5 Towards a decolonized school history curriculum in post-apartheid South Africa through enacting Legitimation Code Theory

Paul Maluleka and Neo Lekgotla laga *Ramoupi*

Introduction

In this chapter, we propose an argument for the decolonization of the School History Curriculum (SHC) in post-apartheid South Africa. We do this through the adoption of a decolonial conceptual framework and the Autonomy dimension of Legitimation Code Theory (LCT). First, we discuss how our elected framework symbolizes an epistemic break from colonial epistemology. This is followed by a discussion of the Autonomy dimension. Through our framework and our enactment of Autonomy, we discuss how the SHC was colonized under colonial-apartheid rule. Further, we discuss how after the end of formal colonial-apartheid rule, coloniality through the SHC has continued to undermine indigenous ways of knowing and being. This is despite post-1994 educational reforms moving towards *Ukuhlambulula* of the SHC from its colonial-apartheid past with the hope of re-establishing *seriti sa MaAfrika* (Mphahlele, 2013). [1] Lastly, we propose ways in which the SHC can be decolonized using our framework and the dimension of Autonomy from LCT.

An epistemic break: a critical decolonial conceptual framework

In this section, we seek to set out several key themes from decoloniality theories from which we draw. These include the distinction between coloniality and colonialism, the relationship between coloniality/modernity, the intersectional inequalities that form the colonial matrix of power, the basis for Western universalism, and arguments for pluriversalism and transmodernism that includes but exceeds the Euro-western episteme. Further, we explicate the signal importance of language and culture, and the call for delinking from current geopolitical ways of knowing and thinking.

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Colonialism and coloniality

Colonialism was rationalized as a 'civilizing' mission meant to bring about 'development' when in fact it brought about subjection, genocides and epistemicides. This colonialism is 'a disruptive, de-humanizing, and "thingfying" system' (Césaire, 2000, p. 32). However, it is different from coloniality. Coloniality is the *darker side* of modernity that informs and shapes a way of thinking and being that is often hidden and should be unmasked and dismantled (Mignolo, 2011). Maldonado-Torres asserts that:

> Colonialism denotes a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such a nation an empire. Coloniality, instead, refers to a long-standing pattern of power that emerged [because of] colonialism, but that defines culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism.
>
> (Maldonado-Torres, 2007, p. 243)

This makes coloniality a period and a lived reality that survives colonialism. Coloniality is reproduced through various institutions, as well as the SHC.

Coloniality/modernity

Coloniality is inseparable from modernity. The coloniality/modernity project is traceable to and characterized by gruesome genocides/epistemicides of indigenous people, especially in the global South. This was achieved through the naturalization of war and normalization of dominations, oppressions, suffering, and the ability of coloniality to refashion itself by hiding what it truly is – an evil, globalized system. Therefore,

> Modernity provides a rhetoric or narrative of progress, but this cannot be replicated in all parts of the world because modernity is built on the foundations of colonialism, or, more accurately, a colonial matrix of power.
>
> (Christie and McKinney, 2017, p. 5)

Intersectional inequalities in the colonial matrix of power

The colonial matrix of power speaks to a set of technologies of subjectivation that consist of four types, which are entangled and work intersectionally. These include control of the economy; control of authority; control of gender and sexuality; control of knowledge and subjectivity (Maluleka, 2021).

As a concept, the colonial matrix of power enables us to understand and explain why the inequalities associated with coloniality/modernity extend beyond the dismantling of colonial administrations and have been so hard to shift. It also enables us to come up with ways regarding how we can dismantle the pervasiveness of coloniality/modernity.

Pluriversalism, transmodernism and the Euro-western episteme

Decolonialists insist that the situatedness of knowledge be recognized. This is a challenge against the claim of universalism by the Euro-western episteme. Therefore, a decolonial epistemic perspective is a 'pluriversal epistemology; an epistemology that delinks from the tyranny of abstract universals' (Mignolo, 2007, p. 159). This is because it seeks to dismantle epistemic racism/sexism by recognizing all parts of the globe as sources of knowledge and theory.

