

# Decoloniality and Educational Change: Cultivating a Living Philosophy to Overcome Decoloniality and Violence in African Universities

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**Abstract:-** Drawing on the Zimbabwean experience since independence of 1980 till present, there has arisen a crisis of identifying the real problem that has caused the instability and fragility of the political and economic affairs of the country. The scenario has been seen intruding into the higher education system that still suffers from colonial rule with citizens struggling to come to terms with such a reality. The problems faced pave a way for unsustainability yet education would be expected to lead to change and sustainable development. Democratic efforts have been made by policy makers to bring education reforms that would resolve many challenges through embarking on a process of decoloniality, however, the crisis persists. The aim of this paper is to bridge this gap by showing how decoloniality can be achieved through de-westernisation without de-modernization. The purpose is to show that democratic citizenship education can also be achieved with modernity. The paper employs the concepts of decoloniality, westernisation, modernity, democracy and citizenship in Zimbabwe education system and will also review modernity aspects of technology, civilization, peace and development from literary works. Vigorous debate has arisen on the problem of the lingering effects of colonialism and westernization on education by many scholars. The debate is that whilst we talk of enslavement and colonisation of people by another, people has a tendency of forgetting that colonial education systems and ideological indoctrination also shaped Zimbabweans. Despite colonization, Zimbabweans progressed. Colonisation is viewed as having had positive effects of intellectual influence, cultural transition and political cleanliness was rewarded. The negative effects are not ignored. The main argument will be based on arguments against colonialism because it is tantamount to enslavement. Decoloniality then can be seen as identifying human profits from the political, economic and intellectual point of view in order to achieve democratic citizenship education. A problem of lingering effects of colonization and westernisation on education and how lessons for Zimbabwe can be produced are identified and stages of solving the problem are suggested. The stages are that of de-westernising in order to decolonize and observing the effects of both post coloniality and post modernity. Most education scholars write about post-colonial issues and overlook modernity. The relationships

between education, society, economy and politics are discussed with particular reference to democratic citizenship education which does not remove modernity invented from the west. The main findings of the chapter are based on the following: There appears to be lack of understanding of the difference between coloniality, westernisation and modernity, and there is a crisis of democracy in politics and educational issues. Decoloniality has been misunderstood especially during the process of trying to reconcile the oppressor and the oppressed so that they become members of family. The conclusion of the chapter suggests recommendations and considerations for government, policymakers and stakeholders who can plan on how the country can benefit.

**Keywords:-** Decoloniality, Colonisation, Westernisation, Modernity, Democracy, Citizenship, Education, Technology, Civilization, Peace and Sustainable development

## I. INTRODUCTION

Zimbabwe experienced a lot of instability since gaining independence in 1980 to date. The lingering effects of colonialism affected the politics, education, and economics of the country. These effects also impacted heavily on generally all affairs of the country. The experience has kept this great nation of Zimbabwe worrying and thinking over a long period and all individuals await a time when they can be assured that Zimbabwe could continue to obtain and maintain a stable economy. Zimbabwe adopted education reforms, which were intended to redress the suppressive and colonial rule of the western colonies. The country had gone through a lot of changes but in the process, democratic efforts were made in order to decolonize and de-westernize Zimbabwe whilst still maintaining peace, development, modernity, and civilization.

During the process of removing the colonial rule, Zimbabwe should be allowed to benefit from coloniality and westernization by embracing modernity in order to reach global growth and development. A lot of dialogue can be probed to see how de-westernization can be achieved on education. There is a call not to leave out politics, economics, culture, and religion because they have an effect on education so that decoloniality with modernity could be achieved. There is also a need for future research on how to decolonize

religion and culture so as to enhance the idea of spirituality. It can be so complicated to totally divorce oneself from colonial traps. However, it would be crucial to identify the important aspects that Zimbabweans should keep as adopted from the colonial rule which is an advantage for them.

Zimbabwe is an African country that suffered a lot of pressure under colonialism for a long time and this affected its education system greatly. At attaining independence in 1980, she deliberately announced a policy on education for all to solve the problem of the segregation of Africans in the colonized Zimbabwe. The ranking of African countries by the literacy rate places Zimbabweans number 1 because of the education for all policy (Wilkinson 2015). Thirty-eight years down the line since the independence of 1980, the policymakers seem to have failed to move with the changing environment of the world of work. This is a cause for concern and this could mean the effects of colonialism still linger. Share (2010) presents a paper with Coltart (2010)'s comment when he says that:

There is a grave danger that the nation will suffer from a lost generation if this is not taken seriously. Urgent steps need to be taken to rectify some of the obvious problems such as the scarcity of teaching and learning material, inadequacy of physical infrastructure and the no longer attractive working conditions of teachers.

