

Article

South African Basic Education System: Colonial Legacies in the Curriculum Design and a Way Forward

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Abstract: The South African Basic Education System does little to provide skills, needed to survive outside the schooling system, for those who do not wish to pursue post-secondary school education. The education system produces secondary school graduates who are poised, as content carriers and an un-employable labour force. A research question grappled with in this paper is whether this secondary school curriculum design inherited from the colonial formal education system is beneficial for South African learners? The paper argues that the continuation of the provision of this curriculum is tantamount to contributing very little to the national educational strategic goals of creating a skilled workforce needed to run the South African economy. Additionally, this also contributes to the exacerbation of the unemployment in South Africa. From a decolonial point of view, the paper provides a comprehensive overview of the basic education curriculum from the colonial period until the contemporary period and shows how it has contributed to huge numbers of job-seekers visa-versa employees and subservient of the curriculum design and schooling system. Methodologically, this paper is informed by a qualitative research approach in the form of document review. The research revealed four major important elements in decolonization of the school curriculum namely; history lesson, social justice and self-determination, formulation and execution of the protection of indigenous knowledge systems and promoting the significance of indigenous languages and use.

Keywords: Decolonial Perspective; formal education; school curriculum design; benefits of decolonization; risks of not decolonizing

Introduction

Like most African countries, South Africa is also a victim of colonialism as it was once settled by white explorers. The process of decolonizing South Africa and the rest of the African countries came in different shapes and forms including gender, class, race, and language (Mignolo, 2007b). Other various forms of colonization included sexism, racism, genocide, ecocide, and ethnocide. They endorse all colonial activities as subjugated by the earlier colonial masters including those in the Global North (Lebeloane, 2017). Colonizers are responsible for coming up with new imposed education sets of principles that supplemented and others, replaced those which already existed (Author 2020). The proceedings motivated the new western influenced values, norms, and practices. Colonizers are responsible for neutralizing the imposed different forms of colonization in the values and norms which they later put as part of the statutes and/or education laws (Lebeloane, 2017).

The coming of the Western forms of formal education and/ schools has overlooked the traditional and indigenous African education systems, which was accelerated by the promotion and naturalization of colonialism and/or coloniality imposed in the minds of the learners who attended the colonial schools (Le-Grange, 2016). The colonial schools were turned into laboratories of social injustices perpetuated in the form of gender, class, racial and language inequalities which went tested, perpetuated, inculcated, and implemented in various segregation and later apartheid laws. The rejection of colonialism is the result of the efforts of many various independent African leaders and their post-colonial governments and their education experts immediately after they acquired independence from colonial masters.

One fundamental aim of the decolonization and thinking is to re-inscribe, re-instate and embody the equity, dignity, and social justice in people whose values, norms, sensing, reasoning, and views of life were demonized violently and devalued by the imperial, colonial, and interventionist agendas, and by the alter-modern and postmodern internal critiques. E.g. in the early 1970s, in the middle of the political decolonization and liberation struggles, some senior academics and leaders of African universities interjected that Africa needed African Universities and Schools that were decolonized to support the ground needs of Africa's development (Ottaway, 1998).

Other advents of African Renaissance in Education who focused on calling for the Africanization and decolonization of the African curriculum include Mawewi (2012), Ndlovu-Gatsheni (2013), OdoraHoppers (2001), Odora-Hoppers (2002), Zenawi (2012). They are of the same view that there is an instigated norm that measures all educational success and achievements of African students on Euro-American capitalist culture which perpetuated the speaking of English over other significant African languages. Le-Grange (2016) endorses the total objection to coloniality by indicating that the decolonization struggle was a headed call to respond to the "first and second generation of colonialism, neo-colonialism and the recent (re)ascendency of neoliberalism". He is supported by Odora-Hoppers and Richards (2011: 7) who believe that:

first generation colonialism was the conquering of the physical spaces and bodies of the colonised, and that second-generation colonialism was the colonisation of the mind through disciplines, such as education, science, economics, and law. Neo-colonialism was coined by the first President of independent Ghana, Kwame Nkrumah. It relates to the achievement of technical independence by a country, but that is still under the influence of excolonial or newly developed superpowers. Such superpowers could be international monetary bodies, multinational corporations, cartels as well as education and cultural institutions.