A decolonial epistemic perspective is also for transmodernity because it recognizes epistemic diversity (Grosfoguel, 2013). This is based on 'the need for a shared and common universal project against capitalism, patriarchy, imperialism and coloniality' (Grosfoguel, 2013, p. 88); and the need to acknowledge that all knowledge is situated.

However, this does not mean that the Euro-western episteme should be simply discarded. Thus, decoloniality is concerned with delinking from Euro-western scholarship, rather than reforming it. It is also concerned with intersectionality and ecologies of knowledge as its epistemological approach (see Chapter 2 of this volume).

Language and culture

Culture and language are crucial aspects of the colonial matrix of power. This relates to linguistic and cultural imperialism. Linguistic and cultural imperialism is the idea that certain languages and cultures are more dominant than others. This usually results in linguicide and culturecide.

There is a need to recentre indigenous African languages to form part of the education systems in Africa (Ramoupi, 2014). Thus, there has been an attempt to decolonize these monolingual myths around language and recentre African indigenous languages in African universities (Chaka *et al.*, 2017).

Delinking

Epistemic disobedience as delinking is one of the key concepts of decoloniality. It is used to overcome challenges resulting from the colonial matrix of power towards different ways of knowing and being.

This means challenging Eurocentrism and Westernization of knowledge that hides its locus of enunciation by claiming to be objective, totalizing and universal. It also means *geo- and-body politics* 'necessitate the importance of disobedience in coming up with alternative ways of producing knowledge outside of western normative frameworks' (Maldonado-Torres, 2004). Thus, those who have been dehumanized and depersonalized into *damnes* (cursed people) become central actors in theorizing their existence (Fanon, 1967).

So, to engage in epistemic disobedience is to delink from dominant Euro-western thought, rationality and ideology. It is about the disruption of universalism through changing the 'terms of the conversation' (Mignolo, 2011, p. 24). Decoloniality is the heart of delinking, because:

> Decolonization itself, the whole discourse around it, is a gift itself, an invitation to engage in dialogue. For decolonization, concepts need to be conceived as invitations to dialogue and not as impositions. They are expressions of the availability of the subject to engage in dialogue and the desire for exchange. Decolonization in this respect aspires to break with monologic modernity.
>
> (Maldonado-Torres, 2007, p. 261)

This can be achieved by recognizing that Euro-western epistemology is situated and provincial too. Thus, historiographies contained in the current SHC in South Africa should be viewed as situated, because the historians that have constructed them and the approaches they have used are situated in certain socio-historical realities that are underpinned by Eurocentrism.

It is worth noting that in our articulation of decoloniality we have failed to show how decoloniality can be productively inserted in curriculum knowledge-building. This is because debates about decolonization often fail to sufficiently articulate their position on this. And this can also be said about some discourses in the sociology of education and knowledge.

Therefore, in the next section, we discuss LCT's Autonomy to highlight how it can be used to reposition the decolonial agenda underpinned by a sociological approach to knowledge that is vested in investigating the relations within knowledge and their intrinsic structures towards addressing the knowledge question posed by the decolonial scholarship.

Legitimation Code Theory: Autonomy

LCT is a conceptual toolkit and analytical methodology made up of several 'dimensions' of sets of concepts. LCT builds on, among many others,

the scholarships of Basil Bernstein and Pierre Bourdieu (Maton, 2014). LCT views knowledge as both *social* in the sense of being socially created and *real* in the sense of having effects. LCT seeks to counter much of the 'knowledge-blindness' informed by a *false dichotomy* advanced by positivist absolutism and constructive relativism that defines the sociology of education (Maton, 2014), including (we would argue) many of the calls for decolonization.

