

# **Lecturers and students' perceptions of decolonisation at a selected rural university in Limpopo**

**By**

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## Declaration

I, **Hlungwani Tlangelani SydweI**, hereby declare that the study entitled “Psychology lecturers and students perceptions of decolonisation at a selected rural university in Limpopo” submitted by me, has not been submitted previously for a degree at this or any other university, that it is my own work in design and in execution, and that all reference material contained therein has been duly acknowledged.

Signature: *tahlungwani.*

Date: 07/03/2022

## DEDICATION

I dedicate my masters' study to the Almighty God who has been there right from the start to this very point. Special devotion to my supervisor Dr. A. Maphula, my co-supervisors Dr. F. J. Takalani and Ms. F. Peters for their determined support and continual impact of knowledge.

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My beloved participants who made this project a success, and for the valuable time you gave to participate showed how much you valued this study.

## List of abbreviations and acronyms

NQF	-	National Qualifications Framework
PASA	-	Psychological Association of South Africa
PIRSA	-	Psychological Institute of the Republic of South Africa
PsySSA	-	Psychological Society of South Africa
SA	-	South Africa
SAPA	-	South African Psychology Association

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## Abstract

The prospect of decolonisation has gained importance and emphasis worldwide. Decolonisation aims to give voice and respect to people of non-European descent. In higher education institutions the concern is that identities and the lived world experiences of the majority of people in South Africa is less acknowledged within curriculum, teaching and learning. This study explored lecturers and students' perceptions about decolonisation at a selected higher education institution in Limpopo, South Africa. The researcher was guided by critical social theory, qualitative method was applied and a case study design was used. Sampling for psychology lecturers and students was done purposively. Twelve participants (two lecturers and ten students) formed the sample from the Department of Psychology at the selected rural based university. An interview guide was utilised to collect data through telephone semi-structured interview. Thematic analysis was used. Results from this study indicate that lecturers and students understand decolonisation, confrontation of colonial practices in higher institutions of education was emphasized as a way of contributing towards the process of decolonisation. The conducted study concluded that decolonisation is understood and there is a need for its relevance in areas like teaching, learning, research, and community engagement to produce independent knowledge rooted in the African worldview.

Keywords: Decolonisation, higher education institution, knowledge, psychology.

## CHAPTER 1

### INTRODUCTION

#### 1.1 Background of the study

The prospect of decolonisation has gained importance and emphasis in multiple countries ranging from North and South America to Africa (Berry, 2013). Decolonisation arose by way of an approach to ensure change and independence within countries such as SA, Egypt, Zimbabwe and China that were occupied by Western nations. Colonisation is well-defined as a suppression of a single group by another, ruthless practise over which many nations witnessed attack and defeat of land followed by obliteration of governmental, communal, and monetary classifications (Chilisa, 2012). Foremost to exterior administrative control and financial reliance on the Westerns: Germany, France, Spain, Italy, Britain, United States and Russia. Similarly, according to Chilisa et al. (2016) colonisation included loss of possession to knowledge structures, views, behaviours and oppression to obvious discrimination, subsequent in being enslaved. Someone may separate among diverse but then entwined categories of colonisation. For example, governmental colonisation, which mean the employment and exterior control of settlements, and scientific colonialism in order to burden the colonists' conducts of meaningful and governor of all information created during settlements (Chilisa, 2012). Furthermore, decolonisation may happen in different ways, including teaching, learning, research, and community engagement (Hadebe, 2017). Decolonisation may be achieved through representation on theoretical traditions, speeches in populations for applicable theories/specific context and models grounded on lived experiences (Botha, 2007; Letsekha, 2013; Seedat & Suffla, 2017; Maseti, 2018). Since there are hostile effects (disappearance of indigenous knowledge) for providing un-decolonized education to university students (Modiba, 2018), Costandius et al. (2018) indicated that there is a need to produce relevant knowledge. In any university, students need to learn from known knowledge which is based on their experience from the community to unknown universal knowledge, because each and every student is ethnically orientated.

Oppong (2016) specified that psychological data used in Ghana institutions has specifically remained Americo-eurocentric. It is the same in South Africa (SA)

(Stevens, Duncan & Hook, 2013); specifically, SA initially was colonized by Dutch people then English people. A focus on a westernised way of learning was first implemented during colonisation. The same system of oppression and schooling was carried into the period of apartheid after SA gained independence from the British in 1948 (Stevens, Duncan & Hook, 2013). The same system of education is currently implemented within all education sectors without critical evaluation of the negative consequences for students in South Africa currently. In 1948, a primary association of psychology named South African Psychology Association (SAPA) was designed (Nicholas, 2014). Later, Psychological Institute of the Republic of South Africa (PIRSA) arose since 23 June 1962. During the 1980s uprising psychologists of colour increasingly began to fight against the oppressive system of apartheid (Kessi & Boonzaier, 2018).

This oppression treatment continued in the 1970s and 1980s, and learners commanded a demonstration against black and white learners, separation within institutions of education, public venues, even the application of Afrikaans as linguistic for teaching and learning (Muswede, 2017), which significantly marked the end of formalised oppression but it can still be argued that students continue to be oppressed through a lack of transformation in education. That protest is similar to the 2015 protest. By 1994, the Apartheid government was dismantled, SA was confirmed a free nation with people given same rights and equal opportunities. Surprisingly, the structure of education continued unmoved philosophically (Nicholas, 2014), since even the psychologists under Psychological Association of South Africa (PASA) were not able to fight psychological difficulties of majority, leading to all controlled psychology groups to be at last united, establishing Psychological Society of South Africa (PsySSA) in 1994 (Nicholas, 2014). Nevertheless, professionals in psychology did less in the way to change how they teach in order to benefit the society, thus learning remains a challenge, affecting students as well in SA, communally, psychologically, economically and technologically. Botha (2007) indicated that a recent demand for changes in higher institutions of education in SA is much determined by students and the academics. For example, students from different South African universities came up to protest in 2015, which was influenced by the #Rhodesmustfall movement (Murriss, 2016) that was supported by lecturers and staff members. That demonstration exposed just how lecturers and students remain side-

lined from consequences of apartheid despite 25 years of democracy. The protest covered decolonisation of universities, access to tertiary institutions and lack of racial transformation.

According to Mkhize (2004) several cultures within Africa are still dependent on their own cultural theories and customs, which are relevant to significantly consider how psychology can be taught and applied in Africa. In order to understand decolonisation, the study explored psychology lecturers and students' perceptions of decolonisation at a selected higher education institution in Limpopo, focusing on lecturers' and students' knowledge about decolonisation. Canham (2018) indicated that decolonisation in higher education institution is relevant, because it includes for example accommodating students of all cultures (blacks, whites, coloured, Indian, immigrants, refugees and everyone) in one class. Additionally, the recent call for free quality education is part of decolonisation, which is influenced by the previous financial and academic exclusion and as apartheid implicitly continues (Canham, 2018). The selected university is a developing university and the students are not fully engaged into critically thinking and actively participating in implementing decolonisation.

## **1.2 Problem statement**

It is known that education from Western countries still dominates the psychology in South African institutions and other continents (Musitha & Mafukata, 2018). Yet scholars remain unaware that addressing educational problems using Western Knowledge might not address the needs for all students. For example, black students are of a majority in most universities and yet they still want to gain a feeling that they belong to such institutions and gain self-system. But instead, the knowledge (teaching, learning and research) is too Eurocentric, again a challenge is that it disenfranchises students and alienates knowledge systems which are uniquely African. As a student who studied at the university, the curriculum was not fully relevant to the students' practical experiences and realities. Students as well believed that their dependence on Western knowledge is completely costing their cultural belief systems together with their academic performance (Ally & August, 2018). This shows that the pillars of colonisation at higher institutions of education are still alive and well. Regardless of colour, students from rural communities find it hard to cope because of the difficulty of adjusting to the institutional culture, resources, problems adjusting to teaching style

and language of instruction. This is also because the applications of Western psychological theories, approaches and tests, largely transfer knowledge which does not fully address the needs of people locally (Mkhize, 2004). Teaching and learning in higher institutions of education should be applicable to materials, historic and community experiences of societies whereby the university is located. That is why decolonisation psychology is so necessary.

University students have varied perceptions when it comes to what decolonisation entails, because the concept of decolonisation is constantly evolving. At a workshop hosted by the University of Venda (2018) on decolonisation and internationalization of higher education, it was mentioned that students should be challenged to first understand what decolonisation means and what it entails. With such information and experience, the research was encouraged to question how the discipline of psychology can be improved to reduce students' experiences of alienation and disenfranchisement from the curriculum, to address community challenges, and solutions to specific psychological problems. Similarly, Du Preez, Simmonds, and Verhoef (2016) recommended future studies to reconsider and study decolonisation in institutions of higher education because few studies have been conducted so far. This project' purpose was to explore perceptions of lecturers and students about decolonisation at the selected rural university in Limpopo, SA, in order to improve a contextually specific and applicable understanding of decolonisation from a rural university context.

### **1.3 Aim of the study**

The study aim was to explore lecturers and students' perceptions of decolonisation at a selected rurally based university in Limpopo, South Africa.

### **1.4 Objectives of the study**

These objectives of the study were generated to help attain the study aim:

- To explore the lecturers and students' knowledge of decolonisation at a selected rural university in Limpopo, South Africa.
- To explore the lecturers and students' perceptions of implementing decolonisation within a selected rural university in Limpopo, South Africa.

## **1.5 Significance of the study**

The Department of Higher Education and Training (DHET) within SA might apply recommendations evaluating the effects of decolonisation on lecturers, students and the future of the nation, finances, technology, specialists and residents. Additionally, the selected higher education could use the findings to implement decolonisation, to equip incoming professional psychologists with new knowledge and skills integrated with local community needs. The study might contribute to the literature of decolonisation in psychology and these documented perceptions might help other lecturers and students to understand decolonisation and enrich their knowledge. The research delimitation is explained below.

## **1.6 Delimitation of the study**

This study was restricted to registered second, third- and fourth-year students who are studying psychology at the selected rurally based university. Psychology lecturers who had above 3 years teaching experience and who were full-time employees at a selected rurally based university were included as participants.

## **1.7 Definitions of terms**

Lecturer - A qualified individual with skills of educating knowledge which is going to assistance students to construct, identify and improvement their abilities (Kaur, 2011). In this study, it refers to a professional who teaches students in psychology at a selected university.

Students - “learners that have enrolled in a higher educational institution” (Matuludi, 2015:5). For the purpose of the study, it means a person studying psychology at a selected university.

Decolonisation - “The process in which a country that was previously a colony controlled by another country becomes independent” (Duku & Salami, 2017:112). In this study decolonisation refers to giving a voice and respect to people of non-European decent when it comes to the curriculum in higher education institutions.

Higher Education Institution - “Means any institution that provides higher education on a fulltime, part-time or distance basis and which is merged, established,

declared or registered to be established as a public or private higher education institution” (Higher Education Act 101 of 1997: 5). According to this study, Higher Education Institution refers to the university or the college which awards degrees or professional certificates to the qualifying students.

## **1.8 Organisation of the chapters**

The study is separated into five chapters

### **Chapter 1: Introduction**

Chapter 1 entailed a clear explanation or discussion of background of the study, problem statement, and significance of the study, the aim, and objectives of the study as well as definitions of key terms.

### **Chapter 2: Literature review**

This chapter discusses literature relevant to the study and decolonisation was defined as giving a voice and respect to people of non-European decent within higher institutions of education. The topics to be discussed include: defining decolonisation, the history of psychology, effects of colonisation at a higher education institution, decolonising knowledge systems, Eurocentric education system versus Afrocentric education system, decolonisation versus globalization, students and academics roles on decolonising education, the benefits of decolonising higher education institutions. Lastly two theoretical frameworks are discussed which are: post-colonial theory and critical social theory.

### **Chapter 3: Research methodology**

This chapter presents the research methodology, approach, design, population and setting, sampling, data collection, management and analysis plan. Ethical considerations are discussed in detail stipulating steps adopted to ensure rigour.

#### **Chapter 4: Presentation of the results**

The chapter presents findings from data collected. There is indication of links, commonalities and differences between participants' perceptions. The chapter presents clear findings grouped into themes.

#### **Chapter 5: Discussion of findings**

Chapter five consciously discusses the findings of the study. The discussion of the findings was aligned with literature review from conducted similar studies while the theories were also integrated to consolidate the findings.

#### **Chapter 6: Summary, recommendations, conclusion**

This chapter focuses on the summary of the study, limitations, recommendations, and conclusion.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Introduction

From the time apartheid ended in SA in 1994, the nation applied a sequence of alterations in search of refining the curriculum starting with Bantu Education which was intended for people of colour and they were of majority (Musitha & Mafukata, 2018). As the process of refining education continues, the minister of Higher Education and Training, Blade Nzimande, mentioned that it is essential to make changes in higher institutions of education and deal with matters like race, discrimination, class, ethnicity and others. The sub-section below gives multiple definitions of decolonisation.

#### 2.2 Defining decolonisation

Decolonisation generally is usually defined as the undoing of colonisation, it is a procedure where colonised individuals revive and improve their, values, linguistic, history and uniqueness (Musitha & Mafukata, 2018). According to Oelofsen (2015) and Chukwuere (2017) decolonisation refers to a transformation which colonised nations experience once develop governmentally self-governing from previous colonists. Though, decolonisation is not only a problem of party-political freedom, government organisations with other institutes are repeatedly quiet determined by previous overseas authorities within post-colonial nations. Additionally, decolonisation is therefore reviewing, unlearning and undoing of ethnic violence of dehumanisation as the result of domination of settlement and self-degradation. Decolonisation is about attaining and constructing nation-wide awareness which is increasing consents for best actualisation of identity with no oppressions to the dictator (National Education Collaboration Trust, 2017). For example, Fanon considers that is indeed essential for persons of colour to overcome feelings of domination produced by colonisation (Oelofsen, 2015). As for Fanon, decolonisation is centred around recovering humankind which was aggressively taken away as a result of colonialists. Within Africa decolonisation is about rebuilding Africa from historic, radical economy, civilisational and governmental perceptions (Heleta, 2018). Musitha and Mafukata (2018) indicated that this decolonisation has to move to improvement that proceeds a level of a person and community clusters since those are vital for progress of the public.

According to Ndlovu-Gatsheni (2013) decolonisation can also be premised by three concepts. *The Initial concept is from the coloniality of power.* In Aotearoa New Zealand like in Canada, is in support of the idea of a culturally responsive curriculum. Hence, the Maori people in New Zealand continue to experience community injustice. Decolonising projects in New Zealand have introduced transformative methods to challenging coloniser supremacy in the institutions of education and the Maori built upon previous motion to take official control of their children's education, resisting Eurocentrism (Pratt, Louie, Hanson & Ottmann, 2016). *The second concept is coloniality of information,* that emphasizes on teasing out epistemological matters, legislations of knowledge generation and queries of who produces that knowledge, and for which resolution. *The Third notion is from the coloniality of existence* (Ndlovu-Gatsheni, 2013), which aids to explore in what way humankind of native individuals was represented. In this study, the definition of decolonisation is driven from the second concept above and is referred to as the fighting for self-governing education with favours to lecturers and students attaining relevant knowledge abilities, beliefs, customs and values regardless of race, gender, class, ethnicity, and others.

The process of decolonising knowledge can take a form of the five suggested phases (Chilisa, 2012) which are: renewal and regaining (the method where colonised people revive and improve their past, values, linguistic, and personality), mourning (mourning forms vital part of curing), dreaming (colonised people discover their philosophies and appeal their pasts, worldviews, and native knowledge structures to theorize and picture further potentials), obligation (investigators commit to conducting studies that interprets into changes of resident people and their controller over created knowledge.), and action (the researcher encourages empowerment with admiration for altogether included within the process of research). Additionally, there are recognised approaches of decolonisation which are as follows: deconstruction and restoration which is about improving knowledge that was wrongly written, self-determination and social justice which gives the researched people a voice to give meaning to their life experiences, ethics to protect indigenous knowledge, language, internationalisation of indigenous experiences, history also need to be studied because it informed the present, and lastly the critique of research (Chilisa, 2012). Taking into consideration that decolonisation is a continuous development of unlearning, becoming and relearning (Datta, 2018). Decolonisation is a continuous

procedure which requires all of us jointly involved and responsible and is now acknowledged as the continuous practice including official, traditional, language and mental divesting of foreign control (Datta, 2018). Below is the definition of decolonisation within higher education and in the Department of Psychology.

### **2.2.1 Decolonisation in higher education**

Decolonisation of education consequently rotates around academic staff who facilitates coaching and learning (Ajani, 2019). Decolonisation essentially contains the features of the institution; the curriculum cannot be decolonised whereas university as the institution remains untouched. Decolonisation of schools, colleges and universities includes individuals who were earlier oppressed under apartheid, selecting to hold and identify their own philosophies, communicate their own pasts, learning from books printed by people in Africa, and administrate universities grounded on standards which are reflective of African culture, as opposite to Eurocentric representations (Du Plessis, 2021). Decolonisation is mainly an information development grounded in values from Africa, which is commonly tied to indigeneity, which in belief is an awareness that information production and search must essentially be applicable to the background of the societies (Olivier, 2020). According to Ezeanya-Esiobu (2019) decolonisation within university goes merely beyond racial compensation and intent to connect the centre of information construction with the people it produces this information for. This is approximately declining the impression that knowledge within Africa is unneeded to an analysis of Western information. Decolonisation intends to challenge Eurocentric domination of information. Through exposing, opening and enlightening, decolonisation problematizes Eurocentric self-importance of development, objectivity, community and freedom. Lastly, defining decolonisation in higher education, Haphazard and Mkhize (2021) emphasizes on knowledge and as a result clarifies that the primary approach is to supplement new articles to the current psychology content.