It would suffice at this stage to define major terms in order to view the decoloniality process and its effects of democratic citizenship education (DCE) in Zimbabwe.

## II. DEFINITION AND ORIGIN OF TERMS

This section seeks to define terms and their origins. The terms are related and the relationship will be seen in the discussion. These terms are (de/re)-coloniality, colonization, (re)-westernisation, (de)-modernity, democracy, development, and education.

### A. Decoloniality and de-westernization

The terms decoloniality and de-westernization originated in Europe or the United States of America (USA) and not in the third world (Mignolo, 2012). Zimbabwe is one of the third world countries which adopted the ideas of de-westernization and decoloniality during the Bandung Conference of 1955 (Mignolo, 2012). Furthermore, Isasi-Diaz and Mendieta (2012:37) attest that the common goal is shared between de-westernization and decoloniality epistemology. Where de-westernization and decoloniality break apart in that de-westernization does not question the "nature" of the world economy capitalism but it questions the control of knowledge.

### B. Decoloniality

Decoloniality is a new concept that originated in the early nineties. Decolonization/decoloniality came out of the Bandung Conference and has been widely used in Africa and other countries (Mignolo, 2012). These countries are known to have enduring histories of colonization. Colonization might not have been direct because the colonizers and

missionaries came into the countries in the name of bringing civilization, development and spreading the gospel of salvation. Duara (2004:2) articulates that decolonization refers to the process of colonial powers transferring institutional and legal control over their territories and dependencies to indigenous, nation-states, also the movement for moral justice and political solidarity against imperialism. Duara continues to advocate that the meaning of decolonization as a process that has been evaluated differently over time (Duara, 2004).

### C. De-westernization

De-westernization has to do with decisions of politicians on social and economic matters, and ethical decisions and dealings with development and growth of a nation (Mignolo, 2012). Decoloniality deals with delinking from economic coloniality to fight for peace, equality, and democracy. Ndlovu-Gatsheni (2013:232) refer to Mignolo (2011b:48) propounding that de-westernization means "economic autonomy of decision and (negotiations) in the international arena and affirmation (in) the sphere of knowledge, subjectivity, it means above all de-racialization". This definition is also supported by Vats (2016:325-345) who emphasizes that in de-westernization decisions are made concerning the education and economy of the country.

### D. Development

Development needs to be established as a condition of freedom. Sahni and Medury (2003:57) contend that the use of democratic methods for development is a precondition for creating a realization of freedom. Sahni and Medury (2003) acknowledged Sen (1999:56) stating that development should be looked through not only from the perspective of freedom but equated with freedom. Zimbabwe in 1980 fought for freedom and obtained independence which was a step into accomplishing development and to obtain economic freedom. Mignolo (2012) stipulates that there is a continued struggle for controlling knowledge is necessary for people to realize that development is crucial. Thus, during the process of achieving decoloniality, the controlling of knowledge becomes an issue. That is why there were massive changes in the education sector. Health issues were probed into and new policies developed. Education was used to empower and convince people, for example, that cancer was caused by water and that lands around them are being polluted with cyanide. HIV and AIDS were seen as caused by infidelity and this would be further spread to innocent people who ended up being victims (Reniers, 2008). Those who would not listen were seen as fighting against modernity, civilization, and development.

### E. Coloniality

Morana *et al.*, (2008:327) advance that coloniality is a relationship between Europeans and non-Europeans and is constantly reproduced as long as the power structures are dominated by the white Creole elites (a race of people). The social and cultural issues are considered in the relationship. Coloniality is debatable but can still be maintained. Its legacy has to do with the prevention of a just and peaceful world as far as the economics of a country is concerned. The problem of racism that arose as a result of coloniality needs attention

since it affected the entitlement and supremacy for the rest of humanity. Racism is not a mere issue of skin colour but it is viewing another human being as inferior thereby justifying the misappropriation of land and the means of production (labour), slavery and deprivation (Mignolo, 2012). Zimbabweans should learn to accept that they are different from their oppressors. They should also make an effort to demonstrate that since they are human beings, they can work harder to achieve what their colonizers achieved. They have a choice to accept the humiliation of being inferior to those who have decided that they are inferior, or to accept their inferiority. The other choice would be to resign playing the game that is not theirs but that has been placed upon them. Or the other alternative would be border thinking and decolonial action which is concerned with both de-western and decolonial thinking (Mignolo, 2012).

