higher education.

3.2.1 Academic publishing industry

Academic textbooks and academic texts play an essential role in preparing students for specific professions and supporting them in achieving academic success and employability (PASA, 2014). Across all institutions, most lecturers recommend specific textbooks or academic texts highlighting their continued significance in the teaching and learning process. Lecturers rely on publishers to provide them with the latest publications relevant to their subject matter, which helps them focus on both academic research and teaching responsibilities. Selecting textbooks and academic texts that are relevant and up-to-date is crucial for lecturers (PASA, 2014). These academic texts in higher education are specifically written for undergraduate or postgraduate students and written by experts in specific fields. They come in a variety of formats, such as print, digital and audio and are published by local

and international commercial publishers and local and international university presses (Fuchs & Bock, 2018).

PASA (2021c) contends that publishing markets in South African can be categorised into three broad areas, namely academic publishing, which relates to higher education and which provides academic texts for the tertiary education market as well as scholarly publishing, education publishing, which publishes for the school market encompassing pre-school up to matric and trade publishing, which are books that are mostly sold through retail channels such as bookstores in local shopping malls. Academic publishing, the focus of this study, is defined by Le Roux (2013:32) as “the publishing of tertiary-level textbooks, academic journals, and other publications aimed at an academic (i.e. tertiary, higher education or university level) or student readership”. Le Roux (2013:32) further states that “scholarly publishing is usually considered a sub-sector of academic publishing” but there is a significant difference between the two, as the focus of scholarly publishing is “a smaller niche, referring to books (usually; it may also refer to academic journals) written by scholars themselves ... and aimed at a particular market” (Le Roux, 2013:32).

3.2.2 Editorial roles and responsibilities

Publishers play diverse roles in the publication processes, which include the design and production of books and media, the identification and acquisition of new and relevant content, the preparation of manuscripts for publication, marketing and management of sales and distributions (Phillips & Bhaskar, 2019). Publishers also shape intellectual and cultural landscapes because they determine which perspectives and voices are represented or marginalised in the marketplace (Phillips & Bhaskar, 2019). This is evident from social movements in the 1960s and 1970s that gave rise to “intense effort to address racism and sexism in textbooks” (Chisholm, 2018:225). Publishers get to decide which works get published and distributed. This power to shape the marketplace has implications for the process of decolonisation that seeks to challenge and transform dominant narratives, epistemologies and historically excluded or subjugated voices and knowledges. Universities South Africa (2019b) lists the preservation of local cultures and connecting the university with the local community as points of value to the university.

The author is usually approached by a publisher to write about a specific topic or, in the case of academic publishing, authors approach publishers with a proposal. After discussions and agreements between the author and the publisher on the requirements for the textbook, the author is commissioned by the publisher to produce the manuscript for the textbook. This could include producing a new edition of the textbook that would contain changes pertaining

to the brief. The role of the author could include being responsible for or commissioning suitable artwork, as well as writing the content and proofing the book. Sometimes, there is more than one author for the book and then it would be normal for one author to be appointed as the “key author with whom the publishing staff liaise for the duration of the project, to simplify communication” (Flann *et al.*, 2014:7). The author maintains contact with the publisher/ project manager/ contract manager and the editor of the publishing company.

The publisher’s role is to decide, *inter alia*, on the suitability of authors for the brief received for the book and commission the author, as well as to “explore new areas of publishing in developing or previously neglected areas” (Flann *et al.*, 2014:8). The financial implications and financial viability are other important considerations for the publisher. Publishers should continuously be on the lookout for “quality and originality of ideas and writing: the historical, social, cultural or educational value of a topic” (Flann *et al.*, 2014:9). Therefore, the publisher is responsible for contracting, commissioning, briefing and planning the publications (Flann *et al.*, 2014:6). Acquisition meetings are held where the proposals for books are discussed with “representatives from other sections of the organisation, such as senior editors, sales and marketing staff, the production manager and accounting staff” (Flann *et al.*, 2014:9). This acquisition meeting includes decisions regarding the viability of publishing the books before providing a set of guidelines to the author for preparation of the manuscript.

The editor’s role is multi-faceted but “essentially involves working directly with an author’s manuscript to ensure that the work is as polished as possible at publication” (Flann *et al.*, 2014:12). The editor’s roles include working together with and liaising between parties such as the author, the publisher, a freelance editor or proofreader and the production manager (Flann *et al.*, 2014:13–14).

In South Africa, editors who work on academic texts play a crucial role in publishing scholarly work such as books, journals and other academic materials. Their role includes ensuring the quality and standards of academic scholarship. Typically, a book will be commissioned by a publisher or a university because a need has been identified. Thereafter, an author will be commissioned to submit a draft manuscript to the editor. The editor will review the manuscript and provide feedback to the author. Peer reviewing typically takes place during the academic editing process after the manuscript has undergone an initial review and revision by the authors to ensure that the standards are maintained, Universities South Africa (2019a). During the peer review process, several experts in the relevant field will evaluate and provide feedback on the manuscript’s content. This is an important step in the academic editing process because it provides an additional layer of quality control and ensures that the manuscript is accurate and relevant for the intended reader.

There are several types of editors in academic publishing and different editors are used for different tasks, depending on the complexity of the manuscript. The commissioning or managing editor in academic publishing facilitates communication between the writer and the publisher, as well as the design, production, marketing and publicity departments, ensures that the content's organisation, layout and writing style meet the necessary guidelines, guarantees that the editorial quality and legal requirements are fulfilled, ensures that the project is completed within the given deadlines and oversees the distribution of work for the project (Flann *et al.*, 2014:14–15). The substantive (structural) editor determines the organisation and order of the written work, ensures that the content is easily understandable and covers all necessary information, provides suggestions for enhancing the writing style, structure and visuals and confirms that the language used is appropriate for the intended audience (Flann *et al.*, 2014:15). The copy editor is the person who is responsible for correcting errors relating to grammar, structure and spelling, ensuring that the style guide is followed, checking for plagiarism or copyright infringement issues, preparing the final document for the typesetting and checking the proofs, as well as writing the marketing material (Flann *et al.*, 2014:15–16).

These roles and responsibilities tie in with the Oxford Handbook of Publishing (Phillips & Bhaskar, 2019) that refers to the role of the editor as including anything from developing manuscripts, providing guidance for authors, copy editing and proofreading and working with production personnel to ensure the publishers' standards are met. The information from the various publishing professionals working in positions relating to the publication of academic texts, such as an editor could fall under a number of different titles, incorporating different aspects of the business. These aspects include management and finance functions, such as securing funding for book productions, managing publishing and marketing teams, leading teams of business developers, managing content developers and curators, supporting the business' strategy, promoting academic innovation and excellence in technical products and creating academic blueprints. Support during the academic content creation process includes publishing professionals performing research, acquiring manuscripts, proposing new book concepts or editions and identifying and developing new book projects (Phillips & Bhaskar, 2019).

The production process includes jobs such as providing guidance to authors and assisting with content selection, adapting international books for the local market, managing the editing team and maintaining the company's style guide, overseeing copy editing and proofreading, collaborating with editorial and production teams and supporting the final stages in the

production of academic texts by maintaining pre-production processes to ensure best practice and quality assurance (Phillips & Bhaskar, 2019).

While many of the basic roles and responsibilities will remain the same, the actual workflow may differ depending on the requirements and the type of publishing organisation. In addition, different publishing houses may make use of different processes and have roles defined differently, which would impact what each person is responsible for. Smaller publishing houses might not be able to support the diversification of roles and bigger publishing houses can, therefore, one person might fulfil numerous roles, as was noted by the position filled by the managing editor of an international publishing house (Phillips & Bhaskar, 2019).

Editors who work on academic texts are editors that focus on aspects such as grammar, punctuation, spelling, sentence structure and vocabulary to enhance the readability and flow of the text. In addition, an editor that works on academic texts should also consider the standard editing processes of paying attention to the logical organisation of ideas, coherence between paragraphs, proper citation and referencing and adherence to formatting guidelines, style manuals, or specific academic conventions (Mossop, 2019). A further function of editors that work on academic texts, specifically when referring to the production of a decolonised academic text, is that they should engage in substantive editing, which involves more extensive revisions to enhance the clarity, coherence and overall structure of the text, while considering their own engagement with decolonial theories and ensuring the incorporation of diverse voices and perspectives in the academic texts. This may include reorganising content, improving the logical flow of arguments, strengthening the introduction and conclusion and ensuring that the writing effectively communicates the intended message to the target audience.

Open lines of communication in the author-editor relationship are essential from as early as possible in the publishing process. The author should be contacted during the planning stages to be briefed on the important elements of the brief as well as the guidelines from the publisher. The editor will liaise with the author regarding editing the document and to ensure that the brief is met. During the briefing process for the book publication, authors and editors need to ask questions to ensure they both have a clear understanding of the project and the role each of them will be playing (Flann *et al.*, 2014; Phillips & Bhaskar, 2019).

3.2.3 Types of editing and terminology

According to Mossop (2019:17), there are four types of editing work, namely surface level editing in the form of copy editing and stylistic editing and then more substantive editing,

namely structural editing and content editing. The focus of copy editing is to improve the accuracy, clarity, consistency and readability of written material and correcting errors in grammar, spelling, punctuation, syntax and style. Copy editing includes the review of the text to ensure consistent and suitable language usage, sentence structure and word choice. Checking for factual accuracy, logical coherence and adherence to the intended tone, as well as consistency in formatting are included in copy editing functions. The goal is to polish the material, making it clear, concise, coherent, and error-free, presenting it professionally and enhancing overall quality and readability for the intended audience (Mossop, 2019). Stylistic editing focuses on improving the style, flow and overall effectiveness of written material. It involves revising enhance the clarity, coherence and impact of the text, while maintaining the author's voice and intended tone. The goal of stylistic editing is to improve the readability, effectiveness and overall quality of the writing, making it engaging, persuasive and accessible to the target readers (Mossop, 2019).

Structural editing involves reorganising the text to present the material better. Structural editing focuses on the overall structure, organisation and content of a text. It involves making substantial revisions and suggestions to improve the clarity, coherence, and effectiveness of the material (Mossop, 2019). Content editing is also a form of substantive or comprehensive editing and involves a thorough assessment and revision of the content, structure and organisation of the text to ensure the message is coherent, clear and communicated effectively (Mossop, 2019).

Editors of academic text referred to in this study encompass all four of the editing types referred to in the preceding paragraphs

3.2.4 Publishing workflow in academic editing

This theoretical framework aims to conceptualise the publishing process within the education sector, relating to academic editing and specifically focusing on decolonisation efforts. In this framework various stakeholders are recognised in the publishing workflow in editing academic texts. These stakeholders include HEI management and relevant staff, such as lecturers, departmental heads and curriculum developers, as well as government departments involved in higher education and curriculum development. Although the focus of this study is on academic publishing and editing, to create a boarder understanding of the publishing process, it is important to acknowledge that different stakeholders are implicated and/or included in the publishing and editing processes. Therefore, this framework serves as a guide to navigate the complexities of the publishing workflow, while foregrounding decolonisation practices in

publishing academic texts, which are highlighted in Section 2.6 by the government and policy developers.

First, engagement with stakeholders is critical in the publishing workflow. Each stakeholder plays an important role. Government departments influence education policies, funding and regulations and in the context of decolonisation, government departments can support initiatives that promote diverse perspectives, allocate resources to facilitate representation and encourage inclusive publishing practices through implementing policy frameworks (see Section 2.6). HEI management is responsible for shaping academic content, ensuring quality standards and providing scholarly support. In order to include decolonisation efforts, HEIs can foster an inclusive and diverse environment, based on research into founding ideologies on decolonisation practices, such as those set out in Chapter 2 (Section 2.5). HEIs also have the power to promote marginalised voices, engage in critical discussions and re-evaluating existing knowledge frameworks. Scholarly research into decolonisation, which is promoted by HEIs, leads to uncovering approaches and methods for the decolonisation of academic texts in different disciplines, such as those set out in Section 2.7. Department heads, lecturers and HEI staff are crucial in shaping and delivering curriculum content. By embracing decolonial perspectives, they can challenge traditional narratives, incorporate marginalised voices and perspectives and engage students in critical thinking and analysis. They can also advocate for decolonial content in textbooks and other educational resources. Curriculum developers are responsible for designing educational materials. They can decolonise the publishing process by collaborating with diverse authors and scholars, integrating a range of perspectives, addressing biases in content and reimagining traditional knowledge structures.

Secondly, creating inclusive content through different avenues means publishers can include diverse authorship by actively seeking out and amplifying marginalised voices. These could be authors from different cultural, ethnic and linguistic backgrounds who can provide alternative narratives and perspectives, contributing to a more inclusive publishing landscape. Establishing rigorous review processes that acknowledge and address biases, stereotypes, and colonial legacies can help decolonise published content. Engaging scholars with diverse expertise in these processes ensures a comprehensive evaluation of the material's alignment with decolonial principles. Embracing multilingual publishing practices acknowledges the linguistic diversity within educational contexts. This promotes access to knowledge for non-English speakers and helps preserve and valorise indigenous and local languages.

Finally, access and distribution to published works involves embracing open access publishing models that could enhance accessibility and reduce financial barriers to knowledge. Open access allows for wider dissemination of decolonial content and facilitates global participation

in knowledge production. Digital platforms and technologies can expand access to educational resources and bridge the digital divide. However, ensuring equitable access to technology is crucial to prevent further marginalisation of already disadvantaged communities. Finally, community engagement and involving local communities and stakeholders in the publishing workflow fosters relevance and ensures that knowledge production aligns with the needs and aspirations of diverse populations. This collaboration empowers communities and strengthens the decolonisation process.

Jansen (2019) proposes a typology for decolonisation, which focuses on different categories of decolonisation in HEIs. The categories are substitution, which refers to replacing colonial knowledge and practices with diverse perspectives and voices, while challenging Eurocentric frameworks; displacement, which is the approach that removes the colonial knowledge and practices from the curriculum and foregrounds local, indigenous or marginalised knowledge systems; dismantling is the act of dismantling the underling structures and systems that perpetuate colonialism and its legacies; finally, reconstruction focuses on the creation of new knowledge systems and epistemologies that are not rooted in colonialism (Jansen, 2019). This typology provides a grounding for this study and for the development of the theoretical framework.

This framework provides a starting point for understanding the complexities of decolonising academic texts in publishing and understanding the concept of decolonisation as highlighted in Chapter 2. It underscores the publishing workflow that focuses on decolonisation editing practices in higher education academic texts cannot be done without acknowledging, integrating and collaborating with stakeholders that are typically outside the publishing industry. This framework also highlights the complexities of decolonising publishing in education and serves as a starting point for unravelling the process of decolonising academic texts in higher education.

3.3 HISTORICAL DEVELOPMENT OF ACADEMIC PUBLISHERS

Academic publishing in South Africa has undergone significant changes over the years. These changes can be attributed to the historical changes, from the colonial and apartheid periods when publishing largely produced works reinforcing the ideologies of the ruling powers, to the post-1994 democracy which saw the inclusion of diverse voices in the publishing industry, as well as indigenous languages. University presses underwent changes and commercial publishers changed their business models and focuses. This together with the growth in digital publishing led to the current publishers operating in the country. PASA (2022) notes that there are believed to be approximately 150 to 200 active publishers in South Africa.

In addition, multilingualism in South Africa has been shaped by power struggles. During the colonial and apartheid eras, English was often seen as the language of power and languages such as Afrikaans and African languages were marginalised, causing power struggles, but on the other hand, Afrikaans was also controversial in the context of apartheid policies. While most English books were published in Britain and imported for the local market, the local publishers promoted Afrikaans (Le Roux, 2013). World War II posed challenges for importing English books and then the economic sanctions during the apartheid era led to a growth in local publishing and publications in both English and Afrikaans as well as, to a small extent, African languages (Le Roux 2013). However, the local publishers now “grapple with eleven official languages and it is clear that the issue of language has only become more important and more problematic over time” (Le Roux, 2013:47). However, according to PASA (2022:35), the academic publishing sector is still “heavily dominated by the production of English language books, a trend that mirrors the increasing use of English as the language of academia and university education”. PASA (2022:34) also highlights the issues faced by the academic publishing sector, which have led to a decline in book sales. These include the effect of COVID, student enrolment and hybrid learning, book piracy and the ring-fenced funding that was normally paid for textbooks, which is now being paid directly to students in cash (PASA, 2022:34).

There are a number of different types of publishers who specialise in academic publishing. These types include commercial presses, university presses, journals and professional associations (Le Roux, 2013). When I commenced this study, I chose four different publishers that published academic textbooks from the categories of university presses and commercial publishers, namely a local university press, an international university press, a local commercial publisher and an international commercial publisher. In this study, I examine three types of publishers in order to gain different perspectives on publishing and editing strategies, approaches and methodologies for decolonising academic texts. An overview of these publishers is provided in this section.

3.3.1 The university press

International and local university presses were included in the empirical part of this study. Le Roux (2013:32) defines a university press as “a very specific form of publisher, producing very specific kinds of texts, and intricately embedded in the practices of research and dissemination at the modern university”. These university presses play an important role in the preservation and dissemination of locally produced information, but according to Universities South Africa (2019b), there are only 52 such presses across the African continent, of which only 15 are reported as active and approximately one-third of which are based in South Africa.

Cambridge University Press printed its first book in 1584; however, the twentieth century saw the emergence of the majority of the university presses, worldwide (Universities South Africa, 2019a:4). South African university presses were formed due to historical changes in the country and university presses serve “to publish and disseminate research of significance” (Le Roux, 2013:33–34). Apartheid policies led to a lack of diversity in the South African publishing industry and many university presses produced works that reinforced the dominant narrative of white supremacy. Following the end of apartheid in 1994, there was a shift towards greater diversity and inclusion in South African publishing, which included publishing works by authors from diverse backgrounds and promoting works in indigenous languages. South African university presses had to change to new business models, which led to a greater emphasis on diversity, inclusion and innovation in the South African university presses (Le Roux, 2013).

There are many similarities between university presses across the world which “seemingly transcends national differences” (Le Roux, 2013:73) and this seems to be attributed to the Oxford model. According to Le Roux (2013:60), there are a number of principles under which university presses operate that are similar and which are linked to the way Oxford University Press published, which led to the Oxford Model. The principles included “the use of a board of academics to serve as gatekeepers and to maintain quality and scholarly integrity; the focus on scholarly works, grounded in research; and even the non-profit nature of so many university presses” (Le Roux, 2013:60). South African university presses differ “in their press-university relations, and in the ways in which they attempt to balance scholarship and commerce, the ‘cathedral’ and the ‘marketplace’” (Universities South Africa, 2019a:4), the cathedral being publishing scholarly work and the marketplace being the publishing business and subsidy reductions. Le Roux (2013:239) opines that the university press “matters a great deal to the ongoing value of intellectuals and scholarly knowledge production in society”.

Only five university presses are active in South Africa, namely: Witwatersrand University Press; University of Cape Town Press; University of KwaZulu-Natal Press; University of Pretoria Law Press; and the University of South Africa Press (Ngobeni, 2012). Universities South Africa (2019b:5) highlight the following developments of existing university presses and their association with the Oxford model (Universities South Africa, 2019a:4–6). Wits University Press (1922), University of KwaZulu-Natal Press (originally University of Natal Press (1969)) and University of South Africa Press (1956) were termed “first generation” university presses and were established as printing divisions of their respective universities (Universities South Africa, 2019a:4–6). They all started off printing materials such as inaugural lectures for their universities, as well as publishing journals. University of Cape Town Press is possibly the smallest of the university presses with Juta owning the press imprint; it is expected to be self-

sufficient. The Editorial Board is made up of University of Cape Town staff and the output is scholarly work of an excellent standard, although, University of Cape Town is reluctant to support the university press, as it is run as a business (Universities South Africa, 2019a:4–6). Wits University Press, University of KwaZulu-Natal Press and UNISA University Press were all subsidised by “university subventions” (Universities South Africa, 2019a:5) and they remain close to their universities.

The university press operates with a publishing list, which is the publications that have emanated from the university press since its inception and a publishing strategy that is usually closely linked to the mission, vision and ideological norms of the university (Le Roux, 2013). The publishing strategy usually comprises the house style, policies and philosophies of the publishing company and focuses on the objectives of the publishing house from a social and a business perspective, while being “closely linked to notions of intellectual and academic freedom” (Le Roux, 2013:77).

3.3.2 International publishers

International publishers formed another category chosen for the empirical section of this study. International publishing houses have a long history of distributing books in Southern Africa due to British colonial rule and in 1915 the Oxford University Press office was opened in South Africa (Le Roux, 2013:4). International publishers operating in South Africa in the academic publishing field include Cengage Learning, formed in 2021, based in Cape Town, who refer to themselves as a “global education and Technology company” and further add that they have “operations in 20 countries ... and services have reached over one billion students”. They also profess to “develop and publish products to meet the constantly changing needs of our education, profession, trade and library markets” (Cengage, 2021). Pearson (incorporating Maskew Miller, Longman and Heinemann) is also an international publisher working in over 200 countries and refers to itself as “the world’s leading learning company” (Pearson, 2021). Pearson refers to its ability to be a global player in the publishing market because its “products and services benefit from being centrally developed, globally deployed with local expertise and capabilities ensuring success” (Pearson, 2021:18). The publisher promotes diversity, equality and inclusion and the Diversity & Inclusion programme aims “to build a better, stronger company for our employees, our learners and the communities we serve” (Pearson, 2021:28). Respect for human rights also forms part of their mission, as well as valuing different ideas and perspectives.

3.3.3 Local publishers

Even though local publishing in South Africa can be traced back to the first printing press in 1796 in Cape Town, much of the early printing began with missionaries printing religious texts (Le Roux, 2013). The mid-nineteenth century saw the establishment of some notable printing houses, such as Juta, formed in 1853 by Jan Carel Juta. The Juta publishing house has a long history of publishing educational and academic materials, including textbooks and journals primarily in English. In 1893, Thomas Maskew Miller established Maskew Miller, a company historically focused on publishing educational materials in English, mainly for schools and is now incorporated with an international publisher, Pearson. In 1915, J.L. Van Schaik and Nasionale Pers, two separate publishing houses, merged. J.L. Van Schaik publishes educational materials in Afrikaans, while Nasionale Pers is known for publications in Afrikaans, including newspapers, magazines and books (Le Roux, 2013). Van Schaik continues to publish in Afrikaans today but also publishes educational and academic texts in English, isiZulu, isiXhosa and Sepedi.

3.4 ROLE OF THE PUBLISHERS' ASSOCIATION IN PUBLICATION OF DECOLONISED ACADEMIC TEXTS

The Publishers' Association of South Africa (PASA) is a non-profit organisation representing the South African publishing industry's interests. The role of PASA is to promote and support the publishing industry in South Africa and advocate for policies and regulations to support the industry. In addition, PASA provides resources and support to publishers and fosters collaboration and networking among industry stakeholders (PASA, 2021b). PASA's networking and collaboration initiatives help to build a stronger and more connected publishing community in South Africa. I decided to include PASA in this study because I believed they would play an important role in promoting decolonisation processes in academic text publishing and editing.

The Publishers' Association of South Africa (PASA) appears clear on its position regarding the role of academic publishers, specifically higher education publishers, and its partnership with higher education. PASA notes that higher education publishers are able to "offer cost effective, curated content, instructor materials and additional learning support" (PASA, 2014:3) and this support assists in addressing the challenges that the higher education sector experiences, as well as assisting HEIs to increase throughput rates for students. This is echoed in PASA's position paper on the value that the higher education textbook industry adds, where they highlight the vital role of publishers and booksellers in the education process

by stating that “[p]ublishers and booksellers are a key cog in the value chain to help deliver tertiary education” (PASA, 2015:slide 2).

PASA (2015:slide 3) notes that there is a specific standard that textbooks meet due to the “rigorous publishing process”. When textbooks are compiled, they are a valuable educational tool for students because they are written with the country’s curricula in mind, while ensuring there is support for student learning, using the appropriate levels of language, as well as offering “support with literacy and study skills” (PASA, 2015:slide 3) to students who need extra support. Another benefit is providing alternative ways of thinking for students, about a subject matter, while including viewpoints from a local and global level (PASA, 2015:slide 3). Academics are supported because they are “guaranteed [a] standard of textbook[s] ... to ensure that they are teaching at the right standard or level” (PASA, 2015:slide 3). These statements imply some cognisance of decolonisation and its meaning by PASA, which confirmed my choice to include them in the study to investigate their role in the process of decolonisation of academic texts.

In order to highlight the challenges that face publishers, a position paper published by PASA (2014:3–4), [The Academic Textbook Industry and Higher Education in South Africa] provides insight into the paradoxes and problems faced by HEIs as well as its suggestions for mitigating these problems, which also confirm that PASA is an important role player in higher education. According to PASA (2014:3–4) the problems include challenges inherited from the apartheid legacy, including inequalities specifically relating to higher education and access thereto; language problems for students, as the predominant use of English as a language of instruction, teaching and learning in HEIs creates difficulties with reading, writing and research, as English is not usually the mother tongue for the majority of students; and the role of educator vs that of producing research outputs creates a paradox because research outputs are considered more valuable than teaching and learning; career opportunities for educators are based on research done by the educators. In addition they note, technology challenges and opportunities often occur as educators struggle to balance their educator roles and responsibilities with research, while the communication, teaching and learning technologies change. The challenges faced by universities throughout the world regarding the production of employable graduates need to be considered as the universities adapt and change to ensure student employability and traditionally, South Africa HEIs experience a low rate of throughput and graduations, highlighting the essential opportunity and role for publishers to create academic material that assists students and HEIs to attain academic success (PASA, 2014:3–4).

PASA (2014:3) notes that a partnership between PASA and HEIs could assist in dealing with these challenges and paradoxes and the activities of HEIs, as education providers, could be complemented by publishers. PASA (2014:4–5) notes provides the following recommendations for publishers to partner with higher education:

- **Funding for infrastructural facilities:** PASA (2014:5) believes that it is essential for higher education students to have proper funding and infrastructure available to meet their basic needs and support the Ministerial task team's suggestions on funding.
- **Curated content:** PASA (2014:5) notes that not all content is suitable for the South African student or will necessarily address South African-specific courses. Despite the availability of Open Education Resources (OERs), they may not meet the specific content requirements or be of equal quality. To address this, South African publishers work closely with lecturers and HEIs to identify and fulfil the needs of students. Publishers collaborate with local academics to create, curate and synthesise content for underprepared students who require additional academic literacy support. In addition, South African students benefit from the inclusion of Southern African examples and case studies in a global context.
- **Publishers carry the risk:** They are aware that the financial responsibility of commissioning, creating, testing and updating high-quality content and support materials for lecturers and students is carried by publishers in a global context (PASA, 2014:6).
- **Ringfenced funding for curated content:** PASA (2014:6) states that, in the light of the fact that content plays a crucial role in accessing higher education, funding for textbook course content must be increased and allocated specifically for that purpose. They suggest funding should be ringfenced, including in allocations by the National Student Financial Aid Scheme. This will assist in ensuring the acquisition of academic texts containing relevant content required by the syllabi.
- **Technology-enabled learning and teaching:** PASA (2014:6) believes that publishers can provide curated content and offer technology-driven teaching and learning tools such as adaptive learning platforms and automated question banks. Publishers can partner with higher education to increase the quality of undergraduate teaching and learning through investment technology, which could enable new pedagogies and “computer-based testing, the flipped classroom, online learning and mentorship” (PASA, 2014:6).
- **Affordability:** PASA (2014:6) states that publishers can create affordable learning material while ensuring that “new points of view and new academic research are made available frequently” to ensure accurate content. “Publishers carry the cost and risk of keeping the content up to date, and peer reviews”. (PASA, 2014:7)

- **Distribution networks:** Access to academic texts is ensured by PASA (2014:7) because the publishers ensure access to booksellers, while working in conjunction with the National Student Financial Aid Scheme (NSFAS), which is the student bursary system to assist in the distribution of academic texts.
- **Bridging-foundation programmes and extended/ flexible course programmes:** PASA believes that extended programmes are essential for supporting students. These are provided to assist students who were not sufficiently prepared to cope with entrance into HEIs and these programmes focus on “academic literacy and acculturation to the university” (PASA, 2014:7). “Publishers are able to play a role in facilitating” these programmes by providing academic texts that are suitable to support and build skills in these students (PASA, 2014:7).
- **Employability of students improved through correct application of content:** PASA (2014:8) notes that publishers provide: “Curated content includes relevant employability theory, case studies, examples, skills and simulations of on-the-job tasks” and believes that this curated content can improve employability for students.
- **Development of lecturers, tutors and learning facilitators:** Publishers assist in the development of role players in teaching and learning, which is promoted by the publication of relevant support content by publishers (PASA, 2014:8).

This section highlighted the important role that publishers play in the provision of relevant academic material for HEIs, according to PASA. While the challenges and solutions discussed do not specifically deal with or refer to decolonisation of curriculum – the focus of this study – they allude to curriculum transformation and content curation with reference to issues such as solving challenges inherited from the apartheid regime, dealing with language issues and the use of English in the majority of HEIs, even though this is not the first language of the majority of the students. The throughput rates of universities as well as technological challenges also point to transformation in education.

These challenges and solutions from PASA (2014) have strong ties to the themes identified in the previous chapters. Under the theme of African renaissance, the challenges and solutions identified by PASA include addressing the inherited challenges from the apartheid regime and ensuring content that meets the need of the South African student. This implies that PASA is working to address the challenges faced by South African students, by supplying information to publishers on the creation and distribution of content that is relevant and accessible to South African students and that reflect South African history, culture and languages. The theme of building individual cultural awareness is identified by PASA as addressing language issues and ensuring content supports academic literacy in students,

while providing a South African context and examples, but also including case studies in a global context. Building national pride, national culture and consciousness can be addressed by ensuring employable graduates, addressing throughputs, pass rates and graduation rates in HEIs. In addition, PASA believes that funding for infrastructural facilities and ringfenced funding for curated content will be a valuable contribution; and moneys should be ringfenced to students in allocations by the National Student Financial Aid Scheme.

Ensuring higher education is more accessible by dealing with shortfalls in student skills and development and assisting with affordability and accessibility while adding value to content by ensuring the provision of curated academic texts also fits into this theme. PASA recommends that in order to aid educators in teaching the required curriculum, the publishing industry creates and invests in support materials and aid in the development of lecturers, tutors and learning facilitators in HEIs. This will assist in the theme of self-examination that was identified in Chapter 2. The theme of language policies and usage is dealt with by the examination of the language of instruction and teaching and learning.

The South African publishing industry develops and invests in instructor-support content to assist lecturers and tutors in delivering teaching and learning around prescribed content. Publishers also produce specific products and offer services to facilitate the implementation of blended learning, computer-based self-assessment, formative assessment, courseware development and academic and ICT literacy skills (PASA, 2014:8).

3.5 AFRICAN AND MULTINATIONAL PUBLISHING INDUSTRIES

Le Roux (2021) criticises the concept of the ‘book famine’ or ‘book hunger’ in Africa, arguing that it fails to acknowledge the changing dynamics of publishing and perpetuates an assumption of scarcity. The author emphasises the need to re-evaluate the global distribution of resources and shift the discourse surrounding African publishing, instead of focusing solely on challenges and disparities in book availability. Le Roux (2014) highlights the growth and abundance within the African book industry that often goes unnoticed. This is evident through the increasing number of book fairs, blogs and literary awards in African countries. Le Roux (2021) calls for a nuanced understanding of the growth and challenges within the African book industry, advocating for a reframing of the issue as one of access and distribution rather than absolute scarcity.

In a seminar organised by PRAESA (2017) on multilingual literature development, discussions centred on power imbalances in publishing multilingual children's literature. The seminar emphasised the need for action by government, policy makers, libraries, and publishers to address these imbalances. Publishers were urged to remove barriers that hinder access to high-quality literature in different languages and collaborate with government authorities to develop a South African-generated database of African children's literature, contributing to the decolonisation efforts (PRAESA, 2017). The seminar stressed the importance of collaboration, investment, and addressing both micro-level and macro-level issues to bring about positive change in the publishing industry, rectify power imbalances, and promote multilingual children's literacy and literature development (PRAESA, 2017).

Multinational academic publishers play a significant role in the dissemination of knowledge and literature, including postcolonial literature. These publishers, often based in Western countries, have a global reach and influence in the publishing industry. Gray (2021) notes that the colonial imbalances in the global scholarly publishing ecosystem are still evident by referring to the influence exerted by Britain and USA publishers after World War II. English language scholarship was promoted and the consolidation of power marginalised local scholarly publishing in developing regions, which perpetuated a hierarchical structure that stifles non-Western voices (Gray, 2021). The author notes that these imbalances persist today and hinder diverse perspectives, which needs to be addressed by critical examination and challenging of the existing power structure, promoting local initiatives, investing in capacity building, and amplifying marginalised perspectives.

Multinational publishing companies have extensive networks, distribution channels, and resources that enable them to dominate the international book market. During the colonial era, the publishing industry was largely controlled by the colonisers, who determined which texts were worthy of publication and distribution and this control extended to postcolonial literature as well. The publishing decisions were often guided by the interests, perspectives and cultural biases of the colonisers, reinforcing their dominance and marginalising the voices of the colonised. Power imbalance is highlighted in the translation in West African and African literature by Ngam (2004) who notes that there is a significant difference in the major translation markets of the West; there is a significant disparity between translated books and published ones, with English and French being the dominant target languages. This disparity is even more pronounced in Africa, where most translated books are from the 1960s and 1970s. African publishing houses primarily focus on educational materials aligned with specific exam syllabi, limiting the translation of literary works (Ngam, 2004). This power imbalance perpetuates a dominator-dominated relationship, where former colonial powers control the

context and perpetuate certain cultural paradigms and Western ideals are often prioritised, while values from former colonies are marginalised or seen as exotic (Ngam, 2004).

Ngam (2014) refers to the challenges faced by translators when dealing with postcolonial literature in newly created cosmopolitan societies. These societies emerge during the decolonisation process and the texts produced by bilingual, postcolonial writers challenge existing paradigms and redefine the relationship between the centre (metropole) and the periphery (ex-colony) (Ngam, 2014). Contemporary African researchers in translation studies have not extensively explored how African literary texts should be translated, with most literature on postcolonialism originating from the West or Asia. This reliance on strategies from other cultures can lead to unintended mistakes, as the dominant and dominated cultures have opposing perspectives (Ngam, 2014).

To address these colonial imbalances, local and international publishers must embrace decolonising practices, approaches and methods. Critical examination and challenging of the existing power structure, promoting local initiatives, investing in capacity building and amplifying marginalised perspectives are necessary steps towards fostering a more inclusive and equitable decolonised curriculum and the resultant academic texts.

3.6 DECOLONISATION EDITING PRACTICES, APPROACHES OR STRATEGIES

The various decolonisation strategies reported here emanate from different publishing and editing sectors and may not all be specific to academic publishing and editing. However, I believe they are relevant and useful in the context of the phenomenon of decolonising academic texts, which is a complex and multifaceted process.

3.6.1 South African perspectives

3.6.1.1 Authors

A South African perspective for authors, of editing practices, approaches and strategies, can be gauged from a discussion on decolonisation that was expounded in a panel discussion with African literature authors. The panel discussion with six authors was hosted by Jacana Media at the University of Witwatersrand on 3 August 2017. The question posed by Jacana Media to the panellists dealt with what the meaning of decolonisation was and how it manifests in African literature (Mila, 2017) and the following issues were raised and discussed.

Writing in African/home languages

Writing in African or home languages in creative writing is an issue highlighted by Mokae (cited by The Reading List, 2018) and Busani-Dube (cited by The Reading List, 2018) as an important aspect of decolonising literature. Mokae, a writer in English and Setswana, asserts that he is drawn to Setswana because of its unique perspective and ability to convey a way of knowing and seeing the world. However, he acknowledges that writing in English may be more marketable. His experience demonstrates the challenges that writers may face when attempting to write in their home language, especially if they have been educated in a different language. On the other hand, Busani-Dube, a self-published author, contends that using African languages is essential for decolonising, as the English language cannot be decolonised. She also notes that writing in Zulu allows her to express herself more effectively and with greater authenticity.

Both Mokae and Busani-Dube suggest that writing in an African or home language is a means of promoting decolonisation in literature as it allows for a more accessible language that can reach black women, even though English may be more marketable. Also, it is a way of breaking free from the burden of translation and expressing oneself more authentically. The use of African or home languages in literature is an important way to promote linguistic diversity and decolonisation, which is what is promoted by (Thiong'o, 1986).

Expectations of content

Malebo Sephodi, an author and participant in the panel discussion, underscores the burden and responsibilities that come with writing African literature. Specifically, Sephodi feels the weight of the responsibility to reach black women without alienating them (Mila, 2019). This is especially challenging for previously marginalised or silenced voices, as there are expectations about the topics they should be writing about. While Sephodi would like to have the freedom to write about anything and everything, she notes that readers' expectations can limit her creativity and constrain her writing (Sephodi, cited by The Reading List, 2018).

In discussing editing issues, Sephodi (cited by The Reading List, 2018) emphasises the importance of preserving the lived experiences of authors without subjecting them to critical editing. Critical editing could lead to changes or modifications to the original work, in this case, the author's lived experiences and changes made to the text would diminish or erase those experiences. She advocates for a black woman as a publisher, citing a preference for someone who understands and empathises with the experiences of African writers.

In essence, Sephodi's experience highlights the responsibilities and burdens that come with writing African literature, particularly for marginalised voices. She advocates for greater creative freedom in writing, while also stressing the need for sensitivity and understanding in the publishing industry. Ultimately, publishers have a responsibility to promote diversity and inclusivity in the industry, while also preserving the authenticity and integrity of the author's voice (Sephodi cited by The Reading List, 2018). By doing so, the publishing industry can foster a more inclusive and diverse literary landscape that reflects the experiences and perspectives of a wider range of voices. In addition, Sephodi's experience also highlights the power dynamic between authors and publishers and reveals how publishers hold a significant amount of power in the industry, as they often control which books are published, how they are marketed and how much exposure they receive. Authors may feel pressure to conform to publishers' expectations in order to have their work published and promoted. Publishers have a responsibility to ensure that they are not perpetuating systemic biases and power imbalances in the industry and should actively seek out diverse voices and prioritise inclusivity in publishing decisions.

A change in writing style

The need to change writing styles in African literature cannot be overstated. Authors like Helen Moffett (an author, journalist and freelance editor) (cited by The Reading List, 2018), Mokae (cited by Mila, 2017), Busani-Dube (cited by Mila, 2017) and Roussouw (cited by The Reading List, 2018) have all pointed out the importance of decolonising writing and removing the impact of colonialism from African literature. The argument is that writing in English and adhering to predefined literary standards can be limiting and stifle the unique voice of African writers. Moffett emphasises that writers should tell their own stories their own way, dismissing the belief that books are not like vitamins that must be suffered and endured for their worthiness. She challenges the Eurocentric writing approach, which has been the norm for a long time and calls for change to Africanise African language writing.

Mokae (cited by Mila, 2017) highlights the impact of colonialism on the English language in Africa, suggesting that language should be Africanised and free from the remnants of colonialism; as an example of the impact of colonialism he notes the translation into English of *tshipi* (Setswana), which means Sunday, but translates into "the day we attend church", a clear remnant of colonialism". He also argues for the use of different forms of English, breaking away from patriarchal proverbs and idioms. Busani-Dube (cited by Mila, 2017) echoes similar sentiments, pointing out the limitations of adhering to grammatical and language rules, which can stifle creativity and impose a fear of grammatical errors. Roussouw (cited by The Reading List, 2018) takes it a step further, noting that writing in African languages is essential in

teaching lessons to readers. She suggests that authors should not be afraid to bring in words from other languages or engage in code switching, as readers will try to understand the meaning of the words.

In conclusion, although the discussions in this section pertain to African literature, the strategies and issues may also be relevant in the context of academic publishing. African literature needs to be decolonised and the use of African languages should be encouraged. The current writing style and adherence to predefined literary standards stifle creativity and limit the unique voice of African writers. African literature should be free to embrace its own voice, language and style and this can only be achieved through a deliberate effort to change the current writing styles.

The summary of these viewpoints indicates a number of issues raised in this study relating to decolonisation of higher education curriculum. These can be noted as publishing in African languages, promoting inclusivity and advocating for previously marginalised voices to now be heard. In addition, the issue of a change in writing style comes to the fore, which would improve the readability and accessibility of academic texts. These strategies and issues are addressed by the founding ideologists (Chapter 2), specifically, Thiong'o (Section 2.5.2) who believes that an important way to regain a sense of self is through language. Government policies (Section 2.6) and scholarly research (Section 2.7) also advocate for a change in the language policy in higher education and the promotion of local languages.

3.6.1.2 Academics

In this section, the studies that are reported on refer to decolonising teaching and learning in specific fields. All the studies note the important role that textbooks or learning materials play in achieving decolonisation, which is the focus of this chapter. In the area of academic textbook production, some work has been done on the ways in which academic texts can be decolonised. Such perspectives are usually reported on in specific fields. In this section, I outline proposals offered for decolonising academic texts. The strategies reported on are drawn from the following fields: Management Studies and Engineering.

Management studies can free itself from the hegemonic knowledge emanating from Anglo-Saxon domination on the one side and the Afrikaner-nationalist influence on the other. Ruggunan (2016:104) refers to a "colonial double bind" that Management Studies needs to free itself up from, namely the hegemonic knowledge emanating from the Anglo-Saxon domination on the one side and the Afrikaner-nationalist influence on the other. While acknowledging the vagueness on how curriculum decolonisation should be carried out or the

meaning thereof, Ruggunan (2016:107) notes that it should not be the substitution of one dominant model of knowledge production for another; namely colonial for indigenous. Even though there has been a demographic change in universities on the basis of race and gender, this does not necessarily mean a change in curriculum content has occurred. Ruggunan (2016:114) states that, first, even, though there are changes that have been brought about by decolonisation, just because the demographics of the producers and publishers of knowledge differ from those who previously sat in the positions, it does not automatically lead to a decolonised curriculum. Secondly, it would be a mistake to assume that, just because textbooks or research emanates from South Africa, Africa or the global South, it implies that decolonisation or postcolonialism is the fundamental basis of such research or texts; even if the relevant academic texts contain local case studies it would also not ensure the decolonisation of such texts (Ruggunan, 2016:115). Thirdly, Ruggunan (2016:116) cautions against the appropriation and marketing of African concepts, for example, *ubuntu* and incorporating them as an African philosophy, within a specific discipline – and Mare (2001) refers to this same practice as self-serving and suggests conducting research to understand “the contortions to relate the concept to everything from religion to affirmative action” (Mare, 2001:114). In concluding his article on decolonising management studies, Ruggunan (2016:137) suggests three strategies for decolonising the subject, namely first, “to engage in critical historiographies of South African management studies” including its related disciplines; secondly, that management studies should be directed “for publics, as opposed to management studies for professional mobility or a management studies for a managerialist public only”, as this “encourages more critical public-intellectual activities from within the field” (Ruggunan, 2016:137–138); and, thirdly, “to re-imagine the discipline through the lens of a sociological or social-science imagination which is inherently a critical and reflexive imagination” (Ruggunan, 2016:138).

In the discipline of Engineering, Fomunyam (2017) concluded that decolonising involves a complex process. Engineering should consider factors such as investigation of teaching and learning approaches that include African perspectives, facilitation of the process of teaching and learning, resources used and assessment practices. The importance of reviewing language policies and practices to ensure that they do not prioritise colonial languages and disregard indigenous languages, but instead promote the use and recognition of indigenous languages should be highlighted. Strategies such as these could be considered valuable in all other academic disciplines for decolonising academic texts.

The strategies that were identified by Fomunyam (2017:13356), after data collection and coding, included (1) the investigation of teaching and learning approaches – approaches used

by educators should be relatable to the students and include African perspectives; (2) the facilitation of the process of teaching and learning – the facilitator in class should have contextual understanding and ensure that students have the best possible opportunities for learning; (3) resources – these should augment the teaching and learning experiences; and (4) assessment practices – these should be constructed to ensure that some students are not disadvantaged over other students.

These strategies should be considered for other disciplines when decolonising the curriculum. Arising from these four strategies, the following conclusions were made: Lecturers and students should be equally, fairly and freely involved in decolonising engineering education to ensure that knowledge is co-created and “addresses local experiences and needs” (Fomunyan, 2017:13356); approaches and strategies should be considered from prior to the colonial period and “teaching and learning in engineering education needs to tap into contextual experiences and methodologies” (Fomunyan, 2017:13356); and the experiences from South Africa and Africa should be the centre of knowledge, which engages engineering students “in ways that are emancipatory and empowering” (Fomunyan, 2017:13356).

Language policies and practices should be examined to ensure there is a move away from the centring of colonial language and the marginalisation of indigenous languages. Even though it is a known fact that using languages leads to the development thereof, the intellectualisation of languages should be carried out with clarity on approaches and strategies and with forethought to whether the development is from a linguistic or functional approach (Finlayson & Madiba, 2002). The continued intellectualisation and development of languages, as well as discovering the best ways to develop indigenous languages should be promoted; this will, ultimately, lead to the suitability of the indigenous language for use in academic contexts and enable more exact and thorough expression in HEIs in the spheres of science and technology (Finlayson & Madiba, 2002).

The proposals presented in this section offer two different approaches to decolonising academic texts. One approach focuses on the content of the curriculum, with Ruggunan (2016) arguing that Management Studies needs to free itself of influences of the hegemonic knowledge emanating from the Anglo-Saxon and Afrikaner-nationalist eras and Finlayson and Madiba (2002) proposing the intellectualisation and development of languages. Ruggunan (2016) suggests engaging in critical historiographies of South African Management Studies, directing Management Studies for the public and reimagining the discipline through sociological or social science imaginations. On the other hand, the approach taken by Fomunyan (2017), in the field of engineering, focuses on how to teach and learn in a decolonised way. Fomunyan (2017) suggests investigating teaching and learning approaches

that include African perspectives, facilitating the process of teaching and learning, utilising appropriate resources and adopting assessment practices that are suited to a decolonised curriculum. Both authors acknowledge that decolonising academic texts is a complex process that requires involvement from lecturers and students to co-create knowledge, which would address the lack of experiences and the needs of students. The difference between the two approaches lies in the emphasis placed on either the content or the process of teaching and learning but both approaches are valuable in decolonising academic texts across all disciplines.

3.6.2 International strategies

This section on international strategies includes the viewpoints and proposed approaches, strategies and methodologies of authors, researchers and academics. While much of this section is based on translating and editing strategies for indigenous writings, the approaches and methods put forward could be relevant for academic texts because they share common challenges and concerns. Many countries have been subjected to the profound effect of colonialism and the effects of colonialism and decolonisation continue to shape countries worldwide. Decolonisation processes vary in different countries based on factors such as the nature and duration of the colonial rule. Despite these differences, there are similarities in the decolonisation processes across countries. The shared goal of restoring indigenous rights and autonomy, promoting reconciliation and healing and dismantling colonial legacies were common themes in these processes; hence, these examples are presented as tools that could be adapted to fit the unique South African situation.

3.6.2.1 Authors, editors and researchers

Using World Englishes as a strategy to make the language more accessible, accurately depicting indigenous knowledge and because aware of inaccurate depictions are strategies that are recommended by authors, editors and researchers

Using World Englishes

Changing the norms for the English language into a more accessible form of the language was noted by the authors in Section 3.6.1.1. The use of World Englishes could be a strategy to make language more accessible. World Englishes is a field of study that examines diverse ways in which English is used and spoken around the world. It recognises that English has become a global language and acknowledges the linguistic and cultural diversity of its usage. World Englishes challenges the idea of a standardised, monolithic “standard” English and

promotes a more inclusive and equitable approach to English language teaching and learning (Kirkpatrick, 2014).

The use of the colonial language to reflect the African culture is problematic and this is highlighted in the centuries-old oral storytelling, where proverbs and myths, carrying the African culture, were traditionally passed from generation to generation (Baazizi, 2015). The use of English appears to “blunt” the message of oral stories (Baazizi, 2015:198). The problem of using the language of the coloniser to capture the African culture, embedded in these stories, is that African writers have become aware that they are responsible for finding ways to represent the African culture, while realising the difficulties of using the language of the coloniser to adapt the “episodic and non-sequential structure of the oral tale to the linear structure of the written form” (Baazizi, 2015:198). However, African writers, while valuing the cultural significance of orature, should make every effort to regain and preserve the appeal of this form of storytelling. In addition, when translating these stories into written work, every effort should be made to preserve the content. Baazizi (2015:200), referring to the writing of Chinua Achebe, notes that his writings “try to link the idea of the nation, the concept of a common national culture, and the quest for a national narrative away, but not completely cut off, from the canon”. He further notes that the experiences that are being referred to should not move away from being African, but the language forms should change to incorporate the nature of the African dialogue, culture and experience; namely giving rise to the emergence of a new English.

Ngam (2004:101), recognising the role of translation and translation history in African literature, concurs with the emergence of a new English and, relating to West African literature, proposes that translators on the African continent acquire knowledge of the linguistic landscape, while ensuring they are acquainted with changes to both indigenous and European languages. They also need to familiarise themselves with translation theories and the use thereof, which include the Global South postcolonial translation theory (Spivak, 1994) and the translation as resistance theory (Baker, 2019). A thorough understanding of the history and literature of Africa is recommended, as well as understanding the target audience for the stories, poems or songs, to ensure that translating decisions are made with full consideration for the community (Ngam, 2004:102).

Accurately depicting indigenous knowledge

The decolonisation process in writing and publishing textbooks and producing accurate depictions of indigenous knowledge is not a simple process. Valenzuela (2019:197) recounts an example of the struggle to decolonise knowledge in an instance where an “error-ridden”,

“racist” textbook was printed for a Mexican American Studies (MAS) course in Texas, USA. The problems relating to the textbook include the fact that the cover of the textbook featured an “antagonistic, menacing” portrayal of a Mexican dancer (Valenzuela, 2019:205) and this was the only textbook under consideration for the course. In addition, it was noted that the book was authored by Jaime Riddle and Valerie Angle and published by Momentum Instruction; their credentials to justify the authoring of a book were unclear and they seemed to lack any form of academic training on the subject and, in fact, the publisher was noted to be a far-right conservative (Sáenz, 2016). The book also contained many inaccuracies and errors, amongst others, according to Sáenz (2016), incorrect historical facts regarding Mexican-Americans during World War II; much of the history of Mexican-Americans being ignored; the portrayal of Mexican-Americans as illegal immigrants and the cause of problems in the economy, crime and drugs; inaccurate information regarding land claims by Mexican-Americans; the practice of referring to Mexican-Americans as Latinos throughout the book; and photographs portraying more whites than Mexican-Americans (out of 115 pictures of people, 14 are Mexican-American, 32 whites, 27 Mexicans from Mexico, 14 Latin American, 12 Europeans and 16 others, with only 16 of the 115 photos portraying Mexican-American women (Sáenz, 2016).

Accuracy and sensitivity to depictions of indigenous knowledge and histories when images or objects are used are highlighted by Graf *et al.* (2014:e11). Accuracy should be emphasised as vital in any decolonisation strategies and methodologies.

Avoiding inaccuracies

Inaccuracies in autobiographical writings are evident in the case of ‘The History of Mary Prince’ where the analysis of editorial influences indicates the bias that could be attributed to the editorial decisions. Baumgartner (2001) notes that Thomas Pringle, the editor of Mary Prince’s story, followed his own agenda on the abolition of slavery, rather than the personal situation faced by Prince, who suffered as a slave. Pringle attempted “to control and interpret Prince’s text by attaching his preface, supplement, and footnotes” (Baumgartner, 2001:269). These footnotes and supplements were provided as evidence, by witnesses, of the abuse Prince suffered as a slave, which promoted the political, didactic agenda of Pringle. Thereafter, the re-publication of Prince’s life was edited by Henry Louis Gates, Jr. Gates provided a different perspective and did not include relevant postscripts and appendixes, which are seen as pertinent testimony to her suffering. The reasons for the omission are unknown, but it is suggested that the error made by this omission could be attributed to the “desire to fill a void in the publishing world” (Baumgartner, 2001:268). Baumgartner’s (2001) reference to this desire highlights that a publisher often seeks to identify and cater to niche markets or

underserved audiences. It is important that diversity and inclusivity are recognised and there is a need for publishers to be responsive to changing social and cultural contexts. By recognising and addressing gaps in the market, publishers can help to promote equity and representativity in the market.