### **2.2.2 Decolonisation in the Department of Psychology**

Makhubela (2016) declares that decolonised psychology is anticipated at encouraging the importance of the indigenous values in the understanding and solving of psychological difficulties. Decolonisation is a project to permit and exchange the heart

of African theory-making and theory-building through various epistemic and disciplinary fields (Kessi et al., 2020). Decolonising psychology syllabus involves discovery of different opinions and philosophies as well as liberation of psychology practices which center directly on the desires for fairness, violence prevention, and social justice (Rey & Thompson, 2020). Decolonising psychology would refer to moving away from the statement that a person is an essential element of examination in ways that oversee people's economic, social and political backgrounds. Below is the history on psychology.

### **2.3 The history of psychology**

According to Nsamenang and Tchombe (2011) psychology is perceived for instance as thinking to clarify societal performs within entire capacities. Additionally current scientific psychology has history which is tied with philosophy. Hence psychology has been transported from Germany to America, as a discipline, it has a contradictory history (Berry, 2013). While within Germany, original philosophy was individual knowledges, within America; consideration was on psychologically controlling the live of individuals. Again, government with their desires and profits of persons in control extremely biased nature and position of psychology within America (Nsamenang & Tchombe, 2011). Still within America, certain behaviours required to be approved, consequently philosophies may well match traditional circumstances of their claim, meaning native information and governmental climate delivered foundation for the practice of present scientific psychology. The duty of psychology was on offering descriptions to resolution of public difficulties particular to Americans (Berry, 2013).

When the call for decolonisation was made, some of the psychological ideologies and philosophies needed to be contextualised, for their application to also reproduce philosophy and realisms of people in Africa and other continents (Tchombe, 1999). That was a cause that community and historic framework of the discipline can have consequences, since some traditional and historic realisms were deprived of being normal like other accepted behaviours. That is why the psychology in Africa today has many implications, because other cultural knowledge are not included. Although a demand is made for eco-cultural method within psychology, development remains slow as most psychologists within Africa continue training within Europe and America

(Nsamenang & Tchombe, 2011), allowing carrying of psychological models and approaches to remain replicating within psychological studies done around Africa. Consequently, it is essential to support applicability of psychology in SA through decolonisation (Nsamenang & Tchombe, 2011). The conversation beneath is about effects of decolonisation in higher institutions of education. Almost all of the advanced courses in psychology lead to accrediting and registering with the legislative Professional Board for Psychology that forms part of the Health Professions Council of SA (HPCSA) (Cooper, 2013). In order to apply the designation “psychologist” within SA, an individual must have successfully finished a recognised Master’s program within counselling, clinical, industrial, educational and research psychology; a constant 1-year practicum at an accredited facility; and a Panel inspection (Cooper, 2013). For a person to practice privately as a clinical psychologist, he or she also has to finish a year’s community service within the Department of Health facility.

#### **2.4 Effects of colonisation at a higher education institution**

An institutional culture that is present today is the results of colonisation which is some of greatest noticeable powers functioning within institutions of higher education that keeps colonisation of knowledge alive and it is the same institution which is supposed to be the way forward to implement structural and institutional adjustment (Naidoo, 2017). Institutes are powerfully designed by commercial, demographic and party-political influences together with inner forces similar to history, standards, practices and aims which let institutes to function. If the institution liberates students, the expression of students in the institutional philosophy should be heard and again their experience of domination should be engaged completely. It was confirmed by Modiba (2018) that if for example decolonisation does not occur, institution of higher education will continue being an environment where students and universities members continuously reproduce Western culture so that they are suitable to cope within post-apartheid SA. It will take a while to transform those thoughts, since undoing of apartheid is not that easy, procedure and foreign history is preserved active. At the end, the problem of colonisation is not addressed.

Naidoo (2017) gave a reason that since institutional values are thus complex and extremely fixed, it is possible that it is also challenging for the administration to

appreciate and do adjustment as a way of their efforts to produce more welcoming education atmospheres. A significant element to quickening transformation procedures is for staff members to partake an appreciative of saliency of institutional values which plays a key part to what type of adjustment is likely to take place. The variety at similarly “should not be limited to an official space; it must be a part of ordinary conversations” (Naidoo, 2017). Agreeing with Modiba (2018), if higher education institutions are un-decolonised, protests may still be expected. Decolonising knowledge systems is discussed below.

## **2.5 Decolonising knowledge systems**

Tillson (2013) categorises knowledge through human proposition which is a result of how individuals understand their practices. Though within higher education institutions, there are three demands about applicable knowledge; what is it expected of students to study? What is suitable on behalf of students? What may be part of curriculum? Gericke, Hudson, Olin-Scheller and Stolare (2018) specified that a decolonised knowledge may let students make selections then become action-competent in a way that may positively empower them. In Africa, campaigns of a right to education, particularly by universal organisations, have concentrated mostly on enlightening accessibility and availability of education, and indigenous knowledge in Africa which hardly features within this development (Adebisi, 2016). This is because foreign knowledge painted aboriginal African thought, categorizing it as pre-logical and pre-critical (Adebisi, 2016).

Demands for decolonising education initial arose in the African region within perspective of decolonising struggles against colonial instruction throughout 1950s and 1960s (Fataar, 2018). The extensive demands of knowledge decolonisation at universities in SA have lengthy overdue. Programme to undo Eurocentric domination and decolonising higher institutions of education was launched by students in 2015 and continued by them with a few number of advanced academics (Heleta, 2018). Decolonial scholars see knowledge as the medium to assert and maintain ideological power. The appeal of decolonising education was a foundation of students’ acknowledgement, fights within institution of higher education (Fataar, 2018). That assembling in 2015 based on their call for free education, students through institution

of higher education zone conveyed a necessity for adjustment with university knowledge and syllabuses from what is labelled as their exposure to Eurocentric, discriminatory, and the sexist knowledge at the unchanged universities (Fataar, 2018). Decolonising knowledge may start from the classroom by diversifying materials, plan assessments which permit diverse students to show mastery in different means, include students when creating knowledge and embrace various linguistic practise in communications.

Curriculum Change Working Group (2018) stated that knowledge emerged essentially as a discipline in academic programs within university. The discipline happens initially and primarily for itself, without a concern for how is still tells the present realities, mainly at local regions. The custodians of disciplines are exclusively focused on the rules, regulations and whether approaches are applied properly or not. It is the same education that can redefine and reshape social values and economic systems (Mbembe, 2016). While colonial legacy within Africa controlled university programme, people in Africa use curriculum and educational arrangement from Western countries. During 1948, Apartheid government started establishing an amount of higher institutions with syllabus that encouraged Apartheid thoughts and white authority. Apartheid structure carried educational discrimination and institutes were separated among white and people of colour (Black, Coloured, Indian and others) (Mbembe, 2016). Continually since the abolishment of Apartheid structure during 1994 in SA, education system continued to be less meaningful for majority of students. The style is dominated by the legacy of apartheid and Western influences.

According to Mbembe (2016) the teaching and curriculum continue to reflect Western practices and not to say all that knowledge is not relevant, but there is a need to carefully assess the applicability to people in Africa. Just like during the era of Apartheid, a number of universities were funded (directly and indirectly) by the state as agents of colonial subjugation and still some materials were beneficiary to students and the country (Chukwuere, 2017). The dominating Western knowledge can be revised and only recognize the knowledge which is relevant to the present life experiences of people. Mbembe (2016) further indicated that to decolonise such knowledge means breaking a cycle which is likely to turn students into consumers and customers (capitalism and neoliberal ideology) in universities. Such predispositions

are essential in institutions run in agreement with commercial values: students have come to be involved less with studying and obtain knowledge for personal sake and more than just completing their studies or degrees for employment opportunities (Mbembe, 2016) and important knowledge is being neglected. Students felt that they should somewhere somehow be part of structuring assignments and examinations. This is supported by Higgs (2011) who claimed freedom is around public fight to entitlement of their own universe, and right to label a world by themselves, not named over a colour-tinted glass of Westerns or by academics only. Academic knowledges are planned around the idea of disciplines and fields of knowledge and such disciplines share similar foundations which are somewhat culturally inclined. That makes such knowledge to be somehow not applicable to other cultural knowledge systems since such disciplines have derived their approaches and understanding from the colonised world or they have verified their philosophies in the colonies (Smith, 2012). Decolonisation of information construction has turn out to be a main topic for debate in both university and in the Department of psychology. The discussion below is about decolonising knowledge in African higher education and in the Department of Psychology.

### **2.5.1 Decolonising knowledge in African higher education**

Worldwide, higher education institutions have perceived a huge growth in students' involvement rate over the previous twenty years or so. Additionally to this development, there has been a rise within global and national acknowledgement. Decolonising education provides the benefit to avoid stationary knowledge positioning. In other words, information productions should to be approached as dynamic, well-organized, and enduring productions which offers progress that is justifiable to livelihoods. The plea for decolonising education is nothing less than full combination of people's knowledge structures into the syllabus and information selection systems of institution of higher education and schools (Fataar, 2018). The control of Western supremacy earlier played a key part in decolonisation of higher institutions (Ratele et al., 2018). Decolonisation is a plea to non-Africans to show respect, and accept everyone in Africa, the Black people, White people, Coloureds and Indians' willpowers to be also noticeable. The appeal should be a role of scholars to make sure that is accomplished. Though Ammon (2019) indicated that there is no stable guiding

principles and processes for where universities may begin with decolonisation process. However, Botha (2007) found decolonisation within universities have three aspects. The initial aspect is about decolonising education of Africa, approving connectedness of universities in Africa towards direction of African knowledge, inspiring African thinking and tradition to be integrated in those institutions.

The next aspect is the applicability of those institutions in Africa, since they will have to address requirements and views of improving countries within Africa (Botha, 2007). Finally, fairness of African universities as shown by their importance on wants, surroundings and objectives of people in Africa. But then again here are challenges which slow a procedure, like that there is no outline proposed for the procedure, many thoughts are required to guide the development. The key aim of the institute should not be deteriorated by such process, approving and integrating culture in Africa, approving and integrating views and personality in SA (Botha, 2007). Education in Africa must provide relevant service to the area and be applicable and meaningful to the lived reality of those for whom it is meant. The task awaiting higher institutions of education within Africa is to equally treat everyone who occupies this continent regardless of the skin colour (Akinola, 2017).

Based on Lebeloane's (2017) views, development for decolonisation may be conducted over these fundamentals; deconstruction and upgrading, liberation and social justice, philosophies, language, internationalisation of indigenous practices, history with analysis. The deconstruction and upgrading means to assess and develop prejudiced university programme through modification to outfit people planned for (Akinola, 2017). That means cases within each topic are expected to narrate Africa then after compared with European cases. With social justice, it is significant that students' own opinions are not limited. Liberation and social justice relate to improvement of university syllabus through ensuring rationality of content material implanted within and correctly characterise self-determined knowledges, histories and approaches of perceiving realism (Lebeloane, 2017), for instance, SA has the past of bad classification and lacks theorizing which pathologized colonised people. Universities decolonisation for equality and social justice may allow students and lecturers to choose their destiny with no dependence to Western knowledge.

Lebeloane (2017) added that only the use of ethics can direct the building and employment with what is appropriate in terms of principles and morals decided upon a regulation in the direction of protecting indigenous knowledge within universities. Curriculum within colonial university was shaped through principles that equipped people in Africa to remain passive and provision of Europeans to govern and exploit African countries (Lebeloane, 2017). For decolonisation in universities, the syllabus needs to be produced within Africa by people who treat indigenous knowledge systems with respect, principles that encourage confidence and self-importance to youth within Africa and communicate relevant information with public resources for fairness and social justice (Ammon, 2019). Below is a discussion on decolonising knowledge in the Department of Psychology.

### **2.5.2 Decolonising knowledge in the Department of Psychology**

Decolonisation of knowledge implies the end of reliance on imposed knowledge, theories and interpretations, and theorizing based on one's own past and present experiences and interpretation of the world (Heleta, 2018). Decolonisation requires more than the production of local psychologies attuned to the conditions of particular communities. In addition, it requires decolonial versions of global psychology that are conducive to the wellness of all humanity beyond a dominant Eurocentric subset (Adams at al., 2017). A demand for decolonising knowledge is nothing smaller than a complete integration of people's knowledge classifications into a syllabus and information collection structures. Integrating local knowledge means linking actions, practises and circumstances of individuals in Africa with a curriculum (Berry, 2013). The discipline of psychology must contribute to human welfare by ensuring psychological wellbeing of the population. The modalities of such incorporation, as stated by Fataar (2018) should be a subject of vital discussion in strategy circles, among syllabus employees, education resources with textbook publishers, and, crucially, amongst lecturers in universities (Fataar, 2018). This integration supports a notion of relevant education (African and Western knowledge) as significant to emerging nations. This is because of considerable interchange of services globally and that newly qualified psychologists must be employable also within other nations, by being equipped with collective understanding of knowledge (Tchombe, 1999). Though, it must be balanced, because Berry (2013) stipulated that current African

psychology lacks local perspectives, and SA has many different ethnic groups, to mention few for instance, Tsonga, Sotho, Swati, Venda people and others. Those variances manifest in a means of their living arrangements, their greetings, approaches to females, measures for creating conclusion around a person, and a way of talking with an elderly individual (Tchombe, 1999). Similarities and differences among these ethnic groups need to be studied to develop a framework that will guide the process of decolonising knowledge.

The part of psychology has remained on the developmental state, concentrating on probing and intervening societal and communal difficulties such as discrimination, substance misuse, several threat manners and public violence (Kagee, 2014). Though psychological safety of individuals in Africa is understood in relations of a collection than individual, supported by ethic of Ubuntu (a separate individual's humankind is preferably articulated in association with others) (Lefa, 2015), is important to be theorized. Later be integrated with individualism; present psychological philosophies and procedural methods must be implemented to clarify psychopathological problems which were and remain handled well by individuals in Africa. Similarly, reasoning measurement and developmental concerns, Sigmund Freud psychosocial stages are arbitrated by utmost African philosophies as actuality imaginary and at some arguments considered offensive (Meyer, Moore & Viljoen, 2008). Various Western principles do not fit well in African cultures. One more concern is a language applied by researchers collecting information, which at times cannot explain in full the observable behaviour, values and attitudes. Diverse researchers should collaborate for critical inquiry to as well take the society viewpoints. Different views broaden a way to produce relevant knowledge to the society (Waghid, 2002). According to Daniels (2013) psychology has an important part to perform in resolving educational, community, mental, healthiness and further associated difficulties distressing emerging nations, hence many theories should be produced. Before knowledge is produced, it is wise to engage in a peer review process. The knowledge gained from a field of training (students' understandings) might be useful to correct existing knowledge within universities making it further applicable (Gericke, et al., 2018). Below is the reconceptualisation of the curriculum as part of decolonising knowledge.

### **2.5.3 Reconceptualization of the curriculum**

The curriculum is an inclusive design for an educational/teaching programme to bargain better-quality knowledge construction in order to achieve the increasing requirements of the people (Loram, 2013). The curriculum actually reveals the traditional, commercial, societal and governmental context in which it is situated. Curriculum should similarly be assumed as a societal practice that is worried by the traditional and community circumstances that strengthen the manufacture of the curriculum knowledge (Loram, 2013). Ideologies and philosophies virtual to learning, understanding, information, disciplines, public and individualism are documented within the syllabus. The curriculum is outlined and planned by administrators and the university staffs for improvement of information and expertise between students and in accomplishing the requirements of the public. Loram (2013) mentioned that merely the whole renovation of the syllabus on foundation of a decolonising education methodology would offer them the style of educational admission that discourages the developing African-centred humanness.

### **2.6 Eurocentric education system versus Afrocentric education system**

In this study, Eurocentric education system means that the lecturer or the syllabus places an importance on Eurocentric focusses or offers Eurocentric context for students (Abdi, 2012). However, Afrocentric notion is a model where individuals and culture from Africa are of a general attention, it embodies the African worldview (Abdi, 2012). Within education system it means that the syllabus or a lecturer places an emphasis on Afrocentric subjects. Actually, when Eurocentric subjects are debated, the lecturer should provide students with Afrocentric context or illustrations to increase their understanding. However, Africa had faced difficult times since the arrival of the West, including the misrepresentation of all beliefs of the Africans to an advantage of the West. Still Africa is not confident as to the path of curriculum development to follow: Afrocentric or Eurocentric. Improvement is basically a human concern, an apprehension with the ability of persons, to appreciate their inherent capacities and successfully to survive with the changing conditions of their lives, and without dictated by foreign systems. European control of Africans left them wrecked psychologically, economically, traditionally, constitutionally and destroyed the logical and spiritual base

of Africa. That forced western thought and perceptions on Africans (Heleta, 2018). Actually, there is no problem if not by force, borrowing something that is good in Eurocentrism particularly within this period of globalisation. What is advocated by decolonisation is that before negotiation takes place, both parties should have equal power to ensure equal treatment and understanding. Eurocentric education is ahead of Afrocentric education and people in Africa still have to deal with their affected psyche (psychology) to know what they want and being serious to say no to what they do not want (Heleta, 2018). The education in Africa used to be extra operative than training given within the official government university. Lessons were straight from the everyday needs of the particular person's life and the technique was one of performing and not listening (Loram, 2013). This will pave a way in understanding how both Eurocentric and Afrocentric systems of education can work together because it is not about throwing away the existing values but to adjust tradition with a new philosophy.