Le Grange (2016) further argues that the first and second generation of colonialism led to the decimation and denigration of the indigenous knowledge systems. The same system of oppression led those who were victims to lose their ontology and epistemology and end up adopting those of the colonial masters. They then lost their expertise in the process of interpreting and creating indigenous knowledge systems. This is because everything became a by-product of the White supremacists. Even after colonialism had long been defeated, we still have neo-colonialism, coined by Kwame Nkrumah (Former President of Ghana) who believes this is related to the provision of development to colonies through education, class, gender, funding, race, etc (Ashcroft, Griffiths & Tiffin, 2000).

Wolff (2016:455) believes that the DBE should introduce Africanization so that it can be able to confront the curriculum design with the most updated relevant questions which are relevant to the people's daily experiences. He shares the same views with Freire (1972) who argued that no one should expect positive results from a political action or education program, which fails to take note of other views of the world by all global people, as this program perpetuates "cultural invasion, good intentions notwithstanding". By this, Freire means the existing education program and the previously failed education programs which were Western-influenced and defined themselves as the normal global one. The latter is what perpetuated the 2015, #FeesMustFall and RhodesMustFall movements which encapsulate the inclusion of the Africanization and Decolonization of the South African Institutions of Higher learning and the curriculum, which is still a continuation of the post-independent democratic South Africa (Moja, Luescher & Schreiber 2015).

Wolff (2016: 454)'s words are a stepping stone for the research paper by indicating that this: "should not be understood as mechanically swapping one body of work for another, but as a demanding of intellectual work of (re-)deploying whatever cultural goods we have access to, to the advantage of solving pressing questions of [the African] continent" one which is the rising alarming rate of youth unemployment and decolonization of the school curriculums. The paper argues fundamentally that it is an almost unfair and unjust practise to talk about decolonization in higher education instead of the basic education contexts. Supported by Rojo (2015), This paper demonstrates that the basic education context is special since the principal cause of unequal social development in an economically unequal society like South Africa is often perpetuated by the dysfunctional basic education system. The basic education system should thus be taken seriously as it is key to the social mobility of the marginalized and underprivileged population of the country. The next section reviews the literature review on related research.

Literature Review

After engaging with several scholarly works, particularly those conducted by Chisholm (2003), Jansen (1997), du-Plessis (2015), who has written about the Outcomes Based Education (OBE), the Revised National Curriculum States (RNCS), the National Curriculum Statements (NCS), and Revised NCS (CAPS), have analysed the three education guiding documents. Chisholm (2003) presented a research paper at the 'Oxford International Conference on Education and Development' titled "*The Politics of Curriculum Review and Revision in South Africa*" and highlighted that the NRCS was introduced and undertaken in three stages to clean and the old apartheid curriculum of its sexist and racist elements in the aftermath of the 1999 general elections.

Du-Plessis (2015) has written a research paper titled "Reflections on the NCS to NCS (CAPS): Foundation Phase teachers' experiences" and reviewed scholarly works to check whether the amended NCS (CAPS) has served as an improvement for the original NCS. He used a theoretical model of Gibbs and Appreciative inquiry and discovered that the amended NSC (CAPS) remains a huge challenge, indicating both positive and negative experiences of teachers, learners, and parents alike (all stakeholders involved) on the education guiding document. Du-Plessis (2015:118) further highlights that: "Many teachers and parents complained that they had no vision of the 'bigger picture' in terms of what education and the curriculum set out to do and achieve, specifically concerning the learners of South Africa. Coupled with poor learner performance in local and international tests, this has led to pockets of distrust in the education system."

Jansen (1997) who wrote a paper titled "*Curriculum Reform In South Africa: A Critical Analysis Of Outcomes-Based Education*" who systematically analyses the political, philosophical and implementation dilemmas of the OBE. He tracks the origins of the implementation of OBE to January 1998 and argues fundamentally that OBE was an act of political symbolism. He further indicates that "The proliferation of Green and White Papers, and corresponding Bills and Acts, has not been matched by visible changes in the schools" (1997: 9). Which could have defined its failure. The above works have helped fundamentally in shaping the central themes of this research paper. After a careful review of the work of Lebeloane (2017), there was then a need to address the issue of decolonizing the School Curriculum within a different particular context of the rising unemployment rate which to some extent, is exacerbated by the education system being fed on learners which does not prepare or skill them with the relevant skills for the future. It is within this context that I acknowledge that Lebeloano (2017) though focuses on "decolonizing the school curriculum for equity and social justice in South Africa," The next section provides a comprehensive overview of the theoretical lens that was adopted in the research paper.