The narratives of Prince's life were edited by Moira Ferguson who "includes all the appendixes published with the third and final edition and presents a more comprehensive view of the slave's life" (Baumgartner, 2001:254) and a more accurate representation of Prince's life in slavery is attributed to this version. This example and the editorial changes referred to serve to highlight the issues of bias, control, collaboration and interpretation that influence the role editors and publishers play in the editing process, as well as to ensure editors are aware of the "complicated power dynamics involved in textual production and reproduction" (Baumgartner, 2001:269).

Heiss (2002) addresses protocols that could be followed relating to authors and editors of indigenous writing. These protocols, which relate to Aboriginal indigenous writing, could be considered for curriculum decolonisation strategies, however, they may not all necessarily apply to the South African context, but as mentioned previously, the strategies demonstrate the kinds of cultural considerations that should be noted. In writing for a community, it is essential to understand who the community is and the purpose of writing. It is crucial to ensure appropriate consultation and collaboration with community members and obtain the necessary permissions or approvals. The author also needs to be aware of grammatical impact and avoid disparaging or insidious terms for indigenous people (Heiss, 2002). The writing could be aimed at sharing information relevant to culture and heritage or it could be to create awareness or educate people about indigenous histories or experiences (Heiss, 2002). It is important to keep the purpose of the writing in mind while considering the language and terminology used in the writing. Cultural sensitivity is essential when writing for an indigenous community. Stereotypical terminology and prejudicial, inappropriate language should be avoided, for instance, using terms like 'primitive', 'uncivilized' or 'savage' could be offensive and perpetuate negative stereotypes (Heiss, 2002). Grammatical impact is another factor mentioned by Heiss (2002) who notes that capitalisation could have a significant impact, for example, not capitalising Aboriginal may be considered offensive to Aboriginal people. Consulting with community members and following their guidelines on language and grammar is recommended. Finally, collaboration and consultation with members of the community, as previously mentioned, are crucial when writing for an indigenous community. It is essential to obtain permissions and approvals before publishing or sharing any written material (Heiss, 2002). This will ensure that the community's voice and perspectives are respected and valued.

As noted in the previous section (Section 3.6.1.2), Ruggunan (2016) suggests engaging in critical historiographies for Management Studies, however, care should also be taken when doing this. When using texts for reconstructing history, whether it be social, cultural, political or religious, based on texts produced in colonial times, the situation in which texts were produced must be considered. Previously, the production of texts was governed by “colonial incursions, imperial ambitions, and the financial support of governmental or quasi-governmental agencies such as the East India Company” (Chidester, 2003:273). The bias attached to these texts is evident when considering the process of triple mediation referred to by Chidester (2003:275), where raw material was converted into theory using intercultural mediation. In the example of religious material gathered from the colonies, that was used in support of African religious theory, the first phase of triple mediation occurred when colonial contacts such as missionaries, travellers or administrators gathered information about religious practices from colonised Africans, who either reported on this or were authors or collaborators with these colonial contacts. In the second phase, the information was passed on to “local European ‘experts’ on the colonized periphery [who] synthesized these religious conflicts and contractions into a ‘religious system’” (Chidester, 2003:275). Finally, the third mediation phase of the information fell under the imperial influence when “[w]hat was construed as a religious system in the colony, therefore, was taken apart and reassembled in London as religious data that could be used in support of an evolutionary progression from the primitive to the civilized” (Chidester, 2003:275–276). This means that new ways of engaging, interpreting, analysing and contextualising historiographies should be sought.

3.6.2.2 Academics

The view on examining language policies and decentring of Western authority over English language teaching and learning to “restore agency to professions in the periphery community” is promoted by Kumaravadivelu (2003:540), who notes that decolonisation of the English language, specifically learning and teaching English, starts with the nativisation of the colonial language. Nativisation is not the same as decolonisation, it is only the starting point and is seen in the “emergence of world Englishes with their amazing form, function and spread” (Kumaravadivelu, 2003:539). Decolonisation will expunge English imperialism, a move away from Western authority and enable the ownership of English teaching and learning. This is achieved by changes to policies, programmes and methodologies that govern the teaching of English language and shifts in the norms that are invoked during teaching, which could also be applied to editing (Kumaravadivelu, 2003:540).

In their investigation into decolonised strategies for research and co-creating knowledge, Vásquez-Fernández *et al.* (2017) note the need to include indigenous methodologies that are

grounded in intercultural communication. This is in agreement with Tomsons (2009:1) who refers to the rights and decolonisation of Aboriginal people and states that “[p]olitical scientists err if they assign the same epistemic value to Indigenous methodologies as their own”. These methodologies include ensuring that indigenous people are involved in any research and highlighting their roles as allies in the process of decolonisation; collaboration with members of the community; ensuring relational accountability by the reflection of values and motivations with the indigenous community and confirming common suitable outcomes; having common goals and understanding of the methodology designs and delivery; and collaborating with indigenous community members to ensure validation of the co-created knowledge (Vásquez-Fernández *et al.*, 2017). While these strategies were developed to serve the Yine-Yami and Asheninka peoples of the Peruvian Amazon, they could serve in good stead for investigating strategies for the current study and should be kept in mind, not only for research purposes but for the methodologies to produce and co-create knowledge for a decolonised curriculum.

Another important factor that should be considered is the role of the library to support a decolonised curriculum agenda in HEIs. Academic libraries should be changed to ensure diverse communities in the institution are supported. This is no small task and will take much research and development as well “in order to assemble materials that appropriately and respectfully discuss all cultures and their respective viewpoints, and in many cases, librarians must argue against practices that have been firmly in place for many years” (Blume & Roylance, 2020:6). The authentic authorship workflow model (Figure 3-1), developed by Blume and Roylance (2020), could be used for libraries as a strategy for decolonising collections. The authors define authentic authorship as a term referring to “the correlation between author and subject area, and seeks to share views on history, culture, and experience through a genuine lens” (Blume & Roylance, 2020:1).

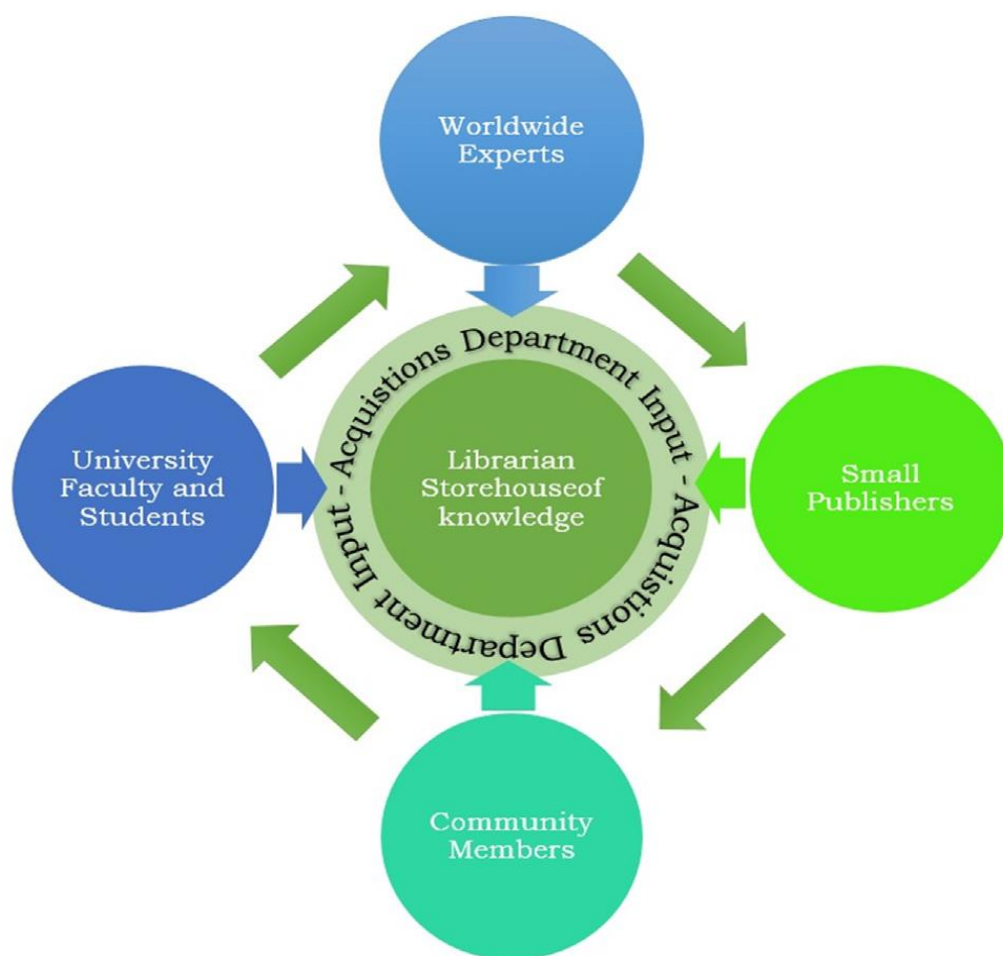


Figure 3-1: Authentic workflow model

Source: Blume and Roylance (2020:4)

Figure 3-1 indicates that the authentic authorship workflow model promotes the cultivation of knowledge in a librarian storehouse in collaboration with all role players. The librarians play a major role in this process and develop relationships with all stakeholders, which includes working with small publishers and community members. While the authors acknowledge that this is not a simple method and takes extensive work to achieve, the authentic authorship workflow model “incorporates relational concepts, and embeds them into library processes in order to create a more holistic and thoughtful system” (Blume & Roylance, 2020:3). The approach involves extensive collaboration with community members and confirms the approach that is argued for by Vásquez-Fernández *et al.*, (2017) that promotes such collaboration and ensuring community members are allies and co-creators of knowledge within HEIs.

3.6.3 Principles of structural- and copy editing

Whether it is editing in a South African context or in an international context, a number of key issues related to inclusivity and exclusivity need to be considered and applied to structural and/or copy editing. Flann *et al.* (2014:76–78) produced a valuable resource for editors, writers and editors who work with indigenous authors and communities in Australia and, in the context of their book, refer to inclusions related to Aboriginal and Torres Strait Islander peoples. A number of these considerations could serve as tools for creating resources specific to South African needs, when conducting structural- and copy editing on decolonised academic texts. Inclusiveness and exclusiveness that encompass indigenous peoples, language accessibility, artwork and parochialisms. Inclusiveness and exclusiveness need to be considered and “sexist or racist language is a symptom of attitudes that exclude or denigrate women or other groups” (Flann *et al.*, 2014:75–76). Other problems such as language that is discriminatory and exclusion due to “race, ethnicity perceived physical or mental disability, sexual orientation, age or social status” (Flann *et al.*, 2014:76) should be avoided. Acceptable terminology should be used when referring to indigenous people and Flann *et al.* (2014:76), referring to Aboriginal and Torres Strait Islander peoples, suggest using specific terminology rather than general terminology and then also ensuring that the terms used are acceptable to the people concerned.

Language accessibility and appropriateness must be considered by questioning whether the language level is appropriate for the target market; this is especially important for academic publications as they need to produce academic texts at a level of difficulty suitable to the academic grade of the student. The sentence length and structure should be checked, as well as the level of difficulty of the vocabulary. Artworks should not be sexist or racist and the pictures should be appropriate for all ethnic groups (Flann *et al.*, 2014:76). Finally, parochial terminology and examples should be considered as “it is important not to exclude particular audiences, or to assume knowledge that not everyone may have” (Flann *et al.*, 2014:76).

It is also essential for the publisher to establish a style sheet that contains a list of rules for, *inter alia* textual emphasis such as italicising or capitalising foreign words, hyphenating words and whether footnotes, marginalia or a glossary will be used for foreign words. The use of quotation marks, especially for foreign words should be set out in the style sheet for consistency (Flann *et al.*, 2014).

3.7 CONCLUSION

This chapter was dedicated to a literature review to address *Theme 3: The role of academic publishers*. Decolonisation practices, approaches or strategies that could be relevant in the editing process were investigated from a South African and international perspective. These strategies can be considered under four main ideas, namely language, history, grammar and writing styles and direction and collaboration and the following solutions for editors and publishers to operationalise these strategies and redirect the focus of the academic discipline are set out hereunder.

Language

The theme of language can be operationalised by editors and publishers in several ways. Regarding the use of home languages in the classroom and in writings, editors and publishers can encourage and promote the use of home language in the classroom and in written materials, such as textbooks, academic papers and other publications. This can be achieved by providing resources and support for multilingual education and including diverse linguistic perspectives in their work. Publishing books in multiple languages and including materials that reflect a range of different languages and cultural perspectives, as well as featuring authors who come from diverse linguistic and cultural backgrounds could be ways of including these perspectives. To preserve and promote oral storytelling traditions, they could publish and promote works that showcase these traditions which could include folk tales legends and other forms of oral literature. The emergence of new English could be encouraged and developed if editors include works that use the local form or context of English and promote the use of English as a creative and expressive tool that can be adapted and evolved to suit different contexts. Bambose (1998) argues that what is considered non-standard language is often a biased view that privileges certain forms of language usage over others. Bambose (1998) suggests that language should be evaluated based on what is locally current and understood in local content. Words such 'robot' instead of 'traffic light' and 'braai' instead of 'barbeque' reflect the local use and should be standardised in the local educated form so that it is not seen as inferior, external or a foreign form of language. It is not about using one language versus another, but rather, developing the local language to function effectively in the international community.

Decentering Western authority in English language teaching is another strategy; editors and publishers can challenge the dominance of Western authority in English language and promote works that offer diverse perspectives on English language use, as well as including non-native English speakers in the discourse. Finally, translanguaging strategies that could

be considered for the classroom could be supported by editors and publishers if they publish and promote works that showcase these strategies and provide resources and support for educators who use them. This could include works that explore the benefits of translinguaging and provide practical examples of how it could be implemented in the classroom, which could also be included in textbooks as classroom activities.

History

Under the theme of history, editors and publishers could support critical historiographies by publishing and promoting works that challenge dominant narratives and historical perspectives. This could include works that explore different viewpoints and perspectives on history and offer a critical analysis of historical events. Critical reflexive reimagining of historiography could be supported by editors and publishers promoting works that encourage readers to reflect on their own assumptions and biases and to consider the perspectives of the marginalised groups. The support of investigations into approaches and strategies for knowledge production by editors and publishers could include the publication and promotion of works that explore indigenous knowledge systems and ways of knowing. The accurate depiction of indigenous knowledge by promoting works that showcase the diversity of indigenous knowledge systems and do not perpetuate stereotypes or misinformation would indicate support from editors and publishers. Consideration for prior bias, control, collaboration, interpretation and power dynamics in historiographies could also be supported if editors and publishers encourage authors to consider these aspects and offer critical analysis of these in their works. Finding ways to engage, interpret, analyse and contextualise historiographies by publishing and promoting works that showcase innovative approaches to history would be an indication of editors and publishers operationalising this strategy. Finally, the incorporation of indigenous methodologies in research and development and promoting works that showcase these methodologies, as well as providing resources and support for researchers who use them could be reinforced by editors and publishers.

Grammar and writing styles

Editors and publishers can operationalise strategies that promote decolonisation by changing writing styles. Moving away from the anglophone colonial model could be done by encouraging the use of writing styles that are removed from this model and supporting the development of new writing styles that incorporate African language structures and promote African perspectives. Publishers and editors should be mindful of grammatical issues in texts and should ensure the texts are written in a way that is accessible to a wide audience, which would include those who do not have English as a first language. Publishers and editors should also

be aware of the impact of terminology on the decolonisation agenda. They should ensure that the academic texts that they edit do not contain terms that perpetuate colonial and Eurocentric perspectives and instead promote the use of terminology that reflects African-centred experiences. Grammar, writing, graphical and diagrammatical depictions in texts and the use of visual aids that reflect African knowledge systems and promote African perspectives are other ways that publishers and editors can apply decolonisation strategies.

Responsibility, direction and collaboration

Responsibility, direction and collaboration is the final theme identified that could be considered by editors and publishers. Publishers and editors need to understand the significance and the impact of decolonisation in academic texts. They need to take responsibility for producing texts that challenge dominant narratives and promote alternative perspectives that are grounded in African-centred experiences. Redirecting the focus of the academic discipline can be done by encouraging and supporting the production of texts that focus on neglected and marginalised aspects of African history, literature and culture. Publishers and editors should promote the publication objects that showcase African knowledge systems and promote African scholarship. Ensuring co-creation of material would be done if publishers and editors collaborate with authors, readers and other stakeholders to co-produce decolonised texts; they should provide opportunities for diverse voices and perspectives to be included in the production of academic texts. Publishers and editors should prioritise texts that are grounded in South African and African experiences. They should provide platforms for African scholars' work and contribute to the development of African knowledge systems. Publishers and editors should reflect on the purpose and intended audience of the material produced. They should consider the relevance of the text to the African context and its potential impact on the decolonisation agenda. Consulting and collaborating with all stakeholders can be done by publishers and editors if they engage in with a range of stakeholders, including authors, readers, librarians and other publishing professionals to ensure that they are producing materials that are relevant and responsive to the needs of the African community. The role of the academic library and knowledge collaboration and promoters can be considered by publishers and editors who could work collaboratively with academic libraries to promote the dissemination of decolonised texts. They should explore ways to increase the availability of these texts and make them accessible to a wider audience. The concept of the epistemological prism for curriculum developers and text producers, which refers to the limiting effect of dominant western knowledge systems on the development and promotion of African knowledge systems, is something that publishers and editors should be mindful of and they

should strive to produce texts that challenge this paradigm and promote alternative perspectives.

The following chapter, Chapter 4, deals with the design and methodology used in this study.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

The three themes relating to the decolonisation of academic texts in this study deal with an investigation into terminology, an analysis of role players and their views, responsibilities and approaches and an examination of the role of academic publishers. Each theme has its own primary objectives and sub-objectives and the study is made up of a literature review, interviews, and a textual analysis.

The literature review was designed to clarify how the terminology related to decolonisation is used by various stakeholders in curriculum decolonisation to gain an understanding about the ways in which the various terms are related to the broader process of decolonisation. The process was to identify and compare founding ideologies on the decolonisation (specifically in education) process, identify different aspects to take into account when decolonising the curriculum, assist in the construction of a theoretical framework of terminology and develop an understanding of different approaches and strategies for curriculum decolonisation promoted by different role players, as well as identifying potential role players.

The interviews were designed to verify the different role players in curriculum decolonisation in higher education, obtain clarity on their roles and responsibilities in the decolonisation process and understand the flow of information and instructions on decolonisation approaches from role players at governmental level to curriculum developers to a publishers' association, from the publishers' association to academic publishers and from academic publishers to editors, editorial staff and authors of academic textbooks.

The textual analysis of this study was designed to investigate the extent to which the ideas, strategies and approaches from the literature and interviews are put into practice in the production of academic texts and potentially also discover additional strategies for achieving decolonisation.

The research designs for this study therefore included a review of the literature on decolonisation terminology and role players, as well as policies, guidelines and laws, which became the "basis for comparing and contrasting findings of the qualitative study" (Creswell 2014:14) and the empirical design that used a descriptive, comparative method and which formed the basis for analysing decolonisation strategies used by role players. The discussion of the research design for the empirical section of the study is divided into two parts: *Part 1: Interviews* deals with the interviews that were conducted and includes information on, *inter alia*, the population, sample, data-collection instruments, data analysis and ethical

considerations; thereafter, *Part 2: Textual analysis* deals with the methodology used in the textual analysis of academic texts.

4.2 RESEARCH PHILOSOPHY

Scientific research involves two very specific processes, namely “(1) it contributes to a body of science, and (2) it follows the scientific method” (Bhattacharjee, 2012:1). Creswell (2003), noting that there is more to research than philosophical assumptions, proposes three approaches that should be considered prior to conducting a scientific enquiry, namely (1) philosophical assumptions, (2) general research procedures, and (3) detailed research procedures. Philosophical assumptions deal with the epistemological grounding of the research, including the philosophical stance, theoretical perspectives and knowledge claims made by the researcher (Creswell, 2003). General and detailed research procedures deal with the methods and techniques used to conduct the research and achieve the objectives of the study and include procedures for data collection, analysis and reporting.

It is essential that philosophical retrospection forms part of the initial research planning process as choices need to be made and this retrospection will inform the decisions on the research design. Creswell (2003:4–5) conceptualises three questions for the researcher to ask when contemplating the design of the study. These questions will be used to outline the epistemological grounding of this study and the reasons for the choices made in the research design.

What knowledge claims are being made by the researcher (including a theoretical perspective)? (Creswell, 2003:5)

Epistemology and ontology are the philosophical assumptions that shape how social science researchers “view and study social phenomena” (Bhattacharjee, 2012:16–17). Whereas ontology is the nature of reality, epistemology is concerned with how we know and what we know (Creswell, 2014) and deals with questions such as whether the approach to the investigation should be subjective or objective. This means that if, as was done in this study, the researcher believes that

the best way to study social order is through the subjective interpretation of participants involved, such as by interviewing different participants and reconciling differences among their responses using their own subjective perspectives, then they are employing an interpretivism paradigm (Bhattacharjee, 2012:19).

Therefore, this study is grounded in subjectivism using an interpretivism paradigm. In preparation for this study, I recognised the importance of examining how my personal background might influence my interpretation of the research findings. As a former university lecturer, I witnessed first-hand the difficulties that students encountered when exposed to Eurocentric course material. My investigation into this issue led me to explore the concept of curriculum decolonisation, which shed light on the situation. Upon further reflection, I realised that my own perspectives could potentially taint the collection and analysis of data and I became mindful of the need to avoid introducing my own preconceptions and theories into the study.

The second question posed by Creswell (2014:5) is:

What strategies of inquiry will inform the procedures?

The strategy of inquiry that is utilised in this study relies primarily on a qualitative data collection and analysis approach, however, within this approach, one aspect, the textual analyses, draws on quantitative data. The qualitative approach was selected because it is the most suitable approach to achieving the objectives of the study.

There are a number of reasons why I chose a qualitative approach. It allowed me to conduct a deeper exploration of the strategies being used for decolonising academic texts, which may not have been apparent if I had used a quantitative approach. The interviews provided a more nuanced understanding of the subject matter and I was better able to capture the complexity of the perspectives of role players in the field of decolonising academic texts. I was able to gather the information myself and an interview protocol was used in this process, which was developed to address the objectives of this study. As I was involved in the data collection process, I was able to remain focused on making sense and understanding the views that the participants hold and the meanings they attribute to decolonisation strategies. The flexibility of qualitative data collection enabled me to adjust the interview protocol during the interviews, as well as at the end of each section of the interviews, in order to gain more in-depth responses from the next question or group of interviewees. The qualitative method also enabled me to explore the context in which decolonising academic texts is taking place, so I could gain a deeper understanding of the factors that are influencing it in the different sectors, such as HEIs, government departments, the publishing industries, etc. This enabled me to provide answers to the research questions and objectives of this study.

In addition to the interviews, a literature review was conducted on relevant information pertaining to the topic to gain insight into the views of founding ideologists, government

departments and policies, academic researchers and the academic publishing industry. Finally, a textual analysis was conducted on selected academic texts to examine the different approaches and strategies that are being used, including those identified by role players that are present in the academic texts.

Using a qualitative approach enabled multiple sources of data to be used, rather than a single data source. An examination of the founding ideologies and literature review provided the initial data, which enabled me to make sense of approaches and strategies used in curriculum decolonisation and to identify categories and themes; thereafter, data were collected from participants and a textual analysis was conducted.

Once the data were collected, I was able to analyse it by building patterns, categories and themes and deductively assess the evidence that supported the themes. Finally, I was also able to reflect on my role in the study, including my social, historical and cultural background, views and beliefs and how these could potentially shape the findings of the study.

Creswell (2014:5) posed the third question relating to the design of the research as:

What methods of data collection and analysis will be used?

In the review of the literature and the founding ideologies, I collected and assembled data, which I then arranged and managed using the computer programme, Atlas ti; this included coding and analysing the data.

In the empirical section of the study, data were generated from interview protocols and textual analyses. These protocols were suitable for collecting data for this study because I needed to discover the views of participants and the strategies that they use to decolonise academic texts. I then assembled, arranged and managed the data using the computer programme Atlas.ti, which resulted in codes, categories and themes emerging from the data. I also used Atlas.ti to compare and contrast the different approaches and strategies that could be used in the publishing of academic texts for a decolonised curriculum. Atlas.ti enabled me to explore the relationships between the different categories and themes that facilitated the interpretation thereof and, finally, the reporting.

The data emanating from the textual analysis data was guided by the strategies identified in the literature review. The higher-level analysis focused on broader strategies, while the language analysis included the use of the Flesch scale and a KeyWords analysis with WordSmith tools. These were utilised to evaluate how the language of the texts differed from the academic text in ICE-SA, as well as from each other, in terms of specific linguistic choices

that facilitate readability or accessibility. The KeyWords analysis is as confirmation for the qualitative analysis, providing a reinforcement and a guard against possible limitations of textual interpretation alone. In addition the utilisation of the readability metrics offers a form of quantification, therefore, while the study primarily employs a qualitative approach, the supporting quantification enhances the research methodology.

These methods will be discussed in further detail in the next sections.

PART 1: INTERVIEWS

4.3 RESEARCH DESIGN: INTERVIEWS

This section will focus on the research sample, population, process and instruments used in the interviews for this study. In addition, the data collection, processing and analysis techniques are discussed.

4.4 SAMPLING PROCEDURE

Usually, when a researcher attempts to obtain data from a group that are of interest to the study, it is impossible to obtain data from everyone in the group due to constraints like time and costs. According to Walliman (2011:93), the way to solve the problem is to examine them for data that are representative or typical. This collected data will allow the researcher to draw conclusions regarding the whole group and the process is called sampling. However, as the approach to this study was qualitative and inductive, a smaller sample was needed and the approach was aimed less at demographic sampling and more at type sampling – having a wide array of stakeholders and types within each stakeholder category. The need to generalise was not as essential as with a deductive approach. The aim of the data collection was to gain an understanding of the research context. Tracy (2010:845) notes that “[d]espite the inapplicability of statistical generalization, knowledge generated through qualitative methods can still transfer and be useful in other settings, populations, or circumstances”. Bhattacharjee (2012:104) confirms that a theoretical sampling strategy is suitable in interpretive research because participants, cases and study sites “are selected based on theoretical considerations such as whether they fit the phenomenon being studied, whether they possess certain characteristics that make them uniquely suited for the study” (Bhattacharjee, 2012:104). In addition, “small samples are considered acceptable in interpretive research as long as they fit the nature and purpose of the study” (Bhattacharjee (2012:104). In this study, the participants were selected from a number of different study sites in order to conduct interviews from a diverse section of the population, namely universities, government departments, publishers

and authors because I felt they would best fit the research questions and be able to provide information on the phenomenon being studied.

4.4.1 Sampling process

The sampling process is made up of three different steps (Bhattacharjee, 2012:65). The first step is to define the population. According to Bhattacharjee (2012:65), population is defined as “all people or items (unit of analysis) with the characteristics that one wishes to study” (Bhattacharjee, 2012:65). In Step 1, the population for this study was defined as role players in South Africa involved in the production of textbooks for use within decolonised curricula in higher education. This included government officials and policy makers, curriculum developers and academics in HEIs, the publishers’ association, academic publishers and editorial staff members and authors of academic textbooks. The population of the study included three specific groups, namely:

- Group 1: Curriculum development role players from government and HEIs
- Group 2: Publishers and editors of academic texts for HEIs
- Group 3: Authors of academic texts for HEIs

Choosing a sampling frame is Step 2 of the sampling process and according to Bhattacharjee (2012:66) it is “an accessible section of the target population (usually a list with contact information) from where a sample can be drawn”. After the target population was identified, I gathered information on sampling units that would be suitable to address the research objectives. The following sampling frames were used:

Group 1: Role players in HEIs and government: All South African public HEIs as listed with Universities South Africa (2021a) as well as the DHET

Group 1 included curriculum development role players from government and HEIs. The HEIs included role players from four public universities, namely an historically English university, an historically Afrikaans university, an historically black university and a University of Technology to provide different viewpoints from different university contexts.

Group 2: Academic publishers: The Publishers’ Association of South Africa (PASA) and their PASA Member Directory (PASA, n.d.(a)) of academic publishers

This group included publishers and editors of academic texts for HEIs as well as representation from the publishers’ association in South Africa. The editors and publishers came from a local university press, an international academic publisher and a local academic publisher, which also provided a range of opinions. The intention was to also have

representation from an international university press; however, even though an editor from one of the international university presses agreed to participate, the company turned down the application for ethical clearance to conduct the study and the participant was unable to partake in the study.

Group 3: Authors: The sampling frame for authors of academic texts for HEIs was obtained from the interviewees in Group 2

Group 3 comprised authors of academic texts for HEIs. The authors were selected on recommendation from the publishers and editors who were interviewed in Group 2 and I also examined academic texts and the framing of the text in the foreword or preface to find authors that had written and published decolonised academic texts for higher education. Unfortunately, I was only able to gain access to two authors, instead of the four authors that I originally planned to include for interviews. The reasons that I attribute to this is that the Protection of Personal Information Act (POPI Act) precluded publishers and editors from providing me with contact details for authors and a number of them agreed to contact the authors themselves but I did not receive sufficient replies. In addition, the authors that I tried to contact through their internet profiles with email addresses or through LinkedIn did not respond sufficiently for me to make up the originally envisaged numbers.

Step 3 was the choice of sample technique from the sampling frame for the study. I made use of purposive sampling because it involves the deliberate selection of individuals, organisations or events from a population based on specific criteria that are relevant to the study being conducted (McGregor, 2018). I was interested in ensuring diverse perspectives from each sample group, which was suited for purposive sampling. After careful consideration of the research problem, I decided to include a range of respondents from different sectors, namely HEIs, government departments, the publishers' association, publishers, editors and authors. This was to ensure that the opinions gained included all stakeholders responsible for the production of decolonised academic texts. Figure 4-1 indicates the perceived flow of information on which the sample inclusions and exclusions were based.

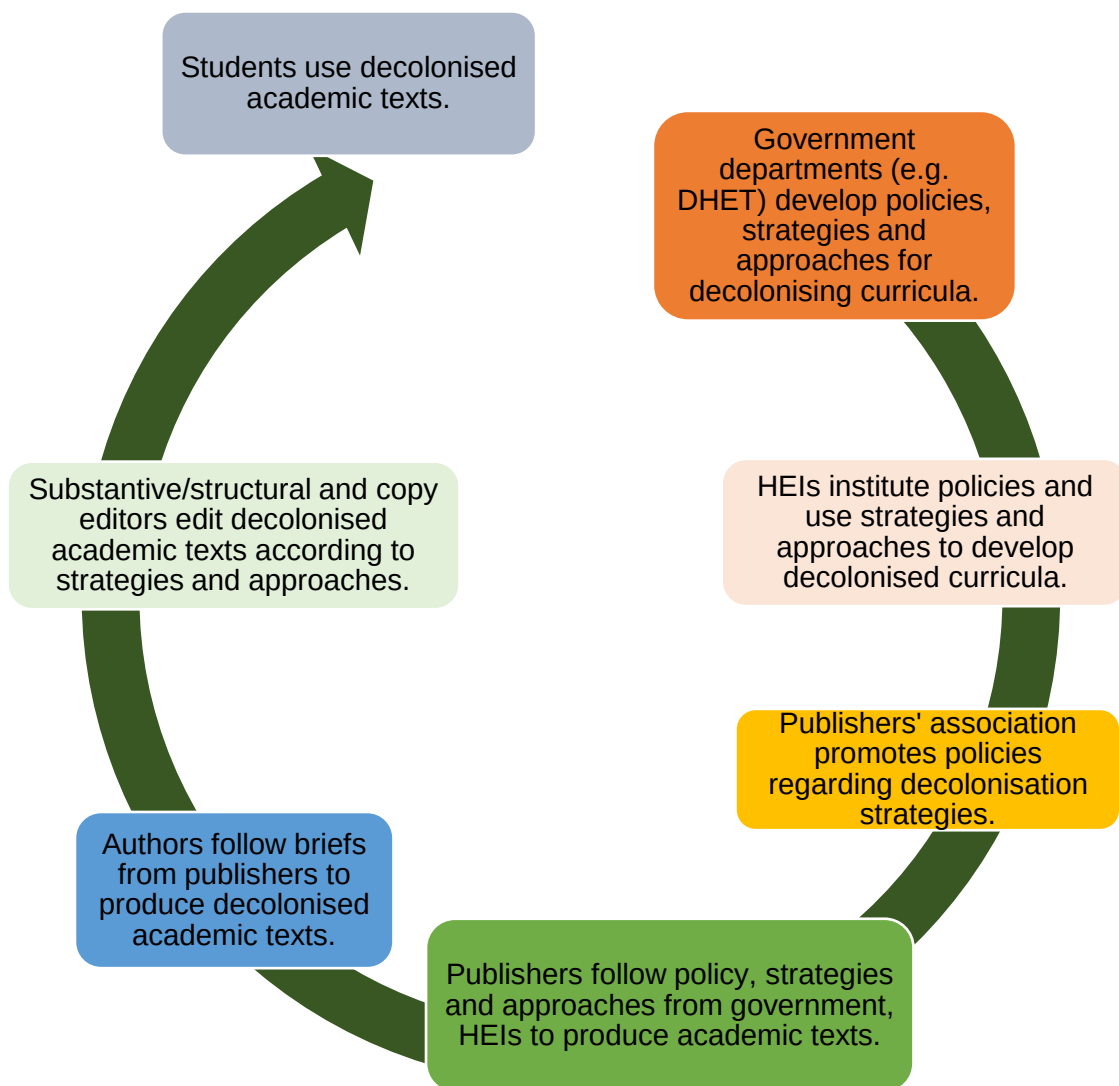


Figure 4-1: Inclusions based on the production of academic texts

Source: Compiled by author

As noted in Figure 4.1, prior to conducting the study it was envisaged that the production of decolonised academic texts is reliant on different role players in the field of HEIs. In consideration of this reliance on different role players, the starting point of the study was government departments, such as the DHET, who produce policies, guidelines, approaches and strategies for decolonising curricula. HEIs follow such policies – the academics and curriculum developers develop decolonised curricula, thus requiring the use of decolonised academic texts/learning materials or guidelines for these academic texts/textbooks, so it was logical to include these role players in the study. Thereafter, publishers were chosen based on their affiliation with the publishers' association because the publishers' association states that they “establish and apply policy guidelines and codes of conduct as may be adopted by

the General Assembly from time to time¹ (PASA, 2021b). Publishers commission authors and editorial staff for the production of decolonised academic texts and these texts are eventually used by the students in HEIs. After numerous attempts to contact publishers affiliated with the publishers' association yielded what I considered too few interviews, I then approached publishers that are not affiliated with the publishers' association. Another reason for approaching these publishers was that it had already been established that PASA plays a supportive role and does not dictate what publishers should or should not do. To ensure suitable participants for the study, a snowball sampling strategy was eventually employed. This involved asking participants to provide the names of potential participants, as the initial recruitment efforts yielded responses from individuals who said they did not possess sufficient knowledge on the topic of curriculum decolonisation.

The following inclusion and exclusion criteria were used when selecting participants to interview in this study:

Table 4-1: Inclusions/exclusions for participants

PARTICIPANTS FROM:	INCLUSION CRITERIA	EXCLUSION CRITERIA
Group 1: Curriculum development role players from government and HEIs		
DHET	• Employed at the DHET • Involved in curriculum development or policy and planning for curriculum development in HEIs.	• Not employed at DHET • Not involved in curriculum development and/or policy and planning for curriculum development in HEIs.
HEIs	- Involved with curriculum development within the last 2 years. Curriculum developers and/or HODs - Working at a selected university (either a university of technology, a historically black university, historically English university or historically Afrikaans university) (the reason for the selected universities listed is to provide diverse perspectives from different universities)	• Is not involved in curriculum development or has not been involved in curriculum development within the last 2 years. - If the potential participant does not work at a selected university (either a university of technology, a historically black university, historically English university or historically Afrikaans university)
Group 2: Publishers and editors of academic texts for HEIs		
PASA (publishers' association)	• Working or serving on the higher education sector committee of PASA • Involved with publication of academic texts for HEIs.	• Not working or serving on the higher education sector committee of PASA • Not involved in the publication of academic texts for HEIs.
International university press	• The international university press must have international offices • Must have offices in South Africa	• Does not publish English academic texts for HEIs in South Africa.

¹ See <https://publishsa.co.za/about-us/> for PASA Aims & Objectives.

PARTICIPANTS FROM:	INCLUSION CRITERIA	EXCLUSION CRITERIA
	• Must advertise itself as a university press • Must publish academic texts for the South African HEI market	• Does not have international offices • Not based in South Africa • Does not publish academic texts for the South Africa HEI market
Local university press	• The university press (affiliated to a university) must be a local university press • Must be based in South Africa • Must advertise itself as a university press • Must publish academic texts for the South African HEI market.	• Does not publish English academic texts for HEIs in South Africa. • Not based in South Africa • Does not advertise itself as a university press • Does not publish academic texts for the South African HEI market.
International publisher	• The international publisher must be a global commercial publisher • Must have offices in South Africa • Must publish academic texts for the South African HEI market.	• Not publishing English academic texts for HEIs in South Africa. • Does not have international offices • Not based in South Africa • Does not publish academic texts for the South Africa HEI market
Local publisher	• The local publisher must be based in South Africa • Must advertise itself as a South African publisher • Must publish academic texts for the South African HEI market.	• Not based in South Africa • Does not advertise itself as a university press • Does not publish academic texts for the South African HEI market.
Group 3: Authors of academic texts for HEIs		
	• An author of English academic texts for HEIs • Has published academic texts after 2015.	• Is not an author of English academic texts • Has not published any academic texts after 2015.

It was important to this study to select interviewees from different sectors of the industries to provide a diverse range of responses. Group 1 comprised four different public universities, namely a historically English university, such as the University of Witwatersrand University, University of Cape Town or Rhodes University, a historically Afrikaans university, such as Stellenbosch University, University of Free State or University of Johannesburg, a historically black university, such as University of Zululand or University of Fort Hare and a university of technology, such as Tshwane University of Technology, Vaal University of Technology and Durban University of Technology. I believe that choosing different universities with distinct historical backgrounds was the best approach to examine curriculum decolonisation strategies because it allowed for a range of different responses to be collected. Historically black

universities, during apartheid, were often under-resourced with limited access to funding. Historically English universities have a history of colonialism and Eurocentric perspectives, which could influence decolonising strategies. Historically Afrikaans universities historically promoted Afrikaaner nationalism and universities of technologies have a vocational focus and practical engagement. The publishers were also selected from different sectors, namely an international university press, such as Oxford University Press and Cambridge University Press, a local university press, such as UCT Press, Wits University Press and University of South Africa Press, an international publisher, such as Cengage Learning, Routledge, Springer and Pearson South Africa and a local publisher, such as Juta, New Africa Books, Pelmo Books and Van Schaik (PASA, 2021a). The choice of diverse sectors being included in the study was also to provide perspectives from different areas of the publishing industry. (Please note: the choices were not limited to the names provided in the examples in this section). The universities were selected based on maximising geographical spread and availability/willingness to participate.

4.5 DEVELOPMENT OF THE RESEARCH INSTRUMENTS

4.5.1 Interviews

Interviews were used to investigate *Theme 2: Role players and policy* and answer the accompanying study research questions:

1.1: How is decolonisation understood by various stakeholders?

2.1: Who are the role players involved in the decolonisation of curricula in HEIs?

2.2: What approaches and/or methods do they advocate should be used to bring about decolonisation of curricula?

These interviews investigated the views of role players in a government department and universities regarding their roles and responsibilities, awareness and responsiveness to relevant policies, laws and guidelines, approaches in the determination of policy and the flow of information on decolonisation methodologies and strategies. In addition, the interviews were used to address *Theme 3: Academic publishers* and answer their accompanying study research questions and objectives (Sections 1.3 and 1.4) to understand how academic publishers, editors and authors have responded to the call for decolonisation, how the response aligns with possible recommendations by the publishers' association and to compare their views, approaches, strategies and methodologies with those revealed in Theme 2. The interviewees and subsequent interview protocols were divided into three groups

because the interview protocol differed for each group. Three groups were interviewed, namely Group 1, role players from HEIs and government, Group 2, role players from the publishing industry and Group 3, authors.

Interviews, which are important data-collection methods in qualitative research, are considered “significant in unfolding opinions, experiences, values and various other aspects of the population under study” (Parveen & Showkat, 2017:3). The main aim of in-depth interviews is to acquire comprehensive information from the respondents and allow the researcher to “delve into the reasons behind the answers, opinions, or emotions given” (Van Rensburg *et al.*, 2011:180). Interviews are always goal oriented and the researcher often includes special instructions or notes on the interview protocol that are not provided to the respondents; the interviewer should also have a space on the interview protocol to include comments and observations, even if the interview is being recorded (Bhattacharjee, 2012:78).

The researcher should be aware of the goals and objective of the study before deciding on whether the interview format should be structured, semi-structure or unstructured (non-directive) (Parveen & Showkat, 2017:3). In this study, semi-structured interviews were conducted because I wanted to follow a more in-depth discussion on the views of the respondents and this enabled them to be “free to answer in their own content and style” and to be able to “qualify their responses” (Walliman, 2011:98). The interview protocol was drawn up with this in mind and used as a guide, while ensuring that the respondents were “encouraged and promoted to talk in depth about the topic under study” (Parveen & Showkat, 2017:5) and I was able to probe further if the replies diverted to different aspects of the phenomenon.

4.5.2 Interview protocols

The interview protocol guides the primary data collection mode for interviews and consists of a list of questions and, in semi-structured interviews, is made up of open-ended questions (Bhattacharjee, 2012:96). Generally, the interview protocol should be followed by the researcher, although semi-structured interviews allow for deviations in the interviews where the researcher can probe into interesting or ambiguous comments made by the respondents.

As there were three specific groups identified for this section of the study, as indicated in Section 4.5.1, three interview protocols were drawn up with questions tailored to the respondents that were interviewed. These interview protocols are available as Annexures B, C and D.

The interview protocols for Group 1: Role players and Group 2: Publishers were very similar. The six main questions in each, questions 1 to 6, consisted of various sub-questions. Question 1 requested information on the role and position of the respondents in their organisations; for Group 1 it questioned whether they worked for a university or a government department and for Group 2 it questioned whether they represented the publishers' association, or worked for an international university press, a local university press, an international publisher or a local publishing company. Question 2 undertook to investigate the respondents' understanding of curriculum transformation and decolonisation and the questions were the same for the two groups. Question 3 enquired into their role in decolonising the curriculum and the policies and guidelines that were followed, while also investigating their understanding of terminology related to decolonisation, such as, *inter alia* Africanisation, localisation and indigenisation. Question 4 was designed to obtain the views of participants on who they believe the essential role players to be as well as what they thought the roles and responsibilities of these role players are in curriculum decolonisation. Question 5 asked about the respondents' view of the role of the academic publishing industry in the decolonisation process and, finally, Question 6 invited further comments or opinions on the topic of the interview as, ideally, "the question interview would then end with an additional wrap-up or summary question" (Creswell, 2014:185).

The interview protocol for Group 3: Authors consisted of five main questions and a number of sub-questions. Question 1 dealt with the author's background and understanding of the process of decolonisation, as well as the instructions received from the publisher when commissioning academic texts from the author. Question 2 dealt with the roles and responsibilities that the respondents have regarding decolonising academic texts as well as their understanding of terminology related to curriculum decolonisation. Question 3 dealt with the respondents' views on the roles and responsibilities of various role players in curriculum decolonisation and Question 4 asked about the role of the academic publishing industry in curriculum decolonisation. Question 5 invited further comments or opinions on the topic.

4.5.3 Piloting the interview protocols

The definition of a pilot study, according to Walliman (2011:175), is that it is a "pre-test of a questionnaire or other type of survey on a small number of cases in order to test the procedures and quality of responses". One of the reasons, listed by Creswell (2014), for conducting a pilot study is to improve the questions and the format of the survey instrument. The interview protocols for this study for Group 1 (and, by implication, Group 2 because the protocols were similar) were tested in a pilot study involving two academics that were representative of the participants chosen for this study. One of the pilot study participants was

an academic involved in curriculum development and the second participant was an HOD. Both worked at an HEI. The two academics were easily accessible to me and it was decided that two academics should be sufficient to deal with problems arising from the interview questions. The reason for the pilot study was to ensure that the language used in the questions was easily understandable to the participants and there was no ambiguity in the questions. In addition, I also wanted to check that the questions flowed easily and were clear and understandable, while ensuring that the information gained from the responses was suitable, based on the way in which the questions are worded.

The two pilot study participants were contacted under the same conditions used for the study (Section 4.5.4); the participants were emailed and requested to be part of the pilot study. They were required to sign the Informed Consent after being advised of the purpose of the study and the same ethical considerations were practised during the pilot study interviews as those that were set down for the study. Participants were interviewed and their responses were recorded. During and after the pilot study, the responses were analysed to pick up if there were any problems and whether the questions were formulated correctly. There was an easy flow in the questioning and the questions were clear and understandable, while rendering responses that provided suitable data for analysis, which answered the questions that were being posed and provided information that could be used for analysis to answer the research questions. Minor issues were uncovered with the pilot study, which were easily resolved. For example, I realised the participants may ask for clarification on some questions so I included the protocol, interviewer notes on information or examples of, for example, methods used for decolonisation, which could be used if the interviewees asked for such information. No changes were required to the interview protocol and the study was able to commence without changes to the interview protocol.

4.5.4 Participant recruitment and interview process

The processes for contacting participants and conducting the interviews is set out in the following section. There were many challenges in recruiting participants and these included many potential participants stating that they were not qualified in the topic of decolonisation, as well as the restrictions from the POPI Act that prevented participants that I had interviewed from providing me with names or contact details of other potential participants.

4.5.4.1 Participant recruitment

Group 1: Role players (HEIs and government department)

Group 1 was made up of persons involved in curriculum development in universities and

government departments. It comprised four academics from South African HEIs, one each from a historically English university, a historically Afrikaans university, a historically black university and a university of technology. To find suitable participants, I first requested contact details of suitable participants from the research departments where I applied for ethical clearance to conduct the study. When the email requests were unresponsive, I contacted the faculty heads to request contact information for the best person to interview. Many requests went unanswered and a few responses stated that the person(s) was/were not qualified or experienced in the topic of decolonisation, however, there were responses and I managed to recruit the participants. In addition, a representative from the DHET was selected to participate in the study. A number of other government departments involved in higher education were also contacted, but this is the only government department that responded to my request. The person I interviewed was referred to me by the department that deals with ethics research; once ethics approval was granted, I requested the name of the person best suited to be interviewed and was referred to the participant.

Group 2: Publishers and editors

Group 2 was made up of publishers and editors, as well as a representative from the publishers' association. These interviews involved academic publishers from various segments of the academic publishing industry to provide a comprehensive perspective on the topic under study. The interviews included a representative from the publishers' association and then publishers and editors from an international university press, a local university press, an international academic publisher and a local academic publisher. The participants were selected based on the sector they represented and their availability/willingness to participate.

To find a suitable participant from the publishers' association, I contacted the PASA National Administrative Office by email and requested permission from the gatekeepers to conduct research. Guidance was requested on the best person to contact for the interview and the process to obtain ethical clearance.

To find suitable participants from the academic publishing industry, I perused the list of members on PASA's website and sent emails to the relevant publishers requesting permission from the gatekeepers to conduct research and information on the people best qualified to participate in the interview. I also had to look for participants outside of the PASA membership when I did not receive enough positive responses.

After many emails and requests to publishers, seven publishers and editors agreed to participate as well as one representative from PASA. Unfortunately, one of the participants

was not granted permission to be interviewed by their organisation and, although, the participant agreed to answer the questions in writing in a private capacity, the decision was made to exclude the participant to avoid ethical issues. This led to a total of six interviews with publishers/ editors and one interview with the representative from PASA who noted that he/she was employed by a local publisher and wanted this noted in the interview.

Group 3: Authors

A number of publishers and editors agreed to contact their authors and request them to contact me for interviews. The POPI Act prevented the publishers and editors from providing me with the personal information of the authors without their consent. I also looked for suitable authors in the publishers' catalogues and on the Internet. I contacted many authors with requests. Unfortunately, only two authors agreed to be interviewed. Thus, interviews were conducted with 14 participants: five from HEIs and a government department, seven from the publishing and editing sector and two authors.

4.5.4.2 Interview process

All initial contact with the participants, requesting them to be part of the study, was conducted via email. The email provided a brief introduction to the study and included the Informed Consent form (Annexures E, F and G), which provided details of the study and the role of the participants. The participants were requested to sign the Informed Consent that was in PDF format and return it with dates and times for the interviews that would be suitable for them. Thereafter, the interview date and time were set and a meeting reminder was sent to the participant, which provided a link to the online meeting platform, Microsoft Teams. Microsoft Teams was used instead of face-to-face interviews because the ongoing COVID-19 pandemic saw many organisations adjust work practices to ensure the safety of employees. Conducting interviews with Teams reduced the risk of spreading the virus and enabled me to still contact interviewees who were working from home rather than in offices. It was also a more convenient way of arranging interviews because the interviewees were situated throughout South Africa.

Unfortunately, during the meetings for all the groups, I faced a few issues with load shedding-schedules for either myself or the participants and bad internet signal but these were dealt with as they arose: one meeting was postponed, a few meetings did not have good internet signal and I had to email the participant after the meeting to clarify recordings that were not clear; and one meeting was unable to occur online, so I, with permission from the participant, used a cellphone call which I put on speaker phone. As I always used a backup recorder for all the meetings, in case of problems with the Teams recording function, I just used a recorder

to record the meeting content. As these problems did not impact the final content of the data from the interviews, they are not referred to in the following sections and the next paragraph provides an overview of a meeting where there were no technical issues.

At the time and date set for the meeting, I opened the meeting with a brief introduction of myself and the study and asked the participants if they had any questions they needed to clarify. I requested permission to record the interview and reminded the participants of the tenets of ethical behaviour to which I would adhere. Thereafter, the interview was conducted using the relevant group's interview protocol (see Annexures B, C and D). After the interview was completed, I requested any closing comments from the participants and thanked them for their participation before ending the meeting.

To ensure confidentiality, privacy and anonymity of the participants, upon completion of the Informed Consent form, I allocated a code to each participant to avoid using his/her name in the data processing, analysis and reporting (Cassim, 2021). These codes are set out in Table 4-2.

Table 4-2: Participants' codes

GROUP	PARTICIPANT	CODE
GROUP 1: ROLE PLAYERS		
Group 1	HEIs and government department Number of participants: 5 Representing: A government department and four universities (in random order).	RP1 RP2 RP3 RP4 RP5
GROUP 2: PUBLISHERS AND EDITORS		
Group 2	Publishers' association, publishers and editors Number of participants in this group: 7 Representing: A representative of PASA and six publishers/editors (in random order)	PE1 PE2 PE3 PE4 PE5 PE6 PE7
GROUP 3: AUTHORS		
Group 3:	Authors Number of participants in this group: 2 Representing: Authors of decolonised text	AU1 AU2

- Codes are indicated as: RP=Higher education and government role player (Group 1), PE=Publisher role player (Group 2) and AU=Author role player (Group 3)
- To ensure confidentiality and anonymity, the numbers of the codes do not represent any specific department, individual or organisation, but are allocated according to the number of participants.

