INTEGRATING INDIGENOUS AFRICAN KNOWLEDGE SYSTEMS IN TEACHING AND LEARNING AT THE CATHOLIC UNIVERSITY OF ZIMBABWE: A CRITICAL INVESTIGATION.

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DECLARATION

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DEDICATION

The research study is dedicated to:

My loving wife Rudo Memory, for always believing in me and supporting me throughout my studies. Your unwavering support enabled me to endure up the end. Will forever cherish your love;

The memory of my late mother Theresa Murwira Magutakuona. I will forever cherish your love and encouragement in all endeavors of my academic, professional and social life;

My father Shemmy Solomon Murwira Magutakuona for inspiring me and making me whom I am today. God bless you; and

My sons Takunda and Tadiwa Ryan you always make me strive to scale new heights.

Abstract

The research study focused on the integrating of indigenous African knowledge systems in teaching and learning at the Catholic University of Zimbabwe. The curriculum of the Catholic University of Zimbabwe offers a number of degree courses. The study sets out to address the problem with the curriculum of the Catholic University of Zimbabwe, namely, that it is to a large extent dominated by Western knowledge and gives little priority to indigenous African knowledge systems. The majority of the courses offered at the CUZ are Eurocentric in nature and give little regard to the indigenous African knowledge systems.

 The study was undergirded by the Afrocentric theory which focuses on giving the African world view in terms of knowledge. The research study was informed by the constructivist paradigm which focuses on how individuals analyse and construct meanings of social situations. The research approach is qualitative in nature that means it is based on social interpretation and not numerical analysis of data. The data in the study was generated through face-to-face interviews, focus group discussion and document analysis. The data was presented under different themes.

The study found out that they are few courses in the CUZ curriculum which include IAKS. Most of the knowledge and theories in the courses offered at the Catholic University of Zimbabwe curriculum are Western oriented. The knowledge in most of the courses is reminiscent of the colonial education system and gives no regard to indigenous African knowledge systems. The recommendation is for the inclusion of indigenous African Knowledge systems in the CUZ curriculum.

Key words. Indigenous Knowledge, Afrocentric, Eurocentric, Worldview, curriculum, Constructivism

ABBREVIATIONS AND ACRONYMS

IK   Indigenous Knowledge

IKS   Indigenous Knowledge System

IAKS   Indigenous African Knowledge systems

CUZ   Catholic University of Zimbabwe

NEPAD   New Partnership for Africa's Development

FGD   Focus Group Discussion

UNISA   University of South Africa

ZIMCHE   Zimbabwe Council for Higher Education

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CHAPTER ONE: ORIENTATION
1.1 INTRODUCTION

Indigenous African knowledge systems have not been accorded the same status as Western knowledge systems in higher education in Africa and Zimbabwe in particular. Students in higher education are exposed to western knowledge divorced from their environment and life experiences. Courses and reading materials, which portray Western knowledge as superior to indigenous African knowledge systems characterize the Zimbabwe education curriculum. Generally, institutions of higher learning in Zimbabwe rely on Western knowledge systems in terms of teaching and learning.

The researcher was motivated to carry out this research as he intended to find out the extent to which the Catholic University of Zimbabwe curriculum embraces indigenous African knowledge systems (IAKS). The research study is therefore, concerned with a critical study of indigenous African knowledge systems and teaching and learning at Catholic University of Zimbabwe. The study seeks to determine the extent to which indigenous African knowledge systems (IAKS) are effectively included in teaching and learning.at the Catholic University of Zimbabwe.

1.2. BACKGROUND TO THE RESEARCH

Africa has its own knowledge systems which have been utilized by its inhabitants for an extensive period of time. Mohamedbhai (2013:1) avers that there is rich indigenous knowledge embodied in Africa's cultural and ecological diversities and African people have drawn on this knowledge for hundreds of years to solve specific developmental and environmental problems. These knowledge systems are passed from one generation to another and help members of a particular society in acquiring survival skills and educating them on values and beliefs necessary for one to be an acceptable member of society. Chikaire, Osauangwa, Ihenacho, Oguegbuchulum, Ejiogu-Okereke, and Obi (2012) claim that indigenous knowledge refers to the local knowledge unique to a given culture and acquired by local people through the accumulation of experiences, informal experiments and an ultimate understanding of the environment in a given culture. This also implies that indigenous knowledge systems are not the same, but differ from society to society. It

is pertinent to note that through the indigenous knowledge systems members of society acquire knowledge informally. This is because the indigenous African knowledge systems are not included in the formal educational curriculum and individuals acquire the knowledge as they interact with others in the community.

A lot of views have been put forward in regard to indigenous African knowledge systems. Odora-Hoppers (2004:8) says, "Today, indigenous knowledge is marginalized, even denigrated, but it lives and sustains millions of people economically, socially and spiritually as a living framework for continuing creativity and innovation in most fields of technology. It is a source of wealth, both as an economic asset and as cultural patrimony". An analysis of this view brings out the notion that indigenous knowledge can contribute immensely to the economic and social, development of society. Hence, there is need to determine to what extent indigenous African knowledge systems are included in the curriculum of the Catholic University of Zimbabwe.

In Zimbabwe a number of studies have been done on indigenous African knowledge systems (Muchenje and Goronga : 2013; Mapara : 2009; Ndhlovu and Masuku :2004). The studies cover a variety of issues such as indigenous African knowledge systems and sustainable development; indigenous African knowledge systems and integration to teaching and learning in primary and high school; indigenous African knowledge systems; science and the contributions of universities to indigenous African knowledge systems. The researcher came across limited literature on IAKs and teaching and learning in higher education in Zimbabwe. This motivated the researcher to study the extent to which indigenous African knowledge systems are included in the curriculum of the Catholic University of Zimbabwe. Contributions made by Africa and her people to history and civilization are conspicuously missing from textbooks of formal education and generally remain unknown to many (Ngara: 2007). Books and information on indigenous Africa knowledge systems are not readily available in most libraries. Moahi (2010) notes that libraries and institutions of higher education in Africa have a pivotal role to play in advancing African indigenous knowledge into the global knowledge economy. There is need for scholars in higher education to research and publish more reading materials

on indigenous African knowledge systems and authorities should make them available in libraries. As a knowledge system, it is characteristically oral and passed on from generation to generation in the context of community living and activities as information on IAKs may be easily accessible.

Western knowledge systems inform the education system in Zimbabwe like in other African countries. It is commonly recognized that the curricula taught at institutions of higher education in South Africa are generally exclusively based on Western epistemological systems while research agendas are also often predominantly Western oriented, (Higgs and Van Niekerk 2003:44). This also applies to the institutions of higher learning in Zimbabwean which are dominated by Western knowledge systems. The indigenous African knowledge systems are deemed unscientific and lack relevance to education and social development. This is echoed in Kaya (2014:139) who says there is little attention given to African indigenous literacy and philosophical traditions as they tend to be viewed as primitive and unscientific as improper sources for social theory and research development. In essence, the medium of instruction in Zimbabwe is English and most theories applied in teaching and learning are Western. In Zimbabwe indigenous languages such as Shona and Ndebele in higher education are taught in English symbolising the marginalization of local knowledge. There is need to tap into local indigenous knowledge and fuse it in different courses offered in higher education institutions. In the various tribes of the world, there exists indigenous knowledge that can be meaningfully integrated into the Western school curricula (Kaino:2013). Both western knowledge systems and indigenous knowledge systems can feature and complement each other in the higher education curricula. Kante (2004) notes that the integration of indigenous African knowledge systems at all levels of education in Africa would be beneficial to students because it enhances the relevance and effectiveness of education by providing education that adheres to their own inherent perceptions, experiences, language and customs.

Indigenous African knowledge systems need to be availed to students so that they can select and apply relevant knowledge to their studies. Kaya and Seleti (2013:37) further point out that inclusion of indigenous knowledge systems in the formal education system enables students to recognize and acknowledge the existence of multiple forms of

knowledge rather than one, "standard", benchmark system based on Western values and ways of knowing. Students should be exposed to sources of information with both African and Western knowledge systems so as to widen their knowledge base. In terms of educational content, the inclusion and interfacing of indigenous knowledge with modern knowledge systems within the curricula, instructional materials, and textbooks helps to prepare students and learners for the greater world (Kante: 2004). This may curb the marginalization of the IAKs in favour of Western knowledge systems.

Local communities have indigenous knowledge they utilize in areas such as agriculture, weather forecast, medicine and conservation of natural resources inter-alia. Indigenous knowledge can be included in teaching and learning in higher education. In the case of Africa, there is a lot of knowledge that can be integrated in the school curricula (Abah, Mashebe and Denuga 2015:2). The inclusion of indigenous African knowledge systems in the curriculum can assist students utilize locally available resources in solving their local challenges. In their study, Aba-h, Masheba and Denuga (2015:2) established that several authors submitted that in order for schools and curricula to respond to the need of making teaching and learning more culturally inclusive, there is need for a paradigm shift from the current predominantly Euro-centric curricula and school systems of Africa. It is important for institutions of higher learning in Africa to adopt curriculum, which incorporates ideas from the local people's culture. According to Higgs, Higgs and Venter (2003:41) Eurocentric sentiments often locate innovative ideas and authentic knowledge only within its own political and cultural boundaries while at the same time concluding that the ideas and knowledge derived from African people are non-scientific. Institutions of higher learning tend to rely on Western knowledge at the expense of local knowledge systems. This is exemplified by the teaching of social sciences in African higher education institutions where social theory is still entrenched in the methods, beliefs, and experiences of Western Europe and North America (Kaya 2014:138). The common approach is to view Western knowledge as authentic and better than indigenous knowledge. There are deliberate attempts to remove contributions made from African indigenous knowledge perspectives from documented sources because most

documented sources originating from the West are not written with the context of African in mind (Ngara : 2007). The need for a critical analysis of the role of IAKS in promoting the

relevance of higher education in Africa and South Africa in particular, is based on the argument that although the use of what is considered to be IK in Africa goes back to the history of humankind on the continent, its promotion in the formal education, especially in higher education, is a recent phenomenon (Kaya 2014:137). Indigenous African knowledge systems need to feature in the higher education curriculum. Kimwanga (2009) says the integration of IAKS into higher education enables students and educators to re-evaluate the inherent hierarchy of knowledge systems because historically, IAKS were denigrated. The implication is that African educational institutions, especially in higher education, have reduced themselves to the reproduction of the intellectual outputs of Western social thinkers, including their theories and methodologies for prioritizing research (Kaya 2014:139). There is need for institutions of higher education to research and determine ways of promoting the inclusion of indigenous African knowledge systems in teaching and learning.

There is lack of adequate research and documentation of indigenous African knowledge systems in countries such as Zimbabwe and therefore, there is a need to research and document the contributions of indigenous African knowledge systems to teaching and learning in higher institutions of education such as the catholic University of Zimbabwe.

1.2.1 Rationale and relevance of the study

Ndhlovu and Musuku (2004) point out that the Zimbabwean education system is conspicuous for its disregard of African indigenous knowledge systems (AIKs), perceived to be inferior, superstitious and unscientific. Exotic Western-oriented knowledge systems are seen to be permeating the entire spectrum of the Zimbabwe higher education curriculum. Few aspects of indigenous African knowledge systems are found in courses in higher education. This is the case because IAKs have often been denigrated and viewed as inferior to Western knowledge systems. It is imperative that all ways of knowing, whether indigenous or modern; Western or African, be explored and their valuable (skills, values and wisdom) be integrated into educational frameworks that would take people forward (Le Grange :2000). Consequently, this study will also seek to

recommend ways in which indigenous African Knowledge systems can be effectively included in teaching and learning in the curriculum of the Catholic University of Zimbabwe

What is indigenous knowledge?

There is no single agreed definition of indigenous knowledge. Indigenous knowledge is also sometimes termed traditional, endogenous or classical knowledge and its Eurocentric critics allege that it often fails to contribute to the improvement of the quality of human life (Maila and Loubser : 2003). The understanding of what is indigenous knowledge is influenced by one's worldview. People view knowledge from a Western or indigenous perspective. Grenier (1998) views indigenous knowledge as knowledge that people in a given community develop and continue to develop over time and is based on experience often tested over centuries of use, adapted to the local culture and environment, which is ever changing and dynamic. Traditional, native, local knowledge and ethno–science are used synonymously with indigenous knowledge (Mapara 2009). According to Awuor (2007) indigenous knowledge is the process of learning and sharing social life, histories and identities, economic and political practices unique to each cultural group. This reflects the uniqueness of ways that specific societies make meaning of the world and how such forms of knowledge address local problems and solutions that are context specific. They are forms of knowledge that have failed to die despite the racial and colonial onslaught that they suffered at the hands of Western imperialism and arrogance (Mapara : 2009). The colonialists did not view or treat the indigenous African Knowledge as a knowledge system, but as superstition or just a myth. African indigenous knowledge includes a corpus of ideas and practices in various sectors such as medicine, agronomy, food processing, chemistry, textiles, architecture, biology, geography, engineering and historical literature (Emeagwali:2014). This means African indigenous knowledge systems cover all aspects of the African way of life. The knowledge systems cannot be separated from the daily life of members of society, it is life itself. Ezeanya-Esiubo (2019) avers: "Indigenous knowledge systems, which are a product of the environment and should ideally form the foundation upon which the formal education

system of any society is constructed, has been consistently and intentionally relegated to an inferior position." The call is for indigenous African knowledge system to be considered as a priority knowledge system in African societies.

Indigenous knowledge can be viewed from the Eurocentric view. In the international context, the term indigenous is understood mostly by Europeans as being similar or synonymous to 'traditional', 'aboriginal', 'vernacular', 'African, 'Black and Natural American' (Loubser : 2005). The Eurocentric view of indigenous knowledge is based on viewing it as something inferior and backward.

According to Warren (1991) indigenous knowledge is the local knowledge that is unique to a given culture or society. It is the basis for local decision making in agriculture, health, natural resource management and other activities. In essence, indigenous knowledge permeates all facets of human life in a community. Flavier, De Jesus and Navaro (1985) say IK is the information base for society, which facilitates communication and decision making. Indigenous information systems are dynamic and are continually influenced by internal creativity and experimentation as well as by contact with external forces. Greener (1998) says that indigenous knowledge is knowledge that people in a given community developed and continue to develop over time based on experience often tested over centuries of use, adapted to the local culture and environment, which is ever changing and dynamic. Thus, indigenous knowledge is not static, but changes as society adopts new strategies for survival and overcoming challenges.

Indigenous knowledge is unique to a particular culture or society (Ogkebor: 2011). Thus, the indigenous knowledge utilized in one community is not the same in another community. Higgs and Niekerk (2003) say IKS in general refer to intricate knowledge systems acquired over generations by communities as they interact with their environment. Indigenous knowledge is generated locally to meet specific social purposes. In the view of Serote (2011) indigenous knowledge system is human experiences organized and ordered into accumulated knowledge with the objective to utilise it to achieve quality life and create a liveable environment for both human and other forms life. An analysis of the definition shows that indigenous knowledge is functional to society and that the knowledge serves different purposes in a society.

Indigenous knowledge is the accumulative body of strategies, practices, techniques, tools, intellectual resources, explanations, beliefs and values accumulated over time in a particular locality, without interference and impositions of external hegemonic forces (Emeagwali : 2014). Hence, the knowledge is all encompassing in terms of knowledge and skills, which people can utilize in their day to day life.

Warren (1991) views indigenous African knowledge as the native knowledge unique to the African society, not knowledge derived from universities and research institutions in Africa. Indigenous African knowledge system is acquired informally as people interact with their environment. Kaya (2013) notes that IAKS refer to the time honored customs and activities of certain local people. IAKS form the foundation of the community's decision creation in agriculture, health, natural resources management, conflict resolution, governance and leadership and other livelihood activities (Ogbebor:2011). IAKS can be simple or complex. They are dynamic and take into account responses to the shifting environmental, economic and socio-political settings, based on inventiveness and origination of community members and as a result of the influence of other cultures and foreign technologies. Indigenous African knowledge is dynamic. However, it is always relevant to the needs of particular societies.

Indigenous knowledge vis-a-vis Western knowledge

Ezeanya-Esiobu (2019:7) avers that what exists between the Western form of knowledge and indigenous knowledge is a difference in approach, which gives each a distinct identity of its kind, but does not justify the exclusive appropriation of validity to the Western knowledge system. The differences are philosophical in nature, arising from discrepancies in socio-cultural processes and worldviews. Oguamanam (2006) provides insight into some of the differences which are:

- the diffusion of indigenous knowledge is mostly orally based, that is, through folklores and legend or through imitation and demonstrations. Western science transmits knowledge through writing;

- indigenous knowledge is gained through observing and partaking in simulations, real life experiences and trial and error. Western knowledge is taught and imbibed in abstraction;

- indigenous knowledge is established on the spiritual; the notion that the world and its components have life force and are infused with spirit and this includes both the animate and inanimate objects such as trees and fire. Western knowledge severs the animate from the inanimate and treats all as physical entities;

- Indigenous knowledge views the world as interrelated; it does not necessarily subordinate all other life forms to humankind as they are all interrelated and interdependent parts of one ecosystem. Western science views mankind as superior to nature and "authorized" to exploit it maximally;

- indigenous knowledge is integrative and holistic in nature, rooted in a culture of kinship between the natural and supernatural. Western science is "reductionist and fragmentary, reducing and delineating boundaries to the extent that every relationship is treated as a distinct whole";

- indigenous knowledge values intuition, stresses emotional participation and subjective certainty in perception. Western science thrives on logic and analysis, abstracted from the observer, and the replication of measurement to determine results; and

- indigenous knowledge is grounded on a long period of close interactions with the natural environment and phenomena. Western knowledge thrives on the mathematical and quantitative (Oguamanam 2006, 15−16).

From the differences above, it can be concluded that IAKS are a worthwhile knowledge systems, which can be included in university curriculum.

1.3 PROBLEM STATEMENT

Indigenous African knowledge is unique to particular societies and is utilised by the local communities for their survival. The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skills, experiences and insights of people applied to maintain or improve their livelihood (World Bank: 1997). Indigenous knowledge systems can provide an alternative to western knowledge systems. Ndhlovu and Masuku (2004) are of the view that the knowledge imparted to students in Zimbabwean universities and colleges revolves around the mastery of exotic facts, concepts and formulas that have little or no relevance to all the daily challenges of ordinary men and

women in Zimbabwe. The issue of contention is the lack of emphasis and attention to IAKS in the higher education curriculum in Zimbabwe, They advocate for the inclusion of indigenous African knowledge systems in teaching and learning in higher education. The research problem that the present study focuses on is how the current Catholic University of Zimbabwe curriculum is to a large extent dominated by Western giving little priority to indigenous African knowledge systems.

1.3.1 Research Questions

In attempting to address the research problem, the study poses the following research questions:

13.1.1. To what extent do indigenous African knowledge systems feature in the curriculum of the Catholic University of Zimbabwe?

1.3.1.2. What factors determine the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe?

1.3.1.3. What are the benefits of including indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe?

1.3.1.4. How can indigenous African knowledge systems be effectively included in the curriculum of the Catholic University of Zimbabwe?

1.4   AIM OF THE STUDY

The study sets out to address the problem with the curriculum of the Catholic University of Zimbabwe, namely, that it is to a large extent dominated by Western knowledge and gives little priority to indigenous African knowledge systems.

1.4.1 Objectives of the Study

The study is based on the following objectives:

1.4.1.1 To establish the extent to which the curriculum of the Catholic University of Zimbabwe includes indigenous African knowledge systems.

1.4.1.2 To determine factors that have led to the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

 1.4.1.3. To establish what the benefits are of integrating indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

1.4.1.4. To identify what can be done to effectively include indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

1.5 RESEARCH DESIGN

The research design deals with the strategies used to carry out the study. It encompasses the research methodology and research methods that feature in the study. The study is informed by the constructivist paradigm and it is qualitative in nature. According to De Vaus (2001) the research design refers to the overall strategy that one chooses to integrate the different components of the study in a coherent and logical way, hence the research design enables the researcher to address the problem that this study focuses on, ensuring it effectively addresses the research problem and this constitutes the blueprint for the collection, measurement, and analysis of data.

 In critically investigating this problem, the research methodology and research methods used in the present study are discussed in the next section.

1.5.1 Research Methodology

A phenomenological strategy informs the study. The strategy allowed the researcher to gain a   deeper understanding of the phenomenon studied. The phenomenological strategy also enabled the researcher to obtain information through audio recordings as he interacted with the participants in interviews and focused group discussions. According to Gay, Mills, and Airasian (2011) phenomenology when it comes to research, deals with the experience of an activity or concept as perceived by participants in the research being undertaken. From a phenomenological perspective truth lies within the human experience and it is therefore multiple and bound by time, space and context (Chilisa: 2012). Gall, Gall and Borg (2007) note that in phenomenology the goal is to describe things as they

are, and not as a participant (or researcher) typically and automatically interprets past experience. In the case of this study, there was need to establish from participants the extent to which indigenous African knowledge systems featured in the teaching and learning in the Catholic University of Zimbabwe curriculum in the context of the hegemony of Western knowledge

1.5.2 Research paradigm

The research paradigm informing this study is constructivism. According to Gall, Gall and Borg (2007) constructivism is the epistemological doctrine that social reality is constructed, that is, constructed differently by different individuals, and these constructions are transmitted by various members of society and by various social agents and processes. This implies that in real life situations different people have different views about different aspects of knowledge. Constructivism allows for diversity in terms of the acquisition and interpretation of knowledge on issues being studied. Constructivists believe that there is no single truth, and therefore reality needs to be interpreted, and they therefore advocate the use of qualitative methods to reveal those multiple realities (Patel: 2015). The constructivist paradigm allows the researcher to gather the divergent views of respondents on the inclusion of IAKS in teaching and learning in the Catholic University of Zimbabwe curriculum.

The study of indigenous knowledge can also be informed by the Afrocentric theory. The researcher selected Afrocentricity theory to form the theoretical framework of the research study. The theory gives priority to the way Africans view knowledge and reality. Higgs and Van Niekerk, (2003) say Afrocentricism is thus a response by African scholars to rewrite the skewed history codified by colonizers so that Africans can systematically construct an understanding of an African reality by themselves for themselves. Africans need to view reality from an Afrocentric point of view as it gives them an emic view of the truth. According to Dei (2012) the African-centred paradigm is an important theoretical and pragmatic space for African peoples to interpret and critically reflect upon the experiences on their own terms and through the lenses of their Worldviews and understandings, rather than being forced to understand the world through Eurocentric lenses. Africans need to

be appreciating the fact that Africa has knowledge systems, which can inform their understanding of the world.

1.5.3 Research approach

This research is qualitative in nature. Patton (2002:11) asserts: "Qualitative inquiry is especially powerful as a source of theory that is inductively generated from fieldwork, that is theory that emerges from the researchers observations and interviews out in the real world rather than in the laboratory or the academy" The researcher utilized this approach on the extent to which indigenous African knowledge systems feature in the Catholic University Curriculum in the context of the hegemony of Western knowledge systems. According to Gay, Mills, and Airasian (2011:7) "Qualitative research is the collection, analysis and interpretation of comprehensive narrative (i.e., non-numerical) data to gain insights into particular phenomenon of interest." In case of this study, there was need to gain insight on the extent to which indigenous African knowledge systems feature in teaching and learning in the Catholic University of Zimbabwe curriculum in the context of the hegemony of Western knowledge systems. Neuman (2000) says qualitative researchers are more concerned about issues of richness, texture, and feeling of raw data because their inductive approach emphasizes developing insights and from the data collected. According to Gay et al (2011:12) qualitative research seeks to probe deeply into the research being undertaken in order to obtain in-depth understandings about how things are, why they are that way, and how the participants perceive them to be. In this research, the researcher intended to obtain an in-depth understanding of the inclusion of indigenous African knowledge systems in teaching and learning at the Catholic University of Zimbabwe in the context of the hegemony of Western knowledge systems.

I considered phenomenology, constructivism and the qualitative approach as appropriate in this study, as it allowed me to gain an in-depth understanding of the people and the meaning of their experiences as we interacted face-to-face. The approach enabled me as the researcher to gather first-hand information on the inclusion of indigenous African knowledge systems in the curriculum of the Catholic University of

Zimbabwe from participants as they interacted with each other in focused group interviews. Furthermore, the qualitative approach was also important as it allowed

participants to describe things as they were, and it offered varying views on the inclusion of indigenous African knowledge systems in the curriculum of the Catholic University Zimbabwe.

1.5.4. RESEARCH METHODS.

Research methods encompass population, sampling, data collection, data analysis, trustworthiness and ethical considerations. These elements in what follows are discussed in relation to the study.

1.5.4.1 Selection of participants

Population refers to a general term for the large group from which a sample is selected or the group from which the researcher would like to generalize the results of the study, (Gay et al: 2011). In this study the population consisted of lecturers and students from the Catholic University of Zimbabwe in Harare Metropolitan province. Creswell (2012) posits that a population is a group of individuals who have the same characteristics. According to Best and Kahn (2006) a population is any group of individuals that has one or more characteristics in common of interest to the researcher. The lecturers and students in this study were selected on the basis of the fact that they were all in higher education, at the Catholic University of Zimbabwe, and basically had the same characteristics of being higher education students and lecturers.

Sample

According to Creswell (2012) a sample is a subgroup of the target population that the researcher plans to study for generalizing about the target population. The sample of the present study was five lecturers and fourteen students from the Catholic university of Zimbabwe in Harare metropolitan province.

Sampling Procedure
Purposive sampling was utilized in selecting participants in the research. According to Teddlie and Yu in Cohen, Manion and Morrison (2011:156) "Purposive sampling is undertaken for several kinds of research and these include: to achieve representativeness; to enable comparisons to be made; to focus on specific; unique

issues or cases; and to generate theory through the gradual accumulation of data from different sources.

Sampling was done in order to gather data which is representative of a larger group and this enabled the researcher to answer the research questions. Neuman (2000:198) argues: "Purposive sampling is an acceptable kind of sampling for special situations. It uses the judgment of an expert in selecting cases with a specific purpose in mind." The five lecturers and ten students were selected on the basis that they had knowledge of the higher education curriculum which enabled them to respond to the research questions posed in the study. Ball in Cohen, Manion and Morrison (2011) notes that in many cases purposive sampling is used in order to access 'knowledgeable people', i.e. those who have in-depth knowledge about particular issues by virtue of their professional role, power, access to networks, expertise or experience. In keeping with this sentiment, the researcher used purposive sampling in order to access lecturers and students with their knowledge of the inclusion indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe in the context of the hegemony of Western knowledge systems.

1.5.4.2. Data Collection

Data collection according to Creswell (2012), means identifying and selecting individuals for study, obtaining permission to study them, and gathering information by asking people questions or observing their behavior. Interviews, focused groups discussions and document analysis were used to generate data. Gay, Mills and Airasian (2011:113) claim, "An instrument is a test or tool used for data collection, and the instruments section of a research plan describes the particular instruments to be used in the study and how they measure the variables stated in the hypothesis. Consequently, instruments were meticulously chosen so as to obtain appropriate data.

Interviews

The researcher used interviews to collect data from the respondents who, in this case, were university lecturers and students at the Catholic university of Zimbabwe. The researcher used open-ended questions to enable him to take note of gestures other any

forms of non-verbal communication while also probing further on certain issues that were not clear. Creswell (2012) points out that a qualitative interview occurs when researchers ask one or more participants' general, open-ended questions and then go on to record the answers. Kvale in Cohen, Manion and Morrison (2011) sees an interview as an interchange of views between two or more people on a topic of mutual interest. Thus, it is important for the researcher to have requisite skills in carrying out interviews.

Focused Group Discussions

Focused group discussions were utilised to collect data. The objective was to get high quality data in a social context where people can consider their own views in the context of the views of others (Patton: 2002). A focus group interview is a means of collecting data that draws on group dynamics to acquire deep, rich, and often experiential data that can be used within a variety of social research designs. According to Gall, Gall and Borg (2007: 244) a group interview involves addressing questions to a group of individuals who have assembled for specific purposes. Focus group interviews generally include seven to ten individuals. This group size encourages a wide sampling of views. According to Cohen, Manion and Morrison (2011:436) ''Focus groups might be useful to triangulate with more traditional forms of interviewing, questionnaire, observation etc.''. In the present research focused groups were triangulated with interviews and observations.

Document analysis

The researcher carried out document analysis in order to generate data on the inclusion of indigenous African knowledge systems in the Catholic University of Zimbabwe Curriculum. Creswell (2012: 223) says, "Documents consist of public and private records that qualitative researchers use to obtain about a site or participants in a study and they can include newspapers, minutes of meetings, personal journals and letters. In document analysis the following may be used as sources of data: records, reports, printed forms, letters, autobiographies, diaries, compositions, themes or other academic work, books, periodicals, bulletins or catalogues, syllabi, court decisions, pictures, films and cartoons (Best and Kahn 2006: 257). In case of this study, the researcher analysed course outlines or syllabuses to determine the extent to which indigenous African knowledge systems

feature in the curriculum of the Catholic University of Zimbabwe. Documents provide valuable information and insight in assisting researchers understand central phenomena in qualitative studies. The researcher derived and interpreted information from the documents. Cohen, Manion and Morrison (2011:253) note that documents, once located and examined, do not speak for themselves, but require careful analysis and interpretation. The researcher thus needed to be meticulous in analyzing and interpreting the data so as to give meaning to it.

1.5.4.3. Data analysis

The analysis of the collected data by the researcher started with the process of segmenting data according to themes. The themes are derived from the study's research questions and objectives while the collected data is divided into meaningful, analytical divisions. Related issues from the interviews, focus group discussion and document analysis were linked together. This allowed triangulation of data collected from interviews, documents and focused group discussions. The researcher had to analyse and re-analyse all the data intensively so as to understand the emerging issues. Pertinent issues are to be taken note of as the data was read and re-read by the researcher. The data was also interpreted in relation to literature related to the study.

1.6. TRUSTWORTHINESS

There are a number of factors, which need to be noted in addressing the trustworthiness of qualitative research. According to Gay, Mills and Airasian (2011:392) "Qualitative researchers can establish the trustworthiness of their research by addressing the credibility, transferability, dependability, and confirmability of their studies and findings." These issues are discussed below.

Credibility
The data collected had to be credible. Trochim in Mertler (2012) says credibility involves establishing that the results of qualitative research being undertaken are credible or believable from the perspective of the participants in the research. Consequently, the data collected was authentic and was not doubted by the respondents.

Transferability

The data collected was transferable, that is, it could be identified within a certain social setting. Gay et al (2012) notes that the researcher should also include descriptive, context-relevant statements so that someone hearing about or reading a report on the study can identify with the setting, (Gay et al : 2011). The information from this research on inclusion of indigenous African knowledge systems in teaching and learning in the Catholic University of Zimbabwe curriculum in the context of the hegemony of Western knowledge systems was sufficient and informative to allow the reader to relate it to the context.

Dependability

Dependability was an important aspect in the study. Dependability emphasizes the need for the researcher to account for the ever-changing context within which research occurs (Mertler: 2012). The researcher therefore, paid particular attention to the dynamics pertaining to the featuring of IAKS in teaching and learning in the Catholic University curriculum in Zimbabwe. In this research dependability was achieved through using multiple data gathering procedures such as interviews, focus groups and document analysis.

Confirmability

Confirmability is basically concerned with verifying whether the researcher has been biased or not. Trochim (2006) asserts that confirmability refers to the degree to which the results can be confirmed or corroborated. The researcher developed procedures to assist him to check and recheck the data throughout the research.

1.7 ETHICAL CONSIDERATIONS

The researcher considered the issue of research ethics during the study. Neuman (2000:92) says ethical research requires balancing the value of non-interference in the lives of others. Ethical considerations such as informed consent, confidentiality, anonymity and protection from harm assisted the researcher to carry out the research without infringing on the rights of the participants. In case of this research study the

participants were students and lecturers and as such their involvement in the study was safeguarded by means of informed consent, confidentiality, anonymity and protection from harm.

1.7.1. Informed Consent

The researcher informed the participantss about the purpose of the research and that they were free to participate or to withdraw from the research at any time. Neuman (2000:96) asserts that, "A fundamental ethical principle of social research is: Never coerce anyone into participating; participation must be voluntary. It is not enough to get permission from subjects; they need to know what they are being asked to participate in so that they can make informed decision". The principle of informed consent arises from the subject's right to freedom and self-determination (Cohen, Manion and Morrison: 2011). The researcher did not coerce lecturers and students to participate in study.

1.7.2. Confidentiality

The researcher upheld the confidentiality of participants in the research. Cohen, Manion and Morrison (2011) aver that the second way of protecting participant's right to privacy is through the promise of confidentiality that is, not disclosing information from a participant in any way that might identify that individual or that might enable the individual to be traced. The researcher pseudonyms in order to retain respondents' confidentiality.

1.7.3. Anonymity

The researcher used pseudonyms so as to maintain the anonymity of the participants. Neuman (2000:96) says researchers protect privacy by not disclosing a subject's identity after information is gathered. According to Cohen, Manion and Morrison (2011) the essence of anonymity is that information provided by participants should in no way reveal their identity. The researcher protected the identity of respondents by not disclosing their names.

1.7.4. Protection from Harm

In this research, the researcher strove to ensure that participants were not exposed to any forms of harm. The researcher asked the interview questions in a sensitive manner

making sure not to impinge on the rights of the participants. In any research, participants must be protected from physical, social, emotional and spiritual harm of any nature (Patton, 2005). Hence, it is the duty of the researcher to ensure the safety of participants during the whole process of interviews and focused group discussions.

1.8 LIMITATIONS AND DELIMITATIONS OF THE STUDY

Limitations

The greatest limitation of the study anticipated was time. The researcher is employed full time and had time constraints. However this was dealt with as the researcher took time off from work and made appropriate arrangements with participants.

Delimitations

The study focused on the Catholic University of Zimbabwe in Harare. The research participants were limited to the lecturers and students who interacted with the Catholic University curriculum.

1.9 Conclusion

This chapter provided an introductory orientation of the study. It gave the contextual background to the study, approach to the study and ethical considerations. The chapter also elaborated the research objectives and the research questions including the statement of the problem. The next chapter is concerned with a review of related literature.