1. Theoretical Framework

A decolonial approach was well-ground in the world systems approach. It is of the view that the modern world system that came out in the early 1400s remained hetero-normative, Euro-American-centric, sexist, racially hierarchized, capitalist, western-centric, Christian-centric, and colonial in orientation (Grosfoguel 2007). Africa together with other parts of Global South Africa is understood to have remained subaltern and peripheral (Mignolo, 2000). That is why the development of the modern world system is understood to be

involving decolonization by decolonial thinkers (Author 2020). The concept of decoloniality is understood to be coming from the context whereby black people's humanity is doubted, and their subjectivity is explained through the terms of deficits and lacks (Ndlovu-Gatsheni, 2013a). The West articulates African subjectivity as lacking development. This argument is well advanced by the likes of Ramon Grosfoguel (a leading theorist and Latin American thinker) who highlighted the explanation of the subjectivity of non-western people as manifesting in this way:

We went from the sixteenth century characterization of 'people without writing' to the eighteenth and nineteenth century characterization of 'people without history,' to the twentieth century characterization of 'people without development' and more recently, to the early twenty first century of 'people without democracy,' During the same period, those in the 'Zone of Being' were systematically gaining more and more fruits of modernity 'from sixteenth century 'rights of people,' to 'eighteenth century 'rights of man,' and to the 'late twentieth-century human rights' (Grosfoguel 2007: 214).

Decolonial thinkers are in the process of fighting against all elements of colonialism or any coloniality realities. It is one epistemology that is redemptive and seeks to legitimize and inaugurate the storytelling of the modern world from experiences of colonial differences. The decolonial theoretical lens should be understood as both a political and epistemic project which seeks to free and liberate the victims of colonialism, and still subsist and live under the global coloniality's boulder (Ndlovu-Gatsheni 2020b). African development is supposed to be linked to the freedom and liberation from exploitation and domination either in education or in any other sector. The latter remains one reason of which why decoloniality is far different from the global imperial version of the historical account by its mere push for the shift of geography of reason from the dominant Western scholarship as the only acceptable philosophical centre from which the "world is described, conceptualized and ranked" to the ex-colonized philosophical sites of departure in explaining the development of the modern world order (Ndlovu-Gatsheni, 2013b: 4).

What makes decoloniality different from other critical social theories remains its centre of genealogy and enunciations – that is outside America and Europe (Ndlovu-Gatsheni, 2013b). Mignolo (2007a: 159) understand decoloniality as a "pluriversal epistemology of the future – a redemptive and liberatory epistemology that seeks to delink from the tyranny of abstract universals". This remains a theoretical lens that helps shapes the continuing struggle against inhumanity perpetuated by the Cartesian subject. Mignolo (2011: 93) sees this as the "irrationality of the rational, the despotic residues of modernity." As a theoretical lens that is deployed in the current research paper, it is deployed by using its three main concepts. The first of which is the coloniality of power which is rooted into the deeper roots of the contemporary asymmetric global power relations and how the contemporary modern world education was made. It strongly furnishes a correct naming of the current global education system, which emerged from the modern power structure in 1492 as Euro-American centric, Capitalist, hegemonic, hetero-normative, and racially hierarchized (Santos 2007; Ndlovu-Gatsheni 2013a). One might ask why adopting Decoloniality? This paper has adopted decoloniality because little has been done to address the process of decolonization in our South African public-school curriculums. This paper seeks to show that the South African DBE needs to transform the basic education sector to allow for a smooth transformation that is poised to decolonize and Africanise the curriculum to best suit the ground conditions of the South African job sector. In the next section, this paper reviewed the structure of the South Africa Basic Education system for the readers to grasp what is being discussed.

Methodology

The current paper has adopted a historical study research design because it was deemed an ideal choice for the current study because it has involved an extensive examination and analysis of the past events to draw conclusions about the present and the challenges, faced due to colonial education. The current study as employed a purposive sampling that assisted in the selection of relevant documents that were analysed. The sampling technique is underpinned by the desire to discover, understand and gain deep inside knowledge about a certain phenomenon (Merriam & Tisdell 2015). This form of sampling technique was also used due to its ability to can select documents that are rich in the knowledge faculty of colonial education and curriculum

design in South Africa. This is to say that the use of the method served a rich purpose in assisting the write-up of the research paper. The author has sampled up to 50 relevant documents.

