# Editorial: Open Issue #05

**Johannes A. Smit**
ORCID iD: **https://orcid.org/0000-0003-1792-5256**

**Nobuhle Ndimande-Hlongwa**
ORCID iD: **https://orcid.org/0000-0001-9597-8690**

**Denzil Chetty**
ORCID iD: **https://orcid.org/0000-0002-4749-8788**

**Sizwe Sithole**
ORCID iD: **https://orcid.org/0000-0002-8219-929X**

This is the fourth volume of *Alter*nation Special Edition 38 (2021) Open Issue #05. Our first volume carried some articles that dealt with critical and constructive research on the social and academic/ educational effects of COVID-19. Each contribution has its own unique focus and epistemology, and formatively contributes to the developing critical and constructive discourse on and post-COVID-19. This is in addition to book and journal volumes already published[1], and some of our general approved topical research articles for Open Issues.

---

[1] Cf. for instance:
https://doi.org/10.29086/978-0-9869936-1-9/2020/AASBS01;
https://doi.org/10.29086/978-0-9869936-1-9/2020/AASBS02;
https://doi.org/10.29086/978-0-9869936-4-0/2020/AASBS03;
https://doi.org/10.29086/978-0-9869936-5-7/2020/AASBS04;
https://doi.org/10.29086/978-0-9869936-8-8/2020/AASBS05;
http://alternation.ukzn.ac.za/pages/volume-28-2021/alternation-281.aspx;
http://alternation.ukzn.ac.za/pages/volume-29-2022/291-educating-in-times-of-crisis.aspx

Then, *Alter*nation Special Edition 38a (2021) dealt with 'The Abuse of Religion, and Gullibility in the Public Sphere in (South)ern Africa', edited by Prof. Thinandavha Mashau (Unisa) that complements the study lead by Prof David Bishau (Africa University, Zimbabwe) and Nisbert Taringe (✝) (University of Zimbabwe), on the human phenomenon of forms of primarily social gullibility, on 'Gullibility in Zimbabwe' (2020).

This was followed by *Alter*nation Special Edition 38b (2021), which comprised the outcomes of a research project lead by Prof. Langa Khumalo (NWU) and Sam Mchombo (Berkeley, USA), on 'The Role of Language in Human Existence, Education, Innovation and Research, and the Intellectualisation of African Languages'.

This current issue comprises the keynote memorial address by Prof Judith Brown (Oxford), on the occasion of the 150th anniversary of the birth of Mahatma Gandhi (1869 – 1948). We publish the keynote in its original form, with the original responses by Hon. Dr. Ela Gandhi, Gandhi's granddaughter and former ANC MOP, and Prof. Kalpana Hiralal (History, UKZN), and Dr. Betty Govinden, Honorary Research fellow of the School of Education, UKZN. The event formed part of the 35th Annual meeting of the Association for the study of Religion in Southern Africa, in 2018, at Howard College, UKZN.

I addition, we publish two papers that were delivered in late 2021, as part of the 150th Birth Anniversary conference, held in honour of the First President of the ANC, of the Hon. John Langalibalele Dube. The papers are by Prof. Vuyisile Msila and Mande Mhlongo respectively.

Further, we are honoured to publish a paper by Prof. Mabogo P. More, emeritus from UKZN, and author of *Biko: Philosophy, Identity and Liberation* (with Mabogo Samuel More, HSRC Press, 2017); *Looking Through Philosophy in Black: Memoirs* (Global Critical Caribbean Thought) (Rowman & Littlefield Publishers 2018); and *Sartre and Contingency: Antiblack Racism and Embodiment* (Living Existentialism) (Rowman & Littlefield Publishers, 2021).

These are then followed by a number of discipline-focused as well as inter-and trans-disciplinary research articles in addition to some that analyses and assess some key structural and systemic Higher Educational conditions-related concerns.

And, as usual, in order to provide some brief access to the focuses of the different articles, we provide their abstracts and/ or summaries below. As

usual we provide a brief overview of the abstracts of the articles and articles below.