## **2.7 Decolonisation versus globalisation**

Globalisation is an important rapid social change that has importantly donated to the improved intercultural interaction through the world. At some point globalisation refers to multiculturalism of wealth, and to transfer and importation of philosophies (Johnston, 2015), however globalisation does not mean all services are distributed equally even to the poor. It also recognised by means of a procedure where old restrictions splitting peoples and persons are disappearing, through outcome that culture impacts one another over give-and-take of data and thoughts (Johnston, 2015). Like SA is traditionally, linguistically, and ethnologically varied, approving numerous beliefs, customs, and eleven approved languages. Despite difficulties of socio-political background in SA, important studies on beliefs, values, experiences, and specific behaviours including diverse traditions has been recognised, as well as relative investigation with other nations and combined interdisciplinary work. New Zealand for example asked teachers to value Maori knowledge as done with European knowledge and world views (Pratt, Louie, Hanson, & Ottmann, 2016). Inside clinical psychology field, and other arenas like neuropsychology, there have been important studies associated with traditional applicability, improvement, with the use of socially suitable psychological experiments and assessment measures within different peoples in SA. However, globalisation is argued that it does not fully benefit the indigenous people as

it does to the Western people, because it is considered a competition and indigenous people do not have resources to compete with. Indigenous people continue to feel powerless, which makes their knowledge to remain undermined (Smith, 2012).

Decolonisation and globalisation should be well-adjusted (Letsekha, 2013) although it is consequently suspected that one opposes the benefits of the other. According to Nobles, Baloyi and Sodi (2016), a curricula that covers African and African-American content should methodically direct communicate information and knowledge whereas at the same time strengthening African-American students with the aspiration to study, inspiring acceptance of behaviours and attitudes constant to historic brilliance of societies in Africa. Letsekha (2013) suggested four-step procedure to control forthcoming approaches to enable real internationalisation within institutions of education. The steps include (1) accepting inter- and multi-cultural difficulties at the university, (2) applying opportunities intelligently, (3) gathering abilities/capability to enhance those opportunities, and (4) learning and producing knowledge for on-going development of internationalisation. Initial step suggests that indigenous knowledge is appropriately rooted in all phases of the institution or else this step was not going be possible (Letsekha, 2013).

## **2.8 Perceptions on decolonisation**

### **2.8.1 Students' perceptions on decolonisation**

According to Ngunyulu et al. (2020), students feel like they are at all times forced to communicate in English even when speaking to people of same language. In addition, students think that decolonisation is not being implemented in universities because people still assume that normal behaviour has to follow Western morals. Students believe that people of today feel relaxed and relevant when doing things from a Western point of view (Le Grange, 2016). So actually, other students feel embarrassed being linked to their specific traditional customs, principles and activities.

However, some students believe that decolonisation in higher education institutions could be implemented if people believe and are proud of their cultures, in order to freely express and practice their culture (Le Grange, 2016). So, is more about individuals believing in their own history and having an understanding of the damage done by the apartheid government. Students are still not fully informed about

decolonisation and how the undermined knowledge can still be part of their curriculum (Ngunyulu et al., 2020). There is an absence of appropriate incorporation of knowledge, and which is a block to students and psychologists to rendering a proper service. Literature shows that students are willing to learn about their own history, philosophies and practices (Le Grange, 2016).

### **2.8.2 Lecturers' perceptions on decolonisation**

According to the literature, some lecturers feel that the syllabus in use does not empower them to expand their teaching to the traditional indigenous information or to accommodate all students believes (Ngunyulu et al., 2020). For example, academics and students in Africa are still trapped with the past (Ramoupi, 2014). However, lecturers believe that relevant philosophies which are based on the location of university must be applied when planning a decolonised syllabus. Knowledge being taught should be relevant to the students' knowledge. Lecturers also do feel that the process of decolonisation is slow and somehow the process is not taken serious. According to Ngunyulu et al. (2020) findings, lecturers explained that research ethics committees should also look outside Western methodologies and come up with new relevant ways of creating knowledge. Actually like the theories in psychology are grounded on the Western teaching method, which does not cover most of individuals' experiences. The existing structures in higher education institutions such as the university associations, committee, specialised bodies and syllabus boards are accountable for curriculum designing and evaluation. For decolonisation process to succeed, academics believe that it is the responsibility of the university as a whole (Le Grange, 2016). Departments within institutions should be held accountable by higher authorities to ensure that there is a progress towards implementing decolonisation. Academics believes that other traditional indigenous practices are still left outside and being questioned about their way of doing things like when healing people (Ramoupi, 2014).

### **2.9 Students and academics roles on decolonising education**

Decolonisation in higher education institution is everyone's responsibility to engage with and bring forward available resources. Everybody within the institution should be

invited to debate so that all changes made are understood and made applicable to the relevant people. Here is what is expected from students and academics.

### **2.9.1 Students' role on decolonising education**

Each generation of students needs to determine its task, accomplish it, or deceive it. For instance, present assignment of young South African university students is to uncover “rainbow nation” myth and absence of change in the public, in the economy, and on the nation’s institution of higher education improvement (Maine & Wagner, 2021). Students need to play a fundamental character to decolonising information as students want to contribute in the struggles to reconsider just how and what is taught; it is for this reason that students are similarly playing a very vital part within knowledge construction contributing in evolving SA. Students recognise that information is power and that individuals who regulate knowledge and syllabus will govern the economy, the world, and the future itself (Loram, 2013). The students likewise see that when they want a changed realism, a changed world, they should be prepared to transform the one they have. This is because no one else will change it for them, since representatives in the past made promises and till today students are still waiting for the promised quality education system. Students are a powerful collection of participants whose speeches are repeatedly ignored when it comes to matters of syllabus improvement and educational modernisation (Maine & Wagner, 2021). Students need to carry on with serious commitment and involvement up until institutional philosophies and programmes at universities are basically altered and decolonised. Actually, advanced academics have the chance to change their individual syllabus with the assistance of students. This may be done over the establishment of an educational cosmos whereby academics and students mutually work on precarious consideration of the historical, current and within such development generate applicable information. The struggle with decolonisation will be a lengthy and difficult one. However, in other higher institutions in SA; academics, students and extra role-players have been meeting together to discover proposals of decolonising the syllabus. A mass of various minds that have come together, co-operated, mutual thoughts and feelings makes it operational to have such debates or consultations.

## 2.9.2 The roles of academics on decolonising education

Regularly, academics as investigators have developed research interest from their different fields they were trained (Waghid, 2002), and that they can recruit research applicable to decolonising universities. Academic have bigger roles as they are normally anticipated to accomplish numerous independent decisions, responsibilities, in groups and in cooperating with those accountable for education delivery for group of students. In all instances, the majority of academics have extra decision-making role such as supervisors of research students, directors of research projects, syllabus designers, affiliates of the committees, chairpersons of boards and advisors. An operational lecturer in higher education proves topic expertise, familiar with improvements in the teaching of the topic, accepting how students acquire information, the methodical usage of diversity of coaching techniques, an ability to mirror upon his/her exercise, a readiness to grow himself/herself (Waghid, 2002). Operational preparation of lecturing periods and courses/materials, abilities in course evaluation and assessment of student learning, expertise in a variety of assessment methods, awareness of diversity of student population, appreciative of unbiased training and skill in demonstrating examples of learning for students. Service roles for lecturers may include actions in the university and for the institution, as well as those for outside community, ordinarily learners from recognised and non-formal education settings (Waghid, 2002).

Lecturers need to be oriented about the changes they might need in order to be relevant throughout the process of decolonising knowledge because there are members of the university who are not willing to invest their time in finding out more about the changes which are being called for within universities (Du Plessis, 2021). The hesitation again is because some lecturers are not open to discussions with students, whereby students are allowed to freely express their experiences. Actually students' views should be praised regardless of their skin colour or culture (Du Plessis, 2021). There are lecturers who do not give themselves time to study their students, as to where they come from, their backgrounds and their realities. It will be productive for the university curriculum to connect with the realities of students, such will also encourage students' interest into the curriculum (Du Plessis, 2021).

## Status of implementing decolonisation

According to Heleta (2018), knowledge from colonial and apartheid period was known to be oppressive, exploitative and unjust. Education, knowledge and information construction in those systems was used to preserve white power and structural control. What is worrying is that nothing much has changed when it comes to knowledge systems and curriculum at universities of SA. The existing curriculum from primary level continues to worsen in South Africa because the syllabus does not contribute much to a desired essential change and social justice to the imbalanced society of SA (Heleta, 2018). Universities have denied students in SA the opportunity to free their thoughts and reach their ideas and goals over education. Like Nelson Mandela said that education is a most influential weapon we may use to alter the world. Education is thought to offer students with essential apparatuses with which to survive. According to Musitha and Mafukata (2018), knowledge may be positioned in a specific community settings from which it develops and that place will form a particular way of meanings and understanding public and political relationships in building social realisms.

In SA, apartheid-era knowledges continued to nature ways of meanings and understanding of societal, governmental, commercial relationships and theorize daily realisms within the nation (Musitha & Mafukata, 2018). This is a problem which decolonisation projects in SA intents to address and resolve. Particularly in SA, decolonisation of information is the most significant assignment in front of the university currently. Higher education institutions need to be transformed so that histories is rewritten, restate self-respect of the oppressed, and refocus information construction and worldviews. However, scholars in SA and in Africa as the continent have been busy discussing decolonisation and how possible can it be implemented and Du Plessis (2021), indicated that management is an essential element in refining learning for students. As leaders they should learn to communicate in a different way, both in the teaching profession and also within the discussion with other cultures and professions. But it seems as it will be difficult to rework on the current curriculum which has been considered official for so long.

According to Enaifoghe (2018) the challenge with the decolonisation process is where the beginning point is and which method must be applied. Perhaps it might mean to

begin with re-introducing and re-familiarising African adolescents, youth, students or lecturers about their origins (Enaifoghe, 2018). An idea of decolonisation is actually complicated with a logic that even academics who have to assist with implementing these ideas still need to be decolonised mentally by going through several workshops. It takes a practise from person to person, people to people and from culture to culture. One more challenge is to discover the relevance of decolonisation that might differ with locations. Agreeing on common knowledge may be challenging since what is normal may be neither a person's faith nor community or traditional arrangement (Enaifoghe, 2018). There is indigenous information and knowledge that is general, but applicability may not be assured.

Another challenge is that universities still continue to imitate an epistemological order in which Western knowledge is assumed as generally applicable and valued, whereas non-Western knowledge is moreover unpleasantly distinguished as "local culture," taken for Western achievement, or otherwise not documented as knowledge at all (Stein & Andreotti, 2016). Curriculum continues to be controlled by Western epistemologies, particularly Western disciplines and skills, and studies within those categories likewise tends to be deeply compensated by allowances and other systems of institutional funding and support (Stein & Andreotti, 2016). Decolonisation will need to find relevance with effective tools to discover the kind of knowledge (Enaifoghe, 2018), because this is a challenge. Principles within university which are intended to address society's concerns must be completely applied, and making such produced information from a community extra significant. Additionally, theoretic information must be a true reflection of lived knowledge of students (Smith-Tolkena & Bitzerb, 2017). With that manner, equally students and the public may benefit. Psychology is one of the departments that are actuality challenged when it comes to teaching relevant knowledge. Underneath is discussion on the benefits of decolonising higher education institutions.

## **2.10 The benefits of decolonising higher education institutions**

A plea for decolonising higher institutions of education has been made several times and it is important to know if this process will improve the relevance of knowledge and addresses the marginalised students' experiences of alienation (Plaatjie, 2013). But this development need decoloniality approach, because it is about getting to know the

foundation of Euro-American philosophy and conveys relevant knowledge of people who are marginalised. There is a need for equal access to information also amongst the marginalised students, they will be able to lead their improvement and equality (Gericke, et al., 2018). Mgqwashu (2015) stated that academic decolonisation refers to making the atmosphere for students to obtain a complete educational knowledge that certifies intelligent experience to features of life in broad which the official disciplinary content might not essentially offer. Through decolonising Eurocentric education, serious thinking beyond such disciplines will be encouraged. Additionally students in higher education institutions will as well gain self-respect by defeating inferior behaviour grounded on belief, sex, gender, race and cosmos they living in (Plaatjie, 2013).

While dealing with inferior management, Steve Biko for example, recommended decolonising the thoughts of a black person to deal with his inferior difficulties located within a self. That can be applied by the colonised people to rediscover their lost humanness and appreciate themselves with pride and dignity, and that requires a psychological approach (Plaatjie, 2013). Like Mashiyi, Meda and Swart (2020) indicated that students studied documents transcribed by authors in Africa, criticized and assessed information contrary to what transpires within other Western perspectives. Mashiyi (2014) postulated that a development of decolonising the curriculum must be strong, comprehensive and participating, involving the entire shareholders in higher institutions of education, academic staff and students. Doing so will address the dichotomy left within students at the universities. Black People in Africa are now in power, meaning they can produce new relevant knowledge (Mkhize, 2004), hence such development is taking time and capitalism might be the cause because some people use power as an advantage to repress others, instead of improving everyone's life. At the same time it might mean that it is difficult to decolonise the European knowledge.

Decolonising education is grounded on the addition of all available information systems and production of previously unrecognised knowledge (Fataar, 2018). This comprehensive method to information is constructed on an inter-cultural appreciative and unorthodox customs of being human. The entire information systems have to be conveyed into production in intercultural education which encourages a kind of

epistemic sincerity to the information of all human beings. The request is for all institutions which render education to promote respect for persons and their traditional and information structures. During apartheid in SA, universities were built with a target to a specific ethnic group of people. To give an example, the University of Venda was meant for Tshivenda-speaking people while University of Free State was for Afrikaans-speaking people. School syllabuses ought to work through different information and discipline systems to create dialogical podiums about real and possible futures (Fataar, 2018). The aim of improving university knowledge is also to deal with administrative system of universities so that all people (in SA or coming from China) are not excluded anyhow by the curriculum. The theoretical framework on decolonisation are identified and discussed beneath.

## **2.11 Theoretical framework**

### **2.11.1 Post-colonial theory**

Post-colonial theory lies within Frantz Fanon's *the Empire of the Earth* and in Edward Said's *Orientalism* (Barakath, 2018). Fanon discussed psychological features of colonisation and myths of discrimination in his famous books like *Black Skin and White Masks* (Barakath, 2018). Said was a Palestinian American, a lecturer, and had been the professor of relative literature at Columbia University for a long period. He is considered the one who had put a foundation of this philosophy. Post-colonial theory may be well-defined by way of dialectical speech that generally symbols historic evidences of decolonisation (Rukundwa & van Aarde, 2007). It permits people developing from socio-political and financial control to recover their independence; it provides a discussing platform for fairness. An idea fundamental to this philosophy is not any of stating previous conflict, however decolonising current realisms that indirectly or openly are affected by the history. Rukundwa and van Aarde (2007) identified three perceptions where postcolonial theory arises, that is humanitarian (ethical), liberal (radical) and economic.

Post-colonialism as a critical perspective aims to recognise relationships of domination that manifest when one culture (normally Western) controls another (normally Eastern or African) culture, even after the era of formal colonisation was over (Ratele, 2014). Main worries in this connection are matters of cultural integration, racial identity and self-or other dynamics of inter-group relationships. Post-colonial theory is mostly

grounded on what is considered incorrect image of the East that has been made-up by western explorers, writers, authors, theorists, political theorists, economists, and imperial administrators (Barakath, 2018). Again, research was extended to colonisation within measures of the world specifically African countries, India, Australia and Caribbean Islands. Barakath considers that penalties of colonisation still are continuing within system of confusion, dishonesty, public conflicts, and violence that occupies numerous ex-colonies, and decolonisation who will forever be relevant if dominant power and knowledge continues. This theory considers that a dominant colonist has forced linguistic and philosophy, while traditions, pasts, morals, and dialects of individuals have remained unnoticed and also one-sided by colonialists in quest to govern those societies and abuse their capital by the title of educational, humanizing, and improving them. For example, colonial discourse has represented Indians, Egyptians, Palestinians, Latin Americans, and several others as nearly the same. Even now the powerless are incapable to express themselves, and that knowledges of such groups are unavoidably misleading by the perceptions of the elite, such as academics, who are describing them (Barakath, 2018). Post-colonial theory believes that the current is a mirror to a history, and may be totally trusting to study the past ignoring a part done by colonialists to create the existing era. As a result, equally pasts of a colonist and colonised stay inseparably, interconnected and may not be studied from a prejudiced fact of view. Nevertheless, peoples have now had a chance to transcribe about themselves, express of themselves separate from a frame they had for long been place into and prearranged an appearance that is no other than a fabrication forced on them by dominant territory (Hamadi, 2014).

Theoretically, post-colonialism is a method that objects to assumption of understanding cultural practices of several cultures from a colonising perspective. Post-colonial studies have been recognized to marginalized and dominated groups such as cultural and ethnic groups that are omitted by western history. It can be agreed with a claim that there is somewhat out-dated, something completely is incorrect with some of universities within SA. There should be something extremely mistaken while, for example, curriculums planned to meet requirements of colonisation and Apartheid would last well into the freedom period. And with views that system of education in SA continues being a foreign settlement, which remains to reproduce hegemonic uniqueness instead of eradicating domination (Davids, 2018). Entirely, post-colonial

peoples remain subjected in any way or another to obvious systems of neo-colonial dominance, and liberation has not resolved this challenge. In context of research, it allows researchers to question power relations that rise among researchers and the researched, for instance, when choices are made about literature to be reviewed, theoretical frameworks, objectives of the study, and procedures of collecting data.

Post-colonial theory also aims to clear the traditional and mental effects of colonisation since experienced by people who were colonised. It is contended that postcolonial theory offers a means through which some unfair and discriminative behaviours, irrespective of period and situation, may be confronted. Consequently, procedure of decolonisation starts with optimistic transformation of thoughts, a self-consciousness (Rukundwa & Van Aarde, 2007). Post-colonialism is regarded as a valuable theoretical framework to offer a discourse for decolonising psychology (Dudgeon & Walker, 2015). It recognizes the connection concerning colonisers and the colonised, and not only to focus on the material, cultural, and psychological effects, but as well as the works of power in symbol and linguistic. Post-colonial theory gives emphasis to local, group, and individual variances in colonised and marginalised groups (Dudgeon & Walker, 2015). In recognising the variety in groups, there is a possibility that minority groups like in Africa be weakened, and their difference splintered to copy the dominance of Western knowledge. If everyone can be a coloniser, then everyone can be a decoloniser (Fay, 2016).

