

Migrated Pedagogies: Contributions of COVID-19 in Decolonising Higher Education

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Abstract

The changing forces at work in the 21st century globally regarding technology, and social challenges have ramifications on teaching and learning (T&L) systems. COVID-19 highlighted the contribution of African Indigenous knowledge (AIK) in transformation in education which is not addressed in the literature. Hence this article focuses on the key contribution that COVID-19 has brought globally in education especially Higher Education (HE) – Migrated Pedagogies. Debates around T&L during the current pandemic are on online T&L. However, this has failed to highlight the positive contribution whereby decolonisation is practically implemented through the pandemic in the form of technology that is more western and home-based T&L which is based on AIK. This paper reports on a qualitative critical race self-study of a lecturer in a South African university and the global pandemic that necessitates a fight against epistemic violence against AIK. The qualitative critical race self-study methodology is important in this paper because it takes a non-compliance approach to the colonial teaching pedagogy in education and all areas. The study concludes that COVID-19's major contribution to the transformation of HE globally is in inaugurating Migrated Pedagogies which is a great stride toward the decolonisation of education and epistemic freedom in education.

Keywords: Migrated Pedagogies, African Traditional Education, Western Education, Decolonization

1 Introduction

The concept of migration has received attention in different disciplines and themes but no study has ever been undertaken on teaching pedagogy and migration. The literature surveyed focuses on migration when it relates to moving to online teaching (Watermeyer *et al.* 2021). It is not about the migration of different pedagogies from one country to the other. It is in the context of decolonisation of HE and COVID-19 that this article focuses on one of the major contributions that literature on decolonisation and COVID-19 has missed – Migrated Pedagogies. Wickramasinghe and Wimalaratana (2016) say migration is a movement of people from one place to another for residence or work-related resolves. Migration can either be local or international (Esses 2018), but this paper adopts migration to refer to movements of pedagogies from Africa to Europe and vice versa. The reasons for the migration of people is usually caused by a series of push and pull factors. According to Everett Lee's theory of migration in 1966 the push and pull issues are motives that lead to the migration of people (Krishnakumar & Indumathi 2014: 11). Elo *et al.* (2019) take this further by stating that, push and pull factors work mutually when persons are migrating. This infers that the push factors shove people away from one location to another, while the pull reasons drive them into a new place. Therefore, Migrated Pedagogies occurred globally as studied in this paper because of health reasons (context of COVID-19) and forced all the countries around the globe to adapt to workable styles of T&L.

It is within this pandemic that the normative of contact T&L has displaced or questioned how we conceptualise T&L. T&L has been perceived as mainly a western construct and the African indigenous ways have been pushed to the periphery of teaching pedagogies. The pandemic has brought the 'reusable past' in education globally (Van Wyck Brooks cited in Kgari-Masondo 2013). It has pushed the decolonisation project which was at a snail's pace to occur using Migrated Pedagogies. The notion of a 'useable past' is taken from an essay by American critic Brooks in 1918 who maintains that the past can be used to understand and recognize the present (Kgari-Masondo 2013). This implies that the pre-colonial South African education system can be used to understand the pedagogies that are employed in the context of COVID-19 as elucidated in this article. As argued by Idahosa (2019) to decolonise the education system requires more than just integrating or replacing Eurocentric texts with African texts or excluding/

including individuals based on their identity but a part of decolonising the curriculum also implies the inclusion of black scholars [and I add African epistemology in totality].

Therefore, decolonisation is also necessary to create intercultural communication and experiences which require an outlook of different perspectives and not be viewed or understood from a single dimension. Hence this paper argues that globally, throughout history African Indigenous Knowledge (AIK) has been pushed to the periphery epistemologically. It is therefore the purpose of this paper to highlight that decolonisation has already been paved by COVID-19 through online pedagogy (more western) and home-based learning (indigenous African education system). This indicates that decolonisation is indeed not about replacement but the collaborative working of different systems and epistemologies.

2 Literature Review

2.1 Colonisation and Higher Education Pedagogy

Colonialism was implemented as a strategy of dominating non-whites areas to enforce political control (Stuchtey 2011). African countries were colonised, resulting in their education, economy, politics and knowledge process being exploited by Europeans. Abdi (2006) maintained that pre-colonial educational systems were depicted as unusable in the progress of local communities. Regrettably, this idea deprived the world of the rich variety of philosophies and epistemologies of the previously colonised communities. As Abdi has argued the ramifications of colonialism were to cause epistemic violence against those they colonised and push European education to the centre of knowledge while placing African indigenous education to the periphery and destroying the latter's education system (2006: 21). Unfortunately, colonialism affected the education system including HE because it marked immense disparity arranged along racial lines (Smith 2014). For Kgari-Masondo and Mkhabela (2020) the historical context of HE is also grounded on the history of colonialism, based on epistemic violence of the previously colonised, racial division of HE Institutions, and inequalities of such institutions in terms of funding and resources. Hence Mamphiswana and Noyoo (2016) mentioned that due to colonialism many HE black institutions are located in deeply rural areas and are under-resourced. Lack of infrastructure in such areas affects the quality of T&L because currently