1.9 CHAPTER DIVISION

Chapter ONE: Orientation

Chapter one provides an introductory orientation to the study. It explores the background to, and significance and rationale of, the study while outlining the research problem, research questions, aims and objectives of the study. It also includes a brief discussion of the research design employed in addressing the problem that the study focuses on, namely, the extent to which indigenous African knowledge systems are included in

teaching and learning in the curriculum of the Catholic University of Zimbabwe in the context of the hegemony of Western knowledge systems.

Chapter TWO: Review of Related Literature

The second chapter covers literature review of related literature.

Chapter THREE: Research Design and Methods

Chapter three speaks to the research design of the study. This chapter includes a discussion on the research methodology, research paradigm, and research approach and research methods used.

CHAPTER FOUR: Data Analysis and Interpretation

This chapter deals with an analysis and interpretation of the collected data and a discussion on the research findings presented under a thematic narrative approach.

CHAPTER FIVE: Summary, Conclusions and Recommendations

The chapter summarizes the research findings in tandem with the research questions. Conclusions and recommendations based on the findings are embodied in this chapter.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.0. INTRODUCTION

This chapter essentially reviews related literature to the study. A review of literature on indigenous African Knowledge systems and teaching and learning in higher education in Zimbabwe and Africa is embarked upon. Subsequently, a discussion on the conceptual/theoretical frameworks that have informed this literature is provided in an attempt to indicate what value the present research adds to the corpus of literature on indigenous knowledge systems and teaching and learning in higher education in Africa. The review of the related literature is based on the research questions and objectives.

2.1. INDIGENOUS KNOWLEDGE SYSTEMS AND HIGHER EDUCATION.

Indigenous knowledge systems are found in many societies of the world and they shape the worldviews of such societies. ''Indigenous knowledge of the environment takes the form of "intimate and detailed knowledge of the environment, including plants, animals, and natural phenomena; the development and use of appropriate technologies for primary resource utilization and a holistic world view that parallels the scientific discipline of ecology" (Appiah-Opoku 2005 :103). The basic component of any country's knowledge system is its indigenous knowledge. IK represents a strategy issued by communities to deal with everyday issues of life; be it food production, health, education, the environment, and so on. Indigenous knowledge systems (IKS) are mostly transmitted informally in societies (Maohi 2012:48). Abah, Mashebe and Denuga (2015:3) posit that until recently, indigenous knowledge was assumed irrelevant, unscientific and outdated. This maybe evidenced by exclusion in higher education curriculum in many African countries and the world over. In some African countries attempts are being made to incorporate IKS into the curriculum. Therefore, few attempts were made to integrate IKS into formal education despite its potential value in solving contemporary problems, (Abah, Mashebe, and Denuga, 2015:3). The issue to consider is how IKS can be included in teaching and learning in institutions of higher learning.

It is imperative to note that indigenous knowledge systems have been marginalized in most communities of the world. Historically, indigenous knowledge has been arrogated

derogatory descriptions such as "primitive," "backward," "savage," "rural," "unscientific," and so on. Non-Western knowledge is often repudiated for its lack of "universality," a concept ascribed only to Western science (Kiggundu 2007:49). There has been a tendency to associate indigenous knowledge with traditional communities (Ocholla: 2007:3). Indigenous knowledge systems were deemed primitive and unscientific. Studies on indigenous knowledge tend to focus on the poor, the developing countries, the Aborigines of Australia, the Maoris of New Zealand, the Saskatchewan of Canada, the American Indians of the US, the Masai of Kenya, and so on (Ocholla 2007:3). Indigenous knowledge systems are usually associated with the marginalized societies of the world and most of the societies were once colonized. There is need for indigenous knowledge systems to be taken seriously and to be considered among other knowledge systems of the world which are utilized in institutions of higher learning. Sifuna (2008:9) says, "To be relevant, the curriculum needs to be sensitive to local conditions, while at the same time responding to shared 'universal' issues of human concern." The curriculum should encompass the teaching and learning of knowledge, which addresses the local concerns in case of Africa issues like agriculture (food), health and shelter.

Indigenous knowledge has been left in the cold by education and research platforms in Africa, mainly because of failure by governments to reform colonial foundations of education (Kigotho, 2015:1) The education systems in most African countries are still influenced by the colonial legacy and this is exemplified in courses and modes of communication like English, French and Portuguese, which are utilized in institutions of higher learning. The colonial education system disregarded the local knowledge indigenous systems, which they perceived as not worthwhile to include in the higher education curriculum, in favour of Western knowledge systems. Kaya and Seleti (2013: 33) assert that African intellectuals should help Africa close the gap created over four hundred years of domination and marginalization of Africa people's knowledge systems by rejecting the utilization of dominant Western worldview of knowing and knowledge production as the only way of knowing. According to Ezeanya-Esiobu (2019:1) "Education in Africa has fallen far short of fulfilling these aims; Western intervention in Africa brought with it a repudiation of Africa's originality and a belittling of the continent's authentic experiences, which in fact, meant that the Africans' environment, lived experiences, way

of life, their cultural values, belief systems, and educational structure and curriculum (among others) were considered backward, unscientific, and barbaric." The issue of mind-set is important in the adoption of indigenous knowledge as failure to change the mind will perpetuate the colonial hangover among academics and students. Institutions of higher learning have a role to play in researching and documenting indigenous knowledge and facilitating its inclusion in the curriculum. Higgs and Van Niekerk, (2003:44) assert: "It is commonly recognized that the curricula taught at institutions of higher learning in South Africa are generally exclusively based on Western epistemological system, whilst research agendas are also predominantly Western oriented." The view by Higgs and Van Niekerk also applies to higher education institutions in Zimbabwe where most of the knowledge disseminated is Western- oriented. In Zimbabwean higher education the majority of books and journals utilized by both lecturers and students are Western-authored and the result is that students appreciate Western knowledge systems more than indigenous African knowledge systems.

In some countries there have been attempts to integrate indigenous knowledge systems into the prevailing education systems. A number of researches have been done on indigenous knowledge systems and higher education. Abejuela (2007:205) carried a research on indigenous knowledge systems and higher education in Philippine. The researcher explored the integration of indigenous knowledge into the curriculum. In another research Thaman (2006:1) focused on decolonizing pacific studies through indigenous perspectives, knowing and wisdom in higher education. While much has been written about the impact of colonialism on the pacific economies, environment, politics and social structures, little attention focused on people's minds, particular ways of knowing, their views of who and what they are and what they consider worthwhile to teach and learn (Thaman 2006:1). Local or indigenous knowledge is not given priority in education. Pacific studies, therefore, continue to be dominated by Western, scientific and liberal thinking (Thaman 2006:2). The argument put forward in the research is for the inclusion of indigenous knowledge particularly in institutions of higher education in Oceania.

Ali (2006:1) in his research points out that indigenous knowledge is multidimensional encompassing the beliefs, practices, arts, spirituality and other forms of traditional and

cultural experiences that belong to indigenous communities globally. Such knowledge also applies to the indigenous knowledge system of the iTaukei in Fiji. Ali (2006;1) further explains that to protect, preserve and recognize the indigenous knowledge of the iTaukei people of Fiji, the University of Fiji established a centre for iTaukei studies. The center disseminates information and has training programmes like the teacher training programme on indigenous knowledge. The University of Fiji is making strides to integrate indigenous knowledge into its curriculum.

Institutions of higher learning have a role to play in as far as the promotion of indigenous knowledge systems are concerned in society. A lot of research and new knowledge is generated in universities worldwide, mostly in Western countries and the same cannot be said of universities in developing countries. Africans have been urged to seek inspiration. Thus, one would expect scholars to view the contributions of AIK as positive input in the global knowledge economy. In Africa, universities and other institutions of higher learning should champion such cause (Ukwuoma 2015:113). Hence, institutions of higher learning worldwide, in Africa and Zimbabwe in particular need to incorporate indigenous African knowledge systems in their curriculum. Ukwuoma (2015:111) notes that indigenous knowledge is part of the global knowledge system. Therefore, African indigenous knowledge should be a respectable part of the global knowledge system. The inclusion of indigenous knowledge systems in institutions of higher learning will promote the use of the knowledge among the other world knowledge systems and remove its marginalization. Knowledge generated in universities should be worthwhile to the students and society at large and should contribute to the development of society.

2.2. INDIGENOUS AFRICAN KNOWLEDGE SYSTEMS AND HIGHER EDUCATION IN AFRICA.

Different societies in the world have their own unique indigenous knowledge systems. African societies have their own indigenous knowledge systems which are peculiar to their circumstances. African indigenous Knowledge Systems are those methods of problem solving and interacting with nature and the environment that are products of the creative genius of African people themselves (Ndhlovu and Masuku 2004:284). Indigenous knowledge systems have been defined as the sum total of knowledge and

skills people in a particular geographical area possess, and which enables them to get most out of their natural environment (Grenier1998:6). The indigenous African knowledge systems basically inform the way of life of people in particular communities. Indigenous knowledge systems are a body of knowledge, or bodies of knowledge of the indigenous people of particular geographical areas that they have survived on for a very long time (Mapara 2009:140). These African oriented knowledge systems are underpinned by the simple principle, which recognizes that people respond creatively to challenges posed by the environment. People do not over-depend on knowledge, skills and methodologies to which they have got limited access (Ndhlovuand Masuku 2004: 285). Indigenous African knowledge systems are ubiquitous in the local communities and functional in the survival of members of a particular society.

These systems can be viewed from an Afrocentric point of view. Afrocentricity allows Africans to be subjects of their historical experiences rather than objects on the fringes of Europe (Higgs and Van Niekerk, 2003: 41). Afrocentricity goes contrary to Eurocentric or western views of indigenous African knowledge systems. Owusu-Ansah and Mji (2013:2) say that, "Indigenous knowledge or African knowledge, here used interchangeably, is experiential knowledge based on a worldview and a culture that is relational." The Africans have their own cosmic view of knowledge a foreigner may fail to appreciate and understand. According to Ukwuoma (2015: 110) Afrocentric researchers and educators are calling for the integration of IAKS into educational curricular at university level. IAKS have to be integrated into the university curriculum and coexist with the other knowledge systems students are exposed to in different university programmes.

Kaya (2013:135) carried out a research on the integration of African indigenous knowledge systems into higher education in South Africa and noted that.: the need for a critical analysis of the role of IAKS in promoting the relevance of higher education in Africa and South Africa in particular is based on the argument that although the use of what is considered to be indigenous knowledge in Africa goes back to the history of mankind on the continent, its promotion in the formal education system is actually a recent phenomenon. Currently, education in Africa is influenced by the colonial legacy of the past century and knowledge considered by most people to be worthwhile because it emanates from the West. In essence, the higher education curriculum is Eurocentric as

highlighted in the research paper. Indigenous knowledge that has supported African societies' survival time immemorial does not feature prominently in most university curricula. According to Moahi (2007:48) the importance of indigenous knowledge to development has been established for years. Calls have been made for African universities to take indigenous knowledge into account in their teaching and research and to view indigenous knowledge as valuable and as a way of redressing the view of Africa as a consumer of knowledge rather than a generator and contributor of knowledge.

African universities should push for recognition of indigenous African knowledge systems among the other knowledge systems of the world; the university in Africa should be an enabling environment in which knowledge systems articulate their concepts and claim their space (Osman: 2014:10). The onus rests upon the policy makers and academics in universities to promote the inclusion of IAKS into the higher curriculum.

Muchenje and Goronga (2013:886) carried a research on education and the revitalization of indigenous knowledge systems in Africa and unearthed that due to the colonial legacy that lasted for decades, the education system still reflects Eurocentric values and culture. The two scholars also argued that considering the Eurocentric nature of most education systems in Africa, there is need for a paradigm shift in curriculum content in which IAKS are also recognized as legitimate knowledge forms. African countries have been independent for years, but to date their education curriculums still remain to a great extent Western influenced. Indigenous knowledge systems including African epistemology have to date not been included in a significant way in the curricular of institutions of higher education and have not been allowed into public domains. Only the
Western episteme that includes Eurocentric knowledge, heritages, cultures, institutions, norms and idiosyncrasies have been considered important in public institutions of higher learning (Higgs, Higgs and Venter 2003:42). It takes will and effort to challenge the Western epistemology, which has maintained dominance and hegemony in African higher education. Consequently, there is need for institutions of higher learning to embrace indigenous African knowledge systems in their curriculum.

Moahi (2012:48) in posits that while there have been some initiatives in academia and in libraries to integrate indigenous African knowledge systems into activities, it has not been enough. The reasons are many and varied and stem largely from the globalizing and unifying nature of the world education system. Paradoxically, this system offers an opportunity for African universities to distinguish themselves as institutions of higher learning that have something different to offer the world. Curriculum in higher education needs to be Afrocentric in nature as opposed to being Eurocentric. Abdi, Puplampu, and Dei (2007:119) point out that course content tends to be Eurocentric and does not allow students and intellectuals to discuss and share problems pertaining to Africa. African universities need to be in the forefront of championing the inclusion of indigenous African knowledge systems in their curriculum. African universities can to do more in terms of researching and promoting the use of indigenous African knowledge in their pedagogy.

According to Chiwanza, Musangafi and Mupa (2013:19) the West considered Africa as a dark continent and hence despised its traditions, customs, belief systems and indigenous knowledge systems as diabolic, barbaric and backward. Indigenous knowledge is not accorded the same status as Western knowledge perceived to be rational and scientific. This may be attributed to failure by African scholars to pay due attention and diligence to the promotion of indigenous African knowledge systems in higher education. Kaya and Seleti (2013:34) point out the inability of African social scientists to generate their own indigenous concepts, definitions, theories and methods that could guide the intellectual development in their research and academic fields. In a research on revitalizing African indigenous ways of knowing and knowledge production Kaya (2014:3) notes that the current educational system in Africa remains predominantly Eurocentric and dominated by European worldviews. This implies that education system is not viewed from Afrocentric perspective. This is exemplified by the teaching of social sciences in African higher education institutions, where social theory is still entrenched in the methods, concerns, beliefs and experiences of Western Europe and North America (Kaya 2014:3). IAKS tend to be viewed by certain members of society as primitive and subordinate to Western knowledge systems. African intellectuals should help Africa close the gap created by over four hundred years of domination and marginalization of AIKS, by rejecting the dominance of Western knowledge systems in higher education as the only

way of knowledge production (Kaya 2013:142). Western knowledge systems are glorified in the face of the perpetual muting of African knowledge and in certain domains indigenous knowledge is simplistically associated with deceptive notions, irrationality, and the captivity of superstition (Baijinath and James, 2015:62). The marginalization of IAKS emanates from people who fail to appreciate the diversity of knowledge and only view knowledge from a Western worldview. Consequently, there is need for Africa to include its rich body of indigenous knowledge into the higher education system.

Indigenous African knowledge systems have their own unique characteristics distinguishing them from other knowledge systems. Indigenous African knowledge systems are not written down and are transmitted orally from one generation to another. The lack of documentation of IAKS does mean that the knowledge system is not worthwhile to be included in the university curriculum. Oral tradition, characteristic of indigenous African knowledge systems, is often looked down upon relative to the written tradition. Partly because indigenous knowledge is mainly oral and not written, and that it is people centered and sometimes not easily measurable, it has been mistaken by many as simplistic and not amenable to systematic scientific investigations, (Emeagwali 2003:4). This brings out the need to research and write literature on indigenous African knowledge systems. Indigenous African knowledge systems can be utilized in many aspects of community life such as agriculture, medicine and conservation of resources. Indigenous African knowledge systems can provide society with relevant and affordable solutions to problems.

According to this broad understanding of IKS, the intention of the IKS programme is, therefore not to replace Western frameworks of knowledge, but rather question their superiority and to give indigenous knowledge systems their rightful place as equally varied ways of knowing among the array of knowledge systems of the world, so as to solve global and local problems more effectively Higgs and Van Niekerk, 2003:41). The idea is not to do away with Western systems of knowledge, but to establish how both African knowledge systems and Western knowledge systems can feature together in higher education in Zimbabwe. Western Knowledge forms and IAKS should be regarded as universal heritage to be utilized for the benefit of all people. Odora-Hoppers in Kaya and Seleti (2013: 30) asserts that the acquisition of Western knowledge has been, and is still

invaluable to all incapable of responding adequately in the face of massive intensifying disparities untrammeled exploitation of pharmacological and other genetic resources and rapid depletion of earth's natural resources. Consequently, IAKS and Western knowledge can be utilized together in value addition of local resources to benefit society. Kimwanga in (Kaya 2013:141) avers that the integration of IAKS into higher education enables African students and educators to re-evaluate the inherent hierarchy of knowledge systems because historically IAKS were denigrated. The African researchers and educators should accord the indigenous knowledge system its rightful place among other knowledge systems. Change of perception and mind-set of indigenous African knowledge systems is required among academic and educators if the knowledge system is to be accorded its rightful place in the university curriculum.

In his research Ukwuoma (2015:111) says one would expect scholars to view the contributions of African indigenous knowledge as positive input into the global knowledge economy. African institutions of higher learning should champion the recognition and inclusion of Indigenous African knowledge systems in their curricula Moahi (2007: 3). In his research, Ukwuoma (2015:111) challenges African Universities to bring about a positive perception of African indigenous knowledge as a credible and integral component of instruction. African universities can play such a big role by integrating IAK in the curricula. Ukwuoma (2015: 113) notes that knowledge acquired from university education must be relevant. Students need to acquire knowledge and skills leading to the development of society. People expect universities to provide leadership and guidance on knowledge, academic and research issues.

Mohamedbhai (2013:1) posits that indigenous knowledge systems in Africa face several threats. A number of factors are highlighted as threatening the IAKS. First, indigenous knowledge is always passed by word of mouth from one generation to another and consequently many of the bearers of indigenous knowledge are from the older generation and now find it difficult to communicate their beliefs and practices to the scientifically educated younger generation; once the older generation passes away, the knowledge disappears with them Mohamedbhai (2013:1). Universities should avail funding and encourage research on indigenous African knowledge systems. Scholars may research and write about indigenous knowledge systems and then the information can be exposed

to students in institutions of higher learning. The second threat is that there is still reticence in the use of IKS, which is considered anecdotal and not scientific, in the development process (Mohamedbhai2013:1). The universities have the obligation to expose and promote research on IKS among students in higher institutions in order for them to appreciate that indigenous African knowledge systems can contribute to the development process in Africa. The third aspect is that there is a real danger that IAKS in Africa are being wiped out as a result of the rapid changes occurring from imported economic, cultural and political development models through globalization (Mohamedbhai 2013:1). African universities can research, document IAKS and provide home grown solutions to economic and social problems. It should be noted that, not all knowledge which is brought about by globalization is positive and assist Africa in its development. Indigenous African knowledge system, like any other knowledge system is dynamic, and not static hence the universities need to adapt the indigenous African knowledge to the ever-changing socio-economic environments.

Institutions of higher in Africa should take a look at their curriculum and analyse whether it is the ideal curriculum to address a myriad of challenges Africa is facing in this age. For example, on issues of food production, African societies cannot entirely rely on Western knowledge without taping on indigenous knowledge on food production and environmental management. Therefore, Integrating African indigenous knowledge and ways of teaching and learning has been perceived as necessary in de-emphasizing the current curriculum that has been viewed to be too abstract, not relevant, and more examination oriented (Owuor 2007: 26) In his research Mohamedbhai (2013:1) notes that universities in Africa are the obvious institutions to undertake this important task, African universities have a poor record of achievements in researching, innovation and community engagement. There is need for a paradigm shift in African universities in terms of research and innovation, researches carried out in universities should be functional and should contribute to the development of society. Mohamedbhai (2013: 2) further notes that, some work on IKS, for example on traditional healers and the use of medicinal plants, has been carried out in African universities, but it seems disparate. For IKS to be truly effective a holistic and multi-disciplinary approach should be adopted. Mohamedhai (2013) goes on to say, IAKS should be embedded in all university teaching, research and

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outreach activities. This could be achieved by creating an institutional centre dedicated to IAKS.

Most of the African scholars and researchers such as Odora-Hoppers (2002); Indigenous knowledge and the integration of knowledge towards a philosophy of articulation; Kaya (2013) Integration of African indigenous knowledge systems, in higher education in South Africa; Owuor (2007) Integrating African indigenous knowledge in Kenya's formal education system; Emeagwali (2003) African indigenous knowledge systems: Implication for the Curriculum and Ukwuoma (2013) Educational development in Africa: Changing Perspectives on the role of indigenous knowledge are advocating for the inclusion of indigenous knowledge systems into the higher education curriculum. It is imperative therefore, that indigenous African knowledge systems be protected, documented, studied, modified if necessary and then widely disseminated to promote development in Africa.

2.2.1. Integration of Indigenous African Knowledge Systems into Education in Africa.

This section is concerned with reviewing literature that shows the extent to which indigenous African knowledge systems have been included into higher education in Africa. The discussion explores research and programs on indigenous African Knowledge systems which are being implemented in higher education institutions in Africa.

In his research on Integration of African Indigenous Knowledge Systems into Higher education Kaya (2013:143) refers to initiatives such as The Indigenous Knowledge Systems Teaching Programme at North-West University taking place in South Africa to integrate AIKS into higher education. South African academic and research institutions in line with the aspirations of the National IKS Office (2004) and New Partnership for Africa's Development (NEPAD) are increasingly taking initiatives to integrate IAKS into their core business i.e. research, teaching, learning and community engagement. The aim is to enable university education to be more relevant to societal problems of the country and contribute to an Africa-led globalization utilizing African methods of knowing and knowledge generation (Kaya 2013:137). Ukwuoma (2015:113) opines that it must be noted that African universities are not doing badly. They have established many resource centers to promote indigenous knowledge. In Nigeria for example, the African Resource

Centre for Indigenous Knowledge located at the University of Ibadan is one of many such centers in universities in Nigeria. Hamilton-Ekeke and Dorgu (2015:33) note that members of local communities celebrate multiplicity in education and see this international support for teaching indigenous forms of knowledge as a success. For example, the establishment of the Centre for Niger Delta Studies at the Niger Delta University, Bayeslsastate, where Izon language is taught to global standards. Such a scenario as the one prevailing at the Nigerian university would be ideal for universities in Africa. A typical example is Zimbabwe, where such innovation lacks in universities. The universities in Zimbabwe tend to promote innovations which are Western or foreign oriented and this may be attributed to the fact that most researches in universities are sponsored and are collaborations with Western organizations. Universities in Zimbabwe, in collaboration with other universities in Africa, can take initiatives to promulgate policies and research centers to champion researches on indigenous African knowledge systems.

Kaya (2013:141) posits that the inclusion of IAKS at all levels of education will therefore be advantageous to learners and students since it will strengthen the relevance and effectiveness of education by availing them with education that appeals to their personal perspectives, experiences, expression and ethos. In terms of educational content, the inclusion and interfacing of AIKS with other knowledge systems in the curricula, teaching materials and textbooks will help prepare African students and learners for their contribution to the global pool of knowledge. Kaya (2013:143) cites an example of the North-west University in South Africa which incorporated IKS into its research, teaching, learning and community engagement programme. The aim of inclusion IAKS into the core curriculum was motivated by institutional, national, continental and global imperatives. African countries need to commit financial and material resources to research, textbook and instructional material production, if the goal of incorporating IKS in teaching and learning is to be a success. Literature on indigenous knowledge systems needs to be readily available for access by students.

There has been concern over lack of collaboration among African institutions of higher learning in terms of promoting IAKS in higher education. This peculiar situation is made worse by the fact that connections between African institutions themselves are largely ignored in favour of partnerships with the developed countries. (Kaya and Seleti 2013:32). Most of the researches are carried out in collaboration with Western institutions and relying on foreign languages and theory, consequently ignoring IAKS. At the present, there are more research and academic net workings between

African and Western institutions than among African universities themselves (Kay and Seleti 2013: 32). There is need to promote the use of local languages in institutions of higher learning in terms of research. It can be observed that some of the African countries use the language of the colonizer as the official language of communication and instruction. For example, in countries like Mozambique, Portuguese is the dominant language and it has overshadowed the use of local indigenous languages. This depressing situation is maintained by the continued dependence of African countries on their former colonizers in terms of technological, economic and social assistance. Higher education in Africa is one of the main instrument utilized to strengthen this link of neo-colonialism rather than reduce it (Kaya and Seleti2013:32). Education in Africa should foster African values, language and culture. It is ideal for universities in African to work together on issues of promoting IAKS as they can promote the Afrocentric world view of knowledge.

2.2.1. Opportunities of Integrating IAKS into Higher Education in Africa.

Kaya (2013:141) observes that the integration of AIKS into educational system in Africa provides opportunities for learners. The notion brings about the issue of relevance of what is learnt by students to their communities. Most graduates from universities are unemployed and cannot apply knowledge they acquired to sustain a living. There is little attention given to African indigenous literary and philosophical traditions (Kaya 2013:139). IAKS enables them to conceptualize practically, the theoretical knowledge acquired in the classroom. Students in higher education need to be exposed to IKS so that they can appreciate its effectiveness in solving problems in society. Modern education should incorporate many components of IKS to make it more relevant to the African setting (Sifuna 2008:9). The higher education in Africa and South Africa in particular is still too academic and distant from the developmental challenges of African local communities, Kaya and Seleti (2013:30). The higher education system should be holistic, that is, it should incorporate both theory and practice in its curriculum. The integration of African indigenous knowledge systems into higher education could improve its relevance in terms of solving issues like unemployment. The elements of IAKS can be incorporated in teaching and learning in higher education so as to enable students to appreciate their cultural heritage

Muchenje and Goronga (2013:886) in their research point out that indigenous knowledge systems (IKSs) have not been adequately campaigned for. This lack of seriousness in considering the infusion of indigenous knowledge systems in Africa's education system is a clear indication of their marginalization. Western theories inform most of the acquisition of knowledge and skills in higher education. Therefore, Western domination of knowledge and marginalization of African systems of knowledge continue to be an academic challenge that calls for comprehensive evaluation, rigorous planning and watchful implementation of policies that ensure the recognition and provisions of space for the local in the existing political, economic, cultural and pedagogical domains(Osman 2014:10).There is need to deal with the issue of marginalization of IAKS and its inferiority tag, through promoting its use in academic issues. It is time that IKSs be infused in the education curricular of African countries so that citizens can

enjoy ownership as well as utilize the knowledge they have had since time immemorial Muchenje and Goronga (2013:886). It is the responsibility of the academics in institutions of higher learning to campaign and develop awareness of the importance of including of IKS in their teaching and learning. The contention of the research paper by Muchenje and Goronga (2013: 886) is for Africa to review her approach to the education system by seriously considering the incorporation of IKSs into the education curricular instead of exclusively relying on knowledge systems from the West. It is a strategic goal that universities in Africa ought to be transformed into African Universities. It is only then will African indigenous knowledge system be formally acknowledged and embraced within their institutions and gradually incorporated and contextualized within their research strategies and teaching activities (Osman 2014 :10). African universities should transmit knowledge and skills which local people can identify and utilize in real life situations.

According to Kaya (2014:4) the integration of African indigenous knowledge systems provides certain opportunities for learners and their respective societies. The opportunities are detailed below:

(i) IAKS provide students with the opportunity to learn appropriate community attitudes and values for sustainable livelihood. This is due to the fact that African indigenous communities lived in harmony with their environment and utilized

natural resources without impairing nature's capacity to regenerate them, AIKS in higher education can help develop and promote these sensitive and caring values and attitudes for the environment.

(ii) Learners will be able to learn through culture because IAKS are stored in various cultural forms – for example – folk stories, songs, folk drama, legends, proverbs and myths. The use of these cultural resources in formal education can be very effective in bringing IAKS alive in students. It enables them to conceptualize, practically, the theoretical knowledge acquired in the classroom.

(iii) Involving community knowledge holders in research, teaching and learning enables students to learn across generations hence making them appreciate and respect the knowledge of elders and other community members. In this context, higher education becomes an agency for transferring culture from one generation to the next.

Osman (2014:8) notes that universities in Africa are not doing enough to promote indigenous knowledge systems in their institutions. "Most universities in Africa are still giving priority to Western oriented knowledge in their curriculum. In the post independent Africa, the process of establishing new universities and research institutions has never ceased but also never ceased to surprise me that all the new establishments are dominated by the Western hegemony even though the traditional library of indigenous started to grow and draw attention and involvement of some African intellectuals" (Osman:2014:10). The western indoctrinated universities, research institutions and individual intellectuals need to change how they approach knowledge and research issues and as knowledge generating and consuming bodies, they are obligated to start learning to think and look differently at what they can do. Indeed, the university in Africa should be an enabling environment in which all articulate the concepts and claim their space (Osman 2014:10). Universities in Africa must critically analyse the epistemology they disseminate to students in a bid to adopt a knowledge plausible to societal development. The universities should strive to shrug off the Eurocentric tag and pursue researches and teaching based on indigenous African knowledge systems.

2.2.2.Indigenous African Knowledge Systems and Higher Education in Zimbabwe.

The curriculum in higher education in Zimbabwe is still dominated by knowledge and theories that are foreign. Reading materials utilized lecturers and students originate from Europe and North America. Some of the theories are not compatible with local issues or challenges. Ndhlovu and Masuku (2004:281) note that the failure of the current education system to address societal challenges calls for a new impetus crafted around mainstreaming indigenous knowledge systems. This implies evaluating the current Western oriented education system and making changes and innovations based on indigenous African knowledge system.

Indigenous African knowledge systems have existed in our society from time immemorial. However, the indigenous African knowledge systems have not been accorded the same status as the western knowledge systems in the higher education curriculum in Zimbabwe. Ndhlovu and Masuku, (2004: 281) point out that the Zimbabwe education system is conspicuous for its disregard of Indigenous African knowledge systems (IAKS), which are perceived to be inferior, superstitious and unscientific. They further noted that exotic Western-oriented knowledge systems are seen to be permeating the entire spectrum of the higher and tertiary education curriculum. The thrust is to strive to mainstream indigenous African knowledge systems into higher education curriculum in Zimbabwe.

Indigenous knowledge is knowledge which been utilized by societies in the different facets of human life. It is this indigenous philosophy that has withstood the test of time that should form the cornerstone of educational curriculum in Zimbabwe, (Chirimuuta, Gudhlanga and Bhukuvani2012:3). Researches should be carried out and recommendations made on ways of effectively including indigenous African knowledge systems in teaching and learning in higher education. Chirimuuta, Gudhlanga and Bhukuvani (2012:1) approach the issues of indigenous African knowledge systems and curriculum innovation in Zimbabwe from an Afrocentric theoretical view. They point out that from their research findings the absence of indigenous African knowledge systems in the current Zimbabwean curriculum is largely a result of the manner in which knowledge and skills are passed from generation to generation, that is, orally. There is no documented information on the Zimbabwean indigenous knowledge systems, save for those aspects hijacked by foreigners and presented as imported. The academics need to

be encouraged to research and write books on indigenous African Knowledge systems which will be utilized by students in institutions of higher learning. It will be difficult to promote the teaching of IAKS in universities with no written reference materials or recommended texts for students to refer to, (Chirimuuta, Gudhlanga and Bhukuvani 2012:3). Due to this lack of documentation, the elderly generation is dying leaving the richness of the knowledge and skills unknown and untapped for the survival, academic and social development for posterity. The academics in institutions of higher learning in Zimbabwe have the task to research and document the local indigenous knowledge systems.

A research was done in Zimbabwe on use IAKS and resource management and sustainable development. The research was done by Edmund Jaya (2013) on the role of university in promoting indigenous knowledge systems in Zimbabwe with reference to traditional practices in rural areas. The research analyses what is involved in indigenous knowledge development and why it is important to look at indigenous approaches to innovation and experimentation, indigenous games and indigenous specialists. Universities have a role to play in creating sustainable livelihood systems through indigenous knowledge development. This can be done basing on social spiritual and natural realities as expressed in the Cosmo visions or world views of the communities in Zimbabwe.

Universities are appropriately placed to bring about awareness on the value of the earth's ecosystem and the recognition that indigenous knowledge and traditional cultures may contain key characteristics to meet the local and global challenge of bio- cultural sustainability (Jaya 2013:2). The issue which emerges is for society not to rely on western knowledge systems only but also to apply local knowledge in solving local problems pertaining to resource management.

Like other African universities, the higher education Zimbabwe is mainly informed by Western knowledge systems. This is attributed to the colonial education system which the country inherited at independence. What emerges from the foregoing is that the existing higher and tertiary education curriculum in Zimbabwe is glaringly Western- oriented, sterile and devoid of avenues for locally initiated innovation and creativity (Ndhlovu and Masuku, 2004:284). Modern approaches are based on Western-oriented notions, the

positivist approach that emphasize on scientific evidence of facts and all. They dismiss the African metaphysical view of the world as superstitious and unscientific. It is this kind of premise that has seen higher education in Zimbabwe gradually fall into the abyss of irrelevant high sounding esotery (Ndhlovu and Masuku 2004:286). In Zimbabwe education can be viewed from different perspectives such as the Afrocentric or Post-colonial worldviews, such worldviews give contrasting views to the Western-oriented worldviews. The higher education system in Zimbabwe needs to embrace elements of indigenous African knowledge system that can make the education system relevant to the dynamic world. It is argued that any education philosophy that fails to recognize locally developed repositories of knowledge is malnourished and runs the risk of being irrelevant (Ndhlovu and Masuku 2004:281).

2.3. Teaching and Learning in Higher Education.

This section covers issues pertaining to teaching and learning in higher education in Africa and Zimbabwe in particular. Mawere (2015:58) asserts that societies across the world depend on their indigenous knowledge to solve their day to day socio-economic problems, address various environmental challenges and adapt to change and that there is a call for indigenous knowledge systems to be considered in teaching and learning in higher education. In his research Mohamedbhai (2013:2) posits that IKS should be embedded in all university teaching, research and outreach activities. This could be achieved by creating an institutional centre dedicated to IKS in institutions of higher learning.