This theory explains decolonising psychology, and the study's aim was to explore lecturers and students' perceptions of decolonisation at a selected rurally based university in Limpopo, South Africa. This theory helped to explore further the participants' perceptions while collecting data and when data were analysed. The objective of the study related to what this theory aims to achieve, is the objective on the perceptions of participants about decolonisation. That made the theory applicable because the researcher believed that decolonisation in higher education institution had to do with equal distribution of power in many forms including learning and research. Post-colonial theory aims to achieve rebalancing the relationships amongst all individuals, and knowledge distribution. The theory believes that decolonisation inspires or liberates and empowers persons who have remained dominated to free their minds and repossess their lives, as well as inspiring the dominate individuals to challenge unbalanced supply of authority and freedom or rights through critically

probing their bias and authority division (Fay, 2016). The theory guided the findings of the research.

### **2.11.2 Critical social theory**

Critical social theory, which falls within neo-humanist paradigm, is the institute of thought that has like its primary objective the development of human circumstance, and focused at recreating, reviewing and totally shifting a rational of a public as a whole through liberation method of Marxian theory (Lebeloane, 2017). Its emphasis, agreeing with founders (Horkheimer, Adorno, Fromm, and Marcuse) is about common theoretic difficulties, also the exact studies of real difficulties to present-day public organisations. The purpose of critical social theory is to accomplish a complete understanding of present social order, such as that social action can be oriented in a balanced way (Browne, 2016). The basic views of this theory are that people must ensure self-reflection through reviewing their past, what exactly it is, where it is today, where it originates from, how it resultant to be where it is today, who made it possible, why and in what way did it happen and set free within a direction of independence - well accommodating and local theoretical explanation of occurrence which its aim is to cut and eliminate arrangement condition of being dominated or dependence (Lebeloane, 2017). The following figure 2.1 demonstrates the critical social theory based on the social change which is the change that decolonisation aims to achieve within higher education institution.

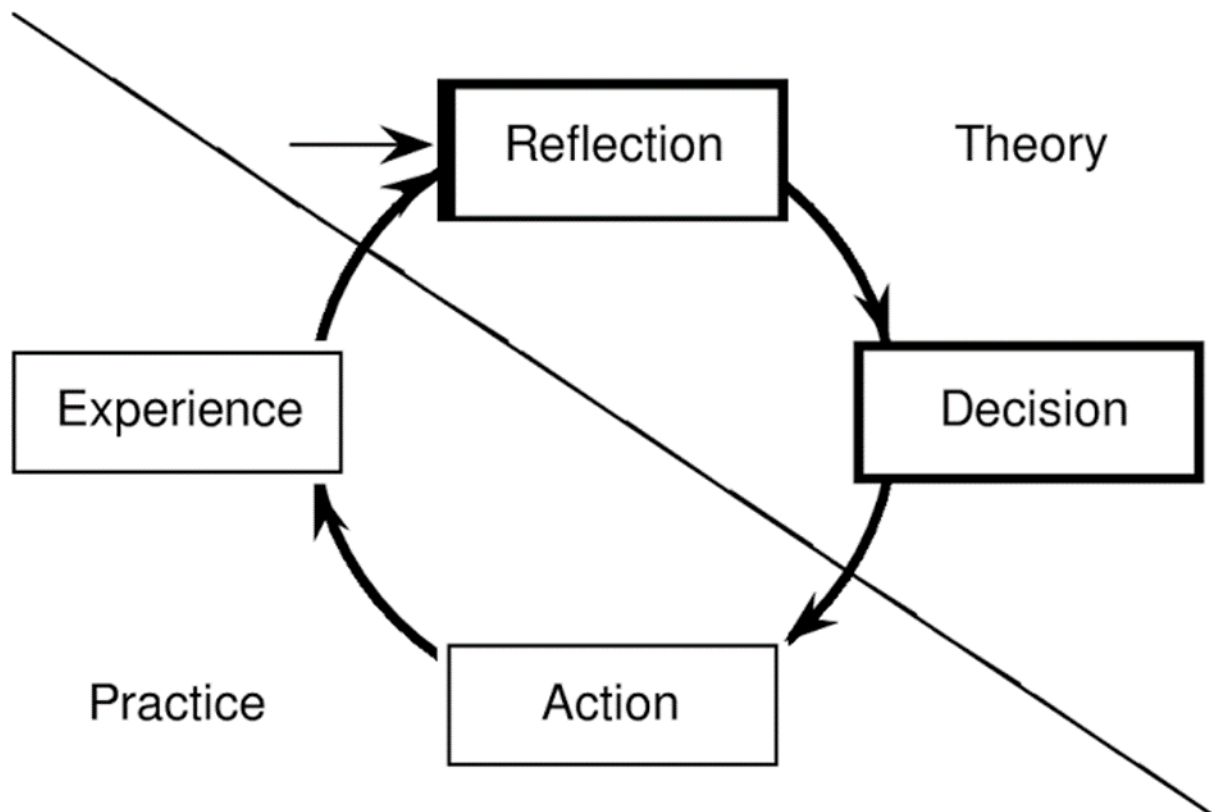


Figure 2.1: The critical social theory change process (Myers & Avison, 2002)

The above diagram was adopted from Myers and Avison (2002). This study focused on the change process of improving higher education institutions through decolonisation process in the form of teaching and learning, research and community engagement. The relevant changes within psychology department may be applied following the similar process of critical social theory. The important features of critical social theory are: the objective of critical social theory is a broad, open history of present societal situation, purpose of critical social theory is to reasonably position community achievement in order to transform present public conditions with intent to decrease unnecessary domination. Critical social theory does not only need to define and clarify the present social order; its main purpose is to decolonise social conditions so that unnecessary domination inherent in those condition is reduced and eradicated. This is a normative method that is grounded on the verdict that dominance is problematic that a domination-free society is compulsory (Fuchs, 2015). Again, critical social theory on added hand, worried with discovering options to present curriculum that further sufficiently represent people's needs (Ngwenyama, 2002).

The critical social theory programme for social studies and training is grounded on five important expectations: (1) Persons are authors of their societal domain, and may transform knowledge when they desire. (2) Entire systematic information around societal world is communally created, and as such, may not escape being integrated with importance orientations to the learning and teaching (Ngwenyama, 2002). Important orientations may be recognized together with unspoken and obvious systems of belief apprehended by researchers from community engagements. (3) Motivation and analysis are inseparable. Motivation refers to an ability to appreciate current societal world, criticize it, and examine preferences to it. Motivation at this point is being agreed, as critical faculty that reunites knowledge with adjustment to the aim of social independence. Critical social theory reduces and eliminates an arrangement condition of actually controlled or dependent on, to a complete freedom and independence of mind (belief structure) (Lebeloane, 2017). It is over critical motivation that essential misrepresentations of societal concerns may be recreated and agreed. (4) Philosophy and training should be inseparably connected, since mission of critical social theory is understood as of merging knowledge with fulfilment of people's need aimed at self-improvement. (5) Critical social theory needs to concern itself with the validity situations of knowledge. There are knowledge of interests which consist of practical and emancipatory. Practical knowledge interest is worried about our pursuit for self-understanding. Motivation of applied knowledge concern is on accepting societal customs of life, ethnicities, societal conduct and relationships, and its products enhanced community awareness with humankind. Emancipatory knowledge interest is linked to our worry of independence from bodily and psychological limits and societal misrepresentations. Emancipatory knowledge interest furthermore emphasizes on establishing rules for fairness and improvement of social free will. Such need the investigator being thoughtful to the life-worlds of members which are fundamental to accepting the manner of which societal activities are created and implemented (Ngwenyama, 2002).

Critical social theory permitted a give-away from knowledge transmission to knowledge transformation. Higher education institutions are fields occupied with promises: promises for educating qualified expertise, for nurturing individual development, and for growing social integrity. Critical social theorists suggested that excellence schooling is as far about training students with skills to read the world more

critically (philosophy criticism) like it is picturing a healthier nation which is less domineering (Carrington & Selva, 2010). The theory promotes the role of reproach to exploration for excellence education. To the critical procedure of lecture hall dialogue, critical social theory encourages students' capacity to evaluate institutional and theoretical problems, mainly the ones which lead to dominance or oppression (Leonardo, 2014). The application of this theoretical framework in this decolonisation study is significant since lecturers frequently arrive within higher learning institutions with challenging and unexamined expectations, views and knowledge about students, teaching and the role of universities in communities. Lecturers used to support programme of knowledge which strengthens supremacy relationships among the higher education institution and communities, and among universities and departments. The application of critical social theory within universities may help lecturers to develop consciousness of their personal norms over self-reflection and self-criticism. This framework inspires lecturers to have a respectable method to relations through staff, students, community engagement, and curriculum which is required to constantly recognize and combat discriminations and encourage comprehensive education. Through service-learning, the theory needs students from universities to participant within their communities so they can evaluate and reproduce on knowledge acquired from universities. By so doing, learners come to be extra conscious of their opinions and experiences and those of others, and in what way they may contribute to a further socially unbiased community as part decolonisation (Carrington & Selva, 2010).

Critical social theory should support public participants to enlarge their accepting of themselves for the purpose of civilizing the condition. The objectives to this study were; to explore lecturers and students' knowledge of decolonisation. And to explore lecturers and students' perceptions of implementing decolonisation within a selected rural university in Limpopo, South Africa? These objectives made the theory applicable because they were formulated to allow the participants to share their perceptions in a positive way towards independence of the mind. The theory gave participants a platform to freely share their perceptions on decolonisation while the researcher was collecting data. Again, the theory highlighted the need for decolonising higher institutions of education for equality and societal integrity of the people and for which participants have given their perceptions regarding their knowledge on decolonisation.

Such allowed the researcher to study the participants' responses and report findings in a manner that achieved the goal of this theory.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3.1 Introduction

This chapter presents the methodology of the study. Qualitative approach was used with case study design. Population and setting are also explained as well as sampling, data collection, management and analysis plan. Ethical considerations are discussed in detail stipulating steps adopted to ensure rigour. The figure 3.1 below demonstrates the methodology applied to this study.

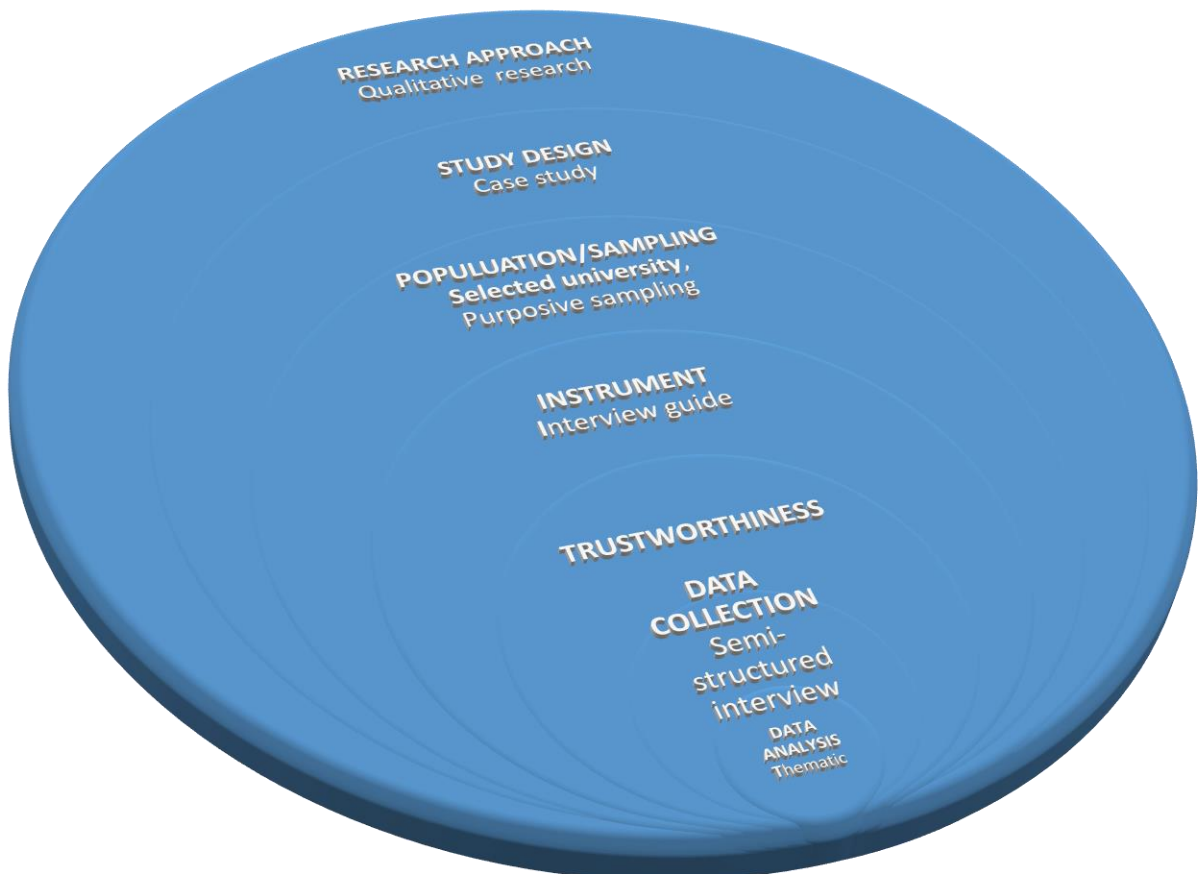


Figure 3.1: Methodology diagram

### **3.2 Research approach**

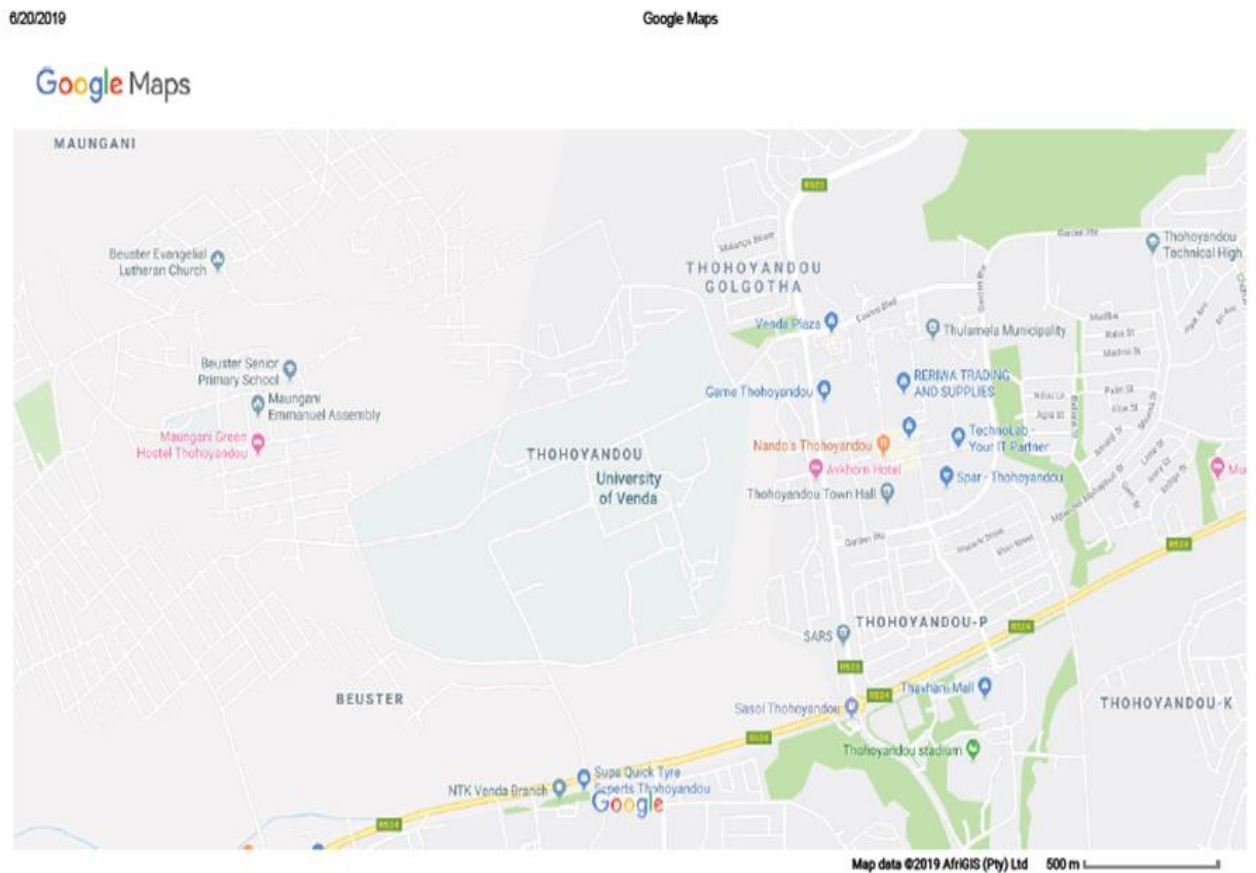
The research methodology for the study was informed by critical social theory. Guided by this theory, the research addressed lecturers' and students' understanding of decolonisation (applicable education) while discussing power (psychology or mentality) which decolonisation conveys. Critical social theory supports that to evaluate social practices and the ways in which knowledge is developed, qualitative approach is relevant because it allows engagement of persons within the study (Warkentin & Sawatsky, 2018). Critical social theory considers that not only the oppressed individuals, but all people have to speak for themselves.