LCT has three active dimensions, each of which explores a set of different organizing principles that underlie practices, beliefs and dispositions. That is, they all enable 'knowledge practices to be seen, their organizing principles to be conceptualised and their effects to be explored' (Maton, 2014, p. 3). These dimensions are Specialization (Maton, 2014), Semantics (Maton, 2020) and Autonomy (Maton and Howard, 2018, 2021). These dimensions enable researchers and practitioners to get at what lies beneath what is seen and experienced on the surface, for example, in a curriculum. Thus, analysis of these organizing principles can help reveal the 'rules of the game' or 'ways of working, resources, and forms of status' within fields (Maton, 2014, p. 17). Each set of organizing principles is conceptualized through a species of *legitimation code* (*specialization codes*, *semantic codes*, *autonomy codes*). These dimensions allow 'fractal application' (Maton, 2014, p. 13), that is, they can be applied in any educational setting at any level.

We have chosen to use concepts from the dimension Autonomy – see Maton and Howard (2018, 2020, 2021) – to examine the motives behind the content selection for the SHC during colonial-apartheid rule, as well as in post-colonial-apartheid South Africa. This is because Autonomy is particularly powerful for showing the basis of integrating different forms of knowledge. Maton (2016, p. 243) summarizes the dimension as follows:

> Autonomy explores practices in terms of relatively autonomous social universes whose organising principles are given by *autonomy codes* that comprise relative strengths of *positional autonomy* (PA) and *relational autonomy* (RA). These are mapped on the *autonomy plane* and traced overtime on *autonomy profiles*.

Maton and Howard (2021, pp. 28–29) assert that:

> The dimension of Autonomy begins from the simple premise that any set of practices comprises constituents that are related together in particular ways. . . . Put another way, the concepts examine how practices establish different degrees of insulation around their constituents and the ways those constituents are related together.

These different constituents may include actors, ideas and institutions which are related through explicit producers, tacit conventions, and explicitly stated aims. Therefore, these issues are analytically distinguished as:

- *positional autonomy* (PA) between relations between constituents positioned within a context or category and those positioned in other contexts or categories
- *relational autonomy* (RA) between the relations among constituents of a context or category and the relations among constituents of other contexts or categories

(Maton and Howard, 2021, p. 29)

Put very simply, positional autonomy concerns the insulation of content and relational autonomy concerns the insulation of the purpose to which that content it put. Both can be relatively stronger (+) or weaker (–) ; where stronger implies greater insulation and weaker means less insulation. These can be traced on the *autonomy plane*, giving four principal autonomy codes, as shown in Figure 5.1:

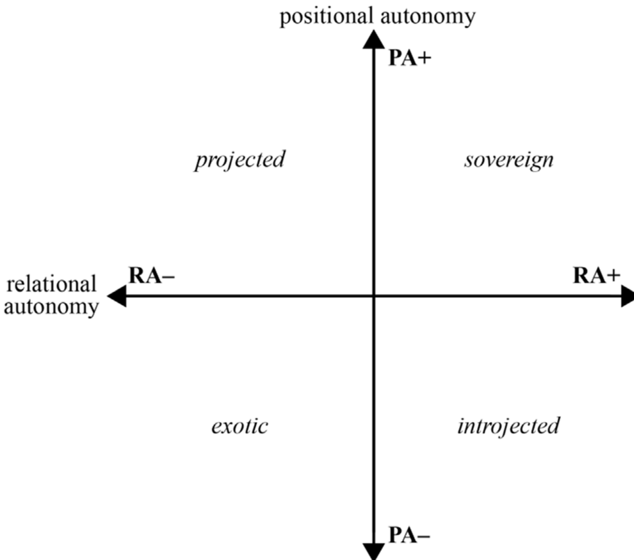

Figure 5.1 The autonomy plane (Maton and Howard, 2018, p. 6).

- *Sovereign codes* (PA+, RA+) exhibit strongly insulated positions and autonomous principles. In other words, valued content emerges from

within the context and is used for purposes also coming from within that context.

- *Exotic codes* (PA−, RA−) have weakly insulated positions and heteronomous principles. Hence, content and purposes both come from elsewhere.
- *Introjected codes* (PA−, RA+) have weakly insulated positions but autonomous principles: content that is valued comes from elsewhere but is ‘turned to purpose’, where that purpose comes from within the context (Maton and Howard, 2020, p. 7).
- *Projected codes* (PA+, RA –) have strongly insulated positions and heteronomous principles: what is valued are constituents from within a context but they are turned to external purposes (Maton and Howard, 2020, p. 7).

