Introducing Afrocentric Studies in the Newly Merged University of kwaZulu-Natal: Systematic and Thematic Principles for an African University

Itumeleng Mekoa

Introduction
The University of Kwazulu-Natal came into existence in January 2004 as a result of the merger of the former University of Natal and the University of Durban-Westville. This new university declared in its mission statement that it will be a premier university of African scholarship which means that its entire educational system will be African in orientation. However, there has been very little attempt to really Africanise the curriculum so that it can reflect Africanism. The curriculum of the university is still western in orientation. There has not been any debate within the various faculties, schools and programmes or units about the idea of a premier university of African scholarship and its implications for the curriculum. This article is intended to challenge that silence, and bring about the debate particularly on the nature of an Afrocentric education, if the University of Kwazulu-Natal was to introduce such an education. Like a student in the student body meeting, this paper is intended to suggest a way forward. The paper will focus in particular on development of Afrocentric studies at the University of Kwazulu-Natal. It will look into various themes and principles of the Afrocentric notion and how this can be applied at the University of KwaZulu-Natal.

The Role of Universities in the Process of Africanisation
One of the challenges facing African universities in the last three decades in

postcolonial Africa has been the transformation of these institutions from being western elitist institutions to being African institutions with seminal and beneficial attachments to their African societies. Ajayi, Goma and Johnson in their book titled *The African Experience with Higher Education* (1966) state that Kenneth Kaunda the former president of Zambia gave an address at the inauguration of the University of Zambia which captured the pride and identity, which everywhere initially greeted the coming of the university to Africa. In his address he stressed that the people of Zambia have every reason to be proud of their university. He claimed that the University of Zambia is 'our own University in a real sense'. Ajayi et al. (1996:1) also wonders about 'the real sense' in which the African people can now claim African universities to be 'really their own'. They write:

> Again and again the people dance to welcome the university and bring their fishes and best wishes on the day of the inauguration but, if they venture to show up at that gates on the day after inauguration, they find that no-one there knows their name or understand their language (Ajayi et al: 1996:1).

Ajayi, Goma, and Johnson (1996) present the debate about what really constitutes an African university and how to make a university a 'very own University of African peoples' (Ajayi et al. 1996:1). What is really missing in most universities particularly those located within the African continent is the link between academia and the ordinary African people. Universities in Africa are not only distanced in terms of their elitist social status, but are also culturally alien. The only relationship that African universities have in Africa with the ordinary people is that of the researchers to their objects of study – a system that does not see the ordinary people as fellow knowledge producers. Production of new knowledge is seen as the preserve of the few academics using western standards of knowledge production and validation. Only that which comes from the West constitutes true knowledge and academic standards are measured through that. African indigenous knowledge systems are seen as local or even rural, and therefore of no international value. As a result, the education system in Africa has remained not only alien, but also un-African. Most of the education systems worldwide, whether British, German or American always reflect the cultures and values of their communities. Education in these countries is used to

preserve their culture and values. Universities in Africa therefore including the University of Kwazulu-Natal, which has positioned itself as the 'premier University of African scholarship' have to reflect on their curriculum, teaching, research, management and community relations, African culture and values. Gone are the days when universities in Africa used to alienate themselves from their societies and context. They have a great role to play and that is to preserve and develop the cultural heritage of their societies, and that in terms of modern demands and challenges.

Makgoba (1997:179) explains:

> The universities of Africa should recognize their responsibility. It is their prime responsibility to enhance Africa, its people, its rich and diverse values, traditions and heritage. This remains the greatest challenge for educationists in Africa today.

Therefore, even the so-called English liberal universities and the Afrikaner conservative universities will have to shed their clothes and put on African clothes. Because they are located on the African continent, they will have to be reflective of African values. By so doing, they will not only contribute to Africa's development, but also become more culturally friendly to the people of our continent. They will then be true national assets and not serving foreign values. Makgoba (1997: 179) writes:

> It is important to recognize immediately that the imparting of inappropriate or irrelevant education, even of the highest calibre, would equally lead to a poor and ineffective product. Thus university education has to be relevant not only to the people, but also to the culture and environment in which it is being imparted. It is essential to recognize that true development occurs only when scientific thought and technological practice become part and parcel of a people's culture ... All great and successful nations of the world have their education moulded into their respective cultures, so that the educated English or American person remains distinctly American or English, but not African.

The last three decades have also witnessed a fundamental rethinking and change in perception regarding the place and role universities play in the

development of their societies particularly in Africa. African scholars engaged in the debate are Nyerere, Zeleza, Makgoba, Ajayi, Fafumwa, Mazrui, Yesufu, Seepe, Vilakazi, Nkondo, Mosala and many others. In more general terms Nyerere has referred to a university

> as an institution of higher learning; a place where people's minds are trained for clear thinking, for independent thinking, for analysis, and for problem solving at the highest level (cf. Hinzen & Hundsdörfer 1979: 38ff).

It is therefore an institution for free and critical inquiry. Nyerere ascribes to a university a number of functions of which the most importantly are to transmit knowledge and to be a centre which attempts to advance the frontiers of knowledge (cf. Hinzen & Hundsdörfer 1979: 38ff).

He considers knowledge which remains isolated from the people or which is used by a few to exploit others, a betrayal:

> It is a particularly vicious kind of theft by false pretences. Students eat the bread and butter of the peasants because they have been promised a service in the future. If they are unable or unwilling to provide that service when the time comes, then the students have stolen from the peasants as surely as if they had carried off their sacks of wheat in the night (cf. Hinzen & Hundsdörfer 1979: 38ff).

Nyerere's views confirm an accepted universal view of the role of a university to search for knowledge and to pass it on for the benefit of others. Habermas is more explicit when he says that a university has the following tasks to fulfil:

a) The transmission and development of technically exploitable knowledge;
b) The professional socialization of students;
c) The transmission, development and interpretation of the cultural tradition of the society; and
d) The formation of the political awareness of its students.

In the 1960's the role of a truly African university was defined within the

context of modernization theory (cf. Yesufu 1973: 42ff) as:

1. Pursuit, promoting and dissemination of knowledge;
2. Research;
3. Provision of intellectual leadership;
4. Manpower development;
5. Promoting social and economic modernization; and
6. Promoting intercontinental unity and international understanding.

In the 1970's six new principles were devised by African educationists for the development and existence of African universities (cf. Goldschmidt 1977) as:

7. National relevance;
8. Africanisation;
9. Social identification;
10. State hegemony;
11. Academic freedom; and
12. International communication.