the world is based on the Fourth Industrial Revolution (4IR) which requires electricity and technology for education to be realised qualitatively. Birmingham (1995) indicated that the Berlin Conference of 1984/85 confirmed that resources to ensure quality education in the previously colonised countries show that European countries continue to overpower and control African countries and education. This continual domination of colonial countries in the previously colonised countries indicates why the pace of decolonisation is slow and the T&L pedagogy is still western. Hence Bozalek and Boughey (2012) maintain that HE continues to fail to safeguard epistemological access for the previously colonised as the dominant knowledge used globally is based on leading ways of knowledge-making invented from a cultural system that privileges the rich, elites, whites, English speaking and western people.

Transformation of HE worldwide is slow but works on COVID-19 confirm that changes have been pushed slightly in the right direction in terms of the implementation of online learning universally (Ali 2020; Almazova, *et al.* 2020; Mhlanga & Moloi 2020). It is therefore significant as Badat (2020) states that during COVID-19 and beyond there should be vigorous elimination of any official, institutional, social, economic and intellectual blockades to the creation of a more equal, all-encompassing and socially fair HE system. In terms of T&L pedagogy, it means no student must be left behind in their education (Kgari-Masondo & Mkhabela 2020) which is in line with the Migrated Pedagogies adopted in this paper because it has been propelled by COVID-19 to integrate pedagogies used globally to be exchanged and applied in diverse countries to ensure a humanised pedagogy. This is the objective of this paper to explore how COVID-19 contributed to HE in terms of T&L pedagogy and decolonisation globally. Though the literature on the current status of HE depicts mostly gloomy pictures and a slow tempo about COVID-19 and transformation in HE this paper brings to the fore that nature through the pandemic has forced transformation to take centre stage and decolonisation through Migrated Pedagogies.

2.2 Contributions of African Indigenous Knowledge in Teaching and Learning Pedagogies

African Indigenous education is the education system that was practiced by the indigenous people of South Africa i.e. the Sotho-Tswana, Nguni, Tsonga, Venda and the Khoi-San. Consequently, African education like other educa-

tion systems equipped the youth to be active and productive members of their societies, by instilling the skills necessary to achieve individual and societal needs (Nyerere 1968). As articulated by Molema (1920) the education in which Africans engaged in the pre-colonial era was termed traditional education. For Rodney (1982) pre-colonial education is referred to as African education and its main aim was to develop a person who will be able to work collaboratively with society and be economically viable drawing from the principles of AIK. This is evidenced by the philosophy of *Ubuntu* stating that a person is who they are because of others – expounding the values of cooperative working. Hence the education system was placed in the hands of elders and the community and focused on practical work (Abdi 2006; Molema 1920: 122-123). The educational development was based on ‘gradual and progressive achievements, in conformity with the successive stages of physical, emotional and mental development of the child’ (Abdou 1968: 15). For example, Bassey (1999) specified that those who were educated about fishing were trained in route-finding techniques and migration forms and conduct of fish; those who took to farming had analogous training. This indicates that teaching was integrated since it certified that people are empowered with diverse skills so that they can contribute to the communal economy and social cohesion. Adeyemi and Adeyinka mentioned that ‘schools’ and ‘classes’ were more informal and usually held in isolated places, the king’s, chief’s palace, or using their households under the instruction of a knowledgeable person on the specific skill, values, morals and other teachings (2003: 433, 435). This education system was different to western education in that, the latter is more formal and takes place in formal classrooms or lecture halls. This is evidenced by the fact that with the arrival of colonialists in Africa they established the first community school on 17 April 1658 and indigenous people had to move from more informal home-based ‘schools’ to westernised ways of education and accommodated in walled buildings called ‘schools’ (Behr & MacMillan 1971: 357).