#### *F. Western or non-western coloniality*

Discussion of coloniality is important to consider both western and non-western coloniality. In this Zimbabwean context, western coloniality would refer to colonization from the British and USA. Non-western would refer to colonization from South African and Chinese coloniality (Mignolo 2012). Decoloniality is a process of delinking from every domain of western and non-western coloniality in terms of the economy, authority, gender and racism (Mignolo, 2012). De-westernization, on the other hand, is delinking from every domain but would still continue to keep the economy of growth and development.

#### *G. Re-westernization*

Re-westernization can happen at a time when the country thinks de-westernization stopped. The Zimbabwean colonizer is assumed to have gone back to own country 38 years ago. However, there would still be imports of culture, religion, and education from not only England or the USA from the west also from non-Western locals like China or South Africa (SA) as explained by Mignolo, (2012).

#### *H. Knowledge coloniality*

The situation when non-western scholars, intellectuals, and artists believe in the superiority of the colonizers is Knowledge coloniality. The people would even fear to think for themselves. Education that could be termed as good and modern would be believed to be coming from the colonizers (Mignolo, 2012).

#### *I. Religious coloniality*

Christian missionaries in the sixteenth century became agents of westernization and re-westernization (Mignolo, 2012). This means that they came into the then Rhodesia in the name of spreading the gospel but also changed the knowledge, culture, and religion of Africans. Even after independence, when the western colonizers have left the country Zimbabweans continued to adopt the western culture and religion thus westernizing themselves. The modern ideas can be seen still being imported so that the locals can reach a stage of modernity.

#### *J. Modernity*

Modernity can be used and defined by the people who lead and benefit from it (Mignolo, 2012). The people who use it believe it is an option that needs to be taken advantage of and improved on. This definition justifies my view of encouraging decoloniality and de-westernization with modernity. In order to define the term modernity, it would suffice to refer to how Zimbabwean researchers have been at crossroads. On one side, researchers have been trying to answer the questions on the history of British and USA colonialism and on the other side are faced with a confrontation between China and SA and their interests in Zimbabwe (Mignolo, 2012). Furthermore, at this crossroads, Zimbabwe tolerates the legacies of westernization but face the temptations of re-westernization in order to achieve modernity (Mignolo, 2012). A solution that one can propose would be to adopt what would help to keep the country's decoloniality but with modernity. The re-westernization process of adopting would be good and ideal for Zimbabweans in terms of culture, religion, and education from the west or non-western colonies.

#### *K. Economic coloniality*

The process of embracing the economy of growth and development of a country can be termed economic coloniality (Mignolo, 2012). It is also a process of supporting re-westernization in order to maintain modernity. However, following the discussion through the previous definitions it can be said that Zimbabweans since independence have been involved in de-westernization in order to fight against the colonial rule. Along the process, the rulers have found it hard to surrender all oppressors' goods. In the process of adopting some, a process of re-westernization persists. This process one would understand that if the adoption is done to improve democracy this can assist the country to reach decoloniality with modernity (Mignolo, 2012). Consultations with stakeholders have been a great way that the country has currently been adopting especially in education matters. Democracy can be the only, and universal, vision of a just and impartial society nevertheless there could be serious shortcomings (Mignolo, 2012).

#### *L. Democracy*

Zimbabweans talk of democracy in the education system but according to Mabheba (2018c), democracy can sometimes be seen though it is still far from being real democracy. Democracy can be the "... can't have the modern world..." (Murwira, 2018:1). There have been many debates on DCE to view how it cares about human inequalities and social justice. Whilst there are talks of decoloniality as a process that helps to promote democracy in education, it is interesting to note that the concentration has been much on reforming and improving education policies. Zvobgo (1996) articulates that education was affirmed as a basic human right and pursued to remove any hindrances that had prevented the majority of black children from attending school throughout the years of colonial rule. The important side of lives of people to fight poverty seems to be not considered along with the process. If democracy concentrates on educating masses but has no problem in seeing food going down the drain and many people starving then there is a call to view its meaning.

According to Maslow's hierarchy of needs, there is a need of a person being the fulfilment of hunger (McLeod 2018 cited Maslow, 1943). Life is not about just human reputation but also quality of standards and good education. There is a call for a need for democratizing the democracy or what Mabhena (2018c) would call decolonizing of democracy in a bid to achieve social justice.