❋ ❋ ❋ ❋ ❋ ❋ ❋

In his conceptual article, '**John L. Dube's Legacy: The Harbinger, Intellectual and his Philosophy**', **Vuyisile Msila** examines Dube's stature, using a brief literature review to collect data, and explores elements of the man's vision which encompassed Pan-Africanism, self-reliance, spirituality and indigenous epistemologies. In the scholarly framework through which missionary-educated African intellectuals sought ways to develop liberatory philosophies for the betterment of their communities, not all were understood, he argues. Even so, in various ways they developed traditions of struggle to free their people from colonialism and alienated consciousness. John Langalibalele Dube was one such intellectual in the late 19th and early 20th century and, during his time, many may have perceived him to be an enigmatic persona. Yet, as the first president of the African National Congress (ANC), he walked on uncharted paths with the zeal of a conscientious harbinger. It was not only the ANC that embraced some elements of his vision, but also leaders of other African states decades later. And, while not all his contemporaries were in agreement with his philosophy, through painstaking, critical reading, much can be gleaned from his legacy. His decolonial initiatives included the promotion of the isiZulu language and isiZulu literature. Furthermore, he was also instrumental in writing about the lives of the amaZulu royal family. Several ideas that inspired Dube were to be imitated by influential African leaders later, including Kwame Nkrumah, Julius Nyerere and Kenneth Kaunda, who are among the leaders who enacted some of his vision. The article concludes that, despite the many interpretations of John L. Dube, he remains a stalwart as one of the pioneers of African nationalism and black liberation. He consciously used 'freedom, education and civilisation' for the progress of the oppressed African people.

In celebration of the 150th anniversary of John Langalibalele's birth, whose philosophy for the development of sustainable livelihoods in rural communities included, among others, education and self-reliance, **Maned Mhlongo's** paper is titled **'Addressing Epistemicide through the Integration of Indigenous Knowledge: Are South African Public Libraries Ready?'**. She asks: How does the Library and Information Services (LIS)

profession contribute towards keeping this legacy alive? The article is premised on the belief that rural livelihoods largely depend on the provision and use of indigenous knowledges and resources available in communities. Therefore, one way of facilitating sustainable livelihoods in rural communities is to provide context relevant resources, including library resources. Specifically, this would involve integrating Indigenous Knowledge (IK) into Library and Information Services for rural communities. However, as a knowledge system, IK was marginalised and is on the brink of extinction. The imminent epistemicide can only further marginalize communities whose livelihoods depend on this knowledge. Libraries can contribute towards addressing this epistemicide by integrating IK into their services. The success of such an endeavour would be determined by the extent of readiness of libraries to embrace IK. Therefore, this article explores the readiness of provincial library services whose mandate is to provide library services to all, including rural communities. In particular, the artile examines librarians' understandings and articulation of the concept of Indigenous knowledge and their readiness to integrate it into library services. Qualitative interviews were conducted with four purposefully selected heads of provincial library services in South Africa. The findings reveal divergent understandings which can arguably be attributed to the contextual nature of IK. Furthermore, an inclination towards viewing IK integration as beyond the purview of libraries was evident in the responses of participants. The findings further suggest that libraries serving rural communities are not ready to integrate IK, a situation that inadvertently might contribute towards its extinction and the resultant intellectual epistemicide. If Dube's dream of educated and self-reliant rural communities is to be realised, the educational resources provided (including library services) must draw on the local knowledges in which they are located. If those mandated with such resources do not understand this link, it is unlikely that the libraries they are in charge of will empower communities to be self-reliant. Further research with communities and community librarians is needed as a way of raising awareness of the plight of IK.

