The Dynamics of Changing Higher Education in the Global South

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LIST OF ABBREVIATIONS

4G LTE	Fourth-Generation, Long-Term Evolution
A-Level	Advanced School Certificate-Cambridge
AT	Assistive Technologies
CPE	Certificate of Primary Education
CRPD	Convection on the Rights of People with Disabilities
CRY	Child Rights and You
DART	Disability Action Research Team
EAACE	East Africa Advanced Certificate of Education
EACE	East Africa Certificate of Education
FMF	Fees Must Fall
#FMF	#FeesMustFall
GDP	Gross Domestic Product
GNU	Government of National Unity
HE	Higher Education
HEIs	Higher Education Institutions
HRD	Human Resource Development
IBO	International Baccalaureate Organization
ICT	Information Communication Technology
IKS	Indigenous Knowledge Systems
ISTE	International Society for Technology and Education
KPE	Kenya Preliminary Examination
MDC	Movement for Democratic Change
MHRD	Ministry of Human Resource and Development
MIT	Multi-, Inter-, and Trans-disciplinary
MoE	Ministry of Education
MSU	Midlands State University
NATO	North Atlantic Treaty Organisation
NDP	National Development Plan
NOUN	National Open University of Nigeria (NOUN)
NUST	National University of Science and Technology
ODL	Open and Distance Learning
RIS	Research Information System
#RMF	Rhodes Must Fall
#RMF	#Rhodes Must Fall
SADC	Southern African Development Community

UCT	University of Cape Town
VLE	Virtual Leaning Environment
UN	United Nations
UNISA	University of South Africa
ZANU (PF)	Zimbabwe African National Union (Patriotic Front)
ZIMCHE	Zimbabwe National Council for Higher Education

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THE DYNAMICS OF CHANGING HIGHER EDUCATION IN THE GLOBAL SOUTH

BUSANI MPOFU AND SABELO NDLOVU-GATSHENI

Introduction

Boaventura de Sousa Santos argues that the university institution worldwide is at a "crossroads," because it is being confronted with strong questions for which it has so far "provided only weak answers" (De Sousa Santos 2012, 8). For De Sousa Santos (2012, 8), those strong questions pertain to "the roots of the historical identity and vocation of the university in order to question not so much the details of the future of the university but rather whether the university, as we know it, has indeed a future." In other words, the relevance and functions of the university are being questioned. De Sousa Santos (2012, 8) therefore points out that the university, just like society, is undergoing a pragmatic transition, as "we face modern problems for which there are no modern solutions." Will the university, as a societal institution, survive the current transition in which its relevance and function in society are strongly questioned?

The university, according to Gayatri Spivak (cited in Ndlovu-Gatsheni 2016, 8), is part of "that which we cannot want." It has become a very indispensable part of society. Even the students want it. As such, calls for transforming the university are part of an attempt to change the current idea of the university rather than destroy it. When students protest against the university, university managers should not entertain the belief that students want to destroy the university.

According to Cheryl De La Rey (2015), universities form one of the oldest surviving types of social institutions worldwide. They are regarded as very important to the modern world yet they are criticised for being slow to and even resistant to change. However, De La Rey (2015, 4) also

argues that universities "have survived not because they have remained the same but because they have been responsive to changing times and contexts." She notes that in the 1990s, for example, being an excellent teaching and research university was no longer considered sufficient, for "the debate had moved to arguments about the wider societal contribution of universities and the relevance of university teaching and research" (De La Rey 2015, 5). In the United Kingdom, the 1997 *Dearing Report* highlighted a very different idea of higher education from what they were used to, one in which relevance, utility, social inclusion and accountability to a wide public were emphasised (De La Rey 2015).