Nalzaró (2012) defines data collection as a method by which the author collects data mandatory to provide answers to the questions and/or address objective (s) of the research paper. On data collection, the author has employed the use political magazines, newspapers, speeches, electronic correspondences, official government communiques, conference papers, monographs, books, journal articles. The author has employed a thematic analysis and/or method. This analytic lens is mostly used to analyse qualitative data that involves reading through a set of secondary data and look for patterns in the meaning and interpretation of the data to find themes. It is an analytic lens that activates a process of reflexivity in a way that the subjective experiences of the author at the centre of making sense of the information.

Findings

1. Decolonization of the School Curriculum Design: Tactics, Strategies, and Solutions

Smith (1991) has identified various ways in which the South African school curriculum can draw from, for the purpose of decolonization. This means that there are various methods in which South Africa Basic Education Sector can draw from to decolonize their primary and school curriculum for the purpose of Decolonizing it. Based on Smith (1991), the elements of deconstruction and reconstruction, self-determination and social justice, language, ethics, history and critique, internationalization of indigenous experiences works best in the process of decolonization. Amongst these elements is deconstruction and reconstruction which involves reviewing and improving a school curriculum that is distorted by re-writing it in a correct way to best suit the consumers for whom it is meant for.

The process of deconstruction and reconstruction ensures that there is a total deconstruction of the colonial and distorted school curriculum and correct it by applying the process of reconstruction. For example, it would be significant when teaching African learners about history and important historical figures, by referring to relevant African examples in the African continent than those in Europe. The same applies even when teaching geography and geographic features. African learners should be taught about Atlas Mountains in the beautiful West Africa, Morocco, South African beautiful Drakensberg, Zambezi River in Zambia, and many more beautiful African geographic features which they can relate to by the reason of being in the continent. Another significant thing to include in a history lesson would have to be a discussion on who owned the land on which gold and diamond were discovered and what happened to the rightful owners, let alone the huge amount of shares of profits generated from the mineral production.

The second most important element in decolonization of the school curriculum relates to the social justice and self-determination which involves a decolonized school curriculum that furnishes the legitimacy of the knowledge content incorporated in and represents its self-determined histories, experiences and ways of explaining reality. E.g. Chilisa (2012) sees this in the history of South Africa as a process of denouncing the “negative labelling, deficit theorizing, genetically deficient or culturally deficient models that pathologized the colonised ... and retelling the stories of the past and envisioning the future.” The process of decolonizing the South African school curriculum for Africanization purposes seeks to enable Africans in determining their destiny by freeing themselves from negativity and inferiority complex system which depicts them in different ways of being naturally, culturally and genetically inferior to the Euro-Americans and their education systems. The third element of ethics involves the process of the formulation and execution of the protection of indigenous knowledge systems, particularly in the public-school curriculum. Lebeloane (2017) contends that the colonial public school system together with its curriculum were created with the desire and/ethics that prepares Africans to remain assistants and subservient of Europeans in their exploitation and domination of the African continent through their Multinational Corporations (MNCs) which are capitalist by nature. This was never a school curriculum that was created by Africans for Africa and “designed to promote the most rational use of material and social resources” (own view) and furnish the South African youth with pride and confidence as individual Africans. Instead, it created and/ produced students and learners who strongly defend the Euro-American capitalist system. This simply means that the ongoing decolonization struggle’s success

should be defined by African ethics that endorse the promotion of pride and confidence in African youth and also furnish African youth with a culture of rational usage of social and material resources for the promotion of African unity and development.

The fourth element of Language has to do with promoting the significance of indigenous languages and use them as official languages to communicate and teach the school curriculum. The two dominant languages of English and Afrikaans have for a very long time been used as medium of instructions in South African public schools as part and parcel of teaching and learning (Prah, 2015). Decolonizing the school curriculum involves the introduction of indigenous languages as languages of communication (Prah, 2018). A good example to look at would be Isizulu which is used as part of the languages for medium of instruction and communication in the University of KwaZulu Natal (UKZN) (Mashiya, 2010). The last element of internationalization of the indigenous experiences involves South African independent and public schools having to draw and learn from former colonized schools at the global level and use their useful and relevant ideas for contrasting and comparison. Once finalized, the issue of the crafting and implementation of a decolonized public-school curriculum would be easy and flow smoothly.

