DECOLONISING MANAGEMENT EDUCATION? A MULTI-STAKEHOLDER ANALYSIS

by

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DECLARATION

I, Chimene Nkouamou Tankou Epse Nukunah, student number 48616540, hereby declare that **'Decolonising Management Education? A Multi-stakeholder Analysis'** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references. I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

…… **……** **……02 February 2022……**

SIGNATURE **DATE**

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DEDICATION

I dedicate this work to my late father, Tankou Philippe, who saw in me someone who would excel in education, even when I did not believe in myself. My dad was instrumental in breaking every stereotype between the male and female child, which encouraged me to pursue my dreams in education. I would also like to dedicate this work to my family: my dear husband, Sama Nukunah, and our kids, Jayden and Zoe Nukunah.

ABSTRACT

Calls to decolonise the curriculum in South Africa became screams during the #FeesMustFall and #RhodesMustFall movements in 2015 and 2016. Universities superficially scrambled to respond to these screams. However, five years later, many universities, especially in management education[1], seem unable to make head or tail of what it means to decolonise the curriculum.

The main aim of this research study was to construct theory regarding decolonising management education and thereby contribute to the broader discourse on decolonising higher education in general. Three main objectives were formulated in this study: to conduct qualitative interviews with a range of direct stakeholders of management education; to formulate provisional theories grounded in these inductive interviews; and to critically evaluate and build on existing theories to construct a conceptual framework on decolonising management education.

Using Charmaz's (2006) "constructivist grounded theory" research design, 31 unstructured interviews were conducted with various management education stakeholders. These stakeholders included master's students, management academics, academic managers, recruitment specialists and three outliers. The following research question was posed to participants: "how might the call to decolonise higher education apply to management education?"

Other sub-questions that evolved from the main question revolved around the meaning of decolonisation, how to decolonise, barriers to decolonisation, race, collaboration, globalisation, Africanisation, Western standards and African inferiority. All 31 interviews were conducted using online platforms and they were transcribed thereafter.

[1] In this thesis, "management education" is seen as the teaching of management as a particular discipline of higher education. This teaching predominantly takes place in business schools and management faculties. It should not be confused with the management of education or education management.

The data analysis and interpretation were informed by Charmaz's (2006) three-step process of data coding, which involves initial open coding, focused coding and theoretical coding. Five main themes emerged regarding decolonising management education. These were the meaning of and rationale for decolonising management education; approaches to decolonise management education; impediments of decolonisation; Western standards versus African inferiority; and globalisation versus Africanisation. From these main themes, six key topics were discussed extensively in the following order: globalisation and Africanisation, race, meaning of and rationale for decolonisation, capitalism, Lekgotla, as well as critical pedagogy.

The study concluded by constructing a conceptual framework to present substantive theory on how to decolonise management education. Reynolds's (1999b) definition of critical pedagogy underpinned the development of the conceptual framework, and five steps were proposed to decolonise management. The first step involves questioning assumptions in management education, and the second addresses 'surfacing' coloniality and capitalism. Step 3 is related to confronting and revealing the effect of coloniality and capitalism on society, while Step 4 involves conducting Lekgotla to generate solutions. The final step, Step 5, is to Africanise. This framework provides a starting point for management scholars to respond to the call to decolonise the curriculum.

KEYWORDS: *Africanisation, African inferiority, capitalism, coloniality, critical pedagogy, constructivist grounded theory, curriculum, decolonisation, #FeesMustFall, globalisation, Lekgotla, management education, race, #RhodesMustFall, Western standards*

LIST OF ABBREVIATIONS AND ACRONYMS

AMBA	Association of MBAs
ASASWEI	Association of South African Social Work Education Institutions
CET	Community education and training
CHE	Council on Higher Education
CGT	Constructivist grounded theory
CMS	Critical management studies
CRT	Critical race theory
DBA	Doctor of Business Administration
DHET	Department of Higher Education and Training
FMF	Fees Must Fall
HEI	Higher education institution
MBA	Master of Business Administration
MCOM	Master of Commerce
MOB	Monopoly Opinion Bank
NGO	Non-governmental organisation
PhD	Doctor of Philosophy
PHEI	Private higher education institution
RMF	Rhodes Must Fall
TVET	Technical and vocational education and training colleges
UCT	University of Cape Town
UNISA	University of South Africa
UK	United Kingdom
USA	United States of America

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CHAPTER 1: SCIENTIFIC BACKGROUND AND CONTEXTUALISATION OF STUDY

1.1 INTRODUCTION

Decolonising higher education has become a burning topic in many academic circles in South Africa since the #FeesMustFall movement started in 2015. It is evident from the ongoing discussion on decolonisation that it has multiple meanings. However, there appears to be near consensus that decolonising the curriculum is important for promoting equality in the education system. In spite of this, there are conflicting views and a lack of empirical research regarding how best to decolonise the curriculum. This is particularly true for management education, where the discipline has remained highly technical in nature. This research aims to construct theory regarding the decolonisation of management education and in this way to contribute to the broader discourse on decolonising higher education.

This chapter will commence by providing context and background to the study, followed by outlining the problem statement and the research aim, objectives and questions. Thereafter, the research approach, anticipated contribution of the study, the reflexive writing style adopted and an overview of the chapters that constitute this study are presented.

1.2 BACKGROUND TO THE STUDY

According to Karani and Achuthan (2019) management education is one of the disciplines of higher education where students are taught to be managers, business leaders and administrators. Conventionally, it is centred on the process of conveying knowledge to develop executives, managers, administrators and other members of an organisation using techniques, practice, or science of managing, organising, leading and controlling resources and time in skilful and resourceful manner. This understanding of management education is adopted in this study at a university level. According to Dehler, Welsh and Lewis (2001), management education was founded as a ‘discipline’ in the mid-1950s and developed from Weberian concepts of

control, command, hierarchy, bureaucracy and the principles of Taylorism, which in themselves were rigid and technical. At that time, the bureaucratic and commanding nature of management fitted with the era of capitalist industrial production. Since then, a “prevailing managerialist and functionalist perspective” (Pfeffer, 1997:178) of management education has been adopted in universities and business schools.

The purpose and content of management education as a discipline in higher education has been questioned by many African scholars (Millar & Price, 2018; Nkomo, 2015). Numerous corporate scandals and global financial crises have led to vigorous debates regarding the role of management education and business schools in promoting sound business practices (Crouch, 2006; Fotaki & Prasad, 2014; Ghoshal, 2005). The current state of management education, and associated theories and practices, are historically embedded in, and have emerged from the appropriation of capital, people (through slavery), ideas and practices by the coloniser (Cooke, 2004; Prasad, 2003; Srinivas, 2013). The management education curriculum in most of Africa seems to be a replication of the Western version, which has been presented as ‘universal’ management knowledge (Alcadipani & Rosa, 2011; Jack, Calás, Nkomo & Peltonen, 2008; Nkomo, 2011). This ‘universal’ management education knowledge, which is largely dominated by Eurocentric ideas, has failed management students in Africa because it is narrow in scope, lacks morality, relies on abstract rationality, and values *apparent* neutrality in dealing with management issues, sustainability and social justice (Millar & Price, 2018).

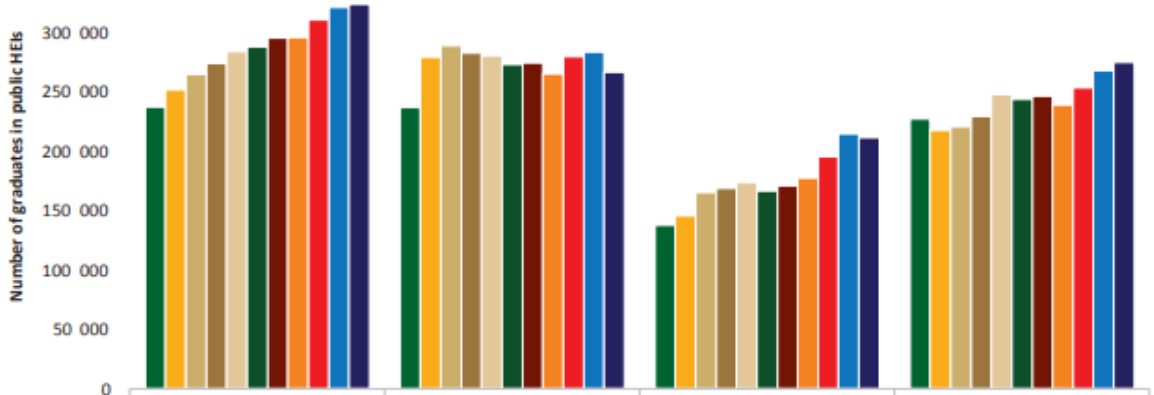
Despite the shortcomings of management education, the number of enrolments has continued to grow in South Africa, especially at private higher education institutions (PHEIs) – where management courses are the primary offering. According to the Department of Higher Education and Training (DHET) (2019), more than half the total number of students enrolled in PHEIs are enrolled in the field of business, commerce and management studies. See Table 1.1.

Table 1.1: Number of students enrolled in PHEIs by NQF field, 2019

NQF field	2019	Percentage	Number of PHEIs offering
01. Agriculture and Nature Conservation	260	0.1%	3
02. Culture and Arts	13 364	6.4%	34
03. Business, Commerce and Management Studies	122 526	58.6%	44
04. Communication Studies and Language	7 831	3.7%	11
05. Education, Training and Development	20 808	10.0%	15
06. Manufacturing, Engineering and Technology	289	0.1%	7
07. Human and Social Studies	11 102	5.3%	26
08. Law, Military Science and Security	8 515	4.1%	6
09. Health Sciences and Social Services	2 547	1.2%	14
10. Physical, Mathematical, Computer and Life Sciences	17 929	8.6%	16
11. Services	3 572	1.7%	16
12. Physical Planning and Construction	235	0.1%	2
Total	**208 978**	**100%**	**194**

Source: DHET (2019:27)

Conversely, enrolments in public universities have remained stagnant, with a slight increase over the last ten years. Figure 1.1 highlights that the number of students enrolled for business and management in public HEIs has increased by 29 718 over the period under review (2009–2019). According to DHET (2019:22), almost a quarter of the total number of students in public HEIs were enrolled for a business and management qualification. A total of 24.7% of 1 074 912 students enrolled in the field of business and management in 2019.



	SET	Business and Management	Education	Other Humanities
2009	237 058	236 256	137 467	226 854
2010	251 334	278 843	145 413	217 336
2011	264 447	288 487	164 939	220 326
2012	273 282	282 299	168 608	229 184
2013	283 622	279 954	172 991	247 131
2014	287 221	272 409	166 099	243 426
2015	294 935	273 828	170 550	245 899
2016	295 383	264 934	176 986	238 535
2017	310 115	278 930	195 113	252 826
2018	320 671	283 194	214 151	267 553
2019	323 105	265 973	211 274	274 377

Figure 1.1: Students enrolled in public HEIs by major field of study, 2009–2019

Source: DHET (2019:11)

Despite the number of enrolments, which seem significant, the pillars on which management education is built are still being questioned (Millar & Price, 2018; Rasche & Escudero, 2009). Many argue that the management education is in dire need of a moral compass and a social purpose. The current state of management education seems to fail to accommodate critical reflexivity through which the fundamentals of the discipline are questioned and challenged. Management education has adopted narrow, individualistic and self-centred value systems, pedagogies and practices. It is therefore evident that large numbers of students in public and private HEIs are exposed to an untransformed management education curriculum.

It is on this premise that Jammulamadaka, Faria, Jack and Ruggunan (2021) provided three reasons why management education needs to be decolonised. Firstly, they argued for the adoption of praxis in decolonising management education because of the significant growth experienced by business schools, as opposed to

social sciences and humanities departments. Management scholars should consider this growth an added responsibility to pursue humanisation, which requires praxis. Secondly, they argued that management education needs to be decolonised because it suffers from epistemic coloniality. According to Prasad (2015), a Eurocentric global system was established in management education at the end of the Second World War, when the USA exported management education, models and school systems to other parts of the world to train managers in capitalist practices. Thirdly, they argue that management education needs to be decolonised because of the increase in US-led neoliberal universities in the 'global South', which has led to inequality.

At this junction, it is imperative to examine the history of higher education in Africa and South Africa to demonstrate how colonisation and apartheid have shaped higher education curricula, including that of management education. Even though independence was granted in most African states more than five decades ago, the curricula have remained largely untransformed. This has led to the call to decolonise.

1.2.1 Historical context of higher education in Africa

A review of the history of African higher education would be incomplete without discussing the pre-colonial era, even though little of it is documented or recognised. Prior to colonisation, learning in Africa was rooted in its cultural setting (Woldegiorgis & Doevenspeck, 2013). This was evidenced through various African civilisations, such as Egypt. It is argued that higher education can be traced back to Egypt, which had a formal education system to impart knowledge to the younger generation on the arts, medicine, religion and other disciplines to accomplish its sophisticated projects (Bernal, 2001; Lulat, 2005). The Egyptian *per-ankh* (House of Life) was considered a library (Clagett, 1989), a research institute (Wilkinson, 2000) and a higher education institution (Ghalioungui, 1973). Similarly, the old Ethiopian tradition of education in the form of the *Ge'ez* alphabet, literature and poetry could be considered a form of higher education in pre-colonial Africa (Lulat, 2005). Prominent African scholars have documented the practice of higher education during the pre-colonial era in several African countries, including in Ethiopia and in the Kingdom of Timbuktu (Ajayi, Goma and Johnson, 1996; Assié-Lumumba, 2006; Lulat, 2005). The purpose of institutions

of higher learning during this era was to create learning spaces where philosophy, religion, medicine, and other studies could be taught to meet the needs of local people (Ajayi *et al.*, 1996). The social dynamics and interplay in society were addressed through these institutions.

However, the African epistemologies and knowledge systems associated with these institutions were interrupted by the arrival of the coloniser on the continent. Colonisation resulted in a complete disconnect from African ways of thinking and learning (Woldegiorgis & Doevenspeck, 2013). Even though Western colonialism at full intensity only lasted for about 70 to 80 years in most African countries, its imprint in African higher education is still visible (Lulat, 2005). During the colonial era, higher education was used as a tool by the coloniser to promote their political agenda. The coloniser used higher education to train the colonised to serve the colonial administration. As colonial administration penetrated communities, local authorities began to lose their legitimacy and agency. By the end of the 19th century, the coloniser had set up their educational models in many African states. However, the introduction of Western education was met with resistance and suspicion by Africans. According to Assié-Lumumba (2006:30), “the reaction of Africans in general, when European education was first introduced, was characterized by the overwhelming rejection by leaders and the general population”.

However, resistance towards Western education could not be sustained because the coloniser used their power to produce African elites who went through their education system and served in the colonial administration, and thereby dramatically improved their social and economic status (Lulat, 2003). As a result, many Africans sought out Western education as a means of social and economic empowerment (Woldegiorgis & Doevenspeck, 2013). Contrary to the purpose of higher education during the pre-colonial era, which was geared towards social upliftment, higher education during colonialism was purposed to produce an African elite for the colonial administration (Ashby, 1961). It led to segregation, even among Africans, because only a limited number were able to gain access to Western higher education institutions. In fact, according to the World Bank (1998), only 3% of students in high school received tertiary education in the British colonies. Similarly, French colonies selected only a small group of Africans to study at French

universities and learn the French culture to drive their colonial policy of assimilation (Assié-Lumumba, 2006; Zeleza, 2006). Africans who were schooled at these French universities were in effect brainwashed or 'forced' to believe that the French lifestyle and culture were superior to theirs.

During colonial rule, the few universities that opened in Africa were an extension of universities in the West. Their educational policies and procedures were determined by the coloniser. Everything from the curriculum, content, programme, courses, training and appointment of teachers to the graduation requirements was decided upon by the coloniser to further *their* interests rather than those of African society (Woldegiorgis & Doevenspeck, 2013). Only higher education institutions controlled by Western powers were eligible to receive funding. Traditional African learning institutions and Islamic institutions were left to support themselves, which ultimately led to their eradication. African knowledge systems and epistemologies were portrayed as inferior, uncivilised and backward by colonial powers in order to drive the Western language, culture and way of life, as well as their economic interests.

This brief history of African higher education suggests that higher education was decoupled from African culture and social settings and used by colonial powers as an instrument of domination and colonisation of African colonies. This persisted after most countries in Africa received political independence. Universities in Africa remained colonial institutions, dominated by Western epistemologies (Eicher, 1973). Some would argue that they continue to be used as a weapon to propagate coloniality on the African continent.

1.2.2 Historical context of higher education in South Africa

The history of higher education in South Africa is unique. Unlike other Anglophone colonies, South Africa's context was underpinned by the racist culture of apartheid, which persisted during a period where other African countries were moving away from racist policies (Lulat, 2005). Even though apartheid did not differ much from colonialism, it was unique in that segregation was part of the law and was forcibly and cruelly implemented by the White minority.

South Africa was one of the countries where the first European-style higher education institutions in Africa were established. The South African College in Cape Town was founded in 1829, as was the Victoria College in Stellenbosch (Lulat, 2005). During the apartheid era, the enactment of the Bantu Education Act, 1953 (Act No. 47 of 1953) and the Extension of University Education Act, 1959 (Act No. 45 of 1959) made it exceptionally difficult for Blacks, Indians and Coloureds to attend predominantly White-only institutions of higher learning (Lulat, 2005). Similar to other African nations, South Africans resisted these racial laws, as was evidenced in the Soweto Uprisings of 1976, where students protested against the language policy in education (Dreyer, 2017). The rationale for the imposition of these laws in the South African education system was summarised by Verwoerd in a notorious comment he made in 1954. He stated the following (Christie & Collins 1982:68):

> *More institutions for advanced education in urban areas [i.e., White areas] are not desired. Deliberate attempts will be made to keep institutions for advanced education away from the urban environment and to establish them as far as possible in the Native reserves .... There is no place for the [Native] in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason, it is of no avail for him to receive training which has as its aim absorption in the European community, where he cannot be absorbed. Until now he has been subjected to a school system which drew him away from his own community and misled him by showing him the green pastures of European society in which he was not allowed to graze.*

The racial segregation in South Africa that started in 1652, when van Riebeeck arrived at Table Bay, has shaped higher education. From 1948 onwards, the racial laws that characterised the apartheid system resulted in people from certain race and ethnic categories being strictly segregated within the education system (Council on Higher Education, 2007 & 2008).

In 1994, the apartheid system officially came to an end. However, higher education in post-apartheid South Africa has, to a significant extent, remained marred with structural obstacles endemic of a racially segregated society. The legacy of apartheid created racial imbalances in higher education in terms of the level and

quality of education between Whites and Blacks (Barnes, Baijnath & Sattar, 2009). Lulat (2005:303) identified eight major obstacles faced by higher education in post-apartheid South Africa. They include curriculum relevance; student finance; the future of former Black universities; embezzlement and mismanagement of funds; higher education restructuring; university 'brain drain'; state finance of higher education; and affirmative action and former White universities. Lulat (2005) also identified the need to decolonise the curriculum and to respond to the pressures of globalisation.

Nearly three decades after the end of apartheid, higher education in South Africa is still fraught with challenges, including inequality of the school system, access to higher education, infrastructure, resources and a lack of transformation, even though the number of institutions has increased – especially in the private sector (Dreyer, 2017). According to DHET (2019), as of 2019, there were 503 post-school education and training institutions in South Africa. This number is made up of 26 public higher education institutions, 131 private higher education institutions, 50 technical and vocational education and training (TVET) colleges, 287 registered private colleges and nine community education and training (CET) colleges (DHET, 2019).

The post-apartheid government had on its higher education agenda the need to transform the sector. Embedded in the transformation policy were aspects of decolonisation that only came to the fore and attracted attention with the #RhodesMustFall and #FeesMustFall movements in 2015 and 2016. Since these protests occurred, the need to restructure higher education to cater for a decolonised curriculum has been debated in academic conferences, articles and inaugural lectures.

1.2.3 The call to decolonise higher education

Calls to decolonise higher education emerged on the African continent in the 1950s and 1960s, resulting from the struggle against colonial rule (Fataar, 2018). The Western education system, which aimed to mould the colonised into colonial subjects, had stripped Africans of their full potential and humanity. African

epistemologies were suppressed, and their knowledge system suffered a form of epistemicide, as detailed by de Sousa Santos (2015).