In the Global South in general, and in Africa in particular, the idea of an African university transformed from its colonial and/or apartheid past is still being debated widely. The Global South comprises those countries that are geographically located in Africa, Central and South America, and Asia that are largely "relational" and "social" with regard to economic development (Robertson and Komljenovic 2016, 2, cited in Le Ha 2018, 782-783). According to Le Ha (2018, 782):

> 'Global South' as a geographic, conceptual, social, and geopolitical term has been employed to conceptualize and examine practices, strategies, logics and markets of higher education and internalization of higher education in the context of the post-1980s north-south and south interactions, whereby 'old' and 'new' players, driven by and driving varied aspirations of HE and IHE, have formed complex, multi-layered, multi-directional relationships. These players include governments, tertiary institutions, branch campuses, local and international students, and academics.

De La Rey (2015, 5) agrees that the debate about transformation in universities, especially in a country like South Africa, forms part of the long trajectory of debate about the nature of universities as social institutions. The focus on race and symbolic legacies of South Africa's colonial and apartheid past may actually be camouflaging "a deeper issue about the identity and role of a university in South Africa today and in the future." De La Rey (2015, 6) affirms that the question asked by the 2008 Geoffrey Boulton and Colin Lucas Report, "What are the universities for?" is therefore very important to the role of universities in transforming South African society.

Character of universities in Africa as we know them

For a long time, universities in Africa have used the Western academy as a point of reference. Thus, epistemologically, higher education in the Global

South, specifically in Africa, is still stuck in the Euro-North American-centric way of thinking (Ndlovu-Gatsheni 2018a). However, as Pankaj Mishra (2014) has argued, "that old spell of universal progress through Western ideologies—socialism and capitalism—has been decisively broken." For Ndlovu-Gatsheni (2014, 195), the African epistemological predicament is now compounded by the increasing realisation that the Euro-North American-centric thought that has dominated the world for centuries has reached an epistemic crisis, "a form of exhaustion and irrelevance." This calls for the need to "unthink" the nineteenth-century social science (Wallenstein 1999, 4). Ndlovu-Gatsheni (2013, 178) shows that, "the time has come for the establishment of African institutions of higher education that will produce African graduates who do not suffer from identity crisis." He calls for a culturally transformed higher education in Africa that will not promote or produce Africans who are copycats of Europeans and Americans, the so-called coconuts—white inside and black outside—physically located on the continent but epistemologically situated in Europe and America. Such Africans read and understand Africa from a Western perspective (Ndlovu-Gatsheni 2013). By cultural transformation is meant a "package of transformations in teaching, research, epistemology, curriculum, pedagogy and institutional cultures, aimed at anchoring and repositioning higher education within Africa…" (Ndlovu-Gatsheni 2013, 179). When effected, such cultural transformation would blend African and Euro-American epistemologies to advance and enrich the previously excluded African experiences in order to de-colonise knowledge, curriculum, epistemology, pedagogies, power and institutional cultures (Ndlovu-Gatsheni 2013). This would open up higher educational institutions in the Global South to a pro-pluriversality of epistemologies, as opposed to the dominant Euro-American mono-epistemology (Mignolo 2007a, 159).

Universities in Africa, however, continue to suffer from the ravages of the corporatisation of the university with its neo-liberal agenda. Consultancy "cultures" now dominate the university (Mamdani 2011), together with rigid leadership managerialism (Ndlovu-Gatsheni 2013). Ogachi (2011, 44) argues that the proliferation of neo-liberal tendencies in institutions "forces academics to pursue short-term goals without any connection to the public interest in their teaching," thus, "contributing to the emergency of a new 'crisis of quality' engineered from within the institutions." Thandika Mkandawire also asserts that academics in Africa "struggle against the ravages of the consultancy syndrome that rewards reports over refereed academic papers, against the repressive practices and criminal negligence of the respective national governments and against

pressures for the commercialisation of educational systems…" (Mkandawire 2011, 33). At the same time, in the Western academy, there is continued selective reading of Africa that seems to include "a studied avoidance of any reference to African writing that one must definitely have encountered," which is tantamount to erasure of the considerable amount of work done in African universities (Mkandawire 2011, 28). For Melber (2018), the World Social Science Report 2010 provided a sobering report that the current internationalisation in knowledge production tends to reinforce the dominance of the Global North.