The gradual progress of a child was also empowered by using indigenous verbal communication which under literature on decolonisation; languages of the previously colonised were undermined and perceived as non-languages (Ndlovu-Gatsheni 2018). The fact that African education managed to survive to this era of the 4IR indicates that it has a lot to contribute and it is meaningful to its practitioners. As evidenced by Wa Thiong’o this education system kept the pre-colonial society progressing and

safeguarded African languages (even epistemologies) (2009: 19 - 20). The medium of instruction was through African indigenous language or mother tongue and was delivered by way of stories, songs, and dances to ignite children's passions and accelerate their awareness as they learn and acquire knowledge and skills of engaging with their natural environment and other people (Wa Thiong'o 1981). Similarly, Abdi (2006) maintained that the educational programs were not unfamiliar to the indigenous people of Africa, their education was operative in achieving social, political, environmental and economic progress that was not executed from outside. In conceptualising pre-colonial African education one can say it was grounded on teaching by illustration and learning by doing – practically based tasks. Pre-colonial education was depicted as unusable, useless, impracticable and irrational in the development of local communities (Montesquieu 1975: 332). However, the works of Abdi (2006) and others indicate that tactlessly this impression deprived the world of a rich variety of philosophies and epistemologies. A drawback indicated by Adeyemi & Adeyinka about the education system that it 'focused almost exclusively on the clan or tribe and hardly prepared its recipients for outside contact' (2003: 437) is the positive contribution that COVID-19 has on the education highlighted in this paper. Through COVID-19 and globalisation migration of knowledge is occurring and we witnessed this mainly with the widely used home-based T&L in HE which enforced the fight against epistemic violence by bringing to the fore Migrated Pedagogies (Africa to Europe and vice versa).

2.2.1 Ubuntu as a Pedagogy

Western epistemology has been acknowledged as the yardstick of knowledge, lowering indigenous knowledge as unscientific and the 'other'. The teaching pedagogies used are mostly drawn from the western milieu and end up not catering for the needs of African students (Ndlovu-Gatsheni 2015; Mhlanga & Moloi 2020). A case in point is the ethic of *Ubuntu* which is instrumental in reconciliation, development and nation-building (Setiloane 1985). It is accepted globally in scientific knowledge but our constitution and education system do not embrace it as an important value in fostering national identity. *Ubuntu* is pivotal as it focuses on values like love, care and participation. Epistemic violence against AIK marginalised the knowledge process which has delayed progress in South Africa as the rich knowledge

embedded in indigenous ways of knowing are excluded as official ideologies of building the newly democratic country. This resulted in a tendency of separating indigenous knowledge and western knowledge - which most recent scholars vehemently dispute on the basis that, there are no simple or global benchmarks that can be utilised to separate the two epistemologies (Bicker et. 2003). COVID-19 introduced an amalgamation of African-Western pedagogies to ensure quality and progressive T&L.

Ubuntu pedagogy emphasises the collaboration of pedagogies as Xulu (2010) emphasises and recognises the existence of others and their impact on the lives of the individuals around them. Group work is an excellent example of collaboration when teaching in class. Therefore, the pedagogy brings to the fore the values of the humanisation of the person. Humanisation is key in African philosophy it is grounded in *Ubuntu* – and explains what it means to be human. Xulu used a model of a dancer to exemplify humanisation – he says dancers depend on the music and the audience’s applause for them to perform so is the teaching pedagogy of *Ubuntu* – interdependence (Xulu 2010: 81). This style of teaching instils values of interdependence and not individualism. Hence Biraimah (2016) reasons that *Ubuntu* teaching style is about inclusiveness, equity and quality. The author argues that the very same issues that presently position themselves as challenges to the quality and equity of Namibian education (ethnicity, urban/rural location, gender and socioeconomic class) might, if seen from a new viewpoint, develop into the basis for educational transformation.

For Ukpokodu (2016) *Ubuntu* pedagogy puts students at the centre of education. Students’ humanity is elevated as the centre of pedagogy by utilizing real-life stories. Emphasis is placed on *Ubuntu* pedagogy as a model comprising five ethical dimensions: humanism and *Ubuntu* competence; relationship and learning community; humanism in the curriculum; pedagogical and instructional excellence; and collaboration and partnership. *Ubuntu* pedagogy cultivates the spirit of *Ubuntu* that undergirds students’ ability to be humane, reactive, socially just, effective, and robust. COVID-19 ignited buntulised pedagogies globally through Migrated Pedagogies.

2.3 Understanding the Benefits of COVID-19 in Teaching and Learning Pedagogies

Literature poses conflicting views about the benefits of COVID-19 in T&L

pedagogies. Others perceive the lack of infrastructure as negative (Mhlanga & Moloi 2020); but others see it as a great strategy that was highlighted to accelerate speed transformation in black areas (Mhlanga & Moloi 2020; Bao 2020). COVID-19 with the lockdown strategies affected most public schools, particularly those that are in the townships and rural areas in the whole globe due to infrastructural challenges (Mhlanga & Moloi 2020). This same negative impact is perceived by Mhlanga & Moloi as contributing to highlighting to the whole world that change is needed in improving black areas to help in quality T&L pedagogies. In terms of the benefits of COVID-19 Bao (2020) and Mhlanga & Moloi (2020) opine that it elucidated that HE was not ready for the 4IR which the world is at currently. But none of the scholars focused on the contributions in Migrated Pedagogies on which this paper focuses.