In the next two sections, we attempt to highlight how the SHC was colonized under colonial-apartheid rule and continues to be colonized in post-colonial-apartheid South Africa through applying our elected decolonial framework and autonomy codes.

Colonization of the School History Curriculum during colonial-apartheid rule: 1600–1994

Before 1652, different African societies in southern Africa administered different forms of education. For instance, community elders ran initiation and circumcision schools during certain periods of the year and used oral pedagogies in their day-to-day lives to transmit cultural qualities that were often integrated into their life experiences. In 1652, Europeans brought with them *slave education* which was the beginning of the Christianization process of the indigenous people (Maluleka, 2018).

The considered aim of this education was to equip ‘slave’ children with the basic skills of reading and writing (Education Bureau, 1981, p. 1). However, this education also laid the foundation for socioeconomic and cultural systems that had begun to emerge by the late nineteenth century and are still in place in some forms in contemporary South Africa. These systems are characterized by ecocide, ethnocide, epistemicides, culturecide and linguicide.

The histories taught were informed by Christianity rooted in Euro-western modernity. Thus, Africa and her people were constructed to be in a perpetually primitive condition. The concern of *slave education* was that ‘slave’ children should be ‘well instructed in the fear and knowledge of God and be taught all good arts and morals’ (De Chavonnes’ Ordinance, 1714, reproduced in Rose and Tunmer, 1975, p. 86). This was oppressive because

the ‘slave’ children were forced to assimilate into new colonial identities. Thus, this eroded social bonding, indigenous beliefs, values, identities, and denied children knowledge of themselves.

This continued with the introduction of *mission education* in the 1800s. This was also a period when many Africans demanded formal education. The British used education as a way of spreading their ways of knowing and being as well as a means of social control (Christie, 1988). The School History (SH) taught was rooted in Euro-western forms of rationality and modernity, which included rote learning that was teacher-centred, authority-driven, content-based, examination-based and elitist (Jansen and Taylor, 2003). This was done to produce ‘noble savages’ (Hartshorne, 1992). African histories were presented as extensions of Europe in fulfilment of cultural imperialism and as a means of assimilation (Maluleka, 2018).

In 1948 the National Party (NP) came into power and introduced the policy of apartheid. Through Christian National Education (CNE), the NP was able to introduce new ideas of schooling, to oppose and continue some of the characterizations of *slave* and *mission* education. This resulted in the establishment of Afrikaner schools and universities based on ideals of Afrikaner nationalism and CNE.[2] Article 15 of the CNE policy of 1948 explains the basis of apartheid education:

> We believe that the calling and task of White South Africa [about] the native is to Christianise him and help him on culturally, and that. . . [there is] no equality [but] segregation. We believe . . . that the teaching and education of the native must be grounded in the life and worldview of the Whites . . . especially the Boer nation as senior White trustee of the native.
>
> (Msila, 2007, p. 149)

In 1949, D.F. Malan established a Commission of Inquiry into Native Education (referring to indigenous Africans). The main terms of reference for the Commission included ‘the formulation of the principles and aims of education for Natives as an independent race’ (Rakometsi, 2008, pp. 48–49). This is because the work of the commission was informed by the misinterpretation of the ideology of ‘Volkekunde’, which is traceable to German anthropologists of the pre-war period such as Muhlmann, and from the Russian Shirokogoroff (Gordon, 1988, p. 536).[3]

The Commission’s report was made public in 1951. Its findings were used as a basis for the Bantu Education Act of 1953, which was implemented in 1954. The Act insisted that indigenous Africans be studied and study as distinct groups with unique and separate cultures and geographical locations, as well as ‘re-tribalize and intensify the de-worlding of Africans

by eradicating conditions that produced transcultural "natives" and a creolizing national consciousness' (Madlingozi, 2018, p. 99). Additionally, the Act also insisted on making sure that many of the African youths receive an education. This was partly aimed at easing the 'uncontrollability of these juveniles' which was believed to lead to increased crime rates (Phillip *et al.*, 1993). Moreover, the Act was also aimed at addressing the fear and anxiety of the Commission and government