Mpati a leading African educationist discussing the role of universities in Africa, reject the

> classified models of Western Universities whose approach and patterns of learning are relics of a by-gone era and whose attitudes cannot always be reconciled with progress and reconstruction (Mpati 1980: 43).

The role of a university in an African society is to help liberate African people from the shackles of the past in order to discover an own authentic identity and to establish an own creativity. The university is therefore called upon to play a strategic role in mental decolonisation and liberation.

Moulder also pleads that universities should try to provide people with the ideas, methods and habits of mind which they need to evaluate their societies, to appreciate everything which makes their lives and the lives of others worth living, and to reject everything which dehumanizes them and the other people with whom they live and work. Moulder sees such an

understanding of one's society as a pre-condition for an intelligent involvement in societal development (Moulder 1980: 18).

Chabani Manganyi also advocates the type of education 'which will rescue the black community from the fool's hell' (Mangany 1980: 184). It is an education, which cannot be dictated by foreign institutions, ideologies, or idiosyncrasies. It is within this context in Africa that a university must find a role. This 'new' university must according to the African educationist Fafumwa open its doors wide,

> to receive new ideas and new knowledge from the populace as a whole – lettered and unlettered, farmers, artists, poets, historians, medicine men, musicians, as well as students, graduates, industrialists, government officials, and private citizens. The doors of the university are wide open not only to hand out knowledge but also to receive as much if not much more than it gives .... African universities cannot continue indefinitely as an oasis of privilege in a sea of poverty; nor can they afford to ignore the pressing needs and aspirations of their people. They can only do so at their own price. These institutions were creations of their respective governments in response to the needs of their people. The university teachers and administrators in Africa, if they are to survive the present century, must move ahead of government in planning the social and economic order. They must strive relentlessly to help solve social and economic problems ... totally liberating the common man from all that obstructs his physical, material, and intellectual well-being (Fafumwa 1980: 275).

According to Fafumwa the main problem with African universities is that they have taken too much pride in maintaining themselves as copies of foreign institutions and systems, that they show little or no regard for their own social milieu. 'African universities', he says, 'are caught between the old and the emerging new social and economic systems in Africa' (cf. Yesufu 1973: 3). It is essential that they cease to be the poor seconds of metropolitan institutions that they have been up to now, and evolve a system that is unique to the African context, if they are to respond to the needs of the African society. Mazrui identifies this process as a rebellion against Western domination (Mazrui 1978:313). Attachment to the context means

therefore the universities are involved in the preservation and deepening of a culture of a people, nation and continent in general. It means to revive the historical heritage within the process of social and national identification. According to Yesufu the truly African university must be one

> that draws its inspirations from its environment, not a transported tree, but growing from a seed that is planted and nurtured in the African soil (Yesufu 1973: 40).

In Africa unfortunately, independence did not help African people and intellectuals to be independent from Western domination and influence. Mazrui urges African universities to move away from excessive Eurocentrism and to move towards Africanisation, alternative to internationalization or globalization. The fear that African universities remain part of the foreign culture and are constantly exposed to cultural imperialism with no roots in the people's culture has been expressed by Mutiso when he said: 'For too long have we accepted knowledge manufactured elsewhere as being the only knowledge' (cf. Yesufu 1973: 155).

Ki-Zerbo also shares the same sentiments when he says that the African university must not be a mere reflection of a foreign and strange light; 'it must be a flame which, lit from the inner recess of the mind is basically nurtured by the domestic hearth' (cf. Yesufu 1973: 26).

Nyerere also concurs when he states that:

> Our universities have aimed at understanding Western society and being understood by Western society, apparently assuming that by this means they were preparing their students to be – and themselves being – of service to African society. This fault has been recognized, and the attitude it involved has been in the course of correction in East Africa for some time (cf. Hinzen & Hundsdörfer 1979: 40).

Ajayi pleads for the indigenisation of universities to satisfy the need of continuity and identity with their own cultural environment:

> The universities must do this if they are to become not only rooted in the culture of the people but also understood and accepted, and not merely tolerated (cf. Yesufu 1973: 12ff).

Ajayi would like to see people identifying with the university, but not only when it starts to improve lives of poor African communities, but also when it

> provides answers to the questions that bother [people about] improved agricultural methods, questions of historical origin and the purpose and meaning of human life, moral guidance and sense of value, the cure for political instability, and intergroup frictions, etc. (cf. Yesufu 1973: 13ff).

The university is therefore according to Yesufu called upon

> to be fully committed to active participation in social transformation, economic modernization and the training and upgrading of the total human resources of the nation. It should emphasize that which is immediately relevant and useful. The university should be the source of intellectual leadership. In manpower development it should increasingly involve itself in the more critical areas of middle-level manpower, and should actively participate in the planning, organization, curriculum development and superintendence of institutions training such manpower (Yesufu 1973: 82).

From Yesufu's views one can deduct that a university is in a position to heal the economic, social and political ills of a society. Indigenization of universities can be very helpful only if teaching programmes are relevant to the needs of the African people. Universities must be central to their own societies, as higher education worldwide has become a means of social mobility particularly in societies with economic problems. Universities are intensely linked to larger political, social and economic factors in society. It is therefore expected that they should be development orientated and produce students whose task will be to develop their societies. They can however, not execute their task and mission if these universities are not deeply rooted in their societies. They are therefore called to relate themselves to their context. Kriel observed that universities do not exist in a vacuum – they exist in a socio-political, economic and cultural context (Kriel 1982: 10). A truly African university therefore according to Yesufu is:

> One which, while acknowledging the need to transform Africa into

the twentieth century must yet realize that it can best achieve this result by completely identifying itself with the realities of a predominantly rural sixteenth century setting and the aspirations of an unsophisticated, but highly expectant people. It follows that the ... African university must, henceforth, be much more than an institution for teaching, research and dissemination of higher learning. It must be accountable to, and serve the vast majority of the people who live in rural areas. The African university must be committed to active participation in social transformation, economic modernization, and the training and upgrading of the total human resources of the nation, not just a small elite (Yesufu 1973: 41).