Democratization or decolonization of democracy as alluded to by Mabhena (2018f) is seen not only when concentrating on education but also when the ills of a society are covered up. These ills are poverty, crimes of theft and greed, coloniality, misruling, personal interests, eating on behalf of some and exploitation of many (Mabhena, 2018f). The introduction of democracy has been forced on people at most and that has caused problems when the beneficiaries tend to hate it or get dehumanized by local colonizers who happen to be the masters of democracy. Mabhena (2018f) likens democracy to beauty which lies in the eyes of the beholder. This means that whilst democracy can be a good thing to some because of the benefits they get, some people may hate it for problems they experience which tend to overtake what could be beneficial for them. The discussions in the following sections will be based on the contexts in which the definitions in the section above have been used. The next section reviews the effects of colonization and westernization on Zimbabwe education.

### III. EFFECTS OF COLONIZATION AND WESTERNIZATION ON ZIMBABWE EDUCATION

During the period of the colonial era, the Western colonies brought in modern and civilized ideas that Zimbabwe would or could not shed away everything but preserve some ideas into the period of decoloniality. Decoloniality and de-westernization, therefore, are expected to produce some beneficial colonial ideas in order to come up with modernism. The main focus in the chapter is revisiting the link between decoloniality and DCE. In simpler terms, the focus would be to discuss how Zimbabwe reached decoloniality and de-westernization from 1980 independence without excluding modernity, a preserve of the modern and civilized ideas for education, peace, economic growth, and development.

Research based on the effects of colonialism in Zimbabwe has been justifiable even after 38 years of obtaining independence. This has been because it is tantamount to poverty and enslavement that Zimbabweans have suffered from whilst aware or unaware for a long time (Mabhena 2018e). Zimbabweans have many lessons to learn from numerous studies on the same topic of economic recovery and growth, and development of educational facilities. I witnessed the peacefulness of the elections that took place on 30 July 2018 was followed by a crisis of rigging of elections. The crisis was later resolved with a hope of a re-birth of tolerant, democratic, and inclusive, and developed a great nation of Zimbabwe. One can conclude that the reality is that Zimbabwe has been looking forward to a kind of decoloniality with modernity where coloniality and violence

in education systems would be part of a negative history that can never be repeated. I also witnessed the coming and going of the elections and to make them free and fair was Zimbabwe's decolonization project. Peace and tranquillity were, of course, part of the pre-conditions for free and fair elections and this can be viewed as a great step into democracy. The persistent move into decoloniality and democracy is still a move to fight against the colonial era that still has lingering effects since the past 38 years after 1980 independence.

Colonialism before 1980 affected the Zimbabwean education sector. Shizha and Kariwo (2011:14) allude to Shizha, (2006a) acknowledging that, in colonial Zimbabwe, formal education was a creation and a product of a foreign dominant culture. According to Shizha and Kariwo (2011:13) stipulate that formal education was formulated and structured around the nineteenth-century British middle-class education system. During the colonial period, the Western whites with their powers introduced the use of sanctions (Hove, 2012:80). Zimbabwe will continue to demand the immediate and unconditional removal of the illegal sanctions imposed by some Western countries. Concerning the imposition of sanctions on the government of Zimbabwe, Hove (2012:80) commented on how these sanctions ended up suppressing the operations of the educational institutions. "Owing to the imposition of sanctions, teachers' conditions of service deteriorated alarmingly... and government schools suffered the most due to poor remuneration" (Hove, 2012:80).

During the colonial education, Zimbabweans were dehumanized and were familiarized into the standard of the Europeans' life and values that were themselves a threat to their identity (Shizha & Kariwo, 2011:13). To a greater extent, colonial education led to psycho-cultural alienation and cultural domination. Based on cultural imperialism, Shizha and Kariwo (2011:14) and Gweru (2015) agree that Zimbabweans were described and portrayed as inferior to Europeans, as a result, Zimbabweans were intentionally taught to despise their cultural identities and adopted the culture of the colonizers. Waghid (2010c) advocates that Ubuntu should be present in education presented in Africans where they become what they should be and each individual should claim to be who you are enjoying human decency. Education should make one have space for freedom and never be dominated. When there is Ubuntu Waghid (2010c) says there is instantly DCE versus oppressive colonial education. In support of the Ubuntu, Ncube (2018:8) refers to Fourie (2008)'s claims that Ubuntu's ethical values include respect for others, caring, sharing, unselfishness and prioritizing other people's well-being. Zimbabweans would expect to see these ethical values in the education systems. On the other hand, Ubuntu is described as Ubuntu-gogy in education which involves teaching and learning with "humanity towards others" by Bangura (2015:121). Shizha and Kariwo, 2011:13 acknowledge that in order to understand the policies and challenges that educational planners face, there is a need to explore the history and shape of the post-colonial education system in Zimbabwe. When Zimbabwe the then Rhodesia was colonized, many people were not given chance to make

decisions that affected their education. As a result of this oppression, it was easier to blame racism as the main cause of people's problems. Racial discrimination became so obvious that no one was allowed to enrol in Whites-only schools. Shizha and Kariwo (2011:121) propound that,

Even the few private schools that were owned by the missionaries would enrol one or two blacks each year. The reasons for those few blacks being selected were based on their showing outstanding academic performance, had rich and well-known parents, or if they belonged to the same religious denomination (for example, Catholic Church) as the educational institutions. At the same time, missionary schooling encouraged the elite cultural values of the British colonial society and values that increased racism.