The call to decolonise higher education in South Africa became more prominent with the #FeesMustFall and #RhodesMustFall movements. These movements were organised to address inequality under the notion of social justice (Bhambra, Gebrial & Nişancıoğlu, 2018). The call to decolonise the curriculum would contribute to the development and recognition of other knowledge systems and epistemologies, with the goal of dislodging hegemonic Western paradigms (Pimblott, 2020). The call to decolonise the curriculum exposed university content as being governed by Western epistemologies (Peters, 2015). The emerging discourse on decolonisation led to the need to understand its meaning at both a theoretical and practical level.

In South Africa, Du Plessis (2021) defined decolonising higher education as the disruption of the pervasive Eurocentric consciousness that has privileged White people. According to Langdon (2013:394), decolonising the curriculum means "linking colonial and discriminatory legacies to the here and now", especially in South Africa, where remnants of its racist apartheid culture have led to injustices in the production and transmission of knowledge. Letsekha (2013:14) cautioned against a decoloniality project that is anti-West or a complete abstinence from Western knowledge and stated that the call to decolonise should entail making higher education "relevant to the material, historical and social realities of the communities in which universities operate". In the pursuit of a socially just society, it is vital for schools and universities to transform (Le Grange, 2016).

It therefore seems reasonable to assert that the effect of the colonial history of Africa and South Africa on higher education warrants the need to decolonise the curriculum. However, efforts to decolonise the curriculum by universities in South Africa since the #FeesMustFall and #RhodesMustFall movements appear to have been superficial in most universities, making the decolonial agenda unfeasible (Le Grange, Du Preez, Ramrathan & Blignaut, 2020). Universities have reacted to the call to decolonise by introducing quick fixes to their education structure and curriculum, which at best give a false impression of decolonialised curricula, a process which Le Grange *et al.* (2020) refer to as "decolonial washing". To guard

against decolonial washing, this study investigates multiple stakeholders' perspectives on the decolonisation of management education.

As mentioned previously, the purpose and content of management education curriculum is being questioned extensively, suggesting a need to interrogate and decolonise the discipline. The call to decolonise the curriculum needs to be reconsidered and addressed in management education. I argue that decolonisation attempts in management education to date have largely been in the form of decolonial washing. For this reason, it is crucial to undertake an empirical study to address the issue of decoloniality from its roots. This study attempts to construct theory on decolonising management education, based on information gathered from various stakeholders in management.

1.3 PROBLEM STATEMENT

The previous section highlighted critiques against management education, which has resulted in some authors calling for the decolonisation of management education curriculum (Goldman, 2020; Jammulamadaka *et al*.,2021 & Ruggunan, 2016). These critiques are based on the colonial history of Africa and South Africa, and a short discussion on the history of higher education in Africa during pre-colonial and post-colonial eras was therefore provided. This was followed by the history of higher education in South Africa, which culminated with the call to decolonise the curriculum during the #FeesMustFall and #RhodesMustFall protests that occurred in 2015 and 2016. The literature presented in the previous section suggests that many universities in South Africa and Africa have responded superficially to the call to decolonise the curriculum.

Clarity on the meaning of decolonisation and practical suggestions for how to respond to the call to decolonise management education specifically are almost non-existent in the literature. As a result, this study is interested in constructing theory on how decolonising higher education might apply in the context of management education, defined as the education programmes that are delivered in business schools or faculty teaching management. Management education and managers are generally known to be practical and solutions-driven. Any suggestion on how to

respond to decolonisation needs to be attractive and easily adaptable. It is therefore important to build theory around decolonisation to assist academics to meaningfully respond to the call. While this study focuses on management education, the theory developed from the study can be applied to other disciplines in higher education. The need to decolonise the curriculum is applicable to the whole higher education sector in Africa.

To address this problem, and in keeping with a grounded theory research design, one central research question and five sub-questions were posed.

1.3.1 Main research question

Considering the research problem, the main research question for this study is as follows:

How might the call to decolonise higher education apply to management education?

1.3.2 Sub-questions

In the initial interviews, I posed the central research question as the basis for discussion. Sub-questions were then developed for subsequent interviews, based on the themes that emerged from the initial interviews.

The following four sub-questions evolved from the main research question:

1. Can management education be decolonised?
2. Why should management education be decolonised?
3. How could management education be decolonised?
4. Have any attempts been made to decolonise management education?

1.4 RESEARCH AIM AND OBJECTIVES

The study aims to construct theory regarding decolonising management education, and to thereby contribute to the broader discourse on decolonising higher education.

It attempts to propose a conceptual framework that provides the basis to respond to the call to decolonise management education.

The following objectives were developed to achieve this aim:

- Conduct qualitative interviews with various direct management education stakeholders.
- Formulate provisional theories grounded in these inductive interviews.
- Critically evaluate and build on existing theories to construct a conceptual framework on decolonising management education.

1.5 RESEARCH APPROACH

A qualitative research approach with decolonising methodologies was adopted to explore multiple stakeholder perspectives on decolonising management education. From there, substantive theory was developed to detail the process for how to decolonise the curriculum. To achieve the aim of this study, the research adopted social constructivism and critical theory as philosophical viewpoints; a "constructivist grounded theory" (Charmaz, 2017) as the research design; and interviews as the preferred research method for collecting data.

Data was collected by interviewing 31 participants from five different groups: master's-level students in the field of management; management academics; academic management (deans and heads of department) in management faculties; management recruitment specialists, representing 'the market'; and three outliers. Participants in Group 1 constituted students in master's programmes by coursework. They were deemed able to provide insights into the curriculum.

A qualitative approach was invaluable for exploring research participants' subjective experiences. A "constructivist grounded theory" (Charmaz, 2017) provided the framework for conducting the interviews. It also allowed me, the researcher, to enter the research journey with pre-conceived ideas on how to respond to the call to decolonise management education. "Constructivist grounded theory" (Charmaz,

2017) was deemed appropriate for this study because it gave research participants a voice. It was also appropriate because the phenomenon being studied was not well known in a theoretical sense. It is for this reason that Chapter 4 presents the research findings with a greater than normal reliance on verbatim excerpts from the interviews.

Charmaz's (2017) "constructivist grounded theory" was also used to analyse the data, as it allows researchers to participate in the creation of knowledge. This was the primary research instrument, and I actively engaged in the process of collecting and analysing data, which occurred in an iterative manner (as outlined in Chapter 3). As a result of this intimate personal engagement with the research, a first-person, self-reflective style was used in the write up, acknowledging my presence, as the researcher, in the construction of the substantive theory.

1.6 CONTRIBUTION OF THIS STUDY

Given ongoing debates on the subject, it has become increasingly important to conduct a study on decolonising the curriculum in higher education. While previous studies have generally been conceptual in nature, repackaging existing ideas to formulate theories regarding decolonisation of management education, this study employs extensive inputs from management stakeholders in the construction of theory on how to decolonise management education curriculum. Higher education in most African countries has been largely influenced by the countries' colonial pasts. South Africa is unique because of its racist apartheid culture, which was made law and informed the curriculum. With this history in mind, this study contributes not only to management education in South Africa but also to the broader curriculum on the African continent. Substantive theory on decolonising management education is generated and contributes to the body of knowledge in the field of business management.

Moreover, the meaning of decolonising the curriculum has been interpreted in various ways by different authors. This study moves to provide some clarity regarding the meaning of decolonisation, based on research participants' interpretations and existing literature. The study assists in providing a better

understanding of what decolonising the curriculum means in management education and in general.

In addition, the study will provide a platform for DHET to engage on policy regarding decolonising the curriculum in higher education institutions. It is also the responsibility of DHET to address students' concerns about the colonised nature of the curriculum. As policymakers, they are expected to be conversant with the problem faced by higher education, while attempting to put measures in place to ensure that all higher education institutions in South Africa position themselves to decolonise the curriculum.

Finally, this study makes an original contribution to knowledge by developing theory on decolonising management education, thereby expanding on the existing literature in the field of management and contributing to the broader discourse on decolonising higher education in general.

1.7 A REFLEXIVE WRITING STYLE

Gilgun (2005) encouraged qualitative researchers to use the first-person narrative in order to write in a compelling and evocative manner. Using a 'remote' third-person narrative in a constructivist study makes the writing vague and generic. Writing in the third person in a social constructivist study that is supposed to be emancipatory excludes the voices of the researcher and the participants, which perpetuates silencing (Gilgun, 2005). With this background in mind, the analysis of the findings was co-constructed by me, as the researcher, and the participants.

According to Glaser (1978), "grap", which is writing that is interesting and memorable, should be used to present qualitative research findings. In fact, hooks (1990) advised researchers to guard against speaking for others, which is a form of colonisation. As the researcher, I therefore used a reflexive first-person writing style in the interpretation of the findings, thus acknowledging my input in the data-collection process and shaping the writing. Furthermore, using the first person and direct excerpts from the data acknowledges distinctions between the voices of the researcher and the participants, as well as their interconnectedness (Fine, 1994).

The writing reflects my personal interpretations, based on my background, race, gender, culture, social status and the experiences I bring to the research process (Crotty, 1998). I therefore cannot claim to have been neutral as I embarked on this research journey. Because my subjective interests are impossible to silence, my position as the main researcher influenced the inquiry. I created intimacy with the research participants in a manner defended by Alvesson and Deetz (2000).

With my background and experience in management education, I positioned myself as a participant observer. Throughout the process, I reflected on how my personal bias would impact my interpretation of the data and the research decisions. To address this problem, I kept a reflexive journal to document and understand encounters that allowed me to be aware of my position as the researcher. Through reflexive journaling, I was able to enhance the credibility of the data-collection process and analysis.

1.8 OUTLINE OF THE STUDY

This study consists of seven chapters, as outlined below.

Chapter 1: Scientific background and contextualisation of study

This chapter commences by providing the background to the study in order to highlight gaps in the literature pertaining to decolonising management education. This chapter outlines the problem statement, the research aim and objectives, the research question and the contribution of the study, and explains the use of a reflexive writing style.

Chapter 2: Decoloniality and the management education discourse

This chapter provides clarity on two key terms that are central to this study: ‘decolonialism’ and ‘decoloniality’. Thereafter, a review of the #FeesMustFall and #RhodesMustFall movements are presented, which have become symbolic of the call to decolonise the curriculum. The chapter situates management education in the

decolonisation discourse and concludes by proposing a way to decolonise management education.

In this chapter, *a priori* attention to the decoloniality literature was kept to a minimum, given the grounded theory nature of the study. However, literature on critical pedagogy is revisited in Chapter 6, based on the findings from the data.

Chapter 3: Research design and methodology

This chapter is structured into three key areas. The philosophical standpoint adopted for the study is presented first. The second area deals with the research design, which is predominantly a "constructivist grounded theory" (Charmaz, 2017) approach. The third area is the research method, which covers the interviews, sampling, data collection, data analysis, credibility, trustworthiness and ethical considerations.

Chapter 4: Research findings

Chapter 4 focuses on the presentation of the data collected from participants in Phase 1 (participants from Groups 1 to 4) and Phase 2 (participants from Group 5). The findings are presented in two sections. The first section covers the findings from participants in Phase 1 (master's students, management academics, academics in management and recruitment specialists) under five main themes. The second section presents findings from participants in Phase 2 (three outliers), which was conducted to authenticate the findings from Phase 1.

Chapter 5: Discussion

In this chapter, the findings from the interviews with participants from the five groups are interpreted and discussed. The discussion topics are extrapolated from the five main themes presented in Chapter 4. The discussion is supported with literature and forms the basis for the construction of theory on decolonising management education.

Chapter 6: Towards a substantive theory on decolonising management education

This chapter presents substantive theory on decolonising management education, which encapsulates the main themes that emerged from the data. Prior to the presentation of the substantive theory, the literature on critical pedagogy is discussed to make a case for the proposed conceptual framework. The substantive theory is developed and presented in the form of a conceptual framework, using the findings of the study. The theory comprises five key steps that are essential to decolonise management education.

Chapter 7: Summary, recommendations, limitations and conclusion

This chapter critically summarises the study and integrates the findings with the main research. Thereafter, the limitations, recommendations for praxis and areas for future research are presented.

1.9 SUMMARY

This chapter commenced by discussing the limitations of management education. It then summarised the colonial history of Africa and South Africa and detailed how this has influenced the curriculum in higher education. This was followed by a brief discussion on the call to decolonise the curriculum and how this applies to management education. It is against this background that the problem statement for this study was presented.

Thereafter, the research questions, aim and objectives were stated. The research approach was described, highlighting its appropriateness for the study. Finally, the contributions and outcome of the study were described; namely, developing theory on decolonising management education. The last section provided an outline of the chapters in the study.

CHAPTER 2: DECOLONIALITY AND THE MANAGEMENT EDUCATION DISCOURSE

2.1 INTRODUCTION

The purpose of this chapter is to define the conceptual landscape of the study by discussing concepts of decoloniality and management education. Debate around decolonisation has become common in academic circles in recent years (Chitonge, 2018; Mignolo & Walsh, 2018). The word '(de)colonisation', or 'decolonialism', suggests a need to actively break away or disengage from everything that represents colonialisation or colonialism (Behari-Leak, Masehela, Marhaya, Tjabane & Merckel, 2017). It is therefore imperative to have a clear understanding of the term 'colonialism', or 'colonisation', to better explain the term 'decolonialism' (or 'decolonisation').

This chapter details the discourses surrounding concepts that are integral to this study. The chapter begins by outlining the difference between decolonisation and decoloniality. It interrogates the call to decolonise higher education in South Africa through the lens of the #RhodesMustFall and #FeesMustFall movements that took place in 2015 and 2016. Thereafter, an overview of management education as a discipline is presented, considering the decoloniality discourse in Africa. The chapter concludes by presenting responses put forward to decolonise management education.

2.2 DECOLONISATION VERSUS DECOLONIALITY

There has been much debate in the literature regarding the differences between the terms 'decolonisation' and 'decoloniality'. It is imperative to provide clarity on these terms for two reasons. Firstly, it is fundamental to provide a distinction between these concepts in order to understand why I subscribe to the meaning associated with 'decoloniality' throughout this study, including when I refer to "decolonising". Secondly, I intend to reflect on the historical discourses of the term 'decoloniality' and to escape from the spatially and temporally parochial definition of 'decolonialism'

or ‘decolonisation’ and replace it with decoloniality, which Fanon (1968:316) described as “setting afoot a new concept, a new man, free from racial hierarchization and asymmetrical power relations in place since conquest”. To appreciate the distinction between the terms, it is important to discuss ‘colonisation’, or ‘colonialism’, to better articulate the meaning of ‘coloniality’. This initial discussion will form the basis for a better understanding of ‘decolonialism’, or ‘decolonisation’, and ‘decoloniality’. Figure 2.1 provides an overview of the concepts that will be discussed in this chapter.

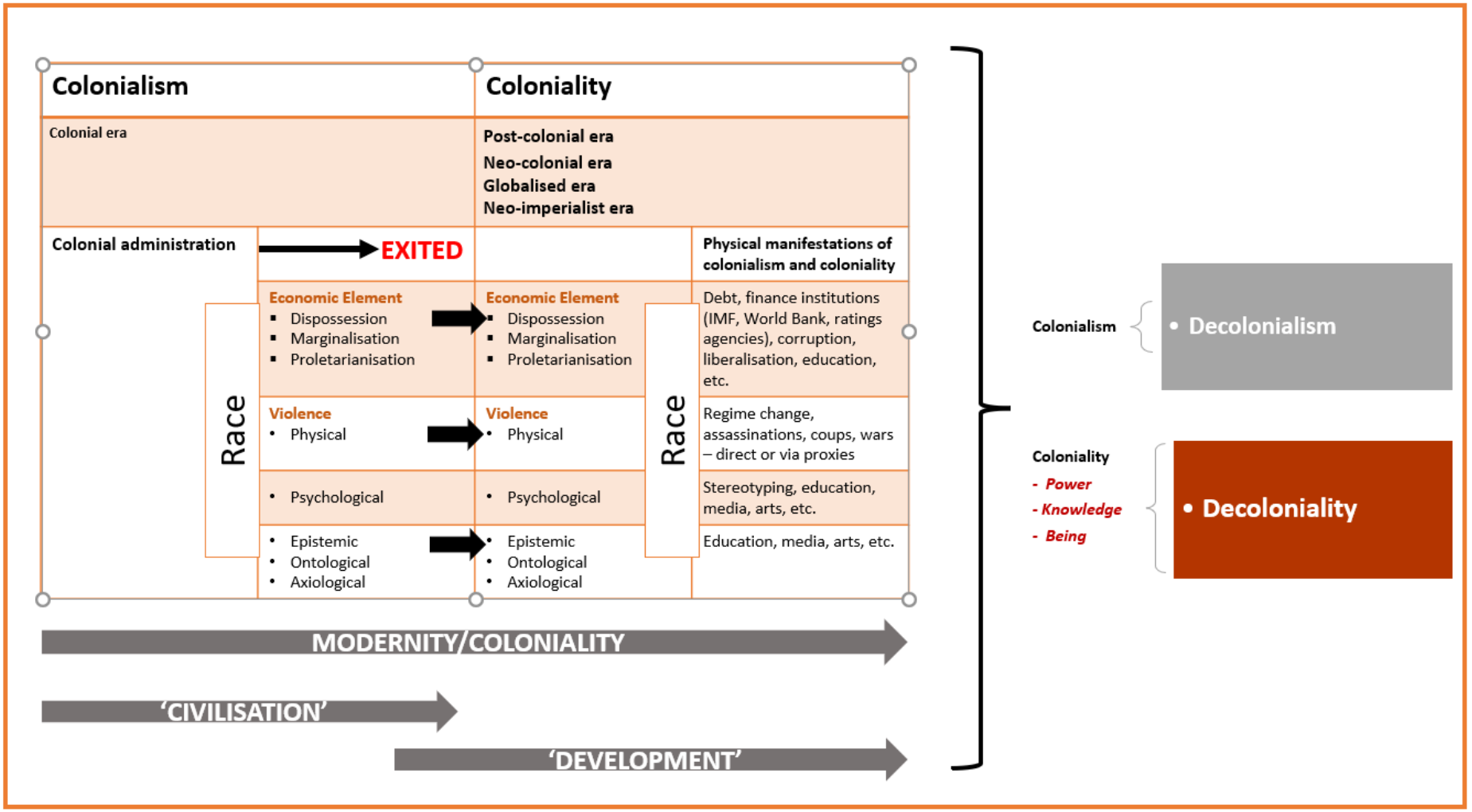


Figure 2.1: An overview of the conceptual landscape

2.2.1 Colonialism/Colonisation

The colonial era was characterised by the establishment of colonial administrations, mainly for economic dominance in colonial empires. The *Online Etymological Dictionary* (2000) traces the origin of the word to 1886 and defines it as "the system of colonial rule". Horvath (1972:50) provided a more succinct definition by stating that "[c]olonialism is that form of intergroup domination in which settlers in significant number migrate permanently to the colony from the colonising power".

It is difficult to distinguish colonialism from imperialism, as the terms are treated synonymously. Horvath (1972:50) stated that, "[l]ike colonialism, imperialism is a form of intergroup domination in which few, if any permanent settlers from the imperial homeland migrate to the colony".

This definition is significant because it exposes the 'dark side' of colonialism and acknowledges the difficulty associated with defining the term. As shown in Figure 2.1, colonialism is referred to as a situation where the colonial administration forcefully took control of a colony. Colonialism here is limited to judicial-political boundaries (Grosfoguel, 2007). As early as the mid-sixties, Fonlon (1965) described colonialism as a violent project that tamed where it should have inspired, repressed where it should have fostered and incapacitated instead of strengthened. Together with slavery,[2] where slaves became victims whose chains became ornaments and objects of recognition, colonialism has been regarded as the worst form of terrorism against Africans by the West (Eno, Eno, Haji & Ingiriis, 2012).

Colonialism displayed three main violent characteristics: exploitation, domination and cultural imposition (Butt, 2013). Colonial rule came to an end when colonies became independent of the colonial administration. It has become apparent that colonialism

[2] Similarities are often drawn between slavery and colonialism because of the effects of slavery on the African continent (Cornelius, 2020; Eno *et al.*, 2012). While slavery started well before the Berlin Conference in 1884, where Western countries effectively partitioned the African continent, the nature of the crimes in both dispensations were similar. These crimes included forced labour, deportation and massacres, as well as increased diamond and gold reserves of European countries to establish their power and wealth (Fanon, 2005). Slavery and colonialism were tools used to propagate Western capitalism.

is a complex concept that affected Africa more deeply than originally thought. Figure 2.1 summarises colonialism as a political, social, economic and psychological process specifically characterised by the introduction of formal colonial administrations and the associated technique of subjugation, including the discourses of modernity, ‘civilisation’ and ‘development’.