The problem with South African universities and universities in Africa in general is that they have not shown any desire to meet the needs of the African people. They have not been flexible in their institutional structures, in their management structures, and their teaching programmes to accommodate African needs and values. There have been constant criticisms levelled against universities as institutions reserved for 'pure scholarship' and 'high intellectual training' rather than 'societal emancipation'. So, an African university should be, according to Makgoba:

i. One whose cultural and philosophical foundations are located within the African paradigm in its values and ethos. Like all traditional roles of a university (created by and for society) it should pursue knowledge with social responsibility. It should strive for excellence and a high standard of teaching, research and community service. Its formula and culture should reflect the culture of Africa in its fullest sense i.e. diverse, vibrant, dynamic, accommodating and tolerant;

ii. The African university should be the champion and ambassador of Africanness and African scholarship to the wider world comparable to Oxford or Harvard. In educating and training future critical, analytical and adaptable scholars and citizens, the focus should be Africa; be it political, economic, health, educational, or science. These problems, which affect the continent in a major way, can only be fully understood and resolved by dedicated high level scholarship

that focuses primarily on them as primary issues within their environmental and cultural context. The motive that foreign models are transplantable in a pseudo-colonial fashion to Africa is the biggest challenge for African scholars in transforming society. The present institutions do not fulfil these criteria. In this sense universities should be Africanised during the transformation process. As education is one of the cornerstones of every successful society and tertiary education in particular represents the highest form, the Africanisation of South African tertiary institutions become very essential (Makgoba 1998: 48).

The challenges therefore that face Africa are two-fold: High-level human resources development and the incorporation of the indigenous culture into the education system to end the alienation that has occurred through colonialism and apartheid education (Makgoba 1998: 48). The University of Kwazulu-Natal is now in its third year after the merger, yet there has not been in this university any significant debate about the establishment of a Centre for Afrocentric Studies as a vehicle for the promotion of African culture and values. There has not been an attempt to fashion the university curriculum in such a way that it reflects African values and culture. There has not even been any debate about what constitutes African scholarship. The university is parading this so-called African scholarship in its mission statement, yet there is no concrete evidence of this not only its curricula, but also in its entire academic culture which is still liberal, white and arrogant. Developing Afrocentric Studies as a discipline therefore poses a serious challenge to the university if it is really or wants to become a premier African university for African scholarship.

What is Africanisation?
Afro-centricity is the study of concepts, issues and behaviour with particular bases in the African world, Africans in the Diaspora and Africans on the continent. Black studies, African studies, and African-American studies are essentially Afro-centric studies (Asante 1988: 58). Other names for Afro-centric studies are Africalogy, Afrology, and Pan-African studies. In this article all these terms will be understood to have the same meaning. The

main objective of this article is that African ideals and values should be at the centre of any analysis involving African culture and behaviour (Asante 1990: 6). Afrocentric studies developed out of the desire to reconstruct the African consciousness particularly in America. The advocates of Afrocentric studies argued that African-Americans had to be empowered consciously through the American education system (Asante 1998: 9). The same argument can be extended to any dominated group of the world. The basic assumption of Afrocentric studies is that all Africans share elements of a common culture.

As Asante (1998: 9) writes:

We have one African cultural system manifested in diversities ... we respond to the same rhythms of the universe, the same cosmological sensibilities, the same general historical reality.

Part of this common cultural heritage is rooted in the African Diaspora scattered throughout North and South America as the result of slavery and colonialism. Though the African Diaspora's culture has been reshaped by these historical encounters and experiences, their original roots still remain in Africa. Hence one of the goals of the Afrocentric movement is to reconstruct the cultures of the African Diaspora and build it into a world African culture (Spring 1994: 104). The goal is not necessarily about recreation of the African past but to create and reconstruct African values and genius in the context of a past colonial world. Afrocentricity also does not use pigmentology as its defining element. As a discipline it operates from a unique perspective on a coherence notion of culture (Asante 1990: 174). By culture is meant 'shared perceptions, attitudes, and predispositions that allow people to organize experiences in certain ways' (Asante 1990: 9). It is not 'simply the study of black people but the study of African people from an Afrocentric perspective' (Asante 1987: 163). Asante (1990: 6) explains:

... the Afrocentrist seeks to uncover and use codes, paradigms, symbols, motifs, myths, and circles of discussions that reinforce the centrality of African ideals and values as a valid frame of reference for acquiring and examining data.

Even though this is the case, Afrocentricity does not exclude relevant ideas from other human experiences; it goes 'beyond Western history in order to re-valorise the African place in the interpretation of Africans, continentally and [Africans in the] Diaspora' (Asante 1990: 6). Afrocentricity also seeks to foster collective consciousness in the African world through an emphasis on its collective history.

According to Asante; 'Afrocentricity does not appeal to hatred, or greed, or violence; it converts by the force of its truth' (Asante 1988: 5). Afrocentricity does not intend to be absolutist; hence Asante, the main advocate of Afrocentricity, points out that Afrocentrists cannot dispute the centrality of African ideals and values (Asante 1990: 6). Such contestation is inevitable, for there cannot be a unanimous view of African ideals and values because of the dynamism and diversity of the African cultural systems. The emphasis is on the ideals and values as reflected in culture. Karenga (1993: 36) explains:

> To be rooted in the cultural image of African people is to be anchored in the views and values of African people as well as in the practice which emanates from and gives rise to these views and values.

The emphasis on ideals and values of African people as rooted in African culture has raised a question of whether African people possess distinct values and ideals from that of other cultures. Ohaegbulam in his book titled, *Towards an Understanding of the African Experience: From Historical and Contemporary Perspectives* (1990:22) provides an answer:

> [Africans] also share some common values, aspirations, hopes, pain, suffering, death and thoughts of life after death with other human inhabitants of the planet earth. However, their experience – the totality of the events and facts that make up their life and conscious past – is in many respects unique and clearly distinguishable from those of the other segments of humanity.

Hence Karenga (1993: 36) points out that 'even as these are lessons for humanity in African particularity, these are lessons for Africans in human

commonality'. Afrocentricity hence stresses the equality of thought and practice as anchored in common cultural visions. Any worldview is based on the existence of an 'underlying cultural unity or identity of the various individual thinkers' (Karenga 1993: 49). Ohaegbulam explains that the unique experience, which is the result of environmental factors, accounts for the emphasis on the African cultural and historical space in the global scheme of things (Ohaegbulam 1990: 22). A worldview or cosmology, therefore, stands for that particular manner in which people make sense of their surroundings, their lives, and the universe. It grows out of shared cultural experiences (Richards 1980: 4). Hence African philosophy or cosmology hinges on the assumption of the actuality of a set of shared values of the African world. These are

> 1) the centrality of community; 2) respect for tradition; 3) a high level of spirituality and ethical concern; 4) harmony with nature; 5) the society of selfhood; 6) veneration of ancestors; and 7) the unity of being (Karenga 1993: 49).