The solution to the oppressor and oppressed struggle could be what Kwame Nkrumah (2015) in Bangura (2015:122) believes that "intelligentsia and intellectuals if they are to play a part in the African Revolution, must become conscious of the class struggle in Africa, and align themselves with the oppressed masses". More funding was assigned to white schools while African education survived on grants-in-aid which were allocated to missionary schools. As a result, the majority of the population got disadvantaged (Shizha & Kariwo, 2011:17).

Moreover, Shizha and Kariwo (2011:17) hold that the education system did not prepare Africans to appreciate their cultural, social and economic lives, however, it corrupted their thinking as Africans. Currently, the teacher-pupil ratio in Zimbabwe has been increased to unacceptable levels due to concerns of enrolment in educational institutions, as a result, the government is yet to review teacher-pupil ratio (Mawonde 2016).

Shizha and Kariwo (2011:18) advance that:

Africans were to serve colonial masters on the farms and factories, hence the emphasis on industrial and agricultural skills. The people who accomplished minimal formal education were forced to leave their homes to go and work for the colonial administrators, farmers, factory owners and on mines. The policy was to deny the peoples' development into the modern industrial economy but leave it for European settlers. Consequently, Africans were deprived of advanced skills. Even those individuals who attended colonial and mission schools were not exposed to practical knowledge that was appropriate for their community realities.

In all this discussion one can clearly see that the western education systems can be questioned since they do not seem to have been originated by Africans (Bangura, 2015:121). This kind of education has led to underdevelopment and conflicts among nationals (Bangura, 2015:121). Shizha and Kariwo (2011:22) affirm that the highly limited access to higher education was unchanging overtime with the colonial government's lack of interest in African education and its fear of encouraging competition for jobs between racial groups. Few Africans who completed their secondary education proceeded to university, thereby, denying African students

skills that would have led them to claim well-paying jobs (Shizha and Kariwo 2011:22).

Practical manual work was inferior in comparison to white-collar office work which was associated with the classes of people in the British class system (Baylis *et al.*, 2011). In these highlighted problems it is crucial to map a way forward in suggesting stages of solving the problem. The stages to be considered here would be achieving DCE with modernity and viewing decoloniality and de-westernization with modernity. Bangura (2015:122) suggests a rethinking of African education that Zimbabwe could adopt when he speech marks Sékou Touré of Guinea (1984) who was heard saying:

We must Africanize our education and get rid of the negative features and misconceptions inherited from an educational system designed to serve colonial purposes. We should also promote an education that will acquaint children with real life—not only by giving them a vocational training but by closely relating school with life. Life, indeed, is the true school, and our schools, whether of general education or vocational training, should be auxiliaries of life.

The next section will look at the de-westernization effects of decoloniality and de-westernization. The effects were seen when Zimbabwe gained independence in 1980 and things changed around in the education system. The changes were aiming at decoloniality that does not remove modernity but achieving DCE.

#### IV. DECOLONIALITY AND DE-WESTERNIZATION WITH MODERNITY

The issue of Zimbabwean efforts for decoloniality and de-westernization whilst working towards modernity is pursued. Whilst Mignolo (2012) saw the world as currently moving towards both re-westernization and de-westernization, Zimbabwe cannot be excluded from this move. This can be witnessed in the political ambition of the politicians who have made efforts to regain the status of the country by making changes in the leadership team. Zimbabwe since November 2017 up to the election process on 30 July 2018 Zimbabwe has seen a new rise of the new President and his Cabinet in replacement of a one-man ruler for 37 years.

The change of political leadership might seem to have come too late after the country had suffered economically which ended up affecting all aspects of the lives of the people (Rabinowitz, 2018). The change was an unavoidable step that became necessary to curb the instability and fragility of the political and economic affairs of the country (Rabinowitz, 2018). The efforts were precisely de-westernization. De-westernization became a political move with the effort of consolidating the Zimbabwe economy. The new political leadership advocates for an open policy for business which opens up for all countries western or otherwise. It may mean that the invitation of other countries may lead to re-westernization versus de-westernization. However, this is not so because the country would still not follow the dictates of

the western world. Zimbabwe would still fight underdevelopment to promote the development of the country and aim at achieving de-westernization and decoloniality.