2.3.1 Teaching and Learning in Higher Education in Africa

According to Ezeanya-Esioba (2019:108) "Education in Africa in terms of curriculum and learning is still largely defined by the colonially imposed boundaries as to what constitutes "proper education." This means aspects of the current curriculum were recycled from the colonial times. The situation is exemplified in the curriculum of education across all levels, where indigenous knowledge is largely considered a subordinate knowledge system to Western science, if at all it is given any recognition in society. Often dismissed as lacking in legitimacy, such terminology as "non-quantitative, out of date, and a methodological" are often used to describe the concept of indigenous knowledge, while arguments are

presented, stating that it is bereft of scientific rigor and objectivity (Ezeanya-Esioba, 2019: 108). These views emanate from lack of appreciation of the diversity of knowledge and their contribution to education in a society.

Osman (2014:8) notes that, ''It is rather unsettling that most universities in Africa still perceive IAKS as the 'Other'. Indeed, the paradox of the universities in Africa is that they are located in Africa, teach and do research in Africa but not much of what they teach and research reflect the African context". Most of the universities in Africa universities are comfortable in researching things which have Western influence as compared to local issues. Within the context of teaching and learning, indigenous knowledge can be understood as information that comes from experience, from millennia interaction with the physical, spiritual and material elements of life, from survival and from the understanding of the world that this imparts (McGloin, Marshal and Adams 2009: 4). Most of the knowledge students are exposed to in the Zimbabwean institutions of higher learning does not emanate from their physical, spiritual or material environment. Most of the reading literature and theories students make use of are generated in North America and Europe. Knowledge acquired by students in institutions of higher learning usually lacks relevance to their social and economic environment.

Vilakazi in Kaya (2014:4) points out that, African educational institutions, especially in higher education, have reduced themselves to the reproduction of the intellectual outputs of western social thinkers, including theories and methodologies of prioritizing research. In essence there is little research to verify the applicability of some of Western theories in the African context. Indigenous people's way of life has, in the academia and other research oriented and scholarly circles, been tendered as simplistic, naïve and even primitive, "reflective of an earlier, and therefore, inferior stage in human cultural progress" and consequently of no relevance to the highly advanced and technologically oriented needs of modern society (Knudston and Suzuki 1992: 1). The challenge is that the academia emphasizes Western knowledge and denigrates local indigenous knowledge system. Vilakazi in Kaya (2014:4) says that psychological theories are just uprooted and applied to the African context without any testing of the theories. There is need to research and test the applicability of certain theories in the African context. Vilakazi in Kaya (2014:4) points out that there is little attention to African literary and philosophical

traditions, as they tend to be viewed as primitive and unscientific, as well as improper sources of social theory and research development. According to Osman (2014) universities must completely rethink, reframe and reconstruct curriculum and bring South Africa, Southern Africa and Africa to the Centre of teaching, learning and research. There is need to promote research on indigenous African knowledge systems and verify their applicability in higher education. The language of instruction in countries like Zimbabwe is English and indigenous languages are of little significance in teaching and learning. Local languages should also be used as mediums of instruction in higher education.

2.3.2 Teaching and Learning in Higher Education in Zimbabwe.

In his research on challenges facing university education in Zimbabwe, Majoni (2014:20) points out that universities need rapid adoptions and redesigning of courses to match the rapid changing environments and the demands of a diverse world. Some of the courses being offered in higher education are not relevant in terms of problems faced by modern society. The courses are not locally influenced, but are rather based on Western knowledge systems. According to Ndhlovu and Masuku, (2004: 285) pragmatic and methodological peculiarities of indigenous African knowledge systems are contrary to the Western-oriented forms of knowledge characterizing higher and tertiary education curricula in modern Zimbabwe. Institutions of higher learning in Zimbabwe need to adopt aspects of indigenous knowledge that can be incorporated into teaching and learning in the curriculum, together with Western knowledge.

Jaya (2013:1) notes that the success of universities' development initiatives in integrating indigenous knowledge capacities and potentials in the curriculum can be a drastic milestone in educational development. Institutions of higher education need to identify ways of promoting the inclusion of indigenous African knowledge systems in their education programmes. Exotic Western-oriented knowledge systems are seen to be permeating the entire spectrum of the Zimbabwean higher and tertiary education curriculum (Ndhlovu and Masuku, 2004:281). According to Shizha (2006:22) formal education in Zimbabwe continues to be Eurocentric in outlook and academic in orientation

reflecting Western industrial and scientific culture rather than the culture of learners and teachers. There is need for change in the system to accommodate the indigenous knowledge system. The methodological and pragmatic underpinnings of higher education in Zimbabwe are a reminder of the colonial education system (Ndhlovu and Masuku, 2004:283). According to Muchenje and Goronga (2013:890) the advent of Western formal education did not build on the foundations laid down by traditional education. Western education imposed a Eurocentric and alien curriculum that glorified everything European at the expense of the contributions made by IKSs. In terms of educational content, the inclusion of indigenous knowledge within the curricula, instructional materials and textbooks has largely the same effect on preparing students for the greater world as other educational systems, such as the Western model (Hamilton-Ekeke, and Dorgu 2015: 35). Thus, the indigenous African knowledge systems should be given the opportunity to coexist with other knowledge systems in the curriculum. The higher education system in Zimbabwe is in the same predicament were IKSs has no prominent place in the curriculum. It is important for the academics to realize that indigenous approaches of teaching and learning can still be functional and relevant in the current higher education curriculum. In Zimbabwe the education system has been described as Eurocentric in its cultural content and orientation by the presidential inquiry into education and training of 1999 (Muchenje and Goronga 2013:890). Gumbo (2004:1) focused on integrating indigenous knowledge system in the teaching of science in Zimbabwe and Africa in general. He challenged university academics to embrace IAKS saying any serious scholars who wants to develop a curriculum guided by the African philosophy and practice should create intellectual spaces for IAKS practitioners and holders of this knowledge in all areas of knowledge production and theorizing. Academics in higher education have a role to play in researching and disseminating knowledge about on IAKS to students. It should, however, be appreciated that IAKS evoke a measure of discomfort in those who operate wholly in the Western paradigm mode (Gumbo 2004:2). This emanates from the idea that the western paradigm perceives the indigenous African knowledge systems as primitive and non –scientific.

Chirimuuta, Gudhlanga and Bhukuvani (2012: 1) note that Zimbabwe, like all other African countries has a rich body of indigenous knowledge systems which find their expression in their technologies, the local education systems, field of medicine, and expertise in animal husbandry, crop production, climate change control and management. This richness is embodied in the nation's cultural diversities whose humus nourished the lives of people in the African continent for many centuries. Despite their contributions, indigenous knowledge and skills technologies are not adequately promoted and promoted in African countries (Chirimuuta, Gudhlanga and Bhukuvani 2012:3). One of their findings is that there is need to adopt a new form of educational curriculum rooted in the positive components of the local African thought systems (philosophy). The research actually revealed that there is need for an educational curriculum that is anchored in the Zimbabwean indigenous thought systems, prudently borrowing from wisdom and technical expertise that is tried and tested.

In Zimbabwe a lot of researches which have been carried out concerning issues of indigenous knowledge systems in agriculture and sustainable development, but only a few researches have been carried out on indigenous African knowledge systems and teaching and learning in higher education. There is a knowledge gap in terms of researches covering the issue of the inclusion/integration of indigenous African knowledge in teaching and learning in higher education in Zimbabwe. More research studies need to be done on the indigenous African knowledge systems and learning and learning in higher education with particular reference to Zimbabwe.

2.4. Conceptual/Theoretical Frameworks in Research Conducted on Indigenous African Knowledge Systems and Teaching and Learning in Africa

The issue of indigenous knowledge can be viewed from a number of theoretical perspectives such as Afrocentricism, modernism, postmodernism and post-colonial perspectives. There is no single agreed definition of indigenous knowledge. Indigenous knowledge is also sometimes termed traditional, endogenous or classical knowledge, and its Eurocentric critics allege that it often fails to contribute to the improvement of the quality of human life (Maila and Loubser, 2003: 276). The understanding of what is indigenous knowledge is influenced by one's worldview. People can view the knowledge from a

Western or African perspective. Indigenous knowledge is an all-inclusive knowledge that covers technologies and practices that have been and are still used by indigenous and local people for existence, survival and adaptation in variety of environments (Mosimege and Onwu 2004: 2). Traditional, native, local knowledge and ethno –science are used synonymously with indigenous knowledge (Mapara 2009:140). According to Owuor (2007:23) indigenous knowledge is the process of learning and sharing social life, histories, and identities, economic and political practices unique to each cultural group. This reflects the uniqueness of ways that specific societies make meaning of the world and how such forms of knowledge address local problems and solutions that are context specific. Indigenous knowledge systems are a body of knowledge or bodies of knowledge of indigenous people of particular geographical areas that have survived for a long period of time. They are forms of knowledge that have failed to die despite the racial and colonial onslaught that they have suffered at the hands of western imperialism and arrogance (Mapara: 2009:140). Indigenous African knowledge systems have remained vibrant despite colonial on slaughter and denigration.

One's cosmic or world view determines how one analyses the concept indigenous African Knowledge system. Africans can view indigenous African knowledge from an Afrocentric view whilst Europeans view from a Eurocentric world view. Consequently, Africans will derive value from indigenous African knowledge from the systems in contrast to their European counterparts. African indigenous knowledge includes a corpus of ideas and practices in various sectors such as medicine, agronomy, food processing, chemistry, textiles, architecture, biology, geography, and engineering, historical literature (Emeagwali : 2014:4). An indigenous African knowledge system covers all aspects of the African way of life, which implies that the knowledge system cannot be separated from the daily life of members of society, it is life itself.

The indigenous African knowledge system is holistic in nature as permeates different facets of societal life and does not separate theoretical and practical activities. Emeagwali (2014:1) says indigenous knowledge maybe defined as the cumulative body of strategies, practices, techniques, tools, intellectual resources, explanations, beliefs and values accumulated over a period of time, in particular locality, without the interference and impositions of external hegemonic forces. Issues of interference can come from

detractors of the knowledge system who view the knowledge system as not worthwhile and scientific to be compared to other dominant knowledge systems in the world.

2.4.1. Afrocentricism

The issue of indigenous knowledge systems can be understood from an Afrocentric point of view. Higgs and Van Niekerk, (2003: 41) say "Afrocentricism is a response by African scholars to re-write the skewed history codified by colonizers so that Africans can systematically construct an understanding of an African reality by themselves for themselves". Africans need to view reality from an Afrocentric point of view rather that treat everything Eurocentric as the truth. According to Dei (2012:114) the African- centred paradigm is an important theoretical and pragmatic space for African peoples to interpret and critically reflect upon the experiences on their own terms and in the lenses of their worldviews and understandings, rather than being forced to understand the world through Eurocentric lenses. Africans need to need to appreciate the fact that Africa has a knowledge system which can inform their understanding of the world.

In his research on indigenous knowledge and research Owusu-Ansah and Mji (2013:3) adopts the Afrocentricity theoretical view. According to Owusu-Ansah and Mji (2013:3) Afrocentricity is a paradigm that has its core in the understanding of the African identity as rooted, centred and located in the African culture in all aspects - spiritual, social, political and economic. The Afrocentric perspective can actually inform the education system on worthwhile knowledge and pertinent values to include in the education system. It is the examination of the African reality from the perspective of the African experience at the core, recognizes the African voice and reaffirms the centrality of cultural experience as the place to begin to create a dynamic multicultural approach to research (Makabela 2005:178).To this end, Afrocentricity encourages cultural and social immersion as opposed to scientific distance in research as well as the use of tools and methods indigenous to the people studied.

According to Makabela (2005:179) "The Afrocentric method is derived from the Afrocentric paradigm which deals with the question of African identity from the perspective of African people as centered, located, oriented, and grounded. However, some western scholars are critical of the Afrocentric view of knowledge and in particular indigenous African

knowledge systems. The critique leveled against the Afrocentric conceptualization of what constitutes African indigenous knowledge is that there has been limited effort among the African scholars who promote these knowledge systems to provide their own clear definition and understanding of the concept 'knowledge' based on Africa own history of ideas and intellectual development (Kaya 2013:138). Consequently, it may be challenging to integrate and do research in Africa, but not much of what they teach and research reflect the African context. It is difficult to integrate indigenous African knowledge system in the higher education curriculum without a clear understanding of the knowledge system. It is the responsibilities of African scholars to provide a clear conceptual analysis of what is indigenous African knowledge basing on African experiences.

Higgs, Higgs and Venter (2003:41) are of the view that the Eurocentric sentiment often locates innovative ideas and authentic knowledge only within its own political boundaries, while at the same time concluding that ideas and knowledge derived from African people are non-scientific. Using the Afrocentric view, African scholars have to convince the world that Africa has its own knowledge system that cannot be despised in favour of Eurocentric values. Until recently, indigenous knowledge systems were colonized by other knowledge systems from outside indigenous communities. In Sub- Saharan Africa, the advent of colonization brought in foreign knowledge systems, the so-called "scientific knowledge" that denigrated IKs as unscientific, untried and untested for education and social development (Shizha 2013:4). Unfortunately, African indigenous knowledge is often disregarded, not only by Western scholars, but also by African scholars (Nsamenang in Ukwuoma 2015:112).There are some African scholars who despise indigenous African knowledge in favour of Western knowledge. This has been attributed to the colonial type of education most of these scholars or people were exposed to, which treated Indigenous knowledge as inferior and not worth studying. Dei (2012:114) posits that the African-centred paradigm is an important theoretical and pragmatic space for African peoples to interpret and critically reflect upon their own experiences on their own terms and through the lenses of their worldviews and understandings, rather than being forced to understand the world through a Eurocentric lens. African-centred perspectives become an African worldview.

Afrocentricity contends that our main problem as African people is our usually unconscious adoption of Western worldview and perspective and their attendant conceptual framework (Asante: 1987). The Zimbabwean institutions of higher learning need to consciously adopt Indigenous African knowledge and integrate it into to their curriculum for acquisition by students. Such a development will guarantee that the knowledge system is preserved in documents and that it is passed from generation to generation. Grenier in Hamilton-Ekeke and Dorgu (2015:32) (1998) note that the growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge through the process of colonialism, globalization and modernity. Therefore, it is imperative that the study of indigenous knowledge be promoted in universities in order to counteract the threats posed on the knowledge system by globalization. The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skills, experiences and insights of people, applied to maintain or improve their livelihood (Ogbebor 2011:2). Thus IAKS are quite diversified and people can apply the knowledge system in different facets of human life.

2.4.2. Eurocentric View

In the international context, the term 'indigenous' is understood mostly by Europeans as being similar or synonymous to 'traditional', 'aboriginal', 'vernacular', 'African, 'Black and Natural American (Loubser 2005: 76). The Eurocentric view of indigenous knowledge is based on viewing indigenous knowledge as something inferior and backward. This view can be traced back to colonialism. Since colonialism set foot in Africa and until present day, all systems of knowledge production, dissemination and consumption reflect robust Western hegemony (Zeleza: 2006:196). In their research on African indigenous knowledge systems and relevance of higher education in South Africa, Kaya and Seleti (2013:34) note that Eurocentric discourse has greatly influenced research, teaching and learning of social sciences in higher education in Africa: the principal focus of developments in social thought continues to originate from the works of American, British, French and Germany such as Paul Hirst (1971) Literature, Criticism and Forms of Knowledge; Anita Woolfolk (1999) Theories of Educational Psychology and Antony Giddens (1990) The Consequences of Modernity. African researchers and scholars have

an obligation to produce theories or knowledge which can be used to in teaching and learning in universities.

The Eurocentric view is the dominant perspective in regards to knowledge acquisition and dissemination in most of the African universities. Most universities still follow the hegemonic "Eurocentric epistemic canon" that attributes truth only to the Western way of knowledge production (Mbembe 2016:32). The Eurocentric view is that African indigenous ways of knowing and knowledge production are considered unscientific, primitive and incompatible with formal education, especially higher education (Kaya and Seleti: 2013:36). The content of the courses run in human sciences and arts in African universities have been found to be dominated by Western systems. The curricular associated with human sciences and arts courses of the universities are still biased towards western authors and European literatures, with African authors, literatures and ideas marginalized and located on the periphery of the education system (Ramoupi 2012:6). The Afrocentric view of knowledge provides the alternative view to the Eurocentric perspective by promoting the view that indigenous African knowledge is not inferior type of knowledge but that it is a knowledge system which can contribute to the development of the African society.

2.4.3. Modernism

The IAKS can also be viewed from the perspective of modernism. Modernism is critical of indigenous knowledge. Advocates of Modernism are prone to view society with rather a simplistic Rostovian -unilinearity, whereby positive societal change is conceived as a unidirectional movement toward a fixed and abstract goal called 'modernity:' a haven where, supposedly, all cultural and religious sensibilities are either numbed, or totally eradicated and where Eurocentric values and norms reign supreme (Emeagwali 2014:2). Advocates of Modernism do not appreciate technological, cultural and ethnic diversity, and define success in terms of slavish conformity and subordination to Western norms and values. Theorists such as Rostow who align themselves with modernism are concerned with rationality and science and therefore critical of indigenous knowledge. The modernization theorists and advocates do not appreciate technological, cultural diversity and ethnic diversity, and define success in terms of slavish conformity and

subordination to Western norms and values (Emeagwali 2014:2). All in all Modernism has reminisces of colonialism which depict development as synonymous with Western forms of knowledge.

Mutekwe (2015:1294) adopted Modernism to inform his study. His contention is that following missionary excursions in Africa and subsequent colonization, modern forms of schooling were introduced and expanded phenomenally and with that came notions of imperialism, which tended to denigrate many, if not all, forms of indigenous knowledge education. Some indigenous knowledge systems were regarded as primitive, pagan and heathenish (Mutekwe 2015:1296). According to Mutekwe (2015:1296) Modernism argues that societies develop in fairly predictable stages and become increasingly complex. The idea being advanced in this instance, is that for Africa to develop it has to import Western knowledge and technology. Local knowledge is perceived as not in tandem with development. Such a view perpetuates the subjugation of African indigenous knowledge systems under Western knowledge systems.

2.4.4. Postmodernism

Muchenje and Goronga (2013:887) utilize the postmodern theory to inform their study on the plural character of knowledge. According to them Post-modernism is characterized by polyvocality where everything can be said differently, in multiple ways that are not inherently superior or inferior (Muchenje and Goronga 2013:887). Postmodernism allows IAKS to exist among other knowledge systems without being treated as an inferior knowledge system. Indigenous ways of knowing, learning,

instructing, teaching and training have been viewed as important for ensuring students and teachers, whether indigenous or non-indigenous, are able to benefit from education in a cultural-sensitive manner that draws upon, utilizes, promotes and enhances an awareness of traditional traditions, beyond the standard Western curriculum of reading, writing and arithmetic (Hamilton-Ekekeand Dorgu :2015:33). Consequently, Postmodernism view of indigenous African knowledge systems can be used alongside other knowledge systems in institutions of higher learning in Africa, including Zimbabwe.

2.4.5. Postcolonial Theory

Mapara (2009:141) utilizes the Postcolonial view of indigenous knowledge systems. Postcolonial theories of indigenous African knowledge systems are more than just a display of the knowledge and belief systems of the formerly colonized. IAKS can be utilized in the socio-economic development of society. Postcolonial theory also focuses largely on the way in which the corpus of literature by the colonizers distorts the experience and realities of the colonized, and inscribes the inferiority of the colonized while at the same time promote ng the superiority of the colonizer (Mapara 2009:141).

Osman (2010) notes that the colonial powers used brutal policies and devious methods to subjugate the African people in order to acquire full control over their lands and resources. These policies and methods included consistent inferiorization of indigenous cultures and concerted efforts to erase existing systems of knowledge and their placement with Western=driven belief and knowledge systems. Mapara (2009:141) posits that postcolonial theory is also about the colonized and the formerly colonized announcing their presence and identity as well as reclaiming their past that was lost or distorted because of being colonized. In this context indigenous knowledge systems are more than just a displaying of the knowledge and belief systems of the formerly colonized (Mapara2009: 143). Indigenous knowledge systems are one of the forms of responses to the myth of Western superiority. Indigenous knowledge systems are a way in which the formerly colonized are reclaiming their dignity and humanity that they had been robbed of by colonialism. IKS is also an effort to show the world that they are not just the other or significant other, but equals too the former colonizers (Mapara 2009:140). IAKS in Zimbabwe have vital information embedded in proverbs, myths and some

religious rituals, and those who understand the languages that carry these practices can at best appreciate them. It is unfortunate that indigenous African Knowledge has largely been marginalized, neglected and suppressed in higher education in Zimbabwe due to ignorance and arrogance, politics, and the dominant ideology of particular historical period. Unfortunately we have not been able to shake off the chains of colonialism, and as such, IAKS is still regarded as inferior to western knowledge (Gumbo: 2004:2). In the light of this Postcolonial theory is useful in informing students in African universities about the prejudices of colonialism and how indigenous African knowledge systems can empower them to address the past social and economic injustices.

From the above discussion it is evident that Afrocentricism, Modernism, Postmodernism and Postcolonial theories all adopt different perspectives on the question of indigenous African Knowledge systems and their relevance and importance for societies and communities on the African continent. In the present study the researcher selected Afrocentricism to be the theoretical framework because it is consistent with the African worldview hence, it allows me to view indigenous African knowledge as a worthwhile knowledge system, which permeates the spiritual, social, economic and political aspects of societal life In Africa. Afrocentricity also allows one to develop an in-depth understanding of indigenous African knowledge systems as not being inferior to Western knowledge systems and that both systems should be utilized together in higher education in Africa.

Conclusion

This chapter dealt with a review of relevant literature on indigenous knowledge systems and teaching and learning in higher education in Africa and Zimbabwe in particular. This was followed by a review of theoretical frameworks that inform the researches on IAKS such as Eurocentricism, Afrocentricism, and modernism, post-modernism and post-colonial theory among others

CHAPTER 3: RESEARCH METHODOLOGY

3.0. INTRODUCTION

This chapter focuses on the research methodology employed in the study based on the qualitative paradigm. The chapter elaborates on the research design, sampling, data collection tools, data analysis and ethical considerations among others.

3.1. RESEARCH DESIGN

A research design is simply the framework or plan for a study that is used as a guide in collecting and analysing data (Pandy and Pandy 2015:18). It is a roadmap created to guide the research study. The research design refers to the overall strategy a researcher chooses to integrate the different components of the study in a coherent and logical way thereby ensuring effective addressing of the research problem (Magwa and Magwa 2015: 46). On the other hand, Kothari (2014:30) avers: "A research design is the arrangement of conditions for collection and analyses of data in a manner that aims to combine relevance to the research purpose with economy procedure". The research design details how data collection and analysis are executed. The research design provides a framework for the collection and analysis of data, subsequently indicates which research methods are appropriate (Walliman 2011:13). The research design gives direction and guidance in terms of the theoretical framework and the actual data collection and analysis process.

3.2. RESEARCH PARADIGM

In research there are different paradigms which inform each research. According to Magwa and Magwa (2015:15) "A paradigm is a perspective based on assumptions, concepts and values that are held by a community of researchers." Different researchers use different paradigms depending on whether their research approach is quantitative, qualitative or mixed methods. Paradigms tend to reflect the interests and focus of research communities, or social scientists from particular discipline or share a set of theory, informed beliefs about the social world (Matthews and Ross 2010: 34).

Pragmatism, positivism and constructivism are some of the paradigms which can inform a research study. A paradigm provides a conceptual framework for seeing and making sense of the social world (Magwa and Magwa 2015:15). The positivism paradigm informs the quantitative approach and whilst constructivism informs qualitative research studies.

3.2.2. Positivism

Positivism is associated with quantitative research paradigm. According to Kivunja and Kiyini (2017:30) "The positivist paradigm defines a worldview to research, which is grounded in what is known in research methods as the scientific method of investigation. The positivist paradigm is synonymous with the quantitative approach which usually incorporates calculations and experiments. Creswell (2014) posits that positivists hold a deterministic philosophy in which causes (probably) determine effects or outcomes. Thus, the problems studied by positivists reflect the need to identify and assess the causes that influence outcomes, such as found in experiments. The positivists paradigm advocates the use of the quantitative research methods as the bedrock for the researcher's ability to be precise in the description of the parameters and coefficients in the way data are gathered analysed and interpreted, so as to understand relationships embedded in the data analysed (Kivunja and Kiyini 2017: 31). The paradigm involves data generated basing on scientific principles.

3.2.3. Constructivism

The research paradigm informing this study is constructivism. According to Gall, Gall and Borg (2007) constructivism is the epistemological doctrine that social reality is constructed, that is, constructed differently by different individuals, and these constructs are transmitted by various members of society, and by various social agents and processes. This implies that in real life situations people have divergent views about different aspects of knowledge. Schwandt in Mertens (2010:16) posits that the basic assumptions guiding the constructivist paradigm are that knowledge is socially constructed by people active in the research process, and the researcher should attempt to understand the complex world of lived experience from the point of view of those who live it. Constructivism is an epistemology (theory of knowledge), a learning or meaning-making theory that offers an explanation of the nature of knowledge and how human

beings learn (Abdal-Haqq: 1998:1). People's worldviews and their perceptions about things or issues are influenced by their social environment.

Constructivism maintains that individuals create or construct their own new understandings or knowledge through interaction with what they already know and believe and the ideas, events, and activities with which they come in contact (Magashoa 2014: 52). Constructivism allows for diversity in terms of the acquisition and interpretation of knowledge on issues being studied. Constructivists believe that there is no single truth and therefore reality needs to be interpreted and they therefore advocate the use of qualitative methods to reveal those multiple realities (Patel; 2015). The constructivist paradigm allowed the researcher to gather the divergent views of respondents on the inclusion of IAKS in the curriculum of the Catholic University of Zimbabwe.

3.3. RESEARCH APPROACH

There are basically three approaches in research which are quantitative, qualitative and mixed methods. According to Creswell (2012) research approaches are plans and procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis and interpretation. The researcher needs to select the suitable research approach which is appropriate to the research problem. This research is qualitative in nature.

3.3.1. Quantitative Approach

Quantitative research basically focuses on data which is quantifiable or numeral in nature. According to Gays, mills and Airasian (2011: 7) "Quantitative research is the collection and analysis of numerical data to describe, explain, predict or control phenomenon of interest." Basically, quantitative researchers have limited personal interaction with the participants they study because they frequently collect their data using paper pencil non interactive instruments. Lincoln and Guba (1985:149) aver that, "quantitative research methods attempt to maximise objectivity, replicability and generalisability of findings are typically interested in prediction" The approach is quite scientific in nature in that if the research is repeated the expectation is to obtain the same results which can be generalised to other researches in similar settings. Lincoln and Guba (1985:149) posit

that, "Quantitative methods are frequently characterised as assuming that "truth" exists, independent of human perception" This applies that truth exists independent of the human mind and that individuals can only search and establish the truth. The research paradigm which informs quantitative research is positivism. According to Creswell (2014) quantitative research is an approach for testing objective theories by examining the relationship among variables. These variables, in turn, can be measured, typically on instruments, so that numerical data can be analyzed using statistical procedures.

3.3.2. Mixed Methods

Another approach which can be used in research is mixed methods. Mixed research methods are an approach to inquiry that combines or associates both qualitative and quantitative forms (Gays, Mills and Airasian 2011:4). It is some form of middle road approach as it incorporates aspects of both qualitative and quantitative elements of research. According to Creswell (2014) mixed methods involves the collection and "mixing" or integration of both quantitative and qualitative data in a study. Data collection instruments used in both quantitative and qualitative approaches can be used in mixed methods. Mixed methods research is an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks (Crewswell 2014). Mixed methods are a combined approach in terms of methods and approaches used qualitative and quantitative research.

3.3.3. Qualitative Research

The present research is qualitative in nature. According to Gay, Mills, and Airasian, (2011:7) "Qualitative research is the collection, analysis and interpretation of comprehensive narrative (i.e., non-numerical) data to gain insights into particular phenomenon of interest." This allows the researcher to interpret and give meaning to social situations or problems. According to Creswell (2012: 4) "Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem." In qualitative research individuals interpret situations from different perspectives and there is no single interpretation of a situation and phenomenon.

According to Gay, Mills, and Airasian, (2011:7) "Qualitative research seeks to probe deeply into the research setting to obtain in-depth understanding about the way things are, why they are that way, and how the participants in the context perceive them." To achieve the detailed understandings, qualitative researchers must undertake sustained in-depth, in–context research that allows them to uncover subtle, less overt, personal understandings (Gay, Mills and Airasian2011:13). In this study, there was a need to gain an in-depth understanding and insight on the extent to which indigenous African knowledge systems feature in the curriculum of the Catholic University of Zimbabwe curriculum in the context of the hegemony of Western knowledge systems.

Neuman (2000) says qualitative researchers are more concerned about issues of richness, texture, and feeling of raw data because their inductive approach emphasizes developing insights and generalizations from the data collected. Qualitative approach to research is concerned with subject assessment of attitudes, opinions and behaviour (Kothari 2004:5). The focus is on generating data from the responses of the participants. In this research, the researcher intended to obtain data on the inclusion of indigenous African knowledge systems in the curriculum at the Catholic University of Zimbabwe.

3.3.4. Relevance of Qualitative approach to the study

The issue under study was social in nature and gave room for different interpretations from participants, hence the selection of the qualitative approach. Methods of qualitative research include observation and immersion, interviews, open-minded surveys, focus groups, content analysis of visual and textual materials, and oral history (Crossman 2017). The tools used in the study were interviews, focus group discussion and document analysis. The decision to take a qualitative or quantitative approach should be based on the research question, and the nature of the data you need to and analyse in order to address the question (Matthews and Ross 2010:113). In case of this study, the problem is a social and knowledge phenomenon, hence the best approach was qualitative.

3.4. RESEARCH STRATEGY

The research strategy utilised in this study is phenomenological. Phenomenological research is a strategy of inquiry in which the researcher identifies the essence of human

experiences about a phenomenon as described by participants (Creswell 2012:14). On the other hand, Matthews and Ross (2010:130) say a research strategy is essentially a research plan. According to Magwa and Magwa (2015: 59) "Phenomenology aims to develop a complete, accurate, clear or articulate description and understanding of a particular human experience." The phenomenological strategy allowed the participants to give their views and interpretations.

The approach allows the researcher to gain a deeper understanding of the phenomenon under study. Phenomenology places special emphasis on individual views and personal experience (Denscombbe 2007:76). The phenomenological approach enables the researcher to obtain information as he or she interacts with the participants in interviews and focused group discussions. According to Gay, Mills, and Airasian, (2011) phenomenology deals with the experience of an activity or concept from these particular participants perspective. On the other hand, Trochim (2008) points out that phenomenology is a school of thought that emphasizes focus on people's subjective experiences and interpretations of the world. The phenomenologist aims at understanding how the world appears to others because people have different worldviews. It seeks the individual's perceptions and meaning of phenomenon or experience (Mertens 2010:235) In this regard, the participants' opinions are considered during data collection. Phenomenological studies attempt to understand people's perceptions of a particular situation, usually relying heavily on lengthy interviews (Metler 2012: 90). The interviewer is not supposed to impose his perceptions about IAKS upon the participants. The intent is to understand and describe an event from the point of view of the participant (Mertens 2010; 235). In case of this study, there is need to establish from participants the extent to which indigenous African knowledge systems feature in the curriculum of the Catholic University in Zimbabwe.

3.4.1. Relevance of Research Designs

The researcher considered phenomenological strategy, constructivism paradigm and qualitative approach as appropriate in this study, as these allowed the researcher to gain an in- depth understanding of the people and the meaning of their experiences on IAKS during the process of face to face interaction. The approach also enabled the researcher

to gather first-hand information on the inclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe from participants as they interact with each other in focused group interviews. Furthermore, the qualitative approach is also important as it allowed participants to describe things as they were.

3.5. RESEARCH METHODS.

Research methods involve the forms of data collection, analysis, and interpretation that the researchers propose for their studies (Creswell 2012:48). It encompasses the instruments used for data collection, the process of data collection and interpretation. Research methods may be understood as all those methods or techniques that are used for conduction of research (Kothari 2004:30). In essence, research methods enable the whole research study to be successfully carried out. These elements in what follows are discussed in relation to the study.

.3.5.1 Selection of participants

The selection of participants of the study was done among lecturers and students at the Catholic University of Zimbabwe, in particular the faculty of humanities and social sciences. The lecturers and students comprise the population from which the sample for the research is drawn.

3.5.2. Population

Population refers to a general term for the large group from which a sample is selected or the group from which the researcher would like to generalize the results of the study, (Gay et al 2011). The population is a general group of people with certain common characteristics, which the researcher considers relevant to the research. According to Best and Kahn (2006) a population is any group of individuals that has one or more characteristics in common and that are of interest to the researcher. According to Matthews and Ross (2010: 168) "We look at the relevant characteristics and thinking about the context in which the population with these characteristics may be found." Consequently, the population should comprises individuals who have the ability to volunteer relevant information in the research study.

In this study, the researcher's target population consisted of lecturers and final year students from the Catholic University of Zimbabwe in Harare Metropolitan province. A target population is also a group of individuals with some common defining characteristics that the researcher can identify and study (Creswell 2012: 142). In case of this study, the population has one thing in common, which is that all the participants are from the Catholic University of Zimbabwe and that they have knowledge of the curriculum followed by the Catholic university of Zimbabwe. The lecturers and students in this study were also selected on the basis of the fact that they are all in higher education, at the Catholic University of Zimbabwe, and basically have the same characteristics of being higher education students and lecturers.

3.6. SAMPLE

According to Creswell (2012) a sample is a subgroup of the target population that the researcher plans to study for generalizing about the target population. There are basically two forms of sampling that is probability and non-probability sampling. According to Kothari (2014:59) probability sampling is based on the concept of random selection whereas non-probability sampling is non-random sampling. In probability sampling there is a possibility for each person in the population to be selected (Magwa and Magwa 2015:4). In probability sampling there is no bias in the sampling of the participants for the study.

Non-probability sampling is that sampling which does not afford any basis for estimating the probability that each item in the population has chance of being included in the sample (Kothari 2014:59). Non-probability sampling methods target specific individuals. It is a process that does not give all individuals equal chances of being selected (Magwa and Magwa 2015:64). This method of sampling specifically targets people with particular characteristics for the study. This study, on the inclusion of indigenous African knowledge systems in the curriculum at the Catholic University of Zimbabwe in the context of the hegemony of Western knowledge systems used non-probability sampling. Non-probability sampling in this study gave the researcher the opportunity to collect data from his target population of lecturers and students.