So far, it has also been proved that the current transformation trends in higher education in African countries do not address the real problem. For example, the Africanisation of institutions (through the re-naming of buildings and university names at large or increasing the number of women and black staff), while necessary to counter the dominance of male and white faculty, does not address the core issues of language, Eurocentrism and epistemologies that promote the Euro-American cultures within the university (Ndlovu-Gatsheni 2013).

African students are calling for an end to alienating institutional cultures in the university. It is a call for a university that is accessible, culturally; and in South Africa, students have called for the de-colonisation of the university in general and free education in particular. They maintain that they are human beings, born into valid, legitimate and functioning knowledge systems that are absent, however, from the academy in the Global South. Through the Fees Must Fall movement, which is a call for free education, students declare that their lives matter, and as such, government should invest in their education (Ndlovu-Gatsheni 2016). Theirs is a call for a university that is financially accessible to most students.

Clearly, both academics and students are afflicted in the academy in the Global South, but it took students to rise and demand for a university that serves their interests, since most academics have been complacent and complicit. At the same time, the need for transformation is necessitated by the fact that Africa has the fastest growing university population in the world, which means that focus should be on issues of quality and equity. Neo-liberal arguments against financing higher education have also been exposed and regarded as flawed (Mkandawire 2011, 30-31).

An example of Thai university

Thaksin Shinawatra, a successful business executive who became Thailand's Prime Minister in 2001, took the free market ideology to

greater heights in the Thai educational industry. His government reduced public subsidies to institutions of higher education and promoted the idea of "self-sustaining" universities (Bunreaung 2006; Boossabong 2018, 112). The Thai government thus accelerated the commercialisation of education in Thailand. University entrance requirements became more geared towards "filtering students based on their ability to pay tuition and fees." According to Boossabong (2018, 113), providing academic services became aligned to providing training programs, supporting planning processes, and evaluation performances, especially for enhancing the quality of the public sector and corporate work. The provision of academic services to enhance social justice, improve the quality of life of marginal and vulnerable people, empower communities and promote democracy was relegated to the margins.

The results of this neo-liberal educational approach in Thailand are dire. Boossabong (2018, 114) claims that Thai universities now provide knowledge produced by public agencies and corporations instead of playing a leading role in the production of such knowledge to guide them. Universities in the country are now more interested in the number of articles an academic can produce rather than the quality in knowledge production. Due to the commercialisation, higher education has become less sensitive to the questions of structural inequality in the society as a whole. Academics are now at the forefront of producing reports for corporations that want to build mega infrastructures without considering environmental justice and the social, cultural and political considerations of marginalised communities who are affected by such developments. Actually, the marketisation of higher education in Thailand increased the entrepreneurialism of universities. Knowledge production that contributes to the enhancement of social justice, cultural diversity, environmental sustainability and the quality of democracy is now marginalised in favour of legitimising the neoliberal one. Boossabong (2018, 115) thus calls for academics and those in the policy world in the Global South to "redefine national education philosophy, reconsider higher education strategies, and redesign the quality assurance system." In other words, he calls for the interrogation of the core functions of the university in the Global South.

What next?

Odora-Hoppers and Richards (2012, 90) argue that the role of universities needs to be rethought vis-à-vis the contradictory phenomena of globalisation, information society and economic growth, on the one hand, and the intensifying poverty, widening inequalities and the demand for

social justice, on the other. This time, new questions about the "quality, relevance, accountability and responsiveness" of universities need to be asked afresh. This requires a major expansion of the roles of the views that have been previously excluded—marginalised or subjugated knowledges, among other issues (Odora-Hoppers and Richards 2012, 3). All of these have rendered scholarship "distant, antiseptic and removed from the experiences of the lived world and thus from recognising the pain, anger and anguish being experienced in the society beyond the world of 'workers'." If the university "can disavow its present complicit role, it cannot avoid the question of its position on questions of democracy, exclusion, co-existence, marginalisation, co-determination and plurality" (Odora-Hoppers and Richards 2012, 3).