After completion of the interviews, the recordings were transcribed and the data gathered were captured on a Microsoft Word document that was password protected. For the process of transcribing, I used the services of a transcriber, Mrs E Guglielmi, who signed a confidentiality agreement. I also transcribed some of the interviews myself when time permitted. See

Annexure H for the Transcriber's Confidentiality Agreement. Thereafter, the data analysis process took place.

4.6 DATA PROCESSING

Once data has been collected it needs to be processed before being analysed and reported on. Creswell (2014) states that in qualitative research, the analysis of the data will proceed at the same time as other parts of the study. In this study, the transcribing process occurred while the interviews for the following group continued. Once the first group was completed and the transcribing was done, the analysis of the findings commenced while I collected data from Group 2 interviews and I used the qualitative data analysis programme, Atlas.ti, for the analyses.

The recommendation by Creswell (2014) regarding the steps for qualitative data analysis was followed for this study. Step 1: The data collected from the interviews were organised and prepared for analysis. All interviews were transcribed, either by me or a transcriber and the information was entered into a Microsoft Word document. Step 2: I read through all the data for each interview transcript a few times in order to acquaint myself with the information. While collecting data during the interviews, I also made notes of important aspects and read through these in conjunction with the transcripts. Step 3: I then started coding. This is dealt with in more detail in Section 4.6.3. Step 4: I used the coding process to generate descriptions, categories and themes for analysis. Step 5: I then considered how to advance the representation of the description and themes in qualitative narrative. Step 6: Finally, I interpreted the findings and results. These steps will be dealt with in more detail in the sections below.

4.6.1 Step 1: Data collection and organising

The data collection took the form of recordings and notes during the interviews that were conducted. I ensured that all interviews were recorded and made notes of information that I deemed to be important or noteworthy during the interviews. Once each interview was concluded, I either transcribed it myself or sent the recording to a transcriber. The transcriber signed a confidentiality agreement before commencing work. During this step I also typed up the notes I had made during the interviews, as advised by Creswell (2014).

4.6.2 Step 2: Familiarising myself with the collected data

Once I finished transcribing the interviews or received them back from the transcriber, I read through the interviews a number of times until I was familiar with the content. During this

process, I spent some time reflecting on the overall meaning of the information, writing notes in the margins and recording general thoughts (Creswell, 2014). I highlighted information that appeared relevant and this included the use of recurring keywords, patterns that I observed and other information I deemed relevant, as well as referring to any notes that I made during the interviews. Prior to commencing with the coding, I analysed the information on the transcripts by reading and rereading, while continuing to make notes as patterns emerged. I also created a summary of important issues that arose, which I did on Microsoft Word. On Atlas.ti software programme I created a project file – a different file for each of the different interview groups as I proceeded with the study.

4.6.3 Step 3: Commencing with coding

In the initial stage of coding, it is recommended that the text be read line by line with a view to identifying as many “ideas and concepts as possible without concern for how they relate” (Given, 2008:86). During this step, I entered the data that were captured from the interview protocols into the Atlas.ti programme. By doing this, I was able to link the findings in a semantically meaningful way and Atlas.ti facilitated the linking of findings. Atlas.ti also enabled me to visualise findings and interpretations in a digital mind map, as highlighted by Friese (2023).

I used Atlas.ti to start the process of identifying codes in the data and this took the form of creating independent first level codes, which means that I attached labels to different segments of information, for example, when I looked at the issue of how role players viewed transformation or indigenisation, I created a label “transformation” or “indigenisation”, which I attached to their views of the topics. I conducted the coding process by uploading each group as a different Atlas.ti file so that each group could be analysed separately and naming them Group 1 or Group 2 or Group 3, as per the interviews.

I used in vivo coding when I commenced the coding process (Creswell, 2014; Friese, 2023; Given, 2008; Saldaña, 2009). This is usually the first cycle coding method and the codes are derived from the data itself because the “text itself contains a useful and meaningful name for a code” (Friese, 2023), which is why I used “transformation” or “indigenisation” as indicated in the previous paragraph. The reason for choosing in vivo coding for this step of the study is because Saldaña (2009:74) notes that in vivo is suitable for “studies that prioritize and honor the participant’s voice” and I was using a primary document, namely the interview transcriptions. I was particularly concerned with ensuring that the voices of the participants were heard, which is why I used the Quotation Manager function extensively to gather and organise the quotes and excerpts for each theme. Choosing in vivo coding enable me to

“attune [my]self to words and phrases that seem to call for bolding, underlining, italicizing, highlighting or vocal emphasis if spoken aloud” Saldaña (2009:75).

The coding process, according to Saldaña (2016:39) is heuristic “–an exploratory problem–solving technique without specific formulas or algorithms to follow”. Coding is also a “cyclical act” and the many different cycles of recoding could occur. In this study, I coded and re-coded many times using Atlas.ti and at each stage, new codes emerged, for example when coding strategies for curriculum decolonisation, I initially coded them all as “Curriculum decolonisation strategy”. As the process progressed, the new codes emerged as, for example: “Strategy: Language” or “Strategy: Inclusivity”, which then later developed into, for example, “Strategy: Language: English”, “Strategy: Language: Indigenous”. This was created in the process of clustering similarities together. The process was repeated until all segments of the data were coded and I started to discover, during the process, that when the codes were “clustered together according to similarity and regularity (i.e., pattern)” (Saldaña, 2016:39) patterns emerged and I then compared this against my initial summaries and started to see the development of categories.

4.6.4 Step 4: Use of coding to generate categories

Creswell (2014) describes this step as the process of using the codes to produce descriptions as well as themes or categories. During this step, I noticed that categories and themes were developing, giving way to a more complex analysis of the data. This was a systematic process and after reviewing the data and assigning the codes to the different segments of the data, I noticed that there were similar codes and overlapping information. I used Atlas.ti Networks to provide visualisation of the data and allocated codes, because they state that this function assists with helping to discover connections between concepts, to interpret the findings and communicate results effectively (Frieze, 2023). When I used the Network function on Atlas.ti, it yielded flow charts of the information and assisted me to “explore conceptual structures” with “spatial representation techniques” (Frieze, 2023). I was also able to display all the entities of the data as nodes. An example of the use of the Network function is indicated in Annexure K, which indicates how the Network function is used in the process of isolating editing strategies and then the starting to group together interviewees quotes on different strategies, such as using local examples or engaging with publishers. I used quotation notes, which I had previously coded as these provided me with information on the words of the participants. This is the point that I started to notice that there were similar and overlapping codes and I was able to consolidate the codes into broader categories using the Linking Nodes and Entities function of Atlas.ti. The revision and refinement of the codes and categories was an ongoing process, which led to a deeper understanding of the data and further emergence of meaningful

patterns and relationships. This culminated in a set of categories that assisted me to organise and summarise the data and led to the analysis and interpretation of data and a deeper insight into the answers to the research questions. The categories led to the identification of specific themes that are discussed in Chapter 5.

4.6.5 Step 5: Represent the themes

This step represents descriptions and themes in the narrative of the qualitative data (Creswell, 2014:249). Before I was able to do this, I entered what Saldaña (2009:198) calls the post-coding and pre-writing phase. During this phase, I needed to find the core of the information that had been analysed by focussing on the aim of my investigation (Saldaña, 2009:199). I also needed to reflect on the themes I had identified and interpret the way in which the “individual components of the study weave together” (Saldaña, 2016:200). I reviewed what the themes represented against the purpose of the study and then ordered the information to make it suitable for a narrative format. I undertook to present the findings after using the different perspectives and linking the themes and using the codes and themes allocated to the data to compare participants’ information. This again entailed checking and rechecking the transcripts, creating networks with the Network function of Atlas.ti and re-evaluating the findings. I ended up with a number of different themes, such as that emerged from the interviews, such as “Student learning experience”, which I could then use to organise proceed with interpreting my findings and providing an account of them, as is set out in Chapter 5.

4.6.6 Step 6: Interpreting the findings

In this final step, I collated the data that were collected, analysed, coded and developed into themes and categories to interpret the findings with reference to the theoretical section of the study and the literature review on the topic. Chapter 5 sets out these findings, where the information is interpreted separately for each of the groups. Thereafter, information for each group is compared with the other groups and linked back and compared to the information obtained from the literature review to identify similarities and differences. Thereafter, I provided a conclusion on the findings of the interviews. The approach to presenting the findings involved conducting first-level discussions per group analysis that helped me to identify key issues for each group, as they related to the themes. I was then able to take a broader view, integrating the findings per group to sketch a bigger picture.

4.7 TRUSTWORTHINESS AND CREDIBILITY

Saldaña (2009) advocates for ensuring trustworthiness and credibility in qualitative research. Ways in which trustworthiness can be achieved are to code as the interview data are being

transcribed. However, I was not able to do this because I used the services of a transcriber for most of the interviews but as soon as I received the transcribed document, I started coding after familiarising myself with the transcripts by reading and rereading them. Another way is to “maintain a reflective journal” (Saldaña, 2009) on the research, which I did because I kept notes of all the interviews and anything important that I heard during the interview or thought of afterwards was noted to make the process of analysing easier.

The identification of patterns is another way of providing evidence that is trustworthy in findings, “since patterns demonstrate habits, salience, and importance in people’s daily lives” (Saldaña, 2009:28). Line-by-line coding “promotes a more trustworthy analysis” (Saldaña, 2009:24) because it lessens the chance of attributing your motives, fears, or unresolved issues to the information you gather or your participants (Charmaz cited by Saldaña, 2009:24).

Trustworthiness and credibility can be promoted by the researcher by using different procedures to check that the findings are accurate. In this study, my supervisors checked my coding independently. After I received feedback from both of my supervisors, I used that feedback to also revise the codes. I also ensured that there was representativity from different stakeholders in the study and the information I received from the stakeholders was verified by the textual analysis of academic textbooks. The textual analysis was limited in its scope in this study because it sought to exemplify the kinds of strategies identified through the interviews with the stakeholders. By combining data from the interviews with stakeholders and the analysis of academic textbooks, I was able to ensure a more comprehensive and robust understanding of the decolonisation process of academic texts.

I used rich, thick descriptions when reporting on findings and tried to represent the findings with as much description as possible. I remained aware of my own preconceptions and tried to understand the participants’ meaning in context. I ensured that negative information and information that contrasted with the themes that were reported on was also included in the findings and I did not omit any information, even if it did not fit into the themes or categories. In addition, I made sure I spent enough time collecting data, analysing the data and reviewing the findings. I also set the interviews for a longer time period to be able to address issues fully, while also making sure I was prepared to exceed the interview times if it suited the participants and there were still ongoing discussions.

When dealing with the issue of reliability, I followed guidelines provided by Creswell (2014) by checking the transcripts to ensure there were no errors. When I noticed possible errors based on what I remembered from the interview versus what was in the transcript, or words that appeared incorrect, or even when the transcriber found words or phrases inaudible, I did not

take the accurate transcripts for granted, but rather returned to the original records to check they were correct. I also sent samples of the coding and networks, together with the transcripts of the interviews to my supervisors as an external check, which enabled them to also highlight any things I may have missed. To ensure there was not “a shift in the meaning of the codes during the process of coding” (Creswell, 2014:252), I compared codes and the data and developed a codebook at the onset of the coding process where all the codes were recorded. The codebook included recording the description of each of the codes as well as notes on when it would or would not be suitable to be used. The codebook was not static and constantly changed and was updated according to the new information that was discovered as the analysis of the data progressed.

Generalisability of the study was not relevant as it was never intended to generalise the findings to a specific group. The aim of the study was to uncover strategies and approaches that are being used and could be promoted in the process of decolonising the curriculum in higher education in South Africa.

The second part of this study involved the textual analysis of academic textbooks and this is dealt with in the next section.

PART 2: TEXTUAL ANALYSIS

4.8 TEXTUAL ANALYSIS DESIGN

4.8.1 Introduction

The textual analysis for this study was limited to only a small section of the study. By analysing the content and approaches used in the production of academic texts for decolonised curricula, I was able to assess the strategies, approaches, and methodologies employed in disseminating knowledge within the context of decolonisation. This added a layer of analysis that helped strengthen the validity and reliability of the findings by aligning the perspectives shared by stakeholders with the actual content of the academic texts. I adopted a bottom-up exploration approach, which facilitated an exploration of the academic texts. The data gathered from the interviews served as the basis for the textual analysis. The first step in the analysis involved a content analysis that focused on higher level matters, including framing, content and strategies. This content analysis was guided by the strategies identified in the interviews. In addition to content analysis, the language used in the interviews was analysed for readability, accessibility and keywords. By combining these two approaches, the textual analysis was able to uncover strategies in a more detailed and nuanced manner, which allowed for the emergence of new insights that may not have been apparent.

4.8.2 Choice of academic texts for analysis

I chose the books used for the textual analysis in different ways. First, I requested the publishers, editors and authors, at the end of the interviews, to recommend books that embodied the decolonised approaches that we discussed in the interviews. Secondly, I searched for indications of decolonisation and selected books from publishers' catalogues that made claims about being decolonised or referred to the process of decolonisation. In some cases, I was able to access an earlier edition of the textbook and in other cases, when it was a new book that had been published, I had only the first edition of the book. Thirdly, I checked through the university library for books that embodied changes that had been identified. Once I felt I had a wide enough selection, I then narrowed down the selection to a few books: I therefore did not use all the books recommended by participants or all the books I located in the catalogues. In selecting the books, I tried to ensure that I had a range of different disciplines to compare (see Table 4-3). To avoid any potential bias, I either purchased the books myself or used library copies and therefore did not rely on publishers, editors or authors to provide me with books. Anonymity for the participants is maintained because in reporting on the textual analysis, there is no indication of which books were recommended or chosen

by me from the catalogue. Information on the final books chosen for this study is set out in Table 4-3. I also allocated codes to the books to avoid repetition of the name of the book when reporting in Chapter 5, Section 5.5. If I used a direct quote from the book to illustrate a point, I used the referencing style used throughout this thesis.

Table 4-3: Book descriptions and codes

BOOK NO.	TYPE OF ANALYSIS	DESCRIPTION	Referred to as:
Book 1 Discipline: Social Studies	Comparison between earlier and revised editions	Schenck, Nel & Louw. 2010. Introduction to Participatory Community Practice. 1 st edition. Chapter 17: Funds, fund-raising and income generating projects.	Earlier edition
		<i>Compared to</i> Nel, Louw, Schenck & Skhosana. Participatory Community Practice. 2 nd revised edition. Chapter 19: Income-generating activities in participatory community practice: towards building an inclusive economy. Chapter 19:	Revised edition
Book 2 Discipline: Law	Comparison between earlier and revised editions and a new chapter analysis	De Vos, P. (Ed.), Freedman, W. (Ed.), Brand, D., Gevers, C., Govender, K., Lenaghan, P., Mailula, D., Ntlama, N., Sibanda, S. & Stone, L. 2014. South African Constitutional Law in Context. Public Law. 1 st edition. Chapter 12: Equality, human dignity and privacy rights.	Earlier edition
		<i>Compared with</i> De Vos, P. (Ed.), Freedman, W. (Ed.), Boggenpoel, Z., Draga, L., Gevers, C., Govender, K., Lenaghan, P., Weeks, S.M., Namakula, C.S., Ntlama, N., Mailula, D., Moyo, K., Sibanda, S. & Stone, L. 2021. South African Constitutional Law in Context. Public Law. 2 nd edition. Chapter 13: Equality, human dignity, freedom and privacy rights	Revised edition
		<i>Single chapter analysis of:</i> De Vos, P. (Ed.), Freedman, W. (Ed.), Boggenpoel, Z., Draga, L., Gevers, C., Govender, K., Lenaghan, P., Weeks, S.M., Namakula, C.S., Ntlama, N., Mailula, D., Moyo, K., Sibanda, S. & Stone, L. 2021. South African Constitutional Law in Context. Public Law. 2 nd edition. Chapter 9: Traditional leadership and customary law	New chapter
Book 3 Discipline: Philosophy	Single chapter analysis	Higgs, P. & Waghid, Y. 2017. Reader in Philosophy of Education. Chapter 8: The place of critical theory in understanding education in Africa – Joseph Divala and Joseph Hungwe	Book 3
Book 4 Discipline: Education	Comparison of two chapters	Evans, R. & Biccard, P. 2019. Practical Guidelines for Novice Teachers. Chapter 1: Teaching in South Africa – Mishack Thiza Gumbo	Chapter 1

BOOK NO.	TYPE OF ANALYSIS	DESCRIPTION	Referred to as:
		<i>Compared to</i> Evans, R. & Bickard, P. 2019. Practical Guidelines for Novice Teachers. Chapter 31: Revealing the hidden curriculum – Rinelle Evans	Chapter 31
Book 5 Discipline: Linguistics	Single chapter analysis	Fagan, A. 2021. Using Multiple Languages for Learning: Evidence-based Strategies for Teachers Chapter 1: Maximising diverse languages in multilingual classrooms: a framework for student support- Margaret Funke Omidire	Book 5

4.8.3 Constructing textual analysis guidelines

The purpose of the text analysis was to investigate how the strategies and approaches outlined in the interviews find expression in decolonised texts. The analysis focused on two aspects: (1) the language used in the texts, including readability and word choice, and (2) broader content strategies such as add-on and inclusive approaches. An add-on approach to decolonising text will add-on perspectives to acknowledge the previously marginalised group, but will not question the existing dominant perspectives, whereas an inclusive approach will have substantive changes to the text, acknowledge the history of colonialism and diverse perspectives, experiences and ways of knowing in education and knowledge production (Smith, 2008). When I drew up the analysis sheet, which was done in Microsoft Excel, I considered the interviews with the participants and examined the changes they proposed. I also noted those that had already been made in answer to the decolonisation calls and how such changes align with the approaches identified by role players. I looked for strategies that the interviewees expressed were relevant or important to the curriculum decolonisation process. These changes, dealing with strategies such as Africanising, localising and indigenising academic texts during the decolonisation process, include elements such as the use of plain language, whether the text was accessible to local communities and second- or third-language learners, whether the readability of the text matched the student population, the addition of local content, which is representative of African, South African and local knowledge and the incorporation of local ways of doing and knowing and the use of local examples and case studies to enhance accessibility and contextualisation of the academic texts for students.

During the interviews with role players, the topic of readability and accessibility of academic texts was often referred to. Several participants emphasised that decolonising the curriculum included ensuring that academic materials are readable and accessible and that there is a need for meaningful student engagement with the academic texts. The need to use plain

language in such texts was also indicated, with some participants stating that incorporating plain language would assist in making texts more accessible and readable for South African students, the majority of whom are second- or third language English speakers.

Arising from pressure from consumer organisations, who asserted the right of consumers to receive documents in plain language, the Plain Language Movement grew during the 1960 and 1970s (Cornelius, 2015:1). It gained impetus from its start in the United Kingdom and the United States of America and spread around the world. Many definitions have been proposed for the concept of plain language and there is still much uncertainty on a definition. For the purposes of this study, the definition of the concept of plain language follows what is proposed by Cornelius (2015:3) in that plain language is “principally concerned with successful communication without unnecessary difficulties for the text receiver”. In South Africa, plain language has been used widely in drawing up consumer documents such as the National Credit Act (2005) and the Consumer Protection Act (2008) (Cornelius, 2015:1) and it has been extended to academic use by some HEIs (Coetzee, 2019). Several distinct factors contribute to the ease of reading a text, such as the lengths of words, sentences and paragraphs, the size of the font and the number of syllables in words (Bargate, 2012; Cornelius, 2015; Wissing *et al.*, 2016).

According to Wissing *et al.* (2016:3), readability “refers to the linguistic characteristics of a text, which impact[s] the ease or difficulty with which a reader is able to read and understand the text”. Evaluations of plain language and readability can be considered by focussing on, first, the elements of the text, for example the style, grammar, layout and structure, secondly, mathematical formulae, for example, the Flesch Reading Ease text and the Flesch-Kincaid Grade Level test or, thirdly, focussing on the outcomes of the reading process (Bargate, 2012; Cornelius, 2015; Wissing *et al.*, 2016). In this study, I focussed on the mathematical formulae, using the Flesch Reading Ease test and Flesch-Kincaid Index, as they were conveniently embedded as a single measuring instrument on Microsoft Office’s Word programme and were easy to use.

The Flesch Reading Ease test, utilised to evaluate the readability and understandability of texts, assesses the text’s quality and yields a notional value on a 100-point scale, with zero indicating very challenging reading material and 100 denoting effortless reading. Generally, a typical document scores between 60 to 70 and is considered desirable. If a text receives a score between 90 to 100, it implies that a reader who has completed fourth grade (according to USA schools’ standards) should be able to accurately respond to 75% of comprehension questions based on the text (Flesch, 1948). According to Flesch (1948:221), the text passages are analysed using “(1) average sentence length in words; (2) average word length in

syllables; (3) average percentage of "personal words"; (4) average percentage of personal sentences". The grade level of the text rises by one grade up with every ten-point increment. The formula used is:

Flesch Reading Ease Test

$$206.835 - (1.015 \times \text{ASL1}) - (84.6 \times \text{ASW2})$$

Where:

ASL = average sentence length (the number of words divided by the number of sentences)

ASW = average number of syllables per word (the number of syllables divided by the number of words) (Flesch, 1948).

The Flesch-Kincaid Grade Level test used in this study evaluates text based on the USA school-grade level (Kincaid *et al.*, 1975). The formula used is:

Flesch-Kincaid Grade Level

$$(.39 \times \text{ASL}) + (11.8 \times \text{ASW}) - 15.59$$

Where:

ASL = average sentence length (the number of words divided by the number of sentences) (Kincaid *et al.*, 1975).

Bargate (2012) adapted the USA readability scales, namely Flesch Reading Ease test and Flesch-Kincaid Grade Level test scores for the South African education system and the result is Table 4-4, which was used to evaluate the readability of texts in this study and includes examples of the types of texts at the readability levels.

Table 4-4: Readability indices adapted for South Africa

Flesch Reading Ease Scale	GFI	South African grade levels	Readability category	Examples of the type of reading material
90–100	6	5	Very easy	Comics
80–89	7	6	Easy	Pulp fiction
70–79	8	7	Fairly easy	Slick fiction
60–69	9	8 and 9	Standard	Digests
50–59	10–12	10–12	Fairly difficult	Quality
30–49	13–15	Undergraduate	Difficult	Academic
0–29	16–18	Postgraduate	Very difficult	Scientific

GFI=Gunning Fog index

Source: Adapted from Bargate (2012) and Wissing *et al.* (2016)

The indices in Table 4-4 used interpretations of the educational levels for the South African schooling system, namely primary school level, secondary school level and tertiary level undergraduates and postgraduates. The Gunning Fog index (GFI) indicates the “approximate grade level ... that a reader requires to comprehend the written material” (Moore & Shuptrine, cited by Bargate, 2012:11). The GFI was adapted for the South African schooling system and a score of 15 on the GFI indicates 12 years of schooling, namely grade 12 (Bargate, 2012); technical documents have a GFI of 10 to 15 and 18 is a scale for professional writing. Bargate (2012, citing a study by Lewis *et al.*, 1986) notes that 12 is an appropriate GFI level for first-year students and 17 for postgraduates.

In addition to the mathematical formula mentioned above, Wordsmith Tools was used to conduct an analysis of the word usage patterns within the texts that were chosen for this purpose. Wordsmith Tools provided deeper insight into the linguistic aspects of the texts, such as the frequency of word occurrence. By using this linguistic analysis software, a more nuanced understanding of the texts’ linguistic characteristics was achieved, complementing the analysis provided by the mathematical formula. WordSmith Tools is “an integrated suite of programs for looking at how words behave in texts” (Scott, 2022a). WordSmith can be used to find out how words are used in a text, compare texts and gain insights into how the use of words differ. The WordSmith programme can generate lists of words from one or more ASCII or ANSI text files and the generated lists are sorted alphabetically and by frequency. These lists can be used to study the vocabulary used in the text, identify common clusters of words, compare the frequency of a word across different texts or genres, compare the frequency of cognate words or translation equivalents in different languages and create concordance of one or more words in the list, as well as allowing comparisons of lists and the analysis of consistency for stylistic comparison (Scott, 2022b).

The texts analysed in this study were uploaded to WordSmith and wordlists together with word frequencies were generated for each text. Two types of statistical comparisons were conducted with the WordSmith KeyWord function. A more direct assessment of linguistic changes was conducted by comparing the revised edition of the chapter to an earlier edition thereof. To focus specifically on the analysis of language rather than content, content words such as nouns, verbs and adjectives that are specific to the subject matter of the chapter were excluded from the analysis. Instead, the analysis primarily focused on function words, which are non-content words that play a role in the structure and style of a text. During the analysis, all the function words extracted were compiled into a list. Function words encompass various grammatical categories, including articles, preposition, pronouns, conjunctions and auxiliary verbs. By examining these function words, a more nuanced understanding of the stylistic

changes within the chapter was achieved, as these words contribute to the overall flow, cohesion and syntactical structure of the text. For individual chapters, a comparison was made between the wordlist of each chapter and a general reference wordlist, which was extracted from the academic writing part of ICE-SA.

According to Scott and Tribble (2006), the underlying principle of key words is that words appearing frequently within a specific text are more likely to be considered key to that text. To identify these keywords, a “reference corpus word-list” is needed (Scott & Tribble, 2006:58), which is used as a filter, indicating the expected frequency of occurrence for any given word within the text that is being considered. The textual analysis in this study involved listing the keywords in each chapter according to their frequency. These keywords were compared to a reference corpus, as suggested by Scott and Tribble (2006), which was the academic writing component of ICE-SA, chosen because it offers large collections of written and spoken texts in English. These corpora are widely used in linguistic research. In some cases, the earlier edition of the same chapter of the textbook under consideration was used for comparisons. The purpose of this comparison was to identify changes in word frequencies and determine their significance within the context of the revised edition. One of the principles to identify key words involves setting a threshold typically at two or three occurrences in the text and for a word to be deemed key, it must occur at least as frequently as the threshold level and it must be exceptionally frequent when compared to the reference corpus. By utilising a larger reference corpus, it becomes possible to estimate the expected frequency of words (Scott & Tribble, 2006). The relative higher or lower frequency of keywords in the target corpus compared to the reference corpus was considered. It is important to note that even if a specific word appears relatively lower in frequency, an increase in its frequency in the revised version can still be significant. The interpretation of these frequency shifts was based on the understanding of how the changes in word usage align with other words that are plausibly liked or similar in meaning.

To aid in interpretation, efforts were made to provide an organised presentation of the keywords. Functional groupings based on parts of speech and likely usage were considered to facilitate analysis and understanding. These findings contributed to the scientific rigor of the study by providing a foundation for assessing the accessibility of the language or the use of plain language in the revised edition. The purpose of the corpus analysis and the guidelines constructed to carry it out was to examine the covert effects and subtle nuances in the language used by the authors. This allows for the interpretation of the covert effects and consistency in the WordSmith part of the analysis, allowing for the interpretation of hidden messages and implications.

In addition, the content analysis differed from the corpus analysis. The content analysis focuses on the explicit awareness and intentions of the authors regarding transformation, decolonisation, indigenisation, Africanisation and localisation. This involved assessing the explicit content of the books in relation to the authors' stated goals and objectives. This included looking at the ways that indigenous knowledges are represented and engaged with in the books, the degree to which the text explicitly addresses the need for change and the authors' recognitions of diversity and the complexity of indigenous history and culture. The framing of the text was also examined, regarding for whom the text was intended and the considerations for assumptions, biases and the historical or cultural context of the target audience. The way in which the authors conceptually located the text and how they situated it into the theoretical or philosophical framework and engaged with indigenous epistemologies, ontologies and methodologies was also examined and the readability and accessibility aspects were assessed.

4.8.4 Analysis process

During the analysis of the books, I used Microsoft Excel to record results. The analysis was conducted through a series of steps, which I set up for the study, with each step being applied to every book to ensure consistency in the textual analysis across all books.

Step 1: Description and framing

The first step in the analysis process entailed carefully examining the book's description and framing. When an author is "framing" the text, it refers to the abstract idea that surrounds and contextualises the content and serves to rationalise the writing, clarify the scope and connect content to broader ideas beyond the text (Casanave & Li, 2015). Framing is usually discovered by analysing the presentation of a textbook in the title, preface, introduction, table of contents, chapter headings and other structural features that are used to organise and present the content. Framing can have an impact on how the reader perceives and engages with the material. Analysing the framing of the books involved reviewing the structural features to gain an understanding of the book's purpose, intended audience and key themes. During this step I considered it valuable to pay close attention to the language used in the description, as well as any marketing materials associated with the book. This helped to identify the publishers' target audience and the key messages they wanted to convey. Another element that I considered important was the author's framing of the book. I checked for any motivation for writing the book, the author's perspective on the subject matter and any biases or assumptions. I was also very aware, during my analysis, of any information that may have been provided regarding the intention relating to the decolonisation of the book.

Step 2: Target audience

The second step that I followed in the analysis process was to identify the book's target audience. I considered factors such as the reader's educational level and possible prior knowledge on the subject matter. A key aspect that I considered was the language level of the text and whether it was written in technical jargon or accessible to a wider audience. Specifically, I needed to consider the target audience's proficiency in the language in which the book was written (in all the books this was English). Matters analysed included whether the book was intended for beginners or experts, undergraduates or postgraduate and whether there was an assumption of prior knowledge. This assisted me to understand the book's intended impact and the context in which it would be read, as well as examining whether the level of language used was suitable for the target audience.

Step 3: High-level decolonisation strategies

In the third step of the analysis process, I focused on the book's high-level strategies by examining its structure, language level and how the author's use of language. I questioned whether the author used clear and concise language to convey meaning, visual aids or case studies and examples to illustrate key points and the types of exercises, case studies or examples that were offered to reinforce the reader's understanding and accessibility to the academic text.

I evaluated the author's engagement with the audience and, in the case of new editions, whether content showed evidence of being rewritten, which refers to making significant changes to the existing content, such as restructuring the organisation of the material or updating the information to reflect current trends, or whether it was added on, which refers to making small additions or changes to the existing content without altering the overall structure or focus of the text. This included checking whether sections had been revised or updated since the original publication or whether new chapters or sections had been added in response to the call for decolonisation. I also checked for decolonial washing, which gives a false impression of decolonising because it dilutes, erases or appropriates the practices of decolonisation and repackages them into more marketable forms to reinforce existing power structures (Le Grange *et al.*, 2020). Examples of decolonial washing include the use of lip service or slogans, making empty or insincere statements or using a catchy phrase that sounded good but lacked substance or meaning. Finally, I looked for the overt engagement with decolonisation strategies and whether these elements were meaningfully integrated into the book or just superficial changes, which are surface-level changes that do not address the more significant issues.

Step 4: Language level and readability

The final step in the analysis process was to evaluate the book's language level and readability. I used the Microsoft Word function for the Flesch Reading Ease test and Flesch-Kincaid Grade Level test scores, as well as the WordSmith KeyWords function (see Section 4.8.4) for keywords. These mathematical formula and analyses programmes enabled me to check for an objective standard on the ease or difficulty of the texts, their accessibility and readability and their use of plain language.

The findings of the analyses are reported on in Chapter 5, Section 5.5.

4.9 ETHICAL CONSIDERATIONS

Before commencing any interviews or contacting any of the participants, I requested ethical clearance for this study from the North-West University's Ethics Committee for Language Matters (ECLM). Ethical clearance was granted to administer the study (Ethical Clearance number NWU-01104-22-A7) (Annexure A).

The key ethical considerations that I took into account for this study included obtaining informed consent from the participants. I also sought and received ethical clearance from the organisations and institutions of all participants in the study. I ensured that the participants were fully informed about the purpose of the study and their role. It was explained to participants that participation was voluntary and that they could change their minds or withdraw at any time with no repercussions. Participants were requested to sign Informed Consent forms (Annexures E, F and G) indicating their understanding of the study and willingness to participate. Participants were assured of privacy, anonymity and confidentiality of their personal information and that due consideration would be given to the collected data. At the start of the interview participants were reminded that they could withdraw at any time and permission was requested to use the recording function on Teams and a second recording device in case of problems with the first recording.

Ethical considerations were extended to the point of data analysis and interpretation. All results were carefully analysed and I ensured that the records of all information were kept. I also made every effort to ensure that all data were included in the report and considered for coding. As an additional check on my coding, my supervisors checked the coding independently and sent me feedback, after which I revised the codes on the basis of their feedback. The data collected was stored in a safe place. Computer programmes were password protected and written notes were locked away safely to address the issues of privacy, anonymity and confidentiality.

I ensured that the reporting phase was conducted honestly without misrepresenting the data or withholding information. Subjectivity and reflexively accounting for my own biases, opinions and values were considered during the reporting phase. I was open and candid while also being transparent in the reporting.

Finally, the data that were captured in the form of recordings and signed consent forms, as with all notes and transcriptions were saved in a password-protected file and this has been transferred to a portable hard drive (in the case of computer files and recordings), which has been placed in a safe at my home, together with any handwritten or printed notes. These will all be kept for a period of five years before being deleted from the hard drive or destroyed (in the case of paperwork).

4.10 CONCLUSION

This chapter provided a detailed outline and justification of the design and methodology used to conduct the research for this study. The chapter commenced with an overview of the research philosophy that drove this study and this was followed by an in-depth look at the research design, the choice of sampling frame and survey population and the sampling process for the interviews. The development of the interview protocols was discussed at length. The focus was on the different sections of the interview and what data I wished to gather and why these questions were essential to reaching the objectives of the study. The interview protocol discussion was followed by a section that dealt with the interview data processing procedure. This included the different stages of the data processing and analysis process, including taking into account the need for reliability and validity in the study. The second part of the research design dealt with the textual analysis of academic text. The textual analysis of academic texts combined content- and language analyses to explore academic texts, uncover strategies and gain new insights into which strategies were used by the authors. Chapter 5, presents the data and the results obtained after data analysis.

CHAPTER 5: PRESENTATION OF RESULTS OF EMPIRICAL STUDY

5.1 INTRODUCTION

The results of the empirical study of this thesis are reported on in this chapter. Interviews were conducted with three groups: Group 1: Role players that consisted of curriculum developers from universities and a government department; Group 2: Academic publishers that included publishers and editors of academic texts for HEIs; and Group 3: Authors of academic texts for HEIs. Upon completion of the interviews, a textual analysis was undertaken on selected books. The text analyses were guided by the interview results and were used to identify approaches, strategies and methods that are being used to decolonise academic texts.

5.2 GROUP 1: ROLE PLAYERS (HEIS AND GOVERNMENT DEPARTMENTS)

This section presents the data obtained from the interviews with the role players from Group 1 of the study. The section commences with an overview of the participants that participated in the study and the reason for their inclusion in the study as well as their roles and responsibilities in their respective organisations.

5.2.1 Overview and introduction to participants

The planning and drawing up of the interview protocol for this group of participants were guided by the study research questions 2.1 and 2.2 (Section 1.4). As study research question 2.1 seeks to identify the role players involved in the decolonisation of curricula in HEIs, based on the literature review, I interviewed role players from different South African universities and government departments to uncover the role they play in curriculum decolonisation. The purpose of the first and second interview questions in the interview protocol (Annexure B) was to discover whether the participants were affiliated to a university or a government department and what their roles/positions were in the organisation. In order to preserve anonymity and confidentiality, the reporting in this section uses the participants' codes as set out in Table 4-2; therefore, the five participants are identified as RP1, RP2, RP3, RP4 and RP5.

The participants occupied a number of different positions and roles within their organisations and thus a broad range of role players was interviewed, which included participants who had academic teaching roles or who were researchers, as well as those who were involved in management and development. In this section, the quotes from participants are not identified by their codes to maintain anonymity in further reporting. The academic teaching role players included a senior lecturer who identifies as “a researcher and academic involved in teaching and research” and a senior lecturer in the Chemistry Department who is involved in research

and curriculum development. The participants who were involved in management and development included a Deputy Vice-Chancellor, whose role includes “to develop and implement the strategic pathway and plan the goals ... in line with the strategic plan of the university”, a curriculum unit head who has a team that works with academics to conceptualise “courses, learning opportunities, anything to do with curriculum development” including building capacity in terms of curriculum design and development and a government department representative who “is responsible for the university capacity development”, which includes implementing and managing the programme and “transforming higher education” focussing on “staff development, student success and development and, lastly, the curriculum development”.

The study, therefore, included participants from universities as well as a government department involved in higher education. The participants represented a historically English university, a historically Afrikaans university, a historically black university, a university of technology and a government department dealing with higher education that offers strategic leadership to the post-school education and training system. These institutions were purposefully selected to ensure representation from a number of different sources and the varied viewpoints that different types of universities could provide, which enabled diverse viewpoints to be revealed in the collected data.

5.2.2 Role players in curriculum decolonisation according to participants in Group 1

The participants, while acknowledging their own roles and responsibilities in curriculum decolonisation in higher education, listed a number of important role players that they believe should play a role in curriculum decolonisation. Although RP2 noted being unaware of who the role players are and was reluctant to “pinpoint a specific person”, they did say that it would “need to be someone who's literally familiar with what's happening on the ground”. Analysis of the views revealed that there are two groups of important role players – those within universities (internal) and those that are not in universities (external). External role players included government departments such as DHET (RP1, RP3, RP4, RP5) and the CHE (RP1, RP4), with the CHE also playing a role in ensuring quality (RP2); prospective employers and industries that will eventually employ graduates (RP1, RP3, RP4); and publishers (RP4). Local communities (RP3, RP4) and non-governmental organisations (RP3) were also included in the list of important external role players. Participants believe that internal role players should be the students (RP1, RP3, RP4) that have an important role to play, while the universities (RP1, RP3) and universities’ governance (RP1) are essential in the decolonisation process. Quality assurance departments (RP2) should also be involved as role players, as well as academics/educators/lecturers and curriculum developers (RP1, RP4, RP5). A distinction

worth noting for internal role players is the view of RP4 who believes decolonisation is the role of the various levels, “top, middle, bottom” of the university. This implies that decolonisation of the curriculum is a shared responsibility for all internal members of a university and not just the responsibility of a select few.

This information, collected from the participants in Group 1, revealed that the participants believed that role players in curriculum decolonisation should include anyone working in higher education, occupying positions from managers and curriculum developers to lecturers and academic staff. The role players included persons and organisations that were internal and external to HEIs, ranging from students to local communities and the industries that will eventually become the employers of the graduates. What is interesting to note at this point is that only one participant alluded to the role of publishers when considering important role players in the decolonisation of the curriculum. When questioned later in the interview on the role of publishers, RP1 noted that there was discrimination in the publishing industry regarding who gets published and stated “I actually want to move away from textbooks altogether. I think they're outdated and they're completely wrong” (RP1). RP5 seemed to agree and stated there is “a lot of controversy and the politics with publishing” (RP5). RP2 questioned whether the publishers address important themes in the country and believed them to be “money making” and RP3 felt the role of publishers in terms of “development of learning materials, definitely that needs attention if we are talking about the transformation of the curriculum or the decolonisation of the curriculum” (RP3), while RP4 confessed to not having given the role of publishers much thought. This confirmed that the participants either saw the publishing industry in a negative light or did not really even think about it.

In comparing the information gathered in the literature review (Chapter 2) with the information in this section, an analysis of the participants' views of external role players revealed that there is agreement with the views of the founding ideologists, as analysed in Section 2.5. While these ideologists do not specifically address curriculum decolonisation, they refer to decolonisation in education and the role players in the process of decolonisation. External role players that Group 1 believe to be important, such as government departments, are also viewed as valuable by Fanon (2001) who expresses that government organisations and political parties are important role players in decolonisation, while Biko (2017) in similar vein states the government feedback is vital, as well as interaction with policy makers. Biko (2017) also highlights the role of local entrepreneurship and community involvement and development. The analysis of South African policy (Section 2.6) highlighted that many government organisations had expressed views on transformation and decolonisation and these included, *inter alia* the National Planning Commission, the CHE, the Department of

Education, the DHET and the South African Qualifications Authority, which also concurs with the views of the role players that external role players should include government departments, including those concerned with quality assurance. In Section 2.7, which included scholarly discourse on the decolonisation of universities, the value of including prospective employers as role players was highlighted by Odora Hoppers (2001a), as well as the role of local communities to promote local culture and pride (Odora Hoppers, 2001a).

Referring to internal role players, the participants noted that HEIs, lecturers and academics are important role players. This is in agreement with a number of scholars (Section 2.7) who highlighted different role players, such as Odora Hoppers (2001a) who identifies HEIs as knowledge producers, Jansen (2017) who refers to the role of educators and lecturers, Higgs (2016) who notes the valuable role of curriculum developers and planners in the decolonisation process, Baker (2015) who highlights the role of lecturers and self-examination, Lange (2014) who refers to South African universities that should understand their position in the process, Prah (2017) who states that lecturers and curriculum developers should re-evaluate the relevance of the knowledge that is being transmitted and Behari-Leak *et al.* (2017) who recognise the value of the wealth of cultural resources held by academics. Thiong'o (1986) notes the role that lecturers play in teaching and Fanon (2001) references education as the key to decolonising. The value of the youth is noted by both Fanon (2001) and Biko (2017), which also concurs with the findings for Group 1, where the majority of the participants believed that students should be involved in the process of decolonising curricula.

The external and internal role players that were identified by the participants in Group 1 were also identified by the founding ideologists, government policy and academic researchers. An exception was the role of publishers that was only noted by one participant, however, when probed, other participants held largely negative views of the role of publishers.

5.2.3 Conceptualisation of decolonisation of the curriculum

This section addresses the participants' conceptualisation of decolonisation of the curriculum and commences with the policies, regulations and guidelines that the participants use for the decolonisation process. The section then moves to examine how the participants contextualise terminology related to curriculum decolonisation.

5.2.3.1 Policies, legislation and guidelines for decolonisation

Participants were requested to indicate any policies, legislation or guidelines that they are aware of or use to decolonise the curriculum. Analysis of the collected data revealed that the participants' views differed on policies. RP2 specifically stated that there were no policies but

RP1, after stating “there’s not a specific policy” went on to name policies that were relevant to decolonising curricula.

The policies that were named by the participants either originate externally from the universities or are policies that originate internally to the universities. External policies include policies originating from government departments focussing on transformation and decolonisation in higher education, policies originating from government departments focussing on addressing poverty and inequality and policies originating from other countries. Internal policies include policies originating from universities that address decolonisation matters relating to, *inter alia*, teaching and learning, assessment, quality and curriculum development.

RP1 addressed external policies originating from government departments that focus on transformation and decolonisation in higher education. After first noting that there was not a specific policy, RP1 went on to caution that “if you talk about transformation of curriculum and you focus only on one aspect, then you might leave other aspects” but stated that the white paper for higher education addresses transformation in higher education. RP3 also referred to the white paper and further noted that “the policies that are out there from the department actually do provide the grounds for universities to move with this”, which was in answer to which policies or guidelines the participant uses when considering curriculum transformation and decolonisation. RP5 referred only to “guidelines and policies that come from government usually” that are used when considering curriculum decolonisation and further noted that those policies and guidelines contain clear expectations of the process of decolonisation and how it should be conducted, however, the participant did not provide names of the policies and when asked, stated that they were policies that come from government.

An external policy mentioned, that originates from government and not specifically for higher education but to eliminate poverty and reduce inequality by 2030 is the National Development Plan (NDP) (RP1; RP3). According to the plan, “South Africa can realise these goals by drawing on the energies of its people, growing an inclusive economy, building capabilities, enhancing the capacity of the state and promoting leadership and partnerships throughout society” (South African Government, 2012:24).

External policies that originate from other countries include Agenda 2063: The Africa we want (RP1), which is a 50-year development plan of the African Union that recognises the need to: “refocus and reprioritise Africa’s agenda from the struggle against apartheid and the attainment of political independence for the continent ... to prioritise inclusive social and economic development, continental and regional integration, democratic governance and

peace and security” (African Union, 2013). RP1 mentioned the Sustainable Development Goals (SDGs), namely the 17 SDGs adopted by the United Nations (UN) in 2015, designed to “end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity” while recognising that “development must balance social, economic and environmental sustainability” (UNDP, 2015). RP1 also referred to the Comprehensive African Agricultural Development Programme (CAADP), which is an Agenda 2063 initiative that “aims to help African countries eliminate hunger and reduce poverty by raising economic growth through agriculture-led development” (African Union, 2021). It appears that this policy is relevant to the area of work of the participant, thus demonstrating that in considering decolonisation within their curricula, some participants make use of policies specifically developed for their area of work.

A number of internal policies developed by universities for use within universities were noted by the participants. These were a basic charter put in place by one of the universities that is “a proclamation of what they aspire to do around decolonisation, but it doesn’t provide specific and clear means and ways of enforcing and implementing it” (RP2); an assessment policy which has “just been revised ... it hasn’t been legislated, it’s not implemented as yet” (RP4); a learning and teaching plan in which “we talk about transformation” (RP4); a policy on curriculum development “that sets out documents that one should consider” (RP1); and “in terms of our curriculum renewal, we have our quality assurance where we are, actually, we have to review our curricula at least every four to five years” (RP1).

The data collected from participants on the topic of the policies or guidelines to use when considering curriculum transformation and decolonisation varied from no policies to a number of policies being named. The fact that RP4 states that the policies or guidelines are “implied” rather than included “explicitly” indicates that the policy on the process appears vague to some of the participants, but RP3, when requested to provide an overview of the expectations of the policies, noted that there are no expectations as this is a process that will be commencing soon and alluded to the fact that universities are responsible for developing their own policies. Based on the fact that RP2 noted that staff want “specific and clear means and ways of enforcing and implementing” and the fact that three out of the five participants started off by stating there are no clear policies, it seems that there is uncertainty surrounding the policies and even though RP1, RP3 and RP4 were able to refer to policies, one participant (RP2) said there was no policy and another participant made a vague reference to government policies. This indicates frustration among participants on whether their views/attempts/approaches are aligned with expectations on how to decolonise. There is a need to address the appropriate

policies that should be used by HEIs and it is essential to ensure role players are aware of any policies or guidelines that clearly delineate the decolonisation processes or expectations.

Biko (2017) (Section 2.5) advocates for open discussions between policy makers and those who will agree to the policies. Table 2-1 (Chapter 2) sets out a list of policies that were found in the literature that relate to curriculum decolonisation and which could be used for this purpose. Perhaps the view of Lange (2017), evaluating the CHE review and noting the shortcomings in existing policies and gaps in curriculum transformation that are not being addressed, should be considered and addressed.

It was also surprising that language policy was not mentioned when the participants were questioned on policies, yet language promotion and use of indigenous language appears to be an integral part of curriculum decolonisation, as demonstrated in the literature surveyed in Chapter 2 and as shown in Section 5.3.3.1 (DHET, 2001; 2011; 2014; 2020; DSAC, 2017:28; Use of Official Languages Act (12 of 2012); Ministry of Education, 2001; Prah, 2012; Sesanti, 2017; Thiong'o, 1986).

5.2.3.2 Contextualising terminology

The aim of this section is the continued exploration of terminology that was previously dealt with in Chapter 2 to understand how role players view the meaning of terminology related to decolonisation, such as transformation, Africanisation, localisation and indigenisation, as well as the role of these terms in the process of curriculum decolonisation.

Transformation

In referring to transformation, RP3 identified three focus areas, namely transformation of the curriculum, development of staff and “addressing the inequalities that persist in our higher education system”. This statement by RP3 ties in with the view by the DHET (2016) that noted the multi-dimensional and complex nature of decolonisation in higher education (Section 2.6).

The participants' views on curriculum transformation, reveal a number of different issues that should be considered when dealing with curriculum transformation. The matter of ensuring that the curriculum is relevant was mentioned and the different aspects of relevance were revealed, which included that curriculum transformation is an ongoing process – RP1, for example, believed that the curriculum should be “up to date” and “we should always be transforming the curriculum”.

The content and what is included was another issue raised by participants and RP4 alluded to questioning “what do we include, what do we exclude, who are our students”. RP5 believes

that “curriculum transformation should meet the students’ expectations for dealing with current and future needs of the society” and followed this up by noting that, for example, the curriculum “should give the student the capability to cope with the ever-changing societal values and expectations, knowledge and technology, that is also changing while appearing to also address some current challenges that are there”. This concurs with the concept of examining curriculum content and pedagogies that address the South African context that was noted by the DHET (2016) to deal with curriculum transformation (Section 2.6.1).

The current job market was also alluded to and the requirements thereof were noted by RP3 who stated that there needs to be “alignment between the curriculum and the world of work”, while RP1 believes we should attempt to “understand the environment that your students will eventually function in, once they have graduated” and “picture the environment, the world of life in about 5 to 10 years’ time, so that you can actually understand the environment the student will work in”. However, this should not be limited to the local job markets, although the content should also meet local and international needs. For instance, RP1 stated that “we need to make sure it’s relevant and it’s contextual and speaks to our local needs, our continent’s needs and then lastly, global needs”, while RP3 said that “post-school education and training needs to start looking at what is needed out there, whether within the country as well as globally and make sure that the curriculum that is being developed or the curriculum that is being reviewed speaks to that. We train our students for the needs out there in terms of the world of work”. This agrees with the belief by Wedekind (n.d.) that a university curriculum is of no value if it does not respond to the requirements of the students, society and the current job market.

In addition, digital technology should be included in the consideration of curriculum transformation and RP1 said that virtual learning can be “quite useful” and there should be a link between what is being taught and “the competencies that you would want for that person”.

Of interest is that only one participant highlighted the importance of transformation addressing inequalities, which is surprising because the Constitution of South Africa carries the promise of equality as the basis of transformation. In addition, the white paper on Arts and Culture (DSAC, 2017) (Section 2.6.1) mentions the value of equality in the transformation process. According to RP3, transformation is about “addressing the inequalities that persist in our higher education system and about building quality in order to enhance access and success” and RP1 observed that transformation is “a frustration” and the “transformation of poverty and equality” should be included in a transformation agenda.

The role of students as co-creators of curriculum and learning was alluded to by RP1 who believes that flexibility in the teaching and learning environment should be promoted and students should be included as “co-creators of curriculum, or co-creators of classes” (RP1). RP3 held a similar view and stated that bringing in the aspect of open education means that “lecturers have an opportunity to co-create the knowledge with students”. In addition, RP3 felt that transformation and including students should include “working on language issues”, which includes assessments and support and study materials.

The training and development of academics in the transformation process were noted by RP3 who stated that developing staff was an important focus area and RP1 also felt there is a need for better teacher training because lecturers are not trained sufficiently in the practice of education, but rather that their training is content based and the participant linked this correct training with “decolonisation of the mind” (RP1).

A number of participants felt that they lacked clarity on the terminology as well as the decolonisation process, with RP2 stating that “I feel like it's still more of a paper exercise as we still don't really receive proper guidance or feedback as to whether our initiatives are on the right track or not, it's literally like a tick box exercise where you just kind of show what you think you're doing, or how you think it might feed into the decolonisation agenda, but whether or not it's actually being done, really remains unclear”.

Africanisation

The participants held a range of views on Africanisation and these included that Africanisation means incorporating an African-centred knowledge base. RP1 believes that curricula should be “Africa-centred”, noting that there should be a distinction between South Africa and the African continent. RP1 cautions about the use of the word ‘Africanisation’ and states that it should not be a question of “here’s my curriculum, let me see where I can dump Africa into it and then its Africanised”, but maintains that, for example, agriculture would benefit from a curriculum that is African-centred. RP3 highlighted the need to “strengthen working relations” between South African and African universities and, regarding the curriculum, the starting point of curriculum development should be to focus on South Africa, but Africanisation should include a view from the African continent as well.

Unlike RP1 and RP3 who noted that transformation deals with addressing inequality, RP5 felt that Africanising the curriculum addresses past imbalances and enables inclusivity. Africanisation is an important aspect to consider, according to RP5, because “the majority of students are Africans so the curriculum transformation has to be inclusive” and “it also

addresses the imbalances of the past that people should feel more that this is their curriculum and that it should be presented in such a way that they feel that they have a role to participate in” (RP5).