3.6.1. Sampling Procedure

There are different types of sampling procedures which can be used in a research study. Some of the types of sampling are convenience sampling, quota sampling, snow ball sampling and purposive sampling. The sampling approach chosen determines the claims you can make for your findings in relation to the wider social context from which they were drawn (Matthews and Ross 2010:172). Thus, sampling has a bearing on how the study is to be carried out and on the authenticity of its findings.

3.6.1.4. Purposive Sampling.

This study utilized purposive sampling to gather data on indigenous African knowledge systems and the curriculum at the catholic University of Zimbabwe. According to Gays, Mills and Airasian (2011:41) "Purposive sampling, also referred to as judgment sampling, is the process of selecting a sample that is believed to be representative of a given population. People or cases are chosen "with purpose" to enable the researcher to explore the research questions or develop a theory. The cases are selected on the basis of characteristics or experiences that are directly related to the researcher's area of interest or research questions, or will allow the researcher to study the research topic in depth (Matthews and Ross 2010:167). The participants must people with knowledge on the social phenomenon understand and, in this case, it is the IAKS and curriculum at CUZ.

This technique selects certain persons, settings or events because they can provide information desired (Best and Khan 2006:248). The selected sample is expected to yield the desired responses. In purposive sampling, researchers intentionally select individuals and sites to learn or understand the central phenomenon (Creswell 2012:206). In this study, the lecturers and students were intentionally selected to participate in the interviews and focus group discussion on the inclusion of IAKS in the CUZ curriculum. According to Teddlie and Yu in Cohen, Manion and Morrison (2011:156) "Purposive sampling is undertaken for several kinds of research including: to achieve representativeness; to enable comparisons to be made; to focus on specific, unique issues or cases; to generate theory through the gradual accumulation of data from different sources. The data for research on the inclusion of IAKS in the curriculum at CUZ

was generated from face-to-face interviews, focus group discussion and document analysis.

Neuman (2000:198) avers that Purposive sampling is an acceptable kind of sampling for special situations. It uses the judgment of an expert in selecting cases with a specific purpose in mind. The ten lecturers and forty students were selected on the basis that they have knowledge of the CUZ curriculum which enabled them to respond to questions posed in the study. Ball in Cohen, Manion and Morrison (2011) notes that in many cases purposive sampling is used in order to access 'knowledgeable people', i.e. those who have in-depth knowledge about particular issues, maybe by virtue of their professional role, power, access to networks, expertise or experience. In keeping with this sentiment, the researcher used purposive sampling in order to access ten lecturers and forty students with knowledge on the inclusion indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe, in the context of the hegemony of Western knowledge systems. Purposive sampling allows the researcher to select those participants who will provide the richest information, those who are the most interesting, and those who manifest the characteristics of most interest to the researcher Best and Khan 2006:16). In purposive sampling, often (but by no means exclusive) a feature of qualitative research, researchers hand-pick the cases to be included in the sample on the basis of their judgment, typicality or possession of particular characteristics being sought. In this way, they build up a satisfactory to their specific needs (Cohen, Manion and Morrison 2011:156). Thus, the researcher intends to use purposive sampling in order to access lecturers and final year students with knowledge of the inclusion of indigenous African knowledge systems in CUZ curriculum.

3.7. DATA COLLECTION METHODS

In data collection the researcher used three instruments. Gay, Mills, and Airasian, (2011:113) say, "An instrument is a test or tool used for data collection, and the instruments section of a research plan describes the particular instruments to be used in the study and how they measure the variables stated in your hypothesis." On the other hand, Mathews and Ross (2010; 181) aver that, a research tool is simply the means by which data is collected. Hence in this research study, instruments were meticulously

chosen so as to obtain appropriate data. Options for data collection in research include tests, surveys, focus group checklists, observations, records and document reviews, interviews (Mertens 2010:351). There are several types of data collection instruments that can be utilised in qualitative research more than other research approaches. The research can use field notes, participant observation, journal notes, interviews, diaries, life histories, artefacts, documents, video recordings, audio recordings etc. (Cohen, Manion and Morrison 2011:235). Interviews, focus group discussion and document analysis were used in the research to generate data.

3.7.1. Interviews

There are various kinds of interviews that can be used to collect information in qualitative research. According to Kothari (2004:97) the interview method of collecting data involves presentation of oral, verbal stimuli and reply in terms of oral verbal responses. Thus, interviews provide versatility in terms of ways of conducting them and generating data. The interviews range from structured, semi-structured to unstructured interviews. Cohen et.al (2011:409) say that "Interviews enable participants be they interviewers or interviewers to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view." Interviews allow active contribution by the participants in the study. The interview is a flexible tool for data collection enabling multi –sensory channels to be used: verbal, non-verbal, spoken and heard (Cohen et al 2911:409). The interviewer needs to be alert in order to capture data from the multi-sensory channels presented by interviewees.

3.7.1.1. Structured interviews

Structured interviews are a type of interview which can be used to collect data in qualitative research. According to Gay, Mills and Airasion (2011: 387) in a formal structured interview, the researcher has a specified set of questions that elicits the same information from respondents. Structured interviews are systematic and questions are asked in a well organised manner. Structured interviews follow a common set of questions for each interview, ask the questions in exactly the same way, using the same way, using the same words, process etc for each interview and present the participant with a set of answers to choose from (Matthews and Ross (2010:221).

Though the interviewees are asked the same set of questions, the responses from the participants may vary as they may interpret situations differently.

3.7.1.2. Unstructured interviews.

Another type of interview which can be used in data collection is the unstructured interview. Kothari (2006:98) asserts that the unstructured interviews are characterised by a flexibility of method to questioning. They are no hard and fast rules in this kind of interviews. According to Easwaramoorthy & Zarinpoush (2000) in an unstructured interview, the interviewer has no precise procedures, limitations, prearranged questions or list of possibilities. This is also echoed in Kothari (2004:98) who says unstructured interviews do not follow a scheme of prearranged questions and homogenous procedures of recording data. Questions are asked as the need arises. The unstructured interview is just more than underlying conversation that permits the qualitative researcher to inquire into something deeper in a research situation. Unstructured interviews are predominantly beneficial for creating the stories behind respondents' experiences or when there is limited data around a subject Easwaramoorthy & Zarinpoush (2000). In unstructured interviews the interviewer has the latitude to ask any question and to probe deeper to solicit more information. In an unstructured interview, the interviewer is given much greater autonomy to pose questions, in situation of necessity, make additional enquiries or at times he may leave certain questions if the circumstances so demand (Kothari 2004:98). The questions to be asked depend on the skills of the interviewer to ask pertinent questions, which yield the desired data.

3.7.1.3. Semi-Structured Interviews

Semi- structured interviews were utilized in generating data in the research study. According to Matthews and Ross (2010: 226) "Semi-structured interviews are often used as part of the research design that includes interviewing small numbers of people, selected specifically because of their experience or options, and collecting detailed information about them. In case of this study semi-structured interviews were used to gather information from both lecturers and students on IAKS inclusion in the CUZ curriculum. The questions asked in the interviews were open-ended. According to Creswell (2012: 218) "An open-ended response to a question allows the participant to create the options for responding." The responses from interviewees should not be

restricted, hence they gave their sentiments freely about the inclusion of IAKS in the Catholic University of Zimbabwe curriculum.

In semi-structured interviews, the researcher asks several 'base" questions but also has the option of following up given response with alternative, optional questions that may or may not be used by the researcher depending on the situation (Metler 2012: 124). The researcher utilized an interview guide during the research. The guide acts as an agenda for the interview with additional notes and features to aid the researcher (Matthews and Ross: 227). The interview guide assists the researcher to remain within the framework of the interview.

The researcher used face-to-face interviews to collect data from the respondents who in this case were university lecturers and students. Interviews were used to gather information regarding an individual's experiences and knowledge, his or her opinion, beliefs and feelings; and demographic data (Best and Kahn 2006:2670). Interviews were used to collect data on the inclusion of IAKS in teaching and learning at the CUZ as they allow the researcher to access rich and thick data from participants. Cohen, Manion and Morrison (2011:409) posit that Interviews enable participants – be they interviewers or interviewees - to discuss their interpretations of the world in which they can live, and to express how they regard situations from their own point of view. Interviews can explore and probe participant's response to gather in-depth data about their experiences and feelings (Gays, Mills and Airasian 2011:386). Interviews allow participants to freely express their feelings and opinions about issues under study

The researcher can use open-ended questions to enable him to take note of gestures, any forms of non -verbal communication and the researcher can also probe further on certain issues which are not clear (Gays, Mills and Airasian2011: 386). There is need for the researcher to be very alert in order to take note of gestures by interviewees so as try and interpret them correctly. An interview is a purposeful interaction in which one person obtains information from another (Gays, Mills and Airasian2011: 386). The purpose of interviewing is to find out what is on someone's mind (Best and Khan (2006: 265). The interviewer is to create an atmosphere which permits the interviewee to freely express his or her mind. Creswell (2012) points out that a qualitative interview occurs when

researchers ask one or more participants general, open-ended questions and record the answers. The interviewer has to record the responses from the participants verbatim without distorting the meaning.

Cohen, Manion and Morrison (2011) view an interview as an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human for knowledge production, and emphasize the social situatedness of research data. The interviewer should assure the interviewee on the issue of confidentiality and that he has no preconceived intentions in regards to the responses. It is critical for the interviewer to make sure the person being interviewed understands that the researcher does not hold any preconceived notions regarding the outcome of the study best and Kahn 2006:266). It is important for the researcher to have requisite skills in carrying out interviews so as gather relevant data. As the researcher, I have the skills to carry out the interviews effectively and without infringing the rights of participants.

3.7.1.4. Advantages of Interviews.
The researcher used semi-structured interviews, which were done using the face-to- face technique. Neuman (2014:247) notes that, face-to-face interviews have a number of advantages. Firstly, face–to-face interviews have the highest rates yielding data and permit the asking of long and most complex questions. According to Kothari (2004:98) "Samples can be controlled more effectively as there arises no difficulty of the missing returns; non-response generally remains very low". In essence, there are high chances of having participants respond to questions as compared to other methods of data collection. They allow interviewers to observe the surroundings and use non-verbal communication and visual aids. Well trained interviewers can ask all types of questions and can use extensive probes (Neuman 2014: 347). Semi-structured interviews allow the researcher to probe further on certain issues that need clarity. Kothari (2004:98) avers that the interviewer by his own skill can overcome the resistance, if any, of the respondents; the interview method can be made to yield an almost perfect sample of the general population" In case of this research, the researcher had to assure participants of their anonymity, safety and confidentiality as responded to questions.

3.7.1.5. Disadvantages of Interviews.

Like any other instruments in research, interviews have their own disadvantages as well. One disadvantages of Interviews is that they may be expensive in time as interviews may stretch longer as the interviewer may probe further and try to follow on emerging issues. The other disadvantage of interviews is that they are open to the interviewer bias. Neuman (2014) points out that, interviewer bias is greatest in face-to- face interviews. The interviewer may let his or her opinions interfere with the responses from interviewees. The interviewer's appearance, tone of voice, question wording and so forth may affect the respondent and thus affects the quality of data gathered. (Neuman 2014:247). The interviewer must by all means be neutral in whole exercise of interviewing and should be friendly and assuring to participants. They may be inconvenient for respondents, issues of interview fatigue may hamper the interview and anonymity may be difficult (Cohen et.al 2011:409). To counteract the disadvantages, the researcher created a friendly and conducive atmosphere so as to enable participants to participate freely in the interviews.

3.8. FOCUSED GROUP DISCUSSION

Focus group discussions (FGD) were also utilised to collect data. According to Matthews and Ross (2010: 235) "A focus group is a way of collecting data that draws on group dynamics to acquire deep rich, often experiential qualitative data and can be used within a variety of social research design.'' A uniform number of participants are involved in focus group discussions. Gay, Mills, and Airasian (2011:388) aver that a focus group is like a group interview where you are trying to "collect shared understanding from several individuals as well as to get views from specific people". The participants are specifically chosen because they have ability to take part in the discussion. A focus group is a highly versatile and dynamic method of collecting information from a representative group of respondents (Chawla and Sondhi 2011:118). A focus group interview is the process of collecting data through interviews with a group of people, typically four to six (Creswell 2012:218). In this research study forty students participated in the focus group discussions. Focus groups are used to gather data that is generated in a discussion between focus group members with the help of focus group facilitator (Matthews and Ross 2010:235). The researcher acts as a facilitator during the process of the group interviews. Focus groups are used to find out how people experience and understand issues raised

in the research topic (Matthews and Ross 2010:235). The facilitator has to give opportunity participants to express their views on issues under discussion.

The researcher organized four focus group discussions with forty students. Each focus group comprised ten final year students in the Faculty of Humanities and Social studies at the Catholic university of Zimbabwe. Interactions among the focus group participants may be extremely informative due the tendency to feed off others' comments (Metler 2012: 126). The participants interact with each other rather than with the interviewer, such that views of the participants can emerge rather than the researcher agenda to predominate (Cohen et al 2011:436). Students can react to or compliment information coming from other focused group participants. The objective is to get high- quality data in a social context where people can consider their own views in the context of views of others (Patton: 2002). Interaction between participants is designed to elicit more of the participants' points of view than would be evidenced in more researcher-dominated interviewing (Mertens 2010:240). A focus group is a way of collecting data that draws on group dynamics to acquire deep, rich, often experiential data and can be used within a variety of qualitative social research designs. The focus group approach, to some extent reduces the bias of the researcher, as the researcher is a non-contributor to the discussion.

3.8.1. Advantages of Focus group interviews

Focus group discussion has certain advantages in terms of data collection. Focus groups are advantageous when the interaction with interviewees is likely to yield the best information and when interviewees are similar to and cooperate with each other (Creswell 2012: 2180. The interviewees can probe each other and provide information which is relevant to the study. Unlike one- to- one interview, a focus group can provide opportunity for people to explore and challenge the experiences and opinions of others and to reflect on their own within a facilitated environment, and much of what happens (Cohen et al 2011: 456). The interactions of group members enable them to explore issues deeper as they give varying views on the issues under discussion.

Focus groups are created by the researcher for the purpose of gathering data for the research. They are unnatural settings yet they are very focused on a particular issue and,

therefore will yield insights that might not otherwise have been available in a straight forward interview (Cohen, Manion and Morrison 2011: 426). Different members of the group may bring different dimension and interpretations on the same phenomenon under discussion.

Another advantage of focus group discussion pertains to the amount of data which is generated within a limited space of time. According to Hyden and Bulow (2003:19) "They are economical on time, producing a large amount of data in a short period of time, in short period of time." Focus groups help the researcher to generate data which can be triangulated with data from other sources. Focus group discussions afford participants the opportunity to express their views on sensitive issues which may not be discussed in public. According to Kitzinger (2006) in a safe, non-threatening and conducive environment, some participants might be encouraged and empowered to overcome stigmas, discrimination or taboos in the presence of other people who have similar experiences. The researcher needs to create a conducive and non-threatening environment for carrying to the focus group discussion.

3.8.2. Disadvantages of Focus Group discussion

Like any other research activity, focus group discussions have their own disadvantages. One such disadvantage emanates from the issue of time needed to conduct the discussions. This process is time consuming-perhaps even more so than the individual interviews, so be prepared to allocate time to ferreting out the nuances of the focus group interview and shared understandings that emerge (Gay, Mills, and Airasian, 2011:388). The researcher needs to be in control of the discussion throughout. The participants in the group may express ideas or views that are not pertinent to topic of discussion hence the facilitator needs to steer the discussion in the right direction.

Another disadvantage pertains to the issue of disclosure of personal sensitive issues by the participants in the discussion. According to Eeuwijk and Engehrn (2017) participants might hesitate or be ashamed to share very personal experiences or unpopular opinions

if the FGD is conducted in a big open group. The participants may volunteer information which not correct due to fear of being stigmatised and being labelled.

Baral, Uprety and Lamichhane (2016) highlight some disadvantages of using focus group discussions in research studies;

- Though the moderator can control the discussion, the extent of the control of the discussion depends on experience of conducting such research techniques.
- An inexperienced moderator may face problems in controlling some participants who try to dominate the group. Failure to control the discussion can degenerate into chaos.
- Participants may be reluctant to share some sensitive ideas and concerns publicly. The facilitator needs to handle sensitive issues tactfully and avoid embarrassing the participants.

- Due to small sample size and heterogeneity of individuals, the findings may not be adequate to make projections or the composite picture of the situation.
- An FGD can be a very artificial set-up that influences the participants to express and act unnaturally. The findings may be far from the actual. The participants may exaggerate on certain information.
  (Adpted from (Baral, Uprety and Lamichhane: 2016)
  To deal with challenges which may emanate from the focus group discussions, the researcher created a conducive environment which allowed the participants to freely express their opinions. The researcher exercised control and made sure that all the participants had the opportunity to express their own views on the issue under discussion.

3.9. DOCUMENT ANALYSIS

The researcher carried out document analysis in order to generate data on the inclusion of indigenous African knowledge systems in the teaching and learning at the CUZ. In documentary analysis the following may be used as sources of data: records, reports, printed forms, letters, autobiographies, diaries, compositions, themes or other academic work, books, periodicals, bulletins or catalogues, syllabi, court decisions, pictures, films

and cartoons (Best and Kahn 2006:257). A variety of documents can be analysed to generate data for the study. Creswell (2012; 223) says, "These sources provide valuable information in helping researchers understand central phenomenon in qualitative studies" In case of this study, the researcher analysed course outlines and modules to determine the extent to which indigenous African knowledge systems feature in the curriculum in higher education in Zimbabwe.

Documents provide valuable information in helping researchers understand central phenomena in qualitative studies. The researcher has to interpret and derive information from the documents. Cohen, Manion and Morrison (2011:253) note that documents once located and examined do not speak for themselves but require careful analysis and interpretation. Thus, the researcher needs to be diligent and meticulous in analyzing and interpreting the data so as to give meaning to it. Content or document analysis should serve a useful purpose in yielding information helpful in evaluating or explaining social or educational practices (Best and Kahn 2006:257). Data gathered from document analysis assisted in establishing the extent to which IAKS is included in the curriculum at the Catholic University in Zimbabwe.

3.9.1. Advantages of Document analysis

Documents like any other methods of collecting data such as interviews and focus group, have advantages and disadvantages. According to Mathews and Ross (2010:283) the advantage documents is that "documents are readily available and usually contain large amounts of information". Of importance is to access the relevant documents and analyse the information. Documents represent a good source of text (word) data for qualitative researchers (Creswell 2012:223). Documents can contributed to qualitative data in this particular research.

Documents can be used to triangulate data gathered from other sources (Mathews and Ross 2010: 383). In case of this study data from documents triangulated data collected from interviews and focus groups. Documents also provide the advantage of being in the

language and words of participants, who have usually given thoughtful attention to them (Creswell 2012: 223). It is important to locate or access original documents with genuine information. Documents are useful to provide context to research (Mathews and Ross 2010:283). Documents assist the researcher to access information which may not be influenced by face-to-face interaction with participants. Documents are stable, "nonreactive" data sources, meaning that they can be read and reviewed multiple times and remain unchanged by the researcher's influence or research process". Document information is stable and does not change over a period of time. Document analysis has the advantage of being cost effective. According to Bowen (2009) obtaining and analysing documents is often far more cost effective and time efficient than conducting your own research or experiments. In document analysis, the advantage is that the data to be generated and interpreted is obtained in documents and there is no need for a third part to explain on the available information.

3.9.2. Disadvantages of Documents.

Like any other instrument used in data collection, documents have disadvantages as well. According Mathews and Ross (2010:283) documents can be lost or altered. If altered the data from the documents will lack trustworthiness and authenticity. On the other hand, Creswell (2012:223) avers that "Documents maybe incomplete, inauthentic, or inaccurate". In such a scenario the information collected may distort the findings of the study. Bowen (2009) observes that, a document may not perfectly provide all of the necessary information required to answer questions in your research study. Sometimes there are gaps or sparseness of documents, leading to more searching or reliance on additional documents then planned (Bowen, 2009). So, there is need for critical analysis in the selection of documents to be utilised in a research study

Another disadvantage of documents pertains to how to access genuine documents. Creswell (2012:223) points out that, "Documents are sometimes difficult to locate and obtain and that information may not be available to the public". It may be noted that some organisations are not forthcoming in availing documents to researchers. This supported by Yin (1994) who posits that, access to documents may be deliberately blocked. Documents can be misleading if the full context is not known (Mathews and Ross

(2010:283).it is important for the researcher to be clear on the documents they intend to access and analyse.

The researcher made consented effort to access to documents such as syllabi and modules at the CUZ, which may contain useful information relevant to the study. The researcher collected the made sure to collect authentic documents from the faculty administrator.

3.10. DATA ANALYSIS AND INTERPRETATION

The analysis of the collected data start with the process of segmenting data according to themes so as to enable analysis to take place. The purpose of data analysis is to describe, discuss, evaluate and explain the content and characteristics of data that has been collected in your research project (Matthews and Ross 2010:317). Data analysis enables the researcher to make meaning of the data collected in the study. The data has to be organised in a way that it is easily analysed and interpreted. Qualitative data analysis

involves organising, accounting for, explaining the data, in short, making sense of data in terms of the participants' definitions of the situations, noting patterns, themes, categories and regularities (Cohen, et al. 2011:537). Qualitative data analysis is distinguished by its merging of analysis and interpretation and often by merging of data collection and with data analysis (Gibbs 1990:15). The data analysis is done under different themes which emerge in the collected data.

There are different types of data analysis which a researcher can use in data analyses such as content analysis or the grounded theory method. In this the content analysis method was used.

3.10.1. Content Analysis

 In this research the content analysis method was utilised to analyse data collected from interviews, focus group discussions and document analysis. Content analysis is a process by which 'many words' of texts are classified into much fewer categories (Weber 1990:15). It is a way of organising data in a way that makes it easy for the researcher to manage it during the analysis process. Content analysis simply defines the process of summary and

reporting written data. It is concerned with the main contents of data and their messages (Cohen et. al 2011:563). Content analysis enables the research to pick main issues or themes emerging from the data. According to Chawla and Sondhi (2014: 117) "This technique involves studying a previously recorded and reported communication and systematically and objectively breaking it up into more manageable units that are related to the topic under study." The technique allows the researcher to handle data in systematic and not haphazard manner. Content analysis, essentially is a technique for examining the categories that the data comprise and condensing them into fewer categories so that they are easier to understand (Matthews and Ross 2010:395). The ulitised the content analysis approach in analysing data on the

The purpose of data analysis is to describe, discuss, evaluate and explain the content and characteristics of the data that has been collected in your research project (Matthews and Ross 2010: 317). The data is presented under emerging themes derived

from the research questions and objectives of the study and then the themes are divided into meaningful analytical divisions. In doing so, the researcher links related issues from the semi-structured and focus group interviews, questionnaires and document analysis. This allowed for the triangulation of data collected from semi- structured and focus group interviews, questionnaires and documents. Triangulation involves data from different data sources of information by examining evidence from the sources and using it to build coherent justification of themes (Crewswell 2012: 191). Once this was done, the researcher has read and re-read all the data intensively so as to understand the emerging issues. Pertinent issues were taken note of as the data. And finally, data was interpreted in relation to literature related to the study.

3.10.2. Coding

After the collection of data there is need to code the data and reduce it into manageable units. Coding is the process of categorically marking or referencing units (eg. Words, sentences, paragraphs and quotations) with codes and labels as a way to indicate patterns and meanings (Gays, Mills and Airasian 2011:469). Coding also assists in easy classification of data from different sources. According to Cohen et al (2011:259) "a code

is simply a name or label that a researcher gives to a piece of text that contains idea or information." In essence coding assists the researcher to identify the similarities in data.

Coding refers to the process of assigning numbers and numerals or other symbols to the answers so that responses can be put into limited number of categories or classes, (Kothari 2004:123). The classes which are brought about by coding should be appropriate to the problem under study. In this study the data was coded into two different categories. The data from interviews had a unique coding system and the same applies to data from focus group discussions. A lot of data was collected from both interviews and focus group discussions. Coding helps one to organise piles of data and provides the first step in conceptualisation and helps to present data loads resulting from mountains of unprocessed data (Walliman 2011: 133). Coding makes the whole process of data presentation, analysis and interpretation systematic and easy to carry out.

3.10.3. Thematic Analysis

The data in the study was presented under different themes. Thematic analysis is a process, way of working with data which works from the raw data –raw verbal or visual data we have gathered and remains in touch with the data throughout (Matthews and Ross 2010:374). The themes emerge from the raw data during the process of coding. A thematic analyses is a process of segmenting, categorisation and rethinking aspects of the data prior to final interpretation (Grbich 2007: 16). Interpretation of data is done after the data is presented in different themes. Making a note of the themes can be helpful during the first reading of the data (Gays et al 2011:469). In the process of reading and rereading of data new additional themes may emerge.

3.11. TRUSTWORTHINESS

There are a number of factors which need to be noted in addressing the trustworthiness of qualitative research. According to Gay, Mills and Airasian (2011:392) "qualitative researchers can establish the trustworthiness of their research by addressing the credibility, transferability, dependability, and confirmability of their studies and findings".

3.11.1. Credibility

The data to be collected had to be credible. Bryman and Bell (2011:396) state, "The establishment of the credibility of findings entails both ensuring that research is carried out according to the canons of good practice and submitting research findings to the members of the social world who were studied for confirmation that the investigator has correctly understood that social world." Trochim in Mertler (2012) says credibility involves establishing that the results of qualitative research being undertaken are credible or believable from the perspective of the participants in the research. Consequently, the data to be collected should be authentic and not be doubted by the participants in both interviews and focus group discussions.

3.11.2. Transferability

The data to be collected in the research being undertaken should be transferable, that is, it should be identified with a certain social setting. The researcher should also

include descriptive, context-relevant statements so that someone hearing about or reading a report on the study can identify with the setting, (Gay et al 2011). The information from this research on inclusion of indigenous African knowledge systems in teaching and systems should be sufficient and informative so as to allow the reader to relate it to teaching and learning in the Catholic University of Zimbabwe curriculum in the context of the hegemony of Western knowledge.

3.11.3. Dependability

Dependability is an important aspect in the present study. Dependability emphasises the need for the researcher to account for the ever-changing context within which research occurs (Mertler: 2012). The researcher therefore, paid particular attention to the dynamics pertaining to the featuring of IAKS in teaching and learning in the Catholic University curriculum in Zimbabwe in the context of the hegemony of Western knowledge systems. In this research study dependability was achieved through using multiple data gathering procedures such as semi-structured and focus group interviews, and document analysis.

3.11.4. Confirmability

Confirmability is basically concerned with verifying whether the researcher has been biased or not. Trochim (2006) asserts that confirmability refers to the degree to which the results can be confirmed or corroborated. It is based on the perspective that the integrity of findings lies in the data and that the researcher must adequately tie together the data, analytic processes, and findings in such a way that the reader is able to confirm the adequacy of the findings (Morrow 2005:252). The researcher developed procedures to assist him to check and recheck the data throughout the research for any bias.

3.12. ETHICAL CONSIDERATIONS

The researcher took into consideration the issue of research ethics during the study. Neuman (2000:92) says ethical research requires balancing the value of non- interference in the lives of others. "Ethical considerations such as informed consent,

confidentiality, anonymity and protection from harm will assist the researcher to carry out the research without infringing on the rights of the participants." In case of this research study the participants were students and lecturers and as such their involvement in the study was safeguarded by means of informed consent, confidentiality, anonymity and protection from harm.

3.12.1. Informed Consent

The researcher informed the respondents about the purpose of the research and that they were free to participate or to withdraw from the research at any time. According to Cohen, Manion and Morrison (2011:77) "Consent thus protects and respects the right of selfdetermination and places some of the responsibility on the participant should anything go wrong in the research." The researcher did not coerce participants to participate in the research, but allowed them to do so freely. The basis of informed consent is making sure that the people who are going to take part in the research understand what they are consenting to participate in (Mathews and Ross 2010: 73).

Neuman (2000:96) asserts that a fundamental ethical principle of social research is: Never coerce anyone into participating; participation must be voluntary. It is not enough to get permission from subjects; they need to know what they are being asked to participate in so that they can make informed decision". Matthews and Ross (2010: 78). They should

be informed about the way the findings of the research will be disseminated, so that they make proper decision about participation. The principle of informed consent arises from the subject's right to freedom and self-determination (Cohen, Manion and Morrison: 2011:77). Researchers who seek informed consent must ensure that participants really do understand the implications of the research, not mindlessly sign consent forms (Cohen, Manion and Morrison 2011:80) The researcher clearly explained to the participants the rationale behind the research and they freely chose to participant. According to Matthews and Ross (2010:78) they should be informed about the way the findings of the research will be disseminated, so that they make proper decision about participation.

3.12.2. Confidentiality

According to Mathews and Ross (2010:78) participants should usually be assured that they will not be identified in the research and that their input in the project will be confidential. According Neuman (2014:155) "Confidentiality means that we may attach names to information, but we hold it in confidence or keep it secret from the public." The researcher stroves uphold the confidentiality of participants in the research. Cohen, Manion and Morrison (2011) aver that the second way of protecting participant's right to privacy is through the promise of confidentiality: not disclosing information from a participant in any way that might identify that individual or that might enable the individual to be traced. The researcher used pseudonyms in order to retain respondents' confidentiality.

3.12.3. Anonymity

The researcher used pseudonyms so as to maintain the anonymity of the respondents. Neuman (2000:96) says researchers protect privacy by not disclosing a subject's identity after information is gathered. According Cohen, Manion and Morrison (2011) the essence of anonymity is that information provided by participants should in no way reveal their identity. The researcher protected the identity of respondents by not disclosing their names.

A participant or subject is therefore considered anonymous when the researcher or another person cannot identify the participant or subject from the information provided

(Cohen, Manion and Morrison: 2011:91). The researcher maintained anonymity by not revealing the identity of lecturers and students who were participants in the research study.

3.12.4. Protection from harm

In this research, the researcher strove to ensure that participants were not exposed to any forms of harm by not asking sensitive questions. In any research, participants must be protected from physical, social, emotional and spiritual harm of any nature (Patton, 2005). Matthews and Ross (2010:77) point out that participants should be protected from physical and psychological harm. In this regard, it is the duty of the researcher to ensure the safety of participants during the whole process of interviews and focused group discussions.

CONCLUSION

This chapter dealt with the research methodology utilized in data gathering and analysis. In the first instance, an overview of the research methodology, research paradigm, research approach, sampling and sampling procedure were discussed. Secondly, instrumentation and data collection techniques used in this study were discussed with reference also to issues concerned with trustworthiness and ethical considerations. In the next chapter attention will be given to the presentation of the data collected and the analysis and interpretation of this data.

CHAPTER FOUR: DATA ANALYSIS AND INTERPRETATION
4.1. INTRODUCTION

This chapter deals with analysis and interpretation of the collected data and a discussion on the research findings presented under different themes that emerged from the research data. The focus of the research is on a critical investigation of Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe. The data collected was meant to answer the following questions:

- To what extent do indigenous African knowledge systems feature in the curriculum of the Catholic University of Zimbabwe? ;

- What factors determine the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe? ;

- What are the benefits of including indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe?

- And how can indigenous African knowledge systems be effectively included in the curriculum of the Catholic University of Zimbabwe?

In a bid to answer the research questions, the following objectives were formulated to guide the answering of the questions:

- To establish the extent to which the curriculum of the Catholic University of Zimbabwe includes indigenous African knowledge systems.
- To determine what factors have led to the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.
- To establish what the benefits are of integrating indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.
- To identify what can be done to effectively include indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

The research methodology is phenomenological in nature. This approach allows the researcher to gain deeper understanding of the issues under investigation. The

research paradigm embracing this study is constructivist and this paradigm allows participants to construct meaning in real life situations. People have different views and perceptions of issues and life. Meaning is not fixed but is subject to interpretation by the researcher and participants in the study. The research approach is qualitative which allows for diversity in terms of the acquisition and interpretation of data in gaining an understanding of issues under investigation. The research used face to face interviews, focus group discussions and document analysis to generate data in the study.

4.2. CHAPTER OVERVIEW

This section gives the general overview of the chapter in terms of the research process, data collection process and trustworthiness of the data generated by the research process.

The researcher collected data which was intended to address the theme of the study, namely, Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe: A critical investigation. The data was generated through face-toface interviews with lecturers, focus group discussions with students and the document analysis of module course outlines.

The interviews and focus group discussions were recorded and the data was transcribed to enable easy and systematic analysis. The information from the participants was categorised under themes emerging from the data

4.2.1. Data Collection Process

The data was collected through interviews with nine lecturers at the Catholic University of Zimbabwe in the Faculty of Humanities and Social Sciences. Focus group discussions were done with students in the faculty while document analysis of module course outlines was done to triangulate data collected from the interviews and focus group discussions. To maintain anonymity codes were used in place of participants' actual names.

Data collection was done over a period of time stretching over four weeks. Students cooperated willingly in the focus group discussions and they participated freely, without any coercion and gave their contributions without being inhibited. Anonymity was maintained as students were not asked to reveal their names during the discussions. As for the face-to-face interviews, nine lecturers availed themselves for interviews and only one lecturer declined to be interviewed because he was too busy with other commitments. This did not affect the research being undertaken as lecturers were also highly cooperative and availed course outlines without any reservations. Interviewed participants were more than ten per cent of the lecturer population inclusive of the faculty Dean and department chairpersons.

4.2.2. Trustworthiness of Data

In the process of data collection, the researcher made sure the data collected was credible and not to be doubted by the respondents. The researcher sought clarification from the participants on certain issues so as to make sure the data was credible. The researcher made sure that the data was dependable by using multiple sources of data gathering such as face-to-face interviews, focus group discussions and the analysis of documents in form of course outlines so as to authenticate the information generated in the research. On the matter of confirmability, the researcher checked the data by triangulating data from different sources such as interviews, focus group discussions and documents analysis to see whether issues emerging from the research could be confirmed as trustworthy.