Le Grange (2016) reminds us that one of the most famous ways of freeing ourselves from the Western education is to move from the arrogant Western individualism of "I" to "We." This means that a decolonized public-school curriculum needs to be created around the concept of Ubuntu/Botho which means "I am because we are" ideal philosophy of the people, for the people by the people (Press, 2011). I argue that the assessment and content knowledge ought to be created by people with expertise in consulting the relevant stakeholders that has knowledge which is able to contribute immensely towards the norms, culture, and values of Africans. The process of decolonizing equally involves the transformation of the context to include topics which are objective towards the truth and make it a just discovered objective truth that is taught in public schools (Lebeloane, 2017).

This should also involve a practise of including language and culture of those people who were previously colonized as synergized and presented thereby to facilitate better comprehension and freedom towards furnishing learners with a totally decolonized school curriculum. The process of critique in the context of this paper involves decolonization of the school curriculum model that continually perpetuates colonial ideology and rejects the indirect or direct consumers with a space to think critically as individuals, express concerns and relevant views from their own theoretical frameworks. Mostly importantly, the process of decolonization targets what both Ngugi wa Thiongo (2016) and Msila (2017) understands as epistemicides: "the process of killing and appropriation of others' knowledge which goes hand in glove with linguisticides, that is, the killing of languages of the colonised," perpetuated by colonisers. He (Ngugi wa Thiongo) sees epistemicides committed by colonizers using their methodology as a process that took place in the following example: "Get a few natives, empty their hard disk of previous memory, and download into them a software of European memory" (2016).

This is the discriminatory colonial public-school curriculum that brainwashes and acculturates the minds of individual Africans and their indigenous languages and knowledge systems and replace it with colonial language and thinking systems. Dei (2002) believes that we need to challenge the colonial relations and imperial ideologies in the knowledge production because they are responsible for shaping the academic practices.

The above analysis is clear as it is supported by Guattari (2001), who observed that we cannot expect the brand-new ways of living to be reflective of the old ways of doing things. To add, the process of decolonization should not be achieved by old formulas but respond to the development that aims to better the quality of South African livelihoods. Peterson takes over and simplifies it by indicating that this means the process of decolonization of the South African public school curriculum should be reached by making sure that it is based in line with the current global development trends that aims to improve the quality of livelihoods (Peterson, 2018). There are other various ways through which a South African public school curriculum can be decolonized and some of the views borrowed were expressed during the "FEESMUSTFALL" events (Mavunga, 2019). Based on the views expressed by Lebeloane (2017), we should address the issue of covertly and overly imposing and spreading colonialism in all aspects of the South African Public-School curriculum.

The latter will ensure that students together with school learners are not overly exposed to the covert colonial public-school curriculum. This should include their targeting of specific choice of knowledge content, choices of images, construction of statements and sentences, readings, metaphors, and the various “ways of knowing.” This is to say that the DBE can adopt these strategies to start the process of the decolonization of the South Africa public school system.

Lebeloane (2017) advises us that we should start by reviewing the history status in public schools that is being offered currently, to focus on its current place, origins, how it developed overtime, the responsible people behind its development, reasons and how it keeps surviving and then emancipate towards decolonization, which would be a “better understanding and theoretical explanation which aims to reduce and eliminate the entrapment syndrome of being dominated or dependence on colonial education.” On the same vein, Shay (2015) quotes Ian Scott who argued during the #RhodesMustFall discussions on decoloniality that the South Africa basic and higher education sector was dismally failing majority of the enrolled learners and students by refusing to admit that there were significant problems in the education sector. He even further pin-points in the institutions of higher learning by indicating that some South Africa universities were advising their students who were taught in foreign languages than their home languages to attend academic development programs whereby they are trained on sentence construction, academic writing, and presentation of facts in an academically acceptable concise and coherent way (Shay 2015). This promotes stigmatization amongst students in the higher education institutions. Scott’s argument here remains to show that the existing articulation gap between the higher education and schooling is one of the key drivers of the offering of extra classes, such as mentorship classes and Supplemental Instructors for further understanding (Yearbook, 2015/16: 137).