> that a lack of education in densely populated areas could lead to political mobilization because the government could not regulate the ideas that may be placed in their heads. If these youths could think on their own, they would realize how badly the government treated the blacks in South Africa and they could try to do something about it. The last thing that the government wanted was a challenge to their authority by the urban masses.
>
> (Seroto, 2013, p. 2)

In terms of the SHC, the Final syllabus for History standard 6–8 (Transvaal Education Department, 1967, p. 2) viewed history as based upon the concept of cause and effect, the concept of time and the concept of value of a true record (Seroto, 2013). The syllabus further argued that history teaching is 'to present the past as the living past' and 'to give some idea of the heritage of the past, and the evolution of the present' (Seroto, 2013, p. 2). According to the syllabus, history teachers needed to 'foster an appreciation of certain fundamental values and ideals, such as justice and liberty, through the study of man and nations over a long period of time' (Seroto, 2013, p. 2). The heritage, values and ideals referred to here were all conceptualized from a Eurocentric perspective, thus, Africans and their ways of knowing and being were excluded from the official syllabus.

This is evident from the centering of white men in the content. The history of South Africa was presented as starting with the arrival of Dutchmen in 1652. This shows the extent to which history teaching was misrepresented and used to advance the politics of the day. For instance, the content of the teaching for standard six in the Transvaal was presented in this way:

(i) Van Riebeeck: his significance.
(ii) Simon van der Stel: immigration, expansion, agriculture, Cape-Dutch architecture.
(iii) W. A. Van der Stel: stock-farming, Adam Tas.
(iv) Tulbagh: enlightened despot, beautifying of the Cape Town.
(v) The age of the stock-farmer contact with the Xhosa.

(Seroto, 2013, p. 3)

The teaching of SHC during colonial-apartheid rule prevented indigenous Africans to access 'the truth about whom they really were and where they came from. The ideological underpinning of colonial powers, which suggested that indigenous people were inferior beings, contaminated the education which was provided' (Seroto, 2018, p. 10). Therefore, this can be plotted in the *sovereign code* (PA+, RA+) on the autonomy plane to mean that the curriculum writers of colonial-apartheid SHC sought to not only Christianize and 'civilize'; they also sought to uphold white dominance through their content selection. In other words, they selected knowledge from within their context that they considered being most valuable (PA+) and then made sure that it is taught using the principles that furthered the ends of those who controlled their context (RA+).

Post-colonial-apartheid School History Curriculum

After 1994, stakeholders in SH anticipated a new SHC that was to forge a 'new national identity' (Siebörger, 2000, p. 1). This new SHC was expected to be underpinned by principles of *reconstruction, redress and reconciliation* enshrined in the democratic constitution (Siebörger, 2000). The first democratic Minister of Education, Sibusiso Bhengu, initiated a process of *Ukuhlambulula*, the education system, and putting in place an interim SH syllabus to remove the archaic, racist content that was underpinned by Euro-western forms of rationality and modernity. The democratic government at the time and other stakeholders had to act as *Amatola* – national doctors and diviners – to initiate the *Ukuhlambulula* of the colonial-apartheid SHC to bring about *imvisiswano* – social cohesion – through a process of healing (Tisani, 2018).

This initial process resulted in a new curriculum known as Curriculum 2005 (C2005). An Outcomes Based Education initiative implemented in 1997 as part of the National Curriculum Statement (NCS). It was 'the most radical constructivist curriculum ever attempted anywhere in the world' (Hugo, 2005, p. 22). It was an approach to schooling which unified subjects into learning areas and introduced a completely new approach to education: skills-centred learning and methodological reform. It adopted learner-centred pedagogies, resulting in new methodological approaches and more independent learning processes (Henning, 2016). It was not a subject-bound, content-laden curriculum. Topics were not presented systematically or chronologically like before, they were presented conceptually and thus made the new curriculum open, non-prescriptive and reliant on educators to develop their learning programmes and learning support materials (Chisholm, 2004).