The qualitative method allowed the researcher to involve lecturers and students in search to understand their perceptions about decolonisation at a higher education institution. This approach allowed probing participants' perceptions about the subject and as a result a full set of data was collected. The researcher did anticipate participants to share community knowledges, opinions and approaches about decolonisation in universities. The information obtained from participants was not altered in any way since the study aimed to represent the participants' views (Warkentin & Sawatsky, 2018).

### **3.3 Study design**

A case study design was applied. It is explained as the evaluation of individuals, actions, judgements, stages, developments, guidelines, institutes, or additional structures which are researched holistically by one or more approaches (Astalin, 2013). Case study research is applied to explore an entity which makes a single component like an individual, an association or an institute. Therefore, case studies are also explanatory, and this study aimed to explore decolonisation at a selected rural university in Limpopo. The researcher applied this design to allow the study to collect data using interviews. Data were gathered from students and lecturers to get their clear perceptions on decolonisation within the institution. The study setting was explained and is shown by a map on the next page.

### 3.4 Study setting or area of study



<https://www.google.com/maps/@-22.9761353,30.4464797,15z>

1/1

Figure 3.2: A map indicating area of study

<https://www.comlmaps/@-229761353,30.4464797,15z>

This study was conducted at the selected rural based university in Limpopo Province, South Africa. The reason for using this institution as the study setting was because it is a rural university and exploring the perceptions of decolonisation from lecturers and students from this institution allowed the findings to be available to be compared with other institutions in urban areas.

The department's vision is to train and develop psychology professionals with suitable abilities to help mental health needs of rural and developing societies in Southern

Africa (<https://www.univen.ac.za/faculties/health/psychology/>). This vision is questionable because students complain about their acquired skills being ineffective when helping people in SA to meet their needs, especially in those rural communities. This discussion also goes to the mission of the department which stipulates that the department is dedicated to developing excellence psychology professionals over problem centred methodologies which are supported by advanced teaching, research and community engagement creativities (<https://www.univen.ac.za/faculties/health/psychology/>). After completing the qualification, the same psychology professionals criticise their problem-solving skills because the people they serve within the communities are not responding well to their approaches. Therefore change may be proposed in teaching style, research and community engagement. For example, the module developmental psychology practically relate to the lifestyle of people in Western countries. There is a need to add African background to such modules to achieve the relevance of the department and at the same time fulfil the mission of the university which is to produce alumni who are locally relevant and worldwide competitive.

### **3.5 Study population and sampling**

#### **3.5.1 Target Population**

Participants in this research were lecturers and students within Department of Psychology from the selected rurally based university as an institution of higher education. It is known that lecturers teach students and students obtain knowledge from lecturers, that makes both parties to be at a core of education and decolonisation of the university. Lecturers as academics take a larger accountability to challenge decolonisation. Students' knowledge is of importance to commence decolonisation within the learning system because students are experts on their own. Students who participated in this study were enrolled for second year, third year and fourth year. Two participants were Xitsonga-speaking, three were Tshivenda-speaking and seven were Sepedi-speaking. Participants' age ranged from 19 to 40 with five males and seven females. All participants were sampled by means of a technique below.

### **3.5.2 Sample and sampling**

A non-probability sampling method was used as it was considered applicable for the qualitative research. Purposive sampling was applied because of its appropriateness for exploratory study which allowed the researcher to give a judgement when selecting participants. Participants were sampled based on how knowledgeable they were after the study' aim was explained (Neuman, 2014) and the participants were telephonically recruited. The researcher purposefully asked participants' permission using consent form for inclusion in the study and then participants themselves decided based on their understanding of the subject of decolonisation to participate and some withdrew from the study. The sampling size was twelve participants, 2 lecturers and 10 students. Data saturation was also considered because new participants' responses were repetitions of the information.

### **3.5.3 Inclusion/exclusion criteria**

Participants of the study were permanent lecturers and full-time second to fourth year students, both males and females registered for psychology degree in the Department of Psychology at the selected rurally based university. Participating lecturers were lecturers lecturing coursework modules, since their experience on coursework was believed to enhance the value and knowledge to of decolonisation, additionally with a lecturing experience of a minimum of at least three years. The significance of taking students as participants was for the reason that their learning experiences and problems would help to explain the essential decolonisation in higher education institution.

Only students and lecturers who were not acquainted with decolonisation as described by the researcher were excluded from the research as they lacked the relevant information. The reason for excluding first year students was because they are new to the institution and it was considered that they may not have enough information to support their understanding of decolonisation. Underneath is the applied research instrument.

### **3.6 Measurement instrument**

To answer the research topic and the objectives of the study, the interview guide as the instrument for data collection was employed. Guided by critical social theory and qualitative approach which explores individuals' feelings in their society, an interview guide was developed, aligned with the design and objectives of the study to allow participants to express their feelings and attached meanings (Maree, 2016). The interview guide comprised of questions which were drawn from the objectives of the study to answer the main research question, see appendix F, closed and open-ended question preceded by biographic section (A) followed by section B-D. Section B contained conformation questions, section C was about the knowledge of psychology lecturers and students on decolonisation, and section D sought the perceptions of psychology lecturers and students about implementing decolonisation. Benefits for using interview guide were that it is valuable to achieve comprehensive information about individual views, feelings and opinions, allowing further in-depth questions to be probed and achieving great respond rate recording participants' individual words (De Vos et al., 2011). All the proposed methodologies were pre-tested, as indicated beneath.

### **3.7 Pre-testing**

For this study, the researcher did pre-testing to a lecturer and two students in a manner that imitated correctly the same way data collection was conducted and resources which were used in the actual research. Pretesting was used to identify mistakes in language used and word vagueness (Hurst et al., 2015). Pre-testing was done to check if the instrument was able to yield desirable results, and to check if participants had the same understanding of the instrument.

The reason for using pretesting was to offer the researcher a chance to evaluate data collection procedure confirming that questions were appropriate and not to make participants uncomfortable or confused over uncertain questions, and to adjust it where it was considered necessary. Three persons (one lecturer and two students) were decisively selected and interviewed from University of Limpopo. A lecturer was from the psychology department but did not form part of the real research. Two students were selected from postgraduate students registered Bachelor of Art

Honours in Psychology and were not part of the study. In that way trustworthiness of the study was enriched and is clarified beneath.

### **3.8 Trustworthiness of the study**

#### **3.8.1 Credibility**

The researcher used three strategies to confirm credibility of the study. Firstly, was prolonged engagement whereby some different questions were probed concerning the subjects associated with the research objective (Korstjens & Moser, 2018). Participants were motivated to provide their answers using illustrations, at same time the researcher asked follow-up questions. The second approach was determined observation; by emerging codes, ideas and essential category supports inspecting characteristics of data (Korstjens & Moser, 2018). The researcher continually read and reread data, analysed, and reviewed ideas accordingly, recoded and relabelled codes, ideas and main category. The last strategy was member check. Results were presented to participants for them to approve.

#### **3.8.2 Transferability**

Transferability concerns the aspect of applicability, the researcher ensured that results narrate to readers' personal world view (Tracy, 2013) by providing thick explanation of participants and research process. When research is transferable, a different individual can picture the context and familiarize with another situation (Tracy, 2013). The researcher provided rich data and background of how the study was conducted, location, sample, sample size, sample approach, inclusion and exclusion measures, demographic, socio-economic, interview technique and themes, alterations during interview questions grounded on how questions are answered, and extracts from the interview guide (Korstjens & Moser, 2018).

#### **3.8.3 Dependability**

Dependability talks about the research results being consistent (Tracy, 2013). Consistency of results may individually be verified if related or similar research is conducted and outcomes stay the same (Babbie & Mouton, 2014). To ensure consistency of the study, the researcher used supervision strategy to recheck if

analysis procedure was in line with the recognized values of the strategy applied in this study. All methods and procedures applied were recorded and rigour was assured.

### **3.8.4 Confirmability**

Confirmability is about the part of neutrality. The researcher did protect inter-subjectivity of data. Interpretation was not grounded on researcher's personal specific favourites and perspectives however was grounded on data (Fusch & Ness, 2015). The researcher openly stated all steps and challenges encountered across the research and as well recorded minutes of consultations for accurateness. Confirmability is similar to an audit which was to verify if the researcher has been bias or not in analysing data and that was done through supervision by supervisor. Participants confirmed the transcripts of data (Babbie & Mouton, 2014). Below is how data were collected.

### **3.9 Plan for data collection**

The data collection process is an activity of gathering participant responses towards answering the research objectives (Creswell & Creswell, 2018). This process was carried out from March 2021 to June 2021 following the approval of the ethical clearance (see Appendix C) and approval from Department of Psychology within the selected university. Initial contact was made by telephone to the prospective participants to establish rapport and then a follow-up email with more details on the study together with the consent form was sent to the participants (Appendix B). A mutually agreed time was set for all interviews, with a few cancellations and postponements in between, but the researcher was flexible enough to accommodate these participants.

An overall of 12 interviews were conducted from the recognized participants, 2 were lecturers and 10 were students. Due to the limitations and protocols of COVID-19, all the interviews were conducted telephonically and recorded with consent from the participants. Interviews were pre-scheduled with participants to allow them time to plan and minimise any possible distractions during the interview slot.

Interviews ranged from 20 minutes to 50 minutes, with an average of 30 minutes per interview. The varying interview duration per interviews is indicative of the extent to

which the participants engaged with the researcher and how far they were willing to share information. Some participants were rather brief, and some were elaborative on the account of their experience. All 12 recorded interviews were finally transcribed.

A Semi-structured interview was applied as a method which helped a researcher to gather sufficient data to answering study objectives. Data collected over semi-structured interview from different participants may be grouped into categories since identical questions are questioned in different interviews. In each opening of the interview the researcher introduced himself and ensured that the participants were comfortable and ready to engage in the conversation. The area of interest of the study was re-stated and also re-assuring the participants that the study is for an academic purpose (MBA). The researcher further re-emphasised the element of anonymity to the participants.

The first few questions on the interview schedule were more biographical (age, gender) in nature with verifying questions to ensure that the participants met criteria for participating in this inquiry. Confirmation questions were asked, like if the participants knew about decolonisation. One participant did not continue with the interview because decolonisation was new to her.

Participants responded to all 6 questions as per the semi-structured schedule, probing questions were asked when the participants did not cover all elements required by the question. On the first open- ended question (what do you understand about decolonisation?) some participants took much longer than others. With telephone interviewing, one disadvantage that stood out was the absence of body language observation, the researcher was solely dependent on what was verbally stated by the participants. Additionally, telephone interview had challenges like network which at some point affected the smooth running of the interview. English was the preferred language for data collection.

### **3.10 Plan for data management and analysis**

The study used thematic analysis. Thematic analysis is a process of recognizing patterns or themes in qualitative data (Maguire & Delahunt, 2017). This is actual flexible technique for a study that aims to explore and it allows any theoretical perspective. A goal of a thematic analysis is to recognize themes, the patterns within

data which are significant or motivating, and use these themes to address this study, at the same time allowing the researcher to say something about the subject. Thematic analysis interprets and makes logic of data collected. Maguire and Delahunt (2017) provided a six-phase guide:

### **Step 1: Become familiar with data**

A leading step within every qualitative analysis is reading, and re-reading the texts to be very familiar with the whole data. The researcher collected data through audio recording of interviews, and then data were transcribed into a written form in order to conduct a repeated reading. While reading, the researcher made useful notes and jotted down early impressions of meanings and patterns.

### **Step 2: Generate initial codes**

Step 2 starts when a researcher has read and is familiar with data, and has produced a preliminary list of ideas about what is within data (semantic content or latent) and what is motivating around them. The stage then includes construction of early codes from data. As such, the researcher generated new codes and at times revised present ones. This was done by hand at first, working through hardcopies of the texts with pens and highlighters. Actually at this stage data were organised in a significant and orderly way.

### **Step 3: Search for themes**

Step 3 commences once all data have been primarily coded and organized, and you have a lengthy list of dissimilar codes you have recognised through your data set. The researcher sorted different codes into possible themes, analysing codes, and bearing in mind how different codes might combine to form a principal theme. Tables and mind-maps were used. After this stage, there was a group of candidate themes. However some wanted to be joint, advanced and divided.

### **Step 4: Review themes**

At this step, the researcher revised, adjusted and established initial themes which were recognized at Stage 3. Here it turned out to be plain that some candidate themes were not actually themes (no sufficient data to maintenance them), whereas some wanted to be broken down into separate themes. The researcher significantly read

data related with each theme and checked if such data supported the particular theme. The researcher also checked if the themes made sense, or there was too much information into a theme and if there were themes within themes as well as additional themes inside data.

### **Step 5: Define themes**

This step is a concluding modification of themes. The researcher defined well and refined themes which were existing for analysis. The researcher then classified a core of what each theme was about. For each separate theme, the researcher conducted and transcribed a comprehensive analysis. Again, finding a story that every theme explained about data and in relation to research objectives.

### **Step 6: Writing-up**

Step 6 includes a final analysis and write-up of a report often a journal article or dissertation. The researcher used the dissertation to communicate a story from data in a way that satisfies a reader of an importance of analysis. The analysis delivered a brief, comprehensible, reasonable, non-repetitive, and motivating version of a story that data tell, inside and across themes with sufficient evidence within the data

## **3.11 Ethical considerations**

### **3.11.1 Institutional ethics**

Institutional ethics included the presentation done to the Department, School Higher Degrees Committee, Executive SHDC for quality assurance and University Higher Degrees Committees and Research Ethics Committee. Approval and ethical clearance were also received with ethical number SHS/20/PSYCH/14/0110 (see attached Appendix C). Permission was requested from and granted by the university to collect data.

### **3.11.2 Informed consent**

This ethical principle implies that the researcher should inform prospective participants about the study, its procedures and expectations about the results to ensure that participants make knowledgeable choice to take part of the study. A researcher must not force anybody to participate by the intention of benefiting himself (Neuman, 2014).

In the study, the researcher used the informed consent form for participants to make knowledgeable choice after understanding the study's purpose, procedures and possible outcomes.

### **3.11.3 Privacy, confidentiality and anonymity**

To assure participants' protection, participants remained nameless in this study, their identity remained nameless (secret). Anonymity goes with confidentiality (Neuman, 2014). When anonymity is not conceivable then confidentiality is used or vice versa. Because no one will consent private particulars to be shared to public without their knowledge. Privacy was ensured by not mentioning participants' names during the telephone interview to avoid names on the recorder. Confidentiality is protecting participants' information with their names within a private and safe location, where no one will have access (Neuman, 2014).

### **3.11.4 Deception**

Deception refers to that individuals participating to the research must not be given partial information, taking out other facts that would have prepared participants to decide to participate or withdraw from the research (Neuman, 2014). The researcher did not lie and omit information from participants; participants openly agreed to participate willingly in the study.

### **3.11.5 No harm to participants**

Participants must certainly not be injured anyhow including bodily and mental harm. The researcher ensured that participants were protected from potential harm that might have emanated from tools and interview questions applied throughout the interview. Again, avoiding mental harm included avoiding traumatic and unfriendly conditions (Neuman, 2014).

## CHAPTER 4

### PRESENTATION OF THE RESULTS

#### 4.1 Introduction

This chapter outlines the findings of the study conducted using semi-structured interview. Collected data were analyzed utilizing thematic analysis. The goal of the researcher was to explore the perceptions of participants, eleven themes in two objectives emerged from 12 participants. Verbatim quotes were used to support the themes as described below. Themes identified under objectives are as follows: Firstly: Lecturers and students' knowledge about decolonisation (Confronting colonising practices in higher education, becoming an independent country, strengthening African knowledge in the curriculum, balancing African knowledge with Western knowledge, increasing African theories, decolonisation as a long-term process, resistance to learn new knowledge). Secondly: Lecturers and students' perceptions about implementing decolonisation (Students' contribution to decolonisation, lecturers' contribution to decolonisation, university staff supporting students towards decolonisation, benefits of implementing decolonisation in higher education). Below is the demographic information table of the participants.

**Table 4:1 – Demographic information of participants**

<b>Position</b>	<b>Number of participants (in percentage)</b>	<b>Gender</b>	<b>Race</b>	<b>Experience / Year of study (In years)</b>	<b>Age range (In years)</b>
Lecturer	16%	Male = 0 Female = 2	African = 2	5 – 10 years	31 – 40 years
Student	83%	Male = 3 Female = 7	African = 10	8 = 4 <sup>th</sup> year 1 = 3 <sup>rd</sup> year 1 = 2 <sup>nd</sup> year	19 – 30 years

Table 4.1 indicates the demographic data, description of participants' features included three males and nine females, their age ranging from 19-40 years. Ten participants specified that they were full-time registered undergraduates' students in

the Department of Psychology (8 in fourth year, 1 in third year and 1 in second year) and two were lecturers within the Department of Psychology from the selected rural based university. The table below indicates objectives and the themes.

**Table 4:2 – Objectives and themes**

Objectives	Themes
4.2 Objective 1: Lecturers and students' knowledge about decolonisation	4.2.1 Confronting colonising practices in higher education 4.2.2 Becoming an independent country 4.2.3 Strengthening African knowledge in the curriculum 4.2.4 Balancing African knowledge with Western knowledge 4.2.5 Increasing African theories 4.2.6 Decolonisation as a long-term process 4.2.7 Resistance to learning new knowledge
4.3 Objective 2: Lecturers and students' perceptions about implementing decolonisation	4.3.1 Students' contribution to decolonisation 4.3.2 Lecturers' contribution to decolonisation 4.3.3 University staff supporting students towards decolonisation 4.3.4 Benefits of implementing decolonisation in higher education

The table above (Table 4:2) indicated the objectives and the themes which emerged from the conducted study. Below is a summary presentation of the findings and the responses from participants.

#### **4.2 Objective 1: Lecturers and students' knowledge about decolonisation**

This objective unpacks the lecturer and students' knowledge of decolonisation. The manner in which both perceive decolonisation is detailed below.