Mignolo (2012) emphasizes the importance of organizing resources for infrastructure and sustainable development projects taking advantage of other emerging economies in developing and developed countries. The purpose of taking advantage of other Countries would be to supplement the existing efforts of the country for global growth and development. In this view, it is practical and possible to initiate the involvement of other countries in Zimbabwe for development and modernization. Outcomes are yet to be observed in the coming years when decoloniality becomes achieved with modernity. A period when Zimbabwe's de-westernization reaches a level where it becomes a process of ending international dependency is awaited.

The educational reforms were made in Zimbabwe when the country obtained independence in 1980. According to Shizha and Kariwo (2011) and Dohm and Shniper (2016), there was a need for the country to build up human and physical capital infrastructure in order to produce leadership to spearhead development levels to the rapid expansion of enrolments in higher educational institutions. Widespread employment and income-earning opportunities were created for teachers, schools, workers, builders, and others. A class of educated leaders was created to fill vacancies and they promoted numeracy, literacy in training, and education in basic skills. This resulted in the country having educated skilled labour force that was not matching with the opportunities for work thus creating a gap (Shizha & Kariwo, 2011). The purpose of expansions in education was intended for economic growth although the economy seemed to be going down (Shizha & Kariwo, 2011:10).

The impact of education on the distribution of income was identified whilst the eradication of absolute poverty was largely neglected. The education system seemed to increase, and the income inequalities also increased (Mabhena, 2018e). That is why Waghid (2009b) encourages revival and renewal of higher education institutions and allows all stakeholders to freely express themselves against all forms of injustice in the education sector. This would make the institutions have critical and scholarly climate and the challenges can be addressed so that the institutions can function efficiently.

However, in current Zimbabwe, there still has been discriminatory practices observed that were seen in the colonial education system before Zimbabwe's independence. It is, therefore, hardly surprising that colonial inequalities still exist in educational institutions as they did in colonial Zimbabwe. The inequalities impact educational policies established by the new government. The imbalances in the education system form the basis for the post-independence policies, therefore, there is a need for them to be addressed (Gweru, 2015; Sande, 2018; Shizha and Kariwo, 2011). During the process of addressing these imbalances in the education systems, Mabhena (2018c:8) sees the process as a decolonizing democracy. The process is aimed at eradicating

poverty and social inequalities with the hope that as people get educated they would benefit from the riches in the Zimbabwean land (Mabhena, 2018d). However, in the educational decoloniality process, the issue of slavery and heroism arises.

The decision makers and providers of educational opportunities become heroes and recipients of education while people become slaves who feel dehumanized. Heroes who happen to be local business people and foreign colonialists tend to own natural resources yet the rights of the poor get undefended (Mabhena, 2018d). The masses remain with questions of what would have really happened to the freedom that they are supposed to get out the education through the decoloniality process. Decoloniality seemed to have failed to deliver freedom to people from the colonizers who are not only foreign westerners but are local Zimbabwean heroes ((Mabhena, 2018d).

The Zimbabweans' experience of having local heroes gets complicated. Their personalities get dehumanized as the heroes use education as a tool of investing in them. The line between a hero and a traitor gets so thin because the heroes are expected to be believed and trusted but they fail to deliver and promise benefits that seem to never come (Mabhena, 2018d). It can be interpreted that the big fish would get into a process of decoloniality with power deployed on them whilst the people remain powerless as slaves (Mabhena, 2018d). Most people would suffer silently and tend to exempt leaders from scrutiny but when they face problems it becomes too late for their problems to be solved.

According to Mabhena (2018d) what was intended to be liberation for the country gave birth to a new problem of follower and leader. This follower and leader becomes master-slave and can be likened to recolonization (Mignolo, 2012). This seems very close to the political Moses and the political Pharaohs scenario. Leaders who are meant to bring deliverance to the people end up becoming oppressors and selfish. The led resist changing as they discover that people who lead them end up turning into monsters and oppressors (Mabhena, 2018c). It can be learned from the analysis that the leaders who fought colonialism were turned into colonizers themselves (Dados and Connel, 2012). According to Global South Zimbabweans' colonialism is refusing to die and be buried and colonial systems keep on emerging (Mabhena, 2018c). Zimbabwe is marginalized politically and culturally and even long after independence, the shift has been from development to underdevelopment (Dados and Connel, 2012).