Odora-Hoppers and Richards further argue that the recognition of Africa as an "epistemological vacuum" should compel rethinking. In the end, "turning around Africa from a "void," a "black box," to an alternative list of possibilities and epistemologies" would be a major breakthrough in the transformation agenda of higher education (2012, 90). As part of the process, Odora-Hoppers and Richards (2012, 91) challenge tertiary institutions in Africa to "make their positions known on the integration of knowledge systems, social and intellectual capital of local communities, the critical evaluation of indigenous knowledge, the reciprocal valorisation of knowledge systems, and cognitive justice…"

Thus, it is important to rethink our thinking on these issues if transformation is to be achieved (Odora Hoppers and Richards 2012, 8). Rethinking, according to Odora-Hoppers and Richards (2012, 8), refers to the ability to recognise "the cultural asphyxiation of those numerous 'others' that has been the norm, and work to bring other categories of self-definition, of dreaming, of acting, of loving, of living into the commons as a matter of universal concern." However, this task has been made difficult because of the colonisation of the mind of Africans that was deployed with disciplines such as education, science, economics and law (Odora-Hoppers and Richards 2012). Ndlovu-Gatsheni (2013, 178) regards the colonisation of the mind of Africans as the most "detestable" aspect of higher education in Africa. He describes the colonisation of the mind as "a process of Western ideological intervention, and epistemological invasion of the mental sphere of the African, resulting in confused consciousness and identity crisis," as enunciated by Dascal (2009, 308) and Chinweinzu (1987).

At present, "the academy has shrunk-wrapped itself into a corner in which the only echoes that resound are those of European heritage" (Odora-Hoppers and Richards 2012). The failure of Africans to rethink

their thinking has caused them to condone and conform to what Ralston Saul refers to as the "intellectual, emotional and structural canons not only of Western ideas and actions, but also its standards" (Saul, cited in Odora-Hoppers and Richards 2012, 8).

Institutions of higher education in the Global South, which were established during colonial and apartheid eras, are being challenged to demonstrate whether they have undergone indigenisation, diversification, de-patriarchalisation, de-colonisation and democratisation. It is therefore critical that all stakeholders discuss the state of higher education in the Global South and examine the historical and contemporary changes that have implications for the very idea of the university, knowledge, curriculum, university institutional cultures, funding of higher education, teaching, learning and leadership. The need for the de-colonisation of the university curriculum cuts across all disciplines, hence, the importance of a volume such as this.

Content

This volume is a product of multi, inter- and trans-disciplinary approaches with country case studies and macro-analyses of the dynamics of changing higher education in the Global South. Contributors come from different countries in the Global South that include South Africa, Kenya, India, Nigeria and Zimbabwe. One of the key findings in this volume is that the university is facing a huge challenge of how to re-define itself in line with the demands for cognitive justice, access and relevance. It is a huge task to consider adequately all the changing dynamics of higher education in a small volume such as this one, which includes selected and adapted chapters from the conference on the "The Dynamics of Changing Higher Education in the Global South" that was held at the University of South Africa in Pretoria in 2017. This volume examines the changing dynamics of higher education in the Global South where institutions of higher education are facing severe criticism for continuing to reproduce epistemicide and linguicide, and alienating institutional cultures. Institutions of higher education are now being challenged to demonstrate their commitment to indigenisation, diversification, de-patriarchalisation, de-colonisation and democratisation.