#### 4.2.1 Confronting colonising practices in higher education

In the current study decolonisation was viewed in almost the same way by both the staff and the students. To the participants, decolonisation was viewed as the opposite of colonisation in the sense that people challenge and confront colonising practices which were seen as influencing the education system. Some participants thought decolonisation is changing the education system to reflect people of Africa since there was a belief that the education system is too Eurocentric. This would involve changing the political and educational system to become Afrocentric. Almost all participants felt that there is a strong need to reinforce knowledge in Africa which would reflect in the way therapy is done and ultimately psychology curriculum will be converted too. The findings of the current study indicate that there is a need to come together as people in Africa with different cultures and traditions to forge a way forward into ensuring that knowledge is redefined and re-established to reflect who we are as Africa in its entirety.

*“Decolonisation is just the undoing of colonisation that was done in the past. So, within the educational content will say that confronting and challenging the colonising practices that have been influence to our education system. So, in the past and those that still present even today.”* (Participant A2).

*“Decolonisation is when Europeans like the way our education is, it came with Europeans and changing ways of doing things in terms of culture and religion, so decolonisation is all about going back to our old ways of understanding things.”* (Participant A4).

*“I can say that decolonisation is all about challenging the things that were rooted in the educational, political system in the past.”* (Participant A5).

*“According to me I think decolonisation it’s like a process whereby we undo the colonial practices. That’s how I understand it.”* (Participant A8).

#### 4.2.2 Becoming an independent country

Though the majority of students and lecturers shared the same view regarding decolonisation, there were those who felt that decolonisation is when a country becomes independent from the country that colonised it in the past. Becoming independent is assumed as being able to freely exercise rights and practicing own

believes without being judged. According to the participants, this includes learning African perspectives like is done with Western knowledge. It was indicated that colonisers obliterated Africans' identity and that as well will contribute to universities of such country to become independent as well.

*“Decolonisation is the process whereby a country that was colonised is now becoming an independent country. Is also when the university is becoming independent.”* (Participant A6).

*“Based on my experience is when disadvantaged people fight for their rights. Decolonisation is like a follow up on colonisation, those who were colonised decide take what had belonged to their ancestors.”* (Participant A3).

*“Decolonisation is the undoing of what was foreign like for example when people learn about their tradition than Western perspective.”* (Participant B1).

*“In simple terms I will say it's repossessing our culture because colonisation has made people to deviate from their own culture and tradition and adapt to the tradition of colonisers.”* (Participant A10).

#### **4.2.3 Reinforcing African knowledge in the curriculum**

According to participants' responses, decolonisation is not only about the country becoming independent from colonisers, it is also specifically about African knowledge being reinforced into the curriculum and not only in higher institutions, but in all aspects of life going to the future. It is believed that if people learn African practices and acknowledge, the origins of Africans then many people will get to understand who Africans are:

*“In a nutshell is probably learning the African way of doing things and embedding the African way of doing things in our curriculum. So decolonisation we are trying to reinforce the African knowledge to our people.”* (Participant B2).

*“Well I can say is a way of being innovative to say and acknowledging where we are coming from and where we are now.”* (Participant A9).

#### 4.2.4 Balancing African knowledge with Western knowledge

While all participants emphasized the reinforcement of African knowledge, some participants still believe that we cannot throw away the Western knowledge we already have. Participants vocalised that what is important is to ensure that professionals in Africa gather enough African knowledge to cover all aspects of our practices or behaviour without the interference of Western countries, so that African knowledge does not disappear as time goes by. By doing so, all individuals of different races will be covered in any higher institutions of education and at the same time having a chance to understand other cultures or ethnic groups will be apparent. As a result, hopefully no other race will undermine another race because everyone will feel a sense of belonging, not only depending on one perspective of knowledge.

*“If white people try to understand black people and black people try to understand white people, then why would we fight? So there will be harmony because both parties are getting what they want.”* (Participant A3).

*“I think we cannot seek approval from White people with the theories we are developing as African people. Western people knows some because they learn but they don’t know everything that happen to African countries right. There is a need to be a team within Africa that has to be the one to approve theories that are developed.”* (Participant A1).

*“Yes I think is very crucial to do it because you know from generation to generation we cannot always depend on Western knowledge. We need the next generation and the future generation to have a knowledge that is from Africa because if we depend on Western knowledge, our knowledge, our practices, our own believes and cultural practices will die with time.”* (Participant A2).

#### 4.2.5 Increasing African theories

Participants emphasized that in order to have enough African knowledge and for such knowledge to be known in other countries, there should be enough theories developed that covers psychology in Africa. Students and the staff members in this study agreed that African perspective is lacking when it comes to explaining behaviour and psychological disorders, and the existing Western theories are not all relevant to

people in Africa. Participants indicated that it was going to be easy to psychologically help a client when psychologists are equipped with knowledge of all races. Traditional and religious people in different communities will then start to believe in psychology as a tool that is able to identify their problems in a way that they understand and be hopeful about the healing process that is familiar. This was illustrated by the statements below.

*“So, if there are also African explanations for the different types of disorders, then students would not have a challenge to go for therapy with a person of any culture. At least if African perspective was detailed, then we will be able to know how certain disorders are treated traditionally in Africa.”* (Participant B1).

*“It will help us because we have so many theories that don’t work. So, if we come up with African perspective it will help us deal with our problems.”* (Participant A6).

*“Well for the students I think will be able to use interventions that are in line with our context. Decolonisation will be able to have professionals that understand the context, in that way they will be able to have intervention strategies that are appropriate maybe psychology that talks about African psychology. So, things that African people were practicing but they did not practice in a professional space.”* (Participant A9).

*“It will be responsive to our people because we want methods that will be effective to our people when we are treating different disorders. And that as well will put much courage to our people to seek for this kind of service. The beneficial aspect of it is that we will have our people believe in the services that we offer. And it will also be effective to our community.”* (Participant B2).

#### **4.2.6 Decolonisation as a long-term process**

Every participant in this study believed that decolonisation is relevant, hence they are aware that decolonisation is a long process and a journey to be achieved. This was further substantiated with emphasis that developing theories for African psychology will need a lot of time starting from continuous researching to documentation and integrating the new theories to the existing curriculum. It will be an on-going back and forth process with many consultations regarding the curriculum because at the end the

curriculum should respond to the fields of work available in the society. Again participants indicated that it will be difficult for universities to invest a lot of time in research, not to mention financial liability and other resources necessary to get this off the ground. The following verbatim quotes indicate participants' understanding of the long processes that need to be followed.

*“So is going to take time to change theories which is a disadvantage for psychology students.” (Participant A5).*

*“Remember it won't take over like immediately, it should be introduced maybe in different stages you know.” (Participant A9).*

*“Soon? No that's is not going to happen now. Decolonisation is a long-term goal. It will take time because we cannot just change the curriculum at the same time, there are lot of processes to be followed.” (Participant B1).*

*“It means we need to go back to the drawing board. And you know just destroy most of things out for it to be relevant, do we have the financial facilities to do that? Because if you have to review the curriculum and introduce few things into the curriculum there are processes in terms or within the university that you have to do and you know that kind of curriculum has to be approved a whole lot. Also, it could as well be that the time that university staff have to invest into researching and making sure whatever that they debate into the curriculum is responsive where is the time to go and do trial and error and put on the things that are responsive.” (Participant B2).*

#### **4.2.7 Resistance to learning new knowledge**

Almost all participants indicated that decolonisation will be difficult for people to adapt to (new change) at once. The reason behind the anticipated resistance would be because when people are used to a particular knowledge, it is difficult to convince them that the new way works better than the other. Participants believe that since African practices were seen as of low standard, people have already moved away from their traditions to practice Western culture, so for them to go back and believe that the African practices are much better like the other cultures it will be a challenge. It has been indicated below by participants that a change to new knowledge will be confusing as people have already separated themselves from own traditions and have copied

other cultures' lifestyles as normal. Participants believe that it will be difficult to practice African traditions even if it is improved. Below are some of the examples:

*“Well the challenges maybe will be to say, you know people when we are used to different or when they experience something new, it becomes, there will be that crush you know. So, there will be that you know resistance or inferior complexity that we have as people as well whereby our own things are viewed as an inferior because we haven't seen it done in a professional space.”* (Participant A9).

*“Today you have people who are really reluctant into as well as adopting our ways of doing things. So those are some of the disadvantages that are there that people might not be responsive for that.”* (Participant B2).

*“Now we are like exposed to this culture that was brought by colonisation. So, while we decolonise the knowledge, the impact that you bring there will be more confusion, because I don't think we will really go back to the roots before colonisation. Decolonisation won't be easy because is like colonisation is still controlling us and we trying to take it ways from us. So, the disadvantage is we will never go back completely to the environment before colonisation took place, no matter how much we try to decolonise.”* (Participant A10).

### **4.3 Objective 2: Lecturers and students' perceptions about implementing decolonisation**

#### **4.3.1 Students' contribution to decolonisation**

For decolonisation process to take place, every individual should participate. Half of participants mentioned that students have a lot to contribute if people are to decolonise higher education institutions. Starting from class discussions, the university can use students' research to gather knowledge needed from their communities. If research is combined with students' experiences, that can help the institution to further research and do documentation of knowledge which will be used to develop local theories. Students' committee can be used as a channel of communication for students to give their opinions towards decolonisation. The following verbatim quotes indicate how students can play an active role in decolonisation and as they are the future researchers:

*“As a student I use research to actually gather information and I think the more we do that the more interested the university becomes because when they see our research then they can have a way forward to what needs to be done.”* (Participant A1).

*“We should come up with different experiences that we have seen happening. So we should bring those ideas and participate in class. Adding to that we can also formulate our personality or developmental theories based on the African perspective.”* (Participant A5).

*“We can even form students’ board whereby we will be able to issue out, voice out our concerns with regard to the development of African psychology into institutions of higher learning.”* (Participant A9).

*“I think one thing is that students need to take learning as their responsibility first. If learners are active learners they go out as well they gather knowledge you see.”* (Participant B2).

#### **4.3.2 Lecturers’ contribution to decolonisation**

Lecturers are staff members of the university. Students’ participants have given their views that lecturers are professionals with knowledge and opportunities to brainstorm how African knowledge can be integrated within the existing Western knowledge. Through lecturers, the university together with relevant departments, have the power to redesign the curriculum and promote Africanism by including arts, beliefs and history of Africa. Participants have also mentioned that lecturers should focus more on African knowledge while lecturing as a way of passing such knowledge from one generation to another. The following verbatim quotes support the above theme:

*“For lecturers need to come on board with ideas, expertise that they might have and also to see how they can incorporate African way of doing things into Western so that they infuse the two together.”* (Participant A9).

*“Yes lecturers should redesign the educational system to reflect the indigenous elements and promote Africanism.”* (Participant A5).

*“I think to make decolonisation easy is for them to lecture students about decolonisation, about Africa yesterday, about Africa today and Africa tomorrow on where we going.” (Participant A10).*

#### **4.3.3 University staff supporting students towards decolonisation**

Participants indicated that lecturers should always provide support to students by motivating them to conduct community-based research. This kind of support should be done during lessons or learning whereby the curriculum is linked to the practical life of what is happening in the communities. Lecturers themselves emphasised that encouraging students to be active participators to unpack the knowledge from communities can add value and facilitate change. This finding shows that a community plays a key role for the documentation of relevant knowledge whereas lecturers and students are working together to collect data, while receiving the necessary support from the university.

*“Yes I think lecturers can do that by also motivating us to stick within the communities like our research topics. And also the questions within the class they should be from the community and not always giving examples from abroad. They should always find a focus within the community.” (Participant A1).*

*“I always tell my students in class that they should always look around their communities, see what is happening because definitely there are always things that will find interesting to research on and find out more about it.” (Participant B1).*

*“It’s an active engagement for all of us and students must as well know that they can be the one to bring out new knowledge, new knowledge does not need the lecturer who is experienced, they themselves as well can bring in new knowledge because they are expose to different things in the community and they can be role player in terms of decolonisation. Academics should be willing to learn and allow their students to bring in new knowledge. Both of you are active participators in the learning process and that is the way to facilitate the decolonisation successfully. From the management level, is for the university to be supportive to their staff, and provide all the resources” (Participant B2).*

#### 4.3.4 Benefits of implementing decolonisation in higher education

All participants of the study have indicated that decolonisation should be implemented in higher education institutions. Reasons were that people in Africa will feel acknowledged, respected and will regain self-esteem about who they are. Instead of being discriminated against because of their race or the colour of skin. Another benefit is of gaining knowledge and recording the traditional practices, at the same time Western people will get to understand in detail the lifestyles and practices of Africans. Adding to that, most participants believe that there is nothing to lose by educating African people about their origins, but it will be fundamental in ensuring that knowledge in Africa is preserved. Again, African people understand African practices better than other people. So, if Africa applies and embraces its own problem-solving methods, other people might as well apply them. And that can only happen through documentations, then other people will also access the information, as reflected in these participants' observations underneath.

*“Yes, decolonisation should be implemented in our educational system. If we implement it, it will help us in better understanding human behaviour in the African perspective and help us change the idea that Western people have about us.”* (Participant A5).

*“My recommendation will be that I don't think we will lose anything if we do decolonisation, I recommend that we try, we push, we teach our young ones, and we try to bring light to them that this is how things can be if we are to live our African lives.”* (Participant A10).

*“We as researchers' students and those in better position to decolonise, we should make sure that we embark in this journey and also make sure that African information is researched and made available in the library and so forth.”* (Participant A2).

*“Well for me I might say decolonisation is really important in the context of South Africa, because we understand our own experiences and for them to be able to adopt what we are doing they should have seen it to us how we are doing it.”* (Participant A9).

Other participants indicated that decolonisation should not be interpreted and approached as simply the replacement of current curriculum and isolating Africans from the rest of the world. But both African perspective and Western perspective should be integrated together where it is appropriate, like explaining the content from both perspectives when evidence is available but if not then one perspective will be documented. However, the aim is to be relevant when serving the community.

*“Actually, it should be 50/50. When Western theory explains a disorder, there should also be an African explanation of such disorder. So, it should be balanced.”* (Participant B1).

*“Sometimes you might need internationalization with other global people, because you will come as well to a point where you need to say my African knowledge is this, can we as well integrate and we see how effective it is. Because we don’t want to be in process of decolonising the curriculum and isolating yourself from the rest of the world. You want to decolonise the curriculum but still be relevant to the community.”* (Participant B2).

#### **4.4 Conclusion**

The chapter presented study results with quotes from what the participants said in the interviews conducted. Themes were recognized from participants’ answers about their perceptions on decolonisation. Participants were able to share their knowledge about decolonisation and explain how decolonisation can be implemented in higher education institutions.

## CHAPTER 5

### DISCUSSION OF FINDINGS

#### 5.1 Introduction

This chapter discusses the findings of this study with reference to previous research findings and the theoretical component is also applied.

#### 5.2 Lecturers and students' knowledge about decolonisation

##### 5.2.1 Confronting colonizing practices in higher education

The findings of the current study revealed that participants viewed decolonisation as the opposite of colonisation in the sense that people challenge and confront colonizing practices. Participants believe that there can still be additions to the current knowledge to accommodate people whom their traditional practices were not recognized. Chukwuere (2017) states that this provides insights into the multiple ways in which inequalities in universities use to take shape, endure, and shift, and what might be required to work towards justice in current times of global complexity. Some of the participants perceived decolonisation as changing of the education system to reflect people in Africa since there was a belief that the education system is too Eurocentric. Oelofsen (2015) agrees that it is necessary for the black person to overcome the feeling of oppression caused by colonialism. These findings are consistent with the views expressed by Heleta (2018) who articulated that the decolonised curriculum must place Africa in the center of teaching, learning and research, incorporating the epistemic perspectives, knowledge, and thinking from the African continent and globally. Learning information which is practical can make someone understand better unlike learning the European beliefs and practices that at times may not be practical, hence decolonisation is of paramount importance. Additionally, the National Education Collaboration Trust (2017) also maintains that decolonisation is about the unlearning, deconstructing and dismantling of the cultural violence of dehumanization as a culmination of the systemic oppression of the colonisation and self-degradation.

The theme is confirmed by the post-colonial theory that encourage people to develop from socio-political and economic domination to recover their practices; it provides them a negotiating space for fairness. The idea underlying this theory is not one of

stating war on the past, but decolonizing the current realities which indirectly or openly are consequences of that past (Rukundwa & van Aarde (2007). The post-colonial theory believes that the present is a mirror to the past, and it would be totally trusting to study it ignoring a role played by colonialists in creating this present. Therefore, it is contended, both pasts of the colonist and the colonized are inseparably interconnected and cannot be studied from a one-sided point of view (Hamadi, 2014).

### **5.2.2 Becoming an independent country**

The participants revealed that decolonisation is when a country becomes independent (self-governing) from the country that colonized it in the past. In other words, becoming independent is assumed as being able to freely exercise own rights and practice own beliefs without being judged and this includes learning African perspectives rather than Western knowledge. Oelofsen (2015) states that independence is a condition of a person, nation, country, or state in which residents and population, or some portion thereof, exercise self-government, and usually sovereignty, over its territory. On the other hand, independence allows individuals and communities to prioritize what is good for them without undue influence from people with power. Increasing independence relies on expanding the capacity of people, communities, and institutions to make genuine choices about their futures without being financially constrained, thus obtaining the ability to participate fully in all activities available. This is proven by Heleta (2018) who articulated that decolonisation requires revisiting, unlearning and rewriting the existing dominant histories, theories and approaches that were imposed by the colonists and put theories that suit the African setting. It is also important that the theories and approaches should also suit all the cultures within South Africa so that they can easily be applied by all people. Modiba (2018) supports and challenges these current findings that university curriculum could be an instrument for nation-wide development and reconciliation. However, in the wrong hands, it could be a tool of domination, isolation and an implementation of hegemonic power over others.