4.3. DATA ANALYSIS

This section deals with presenting findings from the data generated from interviews with lecturers, focus group discussions with students and document analysis. The data is presented under different themes which emerged during data generation and is guided by the research questions. The data from the face to face interviews and focus group discussions are captured verbatim through audio recordings which were later transcribed into written word.

4.3.1 Biographical Data.

The following is the biographical data on the participants in the present study on Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe.

Table 1: **Biographical Data on Participants in the Research.**

Category	Number	Gender	
		Males	**Females**
Lecturers	9	6	3
Students	40	14	26
Total Participants	49	21	29

The table shows information on participants in the study. In total, forty-nine participants took part in the research study of which nine were lecturers and forty students. Among the lecturers six were males and three females. Fourteen males and twenty-six female students took part in the focus group discussions.

4.3.1.1. Codes for Anonymity

For ethical reasons, codes were used to maintain anonymity of the participants who took part in the research. The codes for face-to-face interviews with lecturers in the faculty of humanities and social sciences are captured in table 2 below:

Table 2: Codes for face-to- face interviews

	CODE		Meaning of Code
Interview 1	LFD-M-PARTICIPANT-1	Male	Lecturer Faculty Dean 1
Interview 2	LDC-M-PARTICIPANT-2	Male	Lecturer Department Chairperson2
Interview 3	LLS-F-PARTICIPANT-3	Female	Lecturer Languages Shona 3
Interview 4	LAH-M-PARTICIPANT-4	Male	Lecturer Arts History 4
Interview 5	LDS-M-PARTICIPANT-5	Male	Lecturer Development Studies 5
Interview 6	LDS-F-PARTICIPANT-6	Female	Lecturer Development Studies 6

Interview 7	LRS-M-PARTICIPANT-7	Male	Lecturer Religious Studies 7
Interview 8	LL-M-PARTICIPANT-8	Male	Lecturer Languages 8
Interview 9	LGES-F-PARTICIPANT-9	Female	Lecturer Geography and Environmental Studies 9

Codes focus group discussions (FGD)

Forty third-year students comprising fourteen males and twenty-six females took part in the focus group discussions. The students were divided into four groups each comprising ten students. The information on codes is detailed in table 3 below:

Table 3: Codes for focus groups discussion.

Group	Code	Description	Gender	Participants
Group 1	FGD1	Focus Group Discussion 1	**Male**	FGD1-M-Participant -01
			Female	FGD1-F-Participant-02
			Female	FGD1-F-Participant-o3
			Male	FGD1-M-Participant-04
			Female	FGD1-F-Participant-o5
			Female	FGD1-F-Participant-06
			Female	FGD1-F-Participant-07
			Female	FGD1-F-Participant-08
			Male	FGD1-M-Participant-09
			Male	FGD1-M--Participant-10
Group 2	FGD2	Focus Group Discussion 2	**Female**	FGD2-F-Participant-11
			Male	FGD2-M-Participant-12
			Female	FGD2-F-Participant-13
			Male	FGD2-M-Participant-14
			Female	FGD2-F-Participant-15

			Female	FGD2-F-Participant-16
			Male	FGD2-M-Participant-17
			Female	FGD2-F-Participant-18
			Male	FGD2-M-Participant-19
			Female	FGD2-F-Participant-20
Group 3	**FGD3**	Focus Group Discussion 3	Female	FGD3-F-Participant-21
			Female	FGD3-F-Participant-22
			Female	FGD3-F-Participant-23
			Male	FGD3-M-Participant-24
			Female	FGD3-F-Participant-25
			Male	FGD3-M-Participant-26
			Female	FGD3-F-Participant-27
			Male	FGD3-M-Participant-28
			Female	FGD3-F-Participant-29
			Female	FGD3-F-Participant-30
Group 4	FGD4	Focus Group Discussion 4	Female	FGD4-F-Participant-31
			Male	FGD4-M-Participant-32
			Male	FGD4-M-Participant-33
			Female	FGD4-F-Participant-34
			Male	FGD4-M-Participant-35
			Female	FGD4-F-Participant-36
			Female	FGD4-F-Participant-37
			Female	FGD4-F-Participant-38
			Female	FGD4-F-Participant-39
			Female	FGD4-F-Participant-40

4.3.1.2. Thematic Analysis of Data.

The themes and sub-themes which emerged from the data generated from the face-to- face interviews, focus group discussion (FDG) and document analysis are captured in table 4. The actual words of the participants in the face-to-face interviews and FGD are captured verbatim in the data presentation.

Table4: Themes emerging from face-to-face interviews and focus group discussion.

THEMES	SUB-THEMES
Theme 1 Featuring of IAKS in the CUZ curriculum.	• Courses which are offered at Catholic University of Zimbabwe. • Understanding of indigenous African knowledge systems. • Inclusion of IAKS in the CUZ curriculum. • Aspects of IAKS which are in the CUZ curriculum.
Theme 2 Exclusion of IAKS in the curriculum of the CUZ.	• Colonialism and marginalization of IAKS • Eurocentric Nature of Knowledge • Globalization and IAKS • The Attitude of Lecturers towards IAKS. • Students' perceptions of IAKS. • Issue of Reading Materials.
Theme 3. Benefits of including IAKS in CUZ curriculum	• Socio-economic benefits of IAKS. • Relevance of IAKS to society. • Researches on IAKS.
Theme 4 Effective inclusion of IAKS in the curriculum of the CUZ.	• Promoting inclusion of IAKS in the curriculum. • Future of IAKS in the CUZ curriculum.

4.3.2. Theme 1: Featuring of Indigenous African Knowledge Systems in the Curriculum of the Catholic University of Zimbabwe.

The aim of the question was to establish the extent to which indigenous African knowledge systems feature in the curriculum of the Catholic University. The question was responded to through the data which was being generated face to face interviews and focus group discussions. The responses by participants in face-to-face interviews and FGD are recorded verbatim. Document analysis of module course outlines was done to triangulate the information volunteered by the participants in the study.

4.3.2.1. Courses Offered at Catholic University of Zimbabwe

The researcher first focused on the courses offered in the Faculty of Humanities at the Catholic University of Zimbabwe. The information was solicited from lecturers in the faceto-face interviewers and from students in focus group discussions. The researcher posed the question, what courses are offered in the faculty of humanities?

The lecturers revealed the following regarding the range of courses which are offered at CUZ.

> We offer a wide range of courses mostly in the humanities in areas like geography, history, religious studies, and languages basically English and Shona and of course Communication and then Development Studies **(LLD- M- PARTICIPANT-2).**

> The university offers courses aligned with development, a wide range of courses cutting across economic studies, politics and history to say the least **(LFD-M-PARTICIPANT-1).**

Responses from focus group discussions on courses offered at the CUZ

Student participants in focus group discussion proffered the following responses on the range of courses offered in the Faculty of Humanities and Social sciences at the Catholic University of Zimbabwe,

> We do a number of course in the degree programme. We cover courses such as Introduction to Development Studies, Disaster Management, International

Relations, Communication Skills and Development Theories and many more **(FGD-F- PARTICIPANT -02).**

The courses offered in this this university are quite many. There are courses in Bachelor of Arts Honours degree (BA Hons) such as history, geography and languages. We also have a number of courses in Development Studies **(FGD-F-PARTICIPANT -20).**

From the response it is evident that the faculty offers a wide range of courses which have the potential to incorporate IAKS.

4.3.2.2. Understanding of indigenous African knowledge systems.

The research sought to establish the participants' understanding of indigenous African knowledge systems. The responses were solicited in interviews and focus group discussions. The responses from interviews are verbatim whilst some responses from focus group discussions are summarized. The participants responded to the question; what is your understanding of indigenous African knowledge systems (IAKS)? The participants gave varying views of their understanding of indigenous knowledge systems**.**

The participants in face-to-face interviews expresses different views of their understanding of IAKS. One lecturer said,

Indigenous African knowledge is knowledge which is endemic to Africa. *These are ways we as Africans do our things using our own knowledge without the influence of Westerners (***LAH-M- PARTICIPANT-4***).*

The responses reflect that the lecturer has some understanding of what indigenous African knowledge systems entail. There is no single definition to IAKS. Some understand in terms of knowledge which is native to Africa. The other lecturer explained;

There are two types of knowledge systems, the Western then we have local knowledge systems and we are talking about the issue of medicines and conservations. Knowledge engraved from our values and norms as the native people **(LGES-F- PARTICIPANT-9).**

The participants gave the view that indigenous African knowledge differs from knowledge which emanates from the Western world and is native to Africa. They viewed it as knowledge from local people and their culture in terms of their norms and values.

Furthermore, another participant in the interviews gave the following understanding of Indigenous African Knowledge systems.

> *African indigenous knowledge systems basically refers to that knowledge which is in a way indigenous to a certain group of people, a knowledge which I would say is not foreign, but rather indigenous, maybe used by a specific community for their survival and sustainability* **(LDS-M- PARTICIPANT-05).**

The key issue in this explanation is that IAKS is a knowledge system which belongs to a certain group of people and allows local communities to sustain their livelihoods. The question what is your understanding of IAKS was posed in the FDG. From the focus group discussion, one participant said IAKS is;

> *Knowledge developed by a community as opposed to scientific knowledge* **(LRS-M- PARTICIPANT-5).**

The view being put forward seems to suggest that IAKS do not include aspects of modern science. It is just a knowledge system for the community and does not go beyond that community. Some of the responses from the interviews with lecturers provided in-depth analysis of the concept of IAKS. One participant in face-to-face interview pointed out,

> *Generally, it talks about the way African people live, what they believe in, how they do their work, how they survive, and comparing the contemporary society and traditional society so indigenous knowledge system is mainly focusing here on the traditional aspects of the Africans, how they survived before the coming of colonisers* **(LLL-F- PARTICIPANT-3).**

The above definition basically relates African indigenous knowledge systems to the traditional way of life. It gives a historical and cultural orientation of IAKS. It fails to consider the utilisation of indigenous knowledge in addressing contemporary society. On the question, what is your understanding of IAKS? Participants in focus group provided

an understanding of IAKS which is linked to the course on disaster management which they had done.

Furthermore, another participant in the face-to-face interviews responded to the question, what is your understanding of IAKS? ;by saying;

African indigenous knowledge system is a very interesting area, I also love that area, it is my area of interest and generally it talks about the way African people live, what they believe, how they do, how they survive, and when we factor in the contemporary aspect looking at the time we are surviving, comparing the contemporary society and traditional society so indigenous knowledge system is mainly focusing here on the traditional aspects of then Africans, how they survived before then (***LDC-M-PARTICIPANT-2***) **Responses from focus group discussions on their understanding of IAKS.**

Participants in FGD offered of views on their understanding of indigenous African knowledge systems. One participant said;

Indigenous knowledge system is a way of mitigating a certain problem or a certain disaster using local knowledge, not knowledge which comes from overseas or knowledge which comes from the colonial masters or knowledge which comes from another society or from the outsiders. In Europe they have got their knowledge system which they use to solve their problems, but here in Africa we have to use the resources that we have **(FGD1-M-PARTICIPANT-01).**

The definition of IAKS by the participants implied in the application of indigenous knowledge in the community to solve problems as they arise. It basically relates to the notion that indigenous African knowledge is relative to local resources and situations which need attention from local community members.

The next understanding of indigenous African knowledge preferred by the participant relates to the culture of society in terms of how knowledge is passed on from one generation to the other.

Indigenous knowledge is basically our culture, our norms and beliefs. It is basically things that have passed on from generation to generation with no written documents, norms and values of our society (FGD2-M- PARTICIPANT-19).

Another respondent explained what IAKS is all about by saying

It is something which is defined as African, our pure African knowledge, something we know without being informed by science, something we just hear about and there is nothing technological about it (FGD1-F- PARTICIPANT-07).

Basically, it is passing down of cultural practices and the kind of way how we know to heal each other *(FGD1-F- PARTICIPANT-08).*

I think probably the norms and values that are associated with indigenous people in the country *FGD4-M- PARTICIPANT-31).*

The participants in the focus group discussions (FGD) explained their understanding of indigenous African knowledge systems in different ways.

I think indigenous knowledge systems just means things or knowledge which belong to a nation, things which belong to local people, what is indigenous to you that's your knowledge. The knowledge systems involve aspects such as culture and what gives us identity as a nation (FGD3-F- PARTICIPANT-23).

I think indigenous knowledge systems is the Ideas of the indigenous people that they use, it can be used in disaster management, it can be used as a warehouse conservation of the environment, in their society life and also the cultural beliefs that's all (FDG 2 -F- PARTICIPANT -13).

It is basically things that have been passed on from generation to generation with no written documents or evidence. Indigenous knowledge includes norms and values. (FDG 2 -F- PARTICIPANT -13)

The views emanating from the statements are that IAKS are understood by different people from different perspectives. Generally, all the views of the participants address issues of IAKS but at different levels and depth.

4.3.2.3. Aspects of IAKS which are included in CUZ curriculum.

The study among other things, intended to establish courses in the Faculty of Humanities and social sciences at the CUZ which feature indigenous African knowledge systems faculty offers a variety of programs which range from development studies, languages, history, religious studies and geography. The question posed to participants was; which courses in your curriculum include IAKS?

The participants in face-to-face interviews expressed their views on the aspects of inclusion of IAKS in the courses offered in the Curriculum. One particular participant, in this case, a lecturer pointed out;

> *Currently, we do not have any particular subject known as Indigenous knowledge systems in the faculty. I would say you find it in different courses as just an aspect* **(LLD-M- PARTICIPANT-2).**

The participant presented the notion that IAKS is featured in different courses and that it is not a standalone course or module. The other response on aspects of IAKS that are included in curriculum was generated from the interview with a lecturer in the languages department. The participant expressed the view that;

> *As part of Shona literature, we have got oral literature like ngano (story telling) whereby we pick lessons from those who have got taboos or avoidance rules where we assess on the contribution to sustainable development in Zimbabwe. In the course we also have issues to do with proverbs, even songs, poetry, traditional poetry and everything, all those are linked to IAKS* **(LLL-F- PARTICIPANT-3).**

There is acknowledgement on the integration of IAKS in the teaching of the Shona local literature. When probed further on factors that influence the inclusion of AIKS in your courses, the responded gave the following views,

> *I would say so maybe just to point out some specific courses for example, in the course aligned to Shona we have a course we call oral literature aspects of Shona.*

In that course there's an area which deals with indigenous knowledge systems and of course though I am not an expert in development studies I know there's a course for indigenous knowledge systems **(LLL-F- PARTICIPANT-3).**

Responses from focus group discussions on courses which include IAKS

The participants in focus group discussions expressed that they deal with indigenous knowledge in the course on Disaster Management. The participant highlighted that,

We do indigenous knowledge system in disaster management to see how the knowledge is applied in disaster management and mitigation. As Africans we do have our indigenous systems, in development aspects, so basically that's what I understand. We do have our own response mechanisms in times of disasters like droughts and floods **(FGD4-M- PARTICIPANT-37).**

The participants put forward views on how indigenous knowledge feature in the course on disaster management.

IAKS is included in the course on natural resource management and disaster management. In this course we find aspects such as weather prediction and destruction of ecosystems **(FGD3-F- PARTICIPANT-22).**

The participant explained that;

We cover a course on disaster management which basically deals with disasters as inevitable phenomena, measures to counter them and use indigenous knowledge systems to counter these disasters **(FGD3-M- PARTICIPANT-26).**

4.3.2.4. Document Analysis

A number of course outlines and modules were analyzed to determine the aspects of IAKS which are featured in the Catholic University of Zimbabwe curriculum. The information from the course modules or outlines is triangulated with data from interviews and focus group discussions.

4.3.2.5. Module on Disaster Management

The researcher analysed the course outline on the module on disaster management so as to find out aspects of indigenous African knowledge systems which are featured in the course. The information on course topics and content covered is shown in Table 2 below:

Table 5: Disasters Management and Livelihoods Dsh 122

<u>**Aim of Module**</u>

The course will introduce you to disasters and livelihoods management, as well as give you an in-depth analysis of on disastrous and risky situations in the world around you. The overall aim is to equip you with practical methods of saving lives, prevent the destruction of infrastructure for the benefit of your community and the nation at large. The lines of argument will be on whose responsibility it is to prevent or reduce the impacts of disasters in a community/nation and the necessary plans to be taken.

<u>**Topic and Content**</u>

- Introduction to Disasters and Livelihoods Management
- Rationale of DM in the development Discipline
- Definition of Terms

Disaster Management Cycle

- The cycle
- Mitigation/prevention
- Preparedness
- Response
- Recovery
- Monitoring and evaluation

Response and Recovery in DM

- Essentials of preparedness in DM

- Multi-level involvement in preparedness and recovery
- resilience as an essential recovery tool
- Resistance within communities as a prerequisite to recovery
- Basic counseling and recovery in DM *Indigenous Knowledge Systems in DM*

- *Definition*
- *Background Main components*
- *Usefulness*
- *Linkages*
- *Case Examples*
- *Zimbabwe and DM-Status and cases*
- *Africa and DM-Status and cases*

DM and the world The Sendai Framework of Action

- *Rationale*
- *Dates*
- *Main principles*
- *Stakeholders*
- *Usefulness and applicability*

DM Planning and Programming

- *Disaster Communication*
- *Training*
- *Public awareness*
- *Stakeholders in DM Plans*
- *The hierarchy of DM plans*
- *Leaders and Management in DM*
- *Monitoring and evaluation in DM*

Organizational and Policy contexts of DM

- ***The multi organizational approach to DM***
- ***The role of NGOS in Disaster response***
- ***Disaster research***

☐	*Integrated policies in DM*
☐	*DM policies in the Region and the world*

Source: Extract from the course outline of Disasters Management and Livelihoods Dsh 122

Information in the table from the course outline shows that the course on disaster management (DM) incorporates issues of indigenous knowledge systems. IAKS are featured as a single topic in the course outline. The course outline however is not specific on whether the indigenous knowledge system is African or any other knowledge system of the world. The issue of IAKS is not integrated on the topics such as disaster management and planning, disaster management cycle and disaster management and programming. IAKS can be integrated in topics such as responses and recovery in DM.

4.3.2.6. Module on oral literature

The module on oral literature was analysed to establish aspects of IAKS which are featured in the course. Below is the extract from the course module which was analysed.

Table 6: Oral literature course outline code: SHS206

AIMS

The aim of the course is to acquaint students with the thorough knowledge of Shona/African oral forms.

Body of Knowledge

The course introduces students to the study of Shona/African oral art forms and philosophical traditions/knowledge systems. Using an Afrocentric approach the course is meant to help students appreciate the profound knowledge of their philosophical traditions and the African world view. **Course Content**

Introduction

Definition of African oral art

Eurocentric and Afrocentric attitudes and responses to African oral forms.

Worldview of the Shona/African people
African philosophy**.**
Specific Oral Genres
Legends
Myths
Proverbs
Folktales
Clan praise poetry,
Taboos/zviera-era
Songs

Source: Extract from Oral literature course outline code: SHS206

The course on oral literature features aspects of IAKS. The aim of the course embraces issues of indigenous knowledge systems. The course also views knowledge from an Afrocentric point of view. However, one weakness of the course is that aspects to be taught are presented in English instead of the vernacular language in this case Shona and this portrays the heavy influence of the Eurocentric worldview on knowledge systems taught in the university.

The first course outline to be analysed is on Human Rights and Democracy in Africa. The thrust of the analysis of the module is to establish the extent to which IAKS is featured in the course. DSH 221. The analysis starts with the learning objectives and moves on the content of the course:

4.3.2.7. Module Rights and Democracy in Africa.

The module on Rights and Democracy in Africa was also analysed to establish whether it featured aspects of IAKS. Table 7 below contains topics and content on rights and democracy in Africa.

Table 7: Topics and Content on Rights and Democracy in Africa

RIGHTS AND DEMOCRACY IN AFRICA. DSH 221

Course Objectives

Define Human Rights, Democracy and Justice.

Explain the historical and philosophical evolution foundations of human Rights

Analyse the difference between contemporary Human Rights views and Traditional views.

Explain theories of distributive justice

Outline the International Bill of Human Rights

Identify the practicality challenges of the International instruments

Outline Regional bills of Human Rights

Explain the existence of various instruments of Human Rights

Identify any gaps in the regional and international instruments which may help explain the proliferation of human Rights instruments

Examine the link between human Rights and Democracy

<u>**CONTENT/TOPICS**</u>

Regional Bills of Human Rights

The African Charter

The American Convention On Human Rights

The European Convention on Human Rights

Rationale behind regional instruments

Successes and failures

Challenges in solving regional Human Rights issues

Need for further revision?

The state of the regions today.

Specific countries (including Zimbabwe) and the state of human rights

Theories of Distributive Justice

Human rights theories

Introduction to distributive justice

Utilitarianism

Justice as fairness

Entitlement theory

The objectives outlined in the table do not address issues of IAKS directly. No objective specifically deals with issues which can consider the integration of indigenous knowledge into the course on human rights. The students are exposed to American Convention on Human Rights, European Convention on Human Rights and also the African Charter. However, of interest is the notion that there are no theories which address aspects of IAKS in the course outline. The Course is called 'Rights and Democracy in Africa', but all the theories are Western oriented and pay little attention the African worldview. One would expect the course to incorporate the Afrocentric view of Rights and Democracy in Africa however the course views rights from the Eurocentric and American perspectives.

4.3.2.8. Module on HIV/AIDS and Development

Another module covered in the faculty of Humanities is on HIV/AIDS and Development. One respondent from FGD noted that issues of IAKS are featured in the HIV and AIDS module.

In the course on HIV and AIDS and development we deal with how we get AIDS from cultural practices. There are cultural practices like virginity testing and male circumcision that lead to acquiring of HIV/AIDS **(FGD1-F- PARTICIPANT-05).** The course module on HIV/AIDS in Development was analysed to establish the extent to which IAKS is featured. The analysis was done to authenticate responses by the participants in focus group discussions. The module covers a number of aspects. Some of the major aspects are detailed in table 8 below:

Table 8: Module on HIV and AIDS in Development.

Course: HIV and AIDS in Development

Course Overview

This course highlights the social, economic, and cultural contexts and experiences in relation to the HIV/AIDS epidemic in the developing world context, with a particular focus on Africa. It explores the ways in which poverty, structural imbalances, cultural factors, globalization and international policy have impacted on the spread of the disease; and how, in turn, the disease impacts back on society. It addresses the challenges of mobilizing national, international and community action in devising prevention, treatment and care strategies, and offers a critique of key theories and assumptions underpinning HIV and AIDS policy. It examines the institutional and policy response to the disease, analyzing strengths and weaknesses amongst particular groups of actors, and the impact of international policy on efforts to control the epidemic.

TOPIC AND CONTENT HIV AND AIDS DEFINITIONS

AND CONCEPTS

- HIV and AIDS
- Development

EMERGENCE OF HIV AND AIDS

Development: Emergence of HIV AND AIDS (History)

Stages of HIV AND AIDS

Theories of HIV AND AIDS

The Hunter's Theory

Proponents of the theory

Strengths and weaknesses Self-directed learning

The Conspiracy Theory

Proponents of the theory

The Oral Polio Vaccination Theory

Proponents of the Theory

African Government Response to AIDS/HIV

Zimbabwe' Response to HIV/AIDS

Malawi's response

South Africa's response

ABC Approach to HIV/AIDS

Meaning of ABC

Factors That Fuel The Spread Of HIV/AIDS

Wife inheritance

Definition

Polygamy

Patriarchy

Rites of Passage

Biological Factors

Definition

Strengths and weaknesses

Modernization

The role of modernization in HIV /AIDS

Poverty

Relationship between poverty and HIV/AIDS

Religion and HIV

The role of religion in HIV/AIDS

Globalization and HIV/AIDS

Role of Regional Cooperation

SADC, ECOWAS

Colonial and Post-Colonial Policies and HIV/AIDS

Native Reserve Act

Hut tax

Gender and Sexuality in HIV/AIDS

Social interpretation of sex

Cultural/social roles expected from both sex and HIV/AIDS

Psycho- Social Support

Ways of Offering psycho-social support

Community support groups

Counseling

The role of a counselor

Source: Extract from course outline on HIV and AIDS and Development.

From the proposed topics and content in the outline in table 4, there is no clear topic featuring IAKS. A number of topics like wife inheritance, polygamy, patriarchy and rites of passage are more to do with traditional practices than indigenous knowledge systems. There is need to include issues of IAKS on aspects such as Psycho- Social Support, Zimbabwe' Response to HIV/AIDS, Malawi's response and South Africa's response to HIV/AIDS. Indigenous knowledge systems can also be utilized on aspects such as community support groups, the role of the counsellor and counselling. There are indigenous ways which can be used in counselling and in support groups.

In the module on HIV and AIDS and Development there are two theories namely the Hunter's theory and the Conspiracy theory which are to be covered. There is the issue of learning of the proponents of the theory. One may argue that the theories are Western oriented and there is no effort on the part of the lecturers in the course to include theories which have African bias. In essence the topics and content reflect a Eurocentric approach to the course. Aspect of modernization included in the module is Western oriented and gives little regard to African Indigenous knowledge systems and actually it denigrates IAKS.

4.3.2.9. Course on Economics and Development

The course on Economics and development was analysed to determine its inclusion of indigenous African knowledge systems. The aim is to determine whether the course features aspects of indigenous African knowledge systems.

Course Overview

This course provides an introductory overview of current economic development issues, i.e. structural economic issues as they are encountered in Africa, particularly Africa south of the Sahara. The course provides a basic knowledge of the key structural features of developing countries. It enhances students' understanding of the contribution which economic analysis can make in examining the key problems of developing countries. It will also enhance the understanding of the main economic models and key indicators from which development policies are derived, and offer a critique of

underlying theories. The course further develops a better understanding of policy issues faced by developing economies and equips students with the analytical tools needed to meet these aims.

Table 9: Economics of Development

Topic and Content
Introduction to economic development
What is economic development?
Core values of development
Indicators of development
Human Development Index
Characteristics of developing countries
What are developing nations?
Characteristics of developing nations
The poverty cycles
Current problems in many developing nations.
Models of Growth and Development
What are models of economic growth and development?
One Sector Model (The Harrod-Domar Model)
Lewis Structure Change (Dual-Sector) Model
Wallerstein's World Systems Model
Rostow's Model
Labour Market and Inequality
Unemployment in Zimbabwe
Impact of labour market on development
Corruption vs. Development Trade and
development **What is International Trade?** The
World Trade Organisation
Advantages of International Trade
Disadvantages of international Trade. Poverty and Distribution
Contemporary poverty and inequality dynamics

Growth, inequality and poverty

The interrelationship linking growth, inequality and poverty in Sub Saharan Africa.

Economic development and the environment

What is the relationship between increased incomes and environmental quality

Paul and Enrich's equation

Kuznet Curve

Population and the Environment

Legal Framework(s)

Aid and Development

What is foreign aid?

Advantages of International aid

Disadvantages of international aid

Source: Economics of Development Module Course Outline.

The topics and content in the course outline on economics and development do not encompass African Indigenous knowledge systems as a major component of the course. The topics reflect the Western knowledge orientation. The models proposed such as one sector model (The Harrod-Domar Model, Lewis structure change, (Dual- Sector) Model, Wallerstein's world systems Model and Rostow's Model are all Western theories. There are no Afrocentric oriented theories in the course module and one may say the lecturers failed to incorporate IAKS in the course. The exclusion of IAKS in the courses may be attributed to the Eurocentric nature of the curriculum.

4.3.2.10. Module on Development Theories and Strategies

Another course module which was analysed was on development theories and strategies. The course deals with the different theories which are applied in different courses in the curriculum. The theories are contained in table 10 below

Course Objectives

- Examine dominant theories of development and measurement of development.
- Explain different strategic theories.

- Consider the relevant historical and theoretical debates concerning the nature of development and social change.
- Examine the effects of large-scale social, political, and economic forces on development.
- Provides students with a critical overview of development theory

Table 10: Development Theories and Strategies

Course overview
This course will help students to examine some of the major theories, paradigms, perspectives, concepts and policies that, over the past 60 years, have attempted to explain, predict or otherwise effect change in the global South, including modernization and dependency theory, and neoliberalism. This is a multidisciplinary social science course, drawing on "mainstream" and "critical" literature from development studies, geography, anthropology, and sociology. We should note at the outset that development is not static, and that it has long been impelled by both practical and theoretical concerns. It has also been and continues to be shaped by geopolitical interests and social scientific trends that are not immediately tied to development
Topics and Content   **Definition of concept; □**   What is Development? - What is a Theory?   **The History of Development**   - The emergency of capitalism - Marxist view of capitalism   **Theories**   - The Modernisation Theory - The history of modernization - The assumptions of modernization - Walter Wiltshire Rostow (1960)'s Theory of Stages of Economic Growth - Strengths and Weaknesses of the Theory

The Dependency Theory.

- ☐ Emergency of the Theory☐
- • Andre Gunder Frank (1970)'s Theory of The Development of Underdevelopment☐

World Systems Theory

- ☐ Emergency of the Theory☐
- ☐ Assumptions of the Theory☐
- ☐ Weakness and Strength☐

The Global Economy Theory

- • M. Tanzer (1995)'s Theory of Globalizing the Economy.☐ ☐ Assumptions of the Theory Strengths and Weakness☐

Basic Needs Theory

- • Julius Nyerere (1973)'s Theory of Rural Socialism (Ujamaa).☐
- • Streeten, P. P. et. al. (1981)'s Theory of Basic Human Needs☐

Post-Structuralism and Ant- Development

- ☐ Emergency /History☐

Source: Extract from Development Theories and Strategies module

The different theories which are outlined in table 10 emanate mostly from Western countries. An exception is the theory by Julius Nyerere (1973) "Theory of Rural Socialism (Ujamaa)". From the perspective of the curriculum planners at the CUZ development is Western oriented as evidenced by the number of Western theories they expose to students in different courses. Some of the theories like the modernisation theory actually denigrate things which are African oriented.

4.3.2.11. Religious Studies

IAKS permeates different facets of human life and activities. Indigenous African knowledge systems can have a bearing on religion and history of the Zimbabwean society. Consequently, it is imperative to explore the inclusion of IAKS in religious courses in the Faculty of Humanities and social sciences at the CUZ Faculty of

curriculum. In response to the question; which aspects of IAKS in feature in the courses? The focus group discussion participant said;

> *IKS is also covered in religion and IKS helps people preserve their environment, because you find out there are some religions that shows us that we have totems or there are certain things that are sacred and staff, like animals' trees values and staff (FGD2-F- PARTICIPANT-13).*

The participant's views mainly touched on aspects of religion which are to a greater extent linked to issues of tradition and not much too contemporary issues. The other issues like theories and religious practices that can be viewed from an Afrocentric perspective are not featured in the course module. The extracts from the course outline are contained in the table below:

Table: 11 Religious Studies (DSH 125)

Topic and Content
Learning Outcomes
Upon Successful completion of this course, you should be able to:
• Have a clear understanding of religion as a discipline
• Engage in academic dialogue concerning religion and society Identify, differentiate and qualify religious values.
• Solve the dilemmas faced by societies due to their religious beliefs or to follow the religious values and ignore certain issues in development discourse.
• Take part in several debates in regards of religion. ***Definitions of religion***
• *Theological*
• *Moral*
• *Philosophical*
• *Psychological*
• *Sociological*
Theories of religion
• *Theological*

- *Philosophical*
- *Psychological*
- *Sociological*

Main religions of the World

- *Hinduism*
- *Christianity*
- *Moslem*

African Traditional Religion

Religion and Health

Religious difference and wars

: **Religious studies Course outline**

The content and topics do not feature any major aspects of IAKS. This means that IAKS are implied in some of the topics and there is no emphasis on IAKS as a major topic. The study emphasizes on different religions of the world. The theories of religion are mostly universal in nature and not particular to the major religions which are native to Africa. One would expect to see the Afrocentric view of religion being featured in the course. The approach is basically biased towards foreign religions. It can be observed that African Traditional Religion is not accorded the same status as other religion of the world as in most cases it is viewed as evil and backward.

4.3.3. Theme 2: Factors that determine the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

The research sought to find out the factors which influence the exclusion of IAKS in the curriculum of the Catholic University of Zimbabwe curriculum. The researcher posed the question: What factors influences the exclusion of AIKS in your courses? A number of factors were cited by the participants.

4.3.3.1. Issue of Colonialism and IAKSResponses from participants in face to face interviews.

The participants proffered a number of views on the subject. A participant in the interview responded:

It is important to consider where we are coming from obviously as Africans and our tragic oppression by the Western world, you come to appreciate and understand that we have always looked down upon indigenous knowledge systems to the extent that we exclude even them in the curriculum. It is not just in this institution but even other institutions; it is one area that is continuously being overlooked (LAH-M-PARTICIPANT-4).

The oppression of Africans during colonization affected the quality of education and knowledge they received. The students acquired education which was foreign oriented and did not incorporate IAKS. On the question on factors which influence the exclusion of IAKS in the university curriculum, another participant acknowledged that,

The good thing is that recently people have come to appreciate and now are trying even to incorporate the indigenous knowledge systems in the curriculum, but it's one area because of colonisation where we still feel that western knowledge systems are more superior to our own knowledge systems so it's something which really needs to be considered and discussed in today's issues to do with knowledge (LLD-M- PARTICIPANT-2).

Some of the responses related to the nature of IAKS as a knowledge system along other knowledge system. In their response to the question, what factors influences the exclusion of IAKS in your courses? The participants attributed the exclusion to the issue of colonialism.

It is mainly to do with the fact that we did inherit a colonial education system where we thought that for it to be a university then the curriculum material or information should always be borrowed from the European context (LFD- M-PARTICIPANT-1).

We are side-lining our original knowledge system to the periphery in favour of foreign knowledge systems and such that even up to present there are still many debates on whether IAKS is a relevant in this modern-day world (LLDS- F-PARTICIPANT-6).

Scholars have the duty to educate the nation on the importance and usefulness of

IAKS. Another participant who is a lecturer acknowledges that,

> *A lot of people, even African scholars are not convinced that indigenous systems can also be incorporated and can be used even be taught in the curriculum (LDS-M-PARTICIPANT-5).*

Appreciation of IAKS by higher education lecturers may depend on their understanding of the significance of the knowledge system.

