“Decolonisation and the NQF: Way forward” Colloquium

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Question: Strategic Direction and context

Question: Perspectives on decolonisation of the school curriculum

Question: How is the sector responding

Question: How do we rethink curriculum

Conclusion
STRATEGIC DIRECTION

- The Constitution of the RSA
- AUC Agenda 2063
- Education 2030 Agenda SDG4
- National Development Plan

Human Dignity, equality, Human rights
Inclusive, Equitable, Quality Education and promote lifelong opportunities for all.
Emerging identity, languages, ethics, morality, indigenous systems, struggle for liberation...which link our heritage and our future as a society
Africa, driven by its own people to take its rightful place in the global community and the knowledge economy.
OTHER CHANGE DRIVERS

- Need for 21st Century Skills
- Challenges of 4th Industrial Revolution
- Decolonisation
PERSPECTIVES ON DECOLONISATION OF SCHOOL CURRICULUM
SECTOR PERSPECTIVE

• Decolonisation central to the transformation of education systems.
• Discourses - decolonisation and the possible pathways to decolonisation (HEIs).
• Strategic positioning of curriculum in the decolonisation process
• Contexts – globalisation, advanced technological - global knowledge economy
• Reclaim a deep sense of pride, belonging, knowledge, confidence, and a strong identity that is deeply entrenched in Indigenous/African ways of being.

• ‘Colonisation of the mind’ has become a more subtle and lasting manifestation of colonialism
EPISTEMOLOGICAL DIMENSION

Knowledge Forms

Ways of Knowing

Knowledge Origin

Knowledge assessment & evaluation
COLONISED CURRICULUM

• Designed to **degrade, exploit and subjugate** the colonised and therefore **irrelevant**

• Heavily **Euro-centric** - biases in curriculum materials – decontextualised learner

• **Hegemony** of Colonial/Western knowledge systems
  - Western perspectives - knowing, thinking & worldviews
  - Domination of the global knowledge economy
  - The only basis for higher forms of thinking
  - Epistemic Violence (epistemicide)

• Dehumanizing and disempowering pedagogies (abstract/meaningless) – **consumers** of knowledge
RETHINKING CURRICULUM

- Reclaim a deep sense of pride, belonging, knowledge, confidence, and a strong identity deeply entrenched in Indigenous/African ways of being.
- Diverse/Indigenous knowledge systems - cognitive justice
- A development - relevant curriculum (knowledge, skills, attitudes, competencies)
- Active and inclusive pedagogies – knowledge and cultural creation
- Dismantling power relations - decolonisation of the mind
SECTOR RESPONSE
SECTOR RESPONSE

Policy Environment
• Deracialised schools
• New Curriculum (Ubuntu, IKS)
• Funding Norms (Redress)

Curriculum Design
• African Languages
• IKS
• Africanisation of prescribed texts, History, Art subjects
• Integrated approach
• Active pedagogies - Constructivist, learner centred approaches

Work in Progress
• Competence based curriculum
• Diversified learning pathways
• *Kiswahili language*
• Expand access to the Art subjects
• Themes/competencies that promote critical and analytical thinking
Vocational learning pathways
Workplace learning experiences
Entrepreneurship Education

Development relevant subjects
Learner-centred and inclusive
Competence based
Diversified learning pathways

Curriculum
Pedagogies
Skills & Competencies

IMPLICATIONS OF THE FOR EDUCATION

Active pedagogies
ICT integration
Innovative approaches
Data Driven approaches

Critical Thinking
Creativity & Innovation
Communication
Collaboration
Information, Media, IK & ICT Literacies
Flexibility & Adaptability
Initiative & Self-direction
Social & Cross-cultural
Productivity & Accountability
Leadership & Responsibility
Life long learning
The decolonisation of the curriculum process started as early as 1994, with a new focus on knowledge and skills required to participate in a globalising 21st Century world.

- **1995: White Paper on Education and Training**: set the political agenda and determined the national norms and standards for education planning, provision, governance, monitoring and evaluation.

- **1996: South African Schools Act**: provides for a uniform system for the organisation, governance and funding of schools. It seeks to ensure that all learners have right of access to quality education without discrimination, and it makes schooling compulsory for all children from the year they turn 7 to the year in which they turn 15 (or the end of grade 9).

- **2006: The Further Education and Training Colleges Act**: to regulate further education and training, which is defined as “all learning and training programmes leading to qualifications at levels 2 to 4 of the National Qualifications Framework determined by SAQA.
SECTOR RESPONSE SINCE 1994 Cont..

• **2006: No-fee schools policy:** To bring financial relief to parents of school-going children who cannot afford to pay school fees, thereby being denied access to schools. The Policy is currently implemented in school quintiles 1, 2 and 3.

• **2009: Human Resource Development strategy 2010-2030:** To dramatically improve learning attainment at all levels of the schooling system.

• **2009: Governments strategic priorities: Education and skills** is one of the 10 key priorities in the 2009-2014 strategic agenda of the government.
The development of African Languages to the equitable status of English and Afrikaans received attention post 1994 (standards, assessment,).

Folklore has been introduced as an additional option for learners offering any African Home Language.

Texts by African and South African writers are also prescribed for English, e.g. Ngũgĩ wa Thiong'o and John Kani.

The development and availability of linguistically appropriate and culturally sensitive reading and literacy resources in all official languages.

African Languages are used as LoLT in the Foundation Phase. (LiEP)

The WC and the EC are currently piloting the usage of African Languages as LoLT in the Intermediate Phase.
ART SUBJECTS

• Introduction of the Art Subjects in all schools.

• The Arts Subjects offer:
  ✓ A variety of African and other classical Arts and Culture practices which expose learners to existing traditions and conventions;
  ✓ Innovative, emergent Arts and Culture practices; and
  ✓ Learners an opportunity to engage with cultural expressions from the rest of the world.
  ✓ Creative Arts includes all the arts disciplines and creative arts as a method for teaching and learning

• An Indigenous African Music Stream has been introduced in the CAPS, Grades 10-12.
The **History Curriculum** after 1994 was **transformed** from the grand narratives of the story of white civilisation and triumphalism to include:

- **The voices of previously marginalised** and experiences of ordinary people;
- **The promotion of human rights and peace** by challenging prejudices that involve race, class, gender, sexual orientation, ethnicity and xenophobia;
- Events of **historical significance**;
- **Restoring teachers’ agency** as champions of social cohesion;
- **Important historical processes**; and
- **An approach which locates South African in Africa** and in the wider world.
Topics re-affirming Africa in the curriculum include:

- Ancient African Societies: Egypt;
- An African kingdom in southern Africa: Mapungubwe;
- The kingdom of Mali and the city of Timbuktu;
- Turning points in South Africa;
- Transformations in southern Africa after 1750
- Nationalism: Ghana; and
- Independent Africa: Angola, Congo and Tanzania.

Topics that have shifted the emphasis on Euro-centric approaches include:

- Civil society protests and resistance; Active Citizenship and volunteerism; Constitution, Human Rights Education and Democracy and coming to terms with the past; and Globalisation.
IMPLICATIONS FOR THE NQF

• Integrated African Qualifications Framework?
• Level Descriptors?
• Learning pathways?
• Assessment and qualifications?
IN CONCLUSION

Decolonization of the education system is an on-going agenda of the basic education sector. It will continue to be inspired by the contributions made by scholars from South Africa, the African Continent and the world.
“Education is the most powerful weapon which you can use to change the world.”

- Nelson Mandela