Put another way, African cosmology is distinguished by unity, harmony, spirituality, and organic relationship (Richards, 1980: 9). Richards, another advocate of Afrocentricity cites African spirituality as one of the enduring features of the African Diaspora and one that helped enslaved Africans to survive the brutality of slavery (Richards 1980: 23).

He writes:

> Faced with the realities of slave existence, we had to find ways of expressing, emerging and revitalizing the spiritual being we had salvaged from the wreckage of the holocaust ... out of the chaos and trauma of slavery, the spirit of Africa was reborn in the form of the African-American ethos (Richards 1980: 23f).

He goes further:

> They took from us everything they could, but there was something left inside that slavery couldn't touch. That something was the fragment pieces of a shattered world-view, so different from that of

the Europeans, that in time it repudiated the materialism that they assumed. The African world-view stresses the strength of the human spirit. It places paramount value on human vitality as the ground of spiritual immortality (Richards 1980: 14).

Afrocentricity is also not an alternative to Eurocentrism nor a reactionary idea or anti-Europeanism. Eurocentricity is not a point of departure for Afrocentricity.

Asante (1993: 62) explains:

The idea of examining African phenomena from the standpoint of Africans as human agents is not a reactionary idea, but rather the only correct and normal way to engage the information. This is so whether precious attempts to understand these phenomena have been Eurocentric or Asiocentric or Americocentric; it is not Eurocentrism that gives rise to the Afrocentric perspective but rather the idea of Africans speaking for themselves. While it is true that the dominant interpretations of Africa have been Eurocentric, the Afrocentric response would have been necessary regardless of the previous centricities.

Afrocentricity can also cohabit or live side by side with other perspectives or views. It is not hegemonic; it does not claim African superiority over other cultures (Housessou-Adin 1995: 188). It also does not have a problem with Eurocentricism as a proper way of life for people of European descent or origin as long as it does not universalizes itself. Such universalism tends to ignore cultural pluralism or multiplicity. Afrocentricity acknowledges the pluralism of world cultures and civilizations and the contributions of all cultures to the development of the world. Afrocentricity also emphasizes the equality of and not the superiority of African civilization to all world civilizations (Houessou-Adin 1995: 189).

In Afrocentricity, Africans become subjects and not objects of history. Africans are capable to think and to speak for themselves. They are not mere copies of Europeans or anything Western. As Keto (1994: 12) puts it:

African people become subjects and makers of their own history when we employ the Afrocentric paradigm as our primary foundation for creating theoretical tools of analysis. Africans are not and cannot be peripheral dwellers in somebody else's unfolding historical panorama.

Autonomy of Afrocentric Studies

The advocates and founding fathers of Afrocentric studies have always expressed autonomy as an indispensable prerequisite for the success of Afrocentric studies within academia. One such advocate, Karenga (1988) argues that for Afrocentricity to maintain its autonomy as a valid and valuable discipline, it must not be placed under any traditional discipline. For Okafor, the placement of Afrocentric studies under any discipline should be viewed as a 'stopgap measure' which does not allow sufficient curricular and intellectual flexibility and freedom. Rather it may be placed in a multidisciplinary department in which no one discipline holds a commanding leverage. The autonomy of the discipline is essential as Karenga (1988) contends because the basic concern of the academically trained Afrocentric scholars differs from those of other academics. As Okafor (1996: 698) explains:

> For instance, whereas the political scientists and economists deal with political behavior and economic behavior respectively, the African-American focuses on Black thought and behavior in their multidimensionality. Nonetheless, an African Americanist can participate with other specialists in a multidisciplinary project. Indeed, Black studies, perhaps more than any other center of knowledge, have given validity and respectability to the notion of interdisciplinary studies in terms of the manner in which it has evolved. Too often, however, some scholars and administrators tend to overlook a new reality, namely that in its most advanced form. Black studies has given 'interdisciplinary' a new meaning – that is, inbuilt forms of 'interdisciplinary'.

Autonomy of Afrocentric studies is also about academic freedom. One of the

always criticizes the negative aspects of Western epistemology, it does not seek hegemony. Afrocentricity does not represent the black version of Eurocentricism (Asante 1992: 22). In fact, Afrocentric scholarship makes a distinction between a hegemonic and non-hegemonic Europe-centered perspective of history. In Afrocentric studies, epistemology is operationalized through the use of classical African civilizations as the geographical and cultural starting base of knowledge (Asante 1994: 14). This is essential because an Afrocentric perspective or centrism facilitates a true understanding of African thought and behaviour. As Keto puts it, centrism 'makes it easier to trace and understand the social patterns' of the lives of Africans, 'the institutional patterns of their actions, and the intellectual patterns of their thoughts within the changing context of time' (Keto 1989: 1). Centrism therefore allows African students to reason in a way that focuses their self-image on their own historical roots so as to protect them from viewing 'themselves solely through the perspective of others' (Keto 1989: 13).

Afrocentric Tools of Social Analysis

An indispensable theoretical tool for analysis of Afrocentric studies is the knowledge of the cultural and historical bases of the subject of criticism. Hence Afrocentric research calls for cultural or social immersion instead of 'scientific distance' as the most effective means of studying African phenomena (Okafor 1996: 708ff). This means that the researcher has to be familiar with the history, language, philosophy and mythology of the people being studied (Okafor 1996: 709). As Asante said:

> Without cultural immersion the researcher loses all sense of ethical value and becomes a researcher 'for the sake of research', the ... kind of value in the Afrocentric approach which sees research as assisting in the humanizing of the world (Asante 1990: 27).

For this reason, Afrocentric method of proof depends on the principles of fairness and openness, that is 'the idea of doing something that can be shown to be fair in procedure and open in its application' (Asante 1990: 25). According to Asante, the 'research that is ultimately verifiable in the

experiences of human beings is the final empirical authority' (Asante 1990: 25). Afrocentric studies therefore according to Asante, has made possible the conceptualization of black perspectives and attitudes thereby suggesting a new methodology. Afrocentric studies are not merely a study of African people, but an approach, a methodological and functional perspective (Asante 1988: 59ff). It is an African perspective that informs the historians, sociologists, or even anthropologists. Anyone who studies African people from any disciplinary code whether history or psychology without an Afrocentric perspective, according to Asante will be doing useless unanalytic work and he cites three qualities possessed by the Afrocentric scholar:

1. Competence;
2. Clarity of perspective; and
3. Understanding of the object.

> *Competence* includes the analytic skills with which the scholar investigates his subject. It is the ability and capability of performing adequately when confronted with problems related to his subject area. Competence may be acquired through formal training, if available, experience or a combination of both. Further, the competence of a person in one area does not automatically transfer to another. Thus a good historian or sociologist is not necessarily a good afrologist. *Clarity of perspective* means the ability to focus on the Afrocentric issues in the subject area and to interpret those issues in a way that will expose the essential factors constituting the subject .... *Understanding the subject* means that the scholar knows something of the interrelationship of his subject and the world context. He approaches the subject in relationship to the world at large and is able to analyze the phenomena accruing in and around the subject; the parts comprising the subject and the events constituting an Afrocentric focused study (Asante 1988: 60; e.a.).