> *People have different understanding of indigenous knowledge systems. The interesting thing about the indigenous knowledge systems is that they cut across many disciplines, be it sciences, commercials or humanities. However, the fact that they have been relegated to the periphery and people have been led to assume that if you are talking about indigenous knowledge systems you are referring to humanities which are now less popular in Universities today (LLD-M-PARTICIPANT-2).*

> *From experience and interactions with our students you realise in this present age, most students do not want to be associated with humanities but with sciences and commercials, that's why you if you go to any of the colleges, the lowest enrolment is in the humanities (LLL-F- PARTICIPANT-3)*

The point is that some of the educationists fail to appreciate that IAKS can be utilised in science subjects. Local people have employed basic scientific approaches to sustain their day to day life.

The education needs to be relevant to the needs and desires of the community. Some of the courses offered in higher education are influenced by globalization and may not be relevant to the local needs. The participant responded to the question;What causes the exclusion of IAKS from the curriculum by saying:

> If we *consider where we are coming from obviously as Africans and our tragic alliance with the Western world, you come to appreciate and understand that we have always looked down upon indigenous knowledge systems to the extent that even in the curriculum not just this institution. But even other institutions, it is one*

area that is continuing to be overlooked. However, the good thing is that recently people have come to appreciate and now are trying even to incorporate the indigenous knowledge systems in the curriculum but it is one area because of colonisation where we still feel that Western knowledge systems are more superior to our own knowledge systems. So, something really needs to be done in terms of integrating IAKS into the CUZ curriculum **(LFD-M- PARTICIPANT-1).**

Response from focus group discussion on colonialism

One particular participants' in focus group discussions expressed the following view;

> *The problem is umm you know when we were colonized by the Western countries, they said our culture, our traditional norms and values were evil. So now that we are living in the Twenty First Century we already want to be like Westerners, no one wants to look like an African even in dressing and it is very difficult to tell a person especially that you need to know all the local knowledge and stuff, so it is hard to decolonize our minds* **(FGD-4-M-PARTICIPANT-30).**

The idea being put forward by the participant was that most of the students and members of society at large were not comfortable associating with IAKS. They view indigenous African knowledge systems as not being in sync with developments in modern society.

4.3.5.2. Eurocentric Nature of Curriculum

The participants acknowledged that the CUZ curriculum was Eurocentric and that both lecturers and learners tended to identify with knowledge from Europe which they viewed as advanced and superior. **Responses from face-to-face interviews.**

The participants gave different responses on the issues of the Eurocentric nature of the curriculum.

> *The issue is that some of the courses are Eurocentric in nature and that indigenous African knowledge lacks relevance to such courses* **(LLL-F-PARTICIPANT-3).**

The influence of the Western knowledge systems was highlighted by most of the participants noting that IAKS was backward and not in sync with the modern world. One lecturer who participated in the interviews reiterated that:

> *They believe it is evil introducing IKS or to teach a student to embrace African indigenous knowledge systems in rural development, so there is need for us to teach students to know that there is nothing wrong with any African in nature. Rural Development implies increased living standards, improved health and well- being for rural people, and the achievement of whatever is regarded as a general good for society at large* **(LLDS-F- PARTICIPANT-6).**

In response to the question, what factors influence the exclusion of IAKS in your courses? The participants also put forward ideas pertaining to how certain aspects are not included in the Catholic University of Zimbabwe curriculum.

> *The belief among other lecturers is that it is evil to introduce or to teach a student to embrace indigenous African knowledge systems. They prefer European ideas and ideals. So there is need to teach students to know that if something is labeled "African" it does not mean it is inferior* **(LGES-F- PARTICIPANT-9).**

> *I think from the way we learnt, the education that we acquired is more Eurocentric. For example people believe that medicine is sorely from the Western World. In areas to do with religious studies, the course is biased towards Eurocentric ideas* **(LLL-F- PARTICIPANT-3).**

Response from FGD on the Eurocentric nature of the curriculum

From focus group discussion participant s highlighted;

> *I think from the way we learn, the education that we have is more Eurocentric especially in commerce and in religious studies. People tend to believe in things that are European in nature for example, in medicine locals despise local medicine in favour of Western medicine* **(FGD-3-F-PARTICIPANT-25).**

The idea is that the current education system is still perpetuating the education system inherited from the colonial masters who were dominantly European.

4.3.3.3. Globalization and IAKS.

The other issues raised by the other participants are linked to the issues of globalization and modernization. It can be noted that IAKS cannot exist as the only knowledge system in the country, but that it should be given the same priority as other major knowledge systems. The idea is that IAKS should not be denigrated in favour of so called "superior knowledge systems" from the Western countries.

Response from focus group discussion on globalization and IAKS.

The participant from one focus group discussion pointed out:

> *Some educators are anti-African norms, values and beliefs, because of phenomena such as globalization. They are of the view that they are modern because they are now adopting Western ways of doing things and if they ever want to focus on indigenous knowledge systems they fear being labeled backward* **(FGD2-F-PARTICIPANT-16).**

Globalization and technological advancement have exposed both learners and lecturers to norms, values and beliefs from different parts of the world. . In that vein, some of the students and lecturers tend to shun local norms and values in favour of exotic values.The notion is that people adopt foreign values in bid to be acceptable to peers and colleagues and fear of being ostracized as backward.

Responses from face-to-face interviews on globalization and IAKS

When asked further about IAKS and its place in global village, the responded articulated that,

> *Definitely if the knowledge system is introduced in the local context, thus indeed is the best way to go rather than bringing in foreign knowledge systems, where by people have to adjust to the knowledge which they may not likely to do so because we have some beliefs, attitudes and norms that may be at logger with whatever the programs that we will have been brought to us. Whatever the case even if it's a foreign program that comes to Zimbabwe we can still try and find some aspects from*

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*our indigenous knowledge systems to make it appear local **(LAH-M-PARTICIPANT-4).***

Students need re-orientation in terms of the significance of IAKS in solving human problems in society. A participant in the interview presented the following view

*There are many factors which influence the exclusion of IAKS in the university curriculum. Education has been commercialized as such issues of IAKS tend to be sidelined due to globalization and that most education programs are sponsored and institutions tend to dance to the tune of the sponsors **(LLD-M- PARTICIPANT-** 2**).***

In essence there is need for IAKS to be introduced as a major component in all courses in the faculty and for the knowledge system co-exist with other major knowledge systems of the world.

4.3.3.4. Analysis of Course modules

A number of course modules were analysed to determine both the inclusion and exclusion of IAKS in the curriculum of the Catholic University of Zimbabwe.

The researcher analysed the module on globalization so as to establish which aspects of the course incorporate aspects of IAKS

Module on Globalisation Course Overview

This course brings out the various definitions of "Development" and "Globalization" – some positive, others negative. This course, strives to develop a more nuanced view which sees development and globalization as an inter-related set of historical processes and mechanisms which have revolutionized much of human society over the last several centuries.

Table 12: Module on Globalisation

Topic and Content
Introduction to Globalization
Definition of terms
Analysis of definition
Phases of Globalisation
Globalisation and development
The link between globalisation and development
State centered approaches to development
Society-Centered and Agent-Centered Approaches to Development **Dependency and Gender Approaches to Late Development**
•   Women in development
•   Women and development
•   Gender and development• International Trade – Who are the Winners and Losers?
•   World trade organizations
•   Regional trade organizations
•   International trade and human rights
•   Link between international trade and human rights **International Finance**
•   External funding
•   Major funding organizations
•   *The role of IMF*
•   *The world bank*
•   Principles for application of funds
•   the Global Financial Crisis of 2008, and Increasing Inequality
Globalization and working people – Who are the Winners and Losers?
•   Migration

- Taxes
- Remittance

The Globalization and investments

- Definition of terms
- Foreign investments and Aid
- Private capital
- Determination of investments
- *Accelerate theory*
- Investment criteria in development
- Investments and human rights

Globalization and African Politics

Human Security and Development

The Debt Crisis and Trade Issues

Domestic and Regional Conflict

Democracy and Human Rights

New Superpower Dynamics

Africa's New Global Position

Types of Policies

Distributive Policies

Regulatory Policies

Constituent Policies

Miscellaneous Policies

Policy Analysis

Policy Analysis Approaches

Policy Implementation

- **Policy Implications In Development**
- Health and Environmental Policies
- Environmental Policy
- Rationale
- Environmental Policy Instruments

Source: Extract from course outline on Globalisation

The analysis of the course outline reflects that most of the aspects or concepts are derived from western knowledge systems. Only one aspect refers to Africa which is "Globalization and African States". The theories which inform the study such as 'women in development and accelerate theory are western theories. The course lacks theories which are African oriented. The course lacks aspects which makes relevance to local society and indigenous knowledge system.

 Course module on Rural Development Policies in Post-Colonial Africa.

The researcher also analysed the course module on rural development policies in post- colonial Africa. The aim was to establish the extent of inclusion or exclusion of IAKS in the course in terms of content and topics.The overview of the module is detailed below:

> *This module explores the social and economic aspects that should be included when considering rural development in Africa. A number of theoretical and practical questions will be raised in the context of development policies since the political independence in Africa. The module focuses on rural development policies, the issues to be examined include the colonial policies that led to the introduction of post-colonial policies in Africa, reduction of poverty, modernization of rural areas, the relationship between development and environment and community participation.*

The overview of the module shows that the module is designed to focus on development of rural areas in the continent of Africa.

- *Course Objectives*
- *Have a sound understanding of the scope and complexity of poverty in the developing countries*
- *Appreciate the causes of rural/urban migration*
- *Appreciate various policies introduced by the post-colonial African governments*
- *Understand the nexus between development and the environment*
- *Demonstrate the linkage between participation and empowerment*
- *Understand the diversity of actors in rural development and their roles*
- *Understand the challenges faced in the implementation of rural development*

Table *13:* Course Module on Rural Development Policies in Post-Colonial Africa

Topic and Content
Definitions and concepts
-**Rural definition**
-Development Definition
-Policy Definition
History of African Policies
-Oral policies before colonial era
-Strengths and weaknesses Native Reserve Act
-The role of Act
-Advantages and disadvantages
The Hut Tax Act
-The role of Act to the rural people
-Advantages and disadvantages. Native Tax Ordinance
-The purpose of the Act
-Advantages and Disadvantages
Land Tenure Act
-Role of the Act

-Advantages and Disadvantages. Land Tenure Act

-Purpose of the Act

-Advantages and disadvantages

-Land Husbandry Act

-Bottleneck Education System

Rural development Approaches

-Modernization

-Advantages and disadvantages

-Bottom-Up Approach

-Decentralization Post- colonial Policies

-Growth with Equity Policy

-Advantages

-Disadvantages

Education for All Policy

-Advantages

-Disadvantages Poverty and Rural Development

-Causes of poverty

Relationship between poverty and rural development

-Strategies to reduce poverty

-Development and the Environment

-Nexus between development and environment

Local Agenda 21

Role of LA 21

-Advantages and disadvantages Land Reform Program 1980

-Lancaster Agreement -

Strengths and weaknesses **Fast**

Track Land Reform.

-Strengths and weaknesses

Industrialization

-Advantages and disadvantages

Rural electrification and transport infrastructure

-Advantages and disadvantages

Source: Course module on rural development policies in Post-Colonial Africa

In all the topics and content tabulated in the table, it may be established that IAKS is not featured in the course module. Theories like modernization are exposed to students in the module. Modernization theory is anti-African and focuses on development modeled around European or Western ideas. The course deals with development of rural areas in the continent of Africa, surprisingly theories to do with Afrocentric views are not incorporated in the course. The course has a Eurocentric flare. It seems lecturers are reluctant to develop their entire course basing on the African worldview and incorporating many aspects which makes the course entirely informed by indigenous African knowledge systems. On the other hand, one may argue that African scholars have not researched and developed theories to inform higher education in Africa.

The issue of the Eurocentric nature of knowledge takes centre stage when you explore the exclusion of IAKS from the CUZ curriculum. The issue under review relates to the Eurocentric nature of knowledge students are exposed to in universities. Responses from focus group discussions.

A participant from the focus group discussions pointed out that;

> *Our country was colonised by the British and we inherited the colonial system of education including the content. The lecturers and students tend to appreciate things which are Eurocentric and tend to dislike courses which teach local content. In the curriculum they are no courses which you can entirely say are based on local knowledge and theories, hence changing the mind-set of the students is an uphill task* **(FGD4-F- PARTICIPANT-34)**

Participants from the focus group discussion forwarded their views on why as students they fail to appreciate IAKS. One participant explained:

> *As students have a serious misconception of what indigenous knowledge systems are, we don't appreciate them simply because we were led to believe that anything which is indigenous is something which is backward it is something which you are supposed to run away from, it is something which you*

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are not supposed to be associated with so by the end of the day everyone wants to be associated with science and technology hence the phrase that we are living in the ICT age so mere mentioning of indigenous knowledge systems is like we are going back into the stone age (FGD2-M- PARTICIPANT-17).

IAKS does not feature prominently in some of the course modules at the Catholic University of Zimbabwe. The responses by some other participants in particular lecturers in the interviews related to lecturers' attitude towards AIKS. Lecturers tend to view IAKS as a knowledge system which is backward and not worthwhile.

4.3.3.5. Module on Gender and Development

In the Faculty of Humanities and Social Sciences there is a module on Gender and development which is done by students. The module covers a number of topics and theories which relate to the issues. Below is the course outline on Gender and Development:

Course Overview

This course introduces the student to the general understanding of gender issues. It stresses the importance of gender roles in defining the future of both men and women. The course prepares students to handle issue of equity and equality at the workplace and in the field of development. It also provides a solid foundation upon which the current debates on woman participation in all spheres of life is grounded.

Learning Outcomes

- To develop learners' knowledge and understanding of theory and concepts around gender and gender relations.
- To provide background on the evolution of thinking and approaches around gender and development, and to explore and analysis the current main approaches.
- To explore why and how gender is a development issue, and critically reflect on a range of related debates and issues.
- To develop learners' knowledge and understanding of gender analysis and its application in development practice, using a range of gender analysis frameworks and tools**.**

Table: 14 Course Name: Gender and Development

GENDER AND DEVELOPMENT
TOPIC AND CONTENT
Definition and concepts
Gender
Development
Culture
Gender Equity
Gender Equality
Construction of Gender
Understanding Gender and Sex
Nature nurture Debate. Classical Feminism
Plato
Aristotle
Liberal Feminism
Emergency of Liberal Feminism
Proponents
Radical Feminism
Emergency
Black Feminism
Emergency of Black Feminism
Third World Feminism
Emergency
Marxist Feminism
Emergency
Socialist Feminism
Emergency
Role of the Act
Theories
WID

Emergence of WID

WAD

Emergence of WAD

GAD

Emergence of GAD

Strengths and weaknesses

Relevance of gender equality in Development

Enhancing social and economic impact of development

Increasing effectiveness in development

Tapping for local knowledge

Improving planning in development

Poverty and Gender

Feminization of poverty Group

presentations International

legal instruments

Convention on the Elimination of all forms of Discrimination against Women (CEDAW) 3 September 1981

Convention against Discrimination in Education- 14 December 1960

Convention for the Suppression of the Traffic in Person and Exploitation of the Prostitution of Others – 2 December 1949Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages – 7 November 1962

Convention on the Nationality of Married Women 29 January 1957

Declaration on the Elimination of Violence against Women

Source: **Gender and Development Module**

The topics which are covered in module do not include IAKS. There are a number of theories such as radical feminism, liberal feminism, Third World feminism and Marxist feminism which are studied in gender and development as encompassed in table 8 which shows aspects of the module. The module covers aspects such as women and development (WAD), women in development (WID) and Gender and Development

(GAD). The disturbing issue is the non-inclusion of African oriented theories or aspects in the module. This becomes evident that there is deliberate exclusion of IAKS in the modules. Lecturers in most cases have the prerogative to determine what to teach in their courses and as well as what to exclude. It is evident that the topics and content are Western oriented and may imply that lecturers look down upon IAKS in favour other knowledge systems.

4.3.3.6. Child Rights Policies

The course on child rights policies is offered in the Faculty of Humanities and social sciences at the Catholic University of Zimbabwe. The detailed overview of the course is outlined in the following section.

Course Overview

A child rights-based approach is a conceptual framework for the process of human development that is normatively based on international children's rights standards and operationally directed to promote, protect and fulfilling children's human rights. Essentially, a child rights-based approach integrates the norms, standards and principles of the international human rights system into the plans, policies and processes of program development for children.

Learning Outcomes

- Enable an understanding of issues surrounding children's rights as well as as examining the implications of seeing children as Citizens.
- The aim of the course is to provide participants with a clear understanding of how to use a child rights-based approach to develop and implement projects and programs to sustainably improve children's lives.

Table 15: Child Rights and Policies

Child Rights Policies
Topics and Content
⬜ Introduction to the Human Rights-Based Approach and Child

Rights Programming

- What are rights-based approaches to relief and development?
- Why adopt rights-based approaches ⬜ What is child rights programming?

The human rights of children

- What are Human Rights?
- The International Human Rights Framework
- Human Rights Principles
- International Humanitarian Law and Principles
- The Convention on the Rights of the Child

Child rights programming and the program cycle

- What is new and different throughout the CRP program cycle?
- A child rights situation analysis
- Child rights-based monitoring, evaluation and impact assessment **Main human rights declarations and treaties**:
- 1948 Universal Declaration of Human Rights (UDHR)
- 1965 Convention on the Elimination of all Forms of Racial Discrimination (CERD)
- 1966 International Covenant on Civil and Political Rights (ICCPR)
- 1966 International Covenant on Economic, Social and Cultural Rights (ICESCR)
- 1979 Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)
- 1984 Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)
- 1986 Declaration on the Right to Development 1989 Convention on the Rights of the Child (UN CRC)
- 2000 Millennium Declaration
- 2003 Convention on the Protection of the Rights of all Migrant Workers and Members of Their Families

(2005/6 Convention on the Rights of Disabled Persons – currently being drafted **The UN Convention on the Rights of the Child (UN CRC) – the human rights of children**

- The UN CRC – substantive rights and general principles
- The history of the UN CRC

The UN Convention on the Rights of the Child (UN CRC) – the human rights of children

- The UN CRC – substantive rights and general principles
- The history of the UN CRC

Source: Extract from Course outline on Child Rights Policies.

The course on Child Rights Policies focuses on child rights policies in Africa; however of particular interest is that nothing African is mentioned in the course. The overview of the course does not explicitly deal with African policies. The course is based on Western episteme and is also informed by Western theories. One would expect to locate the Afrocentric paradigm within the course outline. In essence the course lacks local orientation and also lacks relevance to local situations. There was need for the course to incorporate declarations from the African Union (AU) and other regional groupings such SADC or ECOWAS.

The course outline on Basic Counselling in Development Counselling

The course in basic counselling in development counselling is one of the courses offered at the CUZ in the faculty of Humanities and social sciences. The course outline is analysed to determine the extent to which IAKS is included in the module.

Course Overview

This course is committed to preparing development studies students with counselling skills that promote the social, psychological, physical and spiritual health of individuals, families, communities, and organizations in order to contribute to the advancement of global well-being. It gives counselling perspectives which provide a foundation in basic counselling skills and focuses on social justices, multiculturalism, international advocacy and leadership

Table 16: Basic Counselling in Development Counselling

Course Objectives

- Describe basic philosophy principles and current trends in counseling
- Understanding an overview of counseling perspectives and its implications.

Topic and Content

DEFINITIONS AND CONCEPTS

-Counselling

-Development

EMERGENCE OF COUNSELLING (HISTORY)

-Traditional Counselling

-Modern Counselling

-Role of Counselor

-Principles of counselling

-Purpose of counselling

-Foundations of clinical mental health counseling

THEORIES OF COUNSELLING

Psychoanalysis Theory (Sigmund Freud)

-The conscious, pre-conscious and unconscious

-Developmental stages

-Proponents of the theory

-Strengths and weaknesses

-The role of a counselor

-Techniques

Individual Psychology Theory (Alfred Adler)

-Proponents of the Theory

-Strengths and weaknesses Role of a counselor

-Purpose of counseling

-Techniques

Person centered (Carl Rogers)

-Proponents of the theory

-Strength and weaknesses Role of a counselor

-Purpose of counseling

-Techniques

Source: Course Extract on Basic Counselling in Development

The course outline on basic counselling in development, like other courses at the Catholic University of Zimbabwe does not include aspects of IAKS. The aspects in the course outline area general issues to do with counselling mainly derived from Western knowledge systems. The theories are general psychology theories like Person centered (Carl Rogers) and Psychoanalysis Theory (Sigmund Freud). The course is devoid of African oriented theories and content. This amplifies the idea that the courses at CUZ are western oriented. The issue of traditional counselling ideal should have been ideally related to African thinkers.

4.3.3.7. The Attitude of Lecturers towards IAKS.

The question which the researcher asked was: What is the general attitude of lecturers towards African indigenous knowledge systems? The participants offered varying responses on lecturer's attitudes towards IAKS.

Responses from face-to-face interviews on lecturers' attitudes towards IAKS

The first response was solicited from the participant in the interview who expressed that;

> *From experience and interactions with other colleagues in this institution, I have come to realise that some lecturers have negative sentiments of IAKS. They express the views that IAKS is irrelevant, retrogressive and has no place in present day higher education curriculum* **(LAH-M- PARTICIPANT-4).**

Lecturers have different views and attitudes towards the inclusion of Indigenous knowledge systems.

> *I would say from interactions with colleagues from other faculties and disciplines, hey have negative attitude towards indigenous African knowledge systems* **(LLD- M-PARTICIPANT-2).**

The attitude of lecturers has a bearing on the teaching of African Indigenous Knowledge systems in the curriculum. If the lecturers view IAKS as negative and retrogressive this can be cascaded to students and they may develop the same attitude towards the knowledge system. **Responses from FGDs on Attitude of Lecturers towards IAKS.**

A participant in a focus group discussion gave the opinion in response to the question on lecturers' attitudes towards IAKS:

> *It can be noted that some lecturers are imposing Western knowledge on students, and not putting much effort on African indigenous knowledge systems* **(FGD1 -M-PARTICIPANT-04).**
>
> *Some of the lecturers feel that IAKS are no longer relevant in this modern-day era. They echo the sentiments that local knowledge system does not add value to the course which students do* **(FGD3 -F-PARTICIPANT-21).**

Not all lecturers share the same negative view of indigenous Africa knowledge systems. One participant noted:

> *Among the lecturers there are some lecturers who have a lot of interest in IAKS. Their attitude to IAKS is positive and they view it as relevant* **(FGD2-F-PARTICIPANT-15)**.

Lecturers' attitude toward of IAKS has bearing on the future inclusion of the different programs offered at the Catholic University of Zimbabwe.

4.3.3.8. Students' Perceptions of IAKS.

The question the researcher put forward to participants was: What are the students' perceptions towards IAKS? The information on students' perception of IAKS was generated from lecturers in interviews and students in focus group discussions. Students in the FGD provided different views on their perception of indigenous African Knowledge systems.

Responses from face-to-face interviews on students' perceptions of IAKS.
A lecturer who responded to the question explained;

> *They don't appreciate the knowledge system so they think IKS is outdated, they have adopted the Western medical facilities and they think it's cleaner and smarter than the indigenous knowledge systems* **(LGES-F PARICIPANT - 9).**

One of the lecturers gave views which are in line with the modernization theory or globalization.

*There are a lot of anti-African sentiments in the media, because of globalization people are now adopting Western ways of doing things and those who want to appreciate African indigenous knowledge systems are labeled as ignorant and not modernized (**LDS-F-PARTICIPANT-6).** One lecturer participant acknowledged:*

*"It can be realized that even we, lecturers, are imposing Western ideas on students, and we are not putting much effort on African indigenous knowledge systems (**LLL-F-PARTICIPANT-3).** **Responses of Participants in FGD on students' Perceptions of IAKS.***

A participant in one focus group discussion gave the view that,

> *Basically, most of the IAKS is oral and not written down, and is passed from generation to generation orally. It is really outdated; it's actually very difficult for people to be seen practicing those things knowing that we now have modern technology which is more reliable than IKS (**FGD4 -M-PARTICIPANT-35).***

The students in their focus group discussions gave negative sentiments about IAKS. They expressed the views that;

> *There is resistance from us students as we feel that IAKS are backward and out dated (**FGD1-F- PARTICIPANT-03).***

> *The problem is that we were colonized by the western countries, who viewed our culture, our traditional norms and values as evil and now that we are living in the Twenty First Century we want to be like Westerners no one wants to look like an African. Given such a scenario it is hard to decolonize our minds and adopt knowledge, norms and values which are African (**FGD3-M- PARTICIPANT-28).***

> *I feel that indigenous knowledge system is backward and irrelevant. In this globalized world, why have indigenous knowledge in our courses when it is no*

*longer compatible with the modern technological advancement we are experiencing in the world. **(FGD2-F- PARTICIPANT-18).***

The whole idea of sidelining IAKS in favour of Western ideas is blamed on colonialism. During the colonial era everything African was viewed as evil and not worth transmitting to the students. There is need to change the mindset of students so that they appreciate their own knowledge systems

The student perceptions of indigenous African knowledge systems were mixed. Some believed that we could get localized solutions from IAKS while others still thought that modern Western science was the answer to current societal problems.

*Students have negative perceptions of indigenous knowledge because they do not understand the importance of IAKS **(FGD1-M- PARTICIPANT-10).*** Below are the views of a participant:

*We as students have a serious misconception of what indigenous knowledge systems are, we don't appreciate them simply because they we are led to believe that anything which is indigenous is something which is backward it is something which you are supposed to run away from, it is something which you are not supposed to be associated with **(FGD2-M- PARTICIPANT-12).***

The students' perceptions of IAKS are to a greater extent influenced by society which believes that anything African is backward and that everything Western is advanced and superior. Technology is not only based or premised on Western thinking but that students can use IAKS to develop sustainable technologies which can solve local problems in areas such as agriculture and medicine.

The students' resistance to IAKS can also be viewed in the context of modernization and globalization.

*Comparing Western knowledge to African Knowledge; our generation identifies with western norms and values as they are exposed to them more and are not quite familiar with indigenous knowledge systems from our local societies **(FGD3-M- PARTICIPANT-24).***

4.3.3.9. Issue of Reading Materials

The issue of reading materials in the library was brought up in the focus group discussion. The essence of the discussion was to generate data on the issue of availability of reading materials and how they influence the inclusion of IAKS in the Catholic University of Zimbabwe curriculum. The participants in this case the students expressed different views on the issue of reading materials.

The participants in focus group were asked the question; Is reading material on IAKS available in the college? The participants responded that;

> *As students we believe something that is written, something that is on paper, is true and the answers to problems. IKS in most cases is orally passed on to the next generation but as students we want something that has got proof, something that is written on paper, something that has been proved before scientifically (FGD1-M-PARTICIPANT-09).*

The students' views were that IAKS were oral hence could not be proved to be true in some cases. There is need for IKS to be documented for present and future generations to read about it in libraries and on internet.

Responses to question reading material by participants in face to face interviews

The lecturer responded to the question; why is there not enough reading material on IAKS in the library?

> *IAKS are becoming extinct in some aspects because those who understand them are dying having not shared the information about IAKS (LAHM-- PARTICIPANT-4).*

There is lack of research and documentation of IAKS in the university. The impending challenge is that IAKS is not being preserved like other world knowledge systems so that future generations can benefit as well.

The following was the response by the lecturer to the question on the availability of reading materials in the library,

Africans do not write much, they concentrate on oral transmission of knowledge so sources on IAKS are limited in the library, we need to write articles on indigenous knowledge systems, they are still few because even if you go on internet and type indigenous knowledge systems you find out that most of the sources criticize IKS **(LRS-M-PARTICIPANT-7).**

The African scholars need to focus on writing more positive articles about Africa. A lot of literature emanating from the West denigrates the indigenous African knowledge systems. So the onus is upon African writers to produce more books and journal articles on IAKS. The Participants further pointed out that:

In terms of research I think IAKS is not being researched on thoroughly in the university. It seems many people are not comfortable researching on it because they fear being labelled as backward and not modernized **(LLD-M-PARTICIPANT- 2).** Although some researches have been done on IAKS, more still needs to be done and students need to be exposed to IAKS so that they may appreciate the importance.

4.3.6. Theme 3: Benefits of including indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

The participants advanced a number of views on the benefits of integrating IAKS in the Catholic University of Zimbabwe curriculum. The participants were asked the question; can you suggest possible benefits of including AIKS in courses?

4.3.6.1. Relevance of IAKS to society.

The thrust of the question was to establish the relevance of IAKS to society. The lecturers responded verbatim that,

IAKS is very relevant to courses offered in the university and we can relate topics on the module to the indigenous knowledge systems. This gives students the opportunity to relate IKS to contemporary society and have a sense of belonging **(LAH-M-PARTICIPANT-4).**
So, I think it's very relevant in the discourse because it will help them understand how people survived without all the challenges we are facing even today, what is it that we are not doing in contemporary society which is giving us all these

*diseases and all these economic challenges which the traditional people did but did not face **(LDS-M-PARTICIPANT-5).***

The other participant who is a lecturer gave positive views on the benefits of including IAKS in the curriculum

*When I am teaching I try by all means introducing IKS because by the end of the day this modern Western knowledge has got a lot of negative effects because you realize we have issues to do with health, western medicines and western drugs which have got a lot of side effects so I think it would be best for us to teach our students or encourage our students to use IKS and it is actually the best **(LLDS-FPARTICIPANT-6).***

Another participant in the interviews who responded to the question, what are the benefits of including IAKS in the curriculum? Acknowledged that:

*Benefits from the course are numerous. Let us say when teaching maybe religion and development you would factor in an aspect on how the people survived let us say during biblical times and compare with other religions and see how they impact on development. Looking for example at activities today as compared to developments traditionally, will help people see that the challenges faced by people may be caused by the fact that the new technologies are not factoring in traditional aspects **(LLD-MPARTICIPANT-2).***

Responses by Participants in Focus Group discussions

The student participants cited the benefits of IAKS in term of its inclusion in the course on Resource and Disaster Management

- *In terms of disaster preparedness we have our indigenous knowledge systems which gives us indicators that there are going to be floods or there is going to be a drought, so I think incorporating IKS brings benefits to our students **(FGD2 -F-PARTICIPANT-11).***
- *IKS might lead to the discovery of new knowledge and solutions to problems. There is a lot of knowledge which has not been explored and can lead to the development of education and society **(FGD3-F- PARTICIPANT-29).***

The benefits of IAKS are numerous. They cover social, political, and economic and education needs of society. (FGD3-M- PARTICIPANT- 33).

IAKS permeate the socio-economic aspects of human life and that the knowledge system can assist one to understand the evolution of society from one epoch to another. L

4.3.6.2. Socio-economic benefits of IAKS

Participants in face-to-face interviews proffered responses to the question, What are the benefits of including IAKS in the curriculum? The responses were as follows:

- *There are key benefits especially in other courses to do with economic development, take for an example the issue of ethical considerations, if you may take the Afrocentric ethical issues to do with business, they would entirely rest on issues like proverbs, they have a lot to contribute towards even curbing, issues like corruption, mismanagement of funds, nepotism, there are a lot of proverbs that really support those themes which are a key to the seven principles of good business ethics (LLL-F-PARTICIPANT-3).*
- *IAKS will go a long way in assisting African countries in terms socio-economic development in this 21st century. I know our main challenge is we have been always trying to catch up with the western world in terms of advancement and development by incorporating indigenous knowledge systems we are being presented with any opportunity to integrate because this is knowledge which is very relevant to our situation, to our condition as African people and it is a type of knowledge which is cheap and easily available. Hence, if we manage our attitude toward IKS, deal with the misconception about IAKS; it will go a long way in assisting us as people (LGES-F-PARTICIPANT-9).*

Another participant noted that there are benefits associated with the inclusion of IAKs in the CUZ in the curriculum.

Introducing the African Indigenous knowledge system in the University context indeed is the best way to go rather than bringing in foreign knowledge systems whereby the students have to adjust to the knowledge of which they may not likely to do so because we have some beliefs, attitudes and norms that may be at loggerheads with foreign norms and values. Whatever programs that are brought

*from foreign countries into the Zimbabwean curriculum it is prudent to try and find some aspects from our indigenous knowledge systems to include in the programs to make them compatible to local situations **(LFD-M-PARTICIPANT-1).***

Focus group discussions responses on socio-economic benefits of IAKS

The participants in focus group discussions expressed the following views on the benefits of IAKS to society.

*I think especially in university programs in relation to what we are learning there are a lot of ways in which indigenous knowledge and cultures in Zimbabwe in general can help one to be successful in whatever degree programme one is undertaking. In Business and Communication Studies for example, social aspects of indigenous knowledge can equip an individual with ways that can be used to connect with the community **(FDG3-F-PARTICIAPNT-27).***

Another participant was of the view that

As part of Shona literature, we have got oral literature like ngano whereby we pick lessons from those who have got taboos or avoidance rules where we

*assess on the contribution to sustainable development in Zimbabwe we also have issues to do with proverbs, even songs, poetry, traditional poetry and everything, all those are linked to IKS **(FGD-F- Participant -38).***

The participants expressed the view that there are a number of benefits which can be realized through the inclusion of IAKS in the CUZ curriculum. The lecturers have a role to play in terms of convincing students and other stakeholders on the benefits of integrating IAKS in the higher education curriculum. It can be noted that IAKS has to be implemented along other knowledge systems, hence there is need to convince stakeholders that it is a worthwhile knowledge system.

Module Political Economy of African Development.

The researcher also analyzed the course outline on political economy development to find out which aspects of IAKS are included in the module.

Course Overview

The course tackles the big questions and theories in development. Why are some countries poor? Why is there a huge disparity between the haves and the have nots? This course is political in two senses. First, it explores the politics in economic development- the role of leaders, political systems and institutions. Second, we look at political development as an end in itself. In this course we look at both historical and structural reasons (e.g. geography) and current day reasons (such as corruptions and foreign aid) to explain outcomes in development. In addition to politics and economics, we will also dabble in sociology and geography.

Course Objectives

- To enable students to be familiar with the literature and analytical methods in the economic development areas covered.
- To install in students a well-developed critical thinking and analytical skills.