To confirm the current results, theoretical framework from the critical social theory supports independence in all people as a way of moving from the state of oppressed and dominated by other groups of people. The purpose of critical social theory is to

reasonably position social action in order to transform present social conditions with intent to decrease unnecessary domination. Critical social theory does not only need to define and clarify the present social order; its main purpose is to decolonize social conditions so that unnecessary domination inherent in those condition is reduced and eradicated, such in higher education institutions. This is a normative method that is grounded on the verdict that dominance is problematic that a domination-free society is compulsory (Fuchs, 2015).

### **5.2.3 Strengthening African knowledge in the curriculum**

The participants from the current study articulated that decolonisation is not only about the country becoming independent from colonizers, it is also specifically about African knowledge being incorporated into the curriculum and not only in higher institutions, but in all aspects of life. Participants want to feel represented within the education they are receiving by also sharing their own history. Berry (2013) supports these current findings mentioning that integrating local knowledge means associating the behaviour, experiences and conditions of people in Africa with the education system. This was also confirmed by Lefa (2015), who states that education should assist individuals within a society to understand their lived reality. In essence, individuals must learn from experiencing real life in order to develop freely and be able to contribute to the development of society. The strengthening of African knowledge to the existing curriculum is also suggested by Letsekha (2013) that curriculum need to be free from Western epistemological control, Eurocentrism and world opinions that were intended to destroy, exploit and overpower people in Africa and additional parts of the previously colonized world. Again it is confirmed as a call to make universities to apply to material, historic and societal realities of the populations in which the higher institutions operate.

The current findings are supported by the critical social theory which emphasises discovering options to the current curriculum in higher institutions which will further adequately address human needs (Ngwenyama, 2002). This is similar to the assumptions of the same critical social theory which says persons are authors of their social world, and can transform knowledge if they wish, all systematic knowledge about social world is socially created, and as such, cannot escape being integrated with importance orientations to the learning and teaching. Important orientations can

be recognized in both unspoken and obvious systems of belief held by the researchers from community engagements (Ngwenyama, 2002).

#### **5.2.4 Balancing African knowledge with Western knowledge**

The current findings of this study revealed that some of the participants believe that Western knowledge cannot be completely discarded but rather is important to ensure that professionals in Africa gather enough African knowledge to cover all aspects of the practices or behaviour in Africa without the interference of Western countries, so that African knowledge does not disappear as time goes by. By doing so, all individuals of different races will be respected in any higher institutions of education. The findings of this study concur with Nobles et al. (2016) who stated that a curriculum that include African and African-American content must systematically guide the transmission of information and knowledge while simultaneously reinforcing in African-American students the desire to learn and encouraging the adoption of behaviour and attitudes consistent with the historical excellence of people in Africa. Balancing African knowledge with Western knowledge is important as these enable all people from different races and cultures to be included in the curriculum. Heleta (2018) similarly mentioned that decolonisation does not mean that this will lead to localization, isolation, or only Africanisation of the curriculum. Universities still have to produce graduates capable of functioning in the complex and interconnected world. Berry (2013) concurs with the current findings, indicating that a portion of an answer to a problem of the domination of Western psychology is the establishment of psychology that is equally sensitive to cultural and traditional differences in all societies, and is therefore possibly universal in scope. The opinion is that balanced knowledge should be established.

The theoretical framework from the post-colonial theory also contends to achieve rebalancing knowledge distribution (Dudgeon & Walker, 2015) and it contends that both parts of the colonist and the colonized are inseparably interconnected and cannot be studied from a one-sided point of view, meaning both knowledge is important. Whereas social critical theory is grounded on the verdict that dominance is problematic and that a domination-free society is compulsory (Fuchs, 2015).

### **5.2.5 Increasing African theories**

The current findings of the study revealed that in order to have enough African knowledge that is well known in other countries, there should be enough theories that are developed to cover psychology in Africa as the existing Western theories are not all relevant to people in Africa. The participants from this study also indicated that it is easy to psychologically help a client when psychologists are equipped with knowledge from all races. Hence, this will make traditional and religious people in different communities to start believing in psychology as a tool that is able to identify their problems in a way that they understand and have confidence in the healing processes. However, psychology services are still rare and not affordable in most rural areas. These current findings are consistent with the views of Daniels (2013) who argued that psychology has a significant role to play in solving educational, social, psychological, health and other related problems affecting developing countries, hence many theories should be increased, because most of the available theories are imported and they tend to not produce changes needed to people receiving the service. Berry (2013) supports that, indicating that African psychology at present-day lacks local perspectives, and SA has many different ethnic groups whereby similarities and differences among these ethnic groups need to be studied to develop a framework that will guide the process of decolonizing knowledge.

Theoretically, the critical social theory supports the search of relevant indigenous knowledge whereby it in one of its important assumptions is concerned with the validity situations of knowledge, the knowledge of interests that is in two ways, namely: practical and emancipatory way. Practical knowledge interest is concerned about the pursuit for self-understanding. The motivation of practical knowledge interest is on understanding social forms of life, ethnicities, social behaviour and relationships, and its products enhanced social awareness and humankind. Emancipatory knowledge interest is related to the concern for freedom from physical and mental limits and social misrepresentations (Ngwenyama, 2002).

### **5.2.6 Decolonisation as a long-term process**

The findings of the current study revealed that participants believed that decolonisation is relevant and were aware that decolonisation is a long process. Indeed

decolonisation still needs different structures which can plan and evaluate the processes to ensure that the goal is achieved, and is accommodating everyone. This was supported by Smith (2012) and (Datta, 2018) who articulate that decolonisation is a continuous process, an on-going process of becoming, unlearning, and relearning. Decolonisation is an ongoing process that needs all of us to be jointly involved and responsible and is now acknowledged as a long-term process involving the official, cultural, language and psychological divesting of colonial control (Datta, 2018) to practice justice. The participants of the current study further emphasized that developing theories for African psychology will need a lot of time starting from continuous studies to documentation and integrating the new theories to the existing curriculum. To achieve these changes, continuous workshops and sessions need to be conducted. Universities still have to produce graduates capable of functioning in the complex and interconnected world. The findings of this study also revealed that the process will take more time and it will require a lot of resources which will involve the academics. Modiba (2018) also supports the view that decolonisation is a long term goal by saying that a solution to a query of how far is the African continent to the journey of decolonisation of education or curriculum in higher institutions is that Africa still has a long distance to travel in that regard.

Post-colonial theory believes that penalties of colonisation are still continuing in the system of chaos, corruption, public wars, and violence, which occupies many ex-colonies, and decolonisation will forever be relevant if the use of power domination and imbalanced knowledge continues in higher education institutions (Barakath, 2018).

### **5.2.7 Resistance to learn new knowledge**

The findings of the current study revealed that it is difficult for people to adapt to (new change) at once especially when people are used to a particular knowledge and it is difficult to convince them that the new way works better than the other one. Such being the results of colonisation and still there is challenge pertaining to which knowledge is better included in the curriculum or to be taught. Universities are still managed using Western norms. Stein and Andreotti (2016) contend that the higher education system in Africa and SA in particular, is still too academic and distant from the developmental

challenges of African local communities. Kaya and Seleti (2013) further assert that this conceptualization of what constitutes African indigenous knowledge is that although much has been propagated about the indignity of the diverse African practices, there has been limited effort among the various African scholars to provide their own clear understanding of the concept “knowledge” based on Africa’s own history of ideas and intellectual development. Therefore, resistance is not only from the service user but also those who are the key to bring change seem to be reluctant. The findings of this study also revealed that a change to new knowledge may confuse people since they are already alienated from their own traditions and have copied other cultures’ lifestyles as a way of living. Current results revealed that since African practices are regarded as of lower standard compared to Western practices, some people may take time to accept the African practices. These findings are similar to Enaifoghe (2018) conclusions that agreeing on common knowledge can be difficult because what is common can be neither an individual belief nor social or cultural agreement. This was supported by Heleta (2018) who articulates that many see decolonisation of knowledge as turning back the clock, going back to the Stone Age, isolation from the rest of the world, and teaching only about African knowledge at the universities. Hence that will not be the case because knowledge only needs to be relevantly integrated.

The current study’s findings are consistent with the post-colonial theory which aims to clear that such impact is experienced by people who were colonized. According to Rukundwa and Van Aarde (2007) post-colonial theory is mostly grounded on what is considered incorrect image (of knowledge) of the East that has been made-up by Western explorers, writers, authors, theorists, political theorists, economists, and imperial administrators (Barakath, 2018). Again, post-colonial theory supports the current findings because it believes that penalties of colonisation are still continuing in the system of chaos, corruption, knowledge, public wars, and violence, which occupies many ex-colonies, and decolonisation. This theory considers that a dominant colonist has imposed a language and a culture, while cultures, histories, morals, and languages of individuals have been unnoticed and even side-lined by colonialists in their pursuit to govern these societies and exploit their wealth in the name of educational, humanizing, and even improving them. According to post-colonial theory, this is why people are resistant to change. Similarly, the colonial discourse have represented Indians, Egyptians, Palestinians, Latin Americans, and several others as

nearly the same. Even now the powerless are incapable to express themselves, and that knowledges of such groups are unavoidably misleading by the perceptions of the elite, such as academics, who are describing them (Barakath, 2018).

### **5.3 Lecturers and students' perceptions about implementing decolonisation**

#### **5.3.1 Students' contribution to decolonisation**

The current results revealed that in order for the decolonisation process to take place, every individual should participate, and again the current findings further revealed that students have a lot to contribute in order to decolonize higher education institutions, starting from class discussions, the university can use students' research to gather knowledge needed from their communities. Generally students are willing to participant on the process of decolonisation and which can help them understand what is of important to implement. The findings of this study are consistent with Mqgwashu's findings (2015) which states that academic decolonisation means creating an environment for the students to receive a holistic educational experience which will ensure intellectual exposure to aspects of life in general that formal disciplinary content may not necessarily offer. The current conducted research and the students' experiences can help the institution to further research and to document knowledge which will be used to develop local theories. Mashiya, et al. (2020) enunciates that students studied papers written by African authors, criticized and assessed the knowledge against what happens in other Western contexts. The findings of this study concur with Heleta (2018) who articulates that the current mission of young black South African university students is to expose the "rainbow nation" myth and the lack of transformation in society, in the economy, and at the country's universities. Heleta (2018) further explained that students understand that knowledge is power and that those who control the knowledge and curriculum will control the economy, the society, and the future itself.

This is supported by the post-colonial theory which believes that decolonisation inspires, liberates and empowers people who have remained dominated to free their minds and repossess their lives, as well as inspiring the dominant individuals to challenge unbalanced distribution of power and privileges or rights by critically probing their bias and power division (Fay, 2016). Similarly, the critical social theory needs

university students to play a role by becoming involved in their community in order to evaluate and reflect on knowledge learned from the university. By doing so, learners become more conscious of their beliefs and experiences and those of others, and how they can contribute to a more socially just community as part of decolonisation (Carrington & Selva, 2010).

### **5.3.2 Lecturers' contribution to decolonisation**

The current findings revealed that lecturers are professionals with knowledge and opportunities to brainstorm how African knowledge can be integrated with the existing Western knowledge. The participants of this study mentioned that lecturers should focus more on African knowledge while lecturing as a way of passing such knowledge from one generation to another. Lecturers are part of the university and they know their students in such a way that they can interact better with them according to their history, beliefs and experiences. These current findings are consistent with the views of Mashiyi (2014) who reported that lecturers are critical for the success of the decolonisation project as some lecturers re-write curricula and implement peer assessment. Dudgeon and Walker (2015) also pointed out to lecturers that a serious assignment for professional practitioners, academics, and teachers is decolonizing ourselves by identifying how we have all been affected by colonisation. Mashiyi et al. (2020) added similar roles that some lecturers implemented multilingual teaching throughout lectures and used historic questioning to unload subject content, such as lecturing students about knowledge systems in African and Western philosophies and presenting to them how African philosophies can be used to clarify the same phenomenon like lecturing the Social Model of Inclusive Education and Ubuntu in Africa.

The theoretical framework from critical social theory indicates that universities can assist lecturers to become conscious of their own assumptions through self-reflection and self-criticism. This framework inspires lecturers to have a respectable approach to relationships with staff, students, and community engagement and with curriculum such that they required to continually recognize and overcome inequalities and encourage inclusive education (Carrington & Selva, 2010).

### **5.3.3 University staff supporting students towards decolonisation**

The findings of this study revealed that lecturers have a role to motivate students to conduct community-based research. The findings further articulate that a community plays a key role in the documentation of relevant knowledge whereas lecturers and students are working together to collect data, while receiving the necessary support from the university as an institution. This reveals that lecturers also need support from the institution to address the epistemic violence in the curriculum. The findings of this study are consistent with the views of Mashiya (2014) who postulates that the process of decolonisation of curricula should be intense, inclusive and participatory, involving all stakeholders at the university, students and academic staff. If students get enough support from the staff it makes all the processes of decolonisation in learning so easy. Such a view is also supported by Mbembe (2016) who further indicated that to decolonize such knowledge implies breaking the cycle that tends to turn students into almost passive and inarticulate customers and consumers of knowledge. The discourse by students needs to be included in assignments and examinations.

The current findings are supported by the post-colonial theory that aims to achieve knowledge distribution from lecturers and students. The theory believes that decolonisation inspires, liberates and empowers persons who are fully supported and motivated. This, meaning that students should academically be supported throughout the process of decolonisation. Also, critical social theorists propose that quality education is as much about lecturers teaching students the ability to read the world more critically (ideology critique) as it is imagining a better world that is less oppressive (Carrington & Selva, 2010).

### **5.3.4 Benefits of implementing decolonisation in higher education**

The current findings in this theme suggested that decolonisation should be implemented in higher education institutions as this will benefit people in Africa gaining knowledge and recording the traditional practices. Decolonisation is important because it involves fundamental rethinking and reframing of the curriculum. Decolonisation also reconstructs the African continent. The recent findings also revealed that the participants believed that there is much to gain by educating people in Africa about their origins because by doing so will ensure that their way of knowing

and living is not controlled by other dominating groups of people. Lefa (2015) supports these current findings that local knowledge needs to be theorized as important and still be balanced with new psychological theories and the methodological approaches should be adopted to explain psychopathological issues that were and are handled well by people in Africa. This view is similar to the argument by Waghid (2002) that for education transformation to be socially relevant in SA, it should be guided and allow for the integration of disciplinary knowledge and socially-distributed knowledge, forms of knowledge production which would cause academics to engender community service which integrates their research at universities and its application in the broader community.

Post-colonial theory supports the recent findings on the benefits of decolonisation that peoples have now had a chance to write about themselves, to speak of themselves outside a frame they have for long been put into and given an image which is no more than a fabrication forced on them by the dominant empire (Hamadi, 2014). The benefits of decolonisation is to reunite knowledge with the adjustment toward the goal of human freedom.

#### **5.4 Chapter conclusion**

The purpose of this chapter was to discuss the findings of this study. The aim of the study was to explore the perceptions of lecturers and students on decolonisation at a selected rural university in Limpopo Province of South Africa. Consequently, the discussion of the current findings of this study revealed that both lecturers and students understood what decolonisation was all about and what it meant to be an independent country. The findings of the current study also showed that the participants were aware that Western knowledge cannot be completely discarded but rather should be balanced and integrated with African knowledge. The current findings further revealed that there are benefits for implementing decolonisation in higher education. The findings of this study revealed that in order for decolonisation to take place, there is a huge need for participation (both active and passive) from everyone including students, staff and the community at large.

## CHAPTER 6

### SUMMARY, RECOMMENDATIONS, CONCLUSIONS

#### 6.1 Introduction

The study's aim was to explore lecturers and students' perceptions of decolonisation at a rurally based university in Limpopo, South Africa. This study focused on the knowledge of psychology lecturers and students about decolonisation and implementing decolonisation at a selected rural university in Limpopo, SA. Two theories used for the theoretical framework in this study were post-colonial theory and critical social theory. This chapter presents the strength, limitations, recommendations and conclusions of the study based on findings.

#### 6.2 Summary of the study

**Chapter one:** This chapter presented introduction and background of the study, aim and objectives of the study together with significance of the study. Additionally, it was highlighted in the chapter that decolonisation is generally a strategy to ensure development and independence in countries or institutions which were colonised. This study focused on decolonisation specifically in higher education institutions, looking at teaching, learning, research and community engagement. In higher education institutions the concern was that the uniqueness and the lived experiences of people in SA was not acknowledged and respected within the curriculum, teaching and learning.

**Chapter two:** Chapter two provided detailed literature review relevant to the study and the details regarding the two theoretical frameworks on decolonisation, namely post-colonial theory and critical social theory. According to literature reviewed, decolonisation aims to give voice, respect and dignity to people of non-European decent and represents people of Africa within the education system. Reviewed literature included defining decolonisation, psychology history, understanding knowledge within the education system of SA and Africa, Eurocentric education system versus Afrocentric education system, decolonisation in higher institutions of education, integrating local knowledge, challenges and status of implementing

decolonisation and benefits of decolonisation. This chapter unpacked decolonisation particularly in higher education focusing on psychology.

**Chapter three:** This chapter unpacked how the study was conducted, qualitative research as guided by critical social theory was utilised. Case study was applied as the study design. Participants included lecturers and students from the selected rurally based university who were sampled purposively. The voice-recorded telephonic individual interviews were applied attaining qualitative data, using an interview guide and thematic analysis was used to analyse data. The ethical considerations aspects were explained and applied in the study.

**Chapter four:** This chapter focused on presenting the study findings. Direct quotes were also presented in support of the various themes that emerged.

**Chapter five:** This chapter provided the discussion of findings on the basis of the study objectives and integrated findings with prior literature together with theoretical framework.

