Decolonising Pre-service Teacher Education toward Equity and Inclusivity: Imagining Transformative Curriculum through Socially Just Pedagogies

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Abstract

Since the democratic dispensation, South Africa's education system has striven towards not only providing all students with physical access, but also epistemological access to learning. Hence, basic education is charged with the responsibility of delivering an equitable and inclusive curriculum. Teacher education in higher education institutions is one of the critical social agents that can drive a transformative curriculum situated in a social justice framework. The aim of this study is to advance the possibilities of decolonising pre-service teacher education towards equity and inclusivity, through socially just pedagogies. In this case, the curriculum invigorates socially just pedagogies (SJPs) that emphasize the importance of the personal dimensions of pedagogy, the politics of difference, and the relationship between pedagogy and agency. We found the voices of lecturers in teacher education a valuable means of exploring how SJPs could inform a more equitable and inclusive curriculum informed by transformative ideals. We listened to the voices of nine purposively selected curriculum studies lecturers, from all three North-West University campuses in South Africa. The findings showed that these lecturers see teacher education as needing new concepts/ topics to be integrated that will advance curriculum transformation of knowledge, power and being. Participants called for recognition of Indigenous Knowledge Systems (IKS) to attain equity and inclusivity in

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curriculum delivery. Hence, the incorporation of IKS, history and languages are recommended as integral parts of decolonising teacher education. The study adds to voices from the South that challenge the largely Eurocentric learning that still dominates South Africa and provide an alternative perspective on decolonised pre-service teacher education through SJPs.

Keywords: decolonisation, equity, inclusivity, socially just pedagogies (SJPs), teacher education, transformative curriculum

Introduction

Various calls to decolonise higher education in South Africa regained prominence after several student protest movements plagued some South African universities between 2015 and 2016. Among their many demands, these protestors called for the decolonisation of higher education. According to Mabasa and Singh (2020:146), to decolonise higher education is 'to transform and democratise the higher education landscape'. Several policies like the National Commission on Higher Education, the White Paper 3 1997, and the Higher Education Act of 1997, which were in place before 2015, democratise higher education in South Africa (Fataar 2018). These policies aimed to address salient inclusivity, access, equity, social justice and equality issues. Twenty-eight years after the post-apartheid era in South Africa, the transformation of higher education in South Africa has not reflected a substantial increase in democratic access to inclusivity and equality in the higher education space. This provides some justification for the student protests for the decolonisation of higher education curriculum, pedagogical changes and epistemic practices. Their demands resonate with several discourses on the decolonisation of higher education by academics in South Africa. The curriculum is seen as largely Eurocentric. This failure of higher education spaces in South Africa to promote minority groups is a severe academic disadvantage. Accommodating the diversities that exist in South African communities in higher education could therefore advance social justice, human rights and equity of universities from an apartheid syndrome to that of a democratic learning environment (Le Grange 2014). Fataar (2018) also argues for the need to introduce policies that deal with abuse of power against the disadvantaged, Waghid (2014), on the other hand, urges

for the need to design a curriculum that addresses injustices and social inequalities that pervade higher education spaces in South Africa. Taking another angle, Sayed, Motala and Hoffman (2017) argue that the transformation of higher education should be a type of democratic education that prepares students for their role in a democratic society, driven by equity and justice for inclusion in diversity. Therefore, Lumadi (2021) argues for the curriculum to be decolonised to embed liberation and equality in all aspects of higher education. Decolonising the pre-service teacher education curriculum is thus seen as a way of advancing equity and inclusivity, which can aid the (re)imagining of a transformative curriculum for pre-service teachers. This is possible despite the complicatedness of curriculum decolonisation (Le Grange 2020; 2021). In this article we explore the possibilities of using SJPs as an avenue to decolonise pre-service teacher education curriculum. SJPs can be referred to as a theoretical framework that underpins decolonisation of pre-service teacher education toward equity and inclusivity.