The inclusion of indigenous languages in the curriculum is a component of Africanisation, according to RP3, who advocates for theses being written in African languages “which is a very good step now towards this Africanisation, especially focusing on using the indigenous languages” and who believes that African languages are “really important” (RP3) in terms of Africanisation.

The lack of clarity on Africanisation was brought to the fore by RP1 who stated that there was uncertainty around whether “we are talking about Africa as a whole or Africa as a people or South Africa” and then noted that the term “African-centred” (RP1) would be more suitable than Africanisation and highlights the centring of Africa (knowledge, experiences, language, perspectives) in the decolonisation of the curriculum.

The participants’ views on Africanisation demonstrate how multiplex the concept is and that it includes a range of dimensions, from incorporating an African-centred knowledge base into the curriculum, to using Africanisation to address past imbalances and enable inclusivity, as well as including indigenous languages. The range of perspectives reflects a lack of consensus on what the term means and this lack of clarity ties in with the views of Le Grange (2018) who highlights that decolonisation terms could be conceptually linked to each other (Section 2.3) and Mbembe (2016) who questions whether Africanisation and decolonisation are the same and refers back to the African postcolonial experiments that saw these concepts as the same thing (Section 2.3), which links to what the participants said, such as the linking of transformation and Africanisation. Jansen (2017) agrees with bringing in an African-centred knowledge base, while Prah (2017) notes that Africanisation is essential for addressing past inequalities (Section 2.3).

Localisation

Most participants (RP1, RP2, RP3), when questioned on their views on localisation, viewed localisation as an important aspect of decolonisation and reflected concern in three main areas, namely the local job market, benefits to local communities and considering the local students.

Referring to the local job market, RP2 emphasised that it is important to ensure students are qualified to enter the local job market and the curriculum, while catering for the local job market, has the added “pressure ... not only to meet the local markets, but the international

ones as well". RP2 also makes reference to professional qualifications where students would need to satisfy a professional board's requirements and puts forward the example of a field like psychology that is, "creating a personality psychometric tool" that "takes into consideration all the different ethnic groups" and "speaks to all 11 official languages" (RP2) as this could be invaluable in assisting students to enter the diverse South African market (P2). Curricula should consider the different aspects required for students to enter the job market and be able to compete on a local and international level.

Under the topic of localisation, RP1 and RP3 highlighted the benefits to local communities. RP1 stated that this is particularly true for community engagement in agriculture because there is a model of extension from universities, where "whatever you're doing at university in agriculture, you're actually working with the local farmers, making sure they're benefitting from your knowledge" (RP1). In addition, RP1 and RP3 feel that when research is conducted in universities, local communities should benefit from such research (RP1; RP3) and research should include "looking at the contribution that you are making to that community" (RP3). RP3 noted that it was important to consider the language problems that are experienced by the local communities when it comes to benefitting from academic research and RP3 suggested questioning "would a normal layman community member, when they pick up a paper that is published in that journal, be able to understand what is written there, because that's really important then that way, that's a starting point to contribution to the communities around our universities" (RP3).

The issue of content was raised by RP1 under curriculum localisation, while RP4 and RP5 raised it under the topic of transformation discussed above. RP1 thought that there should be consideration for local students and it is important for curriculum content to be understandable and relevant for the students and noted that "If you're teaching something about, let's say weather, we shouldn't be looking at snow and ice in the Alps, rather more local that is relevant that students can understand." RP1 also highlighted that curriculum should include "real life problems that affect us locally" and clarified that "locally" would start in the local area, then the province, thereafter, the country and then into Africa.

Localisation is regarded by the participants as including three focus areas, the local job market, benefits to local communities and considering the local students. These concepts are confirmed by Wedekind and Mutereko (2016) who refer to localisation as the responsiveness of curriculum to employability (Section 2.3.5) and the Department of Education (1996) that refers to the value of the advancement of all forms of knowledge including ensuring localising of curriculum content.

Indigenisation

The question of indigenisation and the role it plays in curriculum decolonisation was addressed by participants and their views on the role it plays in the curriculum include promoting culture and language and including local knowledge and skills. RP4 and RP1 both noted the value of language and culture and RP4 stated that these are responsible for the formation of identity “if we are saying to our students that what if your knowledge and what you bring and your lives do not matter and if that is the message that we’re sending to our students, then I think we are doing them such an injustice”. RP4 also referred to learning as being “relational” and advocates interrogating and critiquing curriculum content on “why is it included, why is it excluded, how does it shape how we see ourselves and our roles in this world, in our communities, in our societies”.

The inclusion of local knowledge and skills in the curriculum, according to RP1 and RP5, would be beneficial in specific areas, such as the food sector and medicine. RP1 noted that this would include the incorporation of local knowledge, skills and ways of doing things. The use of indigenous plants in the food sector (RP1), indigenous practices in the medical industry and the indigenous knowledge of plants with healing properties, that were previously exploited (RP1), including sectors of society that have been excluded from discourse and decisions when they could make valid contributions “in various fields like medicine and other social inroads” would “enrich discourse and increase possible solutions” (RP5).

Not all the participants addressed their views of indigenisation and even when questioned reverted back to discussing Africanisation or localisation rather than indigenisation, which demonstrates that for some participants, the concepts are closely linked and speak to the same thing, which is understandable if one looks at the definition by Ndlovu-Gatsheni (2016) that Africanisation is part of transformation aimed at indigenising institutions, pointing to clear links between the terms. The views of the participants who addressed indigenisation were in agreement with Le Grange (2018) (Section 2.3.6) who notes that the curriculum should include indigenous ways of knowing and doing. Botha (2007) (Section 2.3.6) notes that indigenous knowledge systems are important for students to understand different subjects and that the curriculum should include indigenous languages. Biko (2017) promotes an accurate depiction of indigenous people and Thiong’o (1986) promotes the use of indigenous languages (Section 2.5.2). The views of the participants in this group, which referred to the promotion of indigenous knowledge systems, including indigenous languages and indigenous culture within curricula, are also in agreement with the views of different government departments and researchers (e.g. DHET, 2001; DHET, 2011; DSAC, 2017; Molefi, 2007; Ministry of Education, 2001; Seepe, 2000; Odora Hoppers, 2001a, 2001b, 2002; Vilakazi, 2002).

Conclusion

This section presented the results of the contextualisation of terminology to understand how the role players understand transformation, Africanisation, localisation and indigenisation and how these relate to the process of decolonisation. The majority of participants shared similar views regarding the meaning of transformation. According to the participants, this included ensuring that the curriculum is relevant and that transformation is an ongoing process. Those working on curricula need to consider what is included, what is excluded and who the students are. There should be consideration for the needs of the job market and transformation should address any inequalities, including those relating to access to education, inequalities within the higher education system, past imbalances and ensuring inclusivity. Students, as co-creators of curriculum and the training and development of academics are also seen as vital in the transformation process.

The term Africanisation is viewed by participants as dealing with curriculum content and incorporating an African-centred knowledge base into the curriculum, ensuring inclusivity and addressing past imbalances as well as including indigenous languages into the curriculum.

The views of the participants on the term localisation highlighted three important areas, namely the job market, benefits to local communities and consideration for local students and included two main ideas, namely promoting culture and language and including local knowledge and skills in the curriculum. The concept of language and the use of local languages emerge as important points in the discussions of all terms. For example, language was highlighted under the section on Africanisation, localisation, as well as in indigenisation. Language appears to be a central factor in the discourse on decolonisation and related terminology and emerges as an important point when reflecting on each of the terms.

The meaning participants ascribe to the term decolonisation will be revealed in the next section that deals with the approaches and/or methods that role players advocate should be used to bring about the decolonisation of the curriculum.

5.2.4 Approaches, methods and strategies

Data relating to the approaches, methods and strategies for decolonising the curriculum were collected, coded and analysed, leading to the identification of four specific themes, namely language, students' learning experiences, capacitating people and publishing and editing strategies. These themes will be reported on in the following sections, which will conclude with a comparison between what is said by the role players in this section versus what the founding ideologists, government policy and academic researchers surveyed in Chapter 2 state.

5.2.4.1 Language

One of the central themes that was identified, based on the analysis of the data, is the issue of language. Different views emerged, often contrasting with each other and some participants appeared to be grappling with the issue. Three important ideas arose from the interviews, namely that some participants want African languages to be more visible in curricula, secondly, the problems posed by English and, thirdly, the need for English in a globalised world.

RP1 felt that language was very important in considerations of curriculum decolonisation because it affects the way people learn and the participant noted that it has a significant role “in teaching and learning and the transformation of curriculum and the decolonialisation”. RP1 continued by stating that “in transforming curriculums, we really need to start working on language issues”.

The visibility of African languages and ways to make this happen were referred to by a number of the participants. RP5 is of the view that policies and guidelines from government have outlined and promote “being inclusive to people of various cultures and language” and that “in most cases we’ve actually followed the guidelines and policies that come from the government” (RP5), implying that the participant believes that matter is in the process of being dealt with, unlike RP1 who thinks work is yet to commence on sorting out language issues.

RP4, alludes to learning as relational and states that we should be sensitive “to students that come into our spaces having English as a second and third language”. RP2 seemed to be grappling with the issue of language, stating that it will “make sense” to include an African language, but then equates bringing in an African language to it being the same as “people with disabilities” being “given a Braille exam”, which shows that the participant sees bringing in an African language as something that guidance is needed from government departments on how to deal with this.

A number of suggestions for working on the language issues faced by students in the process of curriculum decolonisation arose during the interviews and these include having assessments in other languages (RP1) and developing tutorials “that are conducted in African languages” (RP3) because there is now support for universities that have “started some work around those issues” (RP3). RP2 referred to conversations that are happening around translating learner guides but that the answers to the logistical problems surrounding the feasibility of this remain unanswered. RP3 also mentioned that there are “some universities that are developing dictionaries to translate some of the terminologies that are used in the

curriculum, that is being delivered in class, into the African languages” and refers to “PhD theses that are actually written in African languages, which is a very good step now towards this Africanisation especially focusing on using the indigenous languages”.

The participants are, therefore, aware of the significance of the language issue and are looking for answers and guidance, as indicated in RP2 stating: “So what do you want to do? What do you expect from us in terms of the language aspect you know.” (RP2). A number of problems were noted and RP1 said that there is a lot of uncertainty about how local languages can be used, again indicating that the issue has not been resolved. RP5 believes that if we are to start working in different languages, this would give rise to logistical problems and then “we’re going to have to maybe find interpreters and translators because it’s good if somebody does a field of science in Sotho you know, then you need people to come and translate it”. This is in contradiction with RP4 who states that “it’s so easy nowadays to use a translator if it’s in another language” and that this ease of accessing translators has assisted in the “decolonising project”. The problem of other languages not being developed or lagging behind English was also noted by RP5.

None of the participants brought up techniques like codeswitching or translanguaging as providing solutions, but when questioned, both RP1 and RP4 acknowledged the benefits of codeswitching in the classroom and RP1 believes it may help to teach but highlights that it is not universal and that “it varies very much from area to area, class to class, who is in which group”. RP4 alluded to whether the use of codeswitching can be viewed as valuable or professional and RP1 registered a preference for multi-language and believes multi-language textbooks would be beneficial to the students.

The problems posed by English, usually connected to proficiency and students’ additional language statuses, were raised by participants. RP4 says that “some scholars feel that the way we write should be a little bit more inclusive of the way students communicate in daily settings”, which implies that the current language practices are exclusionary and readability issues should be addressed. RP3 noted that it is unfortunate that textbooks are mainly in English, however, “students have got an opportunity for support through, for example, tutorials” and went on to argue that the language barrier is “one of the blockages for students to understand the content that is being delivered in class. ... So we need to find ways of making sure that we break that, find some space where now we would converse or explain things or the content of the curriculum to students in a language that they are familiar with and that they are comfortable with” (RP3).

Three of the participants referred to the matter of whether English should be kept “pure and professional”, with RP1 stating that the purpose of language is communication “not to keep the language pure”. RP4 agrees with this and refers to the unwillingness of lecturers to change and that they should bear in mind who their target audience is, as “people, have this idea that if they use this highfalutin English and they write in very complicated ways then it sounds all intellectual” (RP4). RP3, on the other hand, referred to conducting research in the local communities and publishing the papers, pointing out that it needs to be questioned “who are those papers written for, it is the language that is used in writing those papers, would a normal layman’s community member when they pick up that a paper that is published in that journal be able to understand what is written there” and this would be a “starting point to contribute to the communities around our universities” (RP3); “It starts now with understanding the language that is used in writing those papers”, this, of course, also points to the language used in HEIs as being exclusionary.

Another factor on the theme of language is the need for English in an interconnected global world and the need of language in business being addressed. RP5 states that “globalisation is a thing where we have to perform on a global level so it forces us to conform to one of the common global languages” in order to retain a “competitive edge platform”, even though “the ideal situation would have been that people should be free to study in the language that they feel comfortable with” and “how best they can express themselves” (RP5). This ties in with RP2’s reference to bringing in an African language, referring to it as “a double-edged sword”, making reference to the use of English as a business language and at the same time, students “lack of ability to communicate in English and never mind to provide a critical argument” (RP2). RP2 registered mixed feelings around the issue of language because on the one hand “business language is still English” and on the other hand “students struggle to express themselves in writing”.

Notwithstanding the different views, all the participants seem to highlight language in education as being a challenge to learning. There also appears to be a diversity of opinions on how the use of language fits into the related terminology. At times, it is discussed under the topic of localising the curriculum (RP1) and other times under indigenisation when RP1 refers to it as “obviously the language issue, but there’s also indigenous culture” and RP3, when speaking of Africanisation, refers to tutorials being produced in African languages.

From the data on the topic of language, the theme of language emerged and it is an important approach to decolonisation of the curriculum. There are three important issues, namely, challenges of introducing indigenous languages, students’ proficiency with English hampering the teaching and learning process and the need for English in a global world. It is clear that

the participants have mixed feelings, see many different problems, debate the issue of trying to keep the English language “pure” versus using language in a way that makes it more accessible to the students and also ponder on whether language could be leading to exclusions. Solutions are proposed; however, these come with logistical problems that need to be resolved. There did not seem to be much support for translanguaging or codeswitching techniques being used, but this could also be because of the uncertainty as to how these would be implemented.

5.2.4.2 Student learning experience

The student learning experience was a theme that emerged from this group. Preparing the student for the working environment is the ultimate aim, according to RP1, who notes that there are a number of issues that need to be taken into account with the student learning experience. “So what are their competencies when they actually walk into the university?” Looking at these competencies is, in the view of RP1, the first step to creating a beneficial learning experience. Rather than using the term transformation, RP1 believes in “transformational learning or transformative learning”, which involves understanding the outcome – the environment that graduated students will function in eventually and the competencies that are required for the student to function in such an environment and, thereafter, devising a plan to build the learner “from where they actually come from, to where you want them to be” (RP1). In addition, RP1 believes that digital technology plays an important role in transformation. The changes in digital technology in the last few years have been drastic (RP1) and the impact of these on the student learning experience should be carefully considered, as well as in the working world and ensuring the students are equipped to deal with changes in technology in the workplace. RP2 notes that students participating in internships also leads to a situation where, when the students complete the internship, it goes a long way to “meeting the market requirements”, which includes “not only to meet the local markets, but the international ones as well” (RP2).

Inclusivity in the student learning experience was addressed by RP5 who believes that the teachers should know their students, “what their beliefs are, what their expectations, what is their view of life” and then the participant goes on to promote inclusivity in the classroom, which can be done by presenting concepts to them “within their context so that they do not sound foreign to them but rather that they are a bit more familiar” (RP5). The participant further notes that “transformation should be in such a way that it addresses and is sensitive to this new culture that comes out” (RP5) and, in addition, that “people should feel more that this is their curriculum and that it should be presented in such a way that they feel that they have a role” (RP5). Students should therefore be involved in the decisions on curriculum and content.

RP5 notes that we should ensure that the curriculum is inclusive, contextualising it in the South African context to promote a better understanding for the students, while RP2 bemoans the lack of African leadership theories and that “South Africa is still entrenched within the Western philosophies around leadership” but goes on to note that these Western theories should not be excluded because of the “remnants of the value” in these philosophies.

Inclusivity and ensuring the student is able to transition into the work environment mean that the curriculum should always be relevant and up to date. According to RP1, this means we should constantly be reviewing and transforming the curriculum, making sure that “it’s contextual and speaks to our local needs, our continent’s needs and then, lastly, global needs” (RP1). Making relevant and inclusive would require “using local problems” (RP1). On the same note, RP5 states that “curriculum transformation should meet the students’ expectations for dealing with current and future needs of the society”. RP5 also notes that, for example, in the case of a chemist, “the curriculum should be able to respond to the challenges that current and the future chemists will actually face” (RP5).

Different ways of improving the student-classroom experience were offered by the participants. The issues of language, which are dealt with in the previous section, should also be considered valuable for this purpose (Section 5.2.4.1). Further techniques include the suggestion by RP4 that “we shift our approaches and our practices and our curricula to be responsive to the needs of our students”. However, RP4 then alludes to the fact that guidelines to create these shifts are not explicit. General terms in the “standing orders” (RP4) are made to refer to these “shifts”, but do not “speak particularly to transformation for decolonisation, it does talk about little shifts that need to be made and yes, there is a case to be made for those little shifts” (RP4). A problem with creating these changes is that it cannot be the same for each discipline as it is “contextual and also disciplinary, each discipline approaches it very differently” (RP4). RP5 believes that, because we have the majority Africans in the classroom, the curriculum “should respond to their culture and expectations and that may include you know, using for instance examples that are rooted in the community itself and analogies and things and concepts that are familiar to the people within that it seeks to address” (RP5).

A classroom technique noted by RP2 is the term “flocking” that is the practice where the “focus [is] on the group, as opposed to the individual and the importance of always coming together in community”. The participant notes “from my own experience, that the students actually prefer to be put in groups. The bigger the group, the better for them” (RP2), which can be considered to enhance the learning experience. A further technique is noted by RP2 as a drive by the university to find alternative ways to source learning material because of the high costs of textbooks and she notes that she chooses to compile “certain published articles that ... are

then sent through to the students, so they have direct access to them online” (RP2) noting that they are not difficult to source and that this saves on costs for students.

The views of the participants could coincide with the view that there are two sides to curriculum transformation, the first is “transforming what you teach” and the second side is “how you teach” (RP1).

5.2.4.3 Capacitating people

Adequately capacitating people was a topic raised by a number of the participants when they reflected on their own roles and responsibilities in the decolonisation process. RP1, referring to their own experiences in being taught the art of teaching, noted that “[w]e don't train our academics, which I think is terrible” and the participant makes reference to the fact that their² own training was “content based, rather than learning based, and conceptual based” and then makes a connection between culture and learning and how our own experiences bring in a way of learning. The participant further states that “you can't really decolonise the curriculum, what you can choose, is create an opportunity for students to find their own identity within a curriculum and within a learning field”. However, RP3 notes that although there is still work to be done before decolonising the curriculum can take place, which entails the need for a “common understanding in terms of what we mean by decolonisation” (RP3) that would include perspectives from students, staff and the university (RP3), the framework for the teaching and learning has already been developed (PR3). The participant continues by stating that teaching at a university is a major responsibility for an academic and that a framework that is currently being implemented will meet an important focus area of decolonisation, which is “to build capacity to develop persons at the university” (RP3). The participant (RP3) firmly believes in the notion of capacitating people and refers to it as one of the focus areas of transforming the curriculum and that it is “about development and mainly the development of persons in universities” to make sure that staff are developed by universities “to be able to develop and review the curriculum” (RP3). This is in contradiction to RP1 who believes that “people develop themselves. You don't develop people. You can't empower people. They empower themselves”.

Two of the participants highlight the poor ways in which decolonisation is handled in institutions. RP3 stated that “amongst the colleagues, we always kind of joke because decolonisation is almost just like an agenda that's almost passed” (RP3). RP4 used the term “fragmented” when referring to efforts to decolonise, because the process relies on academics

² The use of ‘their’ and ‘they’ when referring to a single person, rather than ‘his’, ‘him’, ‘her’ or ‘he’/ ‘she’, in this chapter, has been included to add a further layer of anonymity to the participants.

being interested in the decolonisation process and this is not true for all academics. RP4 noted that there are “some academics that are interested in that and wanting to make sure that what they do is relevant and does sort of address the needs of the students and the communities that students are located” (RP4), but when someone leaves, the person taking their place brings in different ideas and “their own flavour” (RP4). The participant noted that different units work with different sections; for example, their unit provides “learning opportunities for academics in terms of curriculum development” and the other units do structural design or evaluations (RP4) but changes in leadership determine how these units function. They would also have workshops that they would invite “the big thinkers, South Africans mostly into these workshops” and “have a conversation with these well-known scholars on decolonisation” (RP4) but that no longer happens.

Offering courses, webinars and workshops, doing research and publishing on the topic and engaging in collective reflection are offered as solutions by RP4, who suggests engaging in discussions “about what decolonisation is, what it’s not ... like sharing readings and resources”. Interestingly, the participant notes that having a conversation on the topic led to confronting the idea of a fragmented approach and that “as we’re talking I’m thinking you really need to sit and rethink our approach in terms of how we try to keep those discussions alive, how we try to insert that in the curriculum, perhaps it requires a more coherent approach and not this you know fragmented one that we have at the moment” (RP4).

Under this theme, mixed views were expressed with some of the participants being adamant that the process is ongoing and training was occurring, while on the opposite side there were participants who believe it is a thing of the past or a fragmented process that no one is really taking seriously unless there is a personal interest. A number of options for capacitating people were uncovered, but unless there is a structured approach to the decolonisation process, it appears that the process will not be consistent throughout higher education. Even though RP3 states that “universities are autonomous ... and universities develop their own curriculum”, the majority of the role players interviewed are clearly looking for clarity on guidelines for decolonising the curriculum, that could possibly be assessed by a quality department to ensure universities have actually decolonised their curricula.

5.2.4.4 Publishing and editing strategies

The final theme that was identified during the data analysis was publishing and editing strategies, which is the focus of this study. There were a number of problems highlighted and recommendations made by the participants in Group 1.

The participants held different views on the role of the academic publishing industry. RP1 and RP2 see the publishing of textbooks as “making other people richer on students who are poor” and “it just sounds like a money making”, respectively. RP1 believes “publishers had their place I think up to 10 years ago” and RP2 notes that publishers do not really care whether they are addressing important themes in the country and the guidelines they provide are only technical in nature. In contradiction, RP3 believes that the academic publishing industry has an important role to play in developing learning materials, although, this “needs attention if we are talking about the transformation of the curriculum or the decolonisation of the curriculum”. RP4 confesses to not having given much thought to the specific role of publishers but believes the role should include “an openness to engage and to open up the spaces for people to engage in ... spreading the discourse, keeping the discourse alive” (RP4). RP4 further outlines the belief that the major role for publishers is that “they could come in and shape where this is going” (RP4), referring to curriculum decolonisation. RP5 alludes to discrimination in the publishing industry, noting that “there is a lot of controversy and the politics with publishing as well” and believes the important role they play is of a negative nature because they control who or what is published.

Discrimination in the publishing industry fell into three categories, the discrimination of which authors were being published, what is being published and who is able to afford the textbooks. The issue of who was published was raised by RP1 who noted that, not only locally, but globally in the publishing industry, “who you are” affects whether you are published as an author, “even if your work is really good. If you come from a small little unknown university in what regarded as an underdeveloped/under-resourced country, they won’t get published.” (RP1). RP5 appears to be in agreement and adds that there are publishers that “only publish something because it has a white name” and goes on that say that “black authors and all that will be turned down”. RP3 comments on who can afford the textbooks, questioning the affordability and accessibility of textbooks to students and mentioning that the “inequalities that have been with us for a long time” have not been transformed and only the “rich ... or the privileged can afford good quality education” (RP3). RP3 also raises the discrimination in what is being published and refers to the “shifts” that should be made in curriculum decolonisation. These shifts “require a bit of introspection from all sides, including your publishers, you know the books that we prescribe to students, all of those, I think really to reflect on how we’ve been excluding some and really privileging others” (RP3).

A further important issue on who is writing textbooks is the economic factor mentioned by RP1 who stated that “I would like to see university get intellectual property and income from textbooks so that they would encourage their staff to write textbooks and that could be used

across the system". However, the participant goes on to caution that this could lead to a situation where lecturers "force students to buy textbooks to enrich themselves" (RP1). Interestingly, even though RP1 promotes the practice of lecturers writing textbooks, the participant then states that textbooks are "outdated" and "completely wrong" and it would be better if we create "educational resources or educational resources that we can sell" (RP1) and notes that this would encourage academics to exchange knowledge. This point of creating educational resources is similar to what RP2 does to enhance the learning experience (Section 5.2.4.2), which is to compile published articles and provide these to students for learning.

The incentivisation for academics to publish textbooks is referred to by RP1 who believes that the DHET should reconsider the allocation of research output points for textbooks and states "I think we missed a beat when we said that you couldn't get research output points for publishing textbooks or recognition". However, the DHET acknowledges the allocation of points to books (Ministry of Education, 2003), so perhaps this comment by the participant is in reference to the terms and conditions under which the publication of textbooks fall. These terms and conditions include books getting a subsidy if they are research books but not qualifying for a subsidy if they are intended to be textbooks. If the books are mainly for students, then they do not get subsidies, however, new books are subsidised but reworking existing material is not subsidised. Perhaps, the DHET should re-examine the policy to promote the authorship of the books to originate from the role players on the ground in education.

The matter of language should be included in the debate on publishing and editing strategies. This is dealt with in Section 5.2.4.1, but a further point to note is that the promotion of indigenous languages should include strategies such as "building tutorials that are connected in African languages or indigenous languages to assist students" (RP3), as well as what some universities are already doing, according to RP3, "developing dictionaries to translate some of the terminologies that are used in the curriculum that is being delivered in class into the African languages". RP3 cautions that we need "to make sure first that these dictionaries are developed and they are correct and they are standardised so that we don't confuse our students in terms of the translations"; however, there is already a support programme in place for universities to undertake these projects, which falls under the University Capacity Development Programme. This programme will assist in ensuring a new way to "converse or explain things or the content of the curriculum to students in a language that they are familiar with and that they are comfortable with" (RP3).

A further issue that needs attention is that of content, as raised by RP3. The academic publishing industry should “attend to” the pictures contained in the books that leads the reader to ask, “are we Africa or are we in Europe here because the pictures that are there, there is very little about Africa” (RP3), further noting that this relates to content as well. This ties in with content being relatable, as mentioned in Section 5.2.4.2 and the participant notes the importance of making sure the books “relate to the African environment” (RP3).

The opinions of the participants, as set out in this section, reflect contradictory views on the value of publishers and textbooks. Some participants believe publishers have an important role to play, while other participants question the value of the role of the publisher and how important they are in the process of decolonisation or suggest that they may be part of the problem. The data also reflects views on the (perceived) discriminatory nature of the publishing industry in terms of who gets published, what gets published and whether textbooks are affordable or whether they are perpetuating a situation of discrimination because of the costs. The issue of language in publishing is raised, as well as ensuring content reflects an African reality and is relatable to students. A further matter for consideration is whether academics could or should be incentivised to write books for their courses.

5.2.5 Conclusion

This section presented the results of the data that were collected and analysed for Group 1: Role players and was made up of representation from South African universities and a government department.

The data collected from the interviews were analysed and coded and, thereafter, a number of themes emerged that dealt with language (Section 5.2.4.1), which reflected on language issues, problems and possible solutions; the student learning experience (Section 5.2.4.2), which advanced an African knowledge base as well as dealing with problems and solutions associated with the learning experience; capacitating people (Section 5.2.4.3), which promotes adequate training of academics, in decolonising practice; and publishing and editing strategies (Section 5.2.4.4), which is the main focus of this study.

Based on the views of the participants, for the theme of language, Thiong'o (1986) advocated for placing value on regional languages, but at the same time developing a new English as the national language (Section 2.5.2), which appears to be what a number of participants are requesting – a simpler English that is more relevant to its local context of use with local languages being included. This would also help to strengthen the cultural background

(Thiong'o, 1996) that a number of the participants mention and defining culture in actual terms that are tangible will enforce a positive self-concept.

In the theme, student learning experience, participants questioned which knowledge and theories were being used. The participants stated that it should start with local knowledge, which is in line with Thiong'o (1996) who recommends that the presentation of knowledge in the curriculum should be relevant and in relation to the country (Section 2.5.2), namely local knowledge, South African knowledge, southern African knowledge, African knowledge, etc. This could go a long way to solving problems with language and the way in which academic content is presented. The problems identified by CHE (2017) regarding university curriculum programmes and modules in disciplines such as sociology, education and science not having links to African cultures and realities (Section 2.6.2) agree with the questioning of a lack of African theories by the participants in Group 1. It does appear that the pace of change is in some instances ongoing, but slow and uncertain and this was recognised by the DHET (2016) (Section 2.6.1).

The capacitation of people, as a theme, was similar to the recommendation of Thiong'o (1996) to view the self as the start to decolonising and examining our philosophic base (Section 2.5.2). The examination of ourselves and our views will lead to the two processes that are mentioned in Section 2.5.2, namely what material should be used for teaching and how it should be presented to the learner, which is in agreement with the view noted in Section 5.2.4.2 that deals with the student learning experience. The training of academics is mentioned by BAQONDE (s.a.) that advocates for capacity building in education as well as the development of material and training lecturers in multilingual teaching strategies (Section 2.7.5). Odora Hoppers (2001a) refers to the origin of capacity building that had a preference for local knowledge, while Fanon (2001:162) advocates for new techniques for learning that should come from other countries (Section 2.5.1). While Badat (2016) questions whether the university has the capacity and capability of academics to undertake decolonising the curriculum (Section 2.7.2), Jansen (2017), advocates for self-examination in lecturers and refers to questioning the role of the lecturer and their frame of reference and mindset about content when in the classroom. The DHET (2016) also advocates for a national programme that will allow greater representation and accelerated capacity development (Section 2.6.1). Finally, the Department of Education (1996) believes that education programmes for educators includes local and regional education (Section 2.6.4).

Finally, the theme of publishing and editing strategies forms the focus of this study. The views of the participants reflected a number of contradictory views on the publishing industry and the role it plays in the process of decolonisation, as well as whether textbooks should still be

used. Discriminatory practices in the publishing industry were highlighted by participants as well as making sure that content is relatable and reflects an African reality. The use of languages was brought up by Thiong'o (1986) who promotes the use of African languages (Section 2.5.2), however, referring to textbooks, the participants are divided on whether this is the right thing to do. Representation in the publishing is addressed by Fanon (2001) when he notes that local authors will address their own people and create a national literature (Section 2.5.1), while Thiong'o (1986) states that the literature should be written by Africans in their own language (Section 2.5.2). Prah (2017) is in agreement and notes that African literature should not be written in other languages and cannot be acknowledged as African literature if it is in other languages like English (Section 2.7.1). The strategy of representation is mentioned in the language theme (Section 5.2.4.1), where the participants caution about ensuring inclusivity of the different languages and cultures.

5.3 GROUP 2: PUBLISHERS AND EDITORS

This section presents the data obtained from the interviews with the role players from Group 2 of the study. The participants, their roles and responsibilities in the publishing positions and the reasons for their selection to be part of this study are set out in the next section.

5.3.1 Overview and introduction to participants

When the interview protocol was drawn up for this group of participants, as with Group 1, I was guided by the following study research questions:

2.1: Who are the role players involved in the decolonisation of curricula in HEIs?

2.2: What approaches and/or methods do they advocate should be used to bring about decolonisation of curricula?

In this section, I chose to interview role players from the academic publishing industry in South Africa to find out the role they play in curriculum decolonisation in HEIs. The purpose of the first and second interview questions (Annexure C) was to discover the participants' roles and responsibilities. The participants were asked to indicate whether they were affiliated to the publishers' association, an international university press, a local university press, an international academic publisher or a local academic publishing company. The participants were also asked to describe their positions and roles in the organisations. In order to preserve anonymity and confidentiality, the reporting in this section uses the participants' codes as set out in Table 4-2.

In this group, out of the seven participants, one participant represented the publishers' association. Three participants were from international publishing companies, while local publishers were represented by one participant from a local university press and two participants from local academic publishing companies. The person representing the publishers' association also indicated that she was from a local publishing company and often answered from the perspective of their publishing company, rather than just from the publishers' association, so this participants' information is also included as another view from the local publishers, unless specifically noted that she is speaking on behalf of the publishers' association.

The question on the positions and roles that the participants occupied in their organisations revealed that the participants held a number of different positions and roles. These roles indicate that a broad sector of role players in the academic publishing industry were represented in the study. The roles of the participants were a publisher, three managers, an academic design specialist, a head of an academic publishing team and a senior editor of academic texts. The participants' responsibilities in the organisation were varied and included product development, management, financial and marketing functions, as well as editing and publishing. Apart from the editing functions, which include copy editors who is "someone who does the language crafting" (PE2), there are also general editors "who almost takes the role of a lead author" (PE2), the majority of the participants (PE1, 2, 3, 5, 6 and 7) were responsible for the production, development and marketing of new products with PE1 noting that their job was to "scout for and create new books, along focus areas as selected or flagged by top management", PE5 noting the responsibility for "the creation of academic blueprints" and PE7 stating that responsibilities include "commissioning books, conducting research, working with editorial and production to get books published and also presenting proposals to management for new books and then for new editions". Marketing appeared to also be the responsibility of some of the participants with PE3 noting the responsibility of "finding the right markets for the books" and "making sure that each of these, once it is published, gets marketed appropriately" and financial responsibilities were noted by PE1 who stated that "I also do funding applications to cover costs for open access books". In addition, training was noted by PE4 who claimed responsibility for training others in the company and quality was noted by PE5 who noted responsibility for "all pre-production processes to ensure best practice and quality assurance". Finally, the responsibility of "finding the right author panels" (PE3) and "advis[ing] authors on structure and help[ing] with content selection" (PE1) indicated that the editors and publishers also had interactions with authors responsible for the content.

This section provided insight into the roles and responsibilities of the participants in this study and indicated that their knowledge on the publishing and editing processes is invaluable to this study.

5.3.2 Role players in curriculum decolonisation according to participants in Group 2

The participants listed a number of role players responsible for the process of decolonisation. Further analysis revealed that the role players listed by the participants are from three different arenas, namely HEIs, government and the publishing industry. All the participants pointed out that they believed HEIs play a role in curriculum decolonisation (PE1, PE2, PE3, PE5, PE6, PE7) and this included different people within the universities. PE1 stated that this is a “top-down instruction” and PE3 noted that it includes, “[a]t an institutional level all of the people on the Exco ... Deans, the Registrar, the Vice Chancellors”, while PE6 believes it is “from the management in the institutions to the lecturers and actually students as well”. Students were considered important role players by PE2, PE3 and PE6, with PE2 stating that the user of the textbook has an important role to play and cannot be isolated noting that “there almost needs to be a co-creation element” (PE6) and PE3 noting that “I think SRCs play a very important role”.

Government as a role player was put forward with some hedging by PE2 and PE3, who said “I think from a legislation perspective maybe” (PE2) and “there are a couple of bodies that I think, they might not necessarily have the mandate to dictate change but they certainly set the pace for conversations” (PE3). Other participants were more certain about the role of government, such as PE5 and some saw government as the starting point for guidance, such as PE4 and PE6 who noted “government and with people like the Department of Higher Education releasing very specific guidelines and frameworks” (PE4), which was in agreement with PE6 who said, “start at the top, so the Department of Higher Education and Training” (PE6).

The third group of role players that participants identified were those associated with the publishing industry, such as editors, authors, publishers and the publishers’ association. According to participants they played different roles, such as PE2 who believes editors “set the direction” in producing decolonised academic texts, guidance was noted by PE3, facilitating production (PE4) and developing content (PE5). PE7 was not sure and stated that “I don’t know if publishers should and can influence curriculum transformation”, PE3 also referred to the publishing industry as a “reactive industry”, while PE1 said that the “publisher stands by the side and acts as an enabling force” and editors “add[s] value” (PE1). Regarding the role of the publishers’ association, the participants appear to agree that the publishers’

association is “a supportive body, but they don’t direct or make rules” (PE2), that acts “impartially for the industry, you know, that’s their role; it’s to represent various role players in the industry, that’s their mandate” (PE7) and that “I don’t think that they would enforce policies on their members like that. It’s always guidelines” (PE2). PE3 believes that the publishers’ association does not have a specific mandate to provide instructions to members and members “operate independently”. (PE3). The role of authors in the process was raised by PE1 who said the role players are “(f)irstly, the content creator or author” and PE2 noted that “It goes beyond the creator/author of the work”. On **editors**, PE1 states that “we add value to the process by adding the write up of editor to enhance what the author team has done”.

As noted in this section, all participants believed that HEIs play a role in the decolonisation process and government was put forward as being a role player in some areas ranging from the participants being unsure to others believing policy, guidelines and direction for decolonisation should start with government. Finally, while there appears to be differences in opinions on the role of publishers, they do appear to have a valuable role to play as they are the organisations that are producing the academic texts and could likely influence the content of the books. These views concur with the views in Group 1 (Section 5.2.2), which were found to be comparable with the views of founding ideologists, government and academic researchers who all acknowledged the same role players as being valuable in the literature review in Chapter 2 (e.g. Baker, 2015, Biko, 2017, Fanon, 2001, Higgs, 2016, Lange, 2014, Odora Hoppers, 2001a, Thiong’o, 1986). However, important points to note are that Group 1 did not recognise the value of publishers, did not mention publishers and even when asked, did not refer to the role of publishers positively and felt that lecturers played the most crucial role, but Group 2 regarded university management as being vital role players in curriculum decolonisation.

5.3.3 Conceptualisation of decolonisation of the curriculum

In this section, the participants’ conceptualisation of decolonising the curriculum will be explored. This section commences with policies, legislation and guidelines that participants believe are valuable to the decolonisation process and then moves to the contextualising of terminology by participants.

5.3.3.1 Policies, legislation and guidelines for decolonisation

On being requested to name any policies or guidelines that relate to decolonising the curriculum, whether they are internal or external to the participants’ organisations, all the participants noted being unaware or unsure of any policies. PE1, after noting that “we don’t

have that”, went on to refer to the organisation’s strategic targets that require equity in race and gender representation as the type of policies that are followed, especially when it comes to using authors to write textbooks or serve on the review panel. Referring to the lack of a policy in the organisation, PE2 justified it as, “we don’t take final responsibility for the curriculum from what it is taught in a particular course ... we are very much guided by what is in the curriculum, so we don’t have specific policies, those policies and guidelines sit at institution level ... so we’re a little bit divorced from the whole policy making issues and the guidelines” (PE2). PE3 and PE4 noted a lack of knowledge of any formal policies, but PE4 added that, regarding the “decolonisation project ... I don’t know how much momentum it’s had in terms of mandates ... whose responsibility is it to do what and all that” (PE4). PE5 also acknowledges a lack of knowledge about any specific policies but refers to the organisation having made a “conscious decision” to “develop accessible content”. PE7 acknowledges “I’m sure there are policies, I think there may be in the beginning sort of stages” and continues by stating “I think maybe you should do a little bit of scratching around on the Department of Higher Education and Training. You may find some policy guidelines there which could help” (PE7). Unlike the role players from Group 1 that were able to refer to some policies (Section 5.2.3.1) and the literature review that highlighted a number of policies as referred to in Section 5.2.3.1, the role players in Group 2 are clearly not aware of any policies or guidelines for decolonisation, either within their organisations or outside, even though some of them suspect there are policies. The only policy that was mentioned was the policy equity in race and gender for authors, which was more of an institutional policy informed by the participant’s institution.

An important aspect to note, as pointed out by PE1, refers to the Copyright Amendment Bill, which no longer protects the author and “is actually a threat to the development of localised content” (PE1). This is notable because decolonising the curriculum should include indigenised content but if authors’ rights are not protected because of “the fair use clause” (PE1) included in the new law, authors will not want to share their writings. PE1 adds that “the law does not protect authors and musicians anymore. They changed the law without realising the impact” (PE1).

5.3.3.2 Contextualising terminology

This section aims to investigate the knowledge held by role players in Group 2 and how they understand the meaning of the terms, transformation, Africanisation, localisation and indigenisation, as well as how they are related to processes of decolonisation within curricula.

Transformation

Participants have different views on curriculum transformation. PE1 believes that transformation means a change in the target market and the specific audience, what books are published and the use of language in the textbooks, while PE4 thinks it is “not only necessary but also inevitable” that there is transformation and PE6 sees transformation as “a requirement, a necessary requirement” but then says “I have to kind of split between what I think is a necessary requirement but also what is possible in terms of academic publishing” (PE6). PE7 considered it “a very loaded question and I’m not sure if I am qualified to talk about it”.

The slow pace and uncertainty revolving around transformation was noted by PE2 and PE3. Regarding transformation, PE2 feels that there is “real work to be done because it simply goes beyond cosmetic and kind of almost like aesthetic measures” and added that “I think that it’s not clearly defined in higher education” and referred to transformation having “conflicting ideas on application” (PE2). PE3 notes that there is “lots of debate around curriculum transformation and I think there are limitations”.

The participants in Group 2 appear to question whether the process of decolonisation is being carried out effectively, with a number of participants cautioning about the decolonisation process being superficial (PE1, 3, 6, 7), window dressing (PE1), or politicising the process (PE3). Examples of these include: “it’s not engaging at a good scholarly level with an aspect of decoloniality, but almost just creating a text that is window dressing or parading as decolonial text” (PE1); “How you will know that it is superficial is when you compare it to what went before it. If you take the old text and compare it to the new text, you will see that there are not extensive or substantive changes done.” (PE1); “with anything that can easily become politicised is the politicisation of it takes precedence or can take precedence over the pedagogy behind it” (PE3) and there are “superficial things that people do like slapping on a black author’s name on the cover even though the person only contributed one paragraph to the book and then they say look, we’ve transformed, we’re publishing decolonised texts, which they then aren’t” (PE3); “try and get people who are actually knowledgeable in that field so that it’s not just a window dressing exercise or a superficial” (PE6); and that the process can be “superficially interpreted where a publisher just has a name that’s African on the cover, when you open the book; the book still spews western philosophies”. The answer, therefore, is ensuring that there is merit behind the process and “creators make sure that we do it in a way that is meaningful and useful and contributes to the academic landscape rather than ticking some kind of a transformation box” (PE3), which PE6 concurs with, stating that

decolonisation should be preceded by “a lot of research and time ... to make it a worthwhile exercise”.

The views of the participants on transformation are more focussed on transforming from a publishing perspective, which is evident in the concern to ensure it is not done superficially. This differs from Group 1’s participants, who listed a number of issues such as the prospective workplace for the student, content and technology as all falling within the scope of transformation (Section 5.2.3.2). Even though the focus of the views differs, there is still uncertainty about the terminology and how the process of transforming the curriculum should be conducted. There appears to be more uncertainty among this group than Group 1.

Africanisation

The concept of Africanisation was highlighted by PE1 as the act of publishing “African authors” and the participant refers to it as “targeting” a specific group rather than “excluding a certain language or cultural group” (PE1). It appears that the participant is concerned about ensuring representativity as set down by an institutional steering mechanism to comply with transformation within the organisation. PE3 appears to view Africanisation in the same way, noting when referring to roles within the publishing organisation and not specifically authors, that “we have to start somewhere right, we have to internally go okay, we need to recruit more people who aren’t white” (PE3). PE4 states that because Africanisation “actually goes a lot deeper than just translation, it’s how the knowledge is produced” and believes that “the key thing is going to be bringing in local role players” (PE4). However, the participant poses another side, that is “we find it very difficult to actually find subject matter expert authors who have any experience in sort of other modes of knowledge production” (PE4) and questions “in terms of academic publishing ... who do we consult? Are there consultants for Africanisation? ... Do we bring them in? Do we find authors who have experience in different modes of knowledge? How do we fit that into the structure of a traditional textbook?” (PE4).

The views of participants on Africanisation differed, with PE1 pointing out the positive side of decolonising academic texts and a personal belief that it can “bring healing” but cautions of only Africanising “at the expense of other races”. PE5 sees Africanisation as focussing “more on African culture, our languages, and our ways of like being recognised and acknowledged” (PE5). PE6 stated that “if we get so obsessive about decolonising or Africanisation and we lose sight of the core content and the most important concepts required for a subject then that is to me not the correct way to go about it and we’re treading on dangerous ground” (PE6) and provided to note that would be akin to “gambling with students” (PE6). PE7 noted being unable to answer the question without any authority and added that if it is about “African philosophies,

African theories” (PE7) “they’re not really encouraged so we don’t know much about them” (PE7).

PE3 sums up the problems relating to Africanisation by stating that there is “very rarely an African point of view” as “Africa’s voice has been minimised”. PE3 goes on to add that even if there was an African point of view, the problem would be whether this would be a “sort of neo-colonial point of view” (PE3). In addition, the size of Africa lends itself to many different points of view and even in South Africa, “to say that it’s the African point of view when it is in fact the South African point of view or the Zulu point of view” (PE3) is questionable. A further issue that is highlighted by PE3 on the concept of Africanisation is that the size of Africa includes so many countries and if they are all put on the “same platform or under the same umbrella, it just sort of perpetuates that stereotype” that “it’s all just this big jungle and everybody speaks the same language and there isn’t really scope for individuation” (PE3).

Africanising, as viewed by the participants in this group, differed in some respects. Some participants saw it as a positive step towards decolonisation and representation, while others expressed concerns about losing sight of important concepts and risking neo-colonialism. There were also concerns about the challenges to find subject matter experts with experience in different modes of knowledge production. The size of African and diverse perspectives was also seen as a challenge in instituting Africanisation but participants believe that, overall, Africanisation includes bringing in African authors, addressing past imbalances in content production and introducing African knowledge perspectives. There were similarities in the perspectives offered by participants from Group 1 (Section 5.2.3.2). Some believe that Africanisation involves incorporating an African-centred knowledge base into the curriculum, others see it as a way to address past imbalances and enable inclusivity and some note the importance of including indigenous languages in the process. A lack of clarity on the meaning was raised but there was agreement that Africanisation is essential for addressing past inequalities and bringing in an African-centred knowledge base. Many of these views were highlighted by the role players in Chapter 2, such as Jansen (2017), Le Grange (2018), Mbembe (2016) and Prah (2017).

Localisation

The participants equated localisation to the introduction of local content into the curriculum (PE1, PE2, PE3, PE4, PE5, PE6, PE7). PE1 refers to decolonisation as the quest for “localised content for local people and local needs” rather than “Westernised content” but says this is in conflict with what is needed by overseas publishers who the participant states “will say: No! if you write for us your content must be global, have global relevance. It’s complicated” (PE1).

PE2 notes that “theory is theory is theory, if you want to teach Maslow’s Hierarchy of needs you’re going to teach the basics in terms of the theory”; however, in terms of “practical application there is room for a lot of deflection of the current context” which “lends itself to local case studies” (PE2) and that “our authors always ensure that the students are able to grasp complex theory by means of a local example that really has meaning and that conveys the theory in a way that they can understand” (PE2).

PE3 believed that pedagogically, “localisation is paramount”; for students it enables them to feel that they can apply what they have learned to their current environment and have a view that “I don’t have to aspire to go to Europe or to Asia or to America to see this in practice, I know that it happens here, it’s local” (PE3). According to PE3, when localising, the briefing process with authors includes making sure that authors include localised examples and content and that the content is in the context of South Africa (PE3). PE4 sees localisation and local content as “vital” and localisation as something that is included in the style that the organisation wants to project.

Academic specialists within the company “sit down with the client and they help them to come up with outcomes ... aspects like making sure that outcomes prepare students for the environment, making sure that they will be industry ready” (PE4). PE5 also states that it is about “making sure we develop locally relevant content that our audience, the South African audience can relate to and we do that with the examples that we provide, in the explanations that we use” (PE5). This indicates a tension between publishers who publish for the local market only and those who want to target an international market. PE6, who works for an international publisher that brings in books from overseas and localises the content for the South African market, expressed a preference for using the term localisation rather than decolonisation, refers to localisation in terms of content and refers to the “products” (books) from their company that are essentially written by academics from USA, Europe or Britain and need to include South African examples.

Interestingly, PE6 notes that the organisation was “basically forced” to change the content, otherwise they would not be able to sell their books. Prior to 2013, the books could be sold as they were, it is only since then that they were forced to localise the content if they wanted to continue selling. PE6 notes that the organisation utilised experts in their fields to make the change, as opposed to just getting an editor to change and localise the content. PE7 refers to localisation and the work done by the organisation as employing “lots of indigenous knowledge” but being unsure of the extent to which it employs such indigenous knowledge. PE7 provides an example: ‘if we’re doing a maths book and we’re looking at indigenous knowledge systems, we may include things like ... the San and how they develop numbering

systems, how they use their natural resources to determine what time of day it is, how they use their bodies to determine how far they could run in a day” (PE7).

Some participants noted that localisation is not possible for all subjects. PE6 notes that books on “hard sciences” such as chemistry and engineering cannot be localised, while “soft sciences” like textbooks on business and psychology are able to be localised (PE6). PE7 agrees with this and states that “[n]ot all subjects lend themselves to indigenous knowledge but we do try in every topic, in every book”.

Participants in Group 2 all viewed the inclusion of local content in the curriculum as essential in the process of localisation and for some of these publishers, this process commences with the writing of the book, but for others, books are written for overseas markets and then localised for sale in South Africa. Compared to the previous terms, the participants of Group 2 seem to have a clearer understanding of this term, localisation and how it is related to the process of decolonisation. Their answers are more specific, compared to the previous two terms. Again, Group 2 approached this term with reference to the effect it has on the publishing industry and noted that in order to continue to operate and sell books they are forced to change the content. This is in agreement with the views of the Department of Education (1996) that views local content as an important knowledge system as well as one of the views by the participants in Group 1 that states the value of localisation for local students and incorporating local content into the curriculum (Section 5.3.3.2). However, it was noted that this is not possible for all subjects.

Indigenisation

According to some of the participants (PE 1, 3, 4), indigenisation is similar to Africanisation and PE3 states “indigenisation or Africanisation, it brings up lots of emotional things in people” and PE4 refers to indigenisation as having “similar challenges to Africanisation”. This indicates some uncertainty about the terminology surrounding curriculum decolonisation, which is evidenced by PE6 who notes “I wouldn’t say that anyone speaks with much confidence when it comes to those topics, they always tread carefully I think because it is a bit of a political issue as well, they always seem to tread carefully, they always seem to almost you know, beforehand like I do, make excuses to say, well you know we’re not sure ourselves but we try our best”. PE6 goes on to question their understanding of terms like Africanisation, indigenisation, localisation and notes that “I can give my own view, my personal view of what I would see as localisation versus indigenisation or decolonisation, my own personal understanding but I wouldn’t say that that is necessarily the correct view” (PE6). The reasons PE6 provides for not being sure of the term is that having a business degree and a publishing

degree does not guarantee knowledge in these terms and processes. Even though PE6 is uncertain of the exact difference between the terms, the participant sees indigenisation as including indigenous knowledge, which is “a worthwhile exercise” but it is important not to lose sight of promoting “sound pedagogical” content.

Two issues highlighted by the participants in Group 2 regarding indigenisation in the decolonisation of the curriculum were that publishers should ensure recruitment of a diverse group of people and that it is important to include indigenous knowledge in the curriculum. On the issue of diversification within the publishing industry, PE1 noted that “when it comes to Africanisation, indigenisation, we often are called upon to hand in annually the number of African authors we are publishing”. PE3, noting that “indigenisation or Africanisation, it brings up lots of emotional things in people” agrees with this and says, “we need to recruit more people who aren’t white” (PE3). The participant goes on to promote that even though there is a “sort of policy framework underlying it”, which covers “procuring from diverse suppliers and getting diverse voices in”, publishers should still question: “what’s going on in terms of indigenisation inside of our company? What does our staff complement look like? Do we have a representative staff complement? Do we have people in the room who can say, guys this is colonial, this is not being indigenised?” (PE3).