In Afrocentric studies, therefore the subject of study is by definition related to African people. It is Pan-African in its objective of liberation of the black people around the globe. It also organizes their thoughts and ideas

into a composite whole. What black people believe intuitively is verified by Afrocentric methods. In this sense Afrocentric studies opens the door to African or black people to be true to themselves. Whatever is negative or positive is measured by the Afrocentric method.

The Indigenous Knowledge Systems in South Africa

It is ironic that the topic of Africanisation of education at least in some form has been taken up mostly in South Africa. The notion of indigenous knowledge systems (IKS) was propelled into academic discourse in the 1990s and has now become the major research theme funded by the National Research Foundation (NRF). The first reason may be historical, the alienation from one's cultural roots and traditional lands under colonial regimes and the apartheid system. While all other people of Africa have experienced the severity of colonialism, in South Africa the effects of displacement and dispossession were most far-reaching. As a result of that, the sense of loss has found expression in an ideological quest for African identity. The second reason why the IKS discourse has gained prominence is because of its perceived significance as a vehicle of African identity. More especially that the concept was introduced into the public sphere in the transitional period after 1994 by several leading Africans and related to ideological framework such as the African renaissance and ubuntu (Grossman 2004: 332). The notion is also seen in South Africa as a potential successor to the ideologies of Pan-Africanism and Black Consciousness. In the midst of the pronouncements the call made on universities in South Africa was to take up the challenge of introducing IKS into their curricula or to Africanise their curricula. Driven by government grants, the departments at a number of universities have developed research programmes in this direction.

The notion of the Indigenous Knowledge System has also been taken up by developmentalists who are part of international development discourses. They promote the use of local or indigenous knowledges and technologies for the purpose of social and economic development.

The Need for the Development of African Indigenous Technologies in South Africa

European colonialists on their arrival in Africa took it for granted that,

whatever might be there of technology and traditional system was primitive and inferior. Therefore in their endeavour in 'developing' Africa they had to replace whatever existed with the superior European model. They never even recognized that any significant technology existed in Africa. Even though Africa did not have the technology of a modern industrialized society, nevertheless it had an effective technology in metal working and smelting, pottery, woodwork, and building construction and music instruments (Kerre 1992: 370). Even agriculture was also developed in line with African conditions. Mashupye Kgaphola and Namane Magau (1999: 365) have this to say:

> Long before Europeans set foot on the continent, Africans had achieved technological and scientific sophistication in such carried fields as astronomy, metallurgy, agricultural science and medicine. The enterprises of science and technology are not, contrary to the conventional Western portrayal, alien or new to Africa and its people. However, both internal and external factors led to a discontinuity in the rich tradition, culminating in the unfortunate state where Africa was relegated to a virtual footnote in the history of its conquerors. This relegation to the margins is but one manifestation of the systemic wounding of Africa's psyche. Likewise, the restoration of Africa's towering legacy and her claim to historical validity, cannot fully be brought about without the reclaiming of her spiritual and historical essence.

Traditional African science and technology played a pivotal role in economic development. It embodied social responsibility. Unlike Western science and technology, which pursue profit, this one served perceived human needs. Production was not merely for profit but to serve human needs. While traditional African economy embodied desired features, which could be incorporated into modern economy, the imperialists decided to ignore that, and suppress African technologies in favour of Western technology (Kerre 1992: 370). According to Kerre, as a result of this, 'Africa's traditional technologies stagnated and in some cases fell out of use' (Kerre 1992: 371). African politicians also after colonialism failed to promote African technologies and instead entrenched Western technologies

in the name of modernity. According to George Ayittey (1992: 111):

> These new leaders acted as if Africa had no history, no culture, no native institutions, and no indigenous revolutionaries for its people to salute. We should recall that the Europeans used the same arguments to justify colonialism. Now, the African leaders were using these arguments to support the imposition of Marxism and other alien 'isms' on Africa. These black neo-colonialists were no different from white colonialists.

The very same African leaders who opposed the Western denial of the African intellectual capacity placed more faith on expatriates and foreign systems than in their own African people. Even in the public sectors African governments preferred to employ expatriates as heads. As George Ayittey (1992: 111) wrote:

> African leaders also proudly pointed to Timbuktu as a world-renowned ancient seat of learning and boasted of their world-class universities, comparable to those of the West. They seldom used them, however. They allowed universities to decay; arbitrarily closed them at the slightest sign of student unrest, and jailed professors. Intellectual freedom, which was the hallmark of the ancient Universities of Sankore, was nowhere to be found in modern universities.

African leaders, who had declared that Africa had bright, qualified and locally trained experts never used them. The history of Africa is indicative of the fact that Africans have the ability and initiative to develop science, technology and economic systems suitable to Africa's needs. There is no doubt that they can develop these again in the context of modern world trade and globalization. Given a chance these technologies developed by Africans for Africa can further African development more than Western imperial technological imports (Fowler 1995: 144). There is recognition in the field of agriculture recently that methods and technologies developed by indigenous African technologists have greater developmental potential than imported Western methods and technology (Davidson 1992: 217ff). This

however does not suggest that Africa should ignore all modern technology and commercial development. Africa can learn from the modern technology of the West just as the West can learn from African technology. However there is a difference between learning and imposition. The experience of Africans with Western technology is imposition with the assumption that Africa is backward or undeveloped or has nothing to offer. The renaissance of Africa will only be possible when African indigenous technologies are resuscitated, recognized and put on par with their Western counterparts.

There must also be collaboration with the national and international science institutions. An attempt must also be made to attract African intellectuals trained in modern Western science and technology to develop further African indigenous technology. As Ventura (1981: 61) observed:

> Because culture is the expression of man coping and relating to his environment, and technology a way of modifying it to suit man's urgent and necessary needs, it therefore follows that there is a direct relationship between culture and technology. Culture and technology relate to each other cyclically and reciprocally and each modifying the other as the environment changes.