2.2.2 Coloniality

Many African authors have contended with the notion of coloniality without using the word itself. Such authors include Frantz Fanon (1963) in *The Wretched of the Earth* and *Black Skins, White Masks*; Kwame Nkrumah (1985) in *Neo-colonialism: The Last Stage of Imperialism*; Chinweizu Madubuike (1975) in *Towards the Decolonization of African Literature*; and Ngũgĩ wa Thiong’o (1986) in *Decolonizing the Mind*. These authors articulated the workings of coloniality in different spheres of life in African communities – including economic, psychological, epistemological, cultural and linguistic domination – on account of its colonial history. During the post-colonial era, colonisation technically came to an end. However, the underlying manifestations have persisted.

The concept of coloniality primarily emerged from Latin American scholars,[3] who focused on critiquing and untangling knowledge production that they claimed was primarily Eurocentric. Their arguments emerged out of the axiom that Latin America and Africa were the main victims of Western social, political and cultural domination and exploitation. Maldonado-Torres (2007) referred to three types of coloniality: *coloniality of power* is the link between modern forms of domination and exploitation (power); *coloniality of knowledge* is the effect of colonisation on different knowledge-production areas; and *coloniality of being* is the lived experience of colonisation and its impact on language. According to Quijano (2007), coloniality of power classified the colonised and the coloniser into social categories based on race, which also happened to be present during the colonial era (refer to Figure 2.1). Quijano (2007) argued that coloniality of power was not limited to social classification but extended

[3] They include Anibal Quijano, Walter Mignolo, Nelson Maldonado-Torres, Catherine Walsh, Fernando Coronil, Santiago Castro-Go´mez, Oscar Guardiola, Edgardo Lander and Freya Schiwy.

to Eurocentric capitalism, also known as colonial/modern world power, which formed the cornerstone of coloniality of power. Mignolo (2011) used the term “de-westernisation” as part of the decolonial discourse happening in Latin America to refer to the shift in economic power from the West.

Coloniality refers to a situation where Western hegemonic systems continue to inform the political, cultural, sexual, spiritual, economic and epistemological agenda of the subaltern subsequent to the physical withdrawal of colonial administration from the colonial state (Quijano, 2007). The contention is that, in spite of the exit of colonial administrations, the status quo of most other manifestations of colonialism remains. To Mamdani (1996), coloniality meant a reclassification of races into civilised and uncivilised, us and them, industrial and pre-capitalist, developed and underdeveloped. The physical withdrawal of colonial administrations from African soil did not signal an end to colonial hegemonic rationalities. They remain alive in the education and economic sector, in the way knowledge is produced and validated and in the way of thinking (Chitonge, 2018). Coloniality is a broad and persistent process of inferiorising and dehumanising the ‘Other’.

Maldonado-Torres (2007:243) provided a more comprehensive meaning of coloniality and how it differs from colonialism:

> *Coloniality is different from colonialism. Colonialism denotes a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such a nation an empire. Coloniality, instead, refers to* ***long-standing patterns*** *of power that emerged as a result of colonialism, but that define culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of people, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day.*

Coloniality is therefore an almost invisible, present, long-lasting power structure and set of epistemological strategies founded on Eurocentric, Western, Global North,

‘modern’, ‘civilised’ and ‘developed’ systems. Coloniality is in many ways worse and more dangerous than colonialism because it enables the coloniser to control the way the colonised think about themselves. Coloniality in a sense allows colonial forms of domination to continue to prevail in formerly colonised states, without the expense of colonial administration. Grosfoguel (2007) emphasised the centrality of race in the coloniality discourse (as shown in Figure 2.1), nurturing asymmetrical power relations and Western epistemologies that claim to be truthful, universal, secular and scientific.

Quijano (2007) used the term “coloniality of power” to refer to coloniality. He described coloniality of power as “Eurocentrification of the new world power”, leading to “a new social classification of the world population on a global scale” (Quijano, 2007:171). According to Quijano (2007), and as highlighted in Figure 2.1, there are four levels of coloniality: control of the economy;[4] control of authority; control of gender and sexuality; and control of knowledge and subjectivity. The colonial matrix of power involves the control of subjectivities, epistemologies, gender and sexuality, authority and power, labour and economy of human existence in favour of the West and White people. Africans, and indeed all former colonial subjects, remain entangled in the colonial power matrix, which continues to govern global social order. An awareness of its presence enables critical reflection about the supposed end of colonialism (Ndlovu-Gatsheni, 2012).

Coloniality is a decolonial concept that exposes the dark side of Western modernity. Many authors have maintained that coloniality is constitutive of and not a derivative of modernity (Grosfoguel, 2007; Mignolo & Walsh, 2018; Ndlovu-Gatsheni, 2012). Mignolo and Walsh (2018) introduced the compound term “modernity/coloniality” because they represent two sides of the same coin. Modernity originated and is situated in European renaissance. In many ways, modernity put lives in service of institutions instead of institutions in service of lives. Modernity is a set of self-serving

[4] To Quijano (2007), coloniality was founded and established on two key concepts. Firstly, on economic coloniality, which he described as capitalism in Marxist and liberal terms. Secondly, on coloniality of knowledge. Quijano drew insights from José Carlos Mariátegui in 1928, who was a self-proclaimed Marxist.

narratives that hinge on development and modernisation. Modernity has been disguised as ‘civilization’, ‘democracy’ and, perhaps most prevalent today, ‘development’ to extend the domination and exploitation of former colonies (Grosfoguel, 2007). Refer to Figure 2.1.

The concept of modernity, as with coloniality, became popular in the second half of the 20th century, benefiting the creator who built and sustained it using military, war, finance and knowledge systems. Modernity was subtly introduced in colonial states to mean renaissance, progress and especially civilisation, and later evolved into development and became subsumed under neoliberal globalisation.[5] This background on the difference between colonialism and coloniality provides a platform to better understand the distinction between decolonisation and decoloniality.

2.2.3 Decolonialism/Decolonisation

According to Chitonge (2018), decolonisation has never been clearly articulated because there are different perspectives on what it means. That this issue arouses a range of emotions in different people only serves to muddy the waters. Pillay (2013) reported that scholars in South Africa are in “panic mode” when faced with discussions around curriculum transformation as a step towards decolonisation. The phrase “curriculum transformation” is often used to describe movements which are designed to either overcome coloniality or at least give the impression of doing something in that line. Mendy and Madiope (2020) shared similar views stating that curriculum transformation has been limited in addressing Africanisation and societal issues. According to Nyamnjoh (2016), decolonisation attracted popular national consciousness because of the #FeesMustFall and #RhodesMustFall movements that took place in 2015 and 2016. Some scholars, such as Gilley (2018), make a case against decolonialism, arguing that colonialism was a legitimate project widely embraced by the colonised, who found themselves migrating towards areas of more

[5] Neoliberal globalisation is a dominant world economic system that supposedly dismantles any barrier to international trade of goods and services, although in practice the dismantling seems to be imbalanced. The system has been criticised for favouring core countries at the expense of countries in the periphery (Onis & Aysan, 2000).

intensive colonial rule. Rodriguez (2018) stated that Gilley's (2018) article is a reminder that much work is needed to educate people on the ills of colonialism.

Decolonisation has been associated with the revolutions that happened in two waves – first in the Americas and the Caribbean, and later in Asia and Africa – and that led to the creation of nation states after independence (Mignolo & Walsh, 2018). The first and second waves of these revolutions, or independences, led to different historical trajectories, which continue to inform the decoloniality discourse through the lens of modernity and coloniality. The first wave of independence, which took place in the Americas and the Caribbean, presented the concept of modernity as progressiveness of the colony. With the second wave, in Asia and Africa, the rhetoric was based on modernity and was grounded on development. The second wave was unique in that it responded to the colonial rule of European nations (mainly France, England and Holland), and was initiated by the indigenous population against European colonial and imperial nation states (Mignolo & Walsh, 2018). With both waves, the logic of modernity remained in place.

Because of its association with these historical revolutionary movements against colonial administrations (i.e. against colonisation), decolonisation is popularly (or, in the 'common sense'[6]) thought of as the process of dismantling colonial administrations. However, as illustrated in Figure 2.1, while colonies have technically been dismantled, most of the techniques of subjugation (i.e. coloniality) persist. One might say that it is the ghost of colonisation that actively haunts us to this day. For this reason, good sense (as opposed to common sense) would hold that a call to decolonise should not be limited to the political endeavour that characterised historical liberation struggles (Heleta, 2016; Mignolo & Walsh, 2018; Ndlovu-Gatsheni, 2012; Nyamnjoh, 2012). Rather, it ought to be a call for a continued focus on and struggle to transform all aspects of life, including economic, spiritual, sexual, gender-related, epistemic, political, social, linguistic and racial hierarchies of modern regimes of coloniality (Grosfoguel, 2007). The land tenure and agrarian question

[6] Following the Granscian formulation of this.

have only partly dislodged the hegemonic colonial rationality that prevails in many African states (Chitonge, 2018).

As such, Ndlovu-Gatsheni (2012) called for a critical rethink of decolonisation beyond a reductionist approach of conquering a juridical-political boundary of state. According to Grosfuguel (2007), one of the biggest misconceptions or myths of the 20th century in Africa and the rest of the world was to think that independence from colonial administrations meant complete decolonisation. Chitonge (2018) argued that decolonisation is still incomplete in Africa. Tuck and Yang (2012) postulated that decolonisation will remain a metaphor until such time as indigenous land, life, power and privileges have been returned. The consequence of colonial rule was described by Mazrui (1986:13) as "what Africa knows about itself, what different parts of Africa known about each other, have been profoundly influenced by the West". Colonial policies and institutions have had long-term negative outcomes on the wellbeing of the colonised nation (Lee & Paine, 2019).

However, despite these critical calls for a 'good sense' revision of decolonisation, in many ways common sense prevails. In the popular imagination, decolonisation is a done deal; a project that was completed with the independence of the last colonies during the 20th century. As a done deal, the sentiment is that it should be left to historians to deliberate over.

2.2.4 Decoloniality

The concept of 'decoloniality' was first introduced by Quijano in 1990, at the end of the Cold War and the start of neoliberal globalisation. The word 'decoloniality' was used during this period to mean the undoing of coloniality. Since then, many other Latin American scholars have researched the concept. On the African continent, scholars such as Nyamnjoh (2012), Mpofu (2013) and Ndlovu-Gatsheni (2015) have explored the concept of decoloniality of African knowledge. According to Nyamnjoh (2012), decoloniality entails calling on African scholars to be part of a global conversation of knowledge production using its own methodologies and epistemologies with the interest of Africans at the centre. For Mpufu (2013:117), decoloniality is an "epistemic weapon" that will liberate Africa from the grip of

coloniality. Mpufu (2013) recommended that knowledge production in Africa should be grounded in its genealogies, history, modes of thought and experiences, without which the decolonisation project is unfinished. Finally, Ndlovu-Gatsheni (2015:493) stated that decoloniality will liberate Africans from the "shackles of coloniality that is pervasive in the domains of power, knowledge and being" to become creators of their own future.

As illustrated in Figure 2.1, decoloniality is premised on three concepts: coloniality of power; coloniality of knowledge; and coloniality of being (Ndlovu-Gatsheni, 2015). Decoloniality means divorcing from prevailing hegemonic Western epistemologies that have come to inform all aspects of life and destroy ways of relating to each other. Decolonisation evolved into decoloniality and decolonial thinking. Maldonado-Torres (2011:117) defined decoloniality as follows:

> *By decoloniality it is meant here the dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or found new and more powerful forms of expression in the modern/colonial world.*

This definition also touches on the concept of coloniality of power or the colonial matrix of power expressed as modernity, and how decoloniality undoes, delinks, unsettles and disobeys the colonial matrix of power instead of perpetuating its reproduction (Mignolo & Walsh, 2018). Decoloniality emerged from the shortcomings of decolonisation. Decoloniality aims to delink from the colonial matrix of power to imagine a decolonial subject. In the education sector, decoloniality deals with the decolonisation of epistemologies and knowledge, which is closely linked to Western political theory of the state and capitalist economy. Decoloniality undermines the mechanism that keeps the colonial matrix of power in place. Decoloniality is an action word that requires delinking from coloniality to engage in epistemic reconstruction of African lifestyles and ways of thinking.

While decolonisation focuses on the state, decoloniality aims to focus on and redefine all aspects of African life. Post-colonial African states have become institutions of domination by former colonial powers and have remained hostage to

the colonial power matrix. A celebration of 50 years of independence of most African states by elite on the continent is regarded as a myth and an illusion of freedom (Ndlovu-Gatsheni, 2012). There is a continuation of imperial dominance in most supposedly independent states. Coloniality of power and colonial difference have had a long-lasting effect on the decolonisation process and reveal the core myth of decolonisation as political liberation. Decolonisation as political liberation failed because coloniality of power is still relevant 60 years after independence, making decolonisation as political liberation a myth (Ndlovu-Gatsheni, 2012). It is a misconception to think that decolonisation was achieved at the end of direct colonial administration.

Chitonge (2018) presented two features that characterise decoloniality. Firstly, to set the stage, colonialism or colonial powers dishonoured and devalued other ways of knowing and being, other lives, other histories, and other languages, cultures and religions. Colonialism evolved from physical violence in terms of slavery and forced labour to a more abstract form through epistemic violence or brutality, also known as coloniality – although physical violence also persisted in many ways. As a result, decoloniality should renounce the violence and enlighten both the colonised and the coloniser. The second feature is premised on the fact that colonialism is about power relations. The coloniser positioned himself as more powerful and so imposed his language, episteme, culture and being as ‘the’ culture, ‘the’ knowledge and ‘the’ world view (Chitonge, 2018:26). Decoloniality is therefore not an easy project but one that requires the development of a critical perspective that unmasks the violence and arrogance of coloniality.

Decoloniality is not a reversal but an unveiling, an unmasking, an uncovering and disclosure of coloniality of power, violence, injustice and insensitivity with a view to re-orient colonised societies (Chitonge, 2018). Decoloniality is a global enterprise in the hands of the colonised to become decoloniality thinkers, doers or actors. Mignolo and Walsh (2018) cautioned against any nation or race having a privileged position in the decoloniality project, as there is no universal plan developed by a specific group of intellectuals.

Decoloniality, as well as political, economic and epistemological movements, should aim to liberate those who were previously colonised from global coloniality and thinking, knowing and doing. Decoloniality is a liberating language for the future of Africa (Ndlovu-Gatsheni, 2015). Decoloniality is a political project and a critical intellectual theory. According to Mbembe (1999), decoloniality is not informed by Nationalist and Marxist thought of Africa having a hostile relationship with the rest of the world. On the contrary, decoloniality rejects essentialism and fundamentalism, which holds only one epistemic position from which to achieve truth and universality. Decoloniality is engaging in epistemic disobedience and delinking from Western modernity (Mignolo, 2009). Decoloniality should focus on bringing the identities of the 'Other', whose histories are marred by domination, repression and oppression, into so-called global (Western) knowledge systems. Finally, Quijano (2007:177) recommended that decoloniality or "epistemological decolonisation" should liberate the colonised from all types of power organised as discrimination, inequality, domination and exploitation.

Further to Quijano's (2007) recommendation, Ndlovu and Makoni (2014) argued that because the word 'development' was defined using Eurocentric ideas and knowledge, economic inequality, marginalisation and exploitation have persisted since the colonial area. Ndlovu and Makoni (2014) employed a decolonial thinking paradigm to interrogate local economic development strategies in post-apartheid South Africa as a tool to perpetuate discrimination and exploitation. It is for this reason that Grosfoguel (2007:219) argued that "although 'colonialism administrations' have been entirely eradicated and the majority of the periphery is politically organised into independent states, non-European people are still living under crude European exploitation and domination". Nevertheless, the theoretical landscape on coloniality/decoloniality seemingly neglects the urgent need for economic liberation of Africans to address the issue of poverty prevalent on the continent.

As mentioned, this study identifies with the meaning associated with decoloniality as opposed to decolonialism. However, there is room for persistent ambiguity when the word is used as a verb (i.e. 'to decolonise'). While the term relates 'naturally' in a linguistic sense to decolonialism and may seem at odds with decoloniality, this is

misleading. According to Mignolo and Walsh (2018), the verbality of ‘decoloniality’ is constructed in the praxis of decolonial thinking and sensing, making and doing, and being and becoming. This verbality is also associated with the struggle against matrices, structures and manifestation of coloniality/modernity/capitalism and other systemic, structural and systematic modes of power to imagine an alternative. Calls to decolonise must be viewed under the rubric of the decoloniality movement as much as they were central to the decolonisation movement.

The need for decoloniality was expressed popularly in the #RhodesMustFall and #FeesMustFall movements that took place in South Africa in 2015 and 2016. University students revolted *en masse* against the existing education system to free themselves from the shackles of coloniality, which is prevalent in the area of power, being and knowledge. The section that follows interrogates one of the key demands of these protests: decolonisation of the curriculum by ending the domination of Western epistemological histories, traditions and figures (Molefe, 2016).

2.3 SCREAMS TO DECOLONISE HIGHER EDUCATION IN SOUTH AFRICA

We revolt simply because, for many reasons, we can no longer breath.

- Frantz Fanon

As predicted by Fanon (1963), the end of colonial rule has done little to eliminate segregation between the coloniser and the colonised. Fanon (1963) recounted how the incorporation within oneself of colonial dialogues produced an inferiority complex in the mind of the colonised. Colonialism created dehumanising stereotypes about the colonised as being, lazy, violent, less intelligent and less ethical than the coloniser. Even though colonialism was abolished many years ago, its presence is still evident in political, economic and social oppression. In *Capital Volume I*, Karl Marx offered a reflection on colonisation. He positioned colonisation as part of what he called original or primitive accumulation, which was an essential precursor and facilitator of capitalist accumulation (Marx & Engels, 1975). In *The Wretched of the Earth*, Fanon (1963:98) shared his views about business as part of the post-colonial context, as follows:

> *Capitalist exploitation, cartels, and monopolies are the enemies of underdeveloped countries. On the other hand, the choice of a socialist regime, a regime which is completely orientated toward the people as a whole and based on the principle that man is the most precious of all possessions, will allow us to go forward more quickly and more harmoniously. Thus, make impossible that caricature of society where all economic and political power is held in the hands of a few who regard the nation as a whole with scorn and contempt.*

Fanon (1963) vehemently despised capitalism, advocating a society that focuses on the wellbeing of its people. Nkrumah (1965) used the term “neo-colonialism” (akin to what I have labelled an era of coloniality in Figure 2.1) to describe varied and subtle strategies put in place to control and thereby sustain the exploitation of former colonies. Nkrumah (1965) argued that the principal aim of neo-colonialism is to secure sovereignty over the economic system of former colonies to maintain power and continually exploit their resources. The consequence of neoliberalism is that the gap between the rich and poor widens. Even though Nkrumah (1965) recognised that neo-colonialism extended to other areas, such as religion, politics, ideology and culture, he wrote extensively on the economic impact of capitalism on former African colonies.

Many societies still rely on the old notion of colonial hierarchy, wherein Western countries are seen to be superior, rational and matured as opposed to previously colonised countries (Muhr & Salem, 2013; Nkomo, 2011). This narrative is apparent in the narratives of development, with the West by and large being labelled ‘developed’ and former colonies ‘under-developed’ or, at best, ‘developing’. The labels of ‘first world’ and ‘third world’ are also commonplace. This interplay manifests in organisations in various ways. Western colonial history exudes through all Western organisations and affects how they perceive the colonised, thus creating an obstacle for the colonised to thrive in these organisations. Muhr and Salem (2013) convey how non-Western immigrants struggle to gain recognition, acceptance and equality in Europe. They are deprived of the privileges and opportunities available to their Western counterparts. Discrimination in these organisations has taken a more subtle form that makes it difficult to identify and oppose (Muhr & Salem, 2013).