**Chapter six:** Chapter six presents the study summary, strengths of the study, limitations, recommendations and concluding remarks of this study.

### **6.3 Strength of the study**

This project strength is in exploring both the perceptions of lecturers and students from second to fourth year level in a single study about knowledge of decolonisation. Secondly, to the researcher's knowledge, this study is the first study on decolonisation conducted within the Department of Psychology in this selected rurally based university and which included students and lecturers.

Thirdly, this study provides insight to both lecturers and students about decolonisation, as well as contributing to the knowledge production in the Department of Psychology and to the field.

## 6.4 Limitations of the study

The study was conducted during the COVID-19 pandemic and such had limited the number of lecturers participating, because all arrangements were done telephonically. As the results, only two made it for the interview and the study had to be completed.

Secondly, findings had to be interpreted based on its limitations. The first limitation was that participants did not vary on the bases of ethnic groups and race. The department has various ethnic groups and races, however the study managed to sample Tsonga-, Venda- and Sepedi-speaking participants. The research was only conducted within a particular selected rurally based university in Limpopo Province.

The third limitation was that the study did not explore in detail some factors about decolonisation, such as the causes, effects, processes and the progress of decolonisation in SA, Africa and in other continents. The study only focused on how lecturers and students understood decolonisation, looking at participants perceptions about decolonisation and implementation of decolonisation.

Lastly the interviews were carried out using telephone interviews and they did not allow face-to-face communication because of COVID-19 restrictions and regulations. The researcher could not observe the participants 'body language' and non-verbal signs in order to make accurate reading of the participants' facial expressions that might elicit extra information.

## 6.5 Reflection

I am Tlangelani, a master's student at the rurally located university. I did my undergraduate degree and honours within the same institution. I am currently doing masters research in the same institution. My research explored lecturers and students' perceptions of decolonisation, because of the difficult experience of finding the applicability of psychology theories to my personal life experience. At the same time, I thought some theories are more applicable to people from a white racial category. Also, I grew up believing that black people are the most discriminated against and oppressed compared to other people. As the result, I found some parts of the curriculum irrelevant. Defining decolonisation in a higher education institution from my

own perspective, I believe, is a strategy to actively engage, develop, facilitate critical discussion, deconstruct, give voice to people who have been silenced, and empower university staff and students to continuously create a conducive environment for teaching, learning, research, community engagement and curricula that allows inclusion of epistemic knowledges from all groups of people. During the data collection and analysis processes, I tried to engage lecturers and students' conceptualisation of decolonisation while acknowledging and minimising the influence of my beliefs on the interpretation of data. While analysing and writing up research findings, I strived to present information in a fair and unbiased manner.

## **6.6 Recommendations**

### **Objective 1: Knowledge of psychology lecturers and students on decolonisation at a selected rural university in Limpopo, South Africa**

Lecturers and students should be continuously attending workshops that address what decolonisation means in high education institution because from the project, it seemed as if participants did not have enough information, even though it was not for the first time to hear about decolonisation from this research it was apparent that this concept is still hard for some. The workshop should try to accommodate everyone by avoiding biasness when it comes to access to information. Decolonisation needs everyone from students to the management, blacks, whites, coloured, Indian and others.

It is recommended that the Department of Psychology uses the current findings to add to the existing literature of decolonisation.

It is recommended that the higher education institution where the study was conducted uses the findings to further conduct studies on decolonisation and equip incoming psychologists with knowledge and skills relevant to the local community needs.

It is recommended that the Department of Higher Education and Training (DHET) in SA evaluate the benefits of decolonisation to lecturers and students and put protocols in place for uniformity in higher institution of learning.

## **Objective 2: Perceptions of psychology lecturers and students about implementing decolonisation at a selected rural university in Limpopo, South Africa**

It is recommended that the updated syllabus should put the African continent at the centre of teaching and learning, together with research in order to integrate epistemic perceptions, data, and philosophy from African countries. Therefore, the curriculum must accommodate Afrocentric approaches as priorities.

It is recommended that university staff/lecturers should give students enough support and teach them the importance of decolonisation so that they do not feel shy or embarrassed about their African culture.

It is also recommended that there must be improvements in the implementation of decolonisation in higher education institutions as this will benefit people of Africa through gaining relevant knowledge and documenting traditional practices.

### **Recommendations for future research**

The researcher recommends that future studies be conducted, which will specifically cover the relevant theories and knowledge or the curriculum that psychology will offer to the students. As a result, the community at large will benefit from the services that will be rendered by the psychologists. There is a task to incorporate the missing knowledge, history and practices of previously disadvantaged people.

It is recommended that future studies on decolonisation should recruit diverse ethnic groups and races (blacks, whites, coloured, Indian, immigrants and everyone) to be able to generalise the results on a larger population. This will help to understand everyone's views on decolonisation and how relevant it is to be implemented in order to accommodate everyone.

The same study should be conducted in different universities across South Africa, for researchers to compare if lecturers' and students understand decolonisation and if context influences the level of knowledge from one university to another (for instance urban and rural).

The researcher also recommends that the same study should be carried out using a quantitative approach because different approaches can produce different results. Quantitative study will have a large sample of participants and results can be generalized.

Finally, future studies can focus more on how decolonisation can be implemented, because right now there is no method or steps that guide the process of decolonisation. However, this is a continuous long-term goal.

## **6.7 Conclusion**

This study was intended to explore the perceptions of lecturers and students on decolonisation in higher education institutions. The current study found out that lecturers and students understand what decolonisation means. Participants perceived decolonisation as a process where there is the confrontation of colonial practices in higher education institutions. The study furthermore revealed that both lecturers and students agree that decolonisation is relevant and can benefit all individuals in teaching, learning, research and communities while producing independent knowledge. Additionally, producing many African theories will ensure that the university curriculum is balanced with knowledge that is relevant to the population. However, decolonisation is a continuous goal to be achieved over time and lecturers and students should work together, although for some people it will be hard to change from their everyday familiar practices which people already practice. The researcher recommends that before various strategies are used in the decolonisation process, outcomes of decolonisation should be studied and be clear regarding how lecturers and students can benefit.

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## Information sheet

## Appendix A

### LETTER OF INFORMATION

Dear research participant.

**Title of the Research Study** : *Lecturers and students perceptions of decolonisation at a selected rural university in Limpopo.*

**Principal Investigator/s/ researcher:** *Tlangelani Sydwele Hlungwani, MA Psychology*

**Co-Investigator/s/supervisor/s** : *Dr. A. Maphula, Dr. F. J. Takalani, F. Peters*

**Brief Introduction and Purpose of the Study:** *Decolonisation came as a strategy of ensuring improvement and independence within nations that were occupied by Western government. Higher institutions of education are of a main concern for fulfilling decolonisation. However, lecturers and students remain oppressed (Abdalla & Eladl, 2019) and without full information of what is decolonisation. The study will explore lecturers and students perceptions about decolonisation at a selected rural university in Limpopo, in South Africa.*

**Outline of the Procedures** : *Every participant is expected to voluntarily participate in an interview which will take place in his or her respective office or residence conducive for interview. The participant should be full-time coursework lecturers with three years minimum experience or full-time undergraduate (second, third or fourth year student), male or female registered psychology as a degree within the selected rurally based university. The participant should be an African. 60 minutes is proposed for the interview with the application of a recorder. The interview can be paused and continued at another time, per agreed arrangements.*

**Risks or Discomforts to the Participant:** *Depending on the participant, some questions may be sensitive and offensive, creating discomforts to the participant. In light of this, the researcher will strive to ensure that the interview environment is as accommodating and comfortable as possible.*

**Benefits** : *By publishing the findings, the participants' views will be made available to the public. In that way, their recommendations might be implemented.*

**Reason/s why the Participant May Be Withdrawn from the Study:** *Participants who fail to comply or come up with unreasonable excuses for the interview not to commence may be withdrawn from the study without penalties. And again there would not be penalties for participants should they decide to withdraw.*

**Remuneration** : *This research will not reward the participant with some financial or any forms of payment.*

**Costs of the Study** : *The study interview will not cost the participant anything except their time.*

**Confidentiality** : *To maintain confidentiality, the clients' names and other information identifying the clients will not be published anywhere to the public or during data analysis. To ensure that confidentiality is maintained, the particulars of the participant will not be audio recorded, and the consent form will be kept safe. Twenty participants are expected to be interviewed.*

**Research-related Injury** : *If ever there be an injury or psychological trauma caused by this research, the participant will be referred to the local health institution for treatment.*

Persons to Contact in the Event of Any Problems or Queries:

(Dr. Maphula A, office No. 09) Please contact the researcher (073 823 1292), my supervisor (072 564 3666) or the University Research Ethics Committee Secretariat on 015 962 9058. Complaints can be reported to the Director: Research and Innovation, Prof GE Ekosse on 015 962 8313 or Georges.Ivo.Ekosse@univen.ac.za



Full Name of Legal Guardian (If applicable)

..... Date..... Signature.....

## Ethical clearance certificate

Appendix C

ETHICS APPROVAL CERTIFICATE

RESEARCH AND INNOVATION  
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:

**Mr TS Hlungwani**

STUDENT NO:

11613816

PROJECT TITLE: Lecturers and students' perceptions of  
decolonization at a selected rural university in Limpopo.

PROJECT NO: SHS/20/PSYCH/14/0110

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr A Maphula	University of Venda	Supervisor
Ms F Peters	University of Venda	Co - Supervisor
Dr FJ Takalani	University of Venda	Co - Supervisor
Mr TS Hlungwani	University of Venda	Investigator – Student

Type: **Masters Research**

Risk: **Minimal risk to humans, animals or environment**

Approval Period: **September 2020 – September 2022**

The Research Ethics Social Sciences Committee (RESSC) hereby approves your project as indicated above.

**General Conditions**

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principal investigator) must report in the prescribed format to the REC:
  - Annually (or as otherwise requested) on the progress of the project, and upon completion of the project.
  - Within 48hrs in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
  - Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the REC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date; a new application must be made to the REC and new approval received before or on the expiry date.
- In the interest of ethical responsibility, the REC retains the right to:
  - Request access to any information or data at any time during the course or after completion of the project.
  - 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 project are revealed or suspected.
    - It becomes apparent that any relevant information was withheld from the REC or that information has been false or misrepresented.
    - The required annual report and reporting of adverse events was not done timely and accurately.
  - New institutional rules, national legislation or international conventions deem it necessary

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

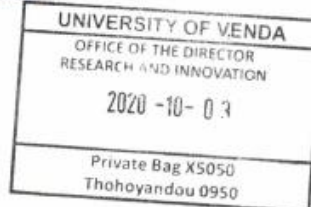
Date Considered: August 2020

Name of the RESSC Chairperson of the Committee: Prof Takalani Mashau

Signature: \_\_\_\_\_

Director Research and Innovation

Signature: \_\_\_\_\_



## Editor's letter

## Appendix D

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P.O Box 5575  
Thohoyandou  
0950  
28 February 2022

To whom it may concern

RE: Editing / proofreading of research document

Tlangelani Sydwehlungwani (Student no.: 11613816 – University of Venda) recently solicited my editing services for a dissertation for a Master of Arts in the Department of Psychology, jointly supervised by Dr A Maphula, Dr FJ. Takalani and Ms F. Peters titled

**"Lecturers and students' perceptions of decolonisation at a selected rural university in Limpopo".**

I have edited the dissertation, as requested, and trust that the inputs I made have been appropriately considered in the finalisation of the document.

Kind regards

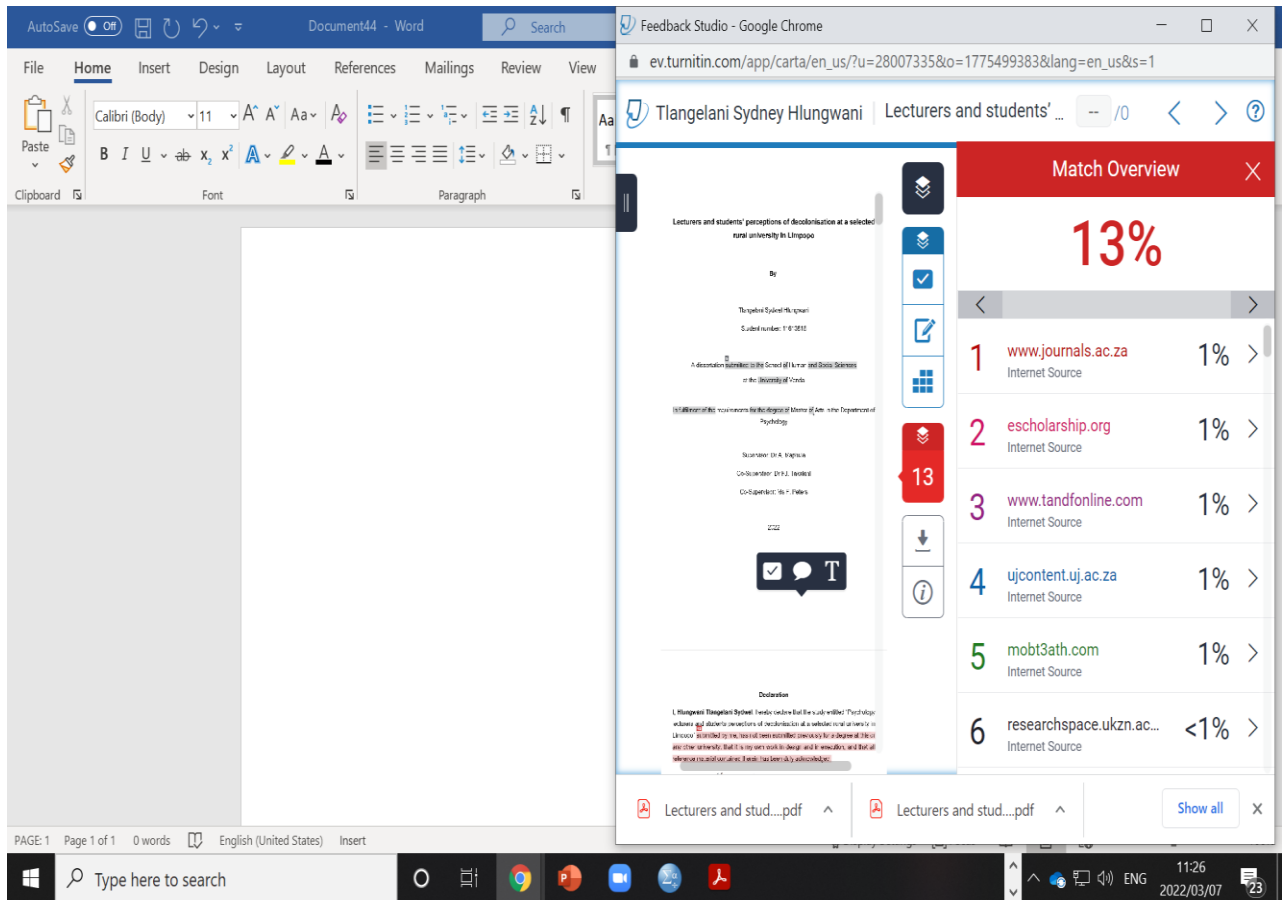
A.Z. Nengome  
English Lecturer (Served at Univen – until February 2018)  
Contact numbers : 082 717 4150 & 015 962 8000 (Univen)

Signature  Date 28/02/2022 28/02/2022

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# Turnitin report

## Appendix E



The screenshot shows a Turnitin report for a document titled "Lecturers and students' perceptions of disorientation at a selected rural university in Limpopo". The report indicates a 13% match overview. The sources are as follows:

Rank	Source	Match Percentage
1	www.journals.ac.za Internet Source	1%
2	escholarship.org Internet Source	1%
3	www.tandfonline.com Internet Source	1%
4	ujcontent.uj.ac.za Internet Source	1%
5	mobt3ath.com Internet Source	1%
6	researchspace.ukzn.ac... Internet Source	<1%

The Turnitin interface also shows a total of 13 matches and a "Match Overview" tab. The document being checked is identified as "Lecturers and students' perceptions of disorientation at a selected rural university in Limpopo" by Tlangelani Sydney Hlungwani, student number 11412011.

**Interview guide**

**Appendix F**

**A. Biographical information (mark with X) [STUDENTS AND LECTURERS TO ANSWER THIS SECTION]**

Age:	19 – 25	26 – 30	31 – 40	41 - 50	51- 65
Gender:	Male	Female			

**B. Conformation questions [STUDENTS AND LECTURERS TO ANSWER THIS SECTION]**

- Current occupation (Lecturer, student)
- If you are a student, what is your level of study? (2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>)
- If you are a lecturer, how long have you been lecturing? (..... years)
- Is decolonisation a new term to you? (Yes / No)

**C. Knowledge of psychology lecturers and students on decolonisation at a selected rural university in Limpopo, South Africa [LECTURERS AND STUDENTS TO ANSWER THIS SECTION]**

- What do you understand about decolonisation in the university and specific to Psychology?
- What could be the advantages of decolonising knowledge in the university and in Psychology?
- What could be the disadvantages of decolonising knowledge in the university and specific to Psychology?

**D. Perceptions of psychology lecturers and students on implementing decolonisation at a selected rural university in Limpopo, South Africa [LECTURERS AND STUDENTS TO ANSWER THIS SECTION]**

- What role can students play in implementing decolonisation within the department?
- What role can lecturers play in implementing decolonisation within the department?
- What are your recommendations towards implementing decolonisation?

- If there is anything further that you feel is important from above shared information, you can add.

Thank You!

**Any enquiries contact the following:**

Researcher's supervisor:

Department of Psychology

Dr. A. Maphula

072 564 3666

[angelina.maphula@univen.ac.za](mailto:angelina.maphula@univen.ac.za)

Study researcher:

Mr. T.S. Hlungwani

073 813 1292

[tlangelanisydwel@gmail.com](mailto:tlangelanisydwel@gmail.com)