Decolonising Pre-service Teacher Education

Decolonisation of higher education gained prominence in South Africa after series of student movement protests that rocked South Africa's universities. According to Le Grange (2018:5), 'decolonisation is the undoing of colonisation'. While Lumadi (2021) describes decolonising the curriculum as an attempt to liberate all aspects of higher education for equality and justice, with critical thinking on/ from different perspectives of topics. Thus, decolonisation enhances participation and recognition of marginalised groups in the production of knowledge. Mbembe (2016) agrees that decolonisation of content, language and other structures of education system is critical to the colonised minds . Various African countries that gained independence from their colonial masters have been making effort to decolonise different structures (Mbembe 2001). Pillay (2015) asserts that decolonisation became an intellectual struggle that characterised African universities, with the aim of accommodating indigenous learning experiences into Eurocentric-dominated spaces of learning. Mama (2015), and Sayed et al (2017) further ascertain that these struggles prevalent in some African countries were described as intellectual struggles, and were demanding for Africanisation, led by Edward Blyden in Liberia; Ahmadu Bello University in Nigeria; University of Ibadan, Nigeria; Dar es Salaam, Tanzania; Makerere,

Uganda and Cheikh Anta Diop, Senegal. In South Africa, the teacher education curriculum is at present largely Eurocentric, dominated by Western knowledge, which tends to diverge from indigenous knowledge (Andreotti, Ahenakew & Cooper 2011). Mbembe (2015) asserts that this curriculum is oppressive, suppressive, and hegemonic deterring students from thinking outside the knowledge frame. He calls for radical decolonisation of the curriculum to decolonise knowledge so that different kinds of knowledge space can be created to eradicate inequalities. Heleta (2016) argues that transforming the production of knowledge in higher education should not only mean introducing indigenous ideas, customs, and knowledge, but also denouncing colonised epistemologies and worldviews. McKaiser (2016), however, cautions that decolonisation does not mean the total condemnation of Eurocentric worldviews. Nevertheless, it does involve positioning Africa as the core of learning within the curriculum space (Mbembe 2015; 2016). Thus, decolonising the pre-service teacher education curriculum involves restructuring learning experiences, pedagogies and 'epistemes' for pre-service teachers, appropriate for their ever-changing socio-economic, political dilemmas as well as contradictions to develop and enhance their critical engagements (Ramrathan 2016; Mahabeer 2017).

Decolonising curriculum will inevitably lead to many changes in curriculum to ensure that higher education plays its role in preparing students appropriately (Ramrathan 2016). Mbembe (2015) posits that for meaningful decolonisation to be attained in teacher education, there must be a shift to the intellectualism of the curriculum. This implies that the purpose of decolonising the curriculum is to drive necessary changes that enable pre-service teachers to connect to their diverse contexts and understand others from their own contexts (Wa Thiong'o 1981; Mbembe 2015; Ramrathan 2016).

Decolonisation is a complicated and complex process that seeks to interrogate colonial heritage and traditions within different public spheres which include education (Appadurai 2015). Transforming curriculum through the decolonising lens is a difficult and complex task, which requires that all students experience inclusivity and equity through 'emancipatory actions' (Le Grange 2016). Ramrathan (2016) describes the decolonising of teacher education curriculum as a slow, ongoing process. At present teacher education is a mere clone in various higher education spaces. This is why essential curriculum transformation is called for in pre-service teachers' curriculum.

This study acknowledges that despite changes in higher education in South Africa (Le Grange 2018), there is a need for teacher education curriculum to embody new approaches to equity, social justice, and equality and invigorate curriculum intellectualism in pre-service teachers.

Fostering Equity and Inclusivity through Socially Just Pedagogies

The renewal of intellectualism in teacher education is a critical factor in the decolonisation of the teacher education curriculum for equity and inclusivity in higher education. Mbembe (2015) sees decolonisation as capable of attaining transformation where necessary policies are introduced and actions are taken to restructure the Western model of higher education, the curriculum as well as the existing knowledge systems. This restructuring is a process to decolonise or break the dominance of Eurocentric knowledge production in South African education spaces. However, Mbembe (2016) cautions that innovative and critical actions are necessary to ensure that the dominant knowledge is situated in African realities. This transformative process of the decolonising curriculum places the emphasis on the role of curriculum intellectualism, where every student is involved in the change process (Mbembe 2015). As part of this process, SJPs can be used to promote a desired teacher education that provides equal learning opportunities for pre-service teachers in all-inclusive learning spaces.

Heleta (2016) asserts that the apartheid curriculum continues to dominate teacher education as part of Eurocentric supremacy in higher education. Mamdani (2016) highlights that a curriculum of equity and inclusivity of curriculum has to speak to diverse social and historical realities that exist in South Africa. Smith (1999) as well as Mede (2017), argues that despite the Western philosophy being appropriated by African experiences and traditions, the whole Western education has to be redefined and interrogated. In particular, Nakata, Nakata, Keech and Bolt (2012) point to the need to address the fact that appropriated knowledge production in Western philosophy misrepresents IKS and neglects other forms of knowledge from indigenous realities. Paraskeva (2011) admits that Eurocentric knowledge has succeeded in entrenching Western epistemologies at the core knowledge of the curriculum.