This implies that the

> science being practiced in the developing countries is a direct result of what the society will accept as being worthwhile and the scientist has grown to accept as being meaningful. As a consequence of these values, development has tended to be regarded as the acquisition of more material things rather than the final goal of developing the total human being (Ventura 1981: 61).

Appropriate policy and technology for Africa will imply the employment of traditional technology with great emphasis on developing domestic capacity and technology rather than depend on exogenous technologies. The neglect of traditional technology will imply that developing societies are forced to accept the technological solutions that are commercially feasible and supported by the Western financial institutions. It serves the interest of the industrial nations and financial institutions and not those of the indigenous

people (Ventura, 1981: 61). The needs and policies of the industrial nations need to be translated into the needs of the rural poor. To avoid this imperial imposition it is necessary that traditional technology be included in the curriculum. This is an essential aspect of history that has been neglected.

The State of Afrocentric Studies in South Africa

There have been attempts in South Africa to develop Afrocentric studies for quite some time, particularly with the advent of the democratic order. In South Africa, the University of Cape Town has an established Centre for African Studies with other universities intending to do so. The Centre for African Studies based at the University of Cape Town is linked to various disciplines and departments. The university also offers a post-graduate diploma in African Studies and M Phil in African Studies. The University of Venda for Science and Technology also established The Eskia Mphahlele Centre for Indigenous Knowledge Systems. The University of Zululand has a Unit of Indigenous Knowledge Systems. The University of the North-West has a teaching programme on Indigenous Knowledge Systems. In some South African universities African Studies is mainly based on research, which means it is not connected with teaching or any discipline. These research projects have resulted in the publishing of materials, articles and books. Most university courses in South Africa offer no possibility for specializing in African studies, thus limiting the number of specialists in African Studies and confining them to research institutes like the Africana Institute of South Africa.

General information in African countries is available in different series of monographs, journals and newspapers. There is also among these a series on the scientific and technological potential of developing countries. Research in the economic field is concentrated on development in African countries, international trade and globalization. Although, the works are sometimes printed in academic journals, the research output is usually comparative with the objective of encouraging and investigating the possible areas of cooperation between African countries. Political Science includes the politics of African countries and political movements. The intention of these is to make clear the wider developmental problems of Africa and the most historical changes. Such studies also attempt to encourage the policy of

non-alignment of African countries to oppressive global institutions. African culture and literature are dealt with through African languages and Anthropology.

Academic journals on cultural contacts, cultural co-operation, traditional and modern elements in African culture and education have been published in South Africa. The research results and the knowledge of Afrocentric Studies acquired reach the general public through television and radio programmes. There is also strong emphasis on community outreach. There are also attempts to link South Africa to other African countries through student exchange programmes, seminars and continental conferences. Despite all these developments, it must still be said that the current state of African Studies remains undefined. A number of African scholars have tried to establish African studies as a scientific discipline at the same time maintaining contact with the community through the media and publications. As Nada Svob-Dokic (1992: 394) wrote:

> This keeps African studies somewhere in-between clear scientific research and cultural cooperation. They are not regarded as a scholarly discipline, and they are not included in the teaching programmes, although ideas of introducing an African department and teaching of African languages have been put forward. There is, however, little chance that the present situation will soon change.

Afrocentric studies in South Africa have generated interest in Africa. As a result, many works are being produced even by those who are not necessarily schooled in the field. Some successes, though, have been achieved in the field of Afrocentric studies, and the need is felt for a more organized approach to the accumulated knowledge and experience in a curriculum.

Challenges Facing Afrocentric Studies in South Africa

Introducing Afrocentric studies as discipline in South African universities, faces a number of challenges. *Firstly*, South Africa is a multicultural country and in the last ten years the democratic government has attempted to unite the people of this country and bring about racial harmony. It has also through its various organs attempted to protect the rights of various racial and cultural groups who have suffered under both colonialism and apartheid. In

its attempt to build a non-racial society the government has outlawed all forms of discrimination at all levels of the society including education. It is in this context that some opponents of the introduction of Afrocentric studies have argued that such a discipline will sow racial division and blow away the goal of creating a non-racial society. According to them Afrocentric studies is a racial discipline that cannot be allowed in this country. In the next section one will attempt to offer possible options for the South African context.

Secondly, Afrocentric studies as a discipline faces the challenge of competing with other disciplines within the broader education system. These are market related disciplines which higher education systems not only in South Africa but world wide are facing from the business and international markets. Universities are pressurized to produce quality students who will be able to serve the market world. Universities therefore are being pressurized to meet the demands of the markets in terms of their curriculum content. This therefore makes it difficult for universities to focus on the needs of the African people and the development of those societies. The pressure to meet the demands of the market by the universities has put Afrocentric studies out of step for these developments and caused it to not succeed in meeting the broader societal and developmental needs and demands of the continent.

The *third* challenge that Afrocentric studies as a discipline faces is that of funding. Funders or donors are not interested in funding non-natural science or non-business or non-technological disciplines like Afrocentric studies which they do not benefit from. They want to fund only those disciplines that are of direct benefit to them. Funding therefore makes it impossible for some universities to introduce Afrocentric studies. It is not seen as a discipline that can contribute towards the society's scientific, technological or business development particularly in this technological age when there is so much pressure to catch up with modern developments. Afrocentric studies are seen as of no developmental and technological value.

The *fourth* challenge that Afrocentric studies face is that it is ideologically biased towards the African people. Even though the discipline does not advocate human hatred, it unsettles those who have benefited from the racial oppression of the black people and those who harbour racial stereotypes about African people. It is a discipline that is in favour of the liberation of the African people. This liberation is at the top on the agenda of Afrocentric studies.

The *fifth* challenge that Afrocentric studies is facing is that there are many competing ideologies particularly in Africa. These are globalization, modernization, Americanization and other foreign ideologies dominant in Africa, thus creating confusion amongst the African people and even academics about which ideology is relevant for the African continent.

Afrocentricity, Multicultural Studies and Education for National Reconciliation: Policy Options on Unity and Diversity in Education in South Africa

This section proposes three main policy options for South Africa. These policy options have been formulated taking into account three main factors: the particular context of South Africa, lessons from the international experience and the constitution of the Republic of South Africa which advocates respect for human rights, justice and equality, freedom of conscience and religion, freedom of association, tolerance, etc. These policy options envisage an equalization of education, where differences particularly cultural ones, are promoted and respected.

a) Model A. Afrocentricity

The majority of the population in South Africa is African, and curriculum must reflect their values and culture as indicated above. Such a curriculum should provide a basis for originality and uniqueness that can contribute meaningfully to global knowledge and civilization. It also challenges the imposition of foreign and often alienating values.