The pandemic indicated that the development of African areas must be urgent in the agenda of the state (Mhlanga & Moloi 2020) because many indigenous Africans in South African HE, reside outside urban areas, where families are poverty-stricken and areas that lack infrastructure. For education to occur under the 4IR effectively, reliable and efficient infrastructure is key (Adnan & Anwar 2020). Electrification as a holistic strategy for online teaching will have to be installed urgently in rural and black areas as a reality depicting that a rising number of energy-use sectors needs to be electrified (World Economic Forum 2018). This suggests that students in HE and their lecturers must live in electrified spaces and have gadgets to engage in T&L. This is humanising as the important principle of the 4IR mentioned by Schwab and Davis is about its emphasis of ‘what it means to be human’ because it focuses on energy efficiency, and solving energy poverty (cited in Karjalainen 2019: 220). COVID-19 ensured that technology as per the 4IR is seen as a global necessity. Likewise, Tsekeris (2019) argues that the 4IR will result in advancing humanism and democracy, and in improving accountable innovation and, consequently, adaptiveness, as well as in decoding technological development that will be inclusive and render creative opportunities for all citizens. Unfortunately, Mhlanga and Moloi (2020) have argued that the 4IR modelled dehumanisation as many Africans live in under-resourced spaces which affect participation and possessing some tools of 4IR. The principle of humanisation of all citizens by ensuring that they participate in 4IR is linked with the idiom in isiZulu language which states that a person cannot be disposed of (*‘Umntu akalahlwa’*) (Masondo 2018; Kgari-Masondo & Masondo 2019; Kgari-Masondo & Mkabela 2020).

The use of technology within the education system will provide new shifts in education approaches that could widen equality gaps and reach students within poverty-stricken areas. This idiom introduces an African based principle of 4IR that safeguards social justice and transformation as suggested by Ndlovu-Gatsheni (2015b: 489).

Decoloniality is born out of a realization that the modern world is an asymmetrical world order that is sustained not only by colonial matrices of power but also by pedagogies and epistemologies of equilibrium that continue to produce alienated Africans that are socialized into hating Africa that produced them and liking Europe and America that reject them. Schools, colleges, churches, and universities in Africa are sites for the reproduction of coloniality

The ‘*Umuntu akalahlwa*’ idiom in relation to the 4IR, COVID-19, and HE, globally brings us to a roundtable of discussion about the unequal world that has led to what Gallagher, calls the ‘suffering of Africans against estrangement and deprivation’ (2009: 34). COVID-19 returned teaching pedagogies to the homestead and in the process brought the integration of pedagogies. As put by Molema, traditionally, education in Africa took place in the homestead as classrooms where lessons occurred sometimes under a tree within the community (1920: 122 - 123). The western classroom is removed from the home to the official institution referred to as a university or school. COVID-19 is returning education to African roots homestead but with the integration of ICT. For Africans, a person becomes human by being in a community (Setiloane 1985). Educationally it implies that the African student needs to be rooted in a community for success to occur in T&L. As Amanze (2002) has argued for an African everything is seen holistically thus even T&L has to be related to the context of students, positionalities, principles and perspectives of lecturers and students (Geduld & Sathorar 2016). Thus, COVID-19 brought some kind of humanising by emphasising the pedagogy of compassion, care, and development which instilled that no child must be left behind in their T&L (Kgari-Masondo & Mkhabela 2020).

3 Methodology and Approach

The study uses a qualitative critical race self-study methodology that focuses on studying about self as a teacher, and observations about self in relation