Decolonising the curriculum for pre-service teachers is expected to

provide opportunities for the students to engage in critical thinking, empirical probing, and open and creative thinking that counters the narrowness of Eurocentric knowledge (Ramrathan 2016). Meanwhile, the curriculum can be said to be transformatively decolonised when there is a deliberate focus on curriculum intellectualism that makes pre-service teachers think and act as social change agents to the realities that surround them (Mbembe 2015). This makes SJPs crucial (Klaasen 2020).

Socially just pedagogies (SJPs) emanate from critical pedagogy and critical agency (Osman & Hornsby 2017). According to Freire (2005); Mahabeer (2017); Gabriel (2020), education is a critical pedagogy aimed at the emancipation of citizens. SJPs engage liberal, emancipatory and border pedagogies to advance critical thinking that can enable critical agency to be attained. SJPs evoke pedagogical approaches that challenge the narrower Eurocentric image still deeply entrenched in teacher education and call for the decolonisation of the curriculum (DaCunha 2016). For Lumadi (2021:38), decolonising the curriculum 'encourages critical thinking and initiating debate on issues that are important to marginalised groups in our community, which are never addressed in the education systems'. Decolonising the pre-service teacher education curriculum can be messy and dynamic to accommodate or integrate students' diverse local contexts (Sium, Desai & Ritskes 2012). Lumadi (2021) posits that students in higher institutions should express their views through critical thinking or engagements with acquired knowledge from the higher education and their own thinking. The ability to express themselves credibly and robustly is what Osman and Hornsby (2017) describe as personal dimensions of pedagogy, politics of difference and relationship between pedagogy and agency.

For Osman and Hornsby (2017) and Darling-Hammond, Flook, Cook-Harvey, Barron and Osher (2020), it is very important for students to be able to contribute to knowledge construction by expressing their personal dimensions of pedagogy. Their diverse opinions or views indicate how and why politics of difference are essential in building relationship between pedagogy and agency in learning spaces (Osman & Hornsby 2017). Ryan and Tilbury (2013) appear to believe that decolonising will deconstruct those dominant strategies, pedagogies and structures that drive Western Euro-centric education. SJPs can provide students with diverse opportunities to challenge learning experiences while exploring their personal dimensions of pedagogy. In this manner, pre-service teachers are engaged in the politics of

difference to construct knowledge based on the relationship between pedagogy and agency for teacher education. Hence, students are transformed into social agents who can have an impact on or influence their society, using experiences from dialogical spaces within teacher education (Maringe 2017). In addition, SJPs enable pre-service teachers to reflect on their generated diverse views as a means of contextualising learning that addresses their societal needs. Wals (2010) contends that the challenges of the present century are multifaceted and require teacher education that is not one perspective based or traditionally dominant. As such, SJPs invigorate how colonial education in post-apartheid South Africa's pre-service teacher education has been used as a powerful tool of social injustice against the indigenous people (Nwanosike & Onyije 2011).

SJPs offer advance leverage for all students in the higher education landscape, enhancing the possibility of redistributing resources to address previous social injustices. As Maringe (2017:68) explains, SJPs aim at 'the equalisation of opportunities to all to access knowledge, to succeed and to progress beyond demarcated educational cycles'. Social pedagogies at all phases in higher education can integrate academic and practical education in a transformative curriculum aimed at enhancing contextualised human capacities (Maringe 2017). These capacitated pre-service teachers can thus meaningfully contribute to their localities.

At present, the South Africa's higher education curriculum is plagued by being set in a socially unjust context that separates different groups and perpetuates inequalities. Hence, one dimension of SJPs is its focus on dismantling of social inequalities (Burton *et al.* 2009; Osman & Hornsby 2018). Before using SJPs, one must establish the difference between proactive and reactive learning in students. Students are exposed to various dimensional strategies that cater for all students in the learning processes. SJPs encompasses inclusion for all students, where common opportunities and spaces are provided for all students. SJPs should thus be grounded in moral beliefs which honour differences in genders, and races, and support equal social opportunities, rather than clinging to colonial and apartheid beliefs. Burton *et al.* (2009) and Le Grange (2021) argue that a good curriculum should provide ethical and moral learning experiences. As Maringe (2017), points out, that requires that SJPs create spaces for indigenous people's culture in learning experiences. This is because it is important for learning situations in pre-service teacher education to be situated in diverse

IKS. It is also important to engage and even interrogate or engage indigenous cultures in teaching and learning. SJPs can create authentic spaces for the inclusion of local cultures with foreign-dominated values in teacher education. This, Freire (1970) asserts can promote critical engagement of students with their learning content. Similarly, Lumadi (2021) asserts that critical engagement of students is important in higher education.