The main themes explored in this volume include changing the idea of the university and dynamics of change in higher education; de-colonising/ indigenising/ diversifying/ de-patriarchalising knowledge and curriculum; investing in higher education and the role of governments; changing university institutional cultures; building the "university of the future";

teaching, learning and assessment for a new generation of students; the role of ICTs in Open Distance and e-Learning and leadership for the transformation of African universities. Governments, university managers, policy-makers and other interested stakeholders who grapple with the changing dynamics in the higher education sector in the Global South and who seek to effect practical change in the institutions of higher education would find this book useful.

This volume is divided into two sections. The first section on 'De-colonisation/ Africanisation/ Indigenisation of the University' comprises seven chapters beginning with Busani Mpofu and Sabelo Ndlovu-Gatsheni's introductory chapter, "The Changing Idea of a University in Africa." The chapter attempts to define the changing idea of the university in Africa. Some researchers and academics do not understand the cries for the de-colonisation of the university in the Global South or the changing idea of the university. The idea of a university as an institution has become highly contested, as many difficult questions are being raised. At the same time, across the world, no clear formula on how to change the idea of the university exists. This chapter attempts to define the idea of the university in Africa and the changes it has undergone, and their importance in understanding the current struggles in higher education in the Global South.

Chapter 2 on "Coloniality and the Myth of Universalism in the Westernised University" by William Mpofu highlights the limitations of the Westernised University in the Global South today through its failure to overcome problems emanating from Western civilisational and colonial legacies. These limitations have triggered the present calls for de-westernisation and de-colonisation of the universities in Africa and the Global South at large, bringing new relevance to the "education for critical consciousness" that Paulo Freire proposed for the colonised, an education that unmasks the coloniality of power and exposes epistemic structures of domination and privileges (Freire 1973).

In Chapter 3 titled, "In Search of the De-colonial Turn in Indian Academia: De-colonising the Philosophies of Knowledge Production—A Multi-Versal Shift," Sayan Dey explores the contemporary West-centric dimensions of the Indian academia in an attempt to de-colonise some of its aspects and re-shape a multi-versal platform with diverse epistemological and ontological frameworks that will interact and inter-act with each other in a mutually beneficial way.

Aquinata N. Agonga and Wilkins Ndege Muhingi's Chapter 4 on "Reflections on De-colonising Knowledge and Curriculum: The Transition of the Education System in Kenya 1963-1970" shows how the

"Africanization" of the education and civil service, recommended by the Ominde Commission, only changed the names of schools but retained the colonial curriculum without change. This chapter highlights the colonial ghosts that continue to haunt the post-colonial educational system, not only in Kenya but also in most African countries.

In Chapter 5, "De-colonising, Indigenising, Diversifying and De-patriarchalising African Universities? A Case Study of Universities in Zimbabwe," Rudo B. Gaidzanwa exposes the challenges that are associated with de-colonising, indigenising, diversifying and de-patriarchalising universities in Zimbabwe. Universities depend almost entirely on theoretical, pedagogical approaches and academic publications from outside Africa. Publishing journals, books, articles and validation of knowledge tends to be dominated by institutions, scholars and organisations in the Global North, resulting in the dominance of and dependence on academic theories and outlooks from the Global North, which control the form, content and quality of academic production in African universities. While indigenising universities in Zimbabwe is taking place, it is spearheaded by older academics nearing or already in retirement and junior academics that are still developing their careers. The form and content of indigenisation also need to be defined in order to clarify what should be indigenised. The state and the universities have remained largely patriarchal in specific gendered ways with very few women occupying key positions in the upper reaches of the civil service and in the state universities.

Chapter 6 by Rudo Hwami is titled, "Impact of Funding on University Research Cultures in South Africa," and it analyses the crucial relationship between funding and research cultures in post-colonial Africa. It argues that, historically, higher education and academic research depended on public funding. However, the post-cold war era has given rise to new dynamics such as neo-liberal restructuring and corporatisation within the university system. Such restructuring is characterised by dwindling government funding, and an increase in private funding and research outputs being used as a source of income for institutions. The influence of this funding on research culture(s) needs interrogation.