with other lecturers and their experiences in the profession of teaching and unsilenced racial issues in educational narratives (Souto-Manning 2021). This also includes reflecting on the observations about my students and other lecturers who are involved in HE T&L about the contributions of COVID-19 in transforming HE globally looking at racial educational cultural impacts. As Pinnegar (1998) has argued self-study is ‘a methodology for studying professional practice settings’ (cited in LaBoskey 2004: 817). As a lecturer in HE undertaking this important study on decolonisation of pedagogies, I saw the methodology relevant for this study because it allows studying pedagogical practices from different settings – geo-social, economic, political and so forth. Self-study methodology is not widely known in academia and is criticised as not a methodology for teacher research due to the issue of rigour and trustworthiness - as single stories according to critics cannot certify quality information about the practice of a teacher (Sharkey & Peercy 2018: 4). But the works of Souto-Manning (2021) and others in the same field have revealed the significance of the methodology among other benefits is in dismantling the ‘whiteness’ of teacher education research, and appropriate in bringing transformation in HE because in that single self-study issues of ‘race and racism’ are challenged while in other methodologies they are silenced and normalized (Sleeter 2017). The methodology is linked with the critical paradigm adopted in this study which aims to bring to light the significance of the reusable past in Migrated Pedagogies during the era of COVID-19 paving the way for the practical transformation of decolonial pedagogies globally. Also, Souto-Manning suggests that issues about rigour and validity on self-study methodologies require revolution and ‘most of all, this transformation will require white teacher educators to abolish the yardstick by which quality scholarship is *measured* ... by assessing research according to standards and expectations that deem white stories relatable and trustworthy and the stories of Black, Indigenous, and other teacher educators of colour atypical – and therefore questionable or unimportant’ (2021: 13 - 14). Therefore, a case study design approach was used because it ensures in-depth ‘contextual analyses of one or few instances of a naturalistic phenomenon’ (Tracy 2020: 61), which makes use of a single data-collection method (Merriam & Tisdell 2016).

The study used the lecturer’s teaching journal where she documents her experiences daily as it was instilled in her when she did her teaching

training in 1995. Concerning COVID-19 from 2020, I also documented daily different experiences students conveyed and my observations about T&L. For this paper, I constructed a topic which is ‘the impact of COVID-19 in transforming HE globally’. As such the question of this study is - What are the contributions of COVID-19 in decolonising HE pedagogies? Thematic analysis was then used to organise data by teasing out information related to the key question of the study – in line with the advice by Patton’s (2015) analysis of data that, it must occur simultaneously with the discussions relating to the study to avoid redundancy and overload of information. The guidance of Creswell and Poth (2016) on the reliability of research, assisted in this study because I employed ‘multiple data sources’ as they advised, where one utilises self-study data (reflections, practices and observations) to produce manifold perceptions focused on procuring a nuanced understanding of the phenomenon under study. I also followed Creswell and Poth further by employing ‘triangulation’ and peer review with my colleague (Ms Dineo) to avoid self-prejudice because the data is about students, self-reflection and my observation. This reveals that what is critical in self-study research is ‘to get exemplar-based’ and ‘trustworthy’ findings that are ‘concerned with both enhanced understanding of teacher education in general and the immediate improvement of our practice’ (LaBoskey 2004: 818).

The study employs a decolonisation lens, by drawing from the South African HE backgrounds to explore the contributions of COVID-19 in decolonising HE globally in terms of pedagogy. Decolonisation according to Ndlovu-Gatsheni and Tafira (2019) is anchored in a strong foundation of social justice, transformation and values of respect for the marginalised. This suggests that globally educationists have to be open-minded and embrace migrated knowledge as we live in a globalised world. This is because the decolonisation of T&L is not only focused on the content of the discipline delivered to students but also on how information is delivered because – pedagogy is important as a vehicle of delivering the content. The decolonisation lens, qualitative critical race self-study methodology, case study design, critical paradigm tallies well with the Migrated Pedagogies proposed in this study as it denounces the undermining of other teaching styles in other contexts and epistemologies. As suggested by Paulo Freire (1970) to ensure the humanisation of all students ‘the only effective instrument in the process of re-humanization is humanizing pedagogy’ (cited in Kaje 2019: 248). Many scholars critique Freire’s theory of humanising

pedagogy as Eurocentric in approach (Kahn 2005) by not distinguishing between the oppressor and oppressed (Tuck & Yang 2012: 20), and that he failed to contextualise the theory to the situation of the oppressed and context of African indigenous people (Grande 2008: 238). Freire's theory despite its shortfalls implies in essence that both the oppressed and oppressors need humanisation – which is the crux of this paper.

4 Lecturer's Reflections: Contributions of COVID-19 in Decolonising Higher Education

I am a lecturer at one university in South Africa which is populated by students who come mainly from rural ecologies and are mostly African. I taught Honours Degree in 2021 to less than 10 students. Only one student registered and never attended classes. The other student missed some of the classes and his reason was because of connectivity because he lives in rural areas. But he had to make means every Wednesday, the day of our seminars to be present. My general reflection of my students is that they were excited about online T&L as it was a great experience despite the challenges of data being depleted in the middle of the month as the university provided them with data monthly but would make sure that they attended the seminars. The other students would also complain of connectivity and always tried to get appropriate spaces in their homes or travel to town to get connectivity. Some students, unfortunately, decided to drop-out due to connectivity issues and other hurdles despite the university's stratagem of welcoming a few of such students who came from the outskirts of the country to campus.