Freire's (1970) and Klaasen's (2020) idea of critical engagement is further advanced through learning in SJPs, which are designed to be dialogical engagements rather than monological, teacher-centred, Euro-centric content/ assessment-driven pedagogy (Maringe 2017). Hence, to transform pre-service teacher education through socially just pedagogies, teaching and learning should be anchored on two way-dialogic approaches to understanding knowledge. The two-way approaches explore the relationship between pedagogy and agency to construct knowledge. SJPs can then be built on pre-service teachers' previous knowledge to diversely capacitate students, reconstructing learning in socially constructed learning spaces (Bandura 1971; Maistry 2011). For Sathorar and Geduld (2018), students' abilities to reconstruct learning are exhibited in three spaces: personal, disciplinary and social. The personal space is where pre-service teachers reconstruct learning in their local contexts, while the disciplinary space enables students to engage in learning rather than regurgitating knowledge in various disciplines. The social space drives students through cultural learning, for indigenous people's relevance in teaching and learning. Personal, disciplinary and social learning spaces (Sathorar & Geduld 2018) are critically important to attain personal dimensions of pedagogy, politics of difference, and relationship between pedagogy and agency in South Africa's higher education. Moje (2007) admits that teaching and learning in SJPs significantly place students at the centre of their learning spaces, where glocalisation is critical to their learning process, using their own understanding of local contexts to understand new learning in a global contextual space, and thus create new knowledge or recreate learning. Patel and Lynch (2013) argue that new knowledge is generated and regenerated to reflect consideration and reflection within learning spaces. Conversely, SJPs make students the centre of learning where students are responsible for their learning experiences in contextualised experiences. Transforming curriculum through SJPs involves reimagining and rediscovering present Western epistemologies to accommodate appropriate indigenous epistemes for African scholar-

ship. Engagements with Eurocentric knowledge are, therefore, not to condemn Western-dominated epistemes but to allow African scholarship into teaching and learning (Biko 1987; Maringe 2017; Lumadi 2021). SJPs provide alternative pathways for (re)imagining the transformation of post-colonial pre-service teachers is critical to higher education (Mahabeer 2017). Pre-service teachers from diverse backgrounds need to be able to operate in diverse classroom contexts. Thus, SJPs engage liberal, emancipatory and border pedagogies to advance critical thinking that enables critical agency to attain transformation.

SJPs shift colonial dominated knowledge to postcolonial knowledge in the interest of social justice. Review of the work of Klaasen (2020) suggests that SJPs recognise personal dimensions in knowledge, and this varied and complicated issue can influence how individuals learn or construct knowledge in learning spaces. Social justice can transform teaching and learning in teacher education, advancing pedagogical practices that recognise and allow varying and complex diversities in students' voices. The students' voices need to be heard through pedagogical practices to exhibit personal dimensions of pedagogy. The politics of difference, which is pedagogically and philosophically acknowledged in SJPs, promote interactions between pedagogy and agency as students display personal dimensions of pedagogy. The relationship between the two influences social change in the society, as pre-service teachers are made to recognise individual powers in constructing knowledge. Pedagogical actions enhance the ability to use various approaches to accommodate individual and collective agencies. SJPs create opportunities for students to challenges issues that can enhance agency (Maringe 2017). The pedagogies build confidence in pre-service teachers for societal transformation. Osman and Hornsby (2017) opine that in transformative pedagogies, social change and human agency are central to building the capacity of students to challenge hegemonic discourses in teacher education. Thus, in this study, we draw on the lived experiences of Curriculum Studies lecturers to consider how SJPs might enable us to think differently about decolonising pre-service teacher education toward fostering equity and inclusivity.

Methodology

A decolonising teacher education curriculum is framed in complications and

complexities (Smith 1999; Mahabeer 2017). Chilisa (2012) argues that drawing on indigenous research to design a curriculum creates opportunities for indigenous voices to share their worldviews when developing a global understanding of their thoughts, actions and experiences.