The next article is titled, '**Chabani Manganyi: Existential Phenomenological Psychology of Difference**' and authored by **Mabogo P. More.** He argues that, Noel Manhanyi Chabani, in his autobiographical offering, *Apartheid and the Making of a Black Psychologist* (2017), out of modesty or out of disdain, elides articulation of his discursive contributions to a philosophical tradition known as Africana existential phenomenology or Africana existential psycho-

analysis in which he stands as one of the main pillars and pioneers. Accepting Manganyi's narrative in and by itself, as it pertains to his writing as psychologist, More asks attention to what he does not say about that aspect of his work which, in his view, had so much impact on the succeeding generations of scholars, students as well as political activists and generated so much scholarly work in the form of articles, theses and dissertation written about it. He himself has been impacted by Manganyi's life and early work, which, in his view, is sometimes not fully accounted for in his memoirs. So, this article is an attempt to fill this gap – how to engage the matter.

In their article, **'Media Trajectories of the Anglican Church in Nigeria from 1853 – 2020'**, **Ishaya Anthony, Lee-Shae Salma Scharnick-Udemans** and **Kris Rutten**, applies the theory of mediatisation of religion and public pedagogy to explore three related historical issues of the Anglican Church media activities in Nigeria. *Firstly*, it briefly examines the media activities of the Church Missionary Society (CMS) in Nigeria. The aim is to understand how Anglican missionaries established and engaged with the media. *Secondly*, it examines the media establishments of the Church of Nigeria Anglican Communion (CoN). The objective is to outline the media outlets of the Church of Nigeria and to produce a thick description of the background of the Advent Cable Network Nigeria (ACNN), a television station of the CoN and to identify the link between the media activities of the CMS and the Church of Nigeria. *Thirdly*, the article presents an analysis of the theology of media for the Church of Nigeria. The aim is to understand the biblical and theological assumptions that underpin the media endeavours of the Church of Nigeria and how these relates to and interacts with the concept of public pedagogy.

**Hanta Henning's** article, **'Mothering and Othering: Reading *Fiela's Child* as an Adoption Narrative'**, focuses on Dalene Matthee's novel *Fiela's Child* (Matthee 1992). She argues that it is not traditionally considered an adoption narrative. Yet, through a discussion of Fiela's mothering of her 'adopted' son, seen in the larger context of the theory of mothering, as well as a salient investigation into Fiela's racial othering, she points out that *Fiela's Child* may indeed be placed in the emerging oeuvre of South African adoption narratives. Placing both mothering and othering within the larger, overarching context of feminism, and especially African feminism, opens new lines of enquiry regarding not only Fiela, but South African women as a whole, and adoptive mothers specifically. Since the situation of mothering in the African

context is largely undiscovered territory (Wilson 2013), Henning aims to fill this gap in part by investigating female queering of normative spaces in this country. With the focus on interracial adoption and its effect on adoptive mothers, another largely unexplored field, she concludes that Fiela's mothering and othering create a feminist point of view on adoption as well as the gender and racial issues accompanying it.

Within the South African higher education landscape, race as a vital component of social cohesion cannot be overemphasized as it continues to be contested. **Siphiwe Motloung's** '**Towards Social Cohesion: Black and White Identity Negotiation in Higher Education'**, emanates from a qualitative PhD study of 16 UKZN academics on race and racism in higher education. The study employed a social constructionist, theoretical orientation with a non-probability sampling method. Discourse analysis was utilised to analyse data. In the article, an excerpt of one academic Claire (white) is analysed by the researcher (black) with specific focus on Claire's race discourse amidst challenges to develop and maintain social cohesion in academia. Findings evidenced racial identity anxieties for Claire, that I inadvertently channel, reflecting the nebulousness of the South African commitment to social cohesion. The article contributes to the continuing dialogue on the intersecting realities of current postapartheid scholarship where the mandate for transformation and social cohesion is a national priority in South African society.