In the education sector, White supremacy was masked in the classroom using words such as ‘social justice’, ‘reconciliation’, ‘hope’ and ‘action’ as universal remedies to the ongoing impact of coloniality on our societies, juxtaposed against high corruption *perception* indices, low human development indices and local (as opposed to global) environmental degradation, which paints Western superiority and constructs conditions conducive to a regime of paternalism (Mackinlay & Barney, 2014). In this regard, both the former coloniser and the formerly colonised have contributed to keeping the colonial myth alive (Bhabha, 1994). The formerly colonised embraced the inferiority approach in organisations as a career strategy, while the former coloniser created cultural segregation. Unfortunately, technical decolonisation does not necessarily change the minds of the formerly colonised or colonisers. However, as expounded in the paragraphs that follow, there seemed to be a realisation of this colonial myth during the #FeesMustFall and #RhodesMustFall movements.

In 2014, a group of postgraduate students from the Department of Political Studies at the University of the Witwatersrand (Wits) in Johannesburg released a document titled ‘WITS Transformation Memo 2014’ (Naicker, 2016). The students stated two key grievances in the memorandum. Firstly, the demographics of the staff in the department lacked transformation. They stated, “the bulk of knowledge production can no longer issue from a small segment of the population”. Secondly, the university curriculum was lacking Black thought and African scholarship. They stated, “the lack of even a single Black staff member in a department concerned with the political history of South Africa, among other topics is problematic” and they demanded “a literal and physical demographic shift” (University of the Witwatersrand, 2014).

Subsequent to the release of this memorandum, on 9 March 2015, Chumani Maxwele protested against the statue of Cecil John Rhodes at the University of Cape Town (UCT) by throwing excrement on it (Hodes, 2017). His actions catalysed an international movement to decolonise higher education by confronting the ‘tentacles’ of Western epistemologies that still prevail in the curriculum (Pillay, 2016). According to Ngcaweni and Ngcaweni (2019), Maxwele’s act of defiance was not capricious but an intellectual battle, seeking justice for African epistemologies and intellectuals that

have been rejected and relegated to the sidelines by institutions of higher learning that have resisted change.

One week after Maxwele's protest, the Black Student Movement at Rhodes University in Grahamstown was formed in solidarity with the #RhodesMustFall movement at UCT, demanding similar interventions – from decolonising the curriculum and transformation of academic staff to a complete overhaul of the culture at the university. The protests soon extended to other universities, such as Stellenbosch University, where Black students, who remain a minority despite the end of apartheid, felt intimidated and marginalised in a space that has remained unchanged since 1994 (Naicker, 2016). By October of the same year, the #FeesMustFall protest was added to #RhodesMustFall at Wits behind a populist call for a fee-free higher education (Mutekwe, 2017). The other three central demands were to decolonise the curriculum and higher education as a whole (Kwoba, Chantiluke & Nkopo, 2018), put outsourced workers – such as cleaners and security staff – back on the university payroll, and transform the academic staff of faculty by including more Black people and women.

The #FeesMustFall protest conveyed popular and shared dissatisfaction against financial exclusion and the debt trap of disadvantaged Black students that has been perpetuated since the apartheid era. The educational system in South Africa failed these students by normalising structural racism (Xaba, 2017). The state reacted by inflicting physical violence on students who were protesting against an educational system that entrenched White supremacy and capitalism. According to the protesting students, the apartheid regime is reified in these institutions of higher learning, where fees and the curriculum have become tools used to deny access to Black students and propagate Eurocentrism respectively. These movements suggest the lack of criticality in education, both in South Africa and abroad (Kwoba *et al.*, 2018). For many students of colour, the statues of Rhodes at UCT and at the University of Oxford are symbols of a toxic culture of patriarchy, years of violence, racism and coloniality that remain alive in these institutions of higher learning (Kwoba *et al.*, 2018).

These were, of course, not the first calls to decolonise the curriculum in Africa. Conversations to decolonise the curriculum started on the continent during the 1950s and 1960s (Fataar, 2018). Colonial rule came with an education system that was based on constructing the colonised as colonial subjects while robbing them of their full potential and humanity (Fataar, 2018). Nyamnjoh (2012:1) defined education as "the inculcation of facts as knowledge and also a set of values used in turn to appraise the knowledge in question". For the values to be appropriate, they need to be broadly shared; otherwise, the knowledge acquired is skewed or even violent. Spivak (1994:80) described the effect of epistemic violence as one that "erases the history of the subaltern making them believe that they have nothing to offer". The values acquired in colonial and post-colonial institutions of higher learning sought to imbue and sustain a sense of superiority of the coloniser and inferiority of the colonised.

Education was, and indeed continues to be, used as a tool in the hands of the coloniser to convince Africans of a need to "lighten their darkness" both metaphorically and physically, for the gratification and interest of their master, the coloniser (Fanon, 1967:169). According to Nyamnjoh (2001), the conquest of the mind, soul and bodies of Africans has led to epistemicide, which is the killing of indigenous epistemological paradigms. African epistemologies have been ostracised by the West by connecting them to occultism and witchcraft. This has resulted in a complete disregard of indigenous knowledge. Colonialism led to an African education system that is a mimetic representation of the West. The values that informed the knowledge taught portrayed the coloniser as superior. These values continue to dominate education in post-colonial Africa. While devaluing Africans, colonial education glorified Europeans. Colonial education neutralised and silenced African minds, souls and bodies, and reduced them to "cringing cowards" (Fonlon, 1965:18–19). Colonial education resulted in Africans suffering from chronic self-deprecation, self-annihilation and self-doubt (p'Bitek, 1989). As early as 1965, Fonlon criticised the Western education system as "unmanning" and called for education that would promote the authority and dignity of Africans and their way of life. According to Fonlon (1965:21–28), African cultures needed rehabilitation. Since then, little has changed. The education system in Africa still fails to promote the

creativity, humanity and dignity of Africans. Instead, Africa is portrayed as the “heart of darkness” (Conrad, 1995:90).

Nyamjoh (2001) argued that these Western epistemologies have serious weaknesses when compared to endogenous epistemologies. Western epistemologies have claimed a messianic role, which leads to arrogance and intolerance towards creative difference, resulting in a form of violence. Western epistemology has resisted every form of negotiation, compromise or conviviality. The coloniser’s epistemologies are quantitative, based on appearance, claim objectivity, and strive to justify and maintain the ‘truth’ (that they serve). However, it must be accepted that an epistemology that sacrifices morality, humanity and social lives is misleading.

Western academic texts still claim that Africa is corrupt, miserable, irrational and a darkness that can only survive with the help of kind, White foreigners (Mbembe, 2001; TED, 2009). All too often, academics in Africa have made the situation worse, remaining attached to Western curricula, types of knowledge and sources highly adapted to sustain patterns of dominance. The study of Africa by Africans is still based on perspectives of the West rather than African historical experiences and empirical realities. Unfortunately, there is little or no appetite on the part of Africans to learn anything African (Mama, 2007; Mamdani, 1996; Oyewumi, 2005), with very few academics and students adopting a decoloniality stance. African universities have justified their adoption and modelling of the Western education system as being necessary to compete internationally (Mazrui, 2002).

The situation has been exacerbated by the education system in Africa failing to contextualise excellence and standards for the needs of Africans, resulting in a weak intelligentsia in relation to the West. Higher education in many African states has become commercialised (Mamdani, 2007). Universities have become powerhouses attuned to capitalist ideologies, with a strong orientation towards the marketplace (Nash, 2006).[7] Mbembe (2015) conveyed the impoverished state of the educational

[7] This trend is not limited to Africa; it is a global trend.

system on the African continent. He argued that universities have turned students into consumers and customers, offering an education system that meets the need of colonialism in a post-colonial era under the rubric of the market and discourse of employability. Perriton (2014) advocated against the increased marketisation of education, owing to its tendency to go hand in hand with the rescinding of any prospects to teach critically. Neoliberalism[8] infused in every sphere of life has made the matter worse. Brown (2015) explained how market forces have become the default way of governing public institutions, including institutions of higher learning.

This neoliberal drive in higher education, coupled with the human capital theory, has led to competition between financial and academic imperatives – with the former prevailing. The outcome of this conundrum is educational institutions favouring courses that generate more income, such as the Master of Business Administration (MBA), while interrogating the viability of programmes that by tradition promoted critical thinking (Alder, Forbes & Willmott, 2007; Perriton, 2014; Starkey & Tiratsoo, 2007). It is evident that the commodification of education approaches unavoidably compromises and attenuates criticality in the curriculum.

Returning to the case of South Africa, thus far the coloniser has succeeded in neutralising achievements made by activists such as Steve Biko and the Black Consciousness Movement post-independence. The new post-apartheid dispensation has watered down popular African creativity, such as poetry, song and music in churches, classrooms, townships and neighbourhoods that promoted knowledge of protest history, and affirmed the integrity and humanity of marginalised Black people and their cultures (Malusi & Mphumlwana, 1996; Mngxitama, Alexander and Gibson, 2008).

Although apartheid ended in South Africa more than 20 years ago, the epistemologies and knowledge systems that ground the country's tertiary education

[8] According to Rowlands and Rawolle (2013:265), neoliberalism relates to a rethinking of the way classical liberal theories apply to political deliberations about individuals and governments. These include the importance and security of private property, the rule of law, the importance of economic 'maximisation' models to policy, the role of the state, the nature of obligations between individuals, the state (social and private contracts) and markets, choice and public decision-making.

systems are still rooted in a colonial, Western worldview (Heleta, 2016). The move to decolonise the curriculum has been extremely slow. In effect, universities in South Africa, which were established in an era where racism, Eurocentrism, segregation, epistemic violence and White supremacy prevailed, remain little changed even after the end of apartheid (Sehoole, 2006). The curriculum adopted in most universities reinforces Eurocentrism, Western epistemic privilege and dominance, which is synonymous to modernity being the root of epistemic violence. The curriculum has become intertwined with the culture of universities, which remain Eurocentric and thereby hinder transformation (Department of Education, 2008).

'Whiteness' has been presented as a symbol of purity, which means to be civilised, modern and human (Heleta, 2016). Leek (2014:214) defined whiteness as "a set of practices that function to protect and maintain privilege". Whiteness becomes even more problematic when those who acknowledge their whiteness do not recognise how it protects their privileged positions and reinforces White supremacy (Lindner, 2018). Whiteness is rooted in the concept of race, which is a social construct that describes White people who have remained privileged because of their skin colour since the colonial era. Universities in South Africa continue to reinforce the colonial project by promoting White superiority and Black inferiority complexes. Bantu education, relegated to Black South African universities, was set up to train Black people to support staff to achieve hegemonic colonialist purposes, and this has remained intact (Bunting, 2006).

Even with the end of apartheid in South Africa, higher education institutions continue to maintain structural stumbling blocks to the emancipation of Black South Africans (Sardar, 2008). Universities in South Africa are internationally rated, using criteria that few universities in Africa have contributed to establishing, but to which they subject themselves. South African universities push lecturers to publish in international journals (i.e. hosted in Western Europe or the USA), yet do little to promote journals from the continent, which are seen as second-rate journals of last resort. Universities have policies and frameworks that are supposed to promote equality, transformation and change, institutional culture and epistemologies that represent all races but unfortunately there has been limited implementation of these or a lack of praxis. Changes in epistemology and leadership in South African

universities have not brought about meaningful decolonisation of the curriculum. The debate around decoloniality makes universities uncomfortable. Epistemological change and radical disruption from the status quo, which contribute significantly to sustaining coloniality, are required to bring about change in our institutions of higher learning.

2.4 SITUATING MANAGEMENT EDUCATION IN THE DECOLONIALITY DISCOURSE

Western management education has played a critical part in sustaining this coloniality, and even advancing the ideas upon which it is premised. At a global level, management as a science has been criticised by Dehler *et al*. (2001) because it is technocratic in nature, discouraging any form of self-reflexivity, subjectivity or individualism. Technocratic reasoning is dehumanising because it erodes subjective judgement (Alvesson & Willmott, 2012). Business schools have been accused of creating followers rather than leaders because of the dependency students have on their lecturers (Vince, 2010). Management education is under the spotlight regarding its legitimacy in relation to relevance and social justice (Bennis & O'Toole, 2005; Bok, 2003; Grey & Mitev, 1995; Rubin & Dierdorff, 2009; Smeyers, de Ruyter, Waghid & Strand, 2014). This perspective on management education has endured, despite the complexities that have emerged both within organisations and at the nexus between organisations and broader society.

The spate of corporate scandals, including Libor, Lehman Brothers, Steinhoff, BP and Facebook, underscore the corrupt state of society, emanating specifically from the private sector. Organisations are plagued with issues such as bullying leadership (Einarsen, 1999), toxic emotions (Frost, 2003), abuse of power (Sankowsky, 2005) and violation of employees' psychological wellbeing (Currall & Epstein, 2003).[9] According to Sendjaya, Sarros and Santora (2008), these problems have manifested in recurrent corporate scandals and have led to the closure of many companies.

[9] Then management becomes synonymous with coloniality

Bennis and O'Toole (2005) believe that these issues might be associated with business schools and universities not imparting the right education to their students, or perhaps imparting the wrong education. Podolny (2009) conveyed his disappointment at the ostensible inattentiveness to ethics and values-based leadership in management education, with Patry (2010) recommending a focus on ethics and socially responsible leadership and behaviour. The distrust associated with management education stems from the understanding that the curriculum produces graduates who are money-driven and seek financial returns above all else (Khurana, 2007; Louw, 2015). Academics and students in management education continue to drift further away from any form of decoloniality because they are 'too busy' with their publication records (Currie & Knights, 2003), and with chasing international accreditation (Nkomo, 2015), rather than investigating alternative teaching and learning approaches to confront the taken-for-granted assumptions of management orthodoxies. Nkomo (2015) suggested that management education should strive to produce future managers and leaders who will address issues of discrimination, inequality and human deprivation prevalent in our society. According to Grey (2004), something is seriously amiss in management education and a radical alternative is required.

Discussions on how to decolonise management education specifically have infiltrated scholarly discourses worldwide. The 11th International Critical Management Studies Conference that was held at The Open University in Milton Keynes, in the United Kingdom in June 2019, had a session on 'Decolonising management education and business schools'. During this session, Mandiola (2019) argued that decolonising the management education system in Chile would be the first step to rescuing management studies from being "an entrenched reproductive machinery". Nyathi and Murray (2019) proposed a collective effort from universities across the world to address the problem of decolonisation. It was apparent from the sessions that early conversations to decolonise management education are ongoing in many institutions of higher learning.

Management education is not a neutral technique but one that is embedded in values (Grey, 2004; Ruggunan & Spiller, 2014; Vince, 2010). In this regard, Reedy (2003) suggested that management education should not focus on the self, but

rather on the community, and that this should then form the *modus operandi* of teaching in management education. Grey (2004) proposed an integration of such values into every management course, instead of decoupling and presenting them as separate modules (for example, business ethics, environmental management or corporate responsibility). His argument emphasised that stand-alone courses, such as business ethics, are no longer sufficient in sustaining learning experiences that propagate critical thinking. Ruggunan and Spiller (2014) share similar views, arguing for greater student autonomy and reimagining the role of the lecturer, and expressed confidence that student autonomy would increase legitimacy and value.

These suggestions appear to be anchored in some of the critical pedagogy ideas offered by Freire (1993). Freire argued that any attempt to liberate the oppressed requires their reflective participation in the act of liberation. He stated that "the conviction of the oppressed that they must fight for their liberation is not a gift bestowed by the revolutionary leadership, but the result of their own conscientization" (Freire, 1993:67). In addition, Perriton (2014) emphasised the importance of student autonomy, proposing a pedagogy that focuses on collaboration and reflection.

However, Freire (1993) also argued that the oppressors can never liberate the oppressed. And one wonders where management students fit on the continuum from oppressor to oppressed? In this regard, student autonomy might even be risky, in that a significant portion of management students appear to be selfish, materialistic, greedy and 'money grabbing', even when they enrol in management programmes (Wang, Malhotra & Murnighan, 2011). They seek to maximise personal gain over that of society (Bing, 2012; Walker, 1992; Wang *et al.*, 2011). For this reason, Reedy (2003) suggested that communitarian ideals should form the basis of critical engagement between teachers and management students. Community and solidarity provide an antidote to an immoral society, stemming from over-individualism.

Returning to the South African context, Goldman (2020:45) noted that attempts to decolonise management education in South Africa have been extremely slow because the management discipline represents "a very colonially ubiquitous

domain". Few, if any, academics in business schools or faculties teaching management have seized the opportunity to raise questions about management education through the decoloniality lens. Instead, management education has been portrayed as a modern solution to the demand for production (Mandiola, 2019). Management education continues to be criticised for giving primacy to individualism (Ghoshal, 2005), and advocating the ascendancy of managerialism (Grey & Willmott, 2002) and the market (Cunliffe, Forray & Knights, 2002). The pervasiveness of capitalism in the business and management curriculum has led to the production of graduates who focus on the bottom line. South African public universities produced the highest number of graduates from business and management degrees between 2009 and 2016 (DHET, 2019). Universities in South Africa have established specialised business units in the form of business schools to cater for the increased demand for management courses in the name of diversification. However, the curriculum is overwhelmingly premised on neoliberal capitalist ideologies (Cunliffe *et al.*, 2002; Ruggunan, 2016).

The colonial history of South Africa has influenced management education and, as such, cannot be overlooked. South Africa's colonial history has been described as ferocious, multifarious and irrational (Goldman, 2016a). This era can be divided into three dispensations. The first dispensation started with the arrival of the Dutch in 1652 (Hunt & Campbell, 2005). Under Dutch rule, the indigenous people of South Africa were subjected to Dutch imperialism (Welsh, 1998). The second dispensation started in the early 1800s, when Britain seized the Cape Colony from the Dutch. This resulted in Dutch colonists, who had by then become naturalised as 'Boers', moving to the northern part of South Africa in what was called the Great Trek. The defeat of the Boers in the South African wars led to the formation of the Union of South Africa in 1910, during which the British ruled as a constitutional monarchy (Thompson, 1960). The third dispensation started with the rise to power of the National Party in their 1948 election victory. This lasted until 1994 when apartheid was abolished. During this era, the term 'apartheid' became notorious worldwide, with so-called 'non-White' groupings disenfranchised and marginalised.

Management education in South Africa was developed in the 1960s and was informed by Western ideologies overlaid with the local racial discrimination, making

the curriculum problematic and biased. During this period, 'non-White' people were segregated from White people (Ruggunan, 2016). It is on this basis that Ruggunan (2016) concluded that management education in South Africa suffers from a "colonial double bind" in the sense that management education is confronted with two narratives: a historic Afrikaner-nationalist governance, and modernity that has informed the management discipline. This brief colonial history of South Africa provides context for the motivation to decolonise management education.

During the 2016 #FeesMustFall protests in South Africa, one of the demands from students was the decolonisation of the curriculum (Ruggunan, 2016). Goldman (2016b) argued that to achieve this demand in a fair and equitable manner, faculty would need to garner wisdom from all inhabitants of South Africa. As Fanon (1963:196) put it, "everything depends on the masses … demiurge is the people themselves and the magic hands are finally only the hands of the people". Commensurate with decoloniality, these challenges and narratives of the post-colonial era should empower the colonised to take necessary action. Textbooks by South African authors that promote the same managerialist ideologies will not address the problem of decolonising the curriculum (Ruggunan, 2016). Cunliffe *et al.* (2002) suggested that business managers and management academics should work to divorce themselves from the limits of their uncritical profession and adopt a reflexive stance in relation to the way their institutions operate. However, according to Goldman (2020), it is apparent that the values underpinning management education cannot be reconciled with the notion of decoloniality, making them incommensurable unless management education can be considered outside mainstream capitalist thinking.

2.5 RESPONSES TO THE CALL TO DECOLONISE

So far, many authors in South Africa have proposed different techniques or interventions on how to decolonise the curriculum in higher education in the general sense. Nyamnjoh (2012) proposed paying attention to popular[10] epistemologies, and

[10] Nyamnjoh (2012) used the term "popular" to refer to indigenous, local African knowledge systems

garnering knowledge from ordinary people on a daily basis where reality is bigger than logic. His argument is premised on that fact that knowledge systems that teach the superiority of the coloniser acquired in the colonial era have set the tone in post-colonial Africa. Heleta (2016) advocated for a radical approach, calling on students, academics, universities and the public to question colonial (and apartheid) knowledge systems and hold relevant institutions accountable to dismantle epistemic violence and Eurocentrism.