In Chapter 7, "De-colonising the Supervision Process in a Westernised University," Robert Maseko discusses the debates about teaching, learning and assessment in a Westernised university, highlighting how the process of supervision is currently embedded in colonial/unequal power relations.

The second section of this volume is made up of six chapters that discuss themes relating to *Students, Leadership, the Role of ICTs and Teaching/Learning in Higher Education*. The first chapter under this

section is Wendy Isaacs-Martin's essay, "The Struggle for University Education: The #FeesMustFall, #Rhodes Must Fall Movement and National Identity in South Africa." This chapter highlights some of the divergent identities that the higher education sector is grappling with in South Africa. The #Rhodes Must Fall (#RMF) and #Fees Must Fall (#FMF) movements raised issues pertinent to the notion of collective national identity in South Africa. Although at times the protests have been vague in their mandate, this chapter seeks to address the original claim by the students who participated in the #RMF protests that the legacy of British colonialism remains omnipresent and directly affects the lived realities of the black population. The aim is to address the ideological position of universities in South Africa and the ways in which it affects the realisation or failure of collective national identity.

Chapter 9 on "Impact of Leadership in Transforming Merged and Incorporated South African Higher Education Institutions" is written by Khulekani Yakobi. It demonstrates that transformation in higher education institutions in South Africa has been wrongly interpreted and considered part of the general political and socio-economic transition process. However, South Africa's merged higher education system has experienced challenges of incapable transformational leadership and lack of management which specifically redress past inequalities and drive change to benefit the majority of the formally marginalised section of the population.

In Chapter 10 titled, "Furthering the Transformational Leadership Debate: Four Pointers for University Managers as Change Agents," Malesela J. Masenya shows that transformational leadership is an important aspect of organisational change in institutions of higher education in the Global South. University managers play the role of change agents, tasked with the significant role of reshaping these organisations to meet the needs of the communities they serve.

Caroline Joelle Nwabueze and Samuel Abazie examine the "Role and Impact of Internet and ICTs in Legal Education: Comparative Analysis of Online and Traditional Law Classes" in Chapter 11 by probing the efficiency of ICTs in legal education policies and activities in academic institutions. The essay examines the impact of ICTs on a traditional law classroom environment based on a student-centred approach, while highlighting the limitations and obstacles. The capacity of ICTs to transform communities through legal education empowerment in an e-world is also investigated.

In Chapter 12, Precious Muzite attempts to answer the question, "Why is a Critical Interaction with Disability and Assistive Technologies

Missing from Academia in the Global South?" The chapter highlights the challenges faced by the disability scholar in the Global South. He argues that researchers on disability studies often fail to recognise that disability is political and it is not just about rehabilitation through an intersectional process of de-colonising. The essay therefore examines how Assistive Technologies (ATs) mediate the ability-disability construct of adult-onset locomotor disabled people in the South African city of Johannesburg. Additionally, it investigates how the acceptability of AT intersects with gender, ethnicity and class among people with adult onset locomotors disabilities in South Africa.

Chapter 13 titled, "A Case Scenario of the Dynamism and Fragility of the Feasibility of De-Conceptualising Theoretical Models," by Israel Kariyana and Reynold A. Sonn analyses how associating high quality research with the proposition of more theoretical models has become the norm in higher education institutions. However, the majority of such models remain on paper for various reasons. Realising and appreciating the dynamism and fragility of the construct of de-theorising models, this chapter attempts to demystify the crux of de-conceptualising models utilising Kariyana and Sonn's (2015) Geometric Mind Web.