**Pulane Adelaide Molomo's** '**Differentiation in the Curriculum in Developing Innovative and Engaged Graduates: The Case of a University of Technology, South Africa'**, seeks to examine the role of universities of technology (UoTs) in pursuit of a differentiation agenda as a curriculum strategy used to accommodate a diversity of students and enable them to participate in higher education, in alignment with the National Development Plan (NDP) and other policy on higher education transformation. Clearly, there is a need for the creation of an integrated higher education system that can develop students' abilities to enable them to address socio-economic issues. Qualitative data were generated from literature and from a respondent group of eight lecturers, two heads of departments and twelve students from different faculties in one university of technology. Respondents were purposively sampled. Individual interviews were used for academic staff while focus groups were used for students, with both using semi-structured questions. Content analysis was employed by systematically sorting and categorising data

into emerging common themes. It was found that a differentiated curriculum approach could embrace a diversified host of students and expose them to different curriculum approaches. Programmes offered should include both knowledge and skills, enabling them to become employable, innovative, and able to change their lives. It was concluded that for students to be able to apply knowledge meaningfully and to address socio-economic, political, environmental, and other challenges that affect them, a differentiated education system is critical. The study proposes that universities of technology need to maximise their efforts and strategies to use curricula to develop responses to the range of national development needs and to reach out to a diverse student population. Higher education is also expected to give more support to universities that lack resources and to increase the number of higher certificate programmes that articulate to diplomas and advanced diplomas as a way of widening access. The study further proposes that different curriculum strategies and blended approaches be encouraged to ensure that students with different learning needs are catered for so that universities may produce holistically developed, innovative and engaged graduates who will be able to take part in the socio-economic growth of the country.

In her article, **'Integrating Apps for English Teaching and Learning'**, **Lizette de Jager** argues that learners of today are more technologically advanced than ever before. They live their lives with technology at their fingertips. Not only do today's young people own multiple technology devices, they use them constantly in their day-to-day lives. The task for teachers today is a stronger focus on successfully integrating technology into the curriculum, but this has posed a number of challenges, not only because some teachers are not technologically competent, but also because the focus has remained on technology and not on pedagogy. One of the aims of the South African curriculum for English is for learners to achieve communicative competence and produce grammatically correct and contextually appropriate sentences in different situations. Moreover, learners should also become technologically proficient in line with the changing needs of society. This article reports on research conducted with the aim of sourcing and evaluating Android Apps for use in the English classroom. It offers a narrative of the process undertaken and explores the benefits of using Apps in the English classroom to promote communicative competence. The qualitative research was framed within the social constructivist theory and based on the principles of Participatory Research and Action (PRA) and the Technological Pedagogical Content

Knowledge (TPACK) framework. Fourteen (14) pre-service teachers studying English Methodology were purposively selected to source and evaluate Apps for teaching and learning in the English classroom. The participants collaborated online to sift through applicable Apps and develop interactive lessons using these Apps. Data from pre- and post-intervention workshops and focus group interviews were thematically and inductively analysed and mapped against the four components of communicative competence, namely grammatical, strategic, socio-linguistic and discourse competence. This was done to determine participants' perceptions and experiences when integrating technology in lessons and the extent to which communicative competence was achieved through these Apps. The outcomes will help pre-service teachers develop and improve their own teaching practices by experiencing integrating technology into the teaching of English, but more importantly to improve their own communicative competence and that of their learners.

The article, '**Modelling the Possible Impact of COVID-19 on Employment within the Arts, Culture and Recreation Sector of South Africa**', by **Peter Walther Baur,** examines the possible impact of COVID-19 on employment within the arts, culture and recreation sector by modelling the interrelationship between several variables. Its focus is on the impacts of COVID-19, when South Africa was placed under a series of 'national lockdowns' with the concomitant negative effects on the economy. Restaurants, museums, art galleries and cultural centres were closed to the public. The consequent social distancing, economic restrictions and demand shifts shuttered many businesses within the arts, culture and recreation sector – an important contributor to the South African economy.

Baur developed a range of models and analyses which explore the changing impact of COVID-19 on the cultural sector of South Africa. The first set of models map the relationships between the arts and culture industries as defined by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the South African Cultural Observatory (SACO). These industries are estimated to have an impact on employment within the recreational, sporting and cultural sector of South Africa. From this study, only a number of 'cultural areas' are shown to have a significant influence on job creation within the recreational, sporting and cultural sector of South Africa during this period. Comparative models, both pre- and post-COVID-19, are developed examining the most significant cultural (and traditional) industries to have an impact. These industries include the weaving, knitting and sales

industries in arts and cultural goods. Using data derived from the Google Mobility Survey, (including recreation and retail, transit, workplace and number of COVID-19 related cases), indicated the severity of the impact of COVID-19 on the arts and cultural sector. The results from the models developed in this analysis, indicate that COVID-19 did not have a uniform impact across the entire arts and cultural sector, yet the impact was significant enough to warrant additional institutional support from a national level. The shear lack of data available from many arts and cultural industries indicates the real multiplier process is possibly far greater than anticipated.