Seepe (1998: 64) explains:

By Africanising the higher education system, one starts from the premise that the majority of the people in this country are Africans. As such higher education should be reflective and be informed by the culture, experiences, aspirations of this majority as well as addressing itself to natural objectives. It refers to a process of placing the African world-view at the centre of analysis. Asante puts it as a perspective which allows Africans to be subjects of historical

experiences rather than objects on the fringes of Europe. It is not a matter of colour, but an orientation of data.

The truth of the matter is that the current education system is not just non-African but also anti-Africanist. An Afrocentric perspective as Seepe puts it, 'provides an opportunity to make the effort to be best of ourselves and not to try to be the best or worst of others' (Seepe 1998: 64). An Afrocentric study programme can also be open to non-Africans yet directed by Africans to avoid dilution. It is not anti-white or anti-European but pro-African and about how one views data/ information (Seepe 1998: 64).

b) Model B: Multicultural Education
This policy option assumes that South Africa is a multicultural society. Besides the majority diverse African cultures, there are various European, and Asian cultures. A multicultural education will offer a more balanced approach to the relationship between the common and the diverse. This policy option will also be informed by the following principles which have operated in several countries and are generally applicable to the South African context.

Like any other educational policy, multicultural education should start 'where people are' (Appleton 1983). Basically this means that the education of students should take into consideration their socio-cultural background and begin with the experience they bring into the classroom. The principle behind multicultural education is that students are allowed to confront their own economic, social, cultural and ethnic background. It is only when people appreciate their cultural background that they can relate positively to others. This applies not only to students but also even the educators.

As Moletsane (1999: 38) puts it:

The Multicultural curriculum sees individual identity as its focus, and places emphasis on developing and validating different ways of seeing, thinking, speaking and creating knowledge and meaning. From an understanding of individual identity as informed by multiple histories, locations, experience and perspectives, the

curriculum should then aim to transform the unequal power relations that exist between and among the individual groups.

In the South African context the multicultural curriculum will be transforming or reconstructing the societies polarized by apartheid. Its main objective will be social justice for all in which every cultural background is respected and can contribute to social harmony. Multiculturalism will also eradicate all forms of discrimination like racism, sexism, classism, and xenophobia. Multiculturalism is also about mutual enrichment. It is also about social interdependence. Multicultural education can also promote cross-cultural learning, cross-cultural bridging and cross-cultural cooperation particularly in this global context. Multiculturalism is also not about the replacement of European values with indigenous values. It is not designed to diminish the contributions of white European males in the curriculum and substitute that with the experiences of the previously exploited and oppressed. It is about a representation of all human voices in the curriculum. It is about the fair treatment of both the minority and the majority whether they are black or white. It is about inclusivity. Multiculturalism is also not about the domination of one group by the other. Afrocentric studies, German studies, French studies, Indian studies can all be included in multicultural studies. Multiculturalism is also about national unity and not competition amongst various groups. Multicultural education refers to an educational theory designed solely for a multicultural society or a society where there is a legitimate acceptance of diversity of cultures (Gaine 1987: 30). From a multicultural education perspective, the needs of the students may vary from culture to culture (Appleton 1983: 205ff). Multicultural education is in several cases a response to situations of social conflict (Rizvi 1985). In South Africa for example conflict over issues such as separation or racism and economic deprivation forcefully calls for recognition of various cultures. In America the minority groups became aware of the pervasiveness of the Anglo-conformity bias in education and increasingly concerned about the damage this bias was inflicting on the minds of their children. Such concerns led to demands by various minority groups for multicultural education as an alternative to Anglo-centric curriculum.

Multiculturalism is open to a variety of interpretations. There are some who see multiculturalism as the reconciliation of the needs of the

'host' society and its ethnic groups by stressing the value of the wholeness of the entire society and the capacity of the existing structures to meet the various ethnic needs. This view has been referred to as holistic multiculturalism and is based on the concept of liberalism that regards 'mutual understanding and tolerance ... within the context of unity and diversity' (Kringas & Lewis 1981: 9). Others emphasize the role of political processes on ethnic relations and stress the need to examine questions of political access, power distribution and economic relations. The most extreme form of multiculturalism is the one, which asserts cultural facts of massive differences in ways that require equally massive differentiation in the educational provision. The apartheid education system based on separate development is a good example of extreme multiculturalism, which sought to promote and preserve separate ethnic and cultural identities. According to Rizvi, 'evidently, there are no clear guidelines as to what might constitute multicultural education' (Rizvi 1985: 23). Hence he stresses that the crucial point that should be made is that this ambiguity serves an important ideological function. The lack of conceptual clarification appears to be politically quite 'functional' in that it allows for all those involved in educational decision making to use the term in their own idiosyncratic way. For example, in South Africa and Australia multicultural education played a major role in marginalizing the indigenous people from mainstream economic, social and political institutions.

c) Model C: Education for National Reconciliation

Common themes in the democratic South Africa are national reconciliation, rainbowism, national unity, equality and justice for all, non-racialism and non-sexism. The assumption is that out of all these a united nation will be built. The commonality that is desired, it is thought is possible without taking into consideration cultural diversities. The unity and commonality that is desired is diversity free and suppresses diversity. Unity here means the absence of diversity. Unity, however, does not mean the absence of diversity and no national unity and reconciliation in South Africa will be possible without taking into consideration national diversity. And as long as we suppress diversity at the expense of national unity, there will always be tensions and struggles, which can result in violence. Diversity if not

recognized and given a share in the programmes of national unity will result in competition over unequally distributed social and cultural resources. Ethnic conflicts and secessionist movements are often the result of such cultural suppression and non-acceptance of diversity in a broader society. To minimize these tensions, an education for national reconciliation should affirm unity in diversity.

It should incorporate elements of diversity both ethnic and socio-cultural in order to develop critical awareness of the nature of this diversity. Such an education as indicated earlier shall eradicate all forms of discrimination. Recognition of diversity as an element of reconciliation can only occur when it is integrated into a curriculum for cultural liberation of all South Africans, African and non-Africans. In this diverse curriculum of national unity and reconciliation, all diverse cultures can be represented. No one perspective will be assumed better than the other and all viewpoints will claim legitimacy. Students will also be able to understand the complexity of the South African society through complex cultural views. These options therefore are available to us in South Africa if we want to introduce Afrocentric studies in South African universities.