This study employed a qualitative approach, using interpretivist research design, a phenomenological type of research (O'Leary 2005). According to Kumatongo and Muzata (2021), gaining first-hand information from the participants provided in-depth understanding and perspectives on decolonising pre-service teacher education towards equity and inclusivity and reimagining transformative curriculum using SJPs. South Africa is a complex and multicultural diverse country. The data for this study was extracted from the lived experiences of Curriculum Studies lecturers from the three campuses of the North-West University (Potchefstroom, Vaal Triangle and Mafikeng), South Africa. A semi-structured interview guide was used as a data collection instrument to collect rich and in-depth information on the phenomenon (Creswell 2013). The Interview Guide contained 10 questions drawn from the research questions. Nine lecturers teaching Curriculum Studies were engaged in interviews, in this case telephonic because of the COVID-19 restrictions on physical contact. These lecturers were of black and white races and had minimum of ten years of teaching experiences. The audio-recorded interviews were transcribed, coded, and analysed to generate themes (Creswell 2013; Kumar 2018). All ethical requirements were met. The use of pseudonyms ensured that the identity of the participants was not disclosed. The aims and methodology of the study were clearly explained to the participants who voluntarily provided informed consent. Ethical clearance was obtained from the relevant university Ethics Committee. Trustworthiness of data was ensured through validation of the transcripts from the audio-recorded interviews, by the participants. This was to ensure credibility of the data, as well as confirmability and transferability of the study (Lietz, Langer & Furman 2006; Kumar 2018).

This study explored the subjective perceptions of nine participants in s specific context so its findings cannot be generalised.

Presentation of Findings

Data analysis of the audio-recorded interviews followed a systemic procedure to generate the following themes:

- Decolonising teacher education;
- Integration of new concepts/ topics; and
- Recognition of Indigenous Knowledge Systems, History and Languages.

To protect the identities of the participants, pseudonyms were used for all the participants as required by with ethical research. The participants from the Vaal Triangle campus were … V1, V2, and V3; while those from the Potchefstroom campus were identified as P1, P2, P3 and the Mafikeng campus were identified as M1, M2, and M3. Verbatim responses from these participants were quoted in italics to lend support to the themes.

Decolonising Teacher Education

Diverse views on decolonising teacher education were expressed by the participants. The participants acknowledged the role of the student protest movements in heightening the need to decolonise higher education in South Africa. In particular. the participants pointed to the need to take account of the diverse cultural settings that frame South Africa.

Some of the participants called for the inclusion of other groups of people in the curriculum:

> *I think decolonisation should focus on inclusion, the inclusion of all people's views, and not focus only on one part of you, not the focus on absolutism. This is the right way to think about something. Like we say...we are different people, we are a diverse people group and as many people as we have so many viewpoints, we have a specific matter (P1).*

As part of this process, one of the participants highlighted the need for discovery to determine what to cover as learning contents in Curriculum Studies:

> *From the expectation of Curriculum Studies, we have to forge or form our own view of how our students can learn apart from what we read from overseas, which means Africa needs to discover first of*

> *all their identity, discover their identity, who are we, and what type of knowledge did we generate from the ancestors and so on (M1).*

Participants' responses highlighted the continuing dominance of Westernised epistemes in teacher education. According to them, the Eurocentric curriculum and structures in teacher education should be reviewed as part of the process of including the cultural, socio-economic, political and knowledge-based indigenous systems of the pre-service teachers (Heleta 2016). Some of the students, in fact, argued for a radical transformation of teacher education for inclusivity and equity. However, one participant felt that decolonising teacher education should not be equated with discarding Western education all together, but rather with indigenising the curriculum:

> *Decolonising the curriculum through indigenizing the curriculum is to make indigenous knowledge to be part of the curriculum. I don't think it can be 100%. Maybe to me indigenizing modules that are in Afrikaans in African languages, using African concepts for the curriculum (V1).*

Decolonising teacher education curriculum suggests that restructuring is needed for the transformation of knowledge that is Eurocentric to provide pre-service teachers with epistemic and formal access to an all-inclusive education (Shay & Peseta 2016). All-inclusive education is recommended to accommodate diverse group of individuals in South Africa's learning spaces (Le Grange 2021). Heleta (2016) concurs that South Africa is a multicultural nation that must be reflected in curriculum design for students. South Africa is a democratic society that requires pre-service teacher education to make participants socially aware of the diverse communities that constitute it, and be accountable and responsible, reflective, empathetic, humane and participatory and firmly situated in the local context. In short, decolonising teacher education is aimed at placing Africa at the centre of learning for pre-service teachers, giving them opportunities to reflect on their indigenous stories, languages, knowledge and culture within the higher education landscape. Heleta (2016) asserts that the decolonisation of higher education can only be genuinely transformative when the diversity of South Africa is reflected in the curriculum. However, Le Grange (2016) cautions that decolonising the curriculum is more complex. An important core activity

should be the productive challenging of the dominant epistemic knowledge which has separated various groups of people from their indigenous knowledge and has created unequal development. Thus, through SJPs, the educational ground is levelled creating a strong sense among pre-service teachers of the critical importance of equal opportunities for equity and inclusion, to grow their human capacities in South Africa's higher education. The inclusion of more educational concepts, methods and content that recognise the diversity that exists in South Africa will create opportunities for pre-service teachers to develop a strong sense of global relevance.