In 2019 October I visited India for two weeks as an exchange lecturer a few months before COVID-19. I also visited Botswana University in February 2020, a few weeks before lockdown. I learnt a lot about the infrastructure and well-resourced lecture halls in these countries. The universities' T&L were fully face-to-face and furnished with infrastructure. During the era of COVID-19, I have observed countries globally in HE employing on-line T&L and students in such institutions learning from home. I have observed that western pedagogy which is based on technology and takes place in official classrooms or lecture halls had to migrate to homes due to the pandemic. The teaching pedagogy used is online. In precolonial Africa the education system was more informal, no buildings were reserved as 'schools' homes and secluded spaces were used to train youth on different

skills, cultural values and norms. The teaching pedagogy used was home-based. I observed in my teaching that, the emergence of COVID-19 brought a migration of pedagogies. The pandemic hastens decolonisation especially in pedagogies in HE whereby African indigenous home-based learning was combined with technological ways with an instructor on cyberspace. Parents and the community are given a chance once more in HE to get involved in education by assisting students as it happened in precolonial times. As I observed when I taught in the two years during the pandemic I can attest that COVID-19 propelled the practical ‘merger’ of both the western and previously colonised education system.

Therefore, I noted in my diary as I taught in the two years that, the major contribution of COVID-19 is in the transformation and decolonisation of pedagogy whereby African ways of teaching are now acknowledged in the academic fraternity globally which will pave the way to helping even those who adhere to epistemic violence against other knowledge processes and only perceive western epistemology as the benchmark of knowledge to learn that epistemic violence can be dismantled. For me, decolonisation was at a slow pace but nature forced us to embrace it. As attested by one of my Honours students who said,

COVID-19 is an exemplar of social justice and pedagogical justice as it indicated to the whole globe that undermined African epistemology and thought that nothing good can come from Africa. But, today due to the pandemic the world is using home-based learning and combining it with technology.

The reflections below are teased out from my teaching journal where we discussed with students about diverse issues, especially the contributions of COVID-19 and HE. Students revealed that the merger of pedagogies revealed:

- Covid-19 with the introduction of the merger of the online and home-based teaching pedagogies is a blessing for African countries because it showed the governments globally that colonisation had a serious ramification on the development of the previously colonised countries. The areas are underdeveloped, with no running water, no electricity and if it is available it is not reliable because of load

shedding. It also indicated that HE institutions were not ready for an ICS based education system that the 4IR introduces.

- Students also mentioned that the disadvantage of the merger of pedagogies is that the poor students were left behind in the T&L because many of the students at the university are African and live in rural settings that are not electrified, have no running water, clinics, hospitals and no internet connections. Some HE institutions gave data to students and others were allowed to return and stay in residences after the university investigated if they reside in areas where the internet is a problem. But that never helped because many students continued to complain about connectivity.

The integration of western and previously colonised education pedagogy has assisted students to navigate T&L during the pandemic and beyond. These merged pedagogies which migrated from Africa to Europe and Europe to Africa and globally have indicated to the world and HE that epistemic violence can be dealt with through migration of pedagogies and knowledge which can help in the decolonisation of people's minds and implementation of social justice.

5 COVID-19: Contributor of Migrated Pedagogies in Highlighting Decolonising in Higher Education

Literature on COVID-19 surveyed focuses on migration when it relates to moving to online teaching (Watermeyer *et al.* 2021) but this paper takes another turn of migration which COVID-19 has revealed of a globalised epistemic exchange which in this paper is Migrated Pedagogies. The key themes identified from my reflection were chosen based on the connection with the purpose of this paper, which ensured credibility and trustworthiness.

5.1 Going Back to Our Roots! – Infrastructural Development as a Humanising Pedagogy

For education to be qualitative even in times of crisis it is important for infrastructure to be effective, reliable and efficient. The whole world is experiencing the COVID-19 pandemic and we are also in the era of the 4IR which requires electrification so people can engage in virtual communication

and so forth (Mhlanga & Moloi 2020; World Economic Forum 2018). Data from the lecturer's reflection indicates that many students she teaches come from areas that are not developed in infrastructure and the homes are not electrified to meet the demands of the 4IR. This is dehumanising to most of the African students in HE as this dispensation of 4IR according to Tsekeris (2019) requires every citizen to have at least basic digital literacy skills to live, share, communicate, work, learn and actively participate in the contemporary context of the pandemic. Students according to the lecturer's reflection argue that their areas are under-resourced and that the government has left them behind. As Tsikeris (2019); Mhlanga and Moloi (2020) have argued inequalities must be tackled for students to be able to participate in ICT. This suggests that the government must accelerate improving African areas as COVID-19 has exposed the grave injustices that most African students must bear (Kgari-Masondo 2020; Mhlanga & Moloi 2020). But the most important contribution that COVID-19 brought globally is returning all nations to their roots of strategies of T&L African (homestead education) (Molema 1920) west-north (technology-based) that is COVID-19 reinstated the renaissance of pedagogies. This is done by reminding the whole world that the roots of colonisation left African states in an untenable state of underdevelopment that had to be tackled collectively.