Referring to including indigenous knowledge, PE1 notes that this would be “fulfilling a need in society” and references the publication of a book in the Khoisan language as an example of this. PE3 also references the Khoi people as an example of indigenisation and says indigenisation is more important, “from an ethical standpoint than Africanisation”, referring to, for example, the health sciences vs the Western knowledge system and questioning “What do people do who are not part of that ecosystem, who are not part of that environment? What do the Khoi people do? What did they do? Where did the use of rooibos come from? Why do we drink it? What are the health benefits behind it?” (PE3). PE4 states that the way in which their organisation deals with indigenisation of the curriculum is to “include local examples”, which is what the organisation places a lot of emphasis on. In addition, PE4 refers to a project that the organisation is involved in that assists local communities by teaching life skills relevant to the local communications and providing “online assets” for these communities. PE5 refers to indigenisation as creating “an environment where we are not focussing only on the western knowledge system but we are also bringing in the indigenous knowledge system”. PE5 notes that the status quo will be perpetuated if content developers “keep referencing only Western or European and ignore indigenous knowledge systems” and the textbooks should include “indigenous knowledge systems and examples” (PE5). PE7 believes that their organisation is indigenising by taking on “projects that include African and indigenous knowledge systems so

I think we are putting our foot in the water, but we are nowhere near to where we could be” and professes to be unsure as to “what extent it employs lots of indigenous knowledge”. It should be noted that PE7 also believes that “Not all subjects lend themselves to indigenous knowledge but we do try in every topic, in every book that I sit and it crosses my path, I like to make sure that we include indigenous knowledge systems if they are relevant”.

The data collected in response to the term indigenisation, reflects that there is uncertainty by some of the participants on what the term actually means or how the process should be conducted. However, most of the participants agree that it should include indigenous knowledge but at the same time, publishers should look at diversifying their staff complement to include people with more information and knowledge on indigenisation.

5.3.4 Approaches, methods and strategies

The data collected from Group 2 revealed many similarities with that collected from Group 1. This led to the conclusion that the themes related to the approaches, methods and strategies to achieve decolonisation of the curriculum that were identified for Group 1 are the same as those identified for Group 2, namely the issue of language, the students’ learning experiences, capacitating people and publishing and editing strategies. These themes will be reported on in the following sections, which will conclude with a comparison between what is noted by the role players in this section versus what the role players in Group 1 note, compared to the views of the founding ideologists, government policy and academic researchers, as revealed in the literature reviews in Chapter 2.

5.3.4.1 Language

Participants in Group 2 are not all in agreement with the role of language in decolonisation. Language could be a **tool** for decolonisation; this was highlighted by PE2 who stated that decolonisation can be made “more real by means of language”. However, PE7, referring to the broad references made by the Minister of Basic Education on promoting indigenous languages, states that these statements have no substance and are politically motivated. The participant believes “they make these sweeping statements without any kind of practicality or putting in place practical measures to implement that. They speak about it because they know it’s going to be good for them politically” further noting that “leadership in this country is sorely lacking, so I don’t see it ever being achieved” (PE7).

The majority of the participants highlighted using English to ensure students can function on an international level in the job industry. English, as an international language, is acknowledged by PE6 who says, “we want to expose our students to become global citizens”.

PE4 refers to English vs multilingualism as a “double edged sword” because English is the “lingua franca of business” and the participant believes that “we do obviously want people to be multilingual and be able to engage in industries internationally”. This is backed up by PE3 noting that even though English is the language of the coloniser, it is “also the language people understand” and the answer to the language problem in decolonisation is “English only, unless the subject itself is Afrikaans or Zulu or Xhosa” (PE3). PE3 highlights that South African students must be able to “compete on an international basis and land a proper job ... in a corporate environment” (PE3). This means the students “need to be able to speak English properly and understand it at a business level and at a higher level” and students must be prepared for an environment that focuses on English where “regardless of people’s political views and their cultural views or their national views, that is the language in which the world operates. If you cannot properly communicate in English, you aren’t going to get a job at the New York Times; it’s just not going to happen for you” (PE3). PE5 also referred to the role of English as “being the universal language, right. It makes sense that there is one language that is used by the majority or your citizens can speak, read and write it; so we can all communicate with each other” (PE5) but also refers to the schooling system as removing accessibility to the child’s mother tongue when a child is taken from a village and placed in a school that does not use or promote the use of their mother tongue.

Writing and publishing a decolonised textbook requires different techniques and the participants in Group 2 noted a number of techniques, many of them proposed or mandated by their own organisations. PE1 notes from their own experience when publishing a decolonised book, it was necessary to employ someone with “specialist writing abilities and a deeper understanding” of the curriculum decolonisation process. This led to the appointment of a language editor, but “not a normal language editor, but a creative English professor ... because I wanted someone with a good understanding of the nuances of language.”

Accessibility of language is referred to by a number of participants (PE1, PE3, PE4, PE5, PE6). PE1 also believes that it is important, when decolonising texts, “instead of speaking down or something, it’s really to make the textbook suitable to local audiences for that sort of thing, without talking down to them. It’s about accessibility of language” (PE1) and goes on to caution about sentences that are too long and that affect the “readability formula”, yet further creates a contrast to this by stating that in their organisation “the criterion is that it must be scholarly” (PE1). PE3 also highlights the accessibility point of view, stating that one of the challenges in South Africa is that “the vast majority of South Africans do not speak English as a first language” (PE3). Added to this, “from an accessibility point of view, if we have books written by academics from Oxford, Yale or Harvard, they are operating at a mother tongue English level [and] a typical South African cannot comprehend this, it’s just too advanced for

them" (PE3). PE3 believes that using local authors in publishing that work with "a diverse panel of academics as we can put together" (PE3) will ensure that the students "can actually engage meaningfully with the content" (PE3). PE3 refers to their organisation's practice where books are peer reviewed by external experts and the reviewer's comment on the "Africanness of the book" (PE3) and "whether it is in fact suited for South African audience" (PE3) noting that the only "real instruction is it needs to be in plain English, it needs to be written in an accessible way, it mustn't be convoluted or high-level English" (PE3). PE4 refers to the style guide of their company that addresses, amongst other things, language use, noting that they are "proponents of plain language writing" and this "is something that we strive for in all our content to as much a degree as we can while maintaining the right pitch for the audience" (PE4). The organisation uses plain language frameworks because "we believe that it helps in transformation inasmuch as it improves access to information and the level that the student will be able to access and understand information". PE5 also refers to accessibility of language but in a different way to the other participants, noting that it should be considered for all languages and not just English or Afrikaans. PE6 also notes that there are second or third language English speakers and it is important to make the content more accessible but that it "doesn't mean dumbing down language" (PE6). According to PE6, many of the US or UK textbooks use language that is "too difficult for the language level is too high for our students" (PE6), so even though their organisation believes the content is good, the language is inaccessible for students who have English as a second or third language.

The high cost of publishing in other languages appears to be a problem for the publishing industry. PE4 notes that their organisation publishes exclusively in English because it is "a relatively small company so for us the cost to, that it would have to publish in local languages, for instance, would be very high and it would require expertise that we don't have" (PE4). Publishing for profit was also noted by PE4 stating that publishing is "client dependent" and as an "organisation that is a full profit organisation, we can only do so much in terms of the content that is put out there" (PE4). PE6 sees "promoting indigenous languages" as something that "is a very costly and a very difficult thing to do and probably just unrealistic in terms of the mode of teaching or the language of teaching".

Training for future editors is a problem. PE4 notes that it is difficult to find language editors for languages other than English and "my hope is that as the decolonisation project progresses and as we sort of train the next generation ... we will see more and more ... editors who can edit in isiXhosa, in Ndebele" (PE4).

The information obtained from Group 1 (Section 5.2.4.1) showed participants' opinions differed in some instances on the theme of language and they approached the theme from the

perspective of the higher education classroom. Group 2's participants, while also having some differences, approached the theme from the perspective of the publishing industry. What emerged was that Group 2's participants highlighted the role of English as an international language and that it was important for South African students to have a grounding in English. The majority of participants indicated an understanding of problems relating to English not being a first language for most students and that the issue of accessibility should be addressed by making content more readable and understandable to students. The cost of promoting indigenous languages in the publishing process was noted, with participants from Group 2 pointing out that they are aware of the costs of employing language specialists, the costs involved in publishing in other languages and the shortage of qualified people to assist in publishing in other languages, which needs to be addressed by training for future needs. They point out that publishers are for-profit organisations and the demand determines the production.

5.3.4.2 Student learning experience

One of the most important aspects to enhance the student learning experience, as mentioned by the participants in Group 2, relates to language and making language accessible. This was dealt with in the previous section (Section 5.3.4.1) and language issues should be considered in conjunction with the information contained in this section.

PE1 appears to see curriculum decolonisation as comprising two components, accessibility with a language component and a didactic design component and contextual groundedness. The participant, reflecting on the publication process of a decolonised textbook, states that "I oversaw how they were revising their content extensively" and that the authors "literally also said they want to decolonise the content to make the content more accessible to students" (PE1). PE1 also notes the important role played by "the people on the ground" (PE1) (referring to the lecturers who were authors of the book) and that "I could see they were actually tapping into their actual teaching experience and I would say that is ideal" (PE1).

PE2 raises the issue of promoting cultural identity from a representativeness point of view but at the same time acknowledges that this is "particularly complex in South African with our many layers of our rainbow nation" as well as the different cultures. The participant notes that "if you look at the theory of pedagogy" (PE2), in order to make learning meaningful, "it's really important for students and learners always to ... see themselves in what they are learning" (PE2), which will make teaching and learning more effective. PE3 agrees with this and notes that "pedagogically speaking ... when a student is learning to contextualise something in her own environment" it is important that the student is able to acknowledge that "it happens in my

world as well, I'm not reading about something ... it means that I can apply my learning day to day in my current environment, I don't have to aspire to go to Europe or to Asia or to America to see this in practice, I know that it happens here, it's local" (PE3). Using local references is also brought up by PE5 who acknowledges the roles of publishers in the decolonisation process and states that "it is what we put in those textbooks as publishers that matters, that ultimately the students will learn" (PE5). The participant also believes that "we can either perpetuate the status quo and keep referencing only Western or European and ignore indigenous knowledge systems, or we can, when we develop our textbooks, include indigenous knowledge systems and examples" (PE5). PE6 also acknowledges the important role of publishers and states that publishers provide essential content to students and publishers "need to equip them to become doctors or engineers" (PE6); not doing this efficiently means "gambling with students' future" (PE6).

Finally, PE1 references the publication of a philosophy textbook noting that "philosophy is an age-old subject with a lot of Western content, Westernised philosophers and so on" (PE1) but that it was possible for the author of this specific book to contextualise the examples and ensure that the book is suitable for "South Africa audiences", while making sure that the book was "grounded in teaching students, making sure that they understand it" (PE1). In addition, the participant points to the fact that the textbook is also being sold on an international online platform, indicating that the standard of the content has not been compromised in making the books suitable for South African audiences (PE1). An "increased sensitivity for the target audience or the student or the reader" (PE1) is also highlighted by the participant.

This section reflects the views on the student learning experience and its importance in decolonised curricula. The participants in Group 1 reflected on transforming what is being taught and how it is being taught but the participants in Group 2 appear to reflect more on the role of the publishers in the production of classroom content and what is being taught. The participants refer to content being accessible, grounded and representative, as well as contextualising it within the South African context to achieve a decolonised text; however, the participants also make note of ensuring that the content is not compromised.

5.3.4.3 Capacitating people

The participants in Group 2 were all in agreement that there is a need for training on the topic of decolonisation and the discussions on this exemplify the uncertainty that they feel about the process and the topic. PE7 states that even though they are taking on projects that include African and indigenous knowledge systems, they are "not an expert on decolonisation" and unless a person in the publishing industry has "a particular strong passion or world view on

decolonisation, it's really very difficult to integrate that into your work" (PE7). PE1 notes that "education is missing" in the process of decolonisation and "everyone is scrambling to get onto the bandwagon, which is a dangerous one" (PE1). PE1 believes that the "whole structure from the inside needs to be reconsidered" when decolonising academic textbooks and that the decolonisation process is "evolving" but the actual user is "under-represented ... from the co-creation perspective" (PE2).

PE2 believes that "the dimensions of decolonisation are actually not clear ... specifically in my industry" but feels the publishing industry should "take our lead from curriculum developers that are experts". PE5 agrees with the lack of clarity, stating that "I do not think that we all have a common understanding of what decolonisation is and what each person's role is" (PE5). PE6 also questions the lack of guidelines coupled with a lack of clarity and states that part of the problem is that there are "such varying viewpoints on what it is, what it should entail" (PE6). There does not appear to be a specific plan and even specific guidelines for institutions, according to PE6, even though there are many workshops on decolonisation. PE6 states that there should be a complete set of guidelines for decolonisation but adds "[i]f you can't agree on exactly what it is, how do you supply guidelines?" (PE6).

PE3 believes that regarding the decolonisation process and decolonising of academic texts, "there's a big scope for something like decolonisation training at a corporate level where people come in and sit with the publishers and sit with the language editors and explain it to them and explain the importance behind it to them as a first step". Confirming that "gap in the sort of training environment for academic editors" (PE4), publishers and editors are not sufficiently knowledgeable or trained to deal with decolonising academic texts (PE4). PE4 points out that "coming from the perspective of an editor specifically, I think editors are trained to look for grammatical errors, issues with flow and to make sure that the text adheres to a style guide" (PE4). PE4 recommends a "government course that specifically looks at editing for decolonisation, I think that's distinctly lacking" (PE4). Training within the organisation is another aspect raised by PE5 who states that in their organisation editors are trained and they are "definitely decolonising higher education curriculum and participating actively in the discourse" (PE5) and they apply their own guidelines on decolonisation when working with authors.

While Group 1's participants held mixed views on whether training was happening, Group 2 were all in agreement on the lack of training for the publishing industry. However, one participant in Group 2 concurred with Group 1 (Section 5.2.4.3) regarding the fact that people who take a personal interest in the topic of decolonisation are more likely to self-train. This section highlighted the need for training for publishers and editors and a suggestion that this

could come from government departments. This would deal with the lack of clarity and guidelines on the topic that the participants refer to in their discussions on the topic.

5.3.4.4 Publishing and editing strategies

Publishing and editing strategies for decolonising academic texts were provided by the participants in Group 2. These included keeping the content current and PE1 noted that they make sure that what is published by their organisation is “current and topical; newsworthy” (PE1), while focussing on “African authors and expanding our range of female authors” (PE1). Publishers see themselves as having an advisory role and PE7 notes that even though, “to a large extent our academics are the ones who determine the scope of the content” the publishers decide on the merit of the idea and whether the size of the market is suitable and then, after academics have determined the content, the publisher will question a chapter that, perhaps, does not fit into the “overall aim of the book” (PE7).

The subject of content creation and utilising a diverse group of individuals during this process was raised by PE2 who noted that when their organisation has a “briefing meeting which we call a commissioning workshop” (PE2) authors have to “engage with the curriculum” (PE2). In the commissioning workshops, the publishers have a team of authors and the focus is on “collaboration” and “the kind of soft topics that [they] think are relevant” (PE2). After the authors have completed writing the content, there is a process of “content review by external reviewers or blind review process” (PE2). PE3 agrees with the issue of bringing in a diverse group of people to this publishing stage because PE3 questions how we will know whether a text is indigenised and “Do we have people in the room who can say, guys this is colonial, this is not being indigenised?” (PE3). PE3 believes that the “kind of voices we have in the room” will assist in addressing this and expands on this by stating that the briefing process includes a check list for authors and “we always ask for localised examples, localised content”, which will ensure that it is written “from a South African point of view”. On the other hand, PE4 questions whether there are “consultants for Africanisation” and whether they should be brought in, as well as whether they need to “find authors who have experience in different modes of knowledge” (PE4).

Substantive editing changes are required when a previously-published text is revised to be used in a decolonised context and PE1, referring to a textbook that was revised, notes that there was “structural revision of texts”. PE1 advocates for appointing a suitable editor that is versed in the “nuances of language” to ensure the content is not “speaking down” to the reader and the changes are appropriate (PE1). The majority of the participants also warn against making superficial changes when decolonising the text (PE1, 3, 6, 7), window dressing (PE1),

or politicising the process (PE3); which are dangers that editors should be aware of and they “should not be tolerated” (PE1).

Accessibility and readability are important strategies referred to by PE1 who states that “if sentences are too long, it’s a readability formula ... , it’s not accessible”. PE6 also references making the language accessible by making a sentence “in two parts because it’s too long or use a simpler word” (PE6). Enhancing readability and accessibility could also be done by being aware of the surrounding text and, according to PE6, “just the way you present it” could make a difference to readability. In addition, “short sentences, simpler language, maybe breaking it up a bit more, putting in more bulleted lists or whatever makes it more accessible but without taking away any of the necessary academic content” (PE6) are also offered as ways to enhance readability and accessibility.

Creating local content and being representative are also raised by the participants and PE7 believes decolonising should include creating “more local content and ensure that it’s representative of knowledge systems” and this can be done by ensuring “our author teams are representative” (PE7). An example of being representative provided by PE7 would be a “science book which has an entire chapter on indigenous knowledge systems” or a maths book that includes a section on how the San developed a numbering system (PE7).

Incorporating local examples into academic textbooks is a further issue raised by participants. PE6 states that if they, as publishers, do not do this they will not sell books. Previously the company operated by bringing in international versions of books from the international publisher. Sales people would sell these books as they were, but the demand grew for incorporating local examples and content and “as the pressure has been put on lecturers to prescribe text books with local content, we had to do that if we wanted to continue selling” (PE6). The participant also alludes to the fact that decolonisation is “an informal process” because the changes occurred once the “sales people” would “bring back the lecturer’s needs” (PE6). These needs included ensuring that there are case studies incorporated into the texts with “Pick ‘n Pay and Game and Nando’s” (PE6) as examples. Also, “if someone says in psychology you need to talk about traditional medicine, then we do that and obviously we try and get a person who’s knowledgeable in that field to then write up something on traditional medicine” (PE6). However, the participant cautions against publishers that decolonise by simply employing a good editor to “just change names, change currency, throw in a few local, even just photographs” (PE6) as this does not lead to decolonised academic texts.

Uncertainty on what to do was also addressed by the participants and this is evident from PE5 who, when asked for examples on how to decolonise stated, “[t]hat is definitely one that I

struggle with” (PE5) and then proceeded to note that “I don’t think that there’s a lot of information out there about implementation and what exactly you are supposed to do like in a very literal sense” (PE5) and that examples of what should be done should be included “in the outcomes of courses and books so that writers, the writers of the content, they’d have to bear that in mind when they are pitching the content” (PE5). This is echoed by PE6 who states that the DHET should consider “some sort of training ... because I don’t think any of us can really pinpoint what is expected or what we can actually do” (PE6).

PE2 provided a list of books and chapters that have been decolonised by their organisation and included information on the strategies used to do so. The list of texts spans a range of fields, such as public administration, education, social science, accounting and management. This list included the following strategies that are summarised to provide information on different ways in which the textbooks were adapted, revised or reconceptualised to give effect to decolonisation. The overall view of decolonisation was incorporated into public administration by including an overview from the perspective of human resource management as well as analyses of the importance of decolonisation in human resource management in South Africa. An education book included a chapter on decolonisation debates and the Fees must fall movement. Afrocentric epistemologies and philosophies were reflected on in public administration under human resource management to show how these are infused into human resource management studies. In education, an entire chapter on African philosophy was included in one of the books and this focused on African theory and was contrasted with the dominant Western theories, as well as three chapters that were added to another book and dealt with African philosophy of education through a (post)critical lens as well as African feminist perspectives. Critical theory in education was also included in the book on education and a further education book had the theme of multiple language use woven throughout the chapters. Finally, a book on accounting and management were contextualised and provided with a more relatable world view by demystifying accounting principles and incorporating localised examples and African case studies in both the books.

The participants in Group 1 view publishing and editing strategies very differently to the participants in Group 2. In Group 1, the participants addressed issues such as discrimination in the publishing industry, their views on the roles of publishers, inclusion of African content and whether academics should be incentivised to publish textbooks. Group 2 deals more specifically with aspects of publishing academic textbooks and how to incorporate text that is suitably decolonised. Issues such as readability, accessibility, creating local content and being representative were mentioned by the participants. Again, the issue of uncertainty arose and it was expressed that training of some sort was necessary.

5.3.5 Conclusion

This section presented the results of the data that were collected and analysed for Group 2: Academic publishers. The participants represented different roles within the academic publishing industry, namely publishers, editors and copy editors and included a representative from the South African publishers' association. This enabled a diverse and varied viewpoint from different participants in the publishing industry.

After analyses of the data, it was noted that the themes that emerged overlapped with the themes identified for Group 1, the only difference was that while Group 1's participants focussed on the classroom, Group 2's participants' focus was on publishing. Therefore, the four themes identified for Group 2 were the same as Group 1, namely language (Section 5.3.4.1), the student learning experience (Section 5.3.4.2), capacitating people (Section 5.3.4.3) and publishing and editing strategies (Section 5.3.4.4).

The views of the participants regarding language indicated some consensus with participants highlighting English as a language that is important for students but acknowledging that there are problems associated with English being a second or third language for students. Because of these problems, accessibility of texts was an important issue that was highlighted and it was recommended that making content readable and understandable for students by using plain language should be prioritised in the decolonisation process. The views of making language simpler correspond with the views of participants in Group 1 (Section 5.2.5) and Thiong'o (1996) who advocates for the emergence of a new English as the national language (Section 2.5.2). The economic factor, that was the focus of many interviews with Group 2's participants, appears problematic when it comes to languages other than English. Participants noted that even though language can be a tool for decolonisation, English is necessary for students to function internationally in the job industry. However, it was highlighted that multilingualism is essential, but the publishing industry needs to make a profit and the costs of publishing in other languages are exorbitant. This is in contrast with the view of Thiong'o (1996) who states that the use of local languages is vital to regain a sense of pride and how this could be achieved. The matter of costs associated with publishing in other languages or employing staff qualified in publishing and editing other languages needs to be addressed to enable local languages to form an integral part of curriculum decolonisation.

Under the theme of the student learning experience, the participants in Group 2 again had a different focus to those in Group 1. Group 1 referred to teaching theories and knowledge and the presentation of these knowledges. Group 2, while also referring to language issues that were dealt with in Section 5.3.4.1, referred to the accessibility of the language component,

where the content is in the frame of reference of the student, as well as contextual groundedness when publishing decolonised textbooks. The issue of cultural identity and ensuring the academic texts are representative of the different cultures also appeared to be important to Group 2's participants. This issue of cultural identity is promoted by Thiong'o (1996) (Section 2.5.2), Fanon (2001) (Section 2.5.1) and Biko (2017) (Section 2.5.3) as well as a number of government departments (Section 2.6.3).

The theme of capacitating people was raised by the participants in Group 2 and all the participants were in agreement that in the publishing industry, there is a need for training on decolonisation and how to integrate the process into the publishing of academic texts. While there appeared to be some internal company guidelines for publishing academic texts, participants noted that there is a lack of clarity and guidelines on what should be done and felt there was a need for a specific plan and guidelines that could possibly originate from a government department involved in higher education. This differed from Group 1 who had mixed views on whether there was training, but the recommendation by Thiong'o (1996) (Section 2.5.2) to start the decolonisation process by examining our own philosophic base, should be applied to the publishers of academic texts as well. Jansen (2017) also advocates for self-examination and while he is referring to lecturers (Section 2.7.4), this should also be relevant for the publishing industry.

As can be expected, the theme of publishing and editing strategies was addressed by the participants in Group 2 in more detail than those in Group 1. The participants also saw their role as being more of an advisory role on publishing and the content should be addressed by experts in the respective fields.

The range of options provided by the participants, from the perspective of editors and publishers, that can be used as strategies to decolonise academic texts included keeping the content current and using a diverse group of individuals during the content creation process, for ongoing collaboration and then during the review process. Further strategies that could be implemented include making substantive editing changes rather than just superficial window dressing or politicising, enhancing readability and accessibility, incorporating local content and ensuring content is representative as well as including local examples into academic textbooks. The tone of texts should also be addressed and the value of the text should never be compromised in favour of the process of decolonisation.

These strategies share similarities with those noted in Section 3.5 (South African and international perspectives), which included peer review and collaborating with colleagues

when developing books, using diverse perspectives and accessible language and localising content, as well as including local examples.

5.4 GROUP 3: AUTHORS

This section presents the data obtained from the interviews with the authors from Group 3 of the study. An overview of the authors is presented in the next section.

5.4.1 Overview and introduction to participants

Interviews with the authors of academic texts were included in this study to obtain another perspective on the decolonisation of academic texts and the role that authors play in the decolonisation process. As with Groups 1 and 2, I was guided by the study research questions 2.1 and 2.2 (Section 1.4):

2.1: Who are the role players involved in the decolonisation of curricula in HEIs?

2.2: What approaches and/or methods do they advocate should be used to bring about decolonisation of curricula?

The purpose of the first question in the interview protocol was to discover the participants' qualifications and experience with decolonising academic texts. In order to preserve anonymity and confidentiality, the reporting in this section uses the participants' codes as set out in Table 4-2.

Two participants were interviewed; both participants were recommended by participants interviewed as part of Group 2 because they had authored decolonised academic texts. Both participants had experience as lecturers, with AU1 still involved in higher education at a university and AU2 affiliated to a publishing company. Both participants had been involved in decolonisation projects and AU1 acknowledged a long history of being involved in curriculum decolonisation, noting "we realised in particular maybe towards the end of the '90s that we need to adapt our text and make it much more relevant and appropriate for the students" (AU1). The participant acknowledges the input by the students because workshops were held with students and "we did a lot of collaborative things with our students and they helped us to develop our, to change our mind-sets about what's relevant to make material relevant to make it sort of indigenous if I can call it that or to make it appropriate" (AU1). AU2 referred to currently being focused "on the epistemology of education ... on creating an ubuntu-enriched epistemology of education, so also sort of forming part of that larger conversation about decolonisation" (AU2).

5.4.2 Role players in curriculum decolonisation according to participants in Group 3

The participants listed a number of different role players who they believed were important to curriculum decolonisation. AU1 highlighted that the role players act in both directions: top-down and bottom-up. This approach of working both ways was justified as “if you start a process of course the bottom-up is important but you have to have the political will up there” (AU1). AU2 referred to the question of role players as “interesting” and “I want to say everyone” because the participant believed that “it’s such a complex project and again it starts on such a sort of high theoretic academic level I guess where you can have contributors from so many different fields, the list really goes on and on” (AU2).

The categories of role players listed by the participants included those internal and external to HEIs, as well as those role players that are both internal and external to the HEIs. Internal role players listed were universities (AU2), students (AU1; AU2), lecturers and teachers (AU2) and management (AU1). External role players included “role players that are more involved in practice” such as “government and professional bodies” (AU2) and “all the different institutions, universities, schools, private colleges” (AU2). In addition, “local communities, elders” were also mentioned by AU2. The role players that are both internal and external to the HEIs were content creators and authors. These included those involved with education, such as “philosophers of education” (AU2) and “contributors from any academic field” (AU2). Included in these content creators are those that AU2 states were a result of COVID-19 when institutions “moved to online learning and digital learning” (AU2) and “learning experience designers” (AU2) that also have a role to play.

The participants, when asked if they thought role players fully understood the decolonisation process, recorded “I don’t think so” (AU1) and “I don’t know, I’m not sure about this one” (AU2). However, AU2 added that many people dominating the publishing industry are resistant to change, are biased and fear change. AU2 states that there is “a lot of resistance and bias ... , particularly, from dominant groups but in publishing I find that dominant groups are still the decision makers and the drivers of ... the processes and the structures”. According to AU2, “a lot of role players can’t step outside their own perspectives” and are “ignorant of that fact that their own preference for certain processes and structures are informed by their own education that was dominantly sort of westernised or indoctrinated by the West” (AU2). The participant continues by stating that “there’s a definite fear and the fear, it’s a very irrational fear that I think decolonisation moves away from what people generally would consider ... because again it’s that Western idea of logic and reason and I think especially in terms of indigenisation and incorporating different ways of knowing, that scares people” (AU2).

The role players mentioned by the participants in Group 3 correspond with the role players noted by the participants in Group 1 (Section 5.2.2) and Group 2 (Section 5.3.2) as well as the founding ideologists, government departments and academic researchers noted in these respective sections.

5.4.3 Conceptualisation of decolonisation of the curriculum

In this section, the participants' conceptualisation of decolonising the curriculum will be explored. The section will deal with the policies, legislation and guidelines and then the participants' contextualisation of terminology.

5.4.3.1 Policies, legislation and guidelines for decolonisation

The two authors interviewed stated that they were not provided with any policies or guidelines for writing decolonised academic texts and appeared unaware of any policies or legislation that dealt with the process of decolonisation. When participants authored the academic texts, AU1 stated that no guidelines or policies were provided and referred to two different instances where, as the authors, they submitted an idea to the publisher, which was accepted and in the second instance, the publisher commissioned the book after AU1 initiated the process with the publishers. AU2 concurred and stated that "there were no specific instructions, guidelines or any strategies provided to me in my capacity as an author" (AU2). The participant further noted that "I could recognise some of the practices they recommended and strategies that they outlined for the author as contributing to that [decolonisation]" (AU2) and these included "using simple accessible language or creating locally relevant frameworks of reference in terms of how you structure case studies and examples", adding that "it was never explicitly contextualised in terms of contributing to the project of decolonisation" (AU2).

5.4.3.2 Contextualising terminology

In this section, the participants in Group 3 expressed their understanding of terms relating to curriculum decolonisation, such as Africanisation, localisation and indigenisation, as well as the role of these terms in the process of curriculum decolonisation. Transformation was excluded from the questions for authors because of the implication that transformation related to university transformation and the authors were required to provide input into decolonisation of academic texts.

Africanisation

Writing academic texts within the African context and considering situatedness were the two main ideas that emanated from the data collected from the interviews with the authors in Group 3.

The concept of Africanisation is believed to be “just the principle” by AU1, that should be applied by using examples “within the African context and way of doing” (AU1) to ensure that the text “makes sense”. AU2 agrees with this and states that Africanisation goes back to the idea of “situatedness” (AU2) and situatedness is the influence of “what we know, how we know, our experiences, the tools and resources and practices that we use” (AU2). The participant goes on to state that Africanisation is a part of the process of decolonisation and there cannot be decolonisation without Africanisation; “without it the curriculum will remain sort of unjust” (AU2); without Africanisation, previously marginalised or repressed groups will be set up for failure because only the perspective of the “dominant groups or previously dominant groups” and their “practices and tools and resources are reflected in our education system” (AU2).

As expected, the participants in each of the groups approach the context of Africanisation from different perspectives. Group 1 referred to Africanisation (Section 5.2.3.2) from the perspective of education and transformation within the education system, referring to Africanisation as incorporating an African-centred knowledge base, ensuring inclusivity and addressing past imbalances. Group 2, on the other hand, viewed Africanisation from the perspective of the publishing industry and referred to bringing in African authors, addressing imbalances from the past and making changes to the core content of the curriculum (Section 5.3.3.2). Group 3 referred to Africanisation purely from the perspective of the academic text – the context and situatedness – and how these will enhance the intellectual development of students. This points to the fact that decolonisation of the curriculum is multi-faceted and could mean many things to many different people, depending on the position from which it is approached.

Localisation

Participants’ contextualisation of localisation differed greatly. AU1 believed that it was about using “locally relevant” examples because using “foreign” examples will prevent learning (AU1). The participant stated that it “should be relevant to the local context of the student or the local context in which they learn so that they can relate to it” (AU1). The participant provided an example of this and referred to an activity by a colleague where a fish was referred

to as a pet but referring to a fish in a bowl as a pet is not something that was in the frame of reference of the readers (AU1), which means that examples should be considered in a local context. On the other hand, AU2 noted finding it “very difficult to implement” localisation within the curriculum. The reason is that, as an author, the instructions they often receive are for academic texts to be “agile, very broadly applicable content because publishers want to re-use that content maybe in different context” (AU2). According to AU2, localisation forms part of “that situatedness ... that’s part of Africanisation and indigenisation, but as an author I think this is something that we struggle with a lot” (AU2).

As with Africanisation, the differences in approaches taken by Group 1, Group 2 and Group 3 to the terminology are highlighted with Group 1 referring to localisation and inclusion of the local community and remembering the needs of the local job markets. Group 2 referred to bringing in local content and Group 3 refers specifically to the value of local examples and situatedness in academic texts.

Indigenisation

Indigenisation was also viewed differently by the participants with the situatedness of the academic text being one view and understanding individual indigenous knowledge being the other view. AU2 referred to indigenisation as being “a component” of Africanisation and a “fundamental sort of grounding feature in the decolonisation project” (AU2). The participant also referred to it in terms of speaking “very intricately to our situatedness as human being and the experience and the access we have to those tools and experiences and practices” (AU2). On the other hand, AU1 thinks that “things get so blurred” with one another when referring to indigenisation. AU1 notes that it is dependent on “how wide you see indigenous” but then states that indigenisation is “coming from the people that they develop themselves, that they worked out themselves or maybe practice or it can be cultural but it can also be something that happens in that specific context” (AU1). In referring to the practice of indigenising, AU1 provides an example of a woman in a small Karoo town that collects glass and tins for recycling and brings them to Cape Town, every three months. This would not be economically viable for most people because the R3000 she collects every three months would not be considered sufficient for most people; however, in her context it is a viable option for earning money. This illustrates “indigenous knowledge in that town” (AU1) because this woman developed a system and worked out how to make it viable. What this then means for the participants is that each community is different and has its own indigenous knowledge that should be understood by the authors of academic texts and it is important to know “how did they develop what they know, what’s working within that specific community or context or family” (AU1), which would constitute indigenisation.

Conclusion

The views on indigenisation by the participants did not differ too much from the participants in Group 1 and Group 2, with both groups also referring to the incorporation of an indigenous knowledge system into the academic texts but one of the participants indicated linking the terms more explicitly by stating that indigenisation provides the grounding for Africanisation (which is the core component of decolonisation). The general agreement of terms is in line with the views of the founding ideologist, researchers and government departments referred to in Section 5.3.3.2.

The three terms, Africanisation, localisation and indigenisation that the participants in Group 3 discussed revealed, as has been done throughout the sections in this chapter, a general uncertainty. Some participants seem clear on the terms but others are less clear. It is perhaps that decolonisation and related terms are understood differently depending on the perspective of the role player reflecting on them.

5.4.4 Approaches, methods and strategies

The themes that emerged from the collected data relating to the approaches, methods and strategies for decolonising curricula corresponded with the themes that were identified in the data from Group 1 and Group 2. These themes are issues of language, the students' learning experiences and capacitating people, however, the theme of publishing and editing strategies was extended to include writing strategies.

5.4.4.1 Language

The importance of language was noted by both participants as having “a huge role” (AU1) and being “incredibly important” when considering transformation and curriculum decolonisation. Two important sub-themes emerged from the data analysis, namely that language can influence accessibility and inclusivity. AU1 referred to being “forced” by COVID-19 to use online teaching and learning, which led to having to consider “the best way of running a university or having lecturers” (AU1) and this included considering the “struggling students from different backgrounds that come with the language issue, that come with poverty” and many other issues. AU1 also refers to the use of language and how the editors of the books that the authors write “help you to think about, to be gender sensitive” (AU1), make sure the language is “inclusive” and that “your language come across in a certain way” (AU1) to promote inclusivity. AU2 concurs with the issue of language and inclusivity and states that it “speaks to accessibility” (AU2) because a lot of academic texts use a “very sort of complicated language”. In addition, AU2 refers to the neglect suffered by “certain people” or “oppressed or

disadvantages groups” (AU2) relating to their “experiences and practices and methods” (AU2) that “have already been neglected and now language is sort of added on top of that” (AU2).

AU2 noted being in favour of code switching while writing academic texts, but this should include “providing sort of little explainers and key terms and definitions to really unpack those concepts specifically” (AU2). However, the participant also notes that there are obstacles, one of which is that “some terms are not translatable, you know, they have such a unique meaning in their language and in their context and those peoples’ experience that you can’t translate them” (AU2).

While the participants in all three groups acknowledged the importance of language in the process of decolonisation, the participants in this group approached the theme of language from the perspective of an author writing academic texts and, therefore, their opinions did not fully align with the opinions of Group 1 (Section 5.2.4.1) or Group 2 (Section 5.3.4.1). In Group 1, the participants highlighted English as an international language and the continued use of English, but with bringing in indigenous languages, Group 2 noted the costs of bringing in indigenous languages but were in favour of a more accessible, plain English and Group 3 did not mention using indigenous languages other than to include the odd word or two in a text. The agreement between the groups was on the accessibility, readability and inclusivity that could be addressed with language.

5.4.4.2 Student learning experience

Referring to the theme of the student learning experience, Group 3 acknowledged that this included addressing issues of language, which are referred to in Section 5.4.4.1. In addition, the process of writing to enhance the student learning experience was highlighted by the participants in Group 3.

AU2 acknowledges the important role played by content creators in enhancing the student experience by noting that the content forms the basis and “foundation of their learning experience” because the content “forms almost ... half the time they are allocated to spend on a qualification or a module” and it is also the “benchmark against which they are assessed” (AU2), which means that “if that is not decolonised then the whole system together can’t really work well, if one of the parts is dysfunctional” (AU2).

Student collaboration is essential in the production of decolonised academic texts. AU1 noted that the entire process of writing their first book that addressed decolonisation came from “our work with the students and in collaboration, developing the workshops together and it was very participatory so it was based on what they know, what they understand and how they

understand it" (AU1). Decolonising academic texts is not a quick or easy process because the book was developed over time and "we tested it in the classes ... we did it in different ways, for instance, we facilitated ... in the workshops and the students ... brought examples and we developed, we tested certain activities and things" (AU1). In addition, referring to the students, AU notes that "they wrote their own examples" or illustrated something "in terms of their own context so that it can be relevant" (AU1). AU1 refers to the time and money spent on a decolonising process, stating that "you can for instance take some of your things that you write and take it back to your people that it's aimed at and have time and money to spend time with them and ask them to read it or give feedback or test some of the stuff and get the inputs of the students" (AU1). AU1 then laments the fact that texts are usually written without the students' input because there is never time to test them but proposes that it could be valuable to "have a little bit of maybe workshop on, workshop the book or discuss it with them" (AU1).

As with the previous sections, the information obtained from the participants is from the academic text writing experience. The analysis revealed that the focus of the student learning experience for the participants in Group 3 is on the value of the content creator in producing the academic texts for the students, as well as the importance of collaborating with students to ensure that the information contained in the academic texts is within their frame of reference.

5.4.4.3 Capacitating people

The theme of capacitating people arises in Group 3 when AU2 refers to the "irrational fear" of change that is held by people in publishing. The participant refers to it as "a lot of ignorance" an "almost wilful ignorance" (AU2), but then the participant goes on to say, "I think there's a lot of evidence and information out there and even when you make people aware of it, they are still sort of resistant to it" (AU2). AU2, however, added at the end of the interview that there is a "definite need" for education guidelines, resources, very concrete practical things we can apply" and noted being "inspired to go look and develop some things" based on the interview and the opportunity to explore decolonisation.

According to AU1, what is relevant is that there has been a change in theories and the knowledge now comes from the community that is "also an expert, they're an expert of their knowledge, expert of their systems, experts of their experience and that's what you need to delve into, is their expertise and appreciate the expertise and their knowledge" (AU1).

It appears from the information provided by the participants that there is a fear of change, based on ignorance; however, they both believe that there is information and knowledge out

there and it appears that they both advocate self-discovery of knowledge on the process of decolonisation. This agrees with the information from Group 1 where it was noted that people cannot be trained, they train themselves (Section 5.2.4.3), although they also advocate for ongoing training and development of educators, which is in agreement with Group 2 where it was noted that there is a need for training and creating guidelines for decolonisation processes.

5.4.4.4 Publishing, editing and writing strategies

On this theme, developing the books in collaboration with the end users and colleagues, being guided by publishers and editors and a number of different techniques to be used were highlighted by the participants in Group 3.

AU1 stated that the very first book that the participant wrote was developed in collaboration with the end user – the students. This was done in workshops and the students introduced examples, activities were tested with the students and assignments that students did were also used as examples (AU1). Students were also asked to illustrate examples “in terms of their own context so that it can be relevant” (AU1). AU1 also makes reference to “reflective discussions” that were conducted with the students to ensure that you are able to “engage your market” (AU1).

AU1 advocates for developing books in collaboration with colleagues and refers to the books that they were involved in writing by stating that “we helped each other ... people were reading each other’s work and it was sort of peer reviewed by other colleagues” (AU1). This peer reviewing approach is also highlighted by AU2 who states that there is “a lack of representation” and not “a lot of diversity at all in terms of who would be peer reviewing what I was writing” (AU2).

AU1 highlights that when a revised version of the first book was done, the publishers “facilitated the process for us to think about the decolonial practice in social work and using different theories” (AU1). AU2, on the other hand, while stating there were no specific practices given by the publishers and editors for their books, refers to guidelines that were given but notes that these were “never explicitly contextualised in terms of contributing to the project of decolonisation”. These practices included things like “using simple accessible language or creating locally relevant frameworks of reference in terms of how you structure case studies and examples” (AU2).

AU2 listed a number of techniques and approaches that could be used when writing academic texts. These included accessible language, “inclusion of diverse perspectives, considering the

target audience, their diversity, their localisation” (AU2), “considering different approaches to the subject matter in the field” and “creating examples and case studies that are relatable for the specific, localised sort of target audience” (AU2). In addition, AU2 noted “being critical and mindful” and “having that local framework of reference or creating more relevant frameworks of reference” (AU2).

Finally, there is a “shocking” lack of guidelines for producing decolonised academic texts that authors can follow (AU2). The participant added that a Google search did not “produce any readily available resources and guidelines and there doesn’t seem to be anything concrete that currently really exists for authors as a framework or as a guideline” (AU2) and believes that we are “stuck in this theoretical phase, where we theorise about it” but the process of decolonisation is not actually being put into motion (AU2).

While the participants from Group 1 did not offer many concrete examples of strategies for editing and publishing, probably because they were viewing the topic from the perspective of the university and they did not really consider that the role of publishers is relevant to the processes of decolonisation, Group 2 (Section 5.2.4.4) overlapped with some of the strategies offered by participants in Group 3 (Section 5.3.4.4), such as readability, accessibility and diversity in the representation on the editing panels. Group 3 provided more concrete examples and guidelines on writing academic texts, such as considering different approaches for the different study fields, collaborating with students and colleagues and being guided by publishers, however, they still feel that there are not enough guidelines to provide information on how to decolonise academic texts.

5.4.5 Conclusion

This section presented the results of the data that were collected and analysed for Group 3: Authors of academic texts. The participants have already written and published decolonised academic texts, so the information they provided was based on their own experiences in decolonising academic texts.

The themes that emerged overlapped with the themes identified for Group 1 and Group 2, namely the theme of language, the student learning experience and capacitating people and the theme of publishing and editing strategies was changed to include publishing, editing and writing strategies to incorporate the perspective of these participants as the writers of decolonised academic texts.

Finally, there appeared to be different views that emerged from the interviews. It was found for Group 3 that their approach differed from the participants in Group 1 whose perspective

was from lecturers and content developers in universities or government departments and also from the participants in Group 2, whose focus was on the publishing and editing of decolonised academic texts. Group 3 approached the interview from the perspective of authors of decolonised academic texts. This aligns with the views of the ideologists in Chapter 2 that differed due to their approaches being from different perspectives.

The views of the participants in Group 3, regarding language, agreed with participants in Group 1 and Group 2 on the value and importance of language in the decolonisation process. However, because Group 3 approached the interviews from the perspective of authors, their opinions differed in some areas from Group 1 (Section 5.2.4.1) and Group 2 (Section 5.3.4.1). While Group 1 was more focussed on language in the classroom and the workplace, Group 2 focussed on publishing in indigenous languages and Group 3 did not mention the use of indigenous languages. However, Group 3 appeared to be more in agreement with Group 2 on ensuring accessibility and readability and that language is responsible for ensuring inclusivity of previously marginalised groups. This theme and the information that was uncovered agrees with the ideologies, government departments and academic research as was pointed out in the previous two groups.

The theme of student learning experience revealed two important issues highlighted by Group 3; the value of the content creator to the higher education system and the importance of collaborating with students to ensure the accessibility of the academic texts. Group 1 focused on the teaching theories and knowledge and the presentation of these knowledges for this theme, while Group 2 focussed on ensuring accessibility and readability, as well as contextual groundedness. As was already pointed out in the previous groups, these issues are in line with those proposed by the role players in Chapter 2.

The theme of capacitating people raised some important issues for Group 3's participants as authors. These included that there was a fear of change in the publishing industry, perhaps based on ignorance or perhaps wilful ignorance and that previously-used theories have changed and that the community, as the experts in ways of knowing and doing, should be involved in the sharing of expertise. There was not consensus between the groups on this issue because Group 1 was divided on whether there should be training or whether people are able to train themselves and Group 2 were all in agreement on the need for training in the publishing industry, specifically on how to integrate the process of decolonisation into the publishing process. Thiong'o (1996) (Section 2.5.2), as a founding ideologist on decolonisation, strongly advocates for the examination of our philosophic base, which is in agreement with Jansen (2017) who also advocates for self-examination (Section 2.7.4).

The theme of publishing and editing strategies that was identified for Group 1 and Group 2 was changed for Group 3 to include writing strategies because of their roles as authors of academic texts. A number of issues arose in this theme, such as the value of collaborating with the students who will be the end users of the academic texts and then ensuring that there should be a diverse range of colleagues involved in a peer review process. The notion that publishers play an important role in facilitating the writing process was raised by Group 3. Furthermore, a number of different approaches and strategies were highlighted, such as accessibility of language and creating examples and case studies to which students relate. Even though a number of approaches were suggested, the lack of guidelines was highlighted by Group 3.

There was some consensus and overlapping of strategies presented by Group 2 (Section 5.2.4.4), which included ensuring that the text is readable and accessible to the end users. Group 2 also brought in the use of diverse authors and panel members, which is in agreement with Group 3 who suggested colleagues involved in peer review should be diverse. Group 1, on the other hand referred to the publishing process and focused more on whether publishers are still required as well as the discrimination in the publishing industry.

A list of strategies that were identified after the analysis of the data collected from role players in Groups 1, 2 and 3 is available in Annexure J for ease of reference.

5.5 TEXTUAL ANALYSES OF ACADEMIC BOOKS

The themes and strategies identified in the previous sections were used to guide the textual analyses of academic textbooks that have been decolonised. The textual analysis in this study had a confirmatory purpose and it was conducted in four steps. It served to check on whether the claims made by role players were borne out by the texts. In the first step, I examined the framing of the books by examining elements such as the title, preface, introduction, table of contents and chapter headings to gain a better understanding of how the author presented the information, the context and background information to understand the authors goal and perspective.

The elements used for the framing of the book were also used in the second step, where I examined the demographics of the intended target audience/reader and what the intended educational level was, as this assisted me to evaluate its readability and accessibility levels and whether the language, structure and content are appropriate for the intended reader in the fourth step.

In the third step, I identified decolonisation strategies that the authors used to decolonise the academic text on a content level. I evaluated these strategies against the strategies that were uncovered in the interviews with role players. The assessment of the strategies was based on the text analysis. The strategies were compared with the strategies identified in the interview findings, however, they emanated from the working hypotheses that were uncovered in the literature reviews reported on in Chapter 2 and Chapter 3. These were used to guide the research process and assisted me in the gathering of relevant information to make further inferences based on the initial assumptions. The analysis sought to determine the level of overt engagement with decolonisation strategies and whether they were meaningfully integrated into the book by the authors with the aim of understanding the extent of decolonisation efforts in the academic texts.

Finally, in the fourth step I examined issues of language, readability and accessibility (see Section 4.8.4). The readability and accessibility levels were examined for the books, which is the measure of how easy or difficult a text is to read and comprehend. The strategies provided by the publishers, editors and authors were used to guide this evaluation and included the use of shorter sentences and simpler language, as well as word choice, sentence structure and overall complexity of the text (see Annexure J). Using a formula is a common method for determining the readability of a text. In this study, the Flesch Reading Ease test and the Flesch-Kincaid Grade Level score, which are both readability measures that are used to evaluate the readability of written text, were used to evaluate the readability levels of the texts. The Flesch-Kincaid Grade Level score was adapted for the South African grade levels. In addition, the WordSmith KeyWords function was employed not only for basic word counts but also for more advanced analysis. The function allowed for the comparison of wordlists and word counts between two comparable versions of the text as well as a comparison between a reference corpus word-list. By examining the differences in word usage between different versions and the corpus, valuable insights could be gained. This analysis delved into the nuances of how the text was modified and transformed. The WordSmith KeyWords function served as a tool for uncovering meaningful patterns and trends in the textual data, providing a deeper understand of the text's evolution and differences between the compared versions and corpus (see Section 4.8).

The use of plain language, as proposed by the Plain Language Movement was also included in this examination (Section 4.8.4). De Beaugrande and Dressler (1981, cited by Cornelius, 2015) highlight the seven criteria of textuality, which characterise text as a communicative event, as cohesion, coherence, intentionality and acceptability, informativity, contextuality and intertextuality. Cohesion deals with the way in which linguistic devices are used to create a

unified text, whereas coherence is the way in which the text was structured and whether the ideas and arguments were presented in a clear and logical manner. Intentionality and acceptability refer to the intention that the creator of the document had with the text and whether a coherent message is being communicated to the reader. This means that the author must make sure that the text is suitable for the profile of the target audience. Informativity is whether the information in the text is known or unknown to the reader and the balance between the old and new information should be suitable enough to make it readable. Contextuality is what makes the text relevant to the reader based on the knowledge that the reader has and whether the author is aware of the specific target audience for the text. Finally, intertextuality refers to the way in which the target audience is able to relate the information to other texts (De Beaugrande & Dressler, 1981, cited by Cornelius, 2015).

WordSmith statistical comparisons using the KeyWords function were used to compare the wordlists in two ways for the books. The first method was to compare the wordlist of each individual chapter with a general reference wordlist that was extracted from the academic writing section of ICE-SA (Jeffery 2003) to provide a baseline of English academic writing from the mid-1990s, prior to the endeavours to put decolonisation into practice. The academic writing of ICE-SA was selected because it provides a representative sample of 1990s academic writing in South African English. This ensured a diverse distribution of academic texts from various authors spanning four broad fields: humanities, social sciences, natural sciences and technology. Therefore, this baseline not only represents the relevant time period but also encompasses a range of disciplines, making it appropriate for my analyses.

The second method was to compare earlier and revised editions of the same chapter; the revised edition was compared to the earlier edition for a more direct assessment of linguistic changes made in the decolonisation of the text. This enabled the identification of patterns and trends in the writing, how the language was used and the differences between the editions. It should be noted that before comparisons were made, subject-specific nouns, verbs and adjectives were excluded as they are more about the content of the text than the language. In interpreting the data, I excluded the content words and interpreted the patterns of change that were suggested by the remaining distinctive words, by looking for patterns of correspondence among the words and considering their use in the text through the inspection of the concordance lines. These distinctive words were obtained through the KeyWords function, which employs a blind statistical method. By examining these words, it was possible to determine if there were systematic differences between the two versions and to identify coherent subsets of words that could be subject to thematic or stylistic interpretation. This

analysis provided insights into the specific linguistic alterations and allowed for a deeper understanding for the transformations made during the decolonisation process.

5.5.1 Comparative analyses

In this section, I present the results of the comparative analyses of the texts. I used earlier and revised editions of the books to compare and analyse the texts by following the same steps as set out above and was guided by the strategies that were identified.

5.5.1.1 Book 1

The first book that I looked at was *Introduction to Participatory Community Practice*, second edition, published in 2021. This book had an earlier edition too, which I compared to the more recent one. The earlier edition of this book was *Introduction to Participatory Community Practice*, first edition, published in 2010. These books, which are intended to be “handbooks for beginner social service practitioners and micro community development workers, working at a community level” (Nel *et al.*, 2010:xi; 2021:xvi), are for undergraduate students.