In the context of the changing nature of work and education globally, it is vital that assessment methods at higher education institutions (HEIs) implement the use of technology. Over the past years, management study-based modules, such as Human Resource Management (HRM) modules at the University of KwaZulu-Natal, depend on manual pen and paper assessment methods. In '**Student Reactions to E-Assessments, for Controlled Tests in a Face-to-face Environment, in a Human Resource Management Module'**, **Upasana Singh** and **Khalida Akbar** focuses their research on the transformation process of assessments into e-assessments. The theoretical frameworks utilised to underpin this study were the TAM and UTAUT frameworks, which assisted in understanding the perceptions associated with the acceptance and use of technology. Data were collected from undergraduate students that had completed one paper-based assessment and then one online assessment (e-assessment) of a HRM module. A paper-based questionnaire was then administered to these students to gain insight into their reactions and acceptance of the transformation from paper-based to e-assessment methods. Data were then analysed statistically to obtain aspects that had a significant impact on this transformation. Discussions and conclusions engage both the positive and negative facts that were obtained through the study. The study assists HEIs, and specifically academics in the disciplines of Management Studies, in understanding students' perceptions of the implementation of e-assessments as a form of assessment methods in curricula. They propose continued research in the field, as there is a lack of understanding and implementation of e-assessments as part of Management Studies modules at the University of KwaZulu-Natal.

In '**Reflection on Field Instruction Supervision: Evidence-Based Practices over Three Years'**, **T.S. Nkomo** and **L. Petersen** argue that field instruction is an instrumental part of the process of developing competent and

professional social workers. In turn, the fundamental backbone of this development process is that of supervision. Realising the importance of student supervision, a specific programme directed at the support and development of third- and fourth-year social-work student supervisors were modified and implemented. Their reflective article focuses on both the successes and challenges of this programme. The discussion clarifies the core fundamentals of a field instruction programme and the supervision thereof. They highlight the meanings attributed to field instruction, supervision, the professional and academic bodies imperative in this programme, ethics to adhere to, competencies required, and the emphasis of correct selection of students who should embody the qualities required to be enrolled in a professional social work degree. Interrelated to the above is also the academic institutions' requirement for intake numbers into the programme. Suggestions for student selection will be made. The programme will be highlighted and the best practice evidence based on the experiences over three years will be offered. The period of over three years (2015 – 2018) is selected, because the authors were coordinators of the course during that time. The will be strengthened by the findings of a survey of supervisors. The successes of this programme will be outlined in terms of all parties involved, namely students, supervisors and agencies' feedback, and the academic institution. Based on the reflection, recommendations will also be offered for the implementation of a successful field instruction programme. In conclusion, the results of this three-year reflection on the best evidence-based practice for student supervision may be summarized as continual support and contact (may it be meetings, workshops, further training, etc.), focused on the development of both the student and supervisors, continual communication (to keep all parties informed), dedication from all parties as well as specific evaluation criteria and evaluation guides.