Epistemic freedom foregrounds geo-social settlements that are habitable and humanise people. Therefore, the improvement of African areas is part of the decolonisation agenda as Young has argued that 'decolonisation threatens privilege and power by challenging domination', by placing emphasis 'on administering equality and justice for all people' (2003: 7). Students in the lecturer's reflection indicate clearly that we need to go back to our roots by improving indigenous people's areas. As clearly put by Setiloane (1985) for Africans a person becomes human by being in a community, thus by redeveloping such areas students will be able to be humanised as they will be able to learn effectively online from their settings. As Amanze (2002) has argued for an African everything is seen holistically thus even T&L has to be related to the context of students. Therefore, the state must improve the areas where African students live to ensure that 4IR is realized during and after COVID-19.

5.2 Internet Connectivity, COVID-19 and the 4IR

The reflections of the lecturer reveal that online T&L in HE is a teaching

pedagogy that is mostly used during the COVID-19 pandemic period (see also: Kgari-Masondo 2020; Mhlanga & Moloi 2020). From the data collected for this paper drawn from the lecturer's reflection, it is clear that her university embarked on online T&L though some students were left behind in their studies because of internet connections and electricity problems. The study by Kgari-Masondo (2020) also reveals that the lack of related infrastructure such as electricity in many areas of KwaZulu- Natal is lacking and unreliable which has affected students to involve themselves in online learning. The absence of internet connections in rural ecologies can be construed as social injustice as the teaching pedagogy proposed in this paper promotes that no student must be left behind in their T&L.

In this paper students, at the lecturer's university were given routers but not all were provided with laptops. Lack of laptops affected many students as many come from poverty-stricken homes. Connectivity became a serious buffer for students as many African areas have difficulties with network issues. This is the positive contribution of COVID-19 – highlighting that, the South African new government that came to power after the apartheid regime never took firm decisions on improving rural areas after the apartheid period ended and the advent of COVID-19 exposed that laxity. This is part of what Ndlovu-Gatsheni esteems that in scholarship we should move away from victimhood by blaming everything about Africa for colonisation, slavery, apartheid and so forth, implying that agency and ownership are important (2015b: 491). Therefore, African indigenous areas need to be improved urgently so that students can engage in quality learning, and other persons humanised by enjoying internet connections that aids in quality learning.

5.3 Migrated Pedagogies: A Strategy of Social Justice and Transformation

African education and online pedagogies were not migrating at a high speed. As evidenced by literature reviewed in this study COVID-19 highlighted that many African countries by COVID-19 migration of pedagogies was at a slower tempo. The work of Mhlanga and Moloi (2020) demonstrates that Africa was not ready for online T&L because areas lack electricity and students' gadgets. Also, Adeyemi & Adeyinka (2003) raised the fact that, African pedagogies based mainly in the homestead were not migrating to

other communities or races. Therefore COVID-19 helped in the exchange of pedagogies which this paper sees as a step forward to social justice and epistemic tolerance.

The lecturer's reflection in this paper depicts that students that she taught proposed a teaching pedagogy that is holistically aligned with global debates of transformation, decolonisation and social justice which COVID-19 highlighted. This paper proposes Migrated Pedagogies because it embraces the philosophy of *Ubuntu* and permits globalised types of teaching styles to be used for the benefit of students if they do not bring injustice and epistemic violence. As Xulu (2010) has articulated *Ubuntu* pedagogy is about interdependence not individualism and I argue that Migrated Pedagogies are about interconnectedness of global communities in teaching under the period of stress – COVID-19. This is linked with the restoration of justice that Chinweizu (1987) opined, which promotes 'decolonising the African mind' by appreciating the African past as important within the present context since we live in a globalised world. Migrated Pedagogies expounds that social justice is pivotal as no human being can be disposed of despite their flaws. Hence under the crisis of the pandemic the whole world was at a standstill and the migration of pedagogies occurred – to ensure that T&L continues. This implies that the humanisation of people is important for them to enjoy being part of society. For Schwab and Davis, the 4IR is about its emphasis on escaping dehumanising people by fighting for energy supply for people (cited in Karjalainen 2019: 220). But students in the lecturer's reflection and Mhlanga and Moloi (2020) indicate that online teaching pedagogy disposed some students since they live in areas that are not electrified and were not furnished with gadgets that would help them engage in such a style of T&L during the pandemic.