Le Grange (2016:9–10) proposed a range of options, as follows, on how to (re)think decolonising the university curriculum, given the unchallenged knowledge systems that still prevail in universities after the colonial era:

- Radically rethinking Western knowledge systems
- Developing transdisciplinary knowledge that is not only limited to that produced by universities but includes knowledge from indigenous people and communities
- Exploring ways of developing and designing local- and regional-relevant curricula to replace Western dominant epistemologies
- Encouraging students to learn about the history and origin of humans, and the knowledge systems that emerged from the Cradle of Humankind to emancipate Africans from the dehumanisation imposed by Western civilisation
- Drawing inspiration from the approach used by the Intercultural University of the Indigenous Nations and People in Ecuador that developed a curriculum with three cycles: a cycle in the formation of ancestral sciences (doing community, learning to learn); a cycle of Western sciences (learning to unlearn and then relearn); a cycle of interculturality (learning to unlearn and relearn, and going from learning to undertaking).

In response to the call to decolonise, Fomunyam (2017) used a case-study research design to generate data from six universities in South Africa. He used Morrison's (2004) notion of a hundred theories that accommodates a multiplicity of voices to create a just and caring curriculum to analyse the data. This empirical research

revealed three key findings. Firstly, power dynamics are inherent to a discussion on curricula in educational spaces. Secondly, when engaging in curricula discourses a multiplicity of voices will create disciplinary and interdisciplinary education experiences. Thirdly, there is a need for curricula responsiveness to disciplinary pedagogies, culture and the economy to decolonise curricula (Fomunyam, 2017:196). Chitonge (2018) admits that genuine decolonisation will not be an easy process, as it needs to start with decolonial thinking that exposes the violence of colonialism. Chitonge (2018) argues that the first step to decolonising the curriculum would be to understand the role of coloniality in the decolonisation process. The second step would be to unmask the injustice, violence and insensitivity of colonialism to reorient the mind of Africans to something fundamentally African (Chitonge, 2018).

Lastly, Goldman (2020) focused on denaturalisation – one of the critical management studies (CMS) tenets – as a vehicle to decolonise management education specifically. Prasad and Mills (2010) explained denaturalisation using two viewpoints: to carefully uncover the deceptive notion of the 'natural order' by recognising the fluidity of organisational life; and to expose how the dialogue of certain organisations is positioned in a privileged manner while those that threaten authority are sidelined from the management discipline. Goldman (2020) called on management scholars to interrogate and challenge the foundation of management education and expose its shortcomings, suggesting that this exercise would promote the adoption of alternative knowledge systems.

In general, any proper decolonial turn in the education sector should as a minimum entail not only a 'shift' but a 'change' from the acceptance of inferiority and slavery to a position of questioner (Maldonado-Torres & Cavooris, 2017). This position consists of being sceptical of the *a priori* superiority of the West and narratives related to a lack of the full humanity of the colonised. The colonised is positioned as a questioner and a being who seeks to become an agent. From here, the two basic features of any 'decolonial turn' emerge: identifying colonialism as a fundamental problem (Césaire, 2000), and recognising decoloniality as an ongoing and unfinished project (Grosfuguel, Maldonado Torres & Saldivar, 2005; Maldonado-Torres & Cavooris, 2017). Ngũgĩ (1986:94) asserted that decolonising the curriculum should start with

an introspection of ourselves and the situation in which we live to produce knowledge that is relevant to Africa, with the goal of establishing the “centrality of Africa” in the curriculum. Garuba (2015) proposed two approaches for decolonising and reconceptualising the curriculum in South Africa. The first approach is to “add new items to an existing curriculum”. The second approach is to “rethink how the object of study itself is constituted” and then reconstruct it and bring about fundamental change (Garuba, 2015:1). For Césaire (2000:89), “decolonisation is about the consciousness and rejection of values, norms, customs and worldviews imposed by the [former] colonisers”.

2.6 SUMMARY

The purpose of this short chapter was to provide a brief discussion on key concepts that form the core of the study. The chapter focused on expanding on these key concepts while still aligning with the grounded theory approach that was adopted in the study. The chapter began with a brief introduction, which evolved into a rhetoric around decolonialism and decoloniality. A case was made for adopting the latter. A summary of the #RhodesMustFall and #FeesMustFall movements that took place in South Africa was provided, considering the continual need for the decoloniality project in management education.

Lastly, the management education discipline was discussed, with consideration of the demand to decolonise higher education. The chapter concluded with a summary of various interventions that have been recommended by South African scholars on how to decolonise higher education.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

This study sought to interrogate various stakeholders' perceptions about decolonising management education in South African universities. This was in response to the popular scream to decolonise higher education, after the #RhodesMustFall and #FeesMustFall protests at South African universities in 2015 and 2016. The central research question that was posed to these stakeholders was as follows: How might the call to decolonise higher education apply to management education?

The purpose of this chapter is to present the methods that were used to answer this question. Kothari (2004) described research methodology as a science that systematically illustrates how a research problem is solved. The selected research approach is based on the nature of the problem, the researcher's personal experience and the research participants (Creswell & Creswell, 2018).

Figure 3.1 illustrates the research approach, showing the interconnectedness between the research philosophy, design and method used in the study. Creswell and Creswell (2018) suggested that these three dimensions should provide a framework on how the research is carried out, from a broad philosophical perspective to a narrower procedure of methods.

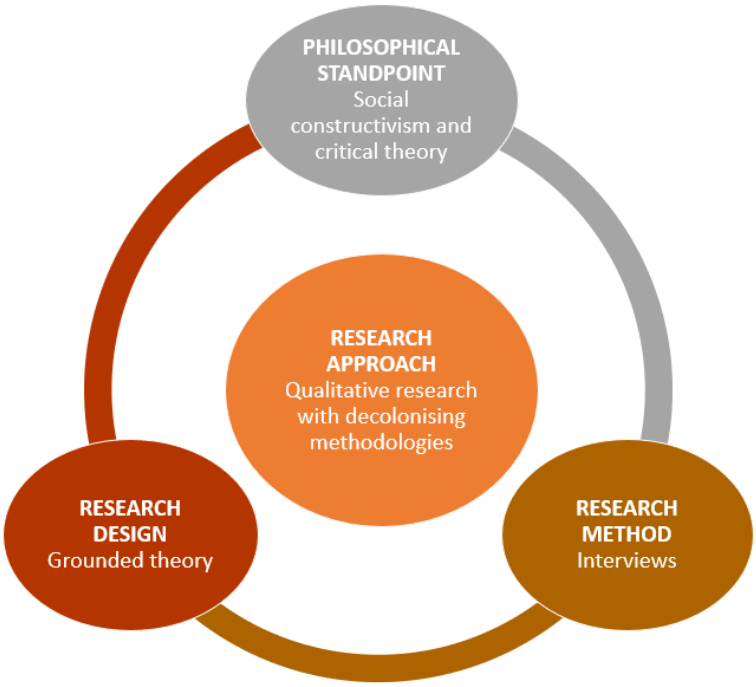


Figure 3.1: Interconnectedness of philosophical standpoint, design and methods

Source: Adapted from Creswell and Creswell (2018)

This chapter is divided into three main sections. Following on from this introductory section, I present an overview of the research approach, arguing that qualitative research was the most appropriate approach for the purposes of the study. I then present a description of the philosophical assumptions and the procedure of enquiry (or the research design) employed to conduct the research (Mouton, 2001). Thereafter, the research method is discussed. This covers aspects such as qualitative interviews, sampling, data collection, data analysis, credibility and trustworthiness, and ethical considerations. The chapter ends with a summary of the appropriateness of the research philosophy, the research design and research methods employed to answer the research question.

3.2 RESEARCH APPROACH

This research project adopted a qualitative research approach with a decoloniality perspective to answer the research question. Qualitative research is generally inductive in nature and is suitable for exploring socially constructed realities (Creswell & Creswell, 2018). Qualitative methodologies in social science have increased in popularity because of their capacity to yield rich descriptions and broader sensitivity of phenomena empirically and, in turn, rich theory. In contrast, quantitative methodologies tend to reduce the focus of attention to the central tendency (Alvesson & Deetz, 2000). Qualitative research usually commences with an open-ended question posed to participants in a physical setting. In this study, using a qualitative approach allowed me to engage with participants directly, to see how they reacted and responded to the research question (Irvine, Drew & Sainsbury, 2013). As both researcher and participant, I played a key role in the data-collection process by interviewing and observing the participants.

The challenge with qualitative research is that the researcher's own meaning, culture, gender, race, language and professional status, or those expressed in literature, could potentially dilute the meaning held by participants about the problem. Another challenge, associated with all types of research, is how biases and values shape the direction of a study, given the researcher's background. However, Charmaz (2016) argued that these so-called 'challenges' only inspire and enhance critical enquiry.

Thambinathan and Kinsella (2021) suggested that qualitative research is inextricably linked to decolonising methodologies. Decolonising methodologies have the potential to disrupt taken-for-granted assumptions about the way research is carried out. As Fanon (1963:39) put it, any decolonial project is "a program of complete disorder". Prompted by Linda Tuhiwai Smith's (1999) seminal book, *Decolonising Methodologies*, many authors have reflected on the relationship between decoloniality and qualitative research methodologies (Barnes, 2018; Chilisa, 2011; Ndlovu-Gatsheni, 2017; Seehawer, 2018; Zavala, 2013). 'Decolonising methodologies' are mobilised under a "constructivism" qualitative approach and serve a political function to legitimise indigenous epistemologies (Barnes, 2018).

They attempt to incorporate indigenous, transformative, liberation, feminist and critical enquiry to reinforce decoloniality research (Barnes, 2018). Decolonising methodologies are not in opposition to conventional qualitative approaches, but instead create a space to build on epistemologies of the research participants and contribute to their own purpose (Seehawer, 2018).

Thambinathan and Kinsella (2021:3) draw on decolonisation theories to suggest four practices that can be used in a qualitative study: exercising critical reflexivity; reciprocity and respect for self-determination; embracing 'Other(ed)' ways of knowing; and embodying a transformative praxis. By exercising critical reflexivity, power relations between the researcher and the participants can potentially be neutralised. It enables the researcher to examine their own epistemological assumptions, situate themselves with respect to the research and address power dynamics. Lockard (2016:2) argued that critical reflexivity should go beyond "confession of privilege" to a point where one continually and consciously resists any form of coloniality. Critical reflexivity should be flexible in order to accommodate the findings or end goal of the research and to prompt deep introspection on questions raised during the research process (Barreiros & Moreira, 2019).

Furthermore, Thambinathan and Kinsella (2021) encouraged reciprocity and respect for self-determination by emphasising the act of listening to heal colonial wounds. Decolonising methodologies also address issues of consent and decision-making during the research process, which is described as an iterative cyclical process. Reciprocity and respect for self-determination are vital in approaching the research from a humanistic stance. In addition, a decolonised perspective entails meaningful inclusion of 'Other(ed)' ways of knowing. Using a decolonising approach, researchers should resist dominant narratives and stretch their epistemologies to include methodological and theoretical approaches that uphold 'Other(ed)' forms of knowing. A consultative and collaborative approach by embracing 'Other(ed)' forms of knowledge will work toward meaningful, ethical research based on solidarity. Lastly, all 'decolonising methodologies' should play an active role. Freire (1996) proposed three dimensions for embodying a transformative practice: theory, values and practice. Researchers committed to social justice must give prominence to silenced experiences and voices in an authentic way (Smith, 2012). It is therefore

appropriate to adopt Freire's (1996) praxis of emancipation and transformation, which involves community engagement, reflexivity, reciprocity and action. Freire (1996:126) stated the following:

> *If true commitment to the people, involving the transformation of the reality by which they are oppressed, requires a theory of transforming action, this theory cannot fail to assign the people a fundamental role in the transformation process.*

Based on the literature on decolonising methodologies, I consider the research participants in the study to be oppressed under the yoke of Western ideologies, even though most of them may be ignorant regarding this type of oppression. The adoption of a decoloniality stance in this study encouraged these forms of coloniality in management education to surface.

3.3 PHILOSOPHICAL STANDPOINT

In this section, I describe the philosophical standpoint in relation to epistemological and ontological assumptions that informed the research approach (Crotty, 1998). This study was situated in social constructivist and critical theory perspectives (Berger & Luckmann, 1967). These two perspectives are discussed below, with reference to how they 'fit' with qualitative research.

3.3.1 Social constructivism

The terms 'constructivism' and 'social constructivism' (also known as 'interpretivism') are often used interchangeably. However, Amineh and Asl (2015) have highlighted nuances. They traced the origin of constructivism per se to the time of Socrates, who so legend has it, recommended that teachers and students should participate equally in the interpretation and construction of knowledge. Merriam and Caffarella (1999:260) described a general constructivist stance as one that "maintains that learning is a process of constructing meaning; it's how people make sense of experience". A distinct element of constructivism is the centrality of collaboration between the researcher and the research subject to uncover deep meaning of the phenomenon under investigation using their individual cognition. Young and Collin

(2004), described three common forms of constructivism as radical, moderate and social. Radical constructivism they suggest, holds that reality is constructed exclusively through individual cognitive processes. In contrast, moderate constructivism allows for a "real" or external world and holds that reality is constructed at the interface between the individual mind and this external reality. Finally, social constructivism introduces the possibility of an altogether more socially constructed reality in which reality and other knowledge of this emerges at the interface between the individual mind, an external physical reality and an external social context. Or as Amineh and Asl (2015:13) put it, social constructivism "examines the knowledge of the world that are [sic.] developed jointly by individuals". The concept of social constructionism is another concept which deserves mention at this point. Young and Collin (2004) highlighted differences and overlaps between this and constructivism. In terms of differences, they noted how, at a high level, constructivism focuses on the centrality of individual cognition in the construction of reality and knowledge of this. In contrast, social constructionism holds that all knowledge is historically and culturally constructed through social processes. In this space, one thinks immediately of the work of the likes of Michel Foucault. However, they also noted significant overlap eventually settling on the view that social constructionism might in fact just be a different form within a broad family of constructivist concepts. Certainly, social constructivism seems to offer a conceptual bridge between the more individually centred constructivism and social constructionism.

Returning then to social constructivism, the essence of this is the reliance on individual views and an understanding of the social situation being studied (Creswell & Creswell, 2018). Social constructivism assumes a position that is dependent on the experiences of individuals to develop understanding, meaning and significance. Language becomes an essential element to inductively develop and construct reality (Leeds-Hurwitz, 2009). The data-collection process usually starts with an open-ended question to allow the researcher to inductively interpret the meanings that participants bring to the study. These meanings are subjective in nature, informed by the participants' historical and social backgrounds. Crotty (1998) argued that meaning is generated from interacting with research participants in a social setting. Social constructivist theory shifts research practices from a positivistic approach to a

subjective epistemology and a relativistic ontological position (Mills, Bonner & Francis, 2006).

This study came about because of a key demand that emanated from the #FeesMustFall and #RhodesMustFall movements. Students in South Africa and overseas called (‘screamed’) for curricula (including management curricula) to be decolonised. In response to this demand, this research project sought to garner information from those who were directly affected by the call to decolonise management education, with the aim of providing possible solutions in response to this demand. In line with social constructivism, a collaborative effort between myself, as the researcher, and the research subjects, who shared their views and experiences, became vital to answer the research question.

3.3.2 Critical theory

This study is located within the critical theory paradigm. A critical theory approach was employed, given my project’s origin in the popular calls to decolonise higher education in South Africa. Critical theory is a theoretical approach developed most notably by the Frankfurt School in response to the work of Marx, Kant, Hegel and Weber, who assumed a reality that is knowable (Alvesson & Deetz, 2000). In a narrow sense, the philosophers and theorists of the Frankfurt School described critical theory as one that seeks human emancipation from all conditions that enslave people and strives to create a world that satisfies the needs of human beings (Bohman, 2005). Since the establishment of the Frankfurt School in the 1930s, many social movements have adopted critical theory in the broader sense. These movements include, but are not limited to, critical race theory, feminism and some forms of post-colonialism – all of which identified with various kinds of domination of human beings in modern societies. Critical theory must be emancipated from established social orders that limit and stunt its development, given its political nature (Alvesson & Deetz, 2000).

One premise of critical theory is that it rejects positivism. It proposes that researchers cannot separate themselves from the phenomena under investigation. Critical theory provides an opportunity for the researcher to interrogate human

struggles, contributing to the construction of meaning that affects them (Alvesson & Willmott, 2012). Some researchers have suggested that critical theory should be applied to diverse areas of management studies, at the same time integrating these areas (Alvesson & Willmott, 2012; Grey, 2018; Ruggunan, 2016). Critical theory provides a pragmatic outlook, which explores what is 'real' in the world we live in. The interpretation of social realities is therefore vital to critical theory, which emphasises the importance of the researcher's positionality (Alvesson & Deetz, 2000).

Critical theory relates to critical research because it addresses social realities. While critical theory questions established social orders that engender domination toward emancipation, critical research is located in interpretivism and aims to disrupt social reality to bring liberation from domination that constrains human decision-making (Alvesson & Deetz, 2000). In addition, critical research differs from critical theory in that it covers everything in the dissensus quadrant, as illustrated in Figure 3.2, while critical theory is limited to the *Elite*/*a priori* dimension because it is rooted in Marxism.

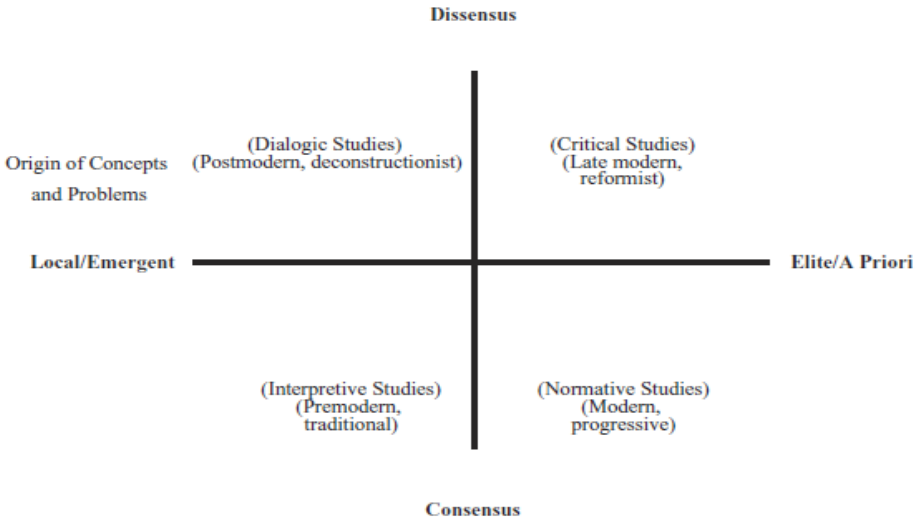


Figure 3.2: Contrasting dimensions from the meta-theory of representational practices

Source: Alvesson & Deetz (2000:24)

Critical research has an important yet complex role to play. In general, three overarching tasks need to be achieved when carrying out critical research: insights,

critique and transformative redefinition (Alvesson & Deetz, 2000). A modest contribution of all three tasks in a study is vital to maintain criticality. Other perspectives of critical research that emerged from the traditional critical theory approach include postmodernism, interpretivism and poststructuralism (Brooke, 2002). What distinguishes critical theory from other branches of critical research is *emancipation*, which is its key feature. By contrast, post-modernism – the other major branch of critical research – focuses on two key aspects: on different epistemologies, which views power and knowledge as fragmented, and on historical forms of capitalism, attracting distrust and incongruous analysis. With poststructuralism, organisational life is viewed in a specific context and there is no 'outside' to this context (Brooke, 2002). Learning takes place by deconstructing narratives that have ideological and political consequences. Lastly, interpretivism aims to understand realities of individual and social constructions that are conceptualised as objective knowledge (Brooke, 2002).

Critical theorists are called to be liberatory, investigating topics on a macro level in an authentic attempt to free themselves from any form of narrow-mindedness or 'common sense' in the Gramscian sense. Cunliffe *et al.* (2002) reiterated this point, calling on managers and management academics specifically to divorce themselves from the limits of their uncritical profession and adopt a reflective stance in relation to the way their institutions operate. The world comprises of individuals with different realities who are influenced by their context. This critical epistemological shift underpins the emergence of a critical qualitative inquiry, bringing reflexivity to the forefront and placing it in the social constructivist tradition (Charmaz, 2017).