Consideration for the students and language challenges that they may face is evident in both books: The revised edition states that “[i]t is leaner and cleaner and hopefully clearer” (Nel *et al.*, 2021:xvii) than the earlier edition; and in the earlier edition, the authors claim that they “have tried to use straightforward language and avoid technical jargon and unnecessary complexity to make the book comprehensible for readers using English as a second or third language” (Nel *et al.*, 2010:xi; 2021:xvi), a statement that is repeated in the revised edition. These statements indicate that the authors were already aware, in the earlier edition, of the need to make the book more accessible to students that do not have English as a home language and that, with the revised edition, the authors appeared to have re-examined the readability and accessibility aspects for students.

While the earlier edition demonstrated an understanding of the problems faced by the South African student, it was clear that decolonisation strategies had been applied in the revised edition. Africanising the content is evident in both books. The earlier edition, for example, has a Ghanaian saying in the preface (the preface is repeated in the revised edition) and the revised edition further incorporates the African knowledge system when the authors acknowledge that the book contains “a recognition and appreciation of African indigenous knowledge systems and practice” and that these are demonstrated in the examples that are illustrated (Nel *et al.*, 2021:xviii), which also points to localisation of the knowledge. It is stated that new theories have been introduced and chapters have been replaced; the authors list having “added the capability theory of Sen and African worldview and Ubuntu” (Nel *et al.*, 2021:xvii). The revised

edition of Book 1 provides the example of Soweto women in reference to starting a business of beading, which illustrates the use of the local situatedness (Nel *et al.*, 2021). This example also brings to the fore the practice of beading, which is firmly rooted in the country's cultural heritage and holds significance in many communities; beads often convey messages and narratives while having symbolic significance. Other examples that are referred to in the revised edition of Book 1 indicate the local situation and are given as sewing and cultivating household gardens. In addition, the authors of the revised edition of Book 1 refer to the risk that people take by using their bread money to start income-generating projects (Nel *et al.*, 2021), which indicates that the economic factors of local communities are being considered.

In the revised edition, the authors claim that substantial changes were made to the earlier edition and these changes were based on “feedback received from various sources and our own use of the book” (Nel *et al.*, 2021:xvii), which points to not only their own personal awareness of how the book was received, but always being open to listening to and understanding problems that may arise for users of the book. The substantial changes in the revised edition included sections and chapters that had been added and removed, as well as changes to the text; for example, when referring to the goal of the chapter, the earlier edition states it is to “provide an overview of funding and writing proposals for funding and income-generating projects” (Nel *et al.*, 2010:318) and the revised edition states it is to “provide an overview of the creation of an inclusive economy by linking the informal and formal economies and focusing on the marginalised poor by establishing income-generating activities” (Nel *et al.*, 2021:332). An illustration of this follows in the next paragraph where the changes in the chapter on funds and fund-raising ideas were changed to incorporate the current economy and address the unemployment of the country. The wording used in the revised edition points to inclusivity and recognition of previously marginalised communities. Further examination of the book revealed that, as per the claims of the authors, new theories had indeed been added, which included an African worldview and ubuntu in a new section (Nel *et al.*, 2021:30). Including references to South African *stokvels* is a further example of introducing an African worldview and the reference to Village Savings and Loan Associations (VSLAs) in Africa recognises the value placed on community support and the spirit of ubuntu. By highlighting these practices, the authors embrace the cultural richness and indigenous knowledge systems that are integral to an African perspective.

In addition, an entire section of almost 30 pages was added at the back of the book of case studies representing different South African and African scenarios and examples. Local examples are used throughout the book. The earlier edition contained local examples throughout the book, but the revised edition included the examples as well as these case

studies, which referred to specific places and communities in South Africa, another example of the localising of content.

A further change to the book was that the three original white authors from the earlier edition continued to be involved in the revised edition, but a fourth black author came on board in the revised edition, possibly to include diverse voices in the content creation. This strategy to include diverse voices is highlighted in the interviews with publishers and editors (Section 5.3.4.4) where it was revealed that there should be more focus on African and female authors, collaborating with diverse individuals and ensuring local knowledge is represented in the publishing, editing and writing processes. This strategy is also apparent in the results of the author interviews (Section 5.4.4.4) where it was indicated that collaboration with colleagues and peer reviews should include diverse perspectives.

A chapter from the earlier edition was compared with the same chapter from the revised edition. The chapter numbers had changed due to new sections being added, but the content of the chapters related to the same topic for both books. These chapters were purposefully chosen to check if there were changes to content or sections added on. In the chapters, the heading, goals and objectives of the chapter and the introduction were all changed. The focus of the chapter in the earlier edition was on funds, fundraising and income-generating activities, whereas in the revised edition, income-generating activities was moved to a new chapter. This could indicate an awareness of the South African economy and the high rates of poverty and unemployment causing income-generating activities to have its own chapter. The focus could have shifted to social service practitioners needing more knowledge on ways local communities could generate income. In the revised edition the introductory paragraph refers to a contextualisation of poverty, marginalisation and current issues facing the people of South Africa, like the high unemployment rates. This recognition of the local situation is further demonstrated in the conclusions of these books. In the earlier edition, there is a very short, single paragraph conclusion that, in essence, notes that the poor can supplement their income with income-generating projects; however, the revised edition concludes by acknowledging that income-generating projects are not enough for the poor to supplement their income and in the five concluding paragraphs, acknowledges marginalised people, refers to building self-esteem and dignity, the development of the capacity of the people and then provides valuable resources in the form of contacts that could assist with the problems being experienced.

The readability level was examined next. The readability results indicate a Flesch Reading Ease score of 44.8 for the earlier edition and a score of 39 for the revised edition. Both books thus have appropriate readability scores for undergraduate level (Table 4-4). This is clearly what was intended by the authors, but it is interesting to note that the revised edition resulted

in a marginally lower readability score. This indicates a slightly more difficult level of readability, although it does not change the scale rating, as the scale for the category of difficult readability falls between 30 to 49. The Flesch-Kincaid Grade Level score for the earlier edition is 10.6 and 12.1 for the revised edition – both of which are suited to undergraduate reading levels, which would be indicated by scores of 10–12.

The WordSmith KeyWord statistical comparisons in support of readability and accessibility revealed that the first analyses between the chapters and the general reference wordlist from the academic part of the ICE-SA (hereinafter ICE-SA) indicated that there were significantly more keyword instances of the verb *be*, the pronoun *they* and several modal verb keywords, *may*, *should*, *can*, *must*, *will*, needed. The earlier edition used keywords significantly less often than the reference corpus used them and these words are significantly underrepresented in the text compared to the baseline. These were the past tense keyword forms *would*, *were*, preposition keywords *into*, *on*, *at*, *in*, *between*, *of* and the pronoun keyword *we*. This higher frequency of modals keywords in the earlier edition indicates more hedging and cautious writing and the lower keyword frequency of prepositions and past tense forms suggest a simpler and more accessible language style, compared to that in ICE-SA. This leaning towards the plain language style is illustrated in the earlier edition with the following example: “when considering projects priority is given to projects that, even though they may need external resources for a kick start, can be of such a nature that they can soon be sustained locally the type of activity must be able to be sustained in the context of locally available resources” (Nel et al., 2010:319). The use of “they may” and “they can” in the example aligns with the principles of the plain language movement, which advocates for clear and straightforward communication, minimizing ambiguity and complexity to enhance understanding. The phrases “they may” and “they can” introduce a level of uncertainty or possibility. This usage reflects an attempt to convey information in a more accessible and reader-friendly manner. By using these terms, the writer acknowledges that there might be variations or exceptions to the stated conditions, which helps to manage expectations and provide a realistic perspective. The plain language movement emphasises using plain and simple language, avoiding unnecessary jargon, and considering the needs of the audience. In this case, the use of “they may” and “they can” allows for a more user-centred approach, acknowledging that different projects may have different requirements or circumstances. By incorporating this linguistic approach, the authors strive to make the information more comprehensible and relatable to a wider audience. The plain language movement aims to remove barriers to understanding, ensuring that individuals with different levels of literacy or expertise can access and comprehend the message effectively.

The comparison between the revised edition and the ICE-SA indicated that there were fewer keywords, but the ones that the analysis did identify were *or*, *they*, *such*. The significantly less frequent keywords in the revised edition were the pronouns *one*, *which*, *two*, *our*, *we*, *it*, the verbs, *has*, *been*, *were*, *was* and the prepositions *in*, *of*. It appears that when the book was revised, many of the modals that were prominent in the older version were removed and as there were so few more frequent terms these could not be coherently interpreted. The use of fewer prepositions and past tense forms of keywords in the revised edition indicate that readability is enhanced because fewer past tense words will reduce the cognitive load on the readers and fewer preposition keywords indicate that the text is more concise and to the point. The use of fewer pronoun keywords could also enhance the readability because more nouns and descriptors will need to be used, which can make the text more accessible to a wider range of readers and the use of fewer pronoun keywords could also promote inclusivity because assumptions about gender, race or cultural background of the reader are avoided.

Overall, this indicates that the language style of the earlier edition, compared to ICE-SA was more accessible and simpler, which means the first edition had already addressed some of the issues around readability. Furthermore, the analysis reveals that the second edition of the earlier edition, when compared to ICE-SA, demonstrates a slightly higher level of difficulty in terms of reading ease scores. This finding is consistent with the absence of certain plain language markers that were identified through the KeyWords comparison conducted for the earlier edition. Consequently, it can be inferred that while the first edition had already made efforts to address readability concerns and establish a more accessible and simpler language style, the revision process for the second edition inadvertently results in a slight increase in linguistic complexity. The reading ease scores, which measure factors like sentence length, word complexity and overall linguistic structure, confirm that the second edition is indeed marginally more challenging to read. This observation aligns with the absence of specific linguistic features associated with plain language, as identified through the KeyWords comparison of the two editions. The analysis indicates that the earlier edition had already made progress in addressing readability concerns, establishing a more accessible language style. However, the concentration on content during the revision process unintentionally resulted in a slight increase in linguistic demands in the second edition. This emphasises the need for a balanced approach that not only addresses content-related issues but also maintains readability and accessibility for the intended readership.

The second part of the analysis with WordSmith for these books was the comparing of the revised edition with the earlier edition. This revealed a number of differences, first, there were significantly more content words in the revised edition. Content words carry meaning and

contribute to the way in which the message is conveyed. This indicates a focus by the authors on providing more specific and detailed information in the text, which could enhance the reader's understanding and engagement with the text. However, having more nouns could also lead to a more dense and thus harder-to-read text and thus support the inference that in making things more explicit, the unfortunate side effect is also making the text a bit harder, as shown by the readability. Thus, explicitness does not always make things easier, even though the loss here is not so severe, as the reading ease scores remain within the undergraduate range for both books. Significantly, fewer impersonal pronouns in the revised edition, *it*, *its*, suggests a move towards more explicit and precise language, which could indicate the attempt to provide clearer and more direct communication. A decrease in the use of stative verbs, *be*, *been*, *is*, *has*, in the revised edition indicates a preference for more dynamic verbs that convey action and movement rather than those that state conditions.

The results of the WordSmith analysis regarding readability indicate that changes made in the revised edition appear to reflect an emphasis on clarity and directness in the language that is used. The decrease in certain types of words could suggest a move towards a more active and engaging writing style which will enhance the readability of the text for the student.

The overall analysis of these books indicates that much of the work was already done in the first edition, but the second edition makes this more explicit. The authors have not just implemented superficial changes but have lived up to their claims of making substantial changes in publishing the second edition of this book, which is leaner, cleaner and clearer than the first edition. The authors also claimed to introduce African indigenous knowledge systems and practice, practical, localised, relevant examples, which they did. These strategies, together with the others mentioned in the analyses, improved the quality and relevance of the content.

5.5.1.2 Book 2

The next book I examined was the *South African Constitutional Law in Context*, first edition, published in 2014 (the earlier edition). I compared this book with the *South African Constitutional Law in Context*, second edition, published in 2021 (the revised edition). These constitutional law textbooks claim to offer “a comprehensive, clear, concise introduction to the study of South African constitutional law” (De Vos *et al.*, 2014; 2021). The books were selected based on the marketing material, which highlights the inclusion of new considerations that explicitly address the connection between constitutional law and customary law, demonstrating decolonisation at the content level. These sections delve into crucial topics, such as traditional leadership and rights to education, private property and land expropriation

issues as well as people's freedom and security and socio-economic rights. By addressing these themes, the books actively engage with decolonisation; they incorporate indigenous and traditional legal perspectives alongside constitutional law and highlight the importance of recognising and respecting indigenous legal systems, customary law and cultural practices, thereby challenging the dominance of colonial legal frameworks.

The target audience for this book is undergraduate students studying law. The preface of the book refers to "promoting the social and economic transformation of our society" as well as "preventing a recurrence of the horrors of apartheid and of promoting the social and economic transformation of our society" (De Vos *et al.*, 2014:6; 2021:18), which gives recognition to the process of transformation in the country. In the second edition, the editors claim to have included a new chapter "on the role of traditional leadership in the governance system" (De Vos *et al.*, 2021:18), therefore, in addition to comparing two chapters that deal with the same content, I also decided to analyse the new chapter that the editors claim to have included, which is the chapter on traditional leadership (named 'the new chapter' for analysis purposes). The next section commences with an analysis of the decolonising strategies noted in the revised edition when compared to the earlier edition. Thereafter, the new chapter, Chapter 9, will be analysed. The dimensions of analysis for these three books included comparing titles, and the examination of the new content, as well as the inclusion of African concepts and traditional African values. Other issues that were considered were the recognition of diversity, the identification of issues and problems specific to South Africa and an examination of the new chapter on traditional leadership (the new chapter). In addition, an evaluation of readability levels using Flesch Reading Ease scores and Flesch-Kincaid Grade Level was conducted, together with the language usage comparison using WordSmith KeyWords and comparing the books to each other as well as the ICE-SA.

In the earlier edition, Chapter 12 is titled 'Equality, human dignity and privacy rights' but in the revised edition, the title has been changed to 'Equality, human dignity, freedom and privacy rights'. Substantive changes have been made with new chapters added. These changes include, in Part One: Principles and Structure of Government, Chapter 8 has been changed from 'Multilevel government in South Africa' to 'Multisphere government'. The term 'multisphere government' indicates a move towards recognising and incorporating multiple spheres of governance in South Africa. This change is indicative of a decolonial perspective that challenges and transforms the existing power structures and modes of governance inherited from the colonial era. The term 'multisphere' in the revised chapter title indicates encompassing various dimensions and forms of governance, including different levels of government, non-state actors, civil society organisations and indigenous systems of

government. This broader perspective acknowledges the diverse sources of authority and decision-making processes that shape South African's governance landscape. This reference to a change in governance is highlighted by academics (Badat, 2010) (Section 2.2.2) and government departments (Ministry of Education, 2001) (Section 2.3.1). The new Chapter 9, titled 'Traditional leadership and customary law', has been added and the title attests to the inclusion of indigenous systems of government that are being recognised and which are referred to by Ndlovu-Gatsheni (2020) (Section 2.6.5) who warns that postcolonialism could perpetuate the reinforcing of colonial power structures.

In Part Two: The Bill of Rights and the Enforcement of the Constitution, the chapter numberings changed because of the addition of Chapter 9. The earlier edition Chapter 10 'The limitation of rights' was changed in the revised edition to Chapter 11 'Limitation'. This change could indicate a deliberate effort to move away from a rights-based framework that may have been influenced by Western legal traditions and a shift towards a more contextual and intersectional analysis of how rights are constrained or curtailed in diverse contexts. Chapter 12 'Equality, human dignity and privacy rights' changed to Chapter 13, 'Equality, human dignity, freedom and privacy rights'. The inclusion of the word 'freedom' to this chapter title reflects a broadening of the scope and understanding of rights. It implies a recognition of efforts to move beyond a limited understanding of rights and incorporate a more comprehensive and inclusive perspective that aligns with the goals of transformation and decolonisation. These issues of rights and equality are addressed throughout this study, for example the promise of equality carried by the Constitution of South Africa (1996) (Section 2.2.2) and references to promoting equality by government departments (DSAC, 2017) (Section 2.3.1), publishers, (Pearson, 2021) (Section 3.3.2), and HEI role players (Section 5.2.3.2).

Chapter 15 'Administrative justice, access to information, access to courts and labour rights' changed to Chapter 16 'Constitutional property law'. This change indicates that the scope has been narrowed and become more concentrated on the constitutional dimensions of property law and could include examining property rights, expropriation, land reforms and related issues within the constitution framework. Finally, Chapter 16 'Socio-economic rights' changed to Chapter 17 'Education and socio-economic rights'. This revision of the title reflects an intention to delve deeper into the relationship between socio-economic rights and the specific context of education. It highlights that education is a fundamental socio-economic right and the impact it has on social and economic development, The recognition of education as being crucial in empowering individuals is highlighted throughout this study as a transformative tool.

In addition, this could also indicate the intention to address the ongoing educational inequality that exists and which need to be addressed with transformation.

Furthermore, the changes within the new chapter (Chapter 12) include critical thinking about issues like ubuntu and African world views is encouraged with reference made to “former Constitutional Court justice Yvonne Mokgoro”, “the traditional African values of ubuntu” and “a world-view of African societies” (De Vos *et al.*, 2021:476). In addition, the authors refer to the notion “*umuntu ngumuntu ngabantu/motho ke motho ka batho ba bangwe*” (De Vos *et al.*, 2021:476) and they then explain what this implies.

Text is simplified, for example, one heading reads ‘The aim of redress measures: equality of opportunity or equality of outcomes?’ (De Vos *et al.*, 2014:322) and in the revised version, the heading for the same section reads ‘Stumblings to implementing a successful redress policy’ (De Vos *et al.* 2021:488). Not only is a question changed to a statement, for ease of reading, but the content under the new heading is completely revised and rewritten, possibly for easier reading in the first place because a question is not asked and in the second place to include new content that is also easier to read. In the course of examining the chapters, I noted that there were often entire sections included in the revised edition, such as “13.2.4.3.3 Redress measures and legality”, which refers to a policy that “differentiates between people who were disadvantaged by discriminatory laws and practices of the past era” as well as a section on Women’s bodily integrity and patriarchy (De Vos *et al.*, 2021), which pointed to addressing issues and problems relative to South Africa.

The chapter that has been added to the revised edition deals with all aspects of traditional leadership. It commences with the background to the pre-colonial period, moves to the colonial and apartheid eras and then refers to the transitional period and the inclusion of traditional leadership in the new Constitution. This suggests a recognition of decolonisation, especially in the light of the structure of the periods. The pre-colonial period focuses on the way in which traditional leadership worked prior to colonisation, with the chief being in charge, the next section moves to the colonial and apartheid period and refers to the undermining and removal of the power of the traditional leader. The return of power is dealt with in the following section, which indicates substantive changes to the text, as inclusive texts should deal with challenging the power structures that operated during the colonial period.

In this chapter, diversity is recognised, as it refers to South Africa as a “multicultural and multi-ethnic society” (De Vos *et al.*, 2021:344). There are also several instances of indigenisation, for example, “*Hosi*” which is clarified as meaning “chief” (De Vos *et al.*, 2021: 344). Once the authors clarify the meaning of *Hosi*, they do not use the English name, but continue using *Hosi*

in reference to the chief. This refers to the terminology that is more appropriate to the chapter that focuses on traditional leadership. Concepts of indigenous languages are incorporated in the text which is a dimension of multilingualism that is sometimes overlooked – not necessarily changing the vehicular language but going beyond this language and the concepts from this language to concepts that come from other cultures, as expressed primarily in other languages associated with those cultures. The inclusion of indigenous South African concepts in the book that could be construed as promoting the use of indigenous languages and/or cultural expressions as a way to challenge the dominance of colonial languages and culture. The promotion thereof provides a way to reclaim cultural identity and challenge the marginalisation of black South Africans.

The readability levels for the chapters indicated a Flesch Reading Ease score of 27.5 for Chapter 12 in the earlier edition and 29.5 for the Chapter 13 (with the same content) in the revised edition, both indicating a very difficult level (0–29, according to the scales). The Flesch Reading Ease score for the new added chapter that was analysed indicated a score of 29.5, which also falls just into the postgraduate levels. The Flesch-Kincaid Grade Level indicated 15.6 for the earlier edition, 16 for the revised edition and 15.6 for the new chapter, all of which fall in the postgraduate category according to the scale (Table 4-4). As the discourse style of the field of Law is notoriously more complex and difficult to read, it may be that the authors are trying to use this style of writing as a way to expose students to it or the scores at the higher end of the category scale could be that the authors decided to maintain the highest end of the scale.

Comparisons, using the WordSmith KeyWord function, between the earlier edition and the ICE-SA indicated some significant differences in language usage. The overall comparisons of the textbook's two editions with ICE-SA support the claim that the language is actually harder than the baseline, as the reading scores indicated. However, the fact that the second edition has some changes, which are noted primarily from the comparison of book 2A and the revised edition, rather than the separate comparisons with ICE-SA is consistent with the linguistic dimension of decolonisation. The book does not become easy, but at least slightly easier. The earlier edition uses more low frequency modals that are typical for legal language, such as *cannot*, *show*, which provide a sense of obligation and possibility. The earlier edition has fewer preposition and stative verb keywords, especially in the past tense and personal pronouns or generalised noun phrase qualities. The reduction in preposition keywords such as *it*, *in*, *within*, *up*, *for*, *with*, *over*, results in a more concise and focused writing style that is suitable for academic writing. The concise writing style poses challenges in terms of readability, as it presents denser information packaging. Consequently, the readability metrics align with this

observation. Therefore, regarding book 2, the language used remains consistently difficult throughout both the earlier and more recent editions. The authors made adjustments to the content of the book, but there were only minor alterations to the language itself, as discussed below.

There are also fewer keywords for linking sentences, such as *like*, *and*, *although*, *after*, which suggests shorter sentences. Additionally, the earlier edition uses fewer vague and general words such as *kind*, *some*, *each*, *much*, *two*, *been*, *had*, *was*, *were* and personal pronoun keywords like *him*, *his*, *she*, *he*, *I*. This results in a more specific writing style, which is necessary for academic writing and the writing is more concise and focused.

The revised edition, when compared with ICE-SA, indicated that, as with the earlier edition, there were significantly more modal keywords, a particular characteristic of legal texts. Words such as *may*, *shall*, *cannot* are used more frequently to provide a sense of obligation and possibility. The revised edition also has more instances of the formulation of alternatives with *all*. This allows for more options to be presented and considering academic writing, providing a more nuanced and sophisticated approach to presenting ideas. In addition, there is a significantly lower frequency of preposition, past tense, stative verbs and pronoun keywords. This results in a more concise and focused writing style, which is suitable for academic writing. The revised edition has fewer vague and general terms, such as *into*, *through*, *with*, *at*, *for*, *been*, *had*, *were*, *was*, *two*, *each*, *both*. The changes made suggest a more sophisticated and professional writing style appropriate for legal, academic writing. The removal of general and vague words and the use of more specific and content-specific language will aid in communicating ideas and concepts more effectively, thereby enhancing readability.

The comparison of the revised edition with the earlier edition shows that only one word, *ubuntu*, appears more frequently in the revised edition, the revised edition. This is because the idea of ubuntu is introduced explicitly in the revised edition. On the other hand, several words occur less frequently in the revised edition, including the pronoun/determiner *both*, prepositions, *at*, *out*, the modal verb *would*, the possessive pronoun *his*, the past tense verb *was* and interrogative pronouns, *whether*, *who*. The revision of the same chapter from the earlier to the revised edition suggests some simplification, with fewer sentence combinations using the interrogative *whether* and fewer relative clauses with *who* for better readability. The explicit introduction of ubuntu in the revised edition serves to enhance the reader's understanding. The addition of a single word like ubuntu could be seen as a superficial change, however, together with the other conceptual additions in the text, from indigenous languages, suggests that in this case it goes beyond just a couple of terms and indicates more substantive changes. The removal of most of the relative clauses in the first edition is a clear

sign of intentional simplification of the language. Other changes in the revised edition are minor but point to some plain language simplifications, such as fewer preposition and past tense verb keywords. The changes indicate a conscious effort to simplify the language and improve readability, making it more accessible to the target audience.

The new chapter was also compared with ICE-SA and was found to have a greater frequency of the use of the conjunction *or*, and the use of the pronouns and determiners, *any*, *among*, indicating a greater emphasis on choice and alternatives. On the other hand, the new chapter uses certain words less frequently, such as the keyword verb *been*, and modal verb keywords, *will*, *would*, *can*, suggesting a simplification of the language. Additionally, the keyword adverb, *well*, and keyword sentence linkers, *then*, *but*, are used less frequently in the new chapter, indicating shorter sentences and more straightforward sentence structure. The use of preposition keywords, *on*, *through*, *for*, *between* and since these prepositions accompany nouns and a reduction in their frequency point to a reduction in noun frequency, which in turn indicates less dense text. Stative verb keywords, pronoun keywords, quantifier keywords and negatives are also reduced in the new chapter, which points to further simplification of the language. Overall, on the basis of the analysis, the changes in the language were quite minimal. In the case of these books, the authors mainly addressed content in their attempt to produce a text that was more ‘transformed’.

5.5.2 Single edition analyses

5.5.2.1 Book 3

Book 3 consists of a single edition called *A Reader in Philosophy of Education*, published in 2017. The book was chosen because the marketing material claims that the book “widen[s] the philosophical thinking of its readership” and “[e]ncourage[s] an epistemologically rich understanding of education that is infused with different philosophies of education”. The table of contents revealed a chapter on African philosophy and an African philosophy of education. The preface refers to the fact that the book explores different traditions and philosophies and promotes critical theory in the African context and “African philosophy of education through a(post) critical lens” (Higgs & Waghid, 2017:x). The target audience for this book is referred to as “postgraduate students and subject specialists in education” (Higgs & Waghid, 2017:x).

The content of Book 3 notes that the authors will examine the issues of decolonisation of higher education (Higgs & Waghid, 2017:107). A few strategies are used to make the text more accessible and readable. First, they define critical theory and provide a historical context for its development (Higgs & Waghid, 2017). Various forms and interpretations of critical theory

are explained, making it easier for readers to understand the complexity of the theory. The authors also use examples such as feminism, postcolonialism and critical race theory to illustrate how critical theory can be applied to various issues.

Additionally, the authors used language that is easy to understand and avoided using complex academic jargon. If technical terms were used, explanations were given, for example, they explained that “emancipation” refers to the freedom of the person and the human condition (Higgs & Waghid, 2017:109).

The authors used examples and concepts that are relevant to the African context. They proposed decolonisation of the higher education system as a unique format of doing critical theory and have examined the implications of critical theory in education in contemporary South Africa. This makes the text relatable and relevant to readers in Africa.

Book 3 made use of a number of discussions on decolonisation and raised a number of issues, while including references to the ideologist, Fanon and Zimbabwe and what colonialism is, indicating an attempt to Africanise the content.

The readability levels for Book 3 provided a Flesch Reading Ease score of 13.0 indicating a very difficult level, which would be between 0–29, according to the scales. The Flesch-Kincaid Grade Level indicated 12.5 for Book 3, denoting postgraduate level, which is what is indicated by the authors.

Comparisons using WordSmith KeyWords, between Book 3 and ICE-SA indicated that, apart from content-specific forms of words, Book 3 has significantly more occurrences of the keyword modal verb *should* and significantly fewer occurrences of the keyword prepositions, *into*, *at*, the keyword articles *a*, *the*, keyword verbs, *have*, *been*, *was* and keyword pronouns, *one*, *it*. The use of *should* indicates a more prescriptive or directive writing style, used to indicate obligation or expectation and this could lead to greater clarity. Higgs and Waghid (2017:110) state: “It can be argued then that the difficulties societies face in bringing about just conditions of life to many disenfranchised communities in Africa, and South Africa in particular, result from the thinking that social, political and economic structures should continue to be run as they currently are because dismantling them ‘could’ result in untold suffering for the very people we want to emancipate.” By employing “should” in the sentence the authors challenge the readers to question and challenge the prevailing norms and highlight that such thinking “could” lead to immense suffering. The authors also refer to the fact that “[h]igher education should focus on everyday social problems, economics should grow as industrialisation develops, systems should work properly, everyone should be equal, and life

should be lived according to the standards of the time" (Higgs & Waghid, 2017:108). In employing "should" in this way, the authors convey a sense of urgency and expectation, appealing to the readers to consider these ideals as essential and worthy of pursuit. In these examples, the use of "should" not only reflects a style expected in philosophical texts but also demonstrates the authors' interactive approach, addressing the readers and guiding their thoughts and actions.

The less frequent use of preposition and article keywords could contribute to greater readability because they often signal fewer noun phrases. The less frequent use of impersonal pronouns and stative verbs contribute to a more direct and engaging writing style as it avoids ambiguity and emphasises action and agency. Overall, Book 3 is more readable than ICE-SA in terms of these specific word frequencies. An example of where action and agency are evident is the statement: "Decolonisation seeks the social, political and economic emancipation of the formerly colonised masses." (Higgs & Waghid, 2017:114). In this sentence, the emphasis is on the action of decolonisation and its objective, rather than explicitly stating who is undertaking the action. The focus is on the collective goal of achieving emancipation rather than individual actors. A further example is: "Decolonisation from an economic point of view extends beyond local ownership of local resources to a critical examination of foreign, 'remote' control." (Higgs & Waghid, 2017:114). Here, the emphasis is on the action of decolonisation and the critical examination of foreign control, without explicitly mentioning who is performing the action. The focus is on the process and the need to challenge external dominance rather than individual actors involved.

5.5.2.2 Book 4

Book 4 is a single edition named *Practical Guidelines for Novice Teachers*, published in 2019. This book was chosen because the marketing description revealed that the book is about the day-to-day challenges faced by novice teachers in the 'real classroom' and the book aims to provide teachers with the skills to bridge the theory to practice gaps. I was interested to understand the theories that were promoted in the book as well as the view of what is considered the 'real classroom' because my opinion of education, based on my experience as an educator, is that the South African classroom is a unique space. I needed to profile a local book as an international textbook would not have provided the required answers. On closer examination of the book, I noticed that there were 20 authors listed of which only three appeared to be black. I chose two chapters (Chapter 1 and Chapter 31), one written by a black author and another by a white author, to provide a broader overview of the book. The target audience for this book is undergraduate students studying teaching.

The decolonisation strategies identified in the content of Chapter 1 included a discussion on the challenges experienced in the South African education system, such as “high rate of teenage pregnancy, teacher absenteeism, the regular changes to the curriculum, language issues, admissions complications, teacher-learner abuses or disrespect and racial clashes” (Evans & Biccard, 2019:3). These are all issues that are regularly faced in the South African classroom and they are, therefore, relatable to the target audience. The legacy of a separatist policy is also mentioned and that education is “highly politicised and emotionally charged”, while still being in a “state of flux” (Evans & Biccard, 2019:4). Other issues noted are the need for social transformation and to address past imbalances, the slow rate of transformation of the education system, the recognition of global opportunities that learners should be prepared for in the classroom and humans rights and inclusivity (Evans & Biccard, 2019).

A further indication of the decolonisation strategies is the encouragement for teachers to value indigenous knowledge systems, nurture the history and heritage of the South African people, the idea of co-creation of knowledge and the opportunities for teachers to “open up the space to allow local forms of knowledge and ways of doing to thrive” (Evans & Biccard, 2019:6). Chapter 1 addresses issues such as social transformation when it emphasizes the need to redress educational imbalances from the past and provide equal educational opportunities for all learners, which is a theme that has been identified in a number of instances by the interviewees in Group 1. The issue of active and critical thinking is also highlighted, together with the responsibility of teachers to promote an active and critical approach to learning, which ties in with the proposal by Fanon (2001) who stated that the people should be uplifted and their brains developed; they should be filled with ideas to foster change (Section 2.5.1). Human rights, inclusivity and social justice are emphasised in the chapter when teachers are encouraged to be sensitive to diversity issues such as poverty, gender, inequality and race. Finally, Chapter 1 concludes by using the statement by Professor S.M.E. Bengu, the first Minister of Education in the democratic dispensation which focuses on the need to “[c]reate a system which cultivates and liberates the talents of all our people without exception ...” (Evans & Biccard, 2019:7). This statement, in its entirety proposes the following decolonisation strategies, namely equity and non-discrimination by emphasising the importance of building an education system founded on equity and non-discrimination and addressing historical imbalances. Respect for diversity is recognised and the acknowledgement of different cultures, linguistic and social backgrounds of learners. Community ownership and stakeholder involvement is highlighted in the education system, which encourages participation and collaboration at grassroots level, while using all available resources in the most effective manner possible to make sure educational needs are met. This concluding statement lays the foundation for the promotion of a decolonised education system for the rest of the book.

Similarly, Chapter 31 includes a number of decolonising strategies when the author addresses the hidden curriculum in education. The author refers to the importance of critically examining the hidden curriculum in education and to “question those things that you and others in your community have long accepted” (Evans & Biccard, 2019:171). The reader is encouraged to challenge harmful messages and promote diversity in the classroom, consider stereotypes, examine the classroom materials and images and be aware of disproportionate underrepresentation (Evans & Biccard, 2019). In addition, the reader should create a sense of belonging because “[o]ften characters that have been identified as black or fat or poor or ugly are marked as different” (Evans & Biccard, 2019:171). Africanising, decolonising and localising teaching and learning content is also promoted in the book by incorporating African perspectives and knowledge, challenging Western-centric views and promoting a more diverse and inclusive approach to education (Evans & Biccard, 2019). Examples of the promotion of Africanising, decolonising and localising content are indicated in Chapter 31 by the following quotes: “In South Africa, currently Western and middle-class ways dominate, and attempts to Africanise and decolonise the way we teach as well as the content we teach are slow.” (Evans & Biccard, 2019:170). This quote implies the critiquing of the dominance of Western and middle-class ways, the need to challenge this dominance and promote a more diverse and inclusive educational system. The issue of language and linguistic diversity is addressed by: “For example, insisting that learners speak English during breaks – when everyone, including the teachers, has another language they are more comfortable using – not only strengthens the already high status of English, but also implies that other languages and their speakers are second rate and not important.” (Evans & Biccard, 2019:170). This paragraph raises the issue of language privilege by questioning the insistence on English as the dominant language and highlights the potential marginalisation and stigmatisation of other languages and their speakers. Evans and Biccard (2019:171) propose creating a sense of belonging and emotional well-being for the students when they note that the learners “need to experience a strong sense of belonging and any negative associations with indicators of not belonging create emotional discomfort”. This recognition underscores the need for an inclusive and supportive educational environment that values and respects all individuals.

The readability levels for Book 4 indicated a Flesch Reading Ease score of 41.9, indicating a difficult level, which would be between 30-49, according to the scales. The Flesch-Kincaid Grade Level indicated 12.5 for Book 4, denoting undergraduate level and academic material.

When statistical comparisons were carried out using WordSmith KeyWords, Chapter 1 and Chapter 31 were compared with ICE-SA. This comparison indicated that there were notable differences in terms of word frequencies, which potentially impact on readability. Chapter 1

and Chapter 31 use second person pronoun keyword, *you*, *your*, more frequently, which can contribute to a more direct and engaging tone that addresses the reader directly. This is evident in Chapter 1: “You will need to teach your learners values” and “[y]our teaching should become learner-focused” (Evans & Bickard, 2019:5). The phrase “You will need” indicates that the author is speaking directly to the reader, implying a sense of responsibility and involvement. It creates a sense of personal accountability and encourages the reader to take action. On the other hand, the phrase “Your teaching should” emphasises the importance of prioritising the needs and interests of the learners, directing the reader to consider the learner as the central focus of their teaching. It encourages reflection on teaching practices and how they can make the teaching more engaging, relevant and meaningful. In Chapter 31, in the sentence: “Pay attention to the pictures you put up on your walls, use in your presentations and add to worksheets” (Evans & Bickard, 2019:171) the author uses the pronoun “you” to directly address the readers, making it more personal and involving them in the conversation. It implies that the readers have control and responsibility of the choices they make and contributes to a more direct and engaging tone.

The use of *or* more frequently can also help to introduce alternatives and provide a sense of choice or flexibility. The higher frequency of the keyword *are* in Book 4 may suggest a shift towards using present tense more often, which can also contribute to a more immediate and direct tone. The keyword prepositions *of*, *on*, *with*, which are used less frequently and the demonstrative pronoun keyword, *this*, may indicate a simpler or more streamlined writing style that uses fewer noun phrases and clarifying phrases. According to Staples, Egbert, Biber and Gray (2016), in their analysis conducted on a wide range of grammatical features, prepositions contribute to the complexity and density of texts. The study identified various grammatical structures, such as clausal and phrasal structures, where prepositions play a role in nominal modification and elaboration. These findings suggest that prepositions are significant indicators of grammatical complexity and density in written texts. This was highlighted in Book 2 (Section 5.5.1.2) where it was stated that using fewer preposition keywords reduces the frequency of nouns because prepositions accompany nouns and this leads to a text that is less dense.

Impersonal pronoun keywords, *one*, *it* being used less frequently could contribute to clearer, more direct writing that avoids ambiguity or confusion. Overall, there is an indication that Book 4 is more accessible and user-friendly in terms of tone and style.

5.5.2.3 Book 5

Book 5 consists of a single edition, *Using Multiple Languages for Learning: Evidence-based Strategies for Teachers*, published in 2021. The book was chosen because the preface referring to multiple languages in education, notes that these languages were afforded equal status in the Constitution and that “the true reflection of a language’s supremacy lies in education, especially with the languages employed in the teaching and learning process in schools” (Fagan, 2021:v).

In Book 5, the introduction immediately introduces sub-Saharan countries when referring to linguistic diversity (Fagan, 2021:3). Evidence of using decolonisation writing strategies lies in the content of the book, which acknowledges the historical context of post-colonial sub-Saharan Africa and the impact of colonialism on language and education policies (Fagan, 2021:3–4). This would make the text relatable to the reader. According to Coetzee-Van Rooy (2016), multilingualism is not a new phenomenon from global South perspective. The global North may find it unfamiliar that multilingualism has been an integral part of the global South’s linguist and cultural landscape for a considerable period.

The comparisons between Nigeria and South Africa throughout the chapter indicate Africanisation of the content. The chapter also makes reference to many of the strategies for decolonisation in education such as translanguaging, codeswitching, collaborative learning and others. What is interesting is that the book contains a multilingual glossary at the back of the book, which is a decolonising strategy. The multilingual glossary contains 17 pages of English, isiZulu and isiXhosa translations, for example:

Achievement	<i>impumelelo</i>	<i>impumelelo</i>
The attainment of a goal by effort	<i>Ukufinyelela enhlosweni ethile ngokwenza imizamo ethile</i>	<i>impumezo yogqaliselo ngomzamo</i>

(Fagan, 2021:246).

A further demonstration of the use of decolonisation strategies is that the book comprises the work of 14 authors, only five of whom are white, which points to the inclusion of diversity in the authorship.

The readability levels for Book 5 indicated a Flesch Reading Ease score of 25.9, indicating a very difficult level (0–29), according to the reading ease scale. The Flesch-Kincaid Grade Level for Book 5 is 15, denoting an undergraduate level and academic material. There is a discrepancy in the reading ease score and the grade level. The indication is that the reading

ease is 'very difficult', which would be for 'postgraduate' level, but it indicates 'undergraduate' level for the reading grade level. This means that the text is challenging to read and intended for undergraduate levels, as indicated by the Flesch Reading Ease score and it requires a high level of reading comprehension to be fully understood, as indicated by the Flesch-Kincaid Grade Level of 15.

The indication of difficulty that is reflected in the Flesch Reading Ease score and the Flesch-Kincaid Grade Level is reflected in the analysis conducted on the use of words using WordSmith KeyWords. Book 5 was compared to ICE-SA and the analysis shows there are some differences in the frequency of certain words. In terms of keywords that are significantly more frequent in Book 5, these are *across*, *could*, *should*, *also*. The use of *also* is indicated in the example: "students who learn in multilingual contexts not only perform better in academic terms but are also more confident when using academic English" (Fagan, 2021:5). This use of the 'also' linked the two ideas in a straightforward way.

The use of fewer preposition keywords *on*, *between* and the pronoun keyword *we*, indicate simpler sentence structure, which could make the text easier to read and comprehend.

Overall, the analysis suggests that Book 5 does not have many indicators of simpler or plainer language use. This reflects a preference for more technical or academic language use.

5.5.3 Conclusion

In this section, a range of books was analysed. The analyses included a comparative analysis of an earlier and revised edition of a book in social studies (Book 1), an earlier and revised edition of a book in law (Book 2), an analysis of a new chapter added to the revised edition of the law book, a single book on philosophy (Book 3), two chapters of a single book in education (Book 4) and a chapter of a single book in linguistics (Book 5). A range of different disciplines is thus represented and a varied analysis was conducted, which was intended to investigate whether the decolonisation strategies proposed by the role players in this study were incorporated in the academic textbook. The investigation also attempted to examine the extent to which these strategies have already been incorporated.

It was discovered that, overall, the authors are incorporating decolonisation strategies and these were seen in the ways that texts were Africanised by including different African references, rather than a purely Eurocentric reference, the attempts at localisation, where local examples and references to local areas, problems, issues and matters for consideration were included. There were also some attempts in some of the books to bring in local languages, for example, the multilingual glossary (Book 5) and indigenous concepts (Book 2). The strategies

appeared to be more extensive in some books than others and between the different publishers. Book 1 was published by a local university press and the strategies used in the book(s) appeared to permeate throughout the text, possibly because they first appeared in the earlier edition and they were more implicit in the revised edition. This indicates that a great deal of thought has been put into the changes incorporated in the second edition and this is also backed up by the authors' reference to making changes based on feedback. Book 2 was published by an international university press and the strategies for Book 2 appeared to be more additive, although these additions were extensive and dealt with issues that were necessary and relevant in decolonising the text. It is believed that the discipline of the book, Law, may limit the number of changes however, further revisions could lead to more substantial incorporation of decolonisation strategies. Book 3, 4 and 5 were published by a local publisher. Book 3 used an add-on technique and incorporated issues that were valuable to consider in the field of philosophy and that related to the African knowledge system. Book 4 made use of a strategy that permeated throughout the book and dealt specifically with the South African classroom and Book 5, on the topic of the use of multiple languages, incorporated extensive decolonisation strategies.

On the issue of readability and accessibility, some of the books indicated the correct readability and grade level to their intended readers, as well as having a suitable Flesch Reading Ease score and a Flesch-Kincaid Grade Level, except three that indicated postgraduate levels rather than undergraduate levels; *South African Constitutional Law in Context*, first edition and second edition and *Using Multiple Languages for Learning: Evidence-based Strategies for Teachers*.

The overall interpretation of the analysis using WordSmith Keywords, where the books were compared to the ICE-SA academic writing reference list, indicates that those books that did aim to be written in simpler English achieve their goal with a limited number of means. However, in reading the corpus data with the reading ease scores, some books clearly did not include simplifying language as part of their strategies, only a few did. Thus, a content and a language strategy are not necessarily combined but represent separate decisions from authors and publishers. Prepositions, which accompany nouns and contribute to providing dense additional information, are used less frequently. The lower use of past tenses like *was*, *were* and more present tenses like *are* indicate a shift towards the present tense, which helps to make the language simpler and more understandable, thereby making the message easier to comprehend. In addition, there are occasional signs of greater explicitness, often achieved by reducing the number of indefinite pronouns like *it* and *one* and other qualifiers with similar

functions. In some texts, simpler sentence structures are indicated with reductions in the frequency of coordinators and subordinators.

5.6 SUMMARY OF FINDINGS

This summary of findings on the interviews with the three groups of role players, together with the textual analysis that was conducted, provides valuable insights into on the decolonisation process of academic texts in higher education relating to publishing and editing strategies. As previously mentioned, because each group is from a different sector, the focus of the answers to the interview questions are framed from the perspective of the specific group and this was evident throughout the interviews. Group 1 focused on the universities and teaching and learning, Group 2 focused on the publishing industry and the challenges they face and Group 3 focused on the writing process and role as content creators. This provided me with diverse perspectives, but despite that, key themes reoccurred across the groups.

This study was divided into three specific themes (Section 1.4), namely *Theme 1: Terminology*, *Theme 2: Role players and policy*, and *Theme 3: Academic publishers*. Each theme comprises research questions, objectives and sub-objectives (Sections 1.3 and 1.4). This summary of findings addresses the themes, research questions, objectives and sub-objectives as presented.

5.6.1 Terminology

Theme 1 set out to answer research questions: 1.1 How is decolonisation understood by various stakeholders? and 1.2 How does decolonisation fit into the conceptual field of related terminology?

The contextualisation of decolonisation terminology was offered by participants in Group 1 (Section 5.2.3.2), Group 2 (Section 5.3.3.2) and Group 3 (Section 5.4.3.2). A summary of the participants' responses follows.

The term, transformation, was only answered by Group 1 and Group 2, as the views of Group 3 were focused on being authors rather than the process of transformation in higher education. Overall, the two groups have different perspectives on the process of transformation. Group 1 refers to curriculum transformation as a continuous process that needs to be revised regularly, based on the changing needs of society and including the needs of the current job market. They also believe that transformation means addressing inequalities and emphasising the importance of students being co-creators of curriculum, while proposing ongoing training and development for educators. Group 2 viewed transformation from the perspective of the target

market and noted the slow pace of transformation, while cautioning about superficial changes or changes that compromise the content of the academic text.

The participants' views of the term Africanisation differed for each of the three groups. Group 1 regarded Africanisation as including an African-centred knowledge base and addressing past imbalances while promoting inclusivity. Group 1 also emphasised including indigenous languages in the curriculum but appeared to be uncertain on how this should be done. Group 2 expressed Africanisation as ensuring African authors are included in the publication of academic texts and promoting representation in the publishing industry as well as in the curriculum content. However, they caution against sacrificing the content for the cause (decolonisation) by superficial changes and also whether Africanisation promotes individualisation. Group 3 regarded Africanisation as including situatedness and the need to include an African-centred knowledge base.

Both Group 1 and Group 2 emphasised that localisation involved including local content in academic texts. However, Group 1 refers to the practical benefits in that it will ensure students graduate with the requirements that fit the job market and the community will benefit from research within the universities, while Group 2 focused on the pressure on publishers to change their approach and highlighted that not all subjects can be localised. Group 3, on the other hand, focuses on the concept of situatedness and agreed with Group 1 and Group 2 that localisation should include incorporating local content into academic text and ensuring that texts are contextually relevant to the local students, which includes using locally relevant examples, making the academic text more readable and accessible for the students. Again, it can be seen that the groups approach the topic from different perspectives and emphasise different aspects relevant to their own perspective: Group 1 focuses on the practical benefits to the students and communities, Group 2 refers to commercial pressure to ensure academic texts are marketable and Group 3, as authors and content creators, emphasise contextual relevance.

Regarding indigenisation, all three groups included highlighting the importance of incorporating indigenous knowledge into academic texts. Group 1 also places emphasis on what is included and excluded in the curriculum content and the reasons therefor, Group 2 views indigenisation as being similar to Africanisation and, from the publishing perspective, believes that there should be diversity in the people included in the recruitment process to promote indigenous knowledge in academic texts. Academic texts, according to Group 2, should also reflect the diversity of the communities. Group 3 views indigenisation as a process of understanding and incorporating indigenous knowledge, which includes the tools,

experiences and practices of the local communities, in order for academic texts to be accessible and meaningful for students and to achieve situatedness.

In answer to question 1.2 on how decolonisation fits into the conceptual field of related terminology, decolonisation is a process that is intended to dismantle colonial structures and ideologies imposed on colonised people. It refers to returning power and agency back to the colonised people, including cultural, social and economic systems. All three groups that were interviewed indicated that transformation, Africanisation, localisation and indigenisation are related concepts and they share similarities. Even though there was some overlap in what the participants perceived the terminology to mean, each of the terms emerged as having its own unique focus and objectives but all being part of a larger effort to promote social justice, equality for marginalised communities and, specifically, in higher education to undo past injustices and promote a more equitable and inclusive education system. Africanisation refers to the process of incorporating African cultural, social and economic systems more relevant within Africa and exposing students to these. Localisation refers to the process of developing and implementing policies and practices specific to the local community or in the local context and making curricula more relevant to the local community. Indigenisation is the process of promoting indigenous knowledge, practices and values in the higher education arena. These concepts complement decolonisation and work with it to empower local communities and build self-esteem in the people while making significant changes in the form, structure and nature of higher education.

5.6.2 Role players

Role players fall under *Theme 2: Role players and policy* and the following research questions were posed for this theme: 2.1 Who are the role players involved in the decolonisation of curricula in HEIs? and 2.2 What approaches and/or methods do they advocate should be used to bring about decolonisation of curricula?

The relevant role players were identified by Group 1 (Section 5.2.2), Group 2 (Section 5.3.2) and Group 3 (Section 5.4.2). The role players that were identified can be broadly categorised as internal to universities and external to universities. The internal role players include students, who should also be viewed as the co-creators of the curriculum, the SRC, university governance and management, quality assurance departments, academics and curriculum developers. The external role players include government departments involved in higher education such as the DHET and the CHE, prospective employers of students, the local communities, NGOs, publishers, editors and authors. Some interviewees felt that decolonisation should be driven from the top-down, while others felt a bottom-up approach

was more realistic. This indicates that role players in decolonisation of curricula in higher education include a broad range of stakeholders in higher education and they can be internal or external to universities. Their contributions and influence vary, depending on the perspective from which they approach their role. There is an indication that government departments provide some form of guidance on policy, frameworks and funding for universities to assist with development, but more could be done to provide guidance on curriculum decolonisation for both universities and publishers. Government departments could spend some time engaging with these role players. The value of publishers was met with reservation by Group 1, even though Group 2 felt that publishers had a role to play and it is recommended that publishers work more closely with HEIs to address concerns.

The data obtained on the views, roles, responsibilities and approaches of role players were set out in this chapter and the information is set out for Group 1 in Section 5.2, Group 2 in Section 5.3 and Group 3 in Section 5.4. Without fail, all the groups indicated a lack of policy and clear guidance on the implementation of decolonisation processes and it was suggested that these should come from government departments and HEI leadership, although many of the participants from the groups indicated that they have internal policies, which are used for guidelines and there were also participants in Group 1 that felt universities should be left to develop their own policies and guidelines.

5.6.3 Academic publishers

Academic publishers' responses fall under *Theme 3: Academic publishers* and the following research questions were posed for this theme: 3.1: How have role players in the academic publishing sector responded to the calls for decolonisation of curricula, specifically within the academic publishing sector? 3.2: How do the methods, approaches and strategies of academic publishers to achieve decolonisation compare to the approaches advocated by role players external to the publishing process?

Response by publishers

The response by publishers to the call for decolonisation was investigated and how this response aligns to the recommendations by the South African publishers' association, as well as comparing the responses to those of the other role players. It was found that the South African publishers' association acts in a supportive capacity and does not set guidelines or decide on policies. It was also noted that publishers have responded to the call and continue to persevere with the process of decolonisation of academic texts, even though they are uncertain on the policies, guidelines or processes and indicate that these should be clarified.

Local publishers appear to be extremely concerned about this and have indicated their concern during the different stages of academic text production, for example, in the content creation stage they collaborate together and bring in diverse perspectives and consider the students in the process. In the stage of creating the content, they are aware of issues such as readability, accessibility, localising the text and including local case studies, while also collaborating with experts in the field. At the same time, they are aware that superficial changes are not acceptable and academic content should not be compromised but felt that academics play an important role in this. In the final stages, they propose peer review processes. International publishers tend to follow the route of localising texts written outside of South Africa and offer due consideration for the inclusion of case studies and examples that are suitable for the local target audience, while also examining issues such as readability and accessibility. The responses were compared to the other role players and these results are found in Section 5.2 for Group 1, Section 5.3 for Group 2 and Section 5.4 for Group 3.