Integration of New Concepts/ Topics

Findings from the participants indicated that the teacher education curriculum prepares pre-service teachers for teaching tasks in different communities and should be designed to accommodate local contents or insights. Transforming the curriculum for pre-service teacher education curriculum requires driving meaningful changes that people understand and recognise why they are necessary, as well as the integration of new concepts/topics into learning contents of pre-service teachers in higher education.

Participant V1 argued that *'integrating key concepts such as ubuntu curriculum, Africanising curriculum, Curriculum Studies in Africa'* would enable pre-service teachers to compare learning content from various African communities before moving to the Western world. This could bring about necessary changes to teacher education and initiate processes of decolonising teacher education. Participant M3 admitted that '*if we are to promote decolonisation in teacher education in South Africa, African, philosophy that talks about indigenous knowledge must be included in teacher education'*. Changes in teacher education require the integration of key concepts/topics that can transform the curriculum for pre-service teachers. Participant P2 described '*that introduction of Africanisation or indigenous knowledge as appropriate to create a humanising curriculum, teaching our students what will make them globally relevant. Topics like human rights education, and how to accept other human beings. People should be made to understand how their own past influences others, how they treat others'.* The inclusion of human rights education is to make pre-service teachers ethical human beings. Thus, social justice for interpersonal communication and humanist

values is needed to advance socially just transformation. Another participant emphasized the place of African history in transforming teacher education. '*African history must be learnt for students to know where they come from. This is African epistemology. We need to get the basic ideas of understanding a community. We need to develop African psychology and African sociology. Those are the basic concepts to decolonise curriculum for teacher education' (P2).* This view resonates with Samuel (2012), who argues that local history should be taught in teacher education to enable pre-service teachers to have a deeper awareness of the reality that exists in their cultures as well as a respect for the indigenous knowledge that speaks to their local context. Chetty and Knaus (2016) lament that the exclusion of African epistemology in higher education makes students consider their cultures inferior to Western culture.

The majority of students are products of the ineffectual and oppressive schooling system in South Africa (Le Grange 2016). The teacher education curriculum is too theoretical and does not address the needs of diverse communities (Samuel 2012). Meanwhile, the integration of African indigenous knowledge into the Eurocentric curriculum is to reconstruct the curriculum and accommodate historical moments for pre-service teachers' meaningful experiences (Shizha 2013; Lumadi 2021). African indigenous knowledge is rich in many historical events that students can explore as learning experiences and can easily relate to their immediate environments. According to Gabriel (2020), diverse groups in Africa have rich information that explains their histories and indigenous inventions that could be learnt in formal classrooms. These historical moments should be accommodated or integrated into pre-service teacher curriculum for continuity. Hoadley (2010) argues that a Eurocentric curriculum advances universal concepts rather than local knowledge. Le Grange (2016) maintains that students in higher education manifest colonised mindsets and behaviours that are unrelated to their local contexts. The students are also not prepared for global competition and resourcefulness (Jansen 2002). Maserumule (2015) avows that it is time for the decolonisation of higher education to reconfigure students' minds. Thus, Ramrathan (2010) posits that curriculum changes in the education system should be continuously reviewed for curriculum change to be effective. Heleta (2016) agrees that transformation of the curriculum is critical to decolonising teacher education with necessary knowledge systems, through a paradigm shift from dominant Eurocentric knowledge.

Recognition of Indigenous Knowledge Systems, History and Languages

Student protests of 2015 and 2016 highlighted the need for the decolonisation of higher education to give due recognition to the diverse indigenous knowledge systems that exist in South Africa. During interviews, the lecturers teaching Curriculum Studies concurred that IKS should be included in the teacher education curriculum. Participant M2 had this to say:

> *We must include African worldview. Teach our students about the African world. This will help them to cope with problems in our society. We need to come up with African sociology, metaphysics, psychology, history, and geography. We need to bring ethical teaching and ubuntu to the curriculum. We need to generate ethics from the perspectives of Africa.*

Participants agreed that it was vital that the language of the students, as well as their cultures, should be an integral part of the teacher education curriculum. As expressed by one participant: '*The class should include all the cultures'* (P3). Another participant further elaborated: '*We explicitly need to address inclusion of African philosophy to provide different views. We need to scrutinize the present curriculum to improve the contents of what students are exposed to. There is a need to focus more on African philosophy to enhance decolonisation'* (P1). Participant V2 argued that the teacher education curriculum does not reflect South African contexts:

> *The structure for the present teacher education curriculum is definitely not reflective of South Africa. And that's the strongest argument in my mind. We need to decolonise teacher education to open up debates for social, cultural tendencies to approach our nature and to make our students more socially responsive.*

Another participant believed that contents and methods for teacher education curriculum should be generated from African concepts to promote Africa. According to him: '*To decolonise teacher education, contents and approaches must be adapted to African contents, to suit African children. We depend on theories of curriculum coming from the Western world. We need*

fundamentals of decolonisation' (M2). This finding corroborates the work of Sandford et al (2012) and Santos (2014) which indicates that Eurocentric knowledge that dominated teacher education curriculum does not accommodate students' indigenous knowledge as part of their learning experiences. Santos (2014) called for the Africanisation of universities to challenge colonial knowledge. Similarly, Mbembe (2015) called for the integration of IKS into universities to rehabilitate knowledge. In 2016, Le Grange argued that the Africanisation of higher education curriculum was long overdue. Similarly, Mahabeer (2017) called for the dismantling of the teacher education curriculum from Eurocentric epistemologies.

Discussion

Driving transformative curriculum in teacher education through SJPs can make a difference (Osman & Hornsby 2017; 2018). The adoption of SJPs will harness students' personal dimensions of pedagogy, the politics of difference, as well as the relationship between pedagogy and agency. Thus, the rationale for SJPs in teacher education is for equality and inclusivity of all students in the learning process for societal solutions. Transformation of teacher education is ensured through pedagogical practices in a socially just university. Pre-service teachers are to be prepared in ideal learning spaces where imagining new mutual futures is made possible. Pre-service teachers need to engage themselves with pedagogical alternatives for dialogical reasoning. Hence, transformation of ideas and consciousness can be pedagogically initiated transformative curriculum through SJPs. Decolonising pre-service teacher education is necessary to transfer knowledge power to colonised minds. Chilisa (2012) suggests that colonised minds need to be conscious of their history to discover their personal dimensions of pedagogy. A transformative curriculum infused with SJPs could allow all students to engage critically and participate in all-inclusive learning spaces. Gabriel (2020) argues that teaching for inclusivity is driven by a pedagogy framework that enhances SJPs. Vandeyar (2019) calls for a transformative curriculum that has Africa at its centre, with a mission to provide all students with multiple knowledges that can foster equity and inclusivity. Mudaly (2018) asserts that true justice is the politics of difference which can be imagined through a transformative curriculum that removes dominant knowledge to promote realities in relationships between pedagogy

and agencies in the education system. For Nabudere (2011), the key issue is the advancement of social justice, the common good, human dignity, solidarity, rights and responsibilities as well as the option for the poor. Similarly, Lumadi (2021) emphasizes the need for the equal opportunities and outcomes for students that a transformative curriculum could offer. Waghid (2014) has even higher expectations in that he sees transformative education as having the potential to harness students' social environment to integrate their shared reflections, trust and humanness in SJPs, so as to re-imagine a transformative curriculum that nurtures all students in a higher education environment where equity and inclusivity can be abhorred. SJPs personalise pedagogies to foster diverse students' capabilities for social change, by using various complexities of personal dimensions of their affective knowledge (Osman & Hornsby 2018). This implies that relevant and appropriate indigenous knowledge that relate to immediate students' environment should be explored. Adoption of indigenous invention or innovation can be used in classroom practices, and this will enhance good understanding of learning experiences.

Various student movement protests that rocked South African universities between 2015-2016 demanded for a break away from postcolonial thoughts and ideologies that provide equal learning opportunities, free and quality learning experiences, for transformative education (Etheridge 2018). Furthermore, Smith (2012) agrees that a transformative curriculum in SJPs enables original thinking in students through opportunities provided for capacity and efficiency. The need for global relevance for pre-service teachers does not only necessitate transformative curriculum for teacher education but also the need to provide pre-service teachers with equal opportunities that enhance inclusivity in students' abilities to rethink education as social agents and to foster social awareness so that it can better society. When students are capable of contextualising knowledge in their own ways, Osman and Hornsby (2017) aver that they are engaging with the personal dimension of pedagogy (Osman & Hornsby 2017). According to Osman and Hornsby (2017:4), SJPs are transformative pedagogies that,

> facilitate critical thinkers capable of nurturing social change, bringing to the fore, a variety of complex issues which relate to the individual nature of knowing, learning and teaching on the other

> hand, and the personal and affective dimensions of knowing, learning and teaching on the other side.