Under this philosophical regime, the positionality of the researcher *will* influence the inquiry under investigation, creating intimacy between the subject and the object (Alvesson & Deetz, 2000). Subjective interests are impossible to silence. A researcher's background, culture and values affect how they ask questions and use language, which ultimately affects the research findings. Critical theory acknowledges the voice of the researcher and how it relates to the research problem. Alvesson and Deetz (2000) suggest that it is important to move away from using language in a conventional manner in a critical theory paradigm.

Given the background of this study, in relation to #FeesMustFall and #RhodesMustFall, a consensus-dissensus dimension was considered most appropriate (Alvesson & Deetz, 2000). A close look into Deetz's (1996) contrasting dimensions provides insight into the dissensus/Elite/*a priori* dimension that situates this research project. This dimension is illustrated using a framework adapted by Alvesson and Deetz (2000) to differentiate critical research from interpretive and traditional normative research used by social science researchers.

As portrayed in Figure 3.2, the first dimension of Alvesson and Deetz's framework is called the 'consensus-dissensus' dimension. This essential dimension focused on whether the researchers endorse and replicate prevailing social discourses, identities and knowledge structures (consensus), or whether they work to disrupt these structures (dissensus). This dimension fundamentally distinguishes how researchers conceptualise other research paradigms from critical theory and postmodernism. The second dimension called 'elite *a priori* concepts/emergent local concepts' addresses the origin of concepts and problem statements in the research process (Alvesson & Deetz, 2000). This dimension recognises different research perspectives and provides a method to differentiate critical theory and post-modernism discourses. Both dimensions attempt to indicate what can and cannot be negotiated in research practices, report structures and the possible political outcome of the research (Alvesson & Deetz, 2000).

Based on Alvesson and Deetz's (2000) framework, this research project is in the dissensus and elite/*a priori* quadrant. It is a dissensus study in the sense that it emerged out of an emancipatory movement of decoloniality, and from my own liberatory intent. It explicitly aims to disrupt the pervasive Western knowledge system prevalent in management education. The study is also theory-driven to an extent and key concepts (as discussed in Chapter 2) were defined prior to the research process. The elite/*a priori* dimension privileges the voice of the researcher and participants, while holding the language fixed throughout the research process. The voices of research participants are presented using verbatim excerpts in Chapter 4 in an effort to maintain authenticity. The collaboration between myself and the research participants provided rich insight into how to decolonise management education. In summary, therefore, this study embodies critical theory.

3.4 RESEARCH DESIGN

In this study, I pursued a grounded theory research design, specifically a design couched in Charmaz's (2000) "constructivist grounded theory". The history of grounded theory is varied. However, most authors have traced its origin to Glaser and Strauss' (1967) seminal work *The Discovery of Grounded Theory* (Chun Tie, Birks & Francis, 2019; Sbaraini, Carter, Evans and Blinkhorn, 2011). As the name suggests, grounded theory sets out to construct theory that is grounded in data. Since its inception, the approach has evolved on account of different authors who created different types of grounded theory. The first two types of grounded theory known as *Classic Grounded Theory* and *Basics of Qualitative Research* were founded by the original authors Glaser (1992) and Corbin and Strauss (2008) respectively. The latter became the most popular type of grounded theory used in qualitative research until Charmaz (2006) introduced *Constructivist Grounded Theory*. Prior to the Charmaz's *Constructivist Grounded Theory*, Glasser and Strauss' versions were heavily criticized for their positivistic and individualistic position (Mills, Bonner, & Francis, 2006). A fourth type was proposed by Clarke (2005) which was called *Postmodernist Situational Analysis*. Lastly, *Dimensional Analysis* was founded by Bowers and Schatzman (2009).

Grounded theory, in its most general sense, allows the researcher to pursue the derivation of general or abstract theory (see section 3.4.1) of a process, interaction or action grounded in the views of research participants (Creswell & Creswell, 2018). Grounded theory is developed inductively based on explanations of social processes elicited during empirical work by identifying the processes at work in the situation being investigated (Strauss & Corbin, 1997). It is appropriate for when the phenomenon being studied is not well known. Khan (2014) described grounded theory design as steps towards conceptual thinking and theory-building. The aim of grounded theory is to develop theory in a social setting. The grounded theory design is founded on social actions and processes and, as such, it is important for the researcher to have an open mind when approaching the research participants. Grounded theory is not a linear process, but an interplay between essential actions and processes (Chun Tie *et al.*, 2019). There is continuous interaction with the different phases of the design as codes, categories and themes are being

developed. Grounded theory is suitable for naturalistic and interpretivist paradigms that assume reality is manifold and inter-related (Du Plessis & Van der Westhuizen, 2018). Grounded theory usually begins with an open-ended question, with the researcher assuming that they know very little about the meaning that drives the actions of participants.

These general features of grounded theory, which allow a researcher to build theory from bottom-up real-life experiences and participant narratives, held great appeal when I first deliberated over what research design to employ. This appeal was reinforced by Du Plessis and Van der Westhuizen's (2018) suggestion that grounded theory could make a significant contribution towards decolonisation and educational knowledge. However, I initially struggled to reconcile my critical theory philosophical perspective with the classic forms of grounded theory proposed by the original authors – Glaser (1992) and Corbin and Strauss (2008). These versions were heavily criticised for their positivistic and individualistic position (Mills *et al.*, 2006) (see Table 3.1). They were also hyper-inductive in character, 'demanding' that the researcher have no preconceptions about the phenomenon; that they should be a *tabula rasa* to increase their theoretical sensitivity. Such a rigid position would not have aligned with this study, which emanated from the #FeesMustFall and #RhodesMustFall movements. These were both critical in nature, hence the critical theory philosophical perspective I adopted.

Table 3.1: Difference between classic and constructivist grounded theory

Classic	Constructivist
Avows no preconceptions (from the literature review and existing theories)	Grapples with preconceptions Advocates "theoretical agnosticism" (Henwood & Pidgeon, 2003)
Treats data as unproblematic and self-correcting: "All is data"	Assumes data are co-constructed and that relationships matter
Reflexivity is optional	Reflexivity is crucial
Discover generalities abstract of time, place or individuals (erases difference)	Data analyses and methods are constructed in specific times, locations and situations
Methods are neutral	Method reflects values

Source: Adapted from Charmaz (2017:5)

Charmaz's (2016) "constructivist grounded theory", which offers a pragmatic response to the criticisms of classic grounded theory forms, presented a solution. Bryant (2003:25) described "constructivist grounded theory" as "potent and coherent" when compared to Glaser's and Corbin and Strauss's earlier versions, which, in his view, were not tenable. The benefits of Charmaz's (2016) "constructivist grounded theory" approach in terms of accommodating the *a priori* character of critical theory that I adopted as a central element of my philosophical standpoint are apparent in Table 3.1. Similar to critical theory, "constructivist grounded theory" (Charmaz, 2016) grapples with preconceptions and encourages collaboration between the researcher and research participants. It promotes reflexivity, which is one of the main tenets of critical research. As such, beyond pointing towards 'explication', which contextualised and explained the research topic, "constructivist grounded theory" accommodated the philosophical location of this study in the realm of critical theory. Furthermore, "constructivist grounded theory" lends itself to social justice (Charmaz, 2016). "Constructivist grounded theory" is a transformational paradigm that seeks to unmask, resist and rectify forms of inequality, injustice and oppression (Charmaz, 2016; Denzin, 2015; Mertens, 2009). In effect, "constructivist grounded theory" (Charmaz, 2016) allowed a critical theory philosophical perspective and grounded theory design to be applied alongside each other in the study.

The main output of a grounded theory research design study is to generate theory. In general, grounded theory concludes with either a substantive or formal theory. In the section that follows, I discuss the difference between these as two possible end points in a grounded theory study. Thereafter, I describe the importance of a conceptual framework to explain why I chose to use it to present the theory generated from this study.

3.4.1 The nature of a substantive theory

As with most scientific theories, a substantive theory is dependent on context; it is fallible, and at no time totally final. According to Charmaz (2006), most studies that adopt a grounded theory design end with a substantive theory because they address a specific problem in a substantive area, such as how management education can be decolonised. In simple terms, Chun Tie *et al.* (2019) described substantive theory

as an explanation of theory or interpretation of a phenomenon in a particular area, such as organisations, family or education. Grounded theory design allows researchers to continually generate theory using theoretical sampling, so that substantive theory will emerge through constant comparison (Glaser & Strauss, 1967). The purpose of theoretical sampling and coding in grounded theory is to integrate the substantive theory (Chun Tie *et al.*, 2019). A grounded theory borne from conviction and reflection conveys and conceptualises what is meaningful about the substantive area and can add analytic impact, aesthetic merit, make a valuable contribution and influence a larger audience (Charmaz, 2006).

Multiple substantive theories that cut across substantive areas will veer towards the realm of a formal theory, which specifies the relationship between theoretical categories in different substantive areas. As is the case with substantive theory, formal theory is continually refined with further exploration into new substantive areas (Charmaz, 2006). Grounded theorists look out for substantive processes in codes to move towards generic processes that cut through problems and empirical settings and can be applied in a range of substantive areas. Charmaz (2006) pointed out that focusing on a range of theoretical categories or samples, instead of a single empirical topic, allows for sampling across substantive areas. This allows theory to be raised to a formal, more abstract level. In addition, being part of a conversation in a substantive area increases the credibility of the research to the reader. Grounded theories should be situated in their historical, local, social and interactional context to make comparisons between studies and, in this way, strengthen the theories. This will result in a more paradoxical and abstract theory, which, when scrutinised, will lead to the development and construction of a substantive theory and subsequently a formal theory that entails analysing and conceptualising the results from multiple studies (Charmaz, 2006). Formal theories are general and increasingly abstracted, specifying the links between various concepts.

Most grounded theory studies conceive some sort of theory at the end. However, it is not always clear whether it is a substantive or formal theory. Miller (2000) contended that limited grounded theory is applied by authors who claim to have adopted a grounded theory design. Similarly, Charmaz (2006:135) stated that many authors present varied views of a finished grounded theory, such as a category, a

predisposition, an explanation, an empirical generalisation, a relationship between variables, a description or an abstract understanding, rather than addressing fundamentals, abstractions and probing experiences. When theorising, the content should cut to the core of the study and pose new questions.

The nature of the substantive theory on decolonising management education that I propose in this study is based on the themes constructed from the data and *subsequently* reflected on in relation to the literature on critical pedagogy (see section 6.3). In this study, my thinking was influenced by an Afrocentric approach as the data- analysis process evolved, and this became apparent in the substantive theory on decolonising management education. The substantive theory on decolonising management education is presented, integrating the findings with existing literature to identify potential similarities and differences.

This study was borne out of the conviction that there is a need to decolonise management education, along with higher education in general, as demanded by university students during the #FeesMustFall and #RhodesMustFall movements. As a result, the study was carried out in South Africa. South Africa represents a particularly striking instance of a challenge faced by the education sector on the African continent as a whole, and potentially beyond. In this regard, I believe that the substantive theory that I propose could make a valuable contribution to management education beyond the specific contextual setting in which the research was conducted. As with all substantive theory, there is room for refinement of the substantive theory that I present in Chapter 6, as there is further exploration of new substantive areas in pursuit of developing formal theory on decolonising management education. Furthermore, the theoretical and practical recommendations, which are elements of the substantive theory, will set the stage for further exploration.

3.4.2 The nature of a conceptual framework

I have examined grounded theory and argued for the adoption of “constructivist grounded theory” by Charmaz (2016) in this study. Thereafter, I described a substantive and formal theory, arguing for the adoption of the former as the outcome

of a grounded theory research design. Given the nature of a substantive theory, in this section I explain why a conceptual framework is used to present the substantive theory.

A conceptual framework is a visual display of the researcher's ideas in a logical manner to answer a research question or problem that has been defined (Adom, Hussein & Agyem, 2018). It is a synthesis of the research findings and could represent the outcome of the research (Tolley, Ulin, Mack, Robinson & Succop, 2016). Conceptual frameworks can be considered the end result of integrating several concepts to explain a phenomenon under study (Imenda, 2014). The aim of a conceptual framework is to promote the development of theory that is useful for practitioners in the field (Adom *et al.*, 2018). According to Imenda (2014), a conceptual framework helps to give life to a research project. Such frameworks are commonly associated with research that follows an inductive approach. Usually, conceptual frameworks are based on theory by developing visual tools to represent substantive and subsequently formal theories (Jonker & Pennink, 2010).

Conceptual frameworks are beneficial to research. Firstly, they provide a platform for the researcher to reflect and construct their views on the phenomenon being investigated (Osanloo & Grant, 2016). Secondly, a conceptual framework provides a basis for the topic being investigated, reveals the researcher's assumptions, points out authors that the researcher agrees or disagrees with, and indicates how the researcher's approach has been conceptually grounded (Evans, 2007). Thirdly, it simplifies the researcher's asserted remedies to whatever problem is being explored using schematic representation, thereby facilitating the communication of these to others (Akintoye, 2015). The use of conceptual frameworks and models reduces complex realities and facilitates understanding of these complexities on the part of the researcher and readers. Lastly, Akintoye (2015) suggested that researchers mostly use the conceptual framework when existing substantive theory is insufficient or not applicable in creating a firm structure for the study.

The conceptual framework is generated by the researcher to increase the quality and robustness of all aspects of the research (Polit & Beck, 2004). Researchers have the liberty to adopt and refine existing conceptual frameworks to suit the context of their

research, as well as the research question (Fisher & Buglear, 2010). These frameworks represent the researcher's thinking in relation to the entire research process, using graphical objects to define the variables or constructs of the topic and to highlight relationships (Ravitch & Carl, 2019). Latham (2017) argued that the entire methodology should be in congruence with the construct or variables, their relation and context. Once the conceptual framework has been schematically represented by the researcher, showing the main variables, and explaining the relationships and how they complement each other, it helps to answer the research question. It is imperative that the framework is expressed in writing – both during its formulation and once formulated – for complete communication (Fisher & Buglear, 2010).

Based on the merits of a conceptual framework, the substantive theory, which is the outcome of this study, is presented using a conceptual framework. The conceptual framework is used as an aggregation tool to pull together the elements of the data into something coherent and unified and helps to communicate the substantive theory more clearly.

3.5 RESEARCH METHODS

A research method is a reflexive activity where empirical data is carefully interpreted, considering theoretical, political and ethical issues. It provides the framework to engage with empirical data, questions, problems, interpretations and findings, and to ultimately answer the main research question (Alvesson & Deetz, 2000). Several authors have written on the basic characteristics of qualitative research methods and how they differ from quantitative methods (Creswell, 2016; Hatch, 2002; Marshall & Rossman, 2016). The following is a summary of common characteristics of qualitative research methods, as espoused by Creswell and Creswell (2018):

- Qualitative research occurs in research participants' natural settings. The researcher has direct contact with the participants and examines the phenomenon where human behaviours occur.

- In qualitative research, the researcher is the key instrument in the research process. The researcher is directly involved in the data-collection and data-analysis processes.
- In qualitative research, the researcher often collects data from multiple sources, such as interviews, focus groups, observations and other open sources where participants freely share their perspectives.
- Data analysis in qualitative research is generally inductive in nature. It entails organising data to determine patterns and build categories and themes using a bottom-up approach. The data-analysis process is iterative until a comprehensive set of themes is established.
- Qualitative research focuses on the meanings and learnings that participants share about a phenomenon. Qualitative researchers must attempt to understand multiple realities of participants' experiences and perceptions of the topic.
- Qualitative research is emergent, with negotiated outcomes. The study evolves and changes as the researcher delves into the research process. The outcome of the study is negotiated with the participants based on their meanings and interpretations of the phenomenon.
- In qualitative research, the researcher engages in reflexivity by reflecting on how their personal background, experiences, culture and role as the researcher shapes the direction of the study. This information is documented in a reflexive journal that the researcher keeps throughout the research process.

The sections that follow expand on the different research methods used in the study. As a starting point, a detailed description is provided of qualitative interviews and how they were applied in the study. Thereafter, the sampling methods, data-collection method, data analysis and ethical considerations are presented, consistent with the qualitative research approach on which this study was premised.

3.5.1 Qualitative interviews

Interviews were considered appropriate for this study as they provided a mechanism to access participants' experiences, interpretations and thoughts through their own words (Reinhartz, 1992). Chenitz and Swanson (1986) suggested that interviews should be used in grounded theory research design to develop depth and for the researcher to follow up on participants' major points of view. Qualitative interviews are mostly employed in social science. These types of interviews are generally conducted face-to-face with participants and involve open-ended questions, where the researcher solicits information regarding human experiences through direct questioning (Kaufman, 1992). This research method allows participants to provide historical and speculative information on the research topic. Using this method, the researcher has some measure of control over the line of questioning (Creswell & Creswell, 2018), although even this might well be negotiated to some extent.

Generally, in qualitative interviews, the interviewer has a few questions they want to ask, with the intention of eliciting participants' views and opinions (Saunders, Lewis & Thornhill, 2009). Qualitative interviews provide a platform for the interviewer to ask for clarification. Kvale (1996) described the process of interviewing as a conversation between two people on a subject of mutual interest. During this conversation, the interviewer tries to establish an atmosphere in which the participant feels safe enough to talk about their experiences or feelings.

The qualitative interview method allowed me to probe for new ideas. In all of the interviews, I started with a briefing session, during which I explained the purpose of the study, as recommended by Kvale (1996). I went on to inform participants that I would be using a digital recorder and encouraged them to ask questions during the session. Similarly, at the end of the conversation, a debriefing session was conducted to address any uncertainties and concerns that emerged during the interview. During the course of the interviews, I remained open to change the sequence and forms of questions in order to follow up on the answers provided and the stories told by the participant.

3.5.2 Sampling strategy

Sampling is an integral part of every empirical research project. The type of sampling used determines the level of representation of the study and the character of any bias. The goal for qualitative interviews in terms of sampling is to cover as rich a diversity of relevant views in a given population as possible. As such, it may comprise only a small number of participants (Jansen, 2010). The decision regarding who ought to participate in a qualitative study should be based on the research question, evidence informing the study and any *a priori* theoretical perspective, where such exists (Sargeant, 2012). Jansen (2010) suggested that a purposefully diverse sample would cover all anticipated variety of perspectives of the phenomenon and should ultimately yield saturation.

In qualitative research, this concept of saturation is used to address the issue of sample sizes, which tend to be ambiguous. Saunders *et al*. (2009:590) defined data saturation as "the stage where any additional data collected provides few, if any, new insights". Many authors have proposed different approaches to determine the sample size in qualitative research, ranging from things such as information power[11] (Malterud, Siersma & Guassora, 2016) to an ongoing interpretation of the data by the researcher (Sim, Saunders, Waterfield & Kingstone, 2018). Alternatively, many authors have suggested pre-defined 'rules of thumb'. For example, Marshall, Cardon, Poddar and Fontenot (2013:21) recommended undertaking at least 20 to 30 interviews in a grounded theory qualitative study. Creswell (2007) corroborates this, suggesting 20 to 30 interviews are optimal for a grounded study. Guest *et al*. (2006) proposed that at least 12 interviews should take place, where the group of participants is homogenous.

In this study, I conducted a series of 31 qualitative interviews with a sample of 'stakeholders' in management education and other interested parties (see Table 3.2 for the categories of interviews and Table 3.3 for participant details). The interviews were conducted between March and September 2020.

[11] The concept of *information power* indicates that the more information the sample holds, relevant for the research study, the lower number of participants needed.

Table 3.2: Participant groups

Group #	Participant groups	Age category of group	Number of participants interviewed
1	Management coursework master's degree students	Older than 18 (i.e. adults)	7
2	Academics in management education	Older than 18 (i.e. adults)	12
3	Academic management (e.g. Deans) in management education	Older than 18 (i.e. adults)	5
4	The market for management graduates (recruitment specialists)	Older than 18 (i.e. adults)	4
5	Outliers	Older than 18 (i.e. adults)	3

The participants presented in Table 3.2 were grouped into two phases. Phase 1 was made up of management coursework master's degree students, academics in management education, academic management (e.g. Deans) in management education and the market for management graduates (recruitment specialists). Phase 2 was made up of three outliers. The rationale for grouping these participants into two phases was because critical triangulation took place when results from stakeholders from Phase 1 was confronted with perspectives from the three outliers. In addition, interviews conducted with participants in Phase 2 authenticated the preliminary interpretations that I advanced from Phase 1. Finally, without exception, these participants added great richness to the data through the vastly different perspectives they offered.