The major problem of massive education in Zimbabwe is that it led to poverty (Mabhena, 2018f). Poverty is connected to the colonial and racist period before 1980. The few people who are rich or belong to the middle income become richer as a result of the unfair distribution of resources. For example, these rich or middle-income people who enjoy a healthy lifestyle, money, water, clean food and many more. As a result, they would not be prone to opportunist diseases as much as the poor oppressed masses. Even if they get the diseases their chances of getting help and

restoration of their health are high as they would be able to get expensive drugs (Mabhena, 2018f). In such a scenario one would safely conclude that the problem in Zimbabwe would not be a sickness of the HIV/AIDS, cancer, cholera, and others, but it is poverty.

The initiatives of distributing drugs and medications for the terminally ill and food security programmes can be appreciated because some people have benefitted from the initiatives (Mabhena, 2018f:8). The initiatives are in line with the goal of the Millennium Development Goals (MDG) where the government of Zimbabwe promises that by 2030 all poverty would have ended as alluded to by Urenje (2018) in Mnangagwa (2018) president's speech at the summit. However, the people that have suffered from poverty have not benefitted as it has been expected. The social inequalities have been created and as result, the act of democracy can be questioned. Democracy has been expected to reduce or eliminate poverty. Democracy is articulated by Mnangagwa (2018) as the government of people by the people but Zimbabweans are yet to see full democracy which would eliminate hunger, poverty, and sickness. Mabhena (2018f) sees coloniality still surfacing where wealth is monopolized and goods are hoarded and thus causing poverty to be seen as a threat to democracy.

The problems highlighted in the above paragraphs cause a challenge for the educational aim of the Sustainable Development Goal (SDG) number 4 which is focussing on the "Education for sustainable development, learning for change" (Urenje, 2018). The problems faced pave a way for unsustainability yet education would be expected to lead to change and sustainable development (Urenje, 2018). The efforts of introducing education for all from the 1980 independence period was intended to redress coloniality. After completion of education, the graduates would be expected to look for jobs and economic recovery would be anticipated. Education has been used as a vehicle in order to bring social transformation (Urenje, 2018). However, the efforts seem to not have economic content and or in most cases whenever there are benefits, the graduates may not be sustainable and able to be absorbed by the industry for employment (Mabhena, 2018b). The government and policymakers need to look back, plan for the future and consult all stakeholders on what to invest in, how and when so that the country can benefit from the recommendations on education policies. The graduates that can be sustainable in the job market can be produced.

Urenje (2018) in his public lecture recommends that in order for education to be beneficial and produce sustainable programmes, graduates should be able to adapt to change. The literate individuals should be able to learn, unlearn and re-learn versus the common definition of literacy in Zimbabwe as referring to individuals who can read and write. The concern on unsustainability in education has led Urenje (2018) to suggest ways of coming out of that unsustainability by unlearning the knowledge, skills, beliefs, values, teaching methods, and others. One would understand this unlearning process as decoloniality but also de-westernization process

that would help in developing ways of working together in a modern way.

The hope for Urenje (2018) is in agreement with target number 4.7 in SDG 4 (UNESCO 2015) that the Zimbabwean government:

By 2030, (should) ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of cultural activity and of culture's contribution to sustainable development.

Between 2018 and 2030, target number 4.7 (UNESCO 2015) in SDG 4 would require to be further evaluated and here lies a call for future researchers. One would agree with Urenje (2018)'s fears as expressed in his reference to the International Commission on Financing Global Education opportunity (2016). The fears are that of a crisis foreseen that by 2030 more than 50% of the youth may not have the skills that are matching with the requirements of the job market (International Commission on Financing Global Education opportunity, 2016).

## V. RECOMMENDATIONS FOR POLICYMAKERS

This section suggests recommendations that should keep the government and other stakeholders thinking. The purpose would be making decisions, for information and for influencing policy development. The recommendations are discussed in this section.

First and foremost in the recommendations, it would be important to know that "...our first step, therefore, must be to re-educate ourselves; to regain our former attitude of mind. In our traditional African society, we are individuals within a community. We took care of the community, and the community took care of us. We neither needed nor wished to exploit our fellow men" as said by Nyerere (1973) quoted in Bangura (2015:122). Mhlanga (2018b) suggests that Zimbabwe education should be linked to development and production in order for it to qualify to be DCE that benefits the citizens. The key drivers to this link are human capital, cost, domestic demands and resources as analyzed by Mhlanga (2018c:8). On human capital, policymakers are required to adjust the curriculum in order to produce graduates with skills that can suit the marketplace. The human capital is expected to contribute towards the industrialization and development of the country. Zimbabwe is expected to reduce the cost of doing business and hoping that the effort of the open for business policy for other countries would assist in the process of reduction of costs of running education institutions. In order to increase domestic demands, Zimbabwe government should offer tax incentives to companies and this is expected to open up more job opportunities. All resources (material, human, financial, and others) should be made available. Both domestic and foreign

investors can be motivated to invest in the country (Mhlanga, 2018c).