- To enable students' make sound judgments accordance with the major theories, concepts and methods of the sub-field.
- To enable students frame appropriate questions for the purpose of solving problems currently face in the Global South.
- For students to be able to assess the relevance of research methods and the findings in the literature to the topics covered.

Table 17: Introduction and understanding economic development

Topic and Content

Introduction and understanding economic development

- Definition of terms (Development, Economic Development, Economic growth, etc.)
- Core values of development
- Indicators of development

Theories of economic growth and development

- What are theories of economic growth and development?
- Modernization Theory
- Dependency Theory
- World Systems Theory

Globalization Theory **Poverty**

- Poverty definition
- Causes of poverty
- Theories of poverty
- Global distribution of poverty Poverty measurement

The labour market and inequality

-Inequality and labour market institutions

-Evolution of inequality measures

Determinants of market income inequality

The Structure of a Dual Economy, Rural-Urban Migration and Development

- □ What is a Dual Economy?
- The Dual Sector Model
- Limitations of the Dual Sector Model □ What is Rural-Urban Migration?
- Migration typology
- Push-Pull Factors
- The Migration Cycle
- Problems resulting from Rural-Urban Migration
- Solutions to Rural-Urban Migration

Agricultural Transformation and Rural Development

- How can agricultural output and productivity per capita be substantially increased that will benefit small farmer and support the urban population?
- How can rural development be achieved?

Land Reform programs Government, Corruption and Democratization

- Features of a democratic government
- Relationships between democracy and corruption
- Corruption vs. Development

Conflict and Development

- How is economic prosperity related to conflict?
- Is conflict born of economic similarity or difference?

Ethnic differences in the South and their effects on development

Aid and Development

What is foreign aid?

Advantages of International aid

Disadvantages of international aid Trade and development

- □ What is International Trade?
- The World Trade Organisation
- Advantages of International Trade
- Disadvantages of international Trade

The Environment and Sustainable Development

 What is Sustainable Development?

• The relationship between Sustainable development and the Environment
What is to be sustained?

• Agenda 21

• The 3 pillars of Sustainable Development

• Millennium Development Goals (MDGs**)**

Sustainable Development Goals (SDGs)

Source: Course Extract Introduction and understanding economic development

The course outline is on introduction and understanding economic development and covers aspects of development. The content in course is not African oriented. The theories such as the modernization theory, dependency theory and world systems theory are all Western theories. This is evident that the courses are more Western oriented and marginalize local indigenous knowledge.

4.3.6.3. Researches on IAKS at the Catholic University of Zimbabwe

The researcher solicited information on researches linked to IAKS being carried out at Catholic University of Zimbabwe curriculum. The interviewees were asked the question; Are there any researches on IAKS being carried out in the university? A lecturer participant in the interview was of this;

> *Africans do not write much so they are limited; they are still few because even if you go on the internet and type indigenous knowledge systems you find out that most of the sources criticize IKS **(LLL-F-PARTICIPANT-3).***

The availability of reading resources is critical if we are to expose our students to IAKS. Articles have to be written in support of the local knowledge system.

The participants in the interview responded verbatim to the question; why are lecturers not carrying out researches on IAKS?

> *There is need to invest in research in higher education or incentivize scholars to research on African indigenous knowledge systems **(LLD-M-PARTICIPANT-2)***

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A question was asked to the participants on factors affecting research in the university. The participant responded by saying:

> *Funding is a major issue, because the one who pays the piper will tend to decide on the song and definitely funders recommend research studies of their choice and fund them. There are non-governmental organizations that do not originate in Africa, but from Europe and America that definitely will not fund studies on African indigenous knowledge systems and would rather sponsor studies in which they have interests* **(LAH-M-PARTICIPANT-4).**

The aspect which was cited by the participant as impacting on research on IAKS is funding. In the university there is need for funds to be availed to support research work. Relying on donor funding can compromise the research as they may influence what is to be researched and the outcome of the research.

> *The key issue would be to research and address the education system in terms of gaps in understanding, or variations in understanding of indigenous knowledge systems. if ever there are misconceptions to do with the understanding of indigenous knowledge they need to be addressed, those are key issues that are leading to the predicament in which we are right now, take for an example the misconceptions some people may have, they may equate indigenous to old which means by saying indigenous knowledge systems we are saying old knowledge system or something that does not work.* **(LDS-F-PARTICIPANT-6).**

Responses from Focus Group Discussion

In focus group discussions, participants put forward the following comments;

> *The challenges are when a student wants to take up IKS as their research, depending on interest, they may not have easy access to information (****FGD1-F-PARTICIPANT-06).**

The other one commented that

> In terms of research I think it is not being researched thoroughly because maybe the students are just shy or not confident about the area of indigenous African knowledge systems. For example, if someone hears that personally I am researching

on IKS, he may think I intend to practice traditional medicine or I want to be a n'anga **(FDG-4-F- PARTICIPANT-36).**

Availability of information in the library or easy access to E-journals is key to students coming up with well-informed research.

4.3.5. Theme 4: Ways in which indigenous African knowledge systems can be effectively included in the curriculum of the Catholic University of Zimbabwe.

The main question participant's responded to was; what can be done to promote the inclusion of IAKS in the Catholic University of Zimbabwe curriculum**?** The essence of the question was to solicit information on ways of promoting the inclusion of IAKs in the curriculum of the Catholic University of Zimbabwe. The participants provided a number of varying responses to the question as detailed below.

4.3.7.1. Promotion of IAKS in the CUZ curriculum

Varying responses were given on the issue of effectively including IAKS in the Catholic University of Zimbabwe curriculum. The students in focus group discussion responded to the question on; what can be done to promote the inclusion of IAKS in the Catholic University of Zimbabwe curriculum? The participant echoed the sentiment that,

> *There is need to launch awareness programs for both students and staff on the incorporation of IAKS in different programs or courses in the university **(FGD4-F-PARTICIPANT-39**).*

On the question on what can be done to improve the inclusion of IAKS in the CUZ curriculum? A participant gave the contribution that,

> *There is need to teach children from basic education about IAKS so that they grow*
>
> *up appreciating the knowledge system, instead of waiting to teach someone at*
>
> *tertiary education about African indigenous knowledge system when they have*
>
> *developed misconceptions which are difficult to deal with **(FGD3-M-***
>
> ***PARTICIPANT-14).***

Definitely the knowledge systems must be introduced in the local context, thus indeed the best way to go rather than bringing in foreign knowledge system where by the people have to adjust to the knowledge which may not likely to do so because we have some beliefs, attitudes and norms that may be at loggerheads with whatever the programs that we will have brought to us, whatever even if it's a foreign program that comes to Zimbabwe we can still try and find some aspects from our indigenous knowledge systems to make it appear local **FGD4-M PARTICIPANT-40).**

The idea is that if IAKS is introduced at lower levels of education, students enter higher already equipped with basic information on the knowledge system.

Face-to-face interview responses on promotion of IAKS at CUZ

It is imperative for both lecturers and students to be exposed to IAKS as worthwhile knowledge system among world knowledge systems. One lecturer pointed out:

Promoting the inclusion of indigenous African knowledge systems in the Catholic University of Zimbabwe curriculum can be done through engagement of all stakeholders in terms of suggesting what can be included in the courses **(LGES-F-PARTICIPANT-9).**

The stakeholders also need to be aware of the benefits of including AIKS in the university curriculum. The Administration of the faculty must be made aware of the positive contributions of IAKS to the development of society. The students from the focus group further reiterated:

There is need to do away with the idea that everything Western is good and everything African is bad **(LLL-F-PARTICIPANT-3).**

The issue basically is on attitude change in terms of ideas and knowledge emanating from Africa. The lecturers and students need to be made aware of the fact that not every Western thing is good. Africa has made important contributions in terms of researches by different scholars. A participant from the interviews gave the following view pertaining to

the question; what can be done to promote the inclusion of IAKS in the Catholic University of Zimbabwe curriculum?

> *It is high time we revolutionize and face African problems from an African perspective. The challenge is that all of us want to be like Americans. There is need to change so that the whole curriculum in the country incorporates IAKS* **(LLDM-M-PARTICIPANT-2).**

The curriculum in African universities needs to be related to people's day-to-day life. The idea of imitating the Americans kills innovation and creativity among both students and lecturers. In Zimbabwean universities the call is to introduce heritage-based teaching which takes into account local knowledge in solving societal problems.

In the interviews with lecturers it emerged that literature on IAKS is limited in the libraries and even on the internet. The culture of researching on local knowledge is not prevalent of higher learning and in particular at CUZ.

4.3.7.2. Future of Indigenous African Knowledge Systems in Higher Education.

There is need to find ways to increase the inclusion in courses offered in the Faculty of humanities and social sciences. The researcher asked the question**:** What is the future of IAKS in higher education? The following response was given by a participant about the future of IAKS in the CUZ curriculum:

> *The future is a bit oblique considering the issue that we are like trying to access it at the very apex of the education system at university level when we had not tried to access or even to make considerations from early stages and given that indigenous knowledge systems are misunderstood many a times, people do have misconceptions about it. Its survival depends on the kind of leadership in institutions and what will be happening* **(LFD-M-PARTICIPANT- 1).**

The views of the participant were premised on the notion that the issue of indigenous knowledge systems should be introduced to learners from an early age and not to leave until they are in higher education. The researcher's experience is that the education system in Zimbabwe is premised on the European models of education from primary to high school and then higher and tertiary education. In a way the education system

promotes Eurocentric values and it is difficult to change these values when one is in higher education. A lecturer in the interviews responded to the question on factors which can affect the future of IAKS. The participant echoed the sentiments that;

> *The Western culture or perspective, has affected all aspects of life in our society. Issue of language here is one element which is ugly, like the issue of teaching Shona using English. Shona is an indigenous language which should be using the vernacular. It seems some of the lecturers are not comfortable with their own mother tongue; they view it as inferior hence there is need to promote the teaching learning of all the major indigenous languages in university* **(LL-M- PARTICIPANT-8).**

As observed by the participant, English is the medium of instruction in all universities in Zimbabwe and local languages are taught in English especially issues to with grammar. Students and lecturers in universities prefer to be identified with English and use of Shona is despised and viewed as backward. It is the view of the researcher that local languages should be given prominence in higher education curriculum. In most countries of the world like Japan, China and Germany they use their local languages to teach their students.

The lecturer responded to the question on the future of IAKS in university programs by explaining the following:

> *Considering university programs in relation to what we are learning there are a lot of ways in which modern cultures in Zimbabwe in general can help you be successful in whatever degree you are doing say take communication for example, if you are told about your business, that's a social aspect that you have to connect to the community, if you are now aware of those things you can succeed* **(LLL-FPARTICIPANT-3).**

The use of indigenous languages needs to be promoted in higher education. There is no reason why local languages are taught in English which is exotic to Africa.

Focus Group Discussion Response

Participants in the interviews shared the same sentiments with participant in focus group discussions, on the question; what is the future of IAKS in higher education? The participants expressed the following views below;

> *It will be ideal to introduce our children to IAKS from early schooling years so that they grow up appreciating IAKS, instead of intending to teach them at higher and tertiary level. We need to change their mindset in early years because African indigenous knowledge systems in media and society are usually portrayed as evil and backward* **(FGD4 -M-PARTICIPANT-32).**

4.4   DATA INTERPRETATION

This section deals with the interpretation of data generated from the participants in face-to-face interviews, focus group discussions and document analysis whilst addressing research questions. The researcher endeavours to give meaning to the data collect in the research study. The information collected from lecturers and students provide insight into the inclusion and exclusion of IAKS in the curriculum, their understanding of IAKS in terms of what it is all about and its benefits to the University and society at large. The data also gives insight into the barriers and challenges in the implementation of IAKS in some of the courses in the Catholic University of Zimbabwe (CUZ) curriculum. The issue of promoting the inclusion of IAKS in the CUZ is also highlighted in the data. The information is collaborated with data generated from document analysis. The interpretations are done under different themes emerging from the presented data.

4.4.1. Understanding of Indigenous African Knowledge Systems.

From the findings in the research one may note that the participants in both interviews and group discussions gave simple definitions of what is IAKS. Most of the participants view indigenous knowledge in terms of tradition, culture, norms and values. This resonates with the views of some of the scholars in the literature review. Ocholla (2007:3) notes that, "There has been a tendency to associate indigenous knowledge with traditional communities." Thus there is need for both students and lecturers to understand that IAKS is more than just the past and that it also concerned with the present and future issues. The students' view of IAKS is narrow, hence there is need for a more

comprehensive understanding of IAKS. Indigenous knowledge is the process of learning and sharing social life, histories, and identities, economic and political practices unique to each cultural group (Awuor: 2007). The definition by Awuor is more comprehensive and informative and as such the definition can assist both students and lecturers understand that IAKS permeates all facets of human life. Lectures and students need to appreciate that IAKS is not just theoretical knowledge system but it has practical implications and skills in all aspects of societal life.

The understanding of IAKS from the participants' responses shows that a few of them have in-depth knowledge of the indigenous African knowledge system. Students and lecturers need to be exposed to more comprehensive and complex definitions or meaning of IAKS so as to grasp it fully. Such a definition is given by Ndhlovu and Masuku (2004:284) they say, "African indigenous Knowledge Systems are those methods of problem solving and interacting with nature and the environment that are products of the creative genius of African people themselves" The definition covers both knowledge and skills of the African people in terms of daily life and survival relationship to their physical and social environment. It does not focus on tradition and the past only but also zeros in on problem solving which is a progressive element of any knowledge system. This is supported by Grenier (1998; 6) who asserts: "Indigenous knowledge systems (IAKS) have been defined as the sum total of knowledge and skills which people in a particular geographical area possess, and which enable them to get most out of their natural environment. The definition by Grenier also covers issues of knowledge and skills which enable people to utilize their environment. This definition is broad and covers different aspects of human survival in their environment. Such definitions would be relevant to the CUZ curriculum and would make students appreciate the significance of IAKS in education and beyond.

 It is imperative for the CUZ to put IAKS into perspective and allow the students to relate the knowledge utilized in day to day living. Owusu-Ansah and Mji (2013:2) assert that, Indigenous knowledge or African knowledge, here used interchangeably, is experiential knowledge based on worldview and a culture that is relational. Students should be made to understand IAKS as part of their life and not as separate entity. This is in line with

Grenier (1998) who views indigenous knowledge as knowledge that people in a given community develop and continue to develop over time and is based on experience often tested over centuries of use, adapted to the local culture and environment, which is ever changing and dynamic. Consequently, lecturers and students need to understand that IAKS are not just traditional knowledge and history but knowledge in use today and in future.

Limited Understanding of Indigenous African Knowledge Systems.

From the data generated in the study, students limited the relevance of IAKS to areas such as HIV/AIDS and disaster management. However, literature shows that IAKS can be applied to a number of disciplines across the curriculum. African indigenous knowledge includes a corpus of ideas and practices in various sectors such as medicine, agronomy, food processing, chemistry, textiles, architecture, biology, geography, and engineering, historical literature (Emeagwali :2014). Thus it is important for lecturers and students' understanding of IAKS to be broadened and deepened.

The participants in the research study referred to IKS instead of IAKS when they discussed knowledge emanating from Africa. Some students seemed not to be aware of other knowledge systems of the world. For example in the course on disaster management, the lecturer does not specify whether it is IKS or IAKS. There is need for lecturers and students to differentiate IAKS from other knowledge systems.

4.4.2. Colonisation and IAKS

An in-depth analsyis of the courses offered at the Catholic University of Zimbabwe reflected that they were Western oriented. There were limited issues on IAKS in the course outlines. Most of the theories were not indigenous to Zimbabwe and not based on Afrocentricity ideas. One may attribute this issue of Western oriented curriculum to colonialism. The curriculum at the

Catholic University of Zimbabwe seemed to be influenced by the colonial past of the country. The onus is upon the university to offer courses which give more bias to local knowledge systems and which easily relate to the people's existential circumstances.

Kaya and Seleti (2013: 33) point out that, "African intellectuals should help Africa close the gap created by over four hundred years of domination and marginalization of Africa people's knowledge systems, by rejecting the utilization of dominant western world view of knowing and knowledge production as the only way of knowing". It is not easy to change people's worldview on different aspects of life after experiencing colonialism for long periods of time. As noted by Higgs and Van Niekerk, (2003), ''It is commonly recognized that the curricula taught at institutions of higher learning in South Africa are generally exclusively based on Western epistemological system, whilst research agendas are also predominantly Western oriented." This also applies to Zimbabwe were the Western knowledge and life experiences are held in high regard. From the interactions with students they seemed to have little knowledge on IAKS as compared to Western knowledge which they were exposed to in primary, high school, then into higher education.

4.3.3. The Eurocentric Nature of the Curriculum.

The other finding emanating from the presented data is the view that lecturers and students tend to prefer knowledge which emanates from Europe. The idea is that most of them want to be identified with Europe rather than Africa. This is can be attributed to the fact that students are exposed to more literature and theories from Europe than Africa. Kaya and Seleti (2013:34) point out the inability of African social scientists to generate their own indigenous concepts, definitions, theories and methods which could guide the intellectual development in their research and academic fields. There is lack of generation of theories on IAKS and universities tend to depend on Eurocentric rather than Afrocentricity theories.

The courses offered at the Catholic University of Zimbabwe, Faculty of Humanities seem not derive their reliance from Zimbabwe. But rather they seem to be crafted to have a European appeal. Most universities still follow the hegemonic "Eurocentric epistemic canon" that attributes truth only to the Western way of knowledge production

(Mbembe 2016:32). The statement by Mbembe resonates well with content and topics in course modules at CUZ which were mainly based of Western thinking. This was also evident in courses such as Gender and Development were all theories and content were

derived from a European perspective. One tends to think that it is prudent to generate knowledge and theories on gender relations in Africa than to rely on theories which are not informed by people's existential circumstances in Africa. Higgs, Higgs and Venter (2003) note that, Eurocentric sentiments often locate innovative ideas and authentic knowledge only within its own political and cultural boundaries, while at the same time concluding that the ideas and knowledge derived from African people are non-scientific. This statement by Higgs, Higgs and Venter (2003) agrees with the view by CUZ students that IAKS cannot be scientifically proven, hence there is resentment of the knowledge system. Partly because indigenous knowledge is mainly oral and not written, and its people centered and sometimes not easily measurable, it has been mistaken by many as simplistic and not amenable to systematic scientific investigations, (Emeagwali 2003:4). To some extend the students at CUZ have misconceptions about the nature of IAKS which they view as simple and not technical in nature. There is need for institutions like the CUZ to promote student's understanding of the importance of IAKS.

4.4.4. Marginalization of IAKS in different courses.

A close analysis of the different course modules in the Faculty of Humanities showed minimal inclusion of IAKS. From interviews with lecturers one would get the notion that the inclusion of IAKS was implied as there was no written evidence in the course outlines. It can be concluded that IAKS were marginalized in the courses. This is in line with Odora-Hoppers (2004:8) who says, "Today, indigenous knowledge is marginalized, even denigrated, but it lives and sustains millions of people economically, socially and spiritually as a living framework for continuing creativity and innovation in most fields of technology. The stakeholders at CUZ seem not realize that people in Zimbabwe utilize IAKS in their day–to-day life to solve problems. Kimwanga (2009) says the integration of IAKS into higher education enables students and educators to re-evaluate the inherent hierarchy of knowledge systems because historically IAKS were denigrated. It is incumbent upon curriculum planners in the faculty to evaluate the relevance of their course and integrate IAKS into them.

4.4.5. Featuring of IAKS in the Catholic University of Zimbabwe Curriculum

The analysis of the data collected from the interviews, group discussion and document analysis shows limited inclusion of IAKS in the curriculum. The participants mainly focused on few areas of the curriculum namely Disaster Management, Shona language: Oral literature and HIV/AIDS. In reality indigenous knowledge is only found in one course which is Disaster Management and livelihoods. In the course aspects such as definition of indigenous knowledge, background information, main components, usefulness and linkages are the only ones included. Ukwuoma (2015: 113) notes that knowledge acquired from university education must be relevant. It is my opinion that the inclusion of IAKS in courses will assist students appreciate knowledge which emanate from their environment and has sustained generations before them. It is imperative to expose students to different knowledge systems so that they can evaluate and judge for themselves the worthwhileness of knowledge. This is supported by Kaya and Seleti (2013) who point out that inclusion of indigenous knowledge systems in the formal education system will enable students to recognize and acknowledge the existence of multiple forms of knowledge rather than one, standard, benchmark system based on Western values and ways of knowing. The purpose of university education is to promote critical thinking among students as opposed to naivety and taking things for granted.

It can be observed that the curriculum of the Catholic University in Zimbabwe is just reproducing what is taught in Western universities passing it to their students. As put forward by Osman (2014: 10) African universities should push for the recognition of Indigenous African knowledge system among the other knowledge systems of the world need, the university in Africa should be an enabling environment in which knowledge systems articulate their concepts and claim their space. There is need for African Universities to have a paradigm shift in the way they educate students and encompass local knowledge which can lead to problem solving, creativity and innovation in students. An example is the omission of IAKS in the course, 'Political Economy of African Development'. One would argue that Africans should be empowered to solve their development using local knowledge, however it is not the case at CUZ as this course is informed by Western theories only. Issues like poverty eradication need local resources, knowledge and approaches to be achieved. It is imperative that all ways of knowing,

whether indigenous or modern; Western or African, be explored and their value (skills, values and wisdom) be integrated into educational frameworks that would take people forward (Le Grange, 2000). There is need to promote diversity in terms of knowledge systems in course which are availed to students in the university.

4.4.6. Availability of literature on IAKS.

During the course of data generation it emerged that not enough reading materials were available in the CUZ library. Moahi (2010) notes that libraries and institutions of higher education in Africa have a pivotal role to play in advancing African indigenous knowledge into a global knowledge economy. The participants were of the view that there were no reading materials on IAKS in the library and this made it difficult to have recommended texts on the courses. Reading materials were only available on the internet which made it difficult for students to access authentic sources. The reason may be attributed to the fact that IAKS are orally passed from generation to generation and are not documented. This is linked to literature which points out the fact that not much is written about Africa and its knowledge systems. Oral literature is difficult to authenticate as it is subject to distortion because it is transmitted verbally from one person to the other. Academically, work is supposed to be supported by literature from authorities, without references the work may be deemed to be plagiarized.

Experience shows that most issues relating to IAKS are not taken seriously as most of them are not supported by written literature. Lecturers may find it difficult to disseminate information which has no credible source. This is in line with the idea of Chirimuuta, Gudhlanga and Bhukuvani (2012:3) who note that it will be difficult to promote the teaching of IAKS in universities with no written reference materials or recommended texts. It is incumbent upon African scholars to research and document African indigenous

knowledge systems so that students in universities have reference materials or recommended texts which are credible.

4.4.7. Exclusion of IAKS from the Catholic University Curriculum

Research findings show that the Catholic University of Zimbabwe and in particular the Faculty of Humanities and Sciences places little emphasis on IAKS. The curriculum

places emphasis on Western theories and knowledge at the detriment of local knowledge systems. The participants in the interviews showed knowledge deficit in terms of articulating issues on local knowledge systems. The participants have basic knowledge on IAKS, but failed to articulate its major tenets. The participants agreed that they tended to prefer Western knowledge to local knowledge systems. This is in agreement with the sentiments of Ndhlovu and Masuku, (2004; 281) who notes that the Zimbabwe education system is conspicuous for its disregard of indigenous African Knowledge Systems (IAKS), which are perceived to be inferior, superstitious and unscientific. This notion also applies to the Catholic University Curriculum which places little emphasis on local knowledge systems. This resonates well with the ideas of (Higgs, Higgs and Venter 2003:42) who say , "Only the Western episteme, which includes Eurocentric knowledge, heritages, cultures, institutions, norms and idiosyncrasies have been considered important in public institutions of higher learning." Eurocentric knowledge dominates all the courses offered in the Faculty of Humanities. This is quite evident in all course outlines analysed by the researcher that preference is given to Western epistemology and theories at the expense of African knowledge systems. This is supported by Kaya (2014) who says there is little attention given to African indigenous literacy and philosophical traditions, as they tend to be viewed as primitive and unscientific as improper sources for social theory and research development. On the other hand Abdi, Puplampu, and Dei (2007:119) point out that course content tends to be Eurocentric and does not allow students and intellectuals to discuss and share problems pertaining to Africa. This is exactly the prevailing situation at the CUZ, Faculty of Humanities and Social Sciences where courses are supposed to address African social problems but in reality the content is Eurocentric. The course names make reference to Africa but the content does not reflect what is implied by the name. For example the course on "Rural Development Policies in Post-Colonial Africa" has content which is not African oriented but western oriented. The content is evidence of foreign influence on the teaching and learning in the CUZ. Osman (2014:8) notes that, it is rather unsettling that most universities in Africa still perceive IAKS as "other", indeed the paradox of the universities in Africa, treating it as backward and not scientific. The exclusion of IAKS in the CUZ curriculum clearly exhibits the Eurocentric nature of their

curriculum as opposed to Afrocentricity and that change in attitude towards IAKS has to start with the lecturers and Faculty administrators who design the courses.

4.4.8. Way Forward on of IAKS.

It is quite evident in course outlines that the issue of IAKS is not given due attention at CUZ. An example is the course on HIV/Aids and Development which does not take into account any major issues on indigenous African knowledge systems on board in terms of dealing with the pandemic. Interventions studied are those implemented by NGOs and the international community. A lot of local interventions based on local knowledge systems were implemented at community level to deal with HIV/AIDS in Africa. Students should be given the opportunity to learn about local situations and come up with their own conclusion thereby generating new knowledge. Students need to be exposed to IAKS so that they can appreciate its value in comparison to other knowledge systems of the world.

The Faculty of Humanities and Social sciences offers courses in development studies which implies development of local communities in Africa, hence knowledge students acquired should be relevant to Africa and Zimbabwe in particular. However it is surprising to see that content and theories on Economic development course in Africa is based on Western theory and not the Afrocentric theory. The knowledge acquired in University should equip graduates to be socially acceptable individuals who contribute to the development of society. This is also echoed by Kante (2004) who says, in terms of educational content, the inclusion and interfacing of indigenous knowledge and modern knowledge systems within the curricula, instructional materials, and textbooks will help to prepare students and learners for the greater world. The students must learn

Worthwhile local knowledge and skills which they use to solve societal problems. Considering the Eurocentric nature of most education systems in Africa, there is need for a paradigm shift in curriculum content in which IAKS are also recognized as legitimate knowledge forms (Muchenje and Goronga 2013:886). The call is for University lecturers not to denigrate local knowledge in favor of Western. They should expose student to different world views pertaining to knowledge systems.

There is need for heritage based teaching at the Catholic University of Zimbabwe. Heritage based teaching takes into account local knowledge and resources which can

used to be innovative and creative in addressing societal challenges after school. This is supported in literature by Sifuna (2008:9) who says, "Modern education should incorporate many components of IKS to make it more relevant to the African setting." Therefore, western domination of knowledge and marginalization of African systems of knowledge continue to be an academic challenge that calls for comprehensive evaluation, rigorous planning and watchful implementation of policies that ensure the recognition and provisions of space for the local in the existing political, economic, cultural and pedagogical domains(Osman 2014:10). The onus is upon the college lecturers and administrators to consider integrating African indigenous Knowledge Systems in the curriculum. Students echoed the view that teaching of IAKS should be implemented from basic education. This is in line with Kante (2004) who says that, "the integration of indigenous African knowledge systems at all levels of education in Africa will be beneficial to students because it will enhance the relevance and effectiveness of education by providing with an education that adheres to their own inherent perceptions, experiences, language and customs". Thus IAKS has to be an integral component of the whole education system in Zimbabwe.

Findings from the research study show that the curriculum at CUZ still remains to a greater extent dominated by exotic knowledge systems and that there is need to infuse IAKS in most courses in the university. Therefore, western domination of knowledge and marginalization of African systems of knowledge continue to be an academic challenge that calls for comprehensive evaluation, rigorous planning and watchful implementation of policies that ensure the recognition and provisions of space for the local

in the existing political, economic, cultural and pedagogical domains(Osman 2014:10). The Catholic University of Zimbabwe needs to take up the challenge to reform their curriculum and integrate IAKS in their programs. IAKS has to be implemented across the university curriculum.

4.4.9. Theories Informing IAKS

The data gathered, particularly from module documents, almost all the courses are informed by Western theories. Theories like modernization are featured in some of the courses. In aspects such as gender we find that theories like radical feminism, liberal feminism and Marxist feminism inform the studies. There is only one course on oral literature which mentions the Afrocentric theory and

this leads one to conclude that most courses are Eurocentric in nature. Afrocentricity allows Africans to be subjects of their historical experiences rather than objects on the fringes of Europe (Higgs and Van Niekerk, 2003: 41). Thus it is important for courses in the university to be informed by theories which are relevant to the African situation.

The research opines that, it is high time African scholars developed their own theories which are linked to the existential circumstances of African people. Issues like economic development and resources and disaster management need to be informed by theories development by local scholars rather than uprooting Western theories and fitting them into the African context. There is need for universities to fight the colonial hangover and implement programs that promote education for the liberation of the mind. It can be noted that some of the courses at CUZ embraces theories like modernization. As alluded to earlier in the discussions, modernization theories have an anti-African sentiment and may not promote development in Africa. This is acknowledged by Emeagwali (2014:2) who says, "The modernization theorists and advocates are not in favour technological, cultural diversity and ethnic diversity, and relate success in terms of slavish conformity and subordination to Western ways of knowing. Consequently, it is important for African scholars to generate their own indigenous models and theories to inform the higher education courses rather to rely entirely on western schools of thought.

4.5. Summary

The chapter covered issues of data presentation, interpretation and discussion on Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe. The issues were addressed under the themes which emerged in the process of generating data. The data was analysed to establish the extent to which indigenous African knowledge systems feature in the curriculum of the Catholic University of Zimbabwe. Also highlighted was the information on factors that determine the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe. The benefits of including indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe were also highlighted in the chapter. Lastly, the chapter dealt with how indigenous African knowledge systems can be effectively included in the curriculum of the Catholic University of Zimbabwe. The next chapter is on summary of the findings, conclusions and subsequent recommendations

The issue of IAKS is critical in the development of a relevant University education system which addresses the needs of society. From the research it can be noted that most students and lecturers identify IAKS with tradition and culture. Findings from the study reveal that the curriculum of CUZ is Eurocentric in nature and relies on Western theories. The curriculum marginalizes IAKS and most of the courses are devoid of IAKS topics and content. It is pertinent for IAKS to be viewed from the Afrocentric perspective. African indigenous knowledge systems should be accorded the same status as other knowledge systems in the world. There should be broader inclusion of IAKS in the

curriculum and not mere single topics or lines in the course outline. It may be noted that the current approach by the Catholic University trivializes indigenous knowledge.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0. Introduction

This study sought to establish the extent of inclusion of IAKS in the Catholic University of Zimbabwe curriculum. This chapter deals with the summary, conclusions and recommendations emanating from the study. In doing so it is guided by the aim of the study and a set of questions.

5.1. Aim of the Study

The aim of the study was to address the problem with the curriculum of the Catholic University of Zimbabwe, namely, that it is to a large extent dominated by Western Knowledge and gives little priority to indigenous African knowledge systems.

Research Questions

The study possed the following research questions:

- To what extent do indigenous African knowledge systems feature in the curriculum of the Catholic University of Zimbabwe?

- What factors determine the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe?

- What are the benefits of including indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe?

- How can indigenous African knowledge systems be effectively included in the curriculum of the Catholic University of Zimbabwe?

Objectives of the Study

The objectives of the study were:

- The first objective was to establish the extent to which the curriculum of the Catholic University of Zimbabwe includes indigenous African knowledge systems.

- The second objective was to determine the factors that have led to the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe.

- The third `objective was to establish what the benefits are of integrating indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe

- The fourth objective of the study is to identify what can be done to effectively include indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe

The study focused on the issue of the inclusion of IAKS in the curriculum of the Catholic University of Zimbabwe. IAKS permeate all facets of the African societies and consequently, they should also form an integral party of the university curriculum. The Afrocentric theory was chosen to undergird the study on a critical investigation of indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe. The Afrocentric theory allows one to view knowledge from an African world view. Dei (2012:114) opines that, "The African-centred paradigm is an important theoretical and pragmatic space for African peoples to interpret and critically reflect upon the experiences on their own terms and in the lenses of their worldviews and understandings, rather than being forced to understand the world through Eurocentric lenses." The education system which is on offer at the CUZ is not Afrocentric in nature but embraced Eurocentric theories and knowledge.

The research paradigm which informed the study is constructivism. Constructivism is based on the premise that social reality is an individual construction by different elements of society. The research strategy was phenomenological whereby the researcher set aside personal opinions and perceptions and strove to understand issues from the participants' point of view. The research approach was qualitative in nature.

Qualitative approach is non-numerical and data is generated through the interpretation of social situations and getting in-depth analysis of issues.

The research study utilized face-to-face interviews, focus group discussions and document analysis to generate data on the study.

The data was encoded into different themes in order to facilitate the interpretation of data in addressing the main research problem, namely, that the Catholic University of Zimbabwe curriculum it is too a large extent dominated by Western knowledge and gives little priority to indigenous African knowledge systems

5.2. Summary of Research Findings

This section provides a summary of the key findings of the study.

- The study established that there was limited inclusion of IAKS in the CUZ curriculum. A few courses such as Introduction to Shona Literature, Disaster Management and Development Theories and Strategies included IAKS. The participants in the study also echoed the sentiments that the courses offered in the university had elements of IAKS. The curriculum was dominated by Western episteme and theories. This resonates with Higgs, Higgs and Venter (2003:42) who point out that only the Western episteme, which includes Eurocentric knowledge, heritages, cultures, institutions, norms and idiosyncrasies have been considered important in public institutions of higher learning. The views by Higgs, Higgs and Venter were a true reflection of the Catholic University in Zimbabwe curriculum.