However, this presented difficulties for those with a traditional understanding of pedagogy and curriculum. Many educators who were reliant on the prescriptions of the colonial-apartheid SHC were now forced to develop their learning programmes and learning support materials, which was something they never did under colonial-apartheid rule because everything was provided to them. Many decided to go back to teaching from the colonial-apartheid script because that was what they had access to. This was a result of the lack of preparation of educators moving into peri-urban and rural schools where they did not have strong school and district leadership and were not helped or guided in developing resources. But OBE worked much better in middle-class urban schools where educators had access to Continued Professional Development and support. Therefore, OBE failed largely because the state and the education system did not fully consider how much work was needed to dismantle colonial-apartheid education and rebuild something new in its place, especially given that over 80 per cent of schools were and still are not economically privileged.

Additionally, SH was at risk of losing its identity and was devalued because it was combined with Geography and Civic Education in a learning area known as Humanities and Social Sciences. This was because 'the rejection of the apartheid education [History] curriculum was confused with the abandonment of a curriculum that was based on historically constructed knowledge' (Kallaway, 2012, p. 24). The rationale behind this move was viewed by some as political rather than pedagogical and epistemological. Thus, the Euro-western ways of knowing and being that informed the content remained largely unchallenged and unchanged. Instead of moving the previously marginalized and their ways of knowing and being from the side-lines to the centre, the marginalized under C2005 remained in the margins – side-lined, silenced and de-legitimized.

Kader Asmal succeeded Bhengu in 2000 and initiated the second process of *Ukuhlambulula* with special attention given to SH due to its importance in contributing to the building of a socially just society. A Ministerial Review Committee, the South African History Project, was appointed and first met in February 2000. An inquiry into School History teaching was also initiated, and the History/Archaeology Panel was established to investigate the teaching of History in schools (Chisholm, 2004). The Ministerial Committee tabled a report that suggested a new SHC and recommended that SH should be integral to the teaching of tolerance.

This process continued and in 2002 a new curriculum known as the Revised National Curriculum Statement (RNCS) was adopted. What set this new curriculum apart from its post-1994 predecessor was that it was considered to have streamlined and strengthened C2005 and was thus committed

fully to OBE (Chisholm, 2004). It also sought to foreground a social justice approach that was meant to empower those whose ways of knowing and being were previously marginalized in the SHC. However, it continued to '"privilege masculinist" interpretations of the past which contributed not only to the general marginalization of women as subjects of History but more importantly it reinforce[d], or ignore[d], oppressive gendered i deas' (Wills, 2016, p. 24).

On the autonomy plane, then, both C2005 and the RNCS can be plotted as shifting, inadvertently, from a *sovereign code* (PA+, RA+) that informed the colonial-apartheid SHC to an *exotic code* (RA –, PA –). The major desire was to weaken relational autonomy (insulation around principles) to allow for the emergence of different voices and different histories to be heard. The intent was to move to a *projected code* (PA+, RA –), whereby content from within a context is used for purposes from beyond that context. However, the delimitation of 'history' as a subject meant that positional autonomy also weakened substantially. What was being taught and to what end were now deeply confused.

A process to review RNCS was thus initiated in late 2008 and early 2009. The third *Ukuhlambulula* process, under the tenure of the successor to Asmal, Naledi Pandor was continued under her successor, Angelina Motshekga who was appointed in 2009. This process resulted in a new curriculum known as the Curriculum and Assessment Policy Statement (CAPS) of 2011, which was part of the National Senior Certificate (NSC) and is currently in use.