Through Migrated Pedagogies the colonisation principles of 'othering', undermining, and epistemic violence are challenged – there is a pilgrimage of global cohesion despite hurdles like internet connections and so forth which is an inordinate stride COVID-19 launched for global decolonisation. It condones social justice for all implying that in terms of the infrastructure equality must be realised and implemented. As explicitly articulated by Zembylas 'that there is a political and pragmatic need to reflect critically on what it means to decolonise higher education pedagogies in South Africa employing transformative education discourses and practices that reclaim humanity in knowing and knowledge-making' (2018: 1).

Migrated Pedagogies universalises teaching methods that must be integrated and adapted to epistemic freedom. As Zembylas, has argued ‘understanding the historical trajectories of knowledge production as a process that does not reside exclusively in the West (embedded in the context of colonialism), but includes numerous standpoints from the South, can help educators and students in higher education institutions’ (2018: 3). The pedagogies safeguard social justice and transformation for it enlightens that the previously colonised like the colonisers have contributed epistemologically. Migrated Pedagogies is the renaissance of persons’ humanness that COVID-19 has positively contributed globally - to illustrate the reality of epistemic justice, and position AIK in the official arena of knowledge-making. Hence Andreotti suggested that the time has come for humanity globally to ‘recognise the mechanisms that privilege European/Western epistemologies and ‘forget’, silence, repress or ‘damn’ ‘other’ epistemologies’ (Cited in Zembylas 2018: 3). This is also summed up by the words of a student in the reflection of the lecturer in this paper, ‘COVID-19 is an exemplar of social justice and pedagogical justice as it indicated to the whole globe that undermined black people and thought that nothing good can come from Africa’.

Therefore, Migrated Pedagogies as a contribution from COVID-19 in HE contests the anguish of Africans against the separation of ‘othering’, and poverty administered and managed through colonial policies (Gallagher 2009: 34). It introduces a teaching pedagogy that holds the notion of knowledge reformation and embraces the identities and social context of all students globally. It is a holistic pedagogy as it considers all aspects of the student. The 4IR principle of humanising that emphasises compassion, care, and development tallies well with Migrated Pedagogies as it promotes social justice and transformation. The pedagogy suggests that transformation must not only be one-sided in the western modern HE classroom but in the traditional African classroom which was located in the homestead. Migrated Pedagogies, highlights practicalities of the realities of decolonisation in global education. The pedagogy implies that transformation must accept the epistemology, economic, cultural, educational, geographical and social context of the students for quality education to be realised globally.

6 Conclusion

Colonisation brought epistemic violence against Africans and other black

people. Their European white counter parts were accorded the position of superiority and their epistemologies given a status of being a yardstick of determining knowledge. The current debates are focused globally on how we can fight this epistemic violence and ensure social justice. In the midst of such discussions COVID-19 brought a blessing by forcing the whole globe to understand that decolonisation is a reality and is implementable. As such this paper has illustrated through the critical race self-study of one lecturer at one university in South Africa that COVID-19 contributed a lot in exposing that many African areas are underdeveloped and their states adopted the colonial leaders' philosophy of not improving the areas inhabited by indigenous people of the land. As a result, literature reviewed and the lecturer's reflections indicate that many students in Africa live in areas that lack infrastructure to engage in online T&L. This paper reveals that such a finding is an important positive finding of the contribution of the pandemic because it exposed to the states and the whole world that colonisation led to untenable economic ramifications. Another critical contribution of COVID-19 from the findings of the paper is that it paved a way to the reality of epistemic justice. It has been argued throughout the paper that, online teaching (more western) and home-based (more African) pedagogies were instituted during the pandemic in a migratory manner – from Europe to Africa and vice versa. This was forced upon the whole globe by nature. Therefore, Migrated Pedagogies was proposed as the contribution of COVID-19 that is a stepping-stone to the universalisation of an education practice that condones social justice, humanisation of students, decolonisation, and transformation. This is a call globally for educationists and everyone who strives for social justice to engross in holistic teaching philosophy that takes into consideration all aspects of students' context for their education to be effective.

This is the greatest contribution of COVID-19 – resurrecting the 'reusable past' of AIK and combining it with online teaching (mainly western pedagogy) to highlight to the whole world that decolonisation is a reality and it is part of globalisation, social justice, transformation for which the whole universe is yearning. This manuscript contributes to the contemporary worldwide discussions on social justice and transformation in HE – the point of departure is that changes must be holistic in approach by integrating the African epistemology of what life is all about - human beings cannot be detached from their environment, geography, economy, society,

education, religion, culture and so forth. Therefore, the proposal of the necessity of Migrated Pedagogies is pivotal as it focuses on the way forward in HE instead of a blame game – both colonisers and colonised through the pedagogy can realise humanisation as there is an exchange of knowledge and no ‘othering’.

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