- The study established that exclusion of IAKS can be attributed to the issue of colonization. Zimbabwe was colonized by the British and the education system in Zimbabwe has many remnants of colonialism. Educational reform to redress elements of colonialism has been slow in African countries including Zimbabwe. This is in line with Kigotho (2015:1) that Indigenous knowledge has been left in the cold by education and research platforms in Africa, mainly because of failure by governments to reform colonial foundations of education. This is also highlighted by Kaya and Seleti (2013:32) who say higher education in Africa is employed as one of the major tools utilized to perpetuate the issue of neocolonialism rather than reduce it. Colonial epistemology still dominates the different modules covered in different programs in the university. This issue of colonialism was highlighted by participants in both face-to-face interviews and focus group discussion. This is also highlighted by Osman (2014:10) who points out that after independence a number of universities and research institutions where established in Africa but the disturbing issue is that the universities mainly focus on Western knowledge though some scholars are now

shifting attention to IAKS. Osman's sentiments resonate well with the findings on the influence of colonialism on the Catholic University of Zimbabwe curriculum which is dominated by Western knowledge and theories. The Western knowledge is reminiscent of the colonial history of education in African universities where knowledge from Europe and North America is viewed as superior to local knowledge.

- The findings in the study show that the curriculum at the Catholic University of Zimbabwe has remained to larger extent Eurocentric. The theories and content which are taught at the Catholic University of Zimbabwe originate from Europe. Kaya (2014:3) notes that ,the present educational curriculum in Africa is to a great extent predominantly Eurocentric and dominated by European cosmic views. This is also echoed by Shizha (2006:22) who says, the education system in Zimbabwe cup to present day is Eurocentric in nature and academic in orientation depicting Western industrial and scientific culture instead of the local culture. The participants in the study noted that the knowledge, norms, values and beliefs being disseminated to students at CUZ are predominantly alien to the students and some of them lack relevance. This is in line with Muchenje and Goronga (2013:886) who say, taking into consideration the Eurocentric nature of most education systems in Africa, there is need for change in the curriculum content in which IAKSs is also included in teaching and learning. Consequently, indigenous African knowledge systems need to be included in the curriculum because they emanate from people's existential circumstances and the local communities can identify with the knowledge system.

- Findings of the study reveal that the curriculum at CUZ has courses and aspects that are not relevant to societal needs. Most of the courses offered at CUZ are dominated by content which is foreign to Zimbabwe. Sifuna (2008) says, for any curriculum to be relevant , it should take into account the values and desires of the local communities and on the hand the education system should have a global appeal. Document analysis of course outlines reflected that the curriculum at CUZ has certain courses which are to large extent dominated by foreign content and do not address issues and challenges pertaining to Zimbabwe.

- From the study it was found out that the exclusion of IAKS in the curriculum was also linked to globalization. Some of the participants expressed were of the opnion that IAKS had no place in the globalized world. The ideal situation is to make IAKS to co-exist with other major knowledge systems of the world. According to Kaya (2013) the thrust is to make higher

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education more relevant to developmental challenges of the country and contribute to an Africa-led globalization using African ways of knowing and knowledge production. IAKS need to receive the status as other major knowledge systems of the world which contribute the socio-economic development of society.

- Findings from the study show that IAKS is marginalised in the Catholic University of Zimbabwe curriculum as some views it as primitive and non-scientific. This is supported by Ndhlovu and Masuku, (2004:284) who point out that, "Indigenous African knowledge systems are usually deemed as inferior, primitive and not worthwhile to be included in the curriculum." In the study it was established that some students and lecturers do not want to be associated with IAKS which they view as backward, evil and not pro development. Scholars such as Odora-Hoppers (2004) says, even in modern day IAKS is not considered important, it is even denigrated and not considered important, but a lot of people still rely on the knowledge system for survival. The ideas of Odora-Hoppers confirm the findings of the study on the marginalization of IAKS in the university curriculum. On the other hand Chiwanza, Musangafi and Mupa (2013:19) say, "The West considered Africa as a dark continent and hence despised its traditions, customs belief systems and indigenous knowledge system as diabolic, barbaric and backward." The views echoed by Chiwanza, Musangafi and Mupa are reflective in the Catholic University of Zimbabwe curriculum by the limited nature of inclusion of IAKS.

- The research revealed that both students and lecturers have different perceptions of IAKS. Some students expressed the views that IAKS has no place in this globalized world. This is supported by the views of Osman (2014:8) who notes that, "It is rather unsettling that most universities in Africa still perceive AIKS as "other", indeed the paradox of the universities in Africa, as backward and not scientific. The negative perceptions come as a result of students having more exposure to foreign knowledge systems rather local knowledge systems. It should however be appreciated that IAKS creates a measure of discomfort in those who operate wholly in the western perspective (Gumbo 2004:2). There is need for change of perception by both lecturers and students towards IAKS. Ukwuoma (2015) challenges African Universities to create a positive outlook of African Indigenous knowledge as a worthwhile and an important element of teaching and learning. African universities have an obligation to include indigenous African knowledge systems in their curricula.

- The study found out that indigenous languages are not given the status or preference as English which is a second language to the majority of students. In Zimbabwean institutions of higher learning such as CUZ the medium of instruction is English. It was established that some of the local languages are taught in English thereby pushing indigenous languages like Shona and Ndebele to the periphery. Minority languages spoken by certain tribes in Zimbabwe are yet to be included in the curriculum of the catholic University in Zimbabwe. Kante (2004) is the opinion that the inclusion of indigenous African knowledge systems in the education system of African countries will be of significance to the students as they will be exposed to education which comes from their experiences. In that vein use of local language is important and promotes relevance of the education system.

- The other finding of the study is that IAKS is excluded in the curriculum due to the fact that it is mostly transmitted orally from one generation to the other. Elders of the community or society are in most cases the custodians or fountains of such knowledge. This is in line with Emeagwali (2003:4) who expresses the view that, indigenous knowledge is orally passed on and not documented, its people oriented, is usually perceived as simplistic and not amenable with systematic scientific investigations." Participants in the study raised concern over the lack of adequate written literature on of IAKS. Due to the oral nature of the transmission of IAKS, students tended not to take the knowledge system seriously. The participants put forward the sentiments that it would be ideal to document the local indigenous knowledge so that it is easily available to researchers and in that regard avoid its distortion by foreigners.

- The study established that IAKS have a number of benefits to lecturers, students and society at large. Some of the benefits relate to the socio-economic development of society. This is supported by Mawere (2015:58) who says that, "Societies across the world depend on their indigenous knowledge to solve their day to day socio-economic problems, address various environmental challenges and adapt to change". Thus the inclusion of IAKS in the university curriculum may lead to generation of indigenous knowledge, which can assist solving social and economic challenges facing the country.

- Findings from the study revealed that the other benefit IAKS is the development of acceptable ethics in society. Participants expressed the view that indigenous African knowledge systems can lead to the development of acceptable norms and values among

individuals in our Zimbabwean society. There is need to promote local norms and values within students and lecturers as opposed to western values which now prevalent in society. The thrust should be to promote the local culture and not to treat everything European as ideal and anything emanating from   African as backward and not worthwhile.

- The study established that not much research work has been done at the CUZ on issues pertaining to indigenous African knowledge systems. As articulated by Chirimuuta, Gudhlanga and Bhukuvani (2012:3) "It will be difficult to promote the teaching of IAKS in universities with no written reference materials or recommended texts for students to refer to. According to participants in the study more needs to be done in terms of funding and promoting research in the university. Students need to be encouraged to research on issues which emanate from challenges they encounter in their local environment.

- Findings from the study revealed that there were limited reading resources on IAKS in the CUZ library. The shortages of reading materials on IAKS was highlighted by participants in the focus group discussion. This resonates with Kaya (2013) who says that there is little attention given to African indigenous literary and philosophical traditions. Moahi (2010) notes that libraries and institutions of higher education in Africa have an important role to play in promoting African indigenous knowledge into a global knowledge economy. This is also echoed in Osmon (2014) who says the Western inclined universities, research institutions and scholars need to change how they approach knowledge and research issues and as knowledge generating and consuming bodies, they are encouraged to start changing their perception of IAKS. This calls for a change of mindset among African intellectuals so that they start researching on IAKS as a vibrant alternative to Western knowledge systems.

- The study, through its findings, calls for the recognition of IAKS as worthwhile knowledge system in the world. This is supported in literature by Osman (2014) who says African universities should push for recognition of Indigenous African knowledge system among the other knowledge systems of the world, the institutions of higher learning in Africa should be conducive environments in creation of viable local knowledge. Kimwanga in (Kaya 2013:141) avers that the inclusion of IAKS into universities enables local learner and educators to re-evaluate the native hierarchy of knowledge systems since local knowledge is marginalized. In support Sifuna (2008) says current education in Africa should include multiple aspects of IAKS to make it more relevant to the African circumstances. The onus is

upon the Faculty administrators and other stakeholders to facilitate the recognition of IAKS as in the Catholic University of Zimbabwe Curriculum.

- It was established in the study that there is need to introduce IAKS to students at entry point of university. Participants expressed the opinion that indigenous African knowledge systems should be included in all courses in the university especially during first year. The introduction of IAKS to students at entry point is only possible if the lecturers accept IAKS as worthwhile knowledge systems to be included in the curriculum.

- The study established that there is need to promote the inclusion of IAKS in the Catholic University of Zimbabwe curriculum. This is supported by Mohamedbhai (2013:2) who says that, "IAKS should form the basis in all university teaching, research and outreach activities." The call is for the education system not to be dominated by foreign knowledge from those who once colonized Africa. This is in line with the thinking of Kaya (2013) when he says African intellectuals should help Africa close the gap formed by over four centuries of foreign domination and marginalization of IAKS, by rejecting the dominance of Western knowledge systems in higher education as only way of knowledge production. The participants implored the university authorities to champion the inclusion of IAKS in the curriculum. This resonates well with the views of Osmon (2014) that, Western domination of epistemology and denigration of African systems of knowledge continue to be an scholarly challenge that requires critical judgment, careful planning and meticulous implementation of policies that enables the recognition and provisions of space for the local knowledge in the existing globalized world. The inclusion of IAKS in the Catholic University of Zimbabwe curriculum is not an event but a process which calls for meticulous planning and change of mind set among university academics.

- The study found out that most course modules are guided by Western theories like modernisation theory, dependency theory and global economy theory. In essence there is little research to verify the applicability of some of Western theories in the African context. (Kaya 2013:137). Only a few courses refer to local theories like Afrocentric theory and ujamaa (self- reliance theory). Higgs and Van Niekerk (2003: 41) point out that, "Afrocentricity allows Africans to be subjects of their historical experiences rather than objects on the fringes of Europe." It is imperative for African scholars to develop theories, which reflect on African experiences rather depend on foreign world views.

5.3   Research Conclusions

This section deals with research conclusions. The conclusions emanate from the responses to the research questions in the study.

5.3.1. The first research question was, to what extent do indigenous African knowledge systems feature in the curriculum of the Catholic University of Zimbabwe?

- From the findings of the study it is evident that indigenous African knowledge system is featured in a limited number of courses at the CUZ. Aspects of Indigenous African knowledge are mainly featured in courses such as Disaster management and resources, Introduction to Shona Literature and Development Theories and Strategies.

- Courses such as HIV/AIDS and Development have topics on Zimbabwe and Africa's response to HIV/AIDS. Responses are mainly based on so called internationally acclaimed standard of dealing with the pandemic. However, the responses do not relate to indigenous ways of dealing with the pandemic. Africa has its ways of offering psycho-social support to people in such situations which

must be exposed to students. There is need for educators to emphasize on African solutions to local challenges.

- Most of the courses exclude aspects of IAKS and feature mostly Western theories and episteme. The CUZ offers a variety of courses which cuts across the curriculum and one notes that IAKS is not offered as a stand course.

- The inclusion of IAKS in the curriculum is just token in subjects like Shona Literature and Disaster Management because the curriculum planners do not understand the value of IAKS in contemporary life.

- The lecturers went through a Western-oriented education system themselves and hence, they know no other way of doing things. Consequently, they pass down Western-oriented education to their students and the cycle continues.

5.3.2. What factors determine the exclusion of indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe? There are a number of factors which influence the exclusion of indigenous African knowledge systems in the curriculum.

- One important factor which influences the exclusion of IAKS is years of colonial domination and how difficult it is to shake off the hangover. Both lecturers and students still prefer the knowledge systems which was inherited from the erstwhile colonizers. Colonial education heavily influences on one's mindset in terms of knowledge, beliefs and values. It is difficult for them to change the knowledge system which has been utilized in education for more than a century.

- From the findings one of the major factors which influence the exclusion of IAKS from the curriculum is the Eurocentric nature of the curriculum. The curriculum at the Catholic university of Zimbabwe is informed by Eurocentric theories and values. This leads the exclusion of IAKS as the lecturers prefer knowledge which emanates from Europe and denigrate local indigenous knowledge as backward and retrogressive.

- Findings from the study attributes exclusion of IAKS in the curriculum to lack of confidence in African scholars and lecturers in researching and publishing on IAKS leading to the dearth of literature on the subject.

- Another factor which leads to the exclusion of IAKS is its oral nature. IAKS is basically passed from generation to generation orally and to a larger extent it is not documented. Both students and lecturers tend to prefer a knowledge system which they can access in written form either on the internet or as hard copies in the library. They argue that knowledge which is passed by word of mouth is subject to distortion and difficult to authenticate. Due to its oral nature, the indigenous African knowledge system is marginalized and not preferred by the students as they do not have adequate reference material.

- IAKS is excluded from the curriculum of the CUZ due to the reason that both lecturers and students are of the opinion that IAKS is not scientific in nature. They both advance the notion that IAKS can be not proven scientifically and is not a worthwhile knowledge system. Consequently, students prefer Western knowledge which they deem to be scientific and be tested using modern methods of science.

- Attitude and perception are other factors which lead to the exclusion of indigenous African knowledge system from the Catholic University of Zimbabwe curriculum. Some lecturers have negative attitudes towards IAKS they perceive it to backward, evil and not worthwhile and they prefer western knowledge as compared to the local indigenous knowledge. This also applies to students who also have negative attitudes towards IAKS which they deem as backward and not in sync with modern society.

5.3.3. What are the benefits of including indigenous African knowledge systems in the curriculum of the Catholic University of Zimbabwe? The inclusion of IAKS in the curriculum has a number of benefits to students, lecturers and society at large. The benefits are as follows:

- IAKS promote the issue of relevance of the acquired knowledge in addressing societal needs and challenges. Knowledge which is derived from other countries may not be relevant to the existential circumstances of local people. The knowledge which is locally generated can help society in the sustainable development of that society.

- IAKS can facilitate the socio-economic development of society. The knowledge can assist individuals find solutions to local community challenges. Local

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knowledge can be utilized in coming up with affordable and readily available innovation and technologies.

- IAKS has the benefit of exposing the students to the cherished local values, norms and beliefs. The current curriculum at CUZ is Eurocentric nature and promotes Western values. Consequently, the inclusion of IAKS can promote the upholding of acceptable norms and values.

- The inclusion of IAKS in the curriculum can equip students with knowledge on survival skills. The students can later transfer the acquired knowledge into real life situations.

- If you had, in the literature review looked at researches that highlighted countries that preserved their local languages as medium of instruction and IAKS such as China, Japan etc. the conclusion would have been simpler here.

5.3.4. How can indigenous African knowledge systems be effectively included in the curriculum of the Catholic University of Zimbabwe? A number of ways in which indigenous African knowledge systems can be effectively included in the curriculum of the Catholic University of Zimbabwe were put forward by the participants in the research study.

- The university should mount workshops and awareness campaigns to make both students, lecturers and other stake holders aware of the importance of IAKS**.**

- There is need to engage all the University stakeholders and sensitize them on the relevance and benefits of IAKS in the teaching and learning at the Catholic University of Zimbabwe. Stakeholders can be afforded the opportunity to suggest aspects of IAKS which can be incorporated in the curriculum.

- The Faculty of Humanities and Social sciences administration need to come up with strategies which promote the inclusion of indigenous African knowledge systems in the curriculum. The university needs to promote the local culture and alien cultures from other countries.

- College authorities are encouraged to introduce the issue IAKS to all students at entry point in university, that is at undergraduate level so as to develop understanding and positive attitude towards the knowledge system. The idea of late introduction of IAKS to students leads to failure to appreciate the importance of the knowledge system.

- There is need to promote the teaching of local language in vernacular. It is not prudent to teach local languages in English as this creates the notion that English is a superior language. The students need to be made to appreciate that there's nothing wrong with local languages.
- First I would go higher than universities and note that there are no compelling policies and legislation in the country for IAKS to be included at a very early stage (One of the respondents observed this). Teaching and learning materials is not thoroughly vetted to reflect IAKS and this is at policy level.

5.4 Recommendations for Further Research

This study on a critical investigation of Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe makes the following recommendations:

5.4.1. Recommendation 1: Zimbabwe Council for Higher Education ZIMCHE (ZIMCHE)

The Zimbabwe Council for Higher Education ZIMCHE regulates the operations of higher education institutions in Zimbabwe. It provides quality assurance in terms of degree programmes offered in all Zimbabwean universities whether state owned or private. ZIMCHE is also responsible for regulating the minimum qualifications of lecturers who work in universities. Against this background, it is imperative for ZIMCHE to encourage universities to change their world views in terms of knowledge which they disseminate to students and encourage that the university equips students with knowledge is transformative in nature. Universities should be mandated to include courses which deal with issues of IAKS in the curriculum. ZIMCHE should regulate that the different courses offered in the university should incorporate issues of Indigenous African knowledge systems. The thrust of the recommendation is for universities to generate knowledge which is relevant to local communities and knowledge which assists the nation in

solving it problems. ZIMCHE should also organise research conferences to promote research on indigenous African knowledge systems.

5.4.2. Recommendation 2: The Catholic University of Zimbabwe Senate

The Catholic University of Zimbabwe senate as the apex board in charge of academic issues in the university should explore and promote the inclusion of IAKS in the university curriculum. The senate as the board which approves the new programmes are offered in the university can regulate the inclusion or integration of IAKS in the courses. The senate can also assure that the courses offered are relevant to the needs and aspirations of society.

5.4.3. Recommendation 3: Faculty Dean

The Faculty Dean as the person responsible for the administration of the faculty can influence the inclusion of IAKS in the curriculum by initiating workshops and conferences which can expose lectures to the diversity of views on IAKS. The Dean can also influence departmental chairpersons to work with lecturers in creating new programmes which incorporate IAKS. The dean should also influence lecturers to carry out researches on different aspects of IAKS.

5.4.4. Recommendation 4: Departmental chairperson.

The departmental chairperson as leaders of their particular departments in the curriculum review process have a pivotal role in making sure indigenous Africa knowledge system is included in the Catholic University Curriculum. The chairpersons can influence the respective lecturers in identifying elements of indigenous African knowledge systems to include in the curriculum. The knowledge needs to be generated from peoples' existential circumstances.

5.4.5. Recommendation 5: Lecturers

Lecturers as academics who are involved in the curriculum development process should spearhead the inclusion of indigenous African knowledge system in the curriculum. The lecturers may make sure knowledge exposed to students should be pragmatic and should help students solve societal challenges. The local knowledge can assist students in developing new technologies and innovations using local resources.

Funding for research and writings on IAKS should be made available so that there is a corpus of literature etc. A national research centre can also be set up for IAKS in all disciplines eg medicine, politics, religion, arts, etc

5.4.6. Recommendation 6. Policy makers and Legislators

There is need for the inclusion of IAKS to be backed by Policy pronouncements. The legislators can be lobbed to include the issues of AIKS in the Act which governs the Higher Education in Zimbabwe. The Policy in turn would compel Universities like CUZ to include IAKS in their curriculum. Learners should be exposed to IAKS from primary school level.

5.5. Recommendation 7. Researchers

Based from the findings of the study, it is recommended that further studies should be done on the issues which emerged from the study. As the researcher I feel justice was not done in these areas. The study opened new priorities of research on issues relating to IAKS. The following are some of the areas;

- The first issue which the study opens up is to research on how African scholars can be motivated to document issues relating to IAKS. As established in the research study, not much has been documented in terms of IAKS. Most of the information is oral in nature and there is need to find ways in which literature on IAKS can be generated. There is need to establish reasons why African scholars are not so keen to author books on IAKS.
- Another area of interest to research and to explore is on indigenous African knowledge systems and globalisation. More research needs to be done on the place of IAKS along the different knowledge systems of world. The issue is on how IAKS is viewed and treated by various knowledge communities of the world.
- The present study concentrated on the inclusion of IAKS in the Catholic University of Curriculum. However, there is need to research and explore more

  on the relevance of IAKS in the curriculum. There are a lot of scientific and technological innovations in the modern world and there is need to find if IAKS can be part of these new developments and innovations.

- Findings of the study show that there is need for more research on the issue of students and their perceptions of indigenous African knowledge systems. They are issues which influence student's views of IAKS. More needs to be researched in terms of how students' mind set regarding issues to do with indigenous African knowledge systems can be charged.

5.6. Limitations and Delimitation of the Study

The study was basically focused on a critical investigation of Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe. It is quite evident that to date no research has been conducted on indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe. The participants involved in the study were faculty administrators, lecturers and third year students in the Faculty of Humanities and Social Sciences.

The study was conducted sorely at the Catholic University of Zimbabwe focusing on IAKS and this limits the generalizability of the research findings. In reality the study cannot claim that the information generated from on the study of IAKS at the Catholic University can be generalised nor is representative of all other universities in Zimbabwe. The readers have the prerogative to consider the data and findings of the study and may determine the extent to which the findings maybe generalised to other institutions of higher learning in Zimbabwe.

The issue of co-operation from some from the participants was one challenge which the researcher encountered during the data collection process. Some of the participants in the interviews, in this case lecturers maintained that they had busy lecture schedules which made scheduling of face to face interviews a challenge. To counter this problem of cooperation, researcher had to be patient and visited the CUZ a number of days and eventually carried out almost all the interviews except one.

The other challenge the researcher encountered was that of time. The researcher is a full time employee and carried the research on part time basis, hence time constraints. To encounter the challenge of time, the researcher utilised weekend and his vacation days to carry out the research.

5.7. Concluding Remarks

The study was informative to me in terms of writing a research proposal, to ways of reviewing literature in more comprehensive and scholarly way focusing on research studies done by other scholars. The study also exposed me to more complex and intricate issues of research methodology. I charted a new trajectory in terms of understanding the different theoretical perspectives which can be applied in research. This study developed in me the ethic of working independently and being self-motivated to research. I gained immensely in terms of understanding in depth issues pertaining to research paradigms and strategies.

Another important skill gained from the study is that of generating data from interviews and focus group discussions. The research made me interact with participants of diverse opinions and allowed me to be ethical and show bias throughout the interviews. The whole activity of data analyses provided me with opportunity of acquiring the skill of synthesising information and making sense out of it.

The study has changed my worldview in terms of the significance of IAKS to me and society at large. The research made me appreciate more the need to view issues of knowledge from an Afrocentric view as opposed to the Eurocentric point of view. The study widened my understanding of IAKS in terms its depth and complexity in terms of its applicability to society and its challenges. The research study made me understand that there is limited understanding of what IAKS really entails among both lecturers and students. Most of the people confuse indigenous knowledge with simple traditions of a community.

The experience and skills I gained from the study has equipped me with knowledge and skills that enable me to research on other areas of interest. The whole experience will definitely open new horizons for me in terms of researching and collaborating with fellow researchers.

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Annexures

Appendix B

REQUESTING PERMISSION TO CONDUCT RESEARCH

Request for permission to conduct research at The Catholic University of Zimbabwe.

Title of Research: Indigenous African knowledge systems and Curriculum at the Catholic University of Zimbabwe: A critical investigation.

Date: 5 September2018

Mr Maeresa

The Dean

Faculty of Humanities

Telephone no. 263773612235

E-mail:mmaeresera@cuz.ac.zw

Dear Mr Maeresa

I, Stanle*y* Murwira *am* doing research under supervision of Philip Higgs a professor in the Department *of Education* towards a *DEd* at the University of South Africa. I am inviting you to participate in a study entitled Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe: A critical investigation.

The aim of the study is to determine the extent to which indigenous African knowledge systems feature in teaching and learning in the curriculum of the Catholic University in Zimbabwe. In doing so, this study will also seek to recommend ways in which indigenous African Knowledge systems can be effectively included in teaching and learning in the curriculum of the Catholic University of Zimbabwe.

Your department has been selected because it deals with humanities, of which courses offered are likely to incorporate issues pertaining to African indigenous knowledge systems. The lecturers in humanities may be conversant of African Indigenous knowledge systems.

The study will entail carrying out interviews with lecturers and focused group discussions with students on issues pertaining to the inclusion of African indigenous knowledge systems in the Catholic University of Zimbabwe curriculum. The researcher will analyze documents such as course outlines and modules to establish the extent of inclusion of African indigenous in the Catholic University of Zimbabwe curriculum.

The benefits of this study are that students will widen their horizon and scope on African indigenous knowledge systems. The students may develop an appreciation of African Indigenous knowledge as a worthwhile knowledge system among other world knowledge systems. There are no Potential risks in this study associated with this study.

There will be no reimbursement or any incentives for participation in the research.

Feedback procedure will entail revisiting The Catholic University of Zimbabwe and providing participants with transcribed manuscripts of interviews and focused group discussions so that they are able to validate their responses before data analysis. The researcher will provide the university with the final copy of the research study.

Yours sincere

_____

Stanley Murwira

Researcher
APPENDIX C

PARTICIPANT INFORMATION SHEET

Date: 05 September 2018

Title: Indigenous African knowledge systems and Curriculum at the Catholic University of Zimbabwe: A critical investigation.

DEAR PROSPECTIVE PARTICIPANT

My name is Stanley Murwira and I am doing research under the supervision of Philip Higgs, a professor, in the Department of Education towards a D Ed at the University of South Africa. We are inviting you to participate in a study entitled: Indigenous African knowledge systems and Curriculum at the Catholic University of Zimbabwe: A critical investigation

WHAT IS THE PURPOSE OF THE STUDY?

This study is expected to collect important information that could be establish the extent to which African indigenous knowledge systems are included in the Catholic university of Zimbabwe curriculum. The study will also determine how African indigenous can be promoted in higher education Zimbabwe. **WHY AM I BEING INVITED TO PARTICIPATE?**

You are invited because you are a higher education student, at the Catholic University of Zimbabwe, and basically have knowledge of courses offered in its curriculum.

I obtained your contact details from Mr Maeresa, the Dean of the Faculty of Humanities. Five lecturers and fourteen students in the Faculty of Humanities are participants in the study.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?
The study involves focus groups and semi-structured interviews. You will be expected to participate in focused group discussions. The following questions will be asked: What is your understanding of indigenous knowledge systems?; Does your Catholic university curriculum incorporates AIKS?;What aspects of African indigenous systems are found in your courses?; What factors influences the inclusion of AIKS in your courses? And ; Why is there exclusion of aspects of AIKS in the programs? The focused group discussed are expected to last approximately two hours per session. The interviews will last about an hour and half.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason.

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

There are no negative consequences if you participate in the study.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

You have the right to insist that your name will not be recorded anywhere and that no one, apart from the researcher and identified members of the research team, will know about your involvement in this research *(this measure refers to confidentiality)* OR Your name will not be recorded anywhere and no one will be able to connect you to the answers you give (*this measure refers to anonymity)*. Your answers will be given a code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings *(this measure refers to confidentiality).*

A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report **Focused groups.**

Focused groups involve addressing questions to a group of individuals who have assembled for specific purposes. Focus group interviews generally includes seven to ten individuals. While every effort will be made by the researcher to ensure that you will not be connected to the information that you share during the focus group, I cannot guarantee that other participants in the focus group will treat information confidentially. I shall, however, encourage all participants to do so. For this reason I advise you not to disclose personally sensitive information in the focus group.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet at Belvedere Technical Teachers College Harare for future research or academic purposes; electronic information will be stored on a password protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. If need be information will be destroyed by shredding and electronic copies will be permanently deleted from the hard drive of the computer through the use of a relevant software programme.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

No payment or incentive will be offered for participating in the study.

HAS THE STUDY RECEIVED ETHICS APPROVAL

This study has received written approval from the Research Ethics Review Committee of the, Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Stanley Murwira on 0772747667 or email murwira90@gmail.com. The findings are accessible for 5 years.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact Stanley Murwira on 0772747667 or email murwira90@gmail.com

Should you have concerns about the way in which the research has been conducted, you may contact Professor Philip Higgs. Email; higgsp1@unisa.ac.zw.

Thank you for taking time to read this information sheet and for participating in this study.

Thank

(signature)

_____

Stanley Murwira

APPENDIX D

CONSENT/ASSENT TO PARTICIPATE IN THIS STUDY (Return slip)

I,_____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty.

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the interviews and focus group.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname

_____   _____

Participant Signature   **Date**

Researcher's Name &Surname: **Stanley Murwira**

Bhurwira

 Researcher's signature   **Date 05/09/18**
APPENDIX E

EXAMPLE OF FOCUS GROUPCONSENT/ASSENT AND CONFIDENTIALITY AGREEMENT

I _____ grant consent/assent that the information I share during the focus group may be used by Stanley Murwira for research purposes. I am aware that the group discussions will be digitally recorded and grant consent/assent for these recordings, provided that my privacy will be protected. I undertake not to divulge any information that is shared in the group discussions to any person outside the group in order to maintain confidentiality.

Participant's Name …………………………………………

Participant Signature: _____

Researcher's Name: (Please print): Stanley Murwira

Bhuruwra

Researcher's
Signature:

Date: 6 May 2018

APPENDIX   F

FOCUSED GROUP

 My name is **Stanley Murwira** and I am doing research under the supervision of Philip Higgs, a professor, in the Department of College of Education towards a D Ed at the University of South Africa. I am kindly inviting you to participate in focused group discussions on study entitled Indigenous African knowledge systems and teaching and learning at the Catholic University of Zimbabwe: A critical investigation. All information in this discussion is confidential and no names will be used in the study.

Focused group questions

1. What is your general understanding of indigenous African knowledge systems?

    2. Which course do you cover in your programme?

3. Do your courses incorporates aspects IAKS?

4. What aspects of African indigenous systems are found in your courses?

5. What factors do you think influences the inclusion of AIKS in your courses?

6. Are reading materials on IAKS available in the library?

7. What do you think influences the exclusion of certain aspects of AIKS in the programs?

8. What is the general attitude of lecturers towards African indigenous knowledge systems? 9. What are the students' perceptions towards AIKS?

10. What do you suggest as possible benefits of including AIKS in the curriculum?

11. What can be done to promote the inclusion of AIKS in the Catholic University of Zimbabwe Curriculum?

APPENDIX G

INTERVIEWS

My name is Stanley Murwira and I am doing research under the supervision of Philip Higgs, a professor, in the Department of College of Education towards a D Ed at the University of South Africa. I am kindly inviting you to participate in an interview in a study entitled Indigenous African knowledge systems and Curriculum at the Catholic University of Zimbabwe: A critical investigation**.** All information is confidential and is to be used strictly for academic purposes. **Interview questions.**

1. What is your understanding of African indigenous knowledge systems (IAKS)?

2. Does the Catholic university of Zimbabwe curriculum incorporate IAKS?

3. Which courses in your curriculum include IAKS?

4. What aspects of African indigenous systems are found in your courses?

5. What factors influences the inclusion of AIKS in your courses?

6. What influences the exclusion of AIKS in the programs?

7. What is the general attitude of lecturers towards African indigenous knowledge systems? 8. What are the students' perceptions of AIKS?

9. Are there any researches being carried out on IAKS?
10. Is reading material on AIKS available in the college library?

11. Can you suggest possible benefits of including AIKS in courses?

12. What can you identify as the disadvantages of including IAKS in the university curriculum?

APPENDIX H

UNISA | university of south africa

UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 2018/08/15

Dear Mr Murwira

Decision: Ethics Approval from
2018/08/15 to 2023/08/15

Ref: 2018/08/15/55764290/01/MC

Name: Mr S Murwira

Student: 55764290

Researcher(s): Name: Mr S Murwira
E-mail address: murwira90@gmail.com
Telephone: +263 77 274 7667

Supervisor(s): Name: Prof P Higgs
E-mail address: higgsp1@unisa.ac.za
Telephone: N/A

Title of research:

Indigenous African knowledge systems and Curriculum at the Catholic University of Zimbabwe: A critical investigation

Qualification: D. Ed in Educational Foundations

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for the period 2018/08/15 to 2023/08/15.

The **low risk** application was reviewed by the Ethics Review Committee on 2018/08/15 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.

2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.

3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.

4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.

6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.

7. No field work activities may continue after the expiry date **2023/08/15**. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number **2018/08/15/55764290/01/MC** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Kind regards,

Dr M Claassens
CHAIRPERSON: CEDU RERC
mcdtc@netactive.co.za

Prof V McKay
EXECUTIVE DEAN
Mckayvi@unisa.ac.za

Approved - decision template – updated 16 Feb 2017

Postgraduate letter

M

mandd@unisa.ac.za
Thu 8/22/2019 9:53 AM

stanley murwira

0953 M1RST

MURWIRA S MR STUDENT NUMBER: 5576-429-0
          NO 1375 COOP HATCLIFFE BORROWDALE
ENQUIRIES NAME: M&D ADMIN SUPPORT
          HARARE
ENQUIRIES TEL: 0124415702
          ZIMBABWE
          00263
          ZIMBABWE   DATE: 2019-08-22

Dear Student

I wish to inform you that your registration has been accepted for the academic
year indicated below. Kindly activate your Unisa mylife
(https://myunisa.ac.za/portal) account for future communication purposes and
access to research resources.

DEGREE: DED(90038)

TITLE: A critical study of indigenous African knowledge systems and teaching
and learning in higher education in Zimbabwe.

SUPERVISOR: Prof P HIGGS (HIGGSP1@UNISA.AC.ZA)

ACADEMIC YEAR: 2019

TYPE: THESIS

SUBJECTS REGISTERED: TFPHD01 DEd - Education (Philosophy of Education)

A statement of account will be sent to you shortly.
You must re-register and pay every academic year until such time that you can
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If you intend submitting your dissertation/thesis for examination you have to
submit an Intention to submit form (available on the website www.unisa.ac.za)
at least two months before the date of submission. If submission takes place
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Dr F Goolam Registrar

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