However, the prospect of yet another curriculum change was met by suspicion and even rejection. This may be because in-service educators were just over the idea of another curriculum change. It can also be that educators 'often lack the theoretical knowledge and familiarity with principles informing the implementation of curriculum change' (Maharajh *et al*., 2016, p. 371). Some argued that the on-going curriculum changes were doing more harm than good, while still others argued that the introduction of CAPS symbolized a return to ideas of 'curriculum disciplinarity in the secondary SHC', which represented 'a return to forms of knowledge that experienced teachers would [be] more familiar [with]' (Kallaway, 2012, p. 25). The contention here is that this return affects the decolonial project negatively because the familiarity alluded to here is one that is associated with a colonial-apartheid understanding of curriculum disciplinarity and forms of knowledge.

On the autonomy plane, CAPS can be plotted as moving strongly back into a *sovereign code* (PA+, RA+) from the *exotic code* (RA –, PA –) that informed both C2005 and RNCS – but this time with the intent to foreground

previously marginalized histories. However, what is equally evident is that there is a need for SHC to fully delink from the colonial-apartheid past and coloniality/modernity, not only on the political and economic level but also an epistemic level. CAPS has not fully achieved this. Therefore, in seeking to challenge and transcend coloniality/modernity embedded in the current SHC in South Africa; there needs to be an undertaking that would see a deliberate application of decolonial theorizing and thinking to the sovereign code of SH so that different forms of indigenous histories and different ways of indigenous knowing (e.g. oral traditions) can become part of this code rather than being seen as outside of it (introjected or projected). Thus, if the target code is a *sovereign code*, then the decolonial framework we have built here can be used to reset or develop or expand that code, both what constitutes PA (contents) and RA (purposes).

Towards a decolonized School History Curriculum

To transcend coloniality/modernity there must be another process of *Ukuhlambulula* that would entail a commitment from those involved in curriculating and teaching SH through a *policy dialogue* that will seek to centre African scholars whose work was marginalized by colonial-apartheid education; this work will be included and re-historicized within a decolonized SHC. This is necessary because the current Euro-western epistemologies do not have in them the necessary tools to capture, reinterpret, understand, analyze and reconstruct the whole world. The concepts from Autonomy are useful in that they can assist in helping to highlight the power issues at play when content selection is made. This is because they can be enacted to show whose content and whose purposes are valorized or advanced at the expense of others. In so doing, all stakeholders can perhaps come to an agreement that would see greater 'balance' in the content selection process.

Further, there needs to be a commitment to also re-historize histories of women and other marginalized minority groups, such as LGBTQ (lesbian, gay, bisexual, transgender and queer) people, to avoid a 'decolonized' SHC without a *gender-and-other* lens or gaze (Wills, 2016). For instance, Magoqwana speaks about the need to reposition and re-historize *uMakhulu* in the SHC 'as an institution of knowledge that transfers not only "history" through *iintsomi* (folktales), but also as a body of indigenous knowledge that stores, transfers, and disseminates knowledge and values' (Magoqwana, 2018, p. 76).[4] This is a challenge to the monopolization of knowledge production, especially in the academy. It is also a way of reconceptualizing research participants [*oMakhulu*, etc.] as not only information mines, but as co-creators

of knowledge. This is because *oMakhulu* have for decades analyzed their social world thus creating knowledge in the process. But, because they may not have used 'academic' theories and concepts, this knowledge exists outside of the academy.

Therefore, there must be an acknowledgement that mere inclusion of work by African scholars, *oMakhulu* and the experiences of other marginalized minority groups in any curriculum does not constitute decolonizing. This means that we must go beyond inclusion; these marginalized intellectual projects must form part of the *nervous system* of a decolonized SHC. By making them part of the nervous system of a decolonized SHC we can begin to recognize that decolonizing curriculum requires us to rethink how the object of study itself is constituted – which is what the autonomy seeks to explore – and thus reconstruct it and bring about fundamental change. This will thus enable us to also confront the theoretical monolithic inadequacies of indigenous knowledge (Mathebula, 2019).