Mabhena (2018b:8) expects the Zimbabwean academic, political, economic and media to be like players who follow the rules of the game in a soccer field. He observed that Zimbabweans like any other African were never designed to play football like Europeans. The European teams follow the rules of the game well but have noted the backwardness and unfitness in the Zimbabwean players. Even the soccer fans including the most respected ones they would be seen behaving like children whenever the game is played with their teams either winning or losing. Similarly, the Zimbabwean academia, politicians, economists and media representation, Mabhena, 2018b has seen them playing poorly. The players had not been created to play and win unless they “capture the power to change the terms and conditions of the games” (Mabhena, 2018b:8). At independence in 1980, the education reforms were expected to help Zimbabweans change and escape from the colonial era through the decoloniality process (Nziramasanga, 1999).

With the persistent problems encountered in the education systems which are high rates of unemployment and the harsh economic situation of the country, one can deduce that the game of changing is not played well (Shizha and Kariwo, 2011). Education is expected to produce a dynamically changing society for the better. Changing for the better would mean adopting modernity from the decoloniality process in education matters. This is eluded to by Nwaham (2010) that education prepares individuals to live in a constantly changing society, but the individuals need to adapt to the changes for growth, survival, and development. The policies and curriculum for tertiary institutions and the examination system should be under continuous review. The main thrust with regards to the curriculum should be to place emphasis on science and technology. A good policy should provide for content review of curricula in order to come up with relevant and coordinated curricula that would meet the needs of the country and also support the growth of the local industry (Zhou and Hardlife, 2012). A good policy review helps to determine the extent to which critical elements like recognition of prior learning, recognition of qualifications obtained by minority groups like women and the disabled through non-formal education are recognized.

African higher education institutions must become more responsive to local development needs. This will ensure that the role played by industries working with universities and individuals in upgrading the skills of individuals or groups through on-the-job training, and those of the informal sector is always considered. The role of industries, universities and all stakeholders took as part and parcel of the national development agenda (Hardlife & Zhou, 2012). A good policy will also address the challenges of unemployment and the mismatch of skills development and the needs of the labour market. The policy framework is intended to guide the reform of the skills development sector necessary to make the education and training system more democratic and responsive to the socio-economic development of Zimbabwe. HEIs can still produce democratic citizens, hence the need for

stakeholders to get involved in the agenda of discussion of education and its policies. The need in HEIs can be based on the fact that the HEIs are seen as institutions where democracy can be rightfully made during the teaching and research to mature students at HEI as compared to students in schools. HEI students can understand logic and rationality better but one wonders whether what educators teach in HEIs provides democracy in terms of content taught and the manner it is taught or disseminated. Educators teach and students are taught, then write examinations, get certificates and graduates. However, very few or none in universities seem to care of what happens to graduates after that as far as their entry into the industry is concerned. In such a scenario one can be justified to question the production of democratic citizens in HEI. The main objective of universities which are part of the HEI should be to ensuring that the people’s culture is developed and safeguarded. People should be encouraged to work hard and in unity and “... study the wellsprings of ...(their) culture, trace its development, and mould its future” (Bangura, 2015:122).

## VI. CONCLUSION

In conclusion, one can note that the main findings of the chapter are based on the following: There appears to be a connection of the terms coloniality, westernization and modernity. There exists a crisis of democracy in politics and educational issues. Decoloniality has been seen as a process of trying to reconcile the oppressor and the oppressed so that they become members of the family. Since 1980 independence, Zimbabwe has made many strides and efforts to achieve decoloniality by removing as much as possible what has been seen as a colonial rule through this kind of oppression. The countries, however, with having seen some benefits during the colonial period, have been seen falling into the trap of economic coloniality in the name of benefits for the economy of growth and development. The topic of decoloniality has been raised at this level but can be so debatable. A lot of issues can be raised at this level, for example, on culture, religion, and others. Zimbabweans can still be seen as celebrating decoloniality, de-westernization, and de-modernization but aspects of coloniality, westernization, and modernization were still evident in people’s lives. For example, cultural coloniality in dress, health, food, music and dance, religious coloniality and educational coloniality and many others can still be seen. This justifies the reason why it has been crucial to discuss the issue of decoloniality and de-westernization.

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