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PART 1:

DE-COLONISATION/AFRICANISATION/ INDIGENISATION OF THE UNIVERSITY

CHAPTER 1

THE CHANGING IDEA OF THE UNIVERSITY IN AFRICA

BUSANI MPOFU AND SABELO NDLOVU-GATSHENI

Introduction

Currently, the very idea of a university as an institution is highly contested, as many difficult questions are being raised. At the same time, across the world, no clear formula on how to change the idea of the university is found. Like any other institution in society, the university "is driven and shaped by an idea of what a university is or should be" (Wolhuter and Mushaandja 2015, 212). While the university has assumed a series of generic functions over time, the idea of a university "is shaped by the contours of national contexts in which universities are embedded." As such, several contesting ideas of what a university is may be at play at any given time (Wolhuter and Mushaandja 2015, 213). However, it must be acknowledged that the idea of a university is not uniform; instead, it is becoming more diverse (De La Rey, 2015, 6).

Ongoing pressure exerted by students on universities to change how they operate and the long standing broader unresolved systemic issues force us to reflect critically on the idea of a university (Ndlovu-Gatsheni 2016, 6b). Therefore, our engagement with the idea of the university directly speaks to the relevance and future of the university. Secondly,

> The definitive demands and entry of black students into the academy after long years of exclusion and marginalization as descendants of the racialized, enslaved and colonized peoples was bound to impact on the very idea of the university, on curriculum, on epistemology, on institutional cultures, on funding of universities, and on pedagogy (Ndlovu-Gatsheni 2016, 3b).

Gundemeda (2015, 109) notes that although the idea of an ideal university is that the university should become an agent of social change, it is also critical to understand the perceptions of students on the idea of a university. Gundemeda (2015, 100) argues that the university is a microcosm of the walled city. While today the physical wall may not exist, the separation between the university and society is real. For Viswanathan (2000, 2), this is a source of tension and creativity. Thus:

> Universities are not only centres of learning, however, badly or well they play their part in the transmission and creation of knowledge, they are also social institutions that provide the setting for a very distinctive kind of interaction among young men and women, and between generations (Beteille 2005, 1).

At the same time, Viswanathan (2000) argues that the university has become a symbol of modernity; it is an inevitable entity for modern societies as it has attained the role of progressive ideologies and the production of knowledge.

For Ndlovu-Gatsheni (2016, 13b), the specific challenge for us in Africa is how to change the very idea of the university from being a "university in Africa" to an African university. The main problem with the university in Africa is that while located in Africa, it does not reflect its location, and does not feel obligated to account fully for its location and the history of its location. As a result, the university in Africa today tends to be elitist and exclusionary, that is, it is characterised by alienating patriarchal and racist cultures, monolingualism dominated by Western knowledge without taking into account cognitive justice and local knowledges. Secondly, the university in Africa is commercialised or corporatised; it has become a site of neo-liberal thinking where students are defined as customers and where education is commodified and sold at market value to only those who could afford it (Ndlovu-Gatsheni 2016, 15b).

In this essay, the idea of the university entails the genealogy of the university, the character of the university, the function of the university, and the practices of the university.

Genealogy of the university

The genealogy of the university refers to its origins, its claims to universality, its shifting meaning, and for our purposes today, the history of its exportation to Africa and the long-term consequences and implications for education and African consciousness formation and

development (Ndlovu-Gatsheni 2016, 5b). Table 1.1 below shows the changing idea of the university and its civic mission from a genealogical point of view.

Table 1.1 The genealogically-changing idea of a university

Idea of the University	Civic Mission
Alexandra/Timbuktu Model (Al-Azhar University in Cairo in Egypt, Qarawlyine/Karawiyyin in Fes in Mali and Sankore University in Timbuktu in Mali	• Fusion of African and Islamic imperatives • Trade and religion (Egyptian-Ghana-Mali-Songhayi civilizations) • Afro-Arabic Islamic learning and Knowledge
Western Model (Kantian, Humboldtian and Newmanian)	• *Medieval university*: Aloof from society-trivium (church) & quadrivium (monarchy/crown) • *Middle Ages university*: quasi-monastic residential university: morality and high culture (gentlemen/elites) • *Humboldtian university*: academic-objective knowledge, autonomy, ivory tower, academic freedom and independent think-tank • *State-funded universities*: national interests
The Colonial Model (Colleges of Metropolitan University—University of London and its colonies	• Civilising mission • Cultural imperialism
African Postcolonial Developmental University model	• African national project (nation-building and state-making) • Catching up with the West • Socio-economic development (poverty eradication) • Pan-Africanism
Popular University model	• Working class and popular culture
Corporate University model	• Global capital and market friendly/technical skills