This is a language barrier legacy of the Apartheid colonial system. I therefore argue that the process of decolonizing the school curriculum can assist in delivering a relevant productive Africanized school curriculum in all public schools so to do away with any sort of embarrassment and/ stigmatization possibly to be suffered by learners on having to attend academic development programs that offer lesson on writing in a more concise and coherent way using foreign languages than their home languages, both in the primary and secondary education (Lebeloane, 2017). Teaching learners and students in their home languages is one of the best options for creating an environment of understanding and eradicating any need for extra classes. This assist learners and students in public schools and institutions of higher learning to understand better. We have universities in South Africa which offer indigenous African languages as optional subjects to students enrolling. The process of decolonization needs a DBE which is committed to producing learners who are proud of speaking their own mother tongues which they have learnt in the public-school curriculum across board. This can better assist in broadening all public-school learners’ various perspectives and empower their future employability in South Africa. So that they can avoid being spectators in their own economic growth.

Discussion

1. The Benefits Decolonizing The Public-School Curriculum

By decolonizing the South African Public-School curriculum, DBE will be promoting a deeper understanding of the fact that what is central is not really fixed. DBE will be creating more opportunities for learners as they will be taught in their indigenous languages and taught what is generally found in the African continent for the benefit of Africans. Decolonizing the South African school curriculums does not mean that we remove Europe or America from African studies, as this would mean that we would have learnt nothing about discrimination. Decolonization of the school curriculum means the facilitation of the expansion of African worldviews to shift our position in relation to the global knowledge production to be participants, instead of spectators. It equally means to challenge the notion of a single dominant global worldview being considered as the normal one. This is to promote African subjects, topics and relevant historical accounts and the general day to day live experiences in our public education fraternity. Ruddock (2018) reminds us that the “large influx of Europeans into the rest of the world, has profoundly shaped the way people construct both their own

identities, and the identities of others, today” even in the basic education sector which is predominantly European and produce European Educated identities.

2. The Risks of Not Decolonizing The Public-School Curriculum

If the South African DBE continues to avoid the subject of decolonizing the basic education system. The entire country runs a risk of promoting the acculturation and the total loss of its future youth. This is to say that those learners who graduate from the secondary education are more likely to be foreign to their own identity, culture, native languages including values and norms. This promotes the production of student-spectators who are subservient of the colonial masters through their colonial irrelevant education system. If we do not decolonize our Basic education system, South African DBE runs a risk of continuing to produce learners who only go to school to master one or two European languages. This is because of the texts which are regarded as seminal in most fields of the study disciplines and have been written by Euro-American thinkers. In most of our public schools, being familiar with the works of like-minded Shakespeare, as important pieces as they are, has become synonymous with being literate, which enforces the Anglo-centrality of English in the modern world. There are also several educated figures in our public-school disciplines which are regarded as pioneers and role models, and if they are not European or American, at least were in both the two continents.

Conclusion

In this paper, I have reviewed and studied the South African Basic Education System and its Western influenced School Curriculum. This was done as the current basic education system continues to contribute to the growing unemployment rate as learners who finish matric continue to roam the streets without any direction or relevant skills to acquire job opportunities. Also, the Basic Education system seems to be preparing the South African learners to be spectators in their economy instead of participants. They matriculate with western influenced education that prepares them to be English speakers instead of skilled youth that is poised to contribute to economic growth. Using a decolonial perspective for the purpose of advancing the decolonization of the basic education system, I review the historical background of the colonial curriculum to track the origins of the colonial curriculum and how it came about. I also structure the current south African basic education system so that I show that it is made up of grade R to 12. The relevant concepts which are engaged with in this paper are Decolonization, Africanization and School Curriculum which are defined broadly and explained further. An exploration of the viable steps towards the Africanization and Decolonization of the school curriculum are highlighted to show how the basic education sector can best improve the education context they give to learners. There are two sections which advances the benefits decolonizing the South African basic education system, and another one highlights the risks of not decolonizing the school curriculum. Despite the highlighted benefits, I still saw a need to table a number of recommendations to be considered by the DBE when reviewing the school curriculum.

In terms of a way forward, one most important recommendation that is tabled for the DBE when reviewing their school curriculum is to make sure that they formulate a school curriculum that prepares learners to be job creators. A school curriculum that entails practical courses inside. One that also prepares learners to be creative, innovative, and productive. A Decolonized school curriculum that prepares learners for the future, not holders of matric qualifications. Even if institutions of higher learning are beyond the scope of this research paper, academic degrees should also be reviewed or adjust their admission policies. Also, the public schools should establish collaboration scheme and/ with institutions of higher learning to bring in careers experts to explain all that it is to know about careers in secondary schools. Far and most important, we need the DBE to start decolonization the public-school curriculum.

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