Access to higher education by the general populace in South Africa has been steadily increasing over the last decade. With this increase in access, major challenges have presented themselves that may compromise the transformational agenda for higher education in South Africa. The focus of the research by Suresh Babu Naidu Krishna, Ahmed Sadeq Adam, Pamela Adams and Jamila Khatoon Adam, **'Challenges of Student Accommodation at Institutions of Higher Learning: A Case Study of University of KwaZulu-Natal, South Africa',** was to examine the challenges associated with student accommodation. In total, 600 questionnaires were dispatched to students from

the five campuses of University of KwaZulu-Natal and 453 were returned which gave a 75.5% response rate. The research instrument consisted of 31 items, with a level of measurement at a nominal or an ordinal level. Data obtained from the respondents included biographical data, quality of accommodation, accessibility and adequacy of accommodation, security, safety and health issues in the University accommodation. The questionnaire was the primary tool that was used to collect data and was distributed to students who lived in residences at the University of KwaZulu-Natal (UKZN). The data collected from the responses were analysed with SPSS version 24.0. The study's focus was to examine various challenges associated with student accommodation in South Africa specifically UKZN and results indicated that accessibility to the university accommodation for residential purposes is a great challenge for many students. Other issues faced by students include insecurity on campus, irregular security checks, inefficient and untimely manner of the quality of services rendered by the hall management. Good and efficient accommodative measures by the university are necessary for quality academic output; hence, the need for critical intervention, in terms of access to accommodation, as suggested in the study.

In '**The Shona Proverb's Portrayal of the Institution of African Traditional Leadership', Godwin Makaudze's** research focuses on the African proverb today, as it remains a window through which the grand African conceptualisation and approach to life can be accessed. This is because society still depends on old proverbs to illuminate even complex modern situations. His article explores the Shona proverb with the intent to unearth the indigenous people's conceptualisation, perception and approach to the institution of traditional leadership, which has largely been described in sadistic ways by especially colonial and Western-oriented scholarships. Using Afrocentricity theory, focus-group discussions and interviews with purposefully selected participants, the article observes that the Shona proverb shows such leadership as largely people-oriented and organised in terms of succession, allowing for the participation of people, with fair checks and balances and amicable ways of dealing with crisis situations, among others. Moreover, the proverbs serve to comment, warn, teach and advise against bad leadership qualities inherent in some incumbents. Overall, traditional African leadership, as conceptualised and generally practised by the indigenous people and conveyed through Shona proverbial lore disproves most of the allegations peddled by such scholarships. The findings have a strong bearing on future research on oral literature and on

the approach to the institution of both traditional and even contemporary African leadership.

Placing the phenomenon of albinism in the conceptual framework of the Universal Declaration of Human Rights, in '**Drifting Apart? Africans' with Albinism and the UDHR at 70',** Bright Nkrumah argues that the experiences of persons with albinism (PwA) in contemporary Africa are akin to rhinos or elephants, as they are sometimes hunted down, killed and their body parts harvested due to superstitions that they can bring success, sexual conquest, power and riches. Women and children are the most victimised despite being guaranteed protection by the Universal Declaration of Human Rights (UDHR). It is undeniable that the UDHR has had, and continues to have a significant impact on rights of Africans with this condition. Besides inspiring the enactment of several resolutions, declarations and treaties, all reaffirming the right to freedom, dignity and security of persons living with albinism (PwA), an increasing number of African constitutions have the rights of PwA directly entrenched into them. However, it is undeniably clear that safeguarding the dignity, welfare and rights of PwA albinism in Africa is a herculean task. The Declaration's agenda of protecting PwA remains unrealised and unfinished in the continent, especially in the face of the on-going persecutions. Drawing on contemporary multi-disciplinary studies, specialist research interests and common interest in albinism, this paper reflects on the impact of the UDHR towards the protection of PwA and forecasts its potential contribution for reform in the continent over the next decade.

Johannes A. Smit
Editor-in-Chief: *Alter*nation
University of KwaZulu-Natal
Durban & Pietermaritzburg
smitj@ukzn.ac.za

Nobuhle Ndimande-Hlongwa
Dean of Arts, and
Co-Editor-in-Chief: *Alter*nation
College of Humanities
University of KwaZulu-Natal
Durban & Pietermaritzburg
Hlongwan1@ukzn.ac.za

*John L. Dube's Legacy*

Denzil Chetty
Assistant Editor: *Alter*nation
College of Human Sciences
University of South Africa (UNISA)
Pretoria
Chettd@unisa.ac.za

Sizwe Sithole
PhD Student
University of KwaZulu-Natal
SitholeS4@ukzn.ac.za