5.6.4 Textual analysis

In order to confirm how academic publishers, editors and authors have responded to the calls for decolonisation of curricula in the academic publishing section, a limited textual analysis of selected academic texts was undertaken. These were examined for evidence of changes and how these changes align with the approaches identified by role players. It was discovered that publishers, editors and authors are working towards decolonising academic texts and many different strategies are being used. These changes included Africanisation of content with authors incorporating African knowledge systems and practices into the content, including an African worldview. Localisation was demonstrated by the inclusion of local examples and case studies, with value being placed on the African experiences. There was reference to inclusivity and recognition of marginalised communities and evidence of diverse voices in the content creation process. Evidence of the language being simplified to make it more readable and accessible to the target audience was noted and there was also evidence of substantial changes in content, rather than just superficial reconstruction of the text. Redressing past injustices was mentioned in most of the books analysed and recognition of matters such as traditional leadership, challenges such as poverty, marginalisation of certain groups, education system issues and challenging power structures was evident. The promotion of local language was noted in some of the books with some words in other languages included in some books. One book contained a glossary that included local languages. These strategies were all noted in the views of role players in this chapter and as set out in the next section, which indicates that they have already been incorporated into academic texts to different degrees.

5.6.5 Strategies and approaches

Strategies and approaches used for the process of decolonisation, as well as the decolonisation of academic texts for all three groups were identified. During the analysis of the data, five themes were identified as responses to the call for decolonisation and included the strategies and approaches for publishing, editing and writing. The themes are language (Sections 5.2.4.1, 5.3.4.1 and 5.4.4.1), the student learning experience (Sections 5.2.4.2, 5.3.4.2 and 5.4.4.2), capacitating people (Sections 5.2.4.3, 5.3.4.3 and 5.4.4.3) and publishing, editing and writing strategies (Sections 5.2.4.4, 5.3.4.4 and 5.4.4.4). There was general agreement between all the groups on these themes, however, the perspectives with which the participants approached these themes differed, which is highlighted in the summaries at the end of each of the sections on the themes.

Of interest were the views expressed by participants in Group 1 regarding the publishing industry, which reveal a complex and nuanced perspective. While some participants expressed a desire to move away from textbooks and a belief that publishers were motivated by profit, others believed that the role of publishers in developing learning material was critical for the decolonisation of the curriculum. The participants' views indicate that there is (perceived) discrimination in the publishing industry regarding who gets published, which perpetuates biases and limits knowledge production. However, the participants also recognise the potential for publishers to play a positive role in transforming the curriculum and incorporating diverse perspectives. Overall, the participants views suggest that there is a need for greater scrutiny of the publishing industry and a recognition of the important role that it can play in creating a more inclusive and diverse body of knowledge.

A list of strategies was compiled (see Annexure J for the full list) after collating the information obtained from the role players in the interviews. The strategies are listed under the themes in the list and strategies for language include preparing students for the job industry, promoting indigenous languages and improving the accessibility and readability of academic texts. To ensure that students can function on an international level, exposure to English is necessary. However, promoting indigenous languages is also crucial. Using English as the teaching and learning language is recommended, but African languages should also be considered for inclusion. Policies and guidelines should be developed to promote inclusivity of various cultures and languages. Accessibility and readability of academic texts should also be addressed, including sensitivity to students with English as a second or third language, using plain language and employing someone with specialist writing abilities to create decolonised textbooks suited for the South African audience.

The theme of the student learning experience is addressed with strategies that could improve the learning experience for students in South Africa. The strategies recommend evaluating student competencies and creating a plan to build their desired competencies, focusing on transformational learning to prepare them for the working environment and getting to know who the students are to promote inclusivity. In teaching and learning content, involving students in decisions on curriculum and content, collaborating with them in the production of academic texts and contextualising the curriculum in the South African context are recommended. Using technology, finding alternative ways to source learning material and encouraging internships to prepare students for the future job market are also recommended. Additionally, addressing issues of language, providing explainers and key terms, using plain English and code switching and allocating time and resources to involve students in the decolonisation process are ways to improve accessibility and inclusivity.

In addition to the strategies identified throughout the interviews, the idea that there is a body of canonical knowledge that excludes indigenous knowledge is a pervasive issue. Some participants suggested that including indigenous knowledge would compromise the quality of the content, others see indigenisation as a worthwhile exercise. It is important to maintain sound pedagogical content and not compromise on the content. It is also believed that English language proficiency is necessary and that the ideal job would be in working for the New York Times, however, this requirement excludes those who do not speak English fluently and it perpetuates biases and discrimination. Furthermore, the publishing industry is noted as being dominated by individuals who are resistant to change and biased, which is a significant obstacle to indigenisation and the incorporation of diverse perspectives. Participants note that many people in the industry are ignorant of the fact that their education was predominantly Westernised, which can lead to a fear of decolonisation and a reluctance to incorporate different ways of knowing. This fear is often irrational and based on Western notions of logic, which can exclude alternative perspectives and limit knowledge production. Therefore, it is important to recognise and challenge the biases and resistance to change that exist in the education and publishing industries to create a more inclusive and diverse body of knowledge, while promoting self-examination proposed by ideologies (Section 2.5), government departments (Section 2.6) and academic scholars (Section 2.7).

The theme to capacitate people in the decolonisation process in universities, government departments and the publishing industry includes several strategies. These include developing a framework for teaching and learning, providing learning opportunities for academics and government officials, inviting well-known scholars to participate in workshops and conversations, engaging in collective reflection and discussions and sharing resources on

decolonisation. Additionally, it is important to provide ongoing training and development for publishers, editors and authors, as well as to create concrete guidelines and resources for decolonisation processes. It is also important to address and overcome any fear of change based on ignorance and to promote diversity and collaboration to enable shared knowledge.

The theme of publishing, editing and writing strategies for academic texts focuses on collaboration with academics, addressing discrimination and incentivising textbook authorship. Content creation and representation strategies include incorporating indigenous knowledge systems, addressing affordability and ensuring representation of diverse cultural perspectives. Africanising, localising and indigenising academic texts are essential strategies and there is also emphasis on ensuring readability and accessibility through simpler language, key term definitions and local references. Language sensitivity is essential and publishers should provide content that is relevant and meaningful to the target audience. Additionally, guidelines for decolonising academic texts should be established and the use of indigenous languages should be promoted.

5.7 CONCLUSION

Interviews provide a valuable tool for collecting data and gathering insights and information from people with first-hand experience on a specific subject. The interviews conducted with Group 1, Group 2 and Group 3 provided valuable insights into how these groups understand the decolonisation process from the three different perspectives. These groups were purposely chosen for this study because each group plays a crucial role in shaping the decolonisation process and each group is dependent on and should work with the other groups to ensure that the decolonisation process is carried out effectively. In addition, gaining the perspective of all the groups assisted me to uncover comprehensive and integrated approaches, strategies and methodologies for assisting curriculum decolonisation in higher education, which are summarised in Section 5.7 and more specifically, in the production of academic texts for decolonised curricula, which is the focus of this study. A full list of all the strategies uncovered in the interviews is set out in Annexure J.

This chapter set the stage for concluding this study and the following chapter (Chapter 6) will combine all the elements of this study towards a conclusion.

CHAPTER 6: SUMMARY OF FINDINGS AND CONCLUDING REMARKS

6.1 INTRODUCTION

The academic publishing industry and its role in decolonising the curriculum was the focus of this study. Decolonising the curriculum is a phenomenon that involves challenging the Eurocentric knowledge systems that underpin many disciplines within the university. In order to achieve this, a shift in thinking together with a willingness to change and create a more inclusive and equitable education system is required.

Decolonising the curriculum includes the academic texts used in the curriculum and the process of decolonising academic texts is important to not only create new knowledge systems but to examine the existing ones and make the changes required. Editing decolonised academic texts will help to challenge how colonialism served to influence the production and dissemination of knowledge.

This study sought to investigate the processes that lead to the publication of texts, including publishing and editing strategies for decolonising academic texts in higher education. A number of factors were investigated during this study. These included the terminology surrounding the process of decolonisation, which was used to create a conceptual framework for the grounding of this study, the role players that are involved in curriculum decolonisation, the policies that are consulted to carry out the decolonisation process, the approaches, methods and strategies and how role players in HEIs, government departments and the publishing industry understand these for the decolonisation of academic texts.

Although the primary focus of this study is the role of publishers and editors in decolonisation practices for academic texts, the investigation was expanded to include a broader range of participants for interviews. This decision was made to ensure a comprehensive exploration of the complex dynamics involved in decolonisation within the publishing industry. It was recognised that publishing is not a solitary endeavour but involves the active engagement of various stakeholders who significantly influence the production and dissemination of knowledge. By incorporating perspectives from stakeholders such as HEIs, government departments and authors, a more nuanced understanding of the wider context in which decolonisation efforts are enacted was achieved. These additional participants provided valuable insights into their roles, whether directly or indirectly involved, in the processes of publishing and editing academic texts, enhancing the study's findings.

The strategies, approaches and methods employed by role players in the academic publishing industry, when developing decolonised academic texts, were the main focus of this study and

these were compared with strategies used by role players external to the publishing industry and, finally, a textual analysis was conducted of academic texts to examine how the strategies identified by the role players are used in the academic texts. In this final chapter of my PhD thesis, I will reflect on the key findings of my research.

The complexity of the decolonisation phenomenon required that this study had to look beyond a single research question. Three main themes were identified for the study and each theme consisted of its own research questions, objectives and sub-objectives. In this chapter, the themes and their resultant questions will be dealt with in Section 6.2. Each sub-section will deal with the key findings relating to the research questions followed by recommendations (Section 6.3). Thereafter, the chapter will outline the limitations of the study and recommendations for further research (Section 6.4) and, finally, provide concluding remarks (Section 6.5).

6.2 STUDY FINDINGS

Chapter 1 of this study highlighted three different themes. Theme 1 dealt with terminology related to decolonisation and consisted of two research questions. Theme 2 dealt with who the main role players are in the HEI decolonisation processes, what their roles are and what strategies, approaches or methodologies they apply to decolonise the curriculum. Two research questions were formulated for this theme. Theme 3 dealt with academic publishers, the roles they play in decolonising the curriculum and how they have responded to the calls for curriculum decolonisation. Two research questions were formulated for this theme. The following sections will deal with a summary of the findings for each theme guided by the relevant research questions.

6.2.1 Theme 1: Terminology

In order to answer the research questions formulated for this theme, it was necessary to develop a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs. This was done by analysing and comparing decolonisation founding documents, position papers, stakeholder viewpoints and scholarly discourse in the literature.

6.2.1.1 Findings for research question 1.1

1.1 How is decolonisation understood by various stakeholders?

Research question 1.1 was dealt with in Chapter 2 where the literature review on founding ideologists (Section 2.5), government organisations (Section 2.6) and academics (Section 2.7)

was conducted to uncover how the various stakeholders understand decolonisation and the terminology related to the concepts of decolonisation, transformation, indigenisation, localisation and Africanisation. A conceptual framework of terminology was developed, wherein the way in which these different terms are understood by the various stakeholders (Section 2.3) was conceptualised. In addition, the question was also dealt with in Chapter 5 as the research included an empirical study comprising interviews and the views on the relevant terminology, as seen by the interviewees, role players in higher education curriculum development and academic publishing, was reported on in Chapter 5 (Sections 5.2.3.2, 5.3.3.2, 5.4.3.2).

Key Findings: Founding ideologists

The analysis of the founding ideologies revealed that all three ideologists agree that decolonisation is necessary and that colonialism caused significant damage to the people and their identity, stripping them of their self-esteem and reducing them to a society of non-achievers. They all emphasise the importance of education in empowering the people to build a new decolonised nation. However, they also all warn against replacing one system of exploitation with another and the dangers of the national bourgeoisie imitating the colonial bourgeoisie, which would lead to postcolonial exploitation. The promotion and preservation of local culture and heritage, as well as the use of local languages are promoted by them all as this will lead to the creation of a new being, build social consciousness and see the emergence of innovative ideas.

Fanon, Thiong'o and Biko share common ideas on how to achieve decolonisation. These ideas can be used to decolonise education and include the African renaissance, building national pride and consciousness, examining oneself and examining language policies and usage. The aim of an African renaissance is to incorporate African perspectives, experiences and knowledge systems into the educational curricula to challenge the dominance of Western perspectives and promote an inclusive educational environment. Building national pride and consciousness involves recognising and addressing the impact of colonialism on a nation's history, culture and identity and taking steps to dismantle its ongoing effects.

Self-examination promotes critical self-reflection and challenges individuals to question their own assumptions and biases, leading to a more inclusive and equitable learning environment. Examining language policies and usage can help promote indigenous languages and the decolonisation of knowledge by recognising and valuing diverse knowledge systems and perspectives and challenging the dominance of Western perspectives in the curriculum. These

shared values reflect a commitment to transforming the education system and emphasise the importance of cultural identity, promoting cultural diversity and awareness.

Where the viewpoints diverge, is that Fanon believes that violence is necessary to break away from colonial shackles, while Thiong'o and Biko do not promote violence as a means of achieving decolonisation. Fanon promotes revolutionary socialism as the way to build a decolonised nation, while Thiong'o advocates for a process of rediscovery of culture and the promotion of the question of relevance and Biko's belief is in promoting the culture and heritage of the black population to empower them to take control of their lives and destinies.

Key findings: Government

I then moved to an analysis of government policy on decolonisation (Section 2.6) and found that after the 1994 elections, when the government repealed apartheid laws, dismantled segregation rules and created acts and development plans to reverse the negative consequences of apartheid policies it also developed documents for changes in the higher education system. Changes have been made but transformation is slow. The CHEs reviews acknowledged that while there have been significant changes in the sector, problems still exist. The 2015/2016 student protests highlighted the need for transformation and decolonisation, but the reviews failed to adequately address curriculum transformation. The government promotes a comprehensive approach to decolonisation in higher education, which involves changes to the curriculum and the promotion of a more inclusive and equitable learning environment that reflects the diversity and richness of African culture and experiences. The government advocates for a shift to a more African-focused curriculum, incorporating African cultures, histories and realities. It also encourages collaboration with neighbouring African countries to promote an African identity and unity. Cultural awareness is seen as a crucial aspect of decolonisation and the government has adopted the African Union Charter for African Cultural Renaissance to promote cultural upliftment and fight against segregation and exclusion.

The government aims to promote decolonisation in higher education by accommodating diversity and increasing student participation. It emphasises the importance of designing flexible systems that address the articulation gap and the inability of many school leavers to enter or succeed in HEIs. The diversified curriculum should include programme mixes that suit the needs of the students. Self-examination is seen as necessary for promoting decolonisation in higher education and language policies should consider the needs of students, with a focus on promoting and preserving linguistic diversity, especially indigenous languages. Finally, the government highlights the need to increase and broaden student participation in HEIs, not just

for historically disadvantaged students but also for women, disabled and mature students, through the development of academic programmes and tools that accommodate diversity and ensure equity in access and outcomes

Key findings: Academic scholars

Finally, I analysed the views of academic scholars (Section 2.7) on the decolonisation of higher education in South Africa. The concept of an African renaissance is seen by academic scholars as crucial in the process of decolonising higher education curriculums. This involves rebuilding culture, including African languages and reinstating African identity to promote national pride and consciousness. Building individual cultural awareness is also important and institutions should acknowledge their cultural biases and challenge colonial narratives. The inclusion of African epistemologies and recognition of cultural heritage are essential for sustainable development. Curriculum developers should examine the extent to which the content of the curriculum in higher education is informed by local communities and interrogate the knowledge systems that curricula validate and promote.

Self-examination is a concept that should be incorporated into HEIs, with knowledge of transformation and knowledge of transformation being interdependent. Educators and curriculum developers should re-evaluate the relevance of the knowledge they transmit and use their cultural resources to promote different thought processes that could assist in the process of decolonisation. The use of indigenous languages should be recognised and policies should reflect their value and be used within the institution.

Conclusion:

A comparative analysis of the findings for the three different groups that were analysed in the literature review, namely the founding ideologists, government policymakers and scholars, shows that in order for the education system to be decolonised it should reflect the needs and experiences of colonised people. They all emphasise cultural identity, the promotion of cultural diversity and awareness and the promotion of linguistic and cultural inclusion. They all highlight the need to promote an African renaissance, build national pride and consciousness and build individual cultural awareness. A key similarity is the need to promote African culture, language and identity. Africanisation, indigenisation and localisation are important tools to promote pride in Africa according to all three groups and they all advocate for the examination of self, including evaluating the impact that colonialism has on individuals and institutions. Language policy should promote the inclusivity of indigenous languages. Government policy

highlights the importance of promoting arts, culture and heritage and emphasises the need to promote ubuntu as crucial to nation building.

In addition, the findings revealed that change has been slow and some universities have even resisted change. This suggests a potential conflict between the ideologies of the three groups and the practicalities of implementing change in institutions. The findings from these three groups highlight the need for ongoing co-operation between policymakers and scholars to address obstacles to achieving decolonisation in education. This information contributed to answering the next research question.

6.2.1.2 Findings for research question 1.2

1.2 How does decolonisation fit into the conceptual field of related terminology?

Terminology was clarified and the findings reveal that decolonisation is a component of the broader concept of transformation. Transformation involves changing the way things are done, such as laws and policies. Transformation in education covers a range of issues from governance to curriculum and institutional culture. Some institutions have taken a narrow view of transformation and focus only on demographic changes but a more expansive approach is needed to achieve change. Transformation is also closely related to curriculum decolonisation and Africanisation, localisation and indigenisation. Transformation and decolonisation are closely related because they promote alternative worldviews, knowledge systems and ways of being that challenge dominant Western-centric perspectives in education.

Decolonisation involves reversing the impact of colonialism by addressing the continuing inequalities in social, economic, cultural and political aspects of society that are a consequence of past colonial rule. This process includes eradicating the cultural and intellectual dominance of the colonising power and resolving the long-lasting effects of colonialism. The purpose of decolonisation is to empower previously-colonised individuals and reinstate their cultural identities, languages and traditional customs.

Curriculum decolonisation is seen as restructuring educational content, pedagogy and knowledge systems to challenge and transform the legacies of colonialism.

Africanisation is the assertion of the African identity and promotion of African knowledge and culture in higher education.

Localisation is revealed as adapting the curriculum to meet the needs of the local society and job market, fostering relationships between educators, employers and employees.

Indigenisation, which includes indigenous ways of knowing, doing and being in social and educational processes, is the act of rediscovering indigenous cultures and seeking social and cognitive justice for indigenous peoples.

Figure 6-1 provides a diagrammatic view of the relationship between the terminology and how decolonisation fits into the conceptual field of related terminology in the context of curriculum.

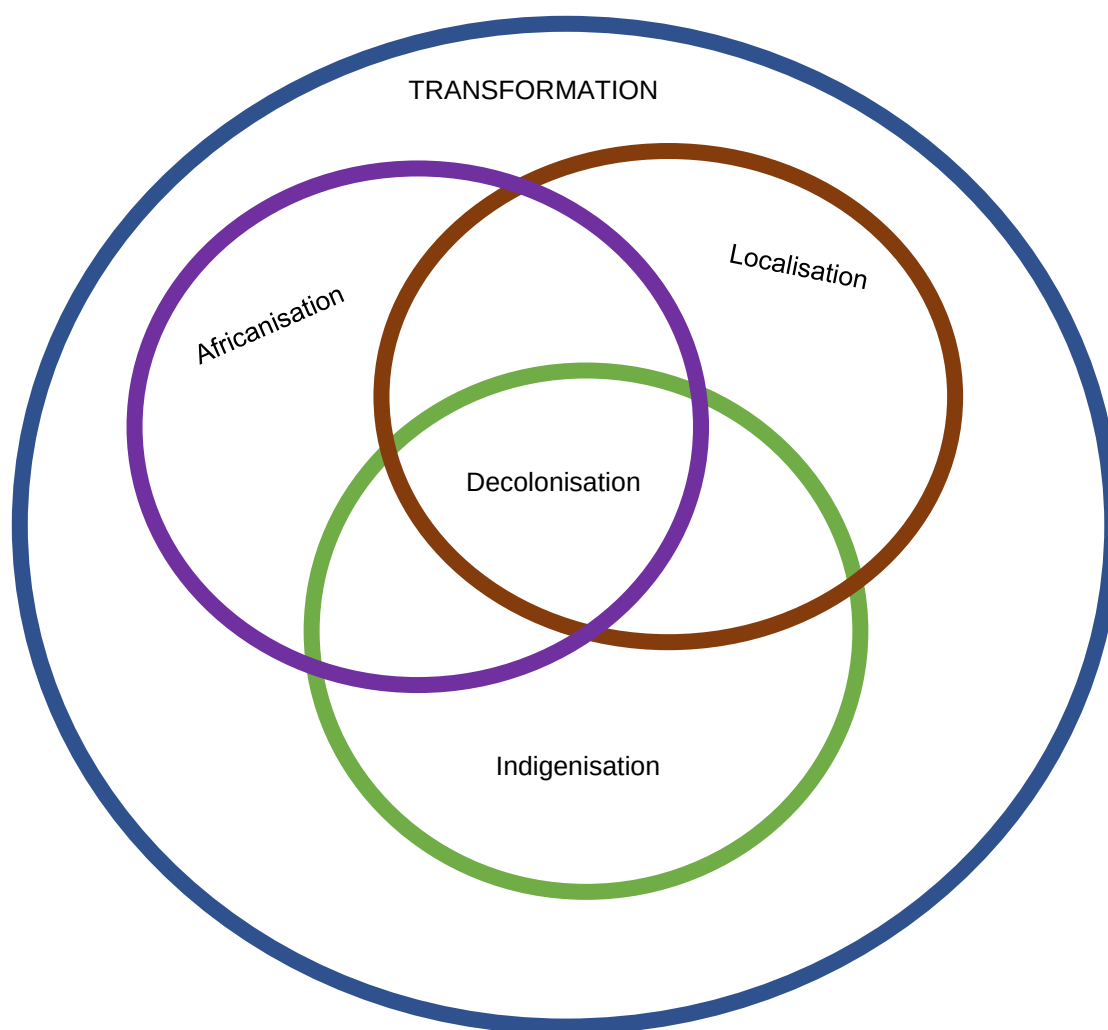


Figure 6-1: Decolonisation in the conceptual field of related terminology

Source: Compiled by author

As noted in this study and depicted in Figure 6-1, transformation is the act of fundamentally changing the system. Decolonisation is the process used to change the system; Africanisation is the process of prioritising African perspectives; localisation is the process of incorporating the local context; and indigenisation, is the process of empowering local communities. These are all interconnected because they all work to foster a more equitable and sustainable future

for local communities and in so doing, contribute towards the goal of decolonisation and transformation.

6.2.2 Theme 2: Role players and policy in higher education and government departments

An objective of Theme 2 of this study was to identify role players in the decolonisation of curricula. This included examining their roles, responsibilities, approaches and/or methods to achieve decolonised curricula. This was done by surveying the literature and asking interviewees.

6.2.2.1 Findings for research question 2.1

2.1: Who are the role players involved in the decolonisation of curricula in HEIs?

The findings from the investigation into the important role players in the process of decolonisation indicate that decolonisation of the curriculum requires a collaborative effort from a range of actors, both internal and external to HEIs. These role players were found to be founding ideologists such as Fanon, Thiong'o and Biko, who provide valuable insight into decolonisation. Government organisations and departments such as DHET, DSAC, CHE and SAHRC, liberation groups and political parties should be involved in curriculum decolonisation. The university and its management, governance, academics/educators/ lecturers, the Student Representative Councils, students and curriculum developers, as well as philosophers of education and contributors from any academic field are identified as essential role players. Academic scholars are also important role players who can contribute to the development of new knowledge and practices that promote equity and cultural responsiveness in education and society. In addition, a number of other role players were identified, namely the youth, women, quality assurance departments with the university and those run by the government, local communities, non-governmental organisations, prospective employers and industries. None of the role players mentioned the role of the library, however, the crucial role the library could play in decolonisation of curricula in higher education institutions should not be underestimated as it could support diverse communities through the acquisition and curation of materials that respectfully represent all cultures and their viewpoints. Of interest was that some participants noted resistance to change among certain groups and others expressed uncertainty about whether all stakeholders fully understood the decolonisation process.

The publishing industry, which includes publishers, editors, content creators and authors, is seen as an important role player in the decolonisation process. These role players are valuable in facilitating the production and development of decolonised academic texts. It was widely

acknowledged that the publishing industry can contribute significantly to curriculum decolonisation. However, the findings reveal that there is less value placed on academic publishers by the group that consisted of HEIs and government departments as the majority of the participants did not name the academic publishers as a significant role player. The participation of publishers, editors and authors alone may not be sufficient to achieve the goal of decolonisation. It requires collaboration and engagement from a broad range of stakeholders.

It was found that role players in the decolonisation of the curriculum are diverse and multifaceted. There is a general consensus that HEIs, government and the publishing industry play important roles, but there are also differences in the emphasis placed on other actors. It was discovered that there are many role players from various sectors and the recognition or emphasis placed on role players depends on one's perspective. This means that once it is acknowledged that many people play a role in decolonising the curriculum, it is essential to ensure that all role players are aware of the roles and responsibilities played by themselves and other role players and that educating role players on the process of decolonisation or making them aware of policies and guidelines, should include all stakeholders.

6.2.2.2 Findings for research question 2.2

2.2: What approaches and/or methods do role players in HEIs and government advocate should be used to bring about decolonisation of curricula?

In an effort to uncover the approaches, methods or strategies that are used by role players in HEIs and government (Group 1), the question above (2.2) was formulated. This included the determination of policy on the flow of information on these methods or strategies.

Policies (Group 1)

As academic publishing involves the production and dissemination of scholarly research, which can also play a role in promoting diverse perspectives and knowledge production, each of these areas of policy and practice can interact in complex ways, with government policies influencing the priorities and funding available to HEIs and academic publishers. HEIs policies shaping the research and teaching environment and academic publishing reflecting and reinforcing prevailing academic paradigms are connected and could work together to create more equitable and just systems of education and knowledge production.

The findings revealed that participants in the study had differing views on policies, legislation, or guidelines that they use to decolonise the curriculum. These views ranged from participants

stating there were no policies that provided direction on the process of decolonisation to others that named many policies they found relevant. For example, there were references to policies such as the National Development Plan (NDP), the white paper for higher education, Agenda 2063: The Africa we want, the Sustainable Development Goals (SDGs) and the Comprehensive African Agricultural Development Programme (CAADP), which are essential to the process.

Policies that are internal to universities were named by some participants, such as learning and teaching plans, assessment policies, quality assurance and curriculum development policies and they were confident that these policies guided the decolonising process in their institutions, while policies external to the university, that were named by the participants, included policies originating from government departments focusing on transformation and decolonisation in higher education and policies originating from government departments focusing on addressing poverty and inequality.

Some participants stated that the policies or guidelines were implied rather than explicit. Overall, the findings showed that there was some uncertainty surrounding policies and frustration with the lack of clear guidelines for the implementation of decolonisation. It appeared that the participants need guidelines and direction on what policies should be used, who should develop the policies and even whether there were any policies.

Approaches and methods for decolonising curriculum

The information on the strategies and methods used by role players in HEIs and government to decolonise the curriculum was gathered, categorised and examined, resulting in the discovery of four main themes, namely language, the student learning experience, capacitating people and publishing and editing strategies (Section 5.2).

Language and decolonisation of the curriculum emerged as a central theme from the interviews with the participants. The need for African languages to be more visible was highlighted as well as the problems posed by English and the need for it in a globalised world. Suggestions for working on the language issues faced by students during curriculum decolonisation included having assessments and tutorials in African languages, developing dictionaries and translating terminology used in the curriculum. There were problems of logistical issues noted, the lack of developed languages and the need for guidance. The issue of English proficiency was also raised as well as the issue of the language being more inclusive and whether it should remain pure. Making sure the language in textbooks is accessible and readable for the target audience was also highlighted.

The student learning experience strategies suggested by HEI and the government included preparing students for the working environment and considering the competencies needed for this. Inclusivity is also important, which involves knowing the students, presenting concepts in a familiar context, involving them in curriculum decisions and making sure the curriculum is relevant and up to date. Different techniques are suggested, such as using local problems and sourcing learning material online. The use of digital technology could also play an important role in transformational learning and internships for students could ensure students are able to meet market requirements.

The theme of capacitating people during decolonisation was noted with strategies for doing this including ensuring there is adequate training and development of academics to decolonise the curriculum. There was mention of the fragmented approach and lack of commitment to decolonisation by some academics. Solutions also included offering courses, webinars and workshops, engaging in collective reflection and research and rethinking the approach to ensure a more coherent and structured process. Clarity on guidelines and a quality assessment of decolonised curricula were also seen as important. Overall, mixed views were expressed, but the need for a consistent and structured approach to decolonisation in higher education was highlighted.

Editing and publishing strategies outlined by HEI and the government resulted in different views on the role of academic publishers, with some believing that publishers had become profit-driven, making textbooks unaffordable and discriminating against authors based on their race. It was suggested that universities should encourage lecturers to write textbooks and the DHET should consider allocating research output points for textbooks. Language promotion strategies were suggested, including the development of dictionaries to translate terminology used in the curriculum to African languages.

6.2.3 Theme 3: Academic publishers

The final theme in this study was to investigate how a publishers' association and affiliated academic publishers (Group 2 and Group 3) (Sections 5.3 and 5.4) have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected. This was done by exploring the response by academic publishers to the call for decolonisation of the curricula and how this response aligns with possible recommendations by the South African publishers' association, as well as comparing the response to views and approaches by the role players identified in Theme 2. In addition, the strategies and approaches used by academic publishers were examined by conducting a textual analysis of academic texts. This was to identify the changes that have been made in answer to the

decolonisation calls and how these changes align with the approaches identified by role players. Finally, a text analysis was conducted to investigate how the strategies and approaches find expression in decolonised academic texts. The following three research questions were formulated for this theme.

6.2.3.1 Findings for research question 3.1

3.1: How have role players in the academic publishing sector responded to the calls for decolonisation of curricula, specifically within the academic publishing sector?

PASA, a non-profit organisation, represents the publishing industry in South Africa. They promote and support the publishing industry, advocate for policies and regulations and provide resources and support to publishers. They also foster collaboration and networking among industry stakeholders. PASA believes it can assist HEIs to address challenges and increase throughput rates with a number of strategies. They also recommend partnerships between publishers and HEIs to deal with challenges

According to the role players in Group 2 (Section 5.3) the role of the publishers' association in the decolonisation of academic texts is to provide support and guidance to its members. The publishers' association is a representative body for the publishing industry and the association works impartially to ensure that the interests of all stakeholders are considered. Although the publishers' association does not have the authority to direct or make rules, it is intended to serve as a valuable resource for publishers who seek to promote diversity and inclusivity in their publications. The association does not mandate instructions to its members, who operate independently within the industry.

The findings from the interviews with role players in Group 2 indicated that PASA's role in decolonising academic texts is to provide support and guidance to its members, not set guidelines or policies. They indicate that PASA is a representative body that works impartially to ensure that the interests of all stakeholders are considered but PASA does not mandate instructions to its members, who operate independently within the industry.

In conclusion, while the publishers' association does not play a direct role in the decolonisation of academic texts, it supports and guides its members and works collaboratively with HEIs.

Policies (Group 2 and Group 3)

The first research question for this theme was addressed by examining the policies that publishers, editors and the publishers' association (Group 2) (Section 5.3) and authors (Group 3) (Section 5.4) are aware of or use when decolonising academic texts. The findings reflect

that the academic publishers are not aware of any specific policies or guidelines related to decolonising the curriculum. However, they mentioned some general decolonisation policies or targets that their organisations follow, such as equity in race and gender representation in authorship and the development of accessible content. There was reference to policies and guidelines, related to the curriculum that are at the institutional level, indicating that there may be institutional policies that address decolonisation and there was also a suggestion that there may be policies and guidelines at the DHET that could be helpful but generally, there were no specific policies referred to. The Copyright Amendment Bill was noted as it could have an impact on the development of indigenised content by not protecting (local) authors' rights.

The authors stated they were not provided with any policies or guidelines for writing decolonised academic texts by publishers and they were also not aware of any policies or legislation that dealt with the process of decolonisation. While the authors noted that recommended practices and strategies contributed to the decolonisation project, these were never explicitly contextualised as such. Overall, while the academic publishing groups do not mention any specific policies or guidelines related to decolonising the curriculum, they believe there may be institutional or departmental policies at HEIs that address the issue. It is important to ensure that all role players are informed about any policies and guidelines pertaining to curriculum decolonisation.

HEI and the government had varying views on policies for decolonising the curriculum, with some stating there were no specific policies and others naming internal and external policies related to transformation and decolonisation in higher education. However, there was uncertainty and frustration with the lack of clear means and ways for implementing them. Academic publishers are not aware of any specific policies or guidelines related to decolonisation, but some followed general policies related to equity in representation and development of accessible content. Authors were not provided with any policies or guidelines for writing decolonised academic texts and were not aware of any policies or legislation that dealt with the process of decolonisation. While there may be institutional or departmental policies related to decolonisation, it is important to ensure all role players are informed about them. To summarise, the investigation found that there is uncertainty and frustration surrounding policies for decolonising the curriculum.

Approaches and methods for decolonising

This study found that some academic publishers view language as a tool for decolonisation, while others think statements promoting indigenous languages lack substance and are politically motivated. However, both publishers and authors agree on promoting accessibility,

inclusivity and readability through language. Academic publishers suggest using English as the primary language of instruction and ensuring that textbooks are suitable for local audiences without talking down to them. They also recommend using plain language and employing experienced language editors to ensure proper writing techniques for decolonised textbooks. Authors propose strategies for promoting accessibility and inclusivity through language, such as using gender-sensitive and inclusive language, providing explanations and definitions for key terms and being aware of language barriers faced by disadvantaged groups. While they did not discuss the use of indigenous languages extensively, the authors emphasise the importance of language in decolonisation efforts.

The views of academic publishers and authors converge on several strategies for enhancing the student learning experience in a decolonised curriculum. Both groups agree on the importance of making language accessible, using local references, promoting cultural identity and representativeness and ensuring content is suitable for the South African context. They also emphasise the significant role of content creators and publishers in producing accessible and representative content while maintaining quality. Collaboration with students in developing academic texts and receiving feedback from the community is deemed essential in producing decolonised academic texts. Although academic publishers highlight the importance of didactic design components, authors emphasise the significance of language and writing in the student learning experience.

Academic publishers agree that training is needed for the decolonisation process but feel uncertain about how it will be implemented. They note the lack of clarity and guidelines and suggest that experts in the field could provide training to publishers. They also recommend a government course specifically focused on editing for decolonisation. While there are workshops on decolonisation, there is no specific plan or guidelines for decolonising academic texts for HEIs. The acknowledgement of the lack of training and knowledge for publishers and editors is a common theme in their discussions and it is suggested that government departments could provide the necessary training. The authors also emphasise the need for capacitating people to overcome the fear of change and ignorance in publishing. Educational guidelines and practical resources are necessary to facilitate decolonisation of academic texts in higher education. In addition, the authors stress the importance of acknowledging community knowledge as a source of expertise and agree that self-discovery of knowledge is crucial in the decolonisation process.

Both academic publishers and authors agree that training is necessary for the decolonisation of academic texts, but there is a lack of clarity and guidelines on how to implement it. Academic publishers suggest that experts in the field could provide training and recommend a

government course specifically focused on editing for decolonisation. They also acknowledge the need for government departments to provide the necessary training. The authors stress the importance of educational guidelines and practical resources to facilitate decolonisation and acknowledge the need to capacitate people to overcome the fear of change and ignorance in publishing. They also emphasise the importance of community knowledge as a source of expertise and the need for self-discovery of knowledge in the decolonisation process.

Academic publishers and authors concur on the importance of collaboration and diversity in developing decolonised academic texts. Publishers suggest strategies such as expanding the range of African and female authors, involving a diverse group of individuals in content creation and incorporating local examples into academic textbooks. They also recommend a content review process to ensure that the text is decolonised and caution against superficial strategies. Authors emphasise the importance of collaborating with end-users and peer review by colleagues to bring in diverse perspectives and feedback on the content. Both groups suggest that training and concrete guidelines are needed to facilitate the decolonisation of academic texts. Overall, they highlight the significance of considering diverse perspectives, target audiences and local contexts when editing and developing books.

6.2.3.2 Findings for research question 3.2

3.2: How do the methods, approaches and strategies of academic publishers, to achieve decolonisation, compare to the approaches advocated by role players external to the publishing process?

The strategies advocated by academic publishers (Section 5.3) compared to the approach by role players external to the publishing process (Section 5.2) are summarised under the themes of language, student experience, capacitating people and publishing and editing strategies.

Different perspectives are provided on the role of language in decolonising the curriculum. HEI and government role players highlight the need for African languages to be more visible and accessible to students, suggesting strategies such as assessments and tutorials in African languages, developing dictionaries and translating terminologies used in the curriculum. They acknowledge logistical issues and the need for guidance, while also highlighting the issue of English proficiency and the need for inclusive language. The group emphasises the importance of making language in textbooks accessible and readable for the target audience.

Academic publishers and authors' perspectives on the role of language in decolonising the curriculum indicates that they recognise the importance of English for international job opportunities, but they also imply that not all books will be published or sold as they are, in

part, motivated by the economic factors of publishing. To address the issues highlighted by Group 1, they prioritise the readability and accessibility of English. To ensure proper writing techniques for decolonised textbooks, they suggest using plain language frameworks and employing suitable language editors. Local authors and a diverse panel of academics are recommended to write academic texts and experts are suggested for peer-reviewing to provide guidelines for Africanising while maintaining the appropriate tone for the audience. Strategies to promote accessibility and inclusivity through language include using gender-sensitive and inclusive language, defining key terms and considering the language barriers faced by disadvantaged groups.

In summary, while HEIs and government focus on the need for African languages to be more visible and accessible, academic publishers and authors take a broader approach to the role of language in decolonisation efforts, emphasising the need for accessibility, readability and inclusivity through language in academic texts and indicating a preference for English.

The student learning experience strategies recommended by HEIs and the government aim to prepare students for the workforce by considering the necessary competencies. Inclusivity is also emphasised, including involving students in curriculum decisions and ensuring the curriculum is relevant and up-to-date. Digital technology and internships are suggested as techniques for enhancing the learning experience. Academic publishers suggest that making language accessible, promoting cultural identity and representativeness, using local references and including indigenous knowledge systems are crucial for a decolonised curriculum. They emphasise the importance of publishers in producing accessible and representative content while maintaining quality. The authors note the importance of language and writing in the student learning experience and collaboration with students to ensure the information is relevant to their context. The focus is on the value of content creators and collaboration with students to produce academic texts. Overall the viewpoints differ, possibly because of the different perspectives from which the problem is approached, however, both viewpoints have validity and should be considered in efforts to enhance the student experience.

Regarding capacitating people, both groups, HEIs and government officials and academic publishers and authors, recognise the importance of capacitating people during the decolonisation process. The former group emphasises the need for adequate training and development of academics to decolonise the curriculum and suggests strategies such as offering courses, webinars and workshops, engaging in collective reflection and research and rethinking the approach to decolonising academic curriculum to ensure a more coherent and structured process. Clarity on guidelines and quality assessment of decolonised curricula were

also seen as important. Academic publishers agree that training is needed for the decolonisation process but feel uncertain about how it will be implemented. They note the lack of clarity and guidelines and suggest that experts in the field could provide training at an organisational level. They also recommend a government course specifically focused on editing for decolonisation. Authors also emphasise the need for capacitating people to overcome the fear of change and ignorance in publishing. They stress the importance of acknowledging community knowledge as a source of expertise and agree that the self-discovery of knowledge is crucial in the decolonisation process.

The findings indicate that both groups recognise the importance of capacitating people in the decolonisation process but differ in their recommendations for how to achieve it. The HEI and government officials suggest strategies such as workshops and reflective processes, while academic publishers and authors call for more specific training and guidelines. However, both groups agree that the process needs to be structured and consistent and that community knowledge should be recognised as a valuable source of expertise.

The publishing, editing and writing strategies that are presented by HEIs and the government compared to those presented by academic publishers and editors differ because of the different perspectives from which they approach the topic. HEIs and government focus on the potential negative impacts of profit-driven publishing on affordability and discrimination, whereas profitability is a concern for academic publishers and they provide strategies for producing decolonised academic texts that are inclusive and representative. However, both parties emphasise the importance of collaboration with students and diverse authors in producing relevant and relatable content.

A textual analysis of academic texts was undertaken to assess whether the strategies and approaches proposed by academic publishers and authors are put into practice and to uncover further strategies for decolonising curricula. The strategies identified in the interviews guided the textual analysis. The findings related to the textual analysis indicate that decolonisation strategies were incorporated into the academic texts to varying degrees. The changes in academic texts ranged from substantive changes that alter the content, structure and/or style of the text, to additive strategies such as adding sections or parts. The strategies included Africanising the content by incorporating African knowledge systems and theories and there was evidence of challenging Eurocentric assumptions and worldviews. Alternative perspectives and knowledges of other cultures and communities were also found to be incorporated into the text. The inclusion of multilingual glossaries and indigenous sayings and concepts was evident. There was also the incorporation of diverse perspectives and some of the academic texts that were revised had included diverse voices in their authorship.

Further strategies that were identified included the suggestion by HEIs and the government that universities should encourage lecturers to write textbooks, while the DHET should allocate research output points for textbooks. This, according to them, could help to increase the diversity of authors and assist in reducing the cost of textbooks. The concern over discrimination in the publishing industry is also highlighted and language promotion strategies are suggested to ensure that the curriculum is accessible to all students. On the other hand, academic publishers provide specific strategies for editing and developing decolonised academic texts (see Annexure J). They suggest that the content should be kept current and topical and that a diverse group of individuals should be involved in content creation. Peer review and collaboration with end-users are also recommended to ensure relevance and reliability. Additionally, the importance of considering the local context and creating representative content is emphasised.

Overall, the findings indicate that there is a recognition of the need for inclusive and representative content in academic textbooks by the role players. However, HEI and government focus more on the potential negative impacts of profit-driven publishing, while academic publishers provide more specific strategies for producing decolonised academic texts.

6.3 RECOMMENDATIONS

6.3.1 Recommendation for role players

The results of this study revealed a number of interesting findings. Under the group of role players from HEIs and government departments, the following matters arose: It has been established that curriculum decolonisation is a complex process that involves multiple stakeholders as well as diverse opinions, voices and collaboration; therefore, it requires the participation and contributions from various role players in both internal and external contexts to the HEI. For example, academics and curriculum developers within HEIs need to work closely with students, universities' governance, quality assurance departments and publishers to identify and implement ways to decolonise the curriculum. External role players, such as government departments, prospective employers, local communities and non-governmental organisations, also have an important role to play in providing support, resources and guidance to HEIs in their efforts to decolonise the curriculum. Therefore, knowing who the decolonisation role players are and understanding their roles and responsibilities is crucial for all role players in HEIs to work collaboratively and effectively towards decolonising the curriculum.

The second issue is that the government, as a role player, was highlighted by all the HEI and government role players, yet it was also stated that universities are autonomous and should set their own guidelines for decolonising. This appears to be problematic because HEIs are possibly awaiting guidance from the government as a role player; clarification is required on this issue.

The third problem is that quality departments/organisations was only mentioned by one of the role players in HEIs and government. Again, this appears problematic because if quality assurance departments are not included, how can decolonised curricula be recognised? What guidelines are provided?

The fourth problem is that the library was not mentioned by any of the role players. The authentic authorship workflow model, developed by Blume and Roylance (2020), should be promoted as a decolonising strategy for libraries to ensure that their collections and materials appropriately reflect all cultures and their respective viewpoints.

Finally, the fifth problem is that publishers as role players was only acknowledged by one of the role players in this group, while another one was adamant that their role is insignificant and the rest were non-committal. Considering the vital role academic publishers play in decolonising curricula, as has been established in this study, this needs to be addressed and collaboration should be encouraged between HEIs, government departments and academic publishers to address the concerns raised by the different groups.

In the other groups, academic publishers and authors, the majority of the publishers, editors and authors consider HEIs to be role players and just over half of them saw government as important. This poses the problem that while publishers and authors recognise the roles of HEIs and government departments, this is not reciprocated. Collaboration between the different groups should be encouraged to enable them to work together and produce decolonised academic text.

Collaboration between role players was raised by a number of different role players in the interviews. This is crucial in ensuring that role players in curriculum decolonisation work together effectively. In order to foster collaboration among role players the following could be promoted:

- **Establish common goals:** Ensure that all role players share a common understanding of the objectives and goals of the decolonisation process.
- **Encourage communication:** Establish regular meetings, workshops or conferences where role players can share their ideas, challenges and successes.

- **Develop trust:** Encourage transparency, honesty and openness among role players to build trust.
- **Develop a shared language:** Encourage role players to use a shared language that promotes inclusion and avoids exclusionary terms.
- **Foster a culture of respect:** Encourage role players to respect each other's views, cultures and experiences.
- **Promote mutual learning:** Encourage role players to learn from each other, to share best practices and experiences.
- **Provide support and resources:** Provide role players with the necessary resources, including training and development opportunities, to ensure that they are equipped to perform their roles effectively.
- **Celebrate successes:** Celebrate successes and achievements, as this encourages role players to continue their collaborative efforts towards achieving common goals. Particularly in the publishing industry, this could be carried out by working together on the development of books and book launches.

All role players and stakeholders should have access to information and be educated about the significance and methods of curriculum decolonisation. This includes the publishing industry, students, academics, curriculum developers, quality assurance departments, NGOs, prospective employers, local communities, professional bodies, content creators, authors, philosophers of education and scholars. It is essential to involve all actors and create a cohesive approach to ensure the effectiveness of decolonisation efforts.

6.3.2 Recommendation on policy

The study found that there is currently a lack of clarity on who should be responsible for developing guidelines or policies for decolonising curricula in academic institutions. Different perspectives were presented by those researched or interviewed, starting with founding ideologists who argued that the government should take the lead on this. Government officials suggested that universities should be autonomous in their decisions, while academics looked to their universities or government for guidance. Publishers and authors reported varying degrees of guidance, ranging from them being vague and uncertain with a lack of guidance offered, to self-taught strategies or being provided with clear guidelines from their organisations.

It was continually highlighted in every aspect of this study that decolonisation of academic texts is a complex and multifaceted process that requires a comprehensive and coordinated effort from many role players and stakeholders. There are many reasons why policies are

important, mainly because education is a powerful tool for shaping the worldviews, beliefs and values of its students and curricula play an important role in how students engage with the world around them. Policies and guidelines for decolonisation in education can provide a framework for academic institutions and educators to navigate the complex process of decolonising curricula. This can include guidance on how to incorporate diverse perspectives and knowledge systems into existing courses, as well as how to develop new courses and programmes that centre on decolonisation. Taking these ideas into account, the first step in the development of policies and guidelines would be for the originators of policies to be clearly defined and clarity should be given to all stakeholders. This means that there should be clear guidelines regarding who would be responsible for developing the policies, for example, if government departments decide it is the responsibility of the universities, then this should be communicated to all stakeholders. What this also implies is that even if there is not a central policy, there should be guidelines on what a policy should incorporate and the decisions being taken on these issues.

The findings of the study provided the following information that should be included in policies and/or guidelines for editing decolonised academic texts. Policies or guidelines for editing decolonised academic text should cover the following issues:

- **Strategies for decolonising academic texts:** As indicated in this study, editing practices include Africanising, localising and indigenising academic texts. These strategies and the appropriate use of terminology are invaluable and should be included in the policies and guidelines. Policies should also include guidelines on the use of inclusive language and diverse perspectives.
- **Strategies for assessing texts:** Guidelines for conducting a critical analysis of colonial structures in texts and the impact they could have, as well as examining the text for colonial biases, perspectives or assumptions embedded in the language narrative should be included.
- **Writing:** Guidelines for writing decolonising academic text would include the use of jargon and slang, the use of clear and concise language and adherence to academic conventions.
- **Readability and accessibility:** Guidelines on achieving readability and accessibility in decolonised academic text should be provided, as well as ways to measure or assess readability and accessibility.
- **Use of plain language:** Plain language guidelines should be set out, regarding how to implement plain language as well as recognising the use thereof
- **Inclusive language:** Policies should outline the use of inclusive language that is gender-neutral, culturally sensitive and avoid perpetuating stereotypes.

- **Recognition of linguistic imperialism:** The imposition of one language over another and understanding how this could result in the suppression or erasure of minority languages should be indicated in the guidelines.
- **Stereotyping:** The use of stereotypes to categorise and generalise individuals or groups, often based on race, ethnicity, or culture should be addressed.
- **Tokenism:** It is important to understand the use of token representation to suggest diversity or inclusivity, without actually addressing systemic barriers or power imbalances.
- **Erasure:** The omission or exclusion of certain voices, perspectives, or histories from the narrative, often resulting in the perpetuation of dominant cultural narratives and ideologies should be addressed.
- **Othering:** It is important to understand how marginalised individuals or groups could be portrayed as exotic, inferior, or deviant, which often reinforces power imbalances and stereotypes and guidelines on avoiding this.
- **Cultural appropriation:** The issue of using cultural elements from a marginalised culture without proper acknowledgement, permission, or understanding of their significance should be included.
- **White normativity:** The assumption that white cultural norms, values and practices are superior or universal and the marginalisation or exclusion of non-white cultural perspectives and practices should be addressed in the policies.
- **Critical analysis of colonialism:** Policies should promote the critical analysis of colonialism versus decolonisation, as well as recognition of colonialism and its impact on society.
- **Diverse perspectives:** Policies should encourage the incorporation of diverse perspectives in academic writing, including voices that have been historically marginalised or excluded.
- **Language proficiency:** Policies should ensure that editors are proficient in the language in which the text is written, to avoid unintentional errors or cultural insensitivity.
- **Collaboration with authors:** Policies should encourage and provide guidelines for collaboration between editors and authors to ensure that the author's intent and voice are not lost during the editing process and on the other hand to ensure the author's content creation includes styles promoted by the publishers and editors.
- **Quality measurement:** Policies should outline how the quality of the writing will be measured, such as through peer review, feedback from readers, or other methods.
- **Measurement of success:** Policies should outline how the success of decolonised editing practices will be measured, such as through feedback from readers or improvements in academic outcomes.

- **Alignment with national and international policies:** Policies should address the issue of alignment to ensure that stakeholders and role players using the policies are contributing to a larger movement and can benefit from the best practises and experience of other institutions.
- **Training and resources:** Policies should provide training and resources to editors and authors on decolonised writing and editing practices, to promote ongoing learning and development. This could include workshops and conferences to share ideas as well as mentorship programmes where assistance is offered.
- **Advocacy and guidance:** Organisations such as PASA could play a leading role in advocating for policies and providing guidelines for their implementation, giving publishers, editors and authors access to policies from a central point.
- **Transparency and accessibility:** Policies should be transparent and accessible to all relevant parties, including authors, publishers and editors, to ensure everyone is aware of expectations and can work towards a common goal.

This list is a guideline to what could be incorporated into policies and/or guidelines and is not limited to these elements, which were highlighted in this study. In summary, the development and implementation of clear policies and guidelines are crucial for the successful decolonisation of academic texts.

6.3.3 Recommendations on methods, approaches and strategies for decolonising curricula

This study focused on editing and publishing strategies in the curriculum decolonisation process; however, the themes that emerged and kept re-occurring during the course of the study indicate that editing and publishing strategies are interconnected with language, the student learning experience and capacitating people. All the factors in all these themes should be considered when considering methods, approaches and strategies for decolonising curricula.

In terms of the student learning experience, preparing students for the working environment and considering the competencies needed are important, along with inclusivity and relevance of the curriculum. To enhance the production of decolonised academic texts, it is important to capacitate all stakeholders and role players throughout HEIs, government departments, the publishing sectors and all other sectors. This will ensure that all parties involved have the necessary skills and knowledge to effectively contribute to the decolonisation process. Regarding publishing practices, there are differing views on the role of academic publishers, with some arguing that they have become profit-driven and discriminatory.