Equally, this will enable us to construct epistemologies, ontologies and methodologies that not only move beyond universal explanations of the world; but embrace trans-modernist and pluriversal explanations of the world and thus are informed and shaped by time and the place, perspective, orientation, and situatedness of their authors. This would result in a SHC that is inclusive, rational and reflective, and make it possible to merge Euro-western and African epistemologies and historiographies to form a decolonized SHC that enables learners and educators to engage with what Hountondji (1997) terms *endogenous knowledge*.[5] Thus, we will move beyond narrow provincialism of knowledge.

Lastly, the question of decolonization also needs to speak to the question of *language* and *pedagogy*. Therefore, African languages need to be institutionalized and academicized if we are to have a decolonized SHC that can contain Africans' thoughts, histories, cultures and experiences, encoded through the languages that they speak (Maseko, 2018). This is because 'if we have to develop knowledge about African societ[ies], it makes sense that we listen to what African languages are saying about their societ[ies]' (Maseko, 2018, p. 36). Moreover, there need to be efforts to reimagine pedagogies that will enable learners to identify and engage with the content they are taught. Therefore, music, oral traditions and other marginalized means of expression need to be considered as tools that can be utilized to decolonize pedagogy. Thus, becoming part of the sovereign code PA (+). For instance, Godsell (2019, p. 22) asserts that poetry can be used 'as a useful tool in decolonizing historical thinking, historical theory, and historical pedagogy', which can result in learners being able to see themselves and feel themselves more in the work done in class.

Conclusion

In *Teaching to transgress: Education as the practice of freedom*, bell hooks argued that:

> The classroom remains the most radical space of possibility in the academy. For years it has been a place where education is being undermined by teachers and students alike who seek to use it as a platform for opportunistic concerns rather than as a place to learn.
>
> (hooks, 1994, p. 12)

hooks further argued that there is a need to collectively 'renew' and 'rejuvenate' how we teach (p. 12). Thus, with this chapter, we have attempted to meaningfully contribute to a collective desire to contribute towards the renewal and rejuvenation of a SHC that is decolonized. This we have done by 'creating bridges' between different knowledge*s*, i.e., LCT from the global North and decolonial scholarship from the global South, to 're-create' the unification of knowledge with the view of realizing the unification of all human beings through the SHC in South Africa (see Hountondji, 1997).

Notes

1 Tisani (2018) conceptualizes *ukuhlambulula* as a process of cleansing, which entails cleansing – inside and outside, touching the seen and unseen, screening the conscious and unconscious. This includes healing of the body and making whole the inner person, because in African thinking "there is an interconnectedness of all things" (Thabede, 2008, p. 238)' (Tisani, 2018, p. 18).

Loosely translated *seriti sa MaAfrika* means the restoration of the dignity of Africans. *Seriti* literally means 'a shadow' – it is also more than an individual's existential quest for appearance. It is a 'life force by which a community of persons are connected to each other' (Muvangua and Cornell, 2012, p. 529).

2 The Afrikaners referred to here are the descendants of the Dutch imperialists, colonists and settlers who arrived in what was known as Cape of Good Hope in 1652, and thus went to establish themselves as a unique people before God with their own civil liturgy, sacred days and leaders.

3 Volkekunde is a discipline of anthropology or an anthropological style or tradition that emerged in South Africa, namely ethnology as practiced by Afrikaans speakers (Seroto, 2013). Dr PJ Coertze (1973, p. 1, quoted in Sharp, 1980), a lecturer at the University of Pretoria, explains that 'Volkekunde studies people as complex beings as they lead a creative existence, following their nature and character, in changing social-organic entities, called etniee (ethnoses), which are involved in a process of active adaptation to a complex environment existing in space and time'.

4 'The term *uMama-Omkhulu* elder mother-shortened to *uMakhulu* [*oMakhulu* in plural] is used in [Nguni languages] as a source of knowledge. Using this term

avoids the inherent epistemological challenges provided by "grandmother" in reinserting the notion of "extended family" as the norm' (Magoqwana, 2018, p. 76).

5 Hountondji (1997, p. 17) describes endogenous knowledge as a knowledge approach that 'create[s] bridges, [and] re-create[s] the unity of knowledge, or in simpler, deeper terms, the unity of the human being'.

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