Conclusion

The first purpose of this article was to explore various themes and principles of Afrocentric studies and how this can be applied at the University of KwaZulu-Natal, if it were to become a truly African university of African scholarship. The second purpose was to explore various ways in which African universities as public institutions located within the African continent can contribute towards Africa's cultural and social development. The public dimension of the university means universities have a role to play not only in the process of Africanisation, but also the development of the African people both culturally and socially.

As an actor in the public sphere, the public university has a dual status. On the one hand, as an institution financed and, to varying degrees, controlled by the state, it is potentially part of the ideological apparatus of the state (thus linking it to the reproductive apparatus of the society). On the other hand, it is, potentially, one of those social institutions of civil society that may help in holding the state and the business sector accountable while

potentially providing a source of debate on current directions and visions of the civil society's future.

It is in this sense that universities are integrated into the public sphere, defined by Habermas as 'a sphere between civil society and the state, in which critical public discussion of matters of general interest was institutionally guaranteed' (Sall et al. 2003: 128). Universities also are sites of struggle over power and resources. As an institution of civil society they have their own internal dynamics and may present a mirror of ideological influences and material interests (Sall et al. 2003:128). The University of KwaZulu-Natal as an institution of civil society has to position itself as a political ideologue of the African people.

This is the role that African universities should play without any fear and any comprise. Academics also enjoy the right to freedom of expression entrenched in academic freedom. This is the right that protects academics from any form of harassment even by state apparatuses which control even universities. Even ordinary citizens do not enjoy this privilege. Academic freedom according to Zeleza (2003: 151) '... is also an ideology used by academics to stake claims for and against friends and foes within and outside academia'. African people emerging out of centuries of oppression and injustice need a redress. For African universities, it is the redress of African knowledge that has to be placed on top of the agenda. Mazrui (1978: 352) notes 'the full maturity of African education will come only when Africa develops a capacity to innovation independently'. African studies can be a good vehicle of such redress of African knowledge.

References

Ajayi, FJA 1996. *The African Experience with Higher Education*. Accra, London and Athens: AAAU, James Curry, and Ohio University Press.
Asante, M 1987. *The Afrocentric Idea*. Philadelpia: Temple University Press.
Asante, M 1990. *Kemet, Afrocentricity and Knowledge*. Trenton, NJ: Africa World.
Asante, M 1988. *Afrocentricity*. Trenton, NJ: Africa World.
Ayittey, G 1992. *Africa Betrayed*. New York: St Martins Press.
Appleton, N 1983. *Cultural Pluralism in Education*. New York: Longman.
Davidson, B 1992. *The Black Man's Burden: Africa and the Curse of the Nation-state*. London: James Currey.

Ellul, J 1964. *The Technological Society.* Wilkinson, J (trans). New York; Knopft.

Fowler, RI 1995 *The Oppression and Liberation of Modern Africa: Examining the Powers Shaping Today's Africa.* Potchefstroom: Potchefstroom University.

Gaine, C 1987. *No Problem Here: A Practical Approach to Education and Race in White Schools.* London: Hutchinson.

Hinzen, H & VH Hundsdörfer (eds) 1979. *The Tanzanian Experience: Education for Liberation and Development.* London: Unesco Institute for Education.

Housessou-Adin, T 1995. The Big Con: Europe Upside Down. *Journal of Black Studies* 26,2.

Karenga, M 1993. *Introduction to Black Studies.* Los Angeles: University of Sankore Press.

Keto, P 1994 *The Africa Centred Perspective of History.* Chicago: Research Associates School Times.

Kerre, A 1992. Science and Technology: Critical Tools in the Battle for the Second Scramble in Africa. In Ndeti, K & KR Corey (eds): *The Second Scramble for Africa.* Nairobi: World Peace Academy.

Kgaphola, M 1999. The Renaissance through Science and Technology. In Makgoba, W (ed): *African Renaissance.* Cape Towen: Tafelberg.

Kriel, JR 1982. *A University on African Soil – Towards a Definition of Goals.* University of Zululand, Symposuim 7-9 September 1981.

Kringer, P 1981. *Why Ethnic Schools? Lewis F Selected Case Studies.* Canberra: Ann Press.

Makgoba, M 1997. Mokoko: *The Makgoba Affair. A Reflection on Transformation.* Florida: Vivlia Publishers.

Manganyi, NC 1973. *Being Black in the World.* Johannesburg: Ravan Press.

Mazrui, A 1978. *Political Values and the Educated Class in Africa.* Berkeley: University of Carlifornia Press.

Moletsane, R 1999. Beyond Desegregation: Multicultural Education in South African schools. *Perspectives in Education* 18,2.

Moulder, J 1980. Higher Learning and Fuller Humanity. *South African Outlook* 110.

Mpati, GM 1980. The Role of the University in a Developing African State. Paper read at the 13th Annual Conference of Transkei Teachers Organi-

sation, Engcobo.

Nelson, J, K Carlson & SB Palonsky 1993. The New Technology: Is it Part of the Problem or the Solution in Education? *Computers in Schools* 8.

Ohaegbulam, FU 1990. *Towards an Understanding of the African Experience from Historical and Contemporary Perspectives.* Lanham: American University Press.

Okafor, N 1996. The Place of Africalogy in the University Curriculum. *Journal of Black Studies* 26,6, July.

Richards, DM 1980. *Let the Circle be Unbroken: The Implications of African Spirituality in the Diaspora.* New York: Djifa.

Rivzi, P 1985. *Why Ethnic Schools? Selected Case Studies.* Canberra: Ann Press.

Rodney, W 1976. *How Europe Underdeveloped Africa.* Dares Salaam: Tanzania Publishing.

Seepe, S 1998. *Black Perspectives on Tertiary Institutional Transformation.* Florida Hills: Vivlia.

Sall, E & Y Lebeau 2003. The Public Dimension of the University in Africa. *Journal of Higher Education in Africa.*

Kassimir, R n.d. An Interdisciplinary International Journal of Research and Policy. Senegal, Codesria 1,1.

Svo-Dokic, N 1992. The State of African Studies in Yugoslavia. In Irele, A (ed): *African Education and Identity.* London: Hans Zell.

Ventura, G 1981. Culture and Technology: A Non-neutral Approach. *Development* 3 & 4.

Yesufu, TM 1973. *Creating the African University – Emerging Issues in the 1970's.* Ibadan: OUP.

School of Religion and Theology
University of KwaZulu-Natal
mekoai@ukzn.ac.za