This requires that they consider multiple approaches to teaching and learning in teacher education. Murris (2016) avows that students can express themselves better in higher education institutions that have a transformative curriculum designed to provide equity and inclusivity. The expression of diverse views or opinions by students is what Osman and Hornsby (2018) describe as politics of difference, where 'each of us' is highlighted in SJPs, creating opportunities for all students to express their views in constructing knowledge. Earlier Smith (2012) argued that the outcomes of a transformative curriculum through SJPs is usually evidence-based, requiring pre-service students to demonstrate their progress towards equity and inclusivity. Hence, students form diverse backgrounds are encouraged to engage in communication that creates the opportunity for them to express their different worldviews and assumptions on knowledge production (Meda 2017). This advances equity and inclusivity in teacher education that uses SJPs to transform the curriculum (Santos 2014). Conversely, Osman and Hornsby (2017) posit that the relationship between pedagogy and agency is ensured by recognising powers of individual student's voice for societal transformation. SJPs are transformative and build confidence in students, while also challenging their prejudices around their local contexts, with due regard to others' dignity; thus, asserting the rights of others (Maringe 2017).

The concept of decolonising teacher education, as established by the participants and literature, is informed by the students' personal worldviews, and their view of knowledge construction and a transformative curriculum that advances equity and inclusivity. An enabling social environment that presents diverse learning opportunities and encourages inclusivity for all makes it possible for pre-service students to construct knowledge from their learning experiences. SJPs offer global scale experiences in a transformative curriculum for the current fast-changing world of learning (Nabudere 2011). Wa Thiong'o (1981) asserts that in a postcolonial university environment, students need to engage with and critique what is offered to them as knowledge so they can construct knowledge from their learning experiences. Students have different understandings of the learning experiences presented to them through various teaching approaches, which influence their personal dimensions of pedagogy, and are exhibited in the politics of difference based

on the diverse relationships that emanate between pedagogy and agency (Osman & Hornsby 2017). The universities as agencies of knowledge, provide opportunities to students to interact with the curriculum. Pre-service teachers need to relate, react, engage and critique personal dimensions of pedagogy offered to them by universities, to infer knowledge which reflects the politics of difference that exist among them, and to build knowledge using various approaches or strategies that are situationally relevant to them (Maringe 2017). SJPs frame the process of constructing knowledge to enhance transformative curriculum for equity and inclusivity in teacher education.

Sathorar and Geduld (2018) argue for decolonising teacher education to ensure the transition between theory and praxis. The scholars posit that students in pre-service programmes at South African universities need to encounter new worldviews that create counter-hegemonic intellectual spaces and thus challenge the colonised knowledge in the curriculum. This kind of re-imagining of teacher education curriculum is critical if pre-service teachers are to play the transformative role needed to advance equity and inclusivity in the classroom. Of what use is the knowledge that is acquired in pre-service teacher education if it does not relate to the existing realities in pre-service teachers' localities and their future classrooms? Interrogating questions like this are needed to constantly invigorate alternative pathways of decolonising pre-service teacher education.

Conclusion

Decolonising the teacher education curriculum in South Africa is a complicated process that will involve re-imagining, re-structuring and re-focusing knowledge production. Pre-service teachers need to engage in deep intellectual encounters so that they are able to construct knowledge that speaks to their diverse contexts. Integration of local knowledges does not mean discarding Western knowledge, rather it means vigorous accommodation of both indigenous and Western ideologies for a global worldview. Some scholars argue that pairing Westernised knowledge with IKS will be enough to transform the curriculum to make it context relevant and concomitantly enhance equity and inclusion in education spaces. However, it seems irrefutable that the adoption of SJPs is essential to advance the decolonisation of teacher education in the areas of teaching and

learning experiences for equity and inclusivity. Pre-service education environments need to contextualise learning experiences that can make students social change agents. Pre-service teachers are from different environments and possess diverse social backgrounds that should be considered in classroom practices. Findings from this study revealed that the lecturers acknowledged diversity in unity that exist in South Africa. The existence of these diverse backgrounds requires accommodation into learning spaces alongside the Western knowledge, as a global world view of pre-service teacher curriculum. It was evident from the participants that decolonising teacher education is not only necessary but long overdue. Hence, decolonising teacher education provides avenues for recognition of diverse indigenous knowledges to be integrated into the curriculum as new concepts/topics. These new topics will enable pre-service teachers to adjust appropriately to their immediate environments, using appropriate learning experiences that speak to the local context of their classroom practices.

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