| Indigenous University model | • Indigenous community knowledge and culture |
| Decolonial University model | • Epistemic freedom and embeddedness/just society |

Source: Sabelo Ndlovu-Gatsheni 2018.

We shall now consider briefly the changing idea of the university in Africa.

Africanist idea of a university

Africans have a long history of critically reflecting on the idea of a university. Early educated Africans were pioneers in grappling with the idea of the university from an African perspective. For example, in the 1870s, Edward Wilmont Blyden and J. E. Casley Hayford called for a unique kind of university, an African university, an "indigenous university" (Ndlovu-Gatsheni 2016b, 8). The Africanist idea of what a university should be was also articulated increasingly by scholars in Africa especially after some countries became independent in the 1960s. This was linked to the broader philosophies of Pan Africanism, Negritude, and the Black Consciousness Movement all of which were part of the call for the de-colonisation of Africa. According to Wolhuter and Mushaandja (2015, 219), the Africanist idea of a university,

> strives to transform the Western imported university in Africa into an institution reflecting African values and philosophy, playing its role in the shaping of an authentic African identity and in the assignment of combating post-colonialism/neo-colonialism, and wants the curriculum of universities to reflect and to teach the natural and cultural heritage of Africa, instead of teaching the curricula taken over from Western universities.

Such a university should not be an ivory tower in society, producing some tiny elites, but university graduates should be equipped with skills needed to service communities in Africa (Wolhuter and Mushaandja 2015, 219-220).

Thus, in the 1960s, political independence in Africa led to calls to transform or de-colonise the university in Africa to turn it into an African university. For Mbembe (2016, 33), "to decolonize" in the 1960s' Africa almost meant the same thing as "to Africanize." This phase saw the establishment of the idea of an African developmental university. According to Coleman (1986, 477), the idea of an African developmental

university referred to an institution that in all its aspects was "singularly animated and concerned, rhetorically and practically, with the 'solution' of the concrete problems of societal development." One of the leading proponents of the idea of an African developmental university was President Julius Nyerere of Tanzania who was quoted at length by Coleman (1986, 478):

> The University in a developing society must put the emphasis of its work on subjects of immediate moment of the nation in which it exists, and it must be committed to the people of the nation and their humanistic goals… We in poor societies can only justify expenditure on a University, of any type-if it promotes real development of our people… The role of a University in a developing nation is to contribute; to give ideas, manpower, and service for the furtherance of human equality, human dignity and human development (Julius Nyerere, cited in Coleman (1986, 478).

Ndlovu-Gatsheni (2017, 68) highlights the numerous conflicts that resulted from the role of the university in development and its relationship to the state, including the questions of academic freedom and autonomy versus the role of the state. He outlines the six functions of the developmental African university in the 1970s, as seen in Table 1.2 below.

Table 1.2 Functions of a developmental African university in the 1970s

Function	Explanation
Pursuit, promotion and dissemination of knowledge	Practical, immediately useful to the ordinary people and locally oriented
Research	Research Priority given to local problems and improvement of rural life and that of ordinary people
Provision of Intellectual leadership	Cutting edge leadership capable of leading government, society and commerce in devising and implementing meaningful economic and societal development
Manpower Development	Relevant skilled graduates capable of playing a leading role in the social revolution and production
Promotion of social and economic modernisation	Breaking the chains of tradition that inhibit the African genius capable of advancing social and economic development