The role of publishers, editors and content creators should not be underestimated. Collaboration with different stakeholders in various industries should be encouraged to promote mutual understanding of the different but interconnected roles. Collaboration with diverse individuals and groups, including students and external reviewers, is emphasised as essential for creating representative and accessible academic texts.

Strategies for editing and writing decolonised academic texts include ensuring current and topical content, expanding the range of diverse authors and involving end-users like students in the content creation process. Additionally, caution should be taken to avoid superficial changes that do not fundamentally address decolonisation; not sacrificing the content for the cause of decolonisation should be kept in mind.

The textual analysis of academic texts indicated that there is evidence of decolonisation strategies being incorporated into academic texts to varying degrees. The strategies include Africanising the content, challenging Eurocentric assumptions and worldviews and incorporating alternative perspectives and knowledges of other cultures and communities. The incorporation of multilingual glossaries, indigenous sayings and concepts and diverse voices in authorship was also evident. However, the extent to which these strategies are implemented varies among the academic texts analysed.

Overall, this study underscores the importance of taking a holistic and collaborative approach to editing and publishing in the decolonisation process, with attention to language, student learning experience and capacity building. Effective strategies require diverse input and ongoing evaluation to ensure that they are meeting the needs of all stakeholders.

In conclusion, it is important to note that the editing strategies that emanate from the findings in this study, which are outlined in Annexure J, are not static and should not remain stagnant. Instead, they should be subject to regular review and revision based on ongoing research. Encouraging research into the topic of decolonisation and academic publishing practices will enable the development of more effective and nuanced strategies for the production of decolonised academic texts that are better able to meet the changing needs of students, educators and society at large. Therefore, it is essential to promote a culture of continuous learning and improvement in the academic publishing industry to ensure that academic texts are accessible, inclusive and representative of diverse perspectives. By doing so, meaningful steps can be taken towards decolonising the curriculum and creating a more just and equitable education system.

There were different views that arose from the interviews conducted between the three groups. These differing opinions between role players from HEIs and government, academic publishers and authors related to issues such as who are the role players, which policies or guidelines are relevant, if any and the contextualisation of relevant terminology relating to the process of decolonisation. This highlights the complexity and diversity of the decolonisation process, in this case specifically relating to curriculum decolonisation. It is important to start the process by addressing these differences and this requires collaboration between all role players. This process should be grounded in the will to promote understanding and cooperation, with the ultimate benefit being the mutually beneficial outcomes in the higher education arena.

6.4 LIMITATIONS OF THE STUDY AND RECOMMENDATIONS FOR FUTURE STUDIES

The complex and multi-dimensional nature of decolonisation presents several challenges for interpreting the findings of this study, which are further compounded by the study's limitations.

Due to time and cost limitations, the study's size was restricted. While efforts were made to sample a diverse section of the study population, it was not possible to include representation from all segments of the study population. Future studies could consider including more universities to examine potential differences among them.

The textual analysis in this study was limited to a small section, specifically focused on triangulating the results obtained from the interviews. While this approach provided valuable insights, future studies could expand on this by conducting more in-depth textual analyses across a broader range of books, academic text types and disciplines as a more intensive examination of academic texts could enhance our understanding of the decolonisation process in higher education and offer deeper insights into the strategies and approaches used in disseminating knowledge. The textual analysis included an examination of language, readability and accessibility. Readability and accessibility levels of the books were assessed using strategies provided by publishers, editors and authors, such as using shorter sentences and simpler language. The readability was evaluated using Flesch Reading Ease test and the Flesch-Kincaid Grade Level score, adapted for South African grade levels. The WordSmith KeyWords function was used for word counts and comparing wordlists and counts between different versions of the text and a reference corpus, ICE-SA.

The study only included select universities, government departments, publishers and authors involved in higher education, which limits the generalisability of the findings even though the

intention of this study was not concerned with generalisability of the findings. The inclusion of representatives from other government departments, more universities, publishers, authors and editors in future studies would provide more comprehensive data.

Future studies that include public universities in South Africa and incorporate South African Further Education and Training (FET) and Technical and Vocational Education and Training (TVET) colleges, could reveal a wider range of methods, strategies and approaches used in the different institutions and provide a more in-depth study on the topic.

Value could be added to the results of this study by researchers investigating the views of other stakeholders not included in this study, such as students, local communities and organisations that could potentially offer employment to students, to gain insight into the views of these stakeholders.

The issue of gender and its link to decolonisation arose many times in the interview processes; this should be investigated to provide insight into the topic of gender and its link to decolonial representation of academic texts. This will facilitate an understanding of the sociocultural influence of gender roles in decolonised academic texts, as gender appears to be an important aspect of the thinking around curriculum decolonisation, as it involves challenging and disrupting colonial power structures that marginalised and oppressed certain gender identities. Decolonisation of curriculum requires the inclusion and recognition of diverse gender perspectives and dismantling of patriarchal power structures.

As South Africa comprises such a diverse range of ethnic and cultural groups, as well as languages, it could be valuable to differentiate the understanding of decolonised academic texts for different ethnic groups/races/tribes/home language speakers. In this study, views on the basis of language or ethnic group were not distinguished and such a distinction in future studies might reveal complexities hidden in how decolonisation is understood.

Finally, there exists the opportunity and possibility of examining the ways in which the strategies and approaches to decolonise academic texts are received by students in an HEI and whether they perceive these to be beneficial and aligned with the call for the decolonisation of curricula in HEIs.

6.5 CONCLUDING REMARKS

This chapter serves as the conclusion to my study on: *Decolonising academic texts in South African higher education: publishing and editing strategies*. Through addressing the research

questions and outlining how I achieved the set objectives and sub-objectives and presenting the findings, I conclude the following:

This study emphasised the critical need to acknowledge and appreciate the diversity of perspectives and knowledge systems within academic discourse. This involves moving away from an exclusive focus on Western academic traditions and towards a more inclusive approach that incorporates a broader range of voices and perspectives into the curriculum. Achieving this requires sustained and collaborative efforts from all role players and stakeholders in higher education, highlighting the complex and ongoing nature of the decolonisation process and, by default, the curriculum decolonisation process. Ultimately, promoting this approach will promote greater inclusivity and equity within the academic arena.

The study identifies several obstacles that must be considered and addressed in the decolonisation of academic texts within higher education. These include a lack of awareness and understanding among various stakeholders, such as academics, publishers and editors, who may not fully comprehend the importance and implications of decolonisation. As a result, creating buy-in and support for decolonising academic texts can be challenging. Resistance to change is another significant obstacle, as decolonisation often involves challenging deeply ingrained assumptions and power structures within academia. Furthermore, the lack of clear guidelines and policies poses a considerable challenge, as stakeholders may not know how to approach decolonisation or what specific changes to make. Resource constraints are also a critical concern, as decolonising academic texts can be a resource-intensive process, requiring time, money and expertise. This can be particularly challenging for institutions with limited resources and competing priorities. Thus, addressing these obstacles is crucial in advancing the decolonisation agenda and promoting greater inclusivity and diversity within academic discourse.

There was evidence of an abundance of knowledge on the topic of decolonisation, which was indicated by the myriad of avid role players actively promoting decolonisation. The open conversations with role players, during the interviews, highlighted the significant level of interest that the role players exhibited and this underscored the growing curiosity and importance of decolonisation. Several of these role players requested my advisement upon completion of the study, which reflected a strong desire for comprehensive understanding and active involvement in the process of decolonising curricula, also reflecting their keen interest in determining the appropriate methods to implement changes. The strong desire for knowledge and a commitment to doing what is right must be harnessed to advance the decolonisation agenda in higher education. By leveraging this interest, it is possible to create

a sustained movement towards greater inclusivity, diversity and cultural awareness within academic discourse.

Notwithstanding this, the identification of multiple knowledge gaps in the theory and process of decolonisation highlights a critical need for enhanced awareness and understanding among all stakeholders. Therefore, it is imperative that efforts be made to address these gaps to ensure a comprehensive and effective decolonisation process. The issue of accountability and leadership in addressing the identified knowledge gaps remains a significant challenge. To advance the topic of decolonisation, it is imperative that the roles and responsibilities of those who will lead the curriculum decolonisation movement be clearly defined and communicated to all stakeholders. Thus, addressing this issue is crucial for the advancement of the field.

Once the issue of leadership and accountability is resolved, it is crucial to translate the results into actionable steps towards adequately decolonising the curriculum for the benefit of higher education, the students and the future of the country. This entails a comprehensive review of the current curriculum, identification of areas requiring decolonisation and development and implementation of appropriate strategies to address these issues. Ultimately, such efforts will lead to the advancement of higher education by promoting greater inclusivity, diversity and cultural awareness.

The importance of ongoing dialogue and collaborative efforts between various role players and stakeholders in the decolonisation process, including government departments, HEIs, academics, publishers, editors and students is strongly recommended. Achieving this entails creating inclusive and constructive spaces for discussion, where issues related to decolonising academic texts can be openly and effectively addressed. Furthermore, providing training and capacity-building opportunities for all role players and stakeholders is crucial in advancing the decolonisation agenda and promoting greater inclusivity in higher education.

Publishers and editors play a crucial role in the decolonisation of academic texts and this study suggests that they are taking this process seriously. There are indications that they are investing efforts in enhancing their knowledge and understanding of the issues involved through research, training and consulting with experts in the field. Moreover, they are implementing specific strategies and guidelines designed to decolonise the texts they publish. The results of these efforts are evident in the texts themselves, as seen in the textual analysis, which display greater sensitivity to cultural diversity and inclusivity. Thus, the publishers and editors are critical stakeholders in advancing the decolonisation agenda in higher education and their commitment to this process is encouraging.

It is important to note that the strategies for decolonising academic texts in higher education identified in this study and derived from the findings are not exhaustive. While these strategies are based on the findings of the study, they should be viewed as a starting point for further research and development of decolonisation strategies. Furthermore, actions such as Africanising, localising and indigenising texts should be recognised, evaluated and incorporated into decolonisation strategies. These efforts are interlinked with broader transformation goals and must be aligned with decolonisation efforts. The decolonisation of academic texts is an ongoing and evolving process and it requires continuous evaluation and adaptation to meet the changing needs and challenges of higher education. Therefore, it is crucial to continue to explore new strategies and approaches to decolonisation, as well as to re-evaluate and improve existing ones.

Ongoing and collaborative consultations with relevant stakeholders in the academic publishing industry, including publishers, editors, authors and other role players, are essential. This approach ensures that decolonisation efforts are grounded in the realities of the industry and that all stakeholders are invested in the process. By fostering open dialogue and collaboration, publishers and editors can gain a better understanding of the challenges involved in decolonising academic texts and work towards identifying viable solutions. Such consultations can also provide opportunities for feedback on the effectiveness of decolonisation strategies and for identifying areas in need of improvement. Ultimately, ongoing and collaborative consultations with relevant role players are crucial for ensuring that decolonisation efforts are successful and sustainable.

This study emphasised the critical need to acknowledge and appreciate the diversity of perspectives and knowledge systems within academic discourse. This involves moving away from an exclusive focus on Western academic traditions and towards a more inclusive approach that incorporates a broader range of voices and perspectives into the curriculum. Achieving this requires sustained and collaborative efforts from all role players and stakeholders in higher education, highlighting the complex and ongoing nature of the decolonisation process and, by default, the curriculum decolonisation process. Ultimately, promoting this approach will promote greater inclusivity and equity within the academic realm.

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ANNEXURE A: ETHICS APPROVAL



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31 March 2022

ETHICS APPROVAL LETTER OF STUDY

Based on review by the chairperson of the Ethics Committee for Language Matters (ECLM) in June 2022, the ECLM hereby approves the ethics project (see details below). This implies that the North-West University Senate Committee for Research Ethics (NWU-SCORE) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: decolonising academic texts in South African higher education: Publishing and editing strategies

Researcher: Scott, L (12759848)

Supervisors: Dr M Law & Prof AJ van Rooy

Ethics number:

N	W	U	-	0	1	1	0	4	-	2	2	-	A	7
Institution			Study Number					Year			Status			

Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation

Application Type: Single study

Commencement date: 11 July 2022

Risk Category:

Low Risk

Expiry date: 10 July 2023

ECLM approved that this low risk project with adult human participants (18 years and older) be registered as an independent ethics project.

Special in process conditions of the research for approval (if applicable):

- Indicate the correct details of the ethics chairperson for this application in the consent forms (Prof. Johanita Kirsten)

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- The study leader/supervisor (principal investigator)/researcher must report in the prescribed format to the ECLM:

- annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and
- without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.
- The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the LM-REC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.
- Annually a number of studies may be randomly selected for an external audit.
- The date of approval indicates the first date that the study may be started.
- In the interest of ethical responsibility, the NWU-SCORE and ECLM reserves the right to:
 - request access to any information or data at any time during the course or after completion of the study;
 - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;
 - withdraw or postpone approval if:
 - any unethical principles or practices of the study are revealed or suspected;
 - it becomes apparent that any relevant information was withheld from the ECLM or that information has been false or misrepresented.
 - submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or
 - new institutional rules, national legislation or international conventions deem it necessary.
- ECLM can be contacted for further information or any report templates via susan.coetzeevanrooy@nwu.ac.za or 016 910 3442.

The ECLM would like to remain at your service as scientist and researcher and wishes you well with your study. Please do not hesitate to contact the ECLM or the NWU-SCORE for any further enquiries or requests for assistance.

Yours sincerely



Prof Johanita Kirsten

Chairperson NWU Ethics Committee for Language Matters

Original details: (2020100) C:\Users\2020100\Desktop\ETHICS APPROVAL LETTER OF STUDY.docx
8 November 2019

File reference: 015.4.2

ANNEXURE B: INTERVIEW PROTOCOL GROUP 1

PHD RESEARCH

TITLE: DECOLONISING ACADEMIC TEXTS IN SOUTH AFRICAN HIGHER EDUCATION: PUBLISHING AND EDITING STRATEGIES

INTERVIEW SCHEDULE GROUP 1: ROLE PLAYERS

QUESTION 1: INTRODUCTION

1.1 Are you affiliated to:

A university, or

A government department

1.2 Could you describe your position and role in the organisation?

QUESTION 2: INVESTIGATING THE ROLE PLAYER'S UNDERSTANDING OF CURRICULUM TRANSFORMATION AND DECOLONISATION

The #RhodesMustFall and #FeesMustFall movements brought curriculum decolonisation to the fore.

2.1 Could you provide some insight into your professional view of curriculum transformation.

2.2 How do you understand the process of decolonisation of the curriculum?

QUESTION 3: ROLE IN DECOLONISING CURRICULUM

3.1 Could you explain your role and responsibilities in the curriculum decolonisation process?

3.2 Which **policies or guidelines** do you use when considering curriculum transformation and decolonising?

3.3 Could you provide a brief overview of the expectations of these guidelines for curriculum transformation and decolonisation and how the process should be conducted.

3.4 *The concept of Africanisation is used frequently in discourse on decolonisation. How do you see the role of **Africanisation** in the development of a decolonised curriculum?*

3.5 Indigenisation is another concept that is referred to in decolonisation discourse. How do you view **indigenisation** in higher education curriculum transformation and decolonisation?

3.6 The inclusion of curriculum localisation forms part of the decolonisation dialogue. Do you consider **localisation** of curriculum in your role?

3.7 Do you see a role of **African renaissance** and working towards the emergence of a new, decolonised being in the curriculum decolonisation process?

- 3.8 How do you view the importance of promoting **cultural identity** – national and individual, when considering curriculum decolonisation?
- 3.9 How do you view the role of **language** when considering transformation and curriculum decolonisation?

QUESTION 4: PARTICIPANT'S VIEW ON THE RESPONSIBILITIES OF ROLE PLAYERS

- 4.1 Who do you believe are important role players in curriculum decolonisation?
- 4.2 Do you believe that decolonisation, in general, is fully understood by these role players?
- 4.3 What dimensions of decolonisation do you think these role players are unclear on and why do you think this may be?

QUESTION 5: ROLE OF THE ACADEMIC PUBLISHING INDUSTRY

- 5.1 What role do you think the local academic publishing industry plays or should play in the process of decolonisation? Why?
- 5.2 Could you provide examples of ways in which you give effect to making changes or incorporating new material to ensure a decolonised curriculum.
- 5.3 With reference to the writing and editing of academic texts for HEIs, how would changes and new material be incorporated to ensure a decolonised curriculum?

QUESTION 6: FURTHER COMMENTS

Is there anything further you would like to add to this dialogue regarding the decolonisation of the curriculum in higher education?

ANNEXURE C: INTERVIEW PROTOCOL GROUP 2

PHD RESEARCH

TITLE: DECOLONISING ACADEMIC TEXTS IN SOUTH AFRICAN HIGHER EDUCATION:
PUBLISHING AND EDITING STRATEGIES

INTERVIEW SCHEDULE GROUP 2: PUBLISHERS AND EDITORS

QUESTION 1: INTRODUCTION

1.1 Are you affiliated to:

The publishers' association (PASA) or
An international university press or
A local university press
An international publisher or
A local publishing company

1.2 Could you describe your position and role in the organisation?

QUESTION 2: INVESTIGATING THE PUBLISHER OR EDITOR'S UNDERSTANDING OF CURRICULUM TRANSFORMATION AND DECOLONISATION

The #RhodesMustFall and #FeesMustFall movements brought curriculum decolonisation to the fore.

2.1 Could you provide some insight into your professional view of curriculum transformation.

2.2 How do you understand the process of decolonisation of the curriculum?

QUESTION 3: PARTICIPANT'S ROLE IN DECOLONISING CURRICULUM

3.1 Could you explain your role and responsibilities in the curriculum decolonisation process?

3.2 Which **policies or guidelines** (internal and external to the organisation) do you use when considering curriculum transformation and decolonisation and could you give an overview of the information you gain from these policies (on the decolonisation process)?

3.3 *The concept of Africanisation is used frequently in discourse on decolonisation.* How do you see the role of **Africanisation** in the development of a decolonised curriculum?

3.4 Indigenisation is another concept that is referred to in decolonisation discourse. How do you view **indigenisation** in higher education curriculum transformation and decolonisation?

3.5 The inclusion of curriculum localisation forms part of the decolonisation dialogue. Do you consider **localisation** of curriculum in your role?

3.6 Do you see a role of **African renaissance** and working towards the emergence of a new, decolonised being in the curriculum decolonisation process?

- 3.7 How do you view the importance of promoting **cultural identity** – national and individual, when considering curriculum decolonisation?
- 3.8 How do you view the role of **language** when considering transformation and curriculum decolonisation?

QUESTION 4: PARTICIPANT'S VIEW ON THE RESPONSIBILITIES OF ROLE PLAYERS

- 4.1 Who do you believe are important role players in curriculum decolonisation?
- 4.2 Do you believe that decolonisation, in general, is fully understood by these role players and what dimensions of decolonisation do you think these role players are unclear on and why?

QUESTION 5: ROLE OF THE ACADEMIC PUBLISHING INDUSTRY

- 5.1 What role do you think the academic publishing industry plays or should play in the process of decolonisation? Why?
- 5.2 Could you provide examples of ways in which you give effect to making changes or incorporating new material that contributes towards a decolonised curriculum.
- 5.3 Do you receive any specific instructions from role players, such as higher education curriculum developers or government departments that influence the way you implement decolonisation processes?
- 5.4 Do you believe that editors and academic authors are sufficiently trained to deal with curriculum decolonising processes when working on new manuscripts? Please provide details.

QUESTION 6: FURTHER COMMENTS

- 6.1 Is there anything further you would like to add to this dialogue regarding the decolonisation of the curriculum in higher education and the role of publishers and editors?
- 6.2 I would like to conduct interviews with (copy and text) editors and authors on their views regarding decolonisation of academic texts. Are there any editors and authors that you have worked with at [publisher name] that you feel would be good candidates to approach?
- 6.3 Are there any books that you could recommend which would embody the decolonisation practices you have mentioned?
-

ANNEXURE D: INTERVIEW PROTOCOL GROUP 3

LINDA SCOTT

12759848

PHD RESEARCH

TITLE: DECOLONISING ACADEMIC TEXTS IN SOUTH AFRICAN HIGHER EDUCATION:
PUBLISHING AND EDITING STRATEGIES

INTERVIEW SCHEDULE GROUP 3: AUTHORS

QUESTION 1: INTRODUCTORY QUESTION

The #RhodesMustFall and #FeesMustFall movements brought curriculum transformation in the form of decolonising curricula to the fore.

- 1.1 Could you provide some insight into your professional qualifications and experience with decolonising academic texts?
- 1.2 How do you understand the process of decolonisation of the curriculum?
- 1.3 As the author of the textbook _____, what specific instructions/ written briefs did you get from the publisher, relating to decolonisation practices, approaches or strategies, when you agreed to write this textbook?

QUESTION 2: ROLE IN DECOLONISING CURRICULUM

- 2.1 Could you explain your role and responsibilities when producing decolonised academic texts?
- 2.2 Do you receive any policies or guidelines from the publishers, the university, or any other source when they commission the decolonised academic texts from you?
- 2.3 Please provide a brief overview of the strategies you use when preparing decolonised academic texts.
- 2.4 The concept of Africanisation is used frequently in discourse on decolonisation. How do you see the role of **Africanisation** in the development of a decolonised curriculum?
- 2.5 Indigenisation is another concept that is referred to in decolonisation discourse. How do you view **indigenisation** in higher education curriculum transformation and decolonisation?
- 2.6 The inclusion of curriculum localisation forms part of the decolonisation dialogue. Do you consider **localisation** of curriculum in your role?
- 2.7 Do you see a role of **African renaissance** and working towards the emergence of a new, decolonised being in the curriculum decolonisation process?
- 2.8 How do you view the importance of promoting **cultural identity** – national and individual, when considering curriculum decolonisation?

- 2.9 How do you view the role of **language** when considering transformation and curriculum decolonisation?

QUESTION 3: PARTICIPANT'S VIEW ON THE RESPONSIBILITIES OF ROLE PLAYERS

- 3.1 Who do you believe are important role players in curriculum decolonisation?
- 3.2 Do you believe that decolonisation, in general, is fully understood by these role players? If not, what dimensions of decolonisation do you think these role players are unclear on and why do you think this may be?

QUESTION 4: ROLE OF THE ACADEMIC PUBLISHING INDUSTRY

- 4.1 What role do you think the academic publishing industry plays or should play in the process of decolonisation? Why?
- 4.2 When you have authored academic texts, what are the things you have done to ensure the text you are authoring is suited to a decolonised curriculum.
- 4.3 Given your experience in decolonising curriculum, what else do you think can be done to make this happen better?

QUESTION 5: FURTHER COMMENTS

- 5.1 Is there anything further you would like to add to this dialogue regarding the decolonisation of the curriculum in higher education and the role of the author?
- 5.2 Are there any other books that you could recommend which would embody the decolonisation practices you have mentioned?

ANNEXURE E: CONSENT FORM GROUP 1



Ethics Committee for Language Matters (ECLM)

INFORMED CONSENT FORM

DATE: 30 MARCH 2022

ECLM Authorization

PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM

GROUP 1: ROLE PLAYERS (HEIs and DHET)

TITLE OF THE RESEARCH PROJECT: DECOLONISING ACADEMIC TEXTS IN SOUTH AFRICAN HIGHER EDUCATION: PUBLISHING AND EDITING STRATEGIES

REFERENCE NUMBERS: NWU-01104-22-S7

PRINCIPAL INVESTIGATOR: LINDA SCOTT

ADDRESS: 15 SHANNON CLOSE, 8 THE CIRCUS, THREE RIVERS, VEREENIGING 1929

CONTACT NUMBER: 083 654 4156

You are being invited to take part in a research project that forms part of my **PhD in Languages and Literature with Language Practice**. Please take some time to read the information presented here, which will explain the details of this project. Please ask me any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part.

This study has been approved by the **Ethics Committee for Language Matters (ECLM) of the Faculty of Humanities of the North-West University (NWU-01104-22-S7)** and will be conducted according to the ethical guidelines and principles of the international Singapore Statement on Research Integrity (2010) and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records to make sure that I (the researcher) am conducting research in an ethical manner.

What is this research study all about?

- This study will be conducted with role players involved in curriculum decolonisation and the publication of academic texts for higher education in South Africa. It will involve the collection of data pertaining to the roles, responsibilities, approaches and/or methods to achieve decolonised curricula in higher education institutions (HEIs). Included in the study will be how academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.
- I am interviewing approximately 21 people for this study. This section of the study (Group 1) includes four university personnel involved in curriculum development and one employee from Department of Higher Education and Training (DHET).
- The other interviews will be with Group 2, the publishers' association and publishers and editors of academic texts and Group 3, authors of academic texts.

- The objectives of this research are:
 - ✓ To develop a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs.
 - ✓ To identify role players in the decolonisation of curricula and investigate their roles, responsibilities, approaches and/or methods to achieve decolonised curricula in HEIs.
 - ✓ To investigate how a publishers' association and affiliated academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.

Why have you been invited to participate?

- You have been invited to participate because you are a role player in the process of decolonising academic texts in higher education.
- You have also complied with the following inclusion criteria:
 - Curriculum developers and/or HODs
 - Working at a selected university or the DHET
 - Involved with curriculum development within the last 2 years
- You will be excluded if it is identified that you do not comply with the inclusion criteria.

What will your responsibilities be?

- You will be invited to an interview where you will be asked questions relating to your roles and views on curriculum development within the context of calls for decolonisation.
- The interviews will be approximately 45 to 60 minutes and will be conducted via Zoom online. Alternatively, you could request a telephonic interview. The interviews will be recorded for record-keeping and analysis.
- You are welcome to request a copy of the interview questions prior to the interview in order to review it and clarify anything that you may be unsure of.

Will you benefit from taking part in this research?

- The direct benefits for you as a participant will include different perspectives being published from other participants on alternative methodologies and approaches that could be utilised in decolonising academic texts, which will be made available to you upon completion of the study.
- The indirect benefit will probably be measuring your methods and approaches against other role players in higher education.

Are there risks involved in your taking part in this research and how will these be managed?

- There are no risks involved with taking part in this research. COVID-19 requires that certain protocols are complied with regarding social interaction. Data will be collected using Zoom or telephonic interviews, depending on your preference, and the interview will be kept as short as possible. Zoom and/or telephonic interviews are preferable to prevent the spread of the COVID-19 virus and ensure the safety of all participants.

Who will have access to the data?

- Anonymity (that is, in no way will your results be linked to your identity): Anonymity is guaranteed, unless you expressly request to be identified or linked to any statement you make. If you wish to be identified or your identity linked to any statements you make, this can be done during the interview where your request to be identified or to be linked to any or all statements will be recorded.
- Confidentiality (that is, I/we assure you that we will protect the information we have about you): Participants are assured of confidentiality of all data received and the participants' identity will not be disclosed, unless requested as per the above statement.
- Only myself and my supervisors will have access to data collected. Data will be kept safe and secure by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be stored on a password-protected computer.
- Audio-recorded data will be transcribed by myself and a transcriber, who will be required to sign a confidentiality agreement prior to commencement and the video and audio files as well as the transcribed data will be stored on a password-protected computer for a period of not less than five years.

What will happen to the data?

- The data from this study will be reported in the following ways: As quotations transcribed by the researcher or identified with codes or themes. In the data reporting, you will not be personally identified, unless you wish to be identified. This means that the reporting will not include your name or details that will help others to know that you participated (e.g., your address or the name of your organisation).
- This is a once-off study, so the data will not be re-used for any other academic qualification; however, publications and conference presentations could emanate from the PhD thesis. Publications are envisaged to be in the form of a series of articles.

Will you be paid/compensated to take part in this study and are there any costs involved?

- No, you will not be paid/compensated to take part in the study.

How will you know about the findings?

- The general findings of the research will be shared with you as an Internet link to the completed study.
- If you would like feedback on the analyses of the data obtained from my interview with you, then please feel free to request this at the time of the interview.

Is there anything else that you should know or do?

- You can contact the researcher, Linda Scott, at 083 654 4156 if you have any further queries or encounter any problems.
- You can contact the chair of the Ethics Committee for Language Matters (Prof. Johanita Kirsten) (Johanita.Kirsten@nwu.ac.za) if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

Declaration by participant

By signing below, I agree to take part in a research study entitled:
Decolonising academic texts in South African higher education: publishing and editing strategies

I declare that:

- I have read and understood this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I understand that what I contribute (what I report/say/write/draw/produce visually) could be reproduced publically and/or quoted, but without reference to my personal identity.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 2022.

.....
Signature of participant

Declaration by researcher

I (*name*) declare that:

- I explained the information in this document to
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (*place*) on (*date*) 2022

.....
Signature of researcher

ANNEXURE F: CONSENT FORM GROUP 2



Ethics Committee for Language Matters (ECLM)

INFORMED CONSENT FORM

DATE: 30 MARCH 2022

ECLM Authorization

PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM

GROUP 2: PUBLISHERS AND EDITORS

TITLE OF THE RESEARCH PROJECT: DECOLONISING ACADEMIC TEXTS IN SOUTH AFRICAN HIGHER EDUCATION: PUBLISHING AND EDITING STRATEGIES

REFERENCE NUMBERS: NWU-01104-22-S7

PRINCIPAL INVESTIGATOR: LINDA SCOTT

ADDRESS: 15 SHANNON CLOSE, 8 THE CIRCUS, THREE RIVERS, VEREENIGING 1929

CONTACT NUMBER: 083 654 4156

You are being invited to take part in a research project that forms part of my **PhD in Languages and Literature with Language Practice**. Please take some time to read the information presented here, which will explain the details of this project. Please ask me any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part. Prior to publication of the study's results (or the point that publication is in process), you may also withdraw the data you generate.

This study has been approved by the **Ethics Committee for Language Matters (ECLM) of the Faculty of Humanities of the North-West University (NWU-01104-22-S7)** and will be conducted according to the ethical guidelines and principles of the international Singapore Statement on Research Integrity (2010) and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records to make sure that I (the researcher) am conducting research in an ethical manner.

What is this research study all about?

- This study will be conducted with role players involved in curriculum decolonisation and the publication of academic texts for higher education in South Africa. It will involve the collection of data pertaining to the roles, responsibilities, approaches and/or methods to achieve decolonised curricula in higher education institutions (HEIs). Included in the study will be how academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.
- I have experience and training with interviews.
- I am interviewing approximately 21 people for this study. This section of the study (Group 2) includes publishers and editors and will comprise of the Publishers' Association South Africa (PASA) (1 representatives) and publishers associated with PASA and their editors (6 to 9 representatives).
- The other interviews for this study include Group 1, university personnel involved in curriculum development and a participant from the Department of Higher Education and Training (DHET) and Group 3, authors of academic texts.
- The objectives of this research are:

- ✓ To develop a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs.
- ✓ To identify role players in the decolonisation of curricula and investigate their roles, responsibilities, approaches and/or methods to achieve decolonised curricula in HEIs.
- ✓ To investigate how a publishers' association and affiliated academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.

Why have you been invited to participate?

- You have been invited to participate because you play a role in publishing and editing academic texts for higher education institutions.
- You have also complied with the following inclusion criteria:
For PASA representative:
 - Working or serving on the higher education sector committee of PASA
 - Involved with the publication of academic texts for HEIs
- For publishers and editors:
 - Publish English academic texts for HEIs in South Africa
 - Working for a university press or an international publisher or a local publisher that publishes texts for the South African HEI market
- You will be excluded if it is identified that you do not comply with the inclusion criteria.

What will your responsibilities be?

- You will be invited to an interview where you will be asked questions relating to your roles and views on curriculum development within the context of calls for decolonisation.
- The interviews will be approximately 45 to 60 minutes and will be conducted via Zoom online. Alternatively, you could request a telephonic interview. The interviews will be recorded for record-keeping and analysis.
- You are welcome to request a copy of the interview questions prior to the interview in order to review it and clarify anything that you may be unsure of.

Will you benefit from taking part in this research?

- The direct benefits for you as a participant will include different perspectives being published from other participants on alternative methodologies and approaches that could be utilised in decolonising academic texts, which will be made available to you upon completion of the study.
- The indirect benefit will probably be measuring your methods and approaches against other role players in higher education.

Are there risks involved in your taking part in this research and how will these be managed?

- There are no risks involved with taking part in this research. COVID-19 requires that certain protocols are complied with regarding social interaction. Data will be collected using Zoom or telephonic interviews, depending on your preference and the interview will be kept as short as possible. Zoom and/or telephonic interviews are preferable to prevent the spread of the COVID-19 virus and ensure the safety of all participants.

Who will have access to the data?

- Anonymity (that is, in no way will your results be linked to your identity): Anonymity is guaranteed, unless you expressly request to be identified or linked to any statement you make. If you wish to be identified or your identity linked to any statements you make, this can be done during the interview where your request to be identified or to be linked to any or all statements will be recorded.
- Confidentiality (that is, I/we assure you that we will protect the information we have about you): Participants are assured of confidentiality of all data received and the participants' identity will not be disclosed, unless requested as per the above statement.
- Only myself and my supervisors will have access to data collected. Data will be kept safe and secure by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be stored on a password protected computer.
- Audio-recorded data will be transcribed by myself and a transcriber, who will be required to sign a confidentiality agreement prior to commencement and the video and audio files as well as the transcribed data will be stored on a password-protected computer for a period of not less than five years.

What will happen to the data?

- The data from this study will be reported in the following ways: As quotations transcribed by the researcher or identified with codes or themes. In the data reporting, you will not be personally identified, unless you wish to be identified. This means that the reporting will not include your name or details that will help others to know that you participated (e.g., your address or the name of your organisation).
- This is a once-off study, so the data will not be re-used for any other academic qualification; however, publications and conference presentations could emanate from the PhD thesis. Publications are envisaged to be in the form of a series of articles.

Will you be paid/compensated to take part in this study and are there any costs involved?

- No, you will not be paid/compensated to take part in the study.

How will you know about the findings?

- The general findings of the research will be shared with you as an Internet link to the completed study.
- If you would like feedback on the analyses of the data obtained from my interview with you, then please feel free to request this at the time of the interview.

Is there anything else that you should know or do?

- You can contact the researcher, Linda Scott, at 083 654 4156 if you have any further queries or encounter any problems.
- You can contact the chair of the Ethics Committee for Language Matters (Prof. Susan Coetzee-van Rooy) (susan.coetzeevanrooy@nwu.ac.za) if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

Declaration by participant

By signing below, I agree to take part in a research study entitled:
Decolonising academic texts in South African higher education: publishing and editing strategies

I declare that:

- I have read and understood this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I understand that what I contribute (what I report/say/write/draw/produce visually) could be reproduced publically and/or quoted, but without reference to my personal identity.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 20....

.....

Signature of participant

Declaration by researcher

I (*name*) declare that:

- I explained the information in this document to
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (*place*) on (*date*) 20....

Signature of researcher

ANNEXURE G: CONSENT FORM GROUP 3



Ethics Committee for Language Matters (ECLM)

INFORMED CONSENT FORM

DATE: 30 MARCH 2022

ECLM Authorization

PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM

GROUP 3: AUTHORS

TITLE OF THE RESEARCH PROJECT: DECOLONISING ACADEMIC TEXTS IN SOUTH AFRICAN HIGHER EDUCATION: PUBLISHING AND EDITING STRATEGIES

REFERENCE NUMBERS: NWU-01104-22-S7

PRINCIPAL INVESTIGATOR: LINDA SCOTT

ADDRESS: 15 SHANNON CLOSE, 8 THE CIRCUS, THREE RIVERS, VEREENIGING 1929

CONTACT NUMBER: 083 654 4156

You are being invited to take part in a research project that forms part of my **PhD in Languages and Literature with Language Practice**. Please take some time to read the information presented here, which will explain the details of this project. Please ask me any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you could be involved. Also, your participation is **entirely voluntary** and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part. Prior to publication of the study's results (or the point that publication is in process), you may also withdraw the data you generate.

This study has been approved by the **Ethics Committee for Language Matters (ECLM) of the Faculty of Humanities of the North-West University (NWU.....)** and will be conducted according to the ethical guidelines and principles of the international Singapore Statement on Research Integrity (2010) and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records to make sure that I (the researcher) am conducting research in an ethical manner.

What is this research study all about?

- This study will be conducted with role players involved in curriculum decolonisation and the publication of academic texts for higher education in South Africa. It will involve the collection of data pertaining to the roles, responsibilities, approaches and/or methods to achieve decolonised curricula in higher education institutions (HEIs). Included in the study will be how academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.
- I have experience and training with interviews.
- I am interviewing approximately 21 people for this study. This section of the study (Group 3) includes four authors of academic texts.
- The other interviews will be conducted with Group 1, university personnel involved in curriculum development and a participant from the Department of Higher Education and Training (DHET) and Group 2, the publishers' association and publishers and editors of academic texts.
- The objectives of this research are:
 - ✓ To develop a conceptual framework for understanding curriculum decolonisation and related terminology in South African HEIs.

- ✓ To identify role players in the decolonisation of curricula and investigate their roles, responsibilities, approaches and/or methods to achieve decolonised curricula in HEIs.
- ✓ To investigate how a publishers' association and affiliated academic publishers have responded to the calls for decolonisation and how their roles, relating to the production of academic texts, have been affected.

Why have you been invited to participate?

- You have been invited to participate because you have been recommended by an academic publisher, identified from the publishers' association catalogue or identified by myself as an author of academic texts.
- You have also complied with the following inclusion criteria:
 - An author of English academic texts for HEIs
 - Have published after 2015.
- You will be excluded if it is identified that you do not comply with the inclusion criteria.

What will your responsibilities be?

- You will be invited to an interview where you will be asked questions relating to your roles and views on curriculum development. The interviews will be approximately 45 to 60 minutes and will be conducted via Zoom online. Alternatively, you could request a telephonic interview. The interviews will be recorded for record-keeping and analysis.
- You are welcome to request a copy of the interview questions prior to the interview in order to review it and clarify anything that you may be unsure of.

Will you benefit from taking part in this research?

- The direct benefits for you as a participant will include different perspectives being published from other participants on alternative methodologies and approaches that could be utilised in decolonising academic texts, which will be made available to you upon completion of the study.
- The indirect benefit will probably be measuring your methods and approaches against other role players in higher education.

Are there risks involved in your taking part in this research and how will these be managed?

- There are no risks involved with taking part in this research. COVID-19 requires that certain protocols are complied with regarding social interaction. Data will be collected using Zoom or telephonic interviews, depending on your preference and the interview will be kept as short as possible. Zoom and/or telephonic interviews are preferable to prevent the spread of the COVID-19 virus and ensure the safety of all participants.

Who will have access to the data?

- Anonymity (that is, in no way will your results be linked to your identity): Anonymity are guaranteed, unless you expressly request to be identified or linked to any statement you make. If you wish to be identified or your identity linked to any statements you make, this can be done during the interview where your request to be identified or to be linked to any or all statements will be recorded.
- Confidentiality (that is, I/we assure you that we will protect the information we have about you): Participants are assured of confidentiality of all data received and the participants' identity will not be disclosed, unless requested as per the above statement. In addition, your confidentiality and anonymity will be secured because I will request each academic publisher to provide a couple of names and will randomly select which ones will be interviewed. The publishers will be informed that the authors may or may not be used for interviews.
- Only myself and my supervisors will have access to data collected. Data will be kept safe and secure by locking hard copies in locked cupboards in the researcher's office and for electronic data it will be stored on a password protected computer.
- Audio-recorded data will be transcribed by myself and a transcriber, who will be required to sign a confidentiality agreement prior to commencement and the video and audio files as well as the transcribed data will be stored on a password-protected computer for a period of not less than five years.

What will happen to the data?

- The data from this study will be reported in the following ways: As quotations transcribed by the researcher or identified with codes or themes. In the data reporting, you will not be personally identified, unless you wish to be identified. This means that the reporting will not include your name or details that will help others to know that you participated (e.g., your address or the name of your organisation).

- This is a once-off study, so the data will not be re-used for any other academic qualification; however, publications and conference presentations could emanate from the PhD thesis. Publications are envisaged to be in the form of a series of articles.

Will you be paid/compensated to take part in this study and are there any costs involved?

- No, you will not be paid/compensated to take part in the study.

How will you know about the findings?

- The general findings of the research will be shared with you as an Internet link to the completed study.
- If you would like feedback on the analyses of the data obtained from my interview with you, then please feel free to request this at the time of the interview.

Is there anything else that you should know or do?

- You can contact (*researcher*) Linda Scott at 083 654 4156 if you have any further queries or encounter any problems.
- You can contact the chair of the Ethics Committee for Language Matters (Prof. Susan Coetzee-van Rooy) (susan.coetseevanrooy@nwu.ac.za) if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

Declaration by participant

By signing below, I agree to take part in a research study entitled:
Decolonising academic texts in South African higher education: publishing and editing strategies

I declare that:

- I have read and understood this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher (if this is a different person), and all my questions have been adequately answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I understand that what I contribute (what I report/say/write/draw/produce visually) could be reproduced publically and/or quoted, but without reference to my personal identity.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) on (*date*) 20....

.....
Signature of participant

Declaration by researcher

I (*name*) declare that:

- I explained the information in this document to
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (*place*) on (*date*) 20....

Signature of researcher

ANNEXURE H: TRANSCRIBING CONFIDENTIALITY AGREEMENT

2 June 2022

TO WHOM IT MAY CONCERN

I, Elaine Guglielmi, I.D. No. 8409080028082, hereby declare that the following conditions have agreed to between myself and Linda Scott (Student No. 12759848)

I agree:

- To perform transcribing services for the interviews that Linda Scott will be conducting for her PhD study entitled: DECOLONISING ACADEMIC TEXTS

IN SOUTH AFRICAN HIGHER EDUCATION: PUBLISHING AND EDITING STRATEGIES

- To always maintain full confidentiality and anonymity for the participants, the nature of the study and its contents, or any other information that I have access to regarding this study
- To ensure that the participants identity, place of work and other personal information will not be shared with any other persons
- To keep my computer password protected and not give access to my computer to any other persons
- To delete all copies of the recordings once the transcriptions have been returned to Linda Scott and she has verified the information and confirmed that I do not need to have a copy thereof

Agreed upon and signed this 2nd day of June 2022.

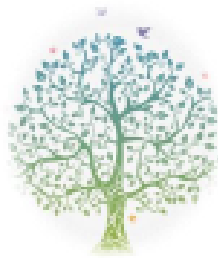


Elaine Guglielmi



Linda Scott

ANNEXURE I: EDITING CERTIFICATE



Elaine Guglielmi

Freelance Editor and Transcriber

Professional Editors' Guild (PEG) membership number: GUG001

Tel: 084 686 9699

E-mail: elaine@live.co.za

Language Editing Certificate

19 March 2023

To whom it may concern

This is to confirm that I, the undersigned, have language edited the Thesis of

Linda Scott

for the degree

Doctor of Philosophy in Language Practice

entitled:

Decolonising academic texts in South African higher education: Publishing and editing strategies

Throughout the thesis I have:

- Ensured consistency.
- Checked spelling, capitalisation, punctuation and abbreviations.
- Checked format and numbering of lists.
- Checked numbering in document, tables and figures and alphabetical lists.
- Corrected all indisputable grammatical errors as well as syntax and language usage.
- Drawn attention to convoluted and ambiguous sentences or paragraphs
- Queried factual inconsistencies and statements, which appear incorrect.

The responsibility of implementing the recommended language changes rests with the author of the document.

Yours truly,

Elaine Guglielmi

ANNEXURE J: STRATEGIES FOR DECOLONISATION

STRATEGIES FOR DECOLONISATION

PUBLISHING AND EDITING STRATEGIES

Publishing and editing strategies

1. Collaborate with academics to reconsider and evaluate the role of the academic publishing industry and create opportunities for collaboration.
2. Address discrimination in the publishing industry in terms of who is being published, what is being published and who can afford the textbooks.
3. Encourage universities to promote the writing of textbooks by their staff and incentivise academics to publish textbooks.
4. Government departments and universities should reconsider the allocation of research output points for textbooks, to promote academics writing textbooks.
5. Re-examine the policies around the subsidy of textbooks to promote the authorship of the books by the role players on the ground in education.

CONTENT

Creation and representation:

6. Publishers and editors to guide authors on decolonial practice.
7. Conduct reflective discussions with the target audience to ensure engagement.
8. Utilise a diverse group of individuals during the content creation stage, including authors, reviewers and consultants for Africanisation and indigenisation.
9. Address uncertainty by collaborating with a diverse group of individuals, including authors, reviewers, and consultants for Africanisation.
10. Design didactic materials with accessibility and contextual groundedness in mind.
11. Recognise the important role publishers play in the production of classroom content.
12. Collaboration with end-users (such as students) to ensure relevance and relatability.

13. Being critical and mindful in the writing process.
14. Considering affordability and students from different backgrounds with language issues and poverty
15. Ensure that content is not compromised. While making classroom content accessible, representative and contextualised, ensure that the standard of the content is not compromised.
16. Revise previously-published texts structurally, not just content revisions
17. Peer review by diverse colleagues to ensure representation and different perspectives.
18. Ensure academic texts are **representative** of the students' backgrounds, so that they can see themselves in what they are learning.

Africanisation, indigenisation and localisation:

19. Create examples and case studies that are relatable for the specific, localised target audience.
20. Create more local and representative content by ensuring author teams are representative and including chapters on indigenous knowledge systems, local examples, and traditional medicine.
21. Ensure that academic text is designed in a way that makes it relevant and meaningful to the students' experiences and cultural contexts.
22. Include indigenous knowledge systems and examples. Ensure that classroom content includes indigenous knowledge systems and examples, rather than perpetuating a focus only on Western or European knowledge.
23. Promote cultural identity and representation. Make sure that academic texts include diverse cultural perspectives.
24. Publishers should be sensitive to the target audience and the needs and backgrounds of the target audience.
25. Publishers should provide content that equips students for their future careers.
26. Considering different approaches to the subject matter in the field.
27. Consider the matter of language and promote the use of indigenous languages in learning materials
28. Keep the content current and topical and direct more focus towards African and female authors.

29. Appoint suitable editors that are versed in the nuances of language to avoid speaking down to the reader.
30. Incorporate local examples and content into academic textbooks, such as case studies from local businesses or knowledge about traditional medicine.
31. Avoid making superficial changes, window dressing, paying lip-service, using slogans, decolonial washing or politicising the process during the editing stage.
32. Create guidelines for decolonising academic texts
33. Avoid decolonising by simply changing names and currency and by including a few photographs.

READABILITY AND ACCESSIBILITY

34. Enhance readability and accessibility by using shorter sentences, simpler language and bulleted lists.
35. Be aware of the surrounding text and whether it enhances readability and accessibility.
36. Provide little explainers, key terms and definitions in academic texts to unpack complicated concepts
37. Use local references and incorporate local references and examples into classroom content to make it more relevant and meaningful to students.
38. Ensure that the language used in academic texts is understandable and accessible to all students, regardless of their background or previous education.
38. Ensure language is inclusive and gender sensitive.
39. Use accessible language and create locally relevant frameworks of reference.
40. Incorporate indigenous languages where possible.
41. Develop dictionaries and build tutorials in African languages or indigenous languages to assist students.
42. Recognise that some terms may not be translatable due to unique meanings in a particular context or language.
43. Use code switching in academic texts.

LANGUAGE STRATEGIES

Preparing students for the job industry:

1. Ensure students can function on an international level in the job industry by exposing them to English.
2. Ensure that students can communicate properly in English, as it is the universal language.

Promoting indigenous languages:

3. Use English as the primary language unless the subject is Afrikaans or Zulu or Xhosa.
4. Increase the visibility of African languages in academia and society.
5. Consider accessibility of language for all languages, not just English or Afrikaans.
6. Develop policies and guidelines to promote inclusivity of various cultures and languages.
7. Develop dictionaries to translate terminologies used in the curriculum to African languages.
8. Offer assessments and tutorials in African languages

Accessibility and readability of academic texts:

9. Be sensitive to students who have English as a second or third language.
10. Consider readability issues when writing in English.
11. Question the idea of keeping English pure and professional.
12. Find ways to break the language barrier for students to understand the content.
13. Use plain language frameworks to improve access to information and understanding.
14. Ensure accessibility of language in decolonised texts by making them suitable for local audiences, using plain language, and avoiding long sentences that affect readability.

15. Employ someone with specialist writing abilities and a deeper understanding of the curriculum decolonisation process when writing and publishing decolonised textbooks.
16. Use local authors and work with a diverse panel of academics to ensure that the books are suited for the South African audience and can be comprehended
17. Peer review of the books by external experts and assess their Africanness and accessibility to the South African audience.
18. Use codeswitching in the classroom.

STUDENT EXPERIENCE STRATEGIES

Learning experience:

1. Evaluate student competencies when they start university and create a plan to build their competencies in the desired direction.
2. Focus on transformational learning to prepare students for the working environment.
3. Get to know students, their beliefs, expectations, and views of life to promote inclusivity in the classroom.
4. Respond to the culture and expectations of African students.
5. Use the flocking technique to focus on the group instead of the individual.
6. Addressing issues of language to improve accessibility and inclusivity.

Teaching and learning content:

7. Involve students in decisions on curriculum and content.
8. Collaborate with students in the production of academic texts to ensure relevance and inclusivity.
9. Write content that enhances the student learning experience and is decolonised.
10. Contextualise the curriculum in the South African context to promote a better understanding for students.
11. Create shifts in approaches, practices, and curricula to be responsive to the needs of students.
12. Ensure the curriculum is relevant and up-to-date by constantly reviewing and transforming it.

13. Use local problems to make the curriculum more relevant and inclusive.
14. Include examples and illustrations from students' own contexts to make academic texts relevant and relatable.
15. Providing explainers and key terms to unpack concepts in academic texts, including terms that may not be translatable.
16. Using plain English and code-switching in academic texts to improve accessibility and readability.
17. Allocate time and resources to involve students in the decolonisation process, including taking the text back to the community it is aimed at and asking for feedback.
18. Test academic texts in classes and workshops and obtain feedback from students and other stakeholders to refine the content.

Use of technology:

19. Consider the role of digital technology in transformational learning.
20. Find alternative ways to source learning material to save costs for students.

Future job market:

21. Ensure students can function in national and international level job markets by incorporating local and international content.
22. Encourage students to participate in internships to meet market requirements.

STRATEGIES FOR CAPACITATING ROLE PLAYERS

Universities and government departments:

1. Develop a framework for teaching and learning that meets an important focus area of decolonisation, which is to build capacity to develop persons at the university.
2. Create a more coherent approach to decolonisation.
3. Provide learning opportunities for academics in terms of curriculum development.
4. Government and institution courses, webinars and workshops that focus on decolonisation.

5. Invite well-known scholars on decolonisation to participate in workshops and have conversations.
6. Engage in collective reflection and discussions about what decolonisation is and what it is not.
7. Encourage self-discovery and re-evaluation of perspectives on decolonisation.
8. Share readings and resources on the topic of decolonisation.
9. Conduct research and publish on the topic of decolonisation.
10. Develop guidelines for decolonising the curriculum that could be assessed by a quality department to evaluate the extent that universities have decolonised their curricula.

Publishers, editors and authors:

11. Capacitate people through ongoing training and development.
12. Decolonisation training at a corporate level for publishers and editors.
13. Government courses that specifically look at editing for decolonisation.
14. Training within the organisation.
15. Creation of a complete set of guidelines for decolonisation.
16. Provide education guidelines and resources for decolonisation processes.
17. Encourage self-discovery of knowledge on decolonisation processes.
18. Delve into the expertise of the community and appreciate their knowledge.
19. Create concrete practical things that can be applied to decolonisation processes.
20. Address and overcome the fear of change based on ignorance.
21. Work with educators to promote ongoing training and development of educators and publishers.
22. Ensure diversity in representation on editing panels and encourage collaborations to enable shared knowledge.

ANNEXURE K: ATLAS.TI NETWORKING FUNCTION EXAMPLE