To create variety and some level of heterogeneity among the participants, efforts were made to select members in each of the five groups who might represent different social, historical, gender and racial backgrounds. The benefit of a heterogeneous group of participants is that their different contexts are likely to provide variations in perspective. Although it is somewhat uncomfortable to make

use of essentially apartheid race categories[12], especially in the context of this particular research problem, not paying some attention to these historically 'real' categories in constructing the sample would have resulted in less rich results.

As such, there were 13 Black participants, 12 White participants, 3 Indian participants and 3 coloured participants. Among the participants, 14 were female and 17 were male. Further details of participants' ages, current positions and type of institution of higher learning are detailed in Table 3.3. The reason there are 32 and not 31 participants in total is because the first recruitment specialist who was contacted for an interview decided to have his assistant accompany him so that she could share her experiences on the topic. Of the participants, 29 were South African, and two were non-South African.

[12] During apartheid in South Africa, individuals were classified into one of the following four groups: Native, Coloured, Asian and White.

Table 3.3: Details of participants interviewed from Groups 1 to 5

Code*	Age	Gender	Race	Current position	Type of institution	Highest qualification	Category
MS 1	33–38	Female	White	Senior Manager Finance	ICT company	Masters	**Group 1**
MS 2	33–38	Male	White	Key Account Manager	Investment company	MBA in progress	**Group 1**
MS 3	38–43	Female	Black	Manager: Human Capital	Financial institution	MBA in progress	**Group 1**
MS 4	33–38	Female	Black	Banker	Financial institution	MBA in progress	**Group 1**
MS 5	28–33	Female	Black	Academic trainee	Public institution of higher learning	Masters in progress	**Group 1**
MS 6	38–43	Male	White	Software Development Team Manager	Private institution of higher learning	MBA	**Group 1**
MS 7	28–33	Male	Black	Master's student	Public institution of higher learning	Master's student	**Group 1**
AC 1	33–38	Female	Black	Senior Head of Programmes	Private institution of higher learning	Masters	**Group 2**
AC 2	33–38	Male	Black	Lecturer	Public institution of higher learning	Masters	**Group 2**
AC 3	53–58	Male	White	Lecturer	Public institution of higher learning	PhD	**Group 2**
AC 4	43–48	Male	Black	HOD: Research	Private institution of higher learning	PhD	**Group 2**
AC 5	48–53	Female	Black	Lecturer	Public institution of higher learning	PhD	**Group 2**

AC 6	48–53	Female	Indian	Senior Lecturer	Public institution of higher learning	PhD	**Group 2**
AC 7	48–53	Male	Coloured	Senior Lecturer	Public institution of higher learning	PhD	**Group 2**
AC 8	48–53	Male	Black	Senior Lecturer	Public institution of higher learning	PhD	**Group 2**
AC 9	43–48	Male	Indian	Associate Professor	Public institution of higher learning	PhD	**Group 2**
AC 10	43–48	Female	White	HOD	Private institution of higher learning	Masters	**Group 2**
AC 11	48–53	Female	White	Senior Lecturer	Private institution of higher learning	PhD	**Group 2**
AC 12	43– 48	Male	Black	Lecturer	Public institution of higher learning	PhD	**Group 2**
MGT 1	53–58	Male	White	Dean	Private institution of higher learning	PhD	**Group 3**
MGT 2	48–53	Male	White	Dean	Public institution of higher learning	PhD	**Group 3**
MGT 3	48–53	Male	White	HOD	Public institution of higher learning	PhD (Prof)	**Group 3**
MGT 4	48–53	Male	Indian	Director	Public institution of higher learning	MBA	**Group 3**

MGT 5	58–<63	Female	White	Director Business School	Public institution of higher learning	PhD (Prof)	**Group 3**
MKT 1	33–38	Male	Black	Recruitment Specialist	Recruitment company	BCom	**Group 4**
MKT 2	43–48 38–43	Male Female	Coloured White	Chamber President General Manager	Recruitment company	MBA MBA	**Group 4**
MKT 3	28–33	Male	Black	Recruitment Specialist	Recruitment company	BCom	**Group 4**
MKT 4	53–58	Female	White	Senior Research Associate	Recruitment company	BA(Hons) Industrial Psychology	**Group 4**
DS 1	53–58	Female	Coloured	Director of research centre (Humanities)	Public institution of higher learning	PhD (Prof)	**Group 5**
DS 2	63 >	Female	Black	Professor	Public institution of higher learning	PhD (Prof)	**Group 5**
DS 3	43–48	Female	Black	Researcher	Public institution of higher learning	PhD	**Group 5**

*MS = Master's student; AC = Management academic; MGT = Academic management; MKT = Management recruitment specialist representing 'the market'; DS = Outliers.

A variety of non-probability sampling methods were used because this facilitated the selection of participants whose qualities or experiences provided rich and diverse descriptions from which to build theory (Creswell & Plano Clark, 2011). To a large extent, purposive sampling was used to provide logical and rich data that represented diversity of perspective on the phenomenon under study within the target population (Jansen, 2010). Other sampling methods used included snowballing and convenience sampling.

I used purposive sampling to select participants in Group 1. This approach allows researchers to actively select research participants who are likely to provide rich and diverse descriptions. Stratification was also used to enrich descriptions. Stratifications included private and public research-intensive universities. In this group, particular effort was made to recruit a demographically diverse group of participants (in terms of race, gender and age). Despite these stratifications, the population was still considered homogeneous in that they were all master's students in management education. Saturation was reached with this group after seven master's students were interviewed.

To recruit the management academics who formed Group 2, I used a combination of purposive and snowball sampling techniques. The rationale was the same as with Group 1 for purposive sampling. Snowballing allows researchers to capitalise on the peer networks of interviewees to deepen the purposive sampling. Once again, a similar stratification strategy to that used in Group 1 was employed, covering both private and research-intensive public universities. A total of 12 academics were interviewed in this group before saturation was achieved.

In terms of academic managers who made up Group 3, I again used purposive sampling and snowballing to recruit my sample. A pragmatic approach was employed in terms of the sample size with this group of participants because of the limited access to these individuals. Five academic managers, representing both private and research-intensive public universities, were interviewed in this group.

I used convenience and snowball sampling techniques to recruit recruitment specialists who represented the views of 'the market'. It was anticipated that the

market perspective was likely to be relatively homogeneous, dominated by neoliberal, market-driven rationality. Convenience sampling was therefore used, although this was reinforced through a snowballing approach that leveraged peer networks to identify any likely outliers. A total of four recruiters were interviewed in this group before saturation was reached.

Lastly, I used convenience and snowball sampling techniques to identify and interview the three outliers in Group 5. Again, a pragmatic approach was employed with this group of participants because of limited access to these individuals. The first participant interviewed in this group was a speaker at a decoloniality summer school that I attended at the University of South Africa (UNISA) in January 2020. This provided the basis to approach her for an interview. The second participant was a speaker at a decoloniality conference that I attended at the University of KwaZulu-Natal in Durban. The last participant agreed to an interview after I had sent more than a dozen emails to management academics in Cuba directly and via the Cuban embassy in South Africa. I was specifically interested in having a perspective on my question from a management academic situated in a different ideological system.

Theoretical sensitivity was crucial when 'developing' the samples as results came in, as it allowed me to identify data segments that might be important in generating theory. After the first few interviews, theoretical sampling was used to identify and interview participants who might have specific thoughts about decoloniality, to follow clues, fill gaps, clarify uncertainties and test interpretations. Glaser and Strauss (1967:45) defined theoretical sampling as "the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyses his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges". Theoretical sampling allowed concepts in the substantive theory to be better understood and substantiated from the data. This process was important, especially with participants who were management academics. The first few management academics interviewed had little and sometimes no understanding of the subject matter and were unable to make a meaningful contribution to the study. While the presence of an 'uninformed' voice was important, it was not enriching in and of itself. Theoretical sampling allowed me to identify academics who

had been exposed to the subject of decoloniality and to probe emerging theoretical ideas.

3.5.3 Data collection

Devers and Frankel (2000) stated that in qualitative research the researcher is the research instrument. I therefore considered myself the main research instrument in this study. They went further to suggest that in all qualitative studies, developing and maintaining a relationship with the research participants is vital to increase credibility (Devers & Frankel, 2000). For data collection to be done effectively, Rubin and Rubin (1995:7) recommended that the researcher listen carefully "so as to hear the meaning" of what is being communicated by participants. At the time of data collection, South Africa and the rest of the world was affected by the Covid-19 pandemic. Because of the restrictions imposed in the country around social distancing, all 31 interviews were conducted using online meeting platforms such as Zoom, Skype and Microsoft Teams.

Several authors, such as Nehls, Smith and Schneider (2015), suggested that online interviews should only be considered a viable alternative to face-to-face interviews when the latter cannot be achieved. Nehls *et al.* (2015) believed that online interviews should be considered only as a back-up or add-on to the traditional face-to-face interview. The overall sense was that online interviews are a methodological compromise (Irvine, 2011). In contrast with these critical perspectives, several researchers have reported on the benefits of online interviews, describing them to be just as valuable as traditional face-to-face interviews (Burke & Miller, 2001; Chapple, 1999; Garbett & McCormack, 2001; Irvine, 2011; Miller, 1995; Tausig & Freeman, 1988). In fact, Chapple (1999:91) described online interviews as "unexpectedly rich". In this study, the online platforms used allowed the interviews to take place in a synchronous manner, with myself and the participant, or interviewee, using a computer or a tablet to communicate in real time.

While having a general guide that seeks to cover the main themes of an interview is encouraged, Chenitz and Swanson (1986) argued that an unstructured approach is the best way to secure the personal concerns of a participant. Glaser and Strauss

(1967) highlighted the importance of listening to participants tell their stories in the initial interviews so that future sampling can be based on emerging theories, thus providing a sharper focus for subsequent interviews.

Prior to the start of the interviews, an email was sent to participants in which I introduced myself and shared information on the title of the study, the research question, why the interviewee qualified to participate in the study, as well as the importance of the study. A copy of the ethical clearance certificate and a consent form were attached to these emails to ensure common understanding of ethical issues. In the interviews themselves, I started by providing a brief background of the study and what it aimed to achieve. Thereafter, I encouraged the participants to view the session as a conversation on decolonising management education. In some cases, the participants were intrigued by my accent and wanted to know more about me before starting the interview. This initial camaraderie created a friendly atmosphere, yielding more fruitful sessions.

Troachim and Donnelly (2006) cautioned that interviews can be time-consuming and are resource-intensive. However, the interviews in this study were conducted online and were therefore less costly. In terms of the time spent setting up interviews, because the majority of participants were working from home at the time, and in some cases felt bored with the status quo, it was easy to secure the first 11 interviews. As time went on, it became more difficult and time-consuming to secure interviews. In many instances, I had to reschedule interviews because of participants' work and family commitments. In general, the emotions displayed by participants during the interview process ranged from that of indifference and tension to excitement regarding the potential of the study. Irrespective of the attitude of the participant, I tried to remain calm and encouraged participants to express themselves in the manner they felt fitting.

In an empirical study, Irvine (2011) concluded that online interviews are usually shorter than face-to-face interviews because the participants speak less. On the contrary, my experience was that the participants spoke less because of their limited exposure to the research topic rather than because of the medium through which the

interview was conducted. This was especially true among Group 1 and Group 4 participants, as depicted in Table 3.4.

Table 3.4: An average duration of interviews between Groups 1 to 5

Group no.	Participant group	Shortest time	Longest time	Average time
1	Management coursework master's degree students	23 minutes	42 minutes	30 minutes
2	Academics in management education	27 minutes	61 minutes	40 minutes
3	Academic management (e.g. Deans) in management education	20 minutes	54 minutes	41 minutes
4	The market for management graduates (recruitment specialists)	23 minutes	34 minutes	30 minutes
5	Outliers	45 minutes	53 minutes	49 minutes

Interview questions

As mentioned earlier, the aim of this study was to investigate how the call to decolonise higher education might apply to management education and what this might mean in terms of decolonising higher education in general. To achieve this aim, Phase 1 (Groups 1–4) interviews started with the following open-ended question:

> Since the 2015/2016 #RhodesMustFall and #FeesMustFall movements, there has been a growing call from some students to decolonise higher education. How do you think this applies to management education?

The responses to this open-ended question guided the creation of sub-questions for further probing and in-depth investigation of the phenomenon.

The following sub-questions emerged from the main research question:

1. Can management education be decolonised?
2. Why should management education be decolonised?
3. How could management education be decolonised?
4. Have any attempts been made to decolonise management education?

These sub-questions provided structure to the line of questioning, especially in situations where the participant shared minimal information after the main question was posed. Moerman (2010) argued that a researcher who does not probe will inevitably receive less specific, less in-depth and less elaborate information. This interview technique was exploratory and flexible in nature, as recommended by Saunders *et al.* (2009), which was appropriate for a grounded theory study. At the end of every response, I recapped what the interviewee said to ensure that we had a common understanding of what had been shared.

Probing questions, and those that emerged during the interviews, were used. The number of questions asked increased with the number of interviews conducted, as I analysed and reflected on each interview session.

After the first few interviews, it became apparent that participants in Group 1 and Group 2 had different interpretations of the meaning of ‘decolonisation’ when the main question was posed. As a result, the main question evolved into the following sub-question:

> What is your understanding about the call to decolonise higher education in relation to the management education discipline?

This question allowed me to gauge participants’ understanding of the topic and to decide how to proceed or rephrase subsequent questions. Another question that evolved during the interviews was the question about *how* management might be decolonised. A theme that emerged from participants in Group 2 was the term ‘Africanisation’. This resulted in the following sub-question:

> How will you interpret Africanisation in relation to the call to decolonise management education?

This question provided insight into how participants interpreted Africanisation, which was valuable in relation to discussing the findings.

Finally, another sub-question that evolved as I started interviewing participants in Group 1 and Group 2 was as follows:

> Why should management education be decolonised?

The term ‘globalisation’ was used by many participants, and I noticed that they seemed to have varied interpretations of the term. This motivated me to ask the following question in subsequent interviews:

> How would you interpret globalisation in relation to the call to decolonise management education?

The different responses that emerged from the initial interviews helped me reframe the questions for subsequent participants, and to apply theoretical sampling to select participants who could provide more information on the topic. At the end of interview number 19, the direction of the responses was more meaningful than between participants from Groups 1 to 3.

A slightly different question was posed to academic managers, given their involvement with education strategy. The broad question was phrased as follows:

> Since the 2015/2016 #RhodesMustFall and #FeesMustFall movements, there has been a growing call from radical students to decolonise higher education. How does the notion of decoloniality broaden the management education strategy?

For the recruitment specialists, the question was posed as follows:

Since the 2015/2016 #RhodesMustFall and #FeesMustFall movements, there has been a growing call from radical students to decolonise higher education. How do you think this applies to business needs and expectations?

Recording the data

Qualitative validity refers to the measures taken by a researcher to secure accuracy of the findings from the point of view of the researcher, the participants and the reader (Creswell & Miller, 2000). The first step in achieving validity was to ensure that all the interviews were recorded using a digital recorder. Consent was obtained from participants. The online platform recording facility was used as a back-up. Recording commenced after greetings and an introduction. In addition to the recordings, handwritten notes on the participants' body language (where visible) and tone of voice were documented. The notes were also used to fill in missing text during transcription. All of the recordings were transcribed by a professional transcriber to ensure accuracy. Prior to the start of transcription, the transcriber was asked to sign a confidentiality agreement. To maintain accuracy, my handwritten notes were used to clarify any discrepancies or ambiguities in the transcripts.

To support the data-collection phase, I made field notes and post-interview notes in a learning journal. Meyer and Willis (2019) suggested that such reflexive journaling is critical in documenting and understanding encounters. Reflexive journals serve to improve the awareness of our position as researchers, in light of the interview data, and contextualise the findings. In this study, reflexive journaling was completed in two ways: by writing notes in a physical journal; and via emails to my supervisor, where I shared my experiences after a set of interviews. These exercises forced me to reflect on the information that was shared, take note of my personal biases, highlight common themes and, in some cases, reconsider the viability of the project. In my hardcopy journal, I made plans for future interviews – taking into consideration key themes that emerged from previous interviews; recorded events that occurred; set deadlines for myself; and made decisions on saturation. I also grappled with the type of participants to target for future interviews to fill gaps and contribute towards variety as part of my theoretical sampling. To ensure credibility of the data, the

transcripts were verified against my field notes and reflexive journal. The way the data was recorded set the pace for the analysis and presentation of the findings.

3.5.4 Constructivist grounded theory data-analysis procedure

In general, qualitative data analysis follows sequential steps – from specific items to a broad overview involving several stages of analysis (Creswell & Creswell, 2018). This allows the researcher to manage and make sense of the mass of data commonly accumulated when using data-collection techniques such as interviews. Unlike quantitative research, the data analysis in a qualitative study ideally happens at the same time as data collection and a write-up of the findings. While conducting interviews, the researcher writes memoranda, analyses earlier interviews and organises the final report. This approach is both recursive and iterative (Chun Tie *et al.*, 2019). Thorne (2000:68) described this phase of the research process as "complex and mysterious".

In this study, I adopted a grounded theory approach to data analysis, which started with coding (Charmaz, 2006). Rossman and Rallis (2012) defined coding as organising data into portions and using a word to describe each portion. For Charmaz (2006), coding is an analytic process that develops 'bones' for the analysis phase, while theoretical integration becomes the 'tissue' that holds the 'bones' together. Charmaz (2006: 43) went on to define coding as follows:

> *Categorising segments of data with a short name that simultaneously summarizes and accounts for each piece of data. Your codes show how you select, separate, and sort data to begin an analytic accounting of them.*

Charmaz (2006 & 2008), and Charmaz and Mitchell (2001), proposed three steps for coding data in "constructivist grounded theory": initial coding (open), focused coding and theoretical coding. During initial coding, Charmaz (2006) urged the researcher to remain open to any possible theoretical direction and to remain close to the data. Earlier, Glaser (1978 & 1992) had also recommended an openness to the data that is devoid of any preconceptions. Charmaz (2006) argued that it is impossible for the researcher not to have any preconceived ideas or skills. While it is important to be

open to seeing new theoretical ideas, we cannot be completely free from pre-conceived ideas as we analyse the data. Focused coding entails organising, sorting and synthesising salient categories. In the final step, theoretical coding is used to tell a coherent, analytical story, resulting from a process that is integrative in nature. Lal, Suto and Ungar (2012) argued that narrative inquiry and "constructivist grounded theory" by Charmaz (2016) are complementary and can be used jointly. While grounded theory is known to have fragments, narrative inquiry is "situated and particular", producing a rich understanding of the phenomenon at hand (Lal *et al.*, 2012:16). Figure 3.3 provides an overview of Charmaz's constructivist analytic coding strategy.

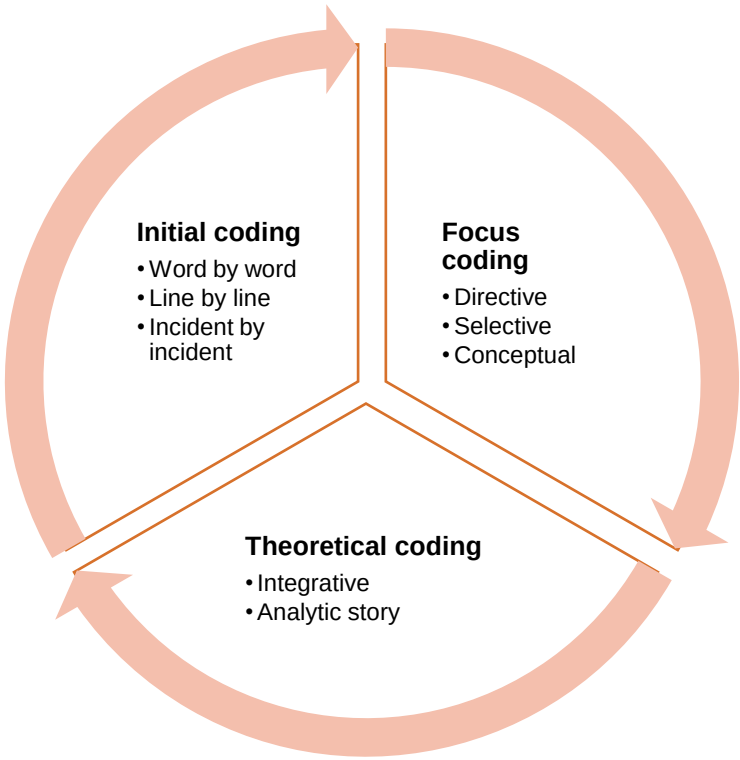


Figure 3.3: A summary of Charmaz's constructivist analytical coding strategy

Initial coding

In this study, initial coding was carried out in two phases: manually and on Atlas.ti. Both phases of initial coding were carried out at the same time as the interviewing process. Initial coding commenced with printing the interview transcript. Thereafter, manual coding was completed by highlighting, underlining and making side notes about theoretical possibilities inherent in the data. This is illustrated in Figure 3.4. In

many instances, these side notes were repetitions of what participants had said. I was open-minded when engaging with the data, curious to discover new ideas embedded within. This process was done at the same time as comparing data from participants in different groups.

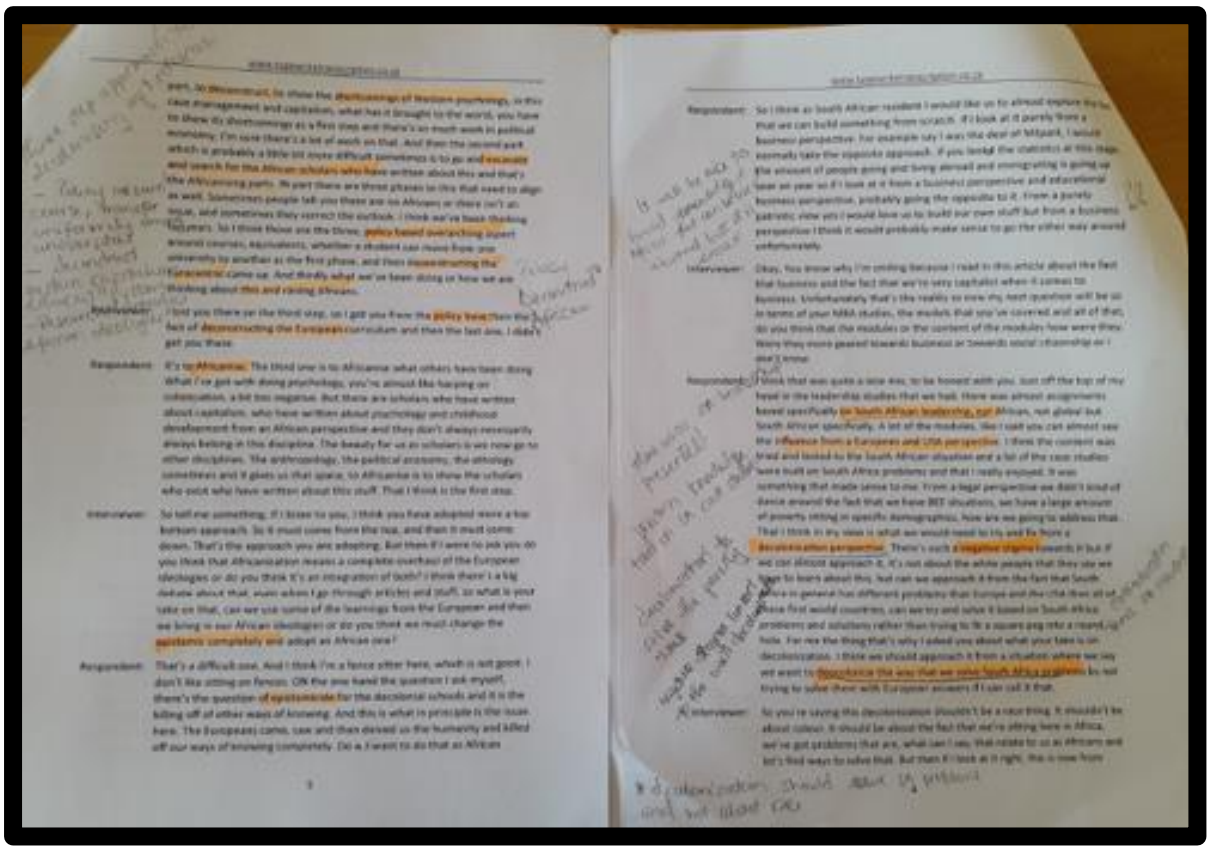


Figure 3.4: An example of manual open coding

In line with the research objective, I asked two main questions as I interrogated the data: “how does the data relate to the research question?” and “what does the data express in relation to each of the five different groups of participants?” These questions played two roles in the analysis process. Firstly, they illuminated gaps or holes in the data that needed to be filled, giving expression to theoretical sampling throughout the data-collection process. Secondly, they provided structure on how the data was presented and analysed, given the volume of the data. Consistent with the main advantage of initial coding, as proposed by Charmaz (2006), coding word by word, line by line and incident by incident fulfils two grounded theory criteria: fit and relevance.

Once the interview scripts had been analysed by hand, the same process was carried out using Atlas.ti. This software programme assists in storing and retrieving qualitative data faster than coding by hand. The programme also assists in linking different codes, given their similarity. This process involved sorting and arranging the data according to five different groups of participants. Thereafter, I skimmed through the data to verify and reflect on the information. I then reread all the data that was generated in the interview transcripts, and the memos and post-interview learning journal. I used *in vivo* codes on Atlas.ti to preserve participants' views, meanings and actions (Charmaz, 2006). At this stage, I was able to identify recurrent themes and create an opinion on the tone and depth of the information. The coding exercise using Atlas.ti was a cyclical process, where the codes improved as I progressed from the first to the second and even third attempt. Only then did categories and their properties begin to emerge. I completed coding by comparing current transcripts with earlier ones. This facilitated the emergence of categories, themes and concepts. In total, 105 codes were generated after the initial open coding phase. The manual coding process was done separately from the coding on Atlas.ti. However, at the end of the process, I cross-checked the Atlas.ti codes with the manual codes to ensure consistency. In other words, the manual coding process was considered the first step of the cyclical process.

Focused coding

During this coding phase, I used significant codes from the initial open coding to make sense of large chunks of data through aggregation (Charmaz, 2006). I had to 'act' on the data by making decisions regarding which codes made the most analytical sense in order to generate categories and themes in an incisive manner. After the initial coding was completed, I went back and recoded the data from each group while comparing the codes with other groups, looking for similarities. For example, when I coded one group of participants' responses on what it might mean to decolonise management education, I constantly compared the data with what was said by other groups. Through these actions, new perspectives and interactions materialised. The process was emergent, as new concepts and unexpected ideas and understanding came to light, leading to the dramatic refinement of initial codes. As I engaged with the data, I had to stop and revisit my ideas about the data and

codes, making memoranda on Atlas.ti for easy storage and retrieval. Glaser (1978) and Charmaz (2017) described this process as memo-writing or ‘memoing’, which prompts the researcher to analyse their codes and emergent categories, and document concerns and questions that arise during the data-analysis process. Figure 3.5 provides an example of a memo I wrote during the-data-analysis process. Memo writing is a vital part of sorting and interpreting data, with the aim of constructing theory.

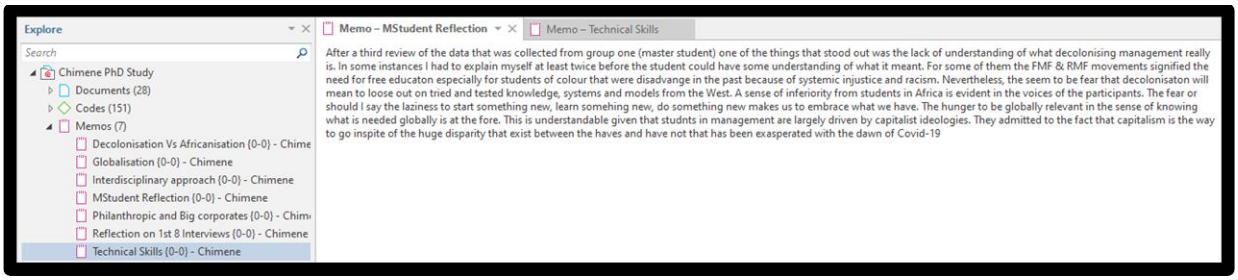


Figure 3.5: Memoing on Atlas.ti during the data-analysis phase

Theoretical coding

The last phase of coding in Charmaz’s (2016) “constructivist grounded theory” is theoretical coding. At this stage of the data-analysis process, a more advanced coding type was used. It dealt with integration and story line techniques. This process allowed for substantive theory to develop from the data. Charmaz (2006) described these codes as integrative, indicating relationships or links between focused codes that form a coherent analytical narrative as the research moves towards the development of theory. Codes that may form the core phenomenon were examined, as well as strategies, causal conditions and consequences demonstrating their interconnectedness. Atlas.ti does not have a specific functionality to create categories. The codes were therefore clustered to conceptually develop broad themes, as depicted in Figure 3.6.

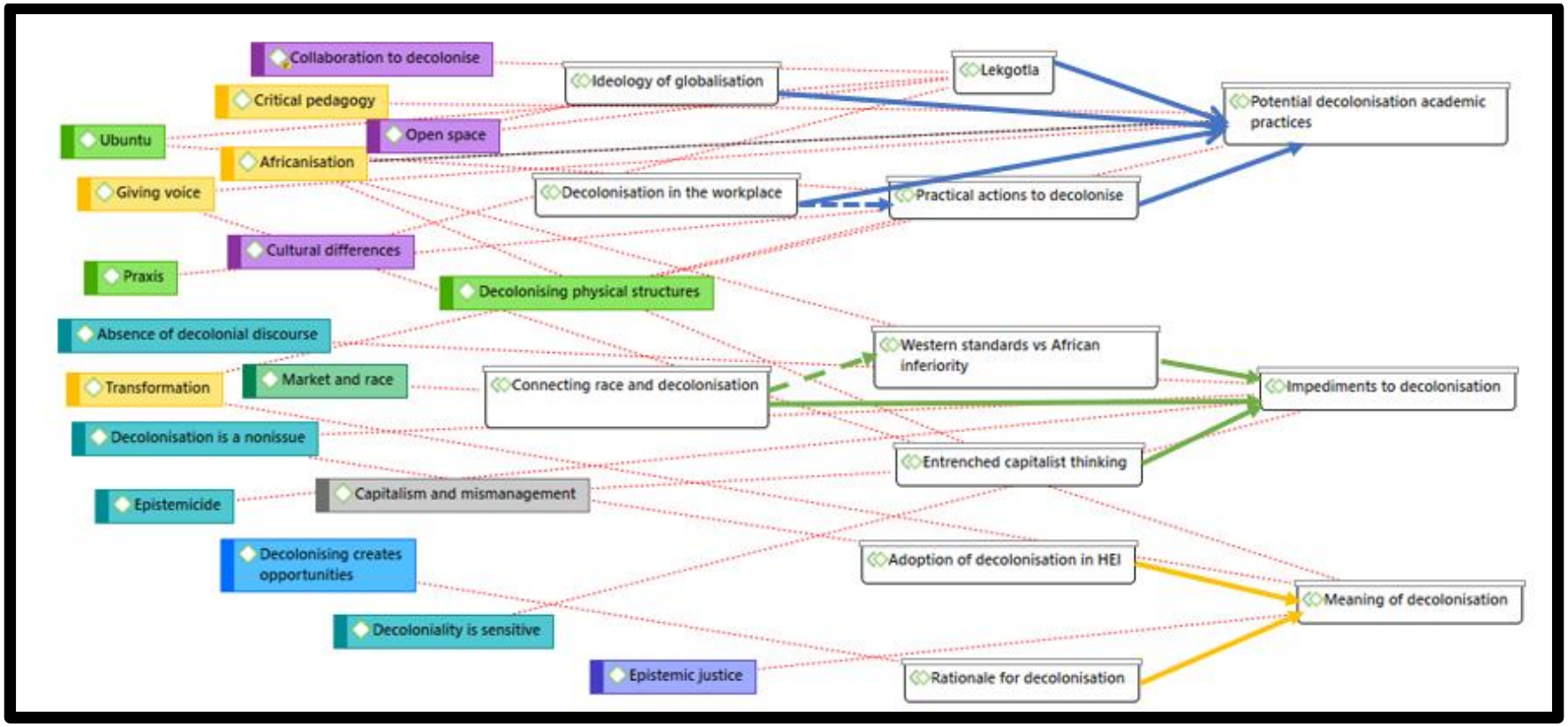


Figure 3.6: Themes from theoretical coding of the constructivist grounded theory analysis

Figure 3.6 is a network diagram, representing the relationship between initial codes and broad themes. This network diagram shows the interconnectedness between codes and how they were used to form broad themes. The 12 broad themes developed were clustered into three categories, based on their similarities. These themes were used to write a storyline and explain the core process and how all the codes are related. These broad themes provided the basis for the development of the substantive theory, which was conveyed using a conceptual framework.

3.5.5 Ensuring credibility and trustworthiness

Qualitative research has been criticised for its subjective nature, lack of generalisability and anecdotal character when compared to quantitative research, and its scientific rigour has been questioned as a result (Cope, 2014). The response to this has been that qualitative researchers *consciously* strive for the highest possible quality when doing research and very often the specific focus on this far surpasses anything that is done in quantitative research, where rigour is often assumed (Hadi & Closs, 2016). While quantitative research focuses on validity and reliability, the emphasis in qualitative research is on trustworthiness. Lincoln and Guba (1985) presented five criteria to develop trustworthiness in qualitative research: credibility, dependability, confirmability, transferability and authenticity. These are discussed below.

Credibility

Polit, Beck and Polit (2012) referred to credibility as maintaining the truth of the data through the interpretation and representation of participants' views by the researcher. To enhance credibility, the researcher's experience should be documented and the findings of the study verified with participants. Participants should be able to immediately recognise the experiences they shared with the researcher when they engage with the research report (Sandelowski, 1986). Another way to ensure credibility is to provide evidence of engagement, audit trails and methods of observation (Cope, 2014).

In this study, credibility was secured through a variety of triangulation techniques. Triangulation occurred on several levels. Within sample groups, preliminary analyses of early interviews provided a basis to check interpretations with subsequent participants. Further depth to this triangulation emerged out of between-sample group perspectives. Critical triangulation took place when results from stakeholders from Phase 1 (Groups 1–4) within or immediately adjacent to the management education were confronted with perspectives from the three outliers. In addition, triangulation was achieved from the two initial coding phases carried out during data analysis.

Dependability

Tobin and Begley (2004) referred to dependability as data being consistent across similar conditions. Dependability can be achieved by keeping an audit trail. It is the researcher's responsibility to ensure that the research process is traceable, logical and well documented (Schwandt, 2001). Dependability can be reinforced when another researcher can validate the decisions taken at each phase of the research process.

The initial step in ensuring dependability of the research involved the process of proposal scrutiny and approval. This process provided confidence that the proposed methods were fit for purpose. Beyond this, the research process and key decisions were well documented in a reflexive journal. Inter-analyst triangulation, described under 'Confirmability' below, also provided some measure of comfort in terms of dependability. In addition, peer examination was employed during the analysis.

Confirmability

Confirmability of research is the ability to demonstrate that data is a representation of participants' viewpoints and not tainted by the researcher's biases (Polit *et al.,* 2012; Tobin & Begley, 2004). Guba (1981) and Johnson and Waterfield (2004) suggested four ways to ensure confirmability. They mention creating an audit trail, an external audit, an internal audit and writing the final research project. An audit trail can be created by keeping an accurate account of every phase of the research journey –

from data collection and data analysis to the reporting of the findings derived from the data (Cope, 2014). An internal audit trail can be maintained through coding and generating categories and themes at different intervals in the data-analysis process to assess interrelatedness (Guba, 1981). White, Oelke and Friesen (2012) suggested using an external reviewer to assess the research process. In the final research report, the researcher should highlight the weaknesses of their study by stating its limitations, and by providing clear connections between participants' viewpoints and the results of the study. An audit trail will provide a strong methodological reference and an opportunity for the research to reflect on the research process.

Confirmability was primarily secured through the discipline of reflexive journaling to track the progress of the research. I used notes and memoranda to provide an audit trail so as to examine the research process against the research output. Loh (2013) recommended using peer validation to increase the trustworthiness of the data. The codes generated after the preliminary analysis were validated by a colleague who is familiar with the research. The 'voice' of this colleague was particularly important because her PhD, which she completed a few years ago, was a qualitative study. She was therefore well versed in the coding process. Beyond this, the grounded theory approach prescribes that the typical comprehensive *a priori* literature review is replaced by a thorough *a posteriori* literature enquiry, and this strategy was adopted. This presented yet another opportunity for reflection on confirmability.

Transferability

Transferability can be described as the ability of the data to be 'fit' in another environment (Cope, 2014; Polit *et al.*, 2012). A study is said to be transferable if the findings and interpretation thereof make sense to people not associated with the study. Cope (2014) suggested that researchers should provide enough information on the research participants and the context of the research for the reader to better understand the data and determine whether it is applicable to their setting.

The limits of transferability for this study were defined through a thick description of the research process and context. Participants' details in terms of category, titles,

race, gender, age, type of institution and highest qualification were also documented to enhance transferability. Furthermore, I ensured that the meaning of the codes was preserved during the coding process. This was achieved by defining the codes while constantly comparing data to the codes (Creswell & Creswell, 2018). Beyond this, the purposive character of the sample design at the group level provided an additional basis for securing transferability.

Authenticity

Lincoln and Guba (1986) proposed the term 'authenticity' to address the limitations around trustworthiness, which is geared toward a positivistic paradigm. Authenticity focuses on intrinsic naturalistic criteria. Polit *et al.* (2012) encouraged researchers to use a descriptive approach to report on participants' emotions and feelings for the reader to be immersed in the study. To enhance authenticity, participants should sign a consent form, the researcher should create an environment of trust by collaborating with participants at all times, and by providing clear guidelines on collecting and sharing data (Lincoln & Guba, 1986). Lastly, clear rules regarding the management of conflict and disagreement must be in place before the data-collection process begins (Amin, Nørgaard, Cavaco, Witry, Hillman, Cernasev & Desselle, 2020).

At a primary level, an informed consent form was sent to all participants prior to conducting the interviews. In addition, transcription was performed by an independent professional transcriber and checked by me. The ultimate authenticity check in this study took place when the three outliers, from within management education circles or immediately adjacent to them, were confronted with the findings from the interviews. This ensured a diverse range of perspectives were unearthed in the study.

3.5.6 Ethical considerations

Many authors have discussed the importance of ethical considerations in qualitative research (Bryman & Bell, 2011; Merriam, 1998; Spradley, 1980). It is the responsibility of the researcher to respect participants' values, rights, needs and

desires. Given that qualitative research is usually considered invasive, Winter (1987) suggested that several safeguards be put in place to protect the rights of participants. Firstly, the researcher must ensure that all relevant authorities have been consulted prior to the commencement of the research. Secondly, all participants in the interviews are permitted to influence the work, and any desire they have to withdraw from the project should be accommodated. Thirdly, the researcher accepts the responsibility to maintain confidentiality by using pseudonyms and storing all information collected in a safe and secure place.

Creswell and Creswell (2018) suggested that ethical considerations should be adhered to at every phase of a research project. Prior to conducting the study, the following ethical steps were applied: ethical clearance was granted by the University of South Africa College of Economic and Management Sciences Research Ethics Committee (refer to the ethical clearance certificate in Appendix A); the transcriber signed and submitted a confidentiality agreement before commencing with the transcription; power issues resulting from the location of the interviews were limited, as all interviews were conducted using online platforms such as Skype, Zoom and Microsoft Teams.

At the start of engagement with potential participants, an information sheet detailing the purpose of the study and the right to voluntary participate was sent to each of them via email. From an ethics perspective, the purpose of this was to familiarise them with the aim of study, such that any risk of harm might be immediately apparent, and to inform them of their rights in relation to participation. This was vital to ensure that consent obtained was in fact informed consent. Participants were informed that notetaking and recording would be employed during the discussion and every participant's agreement was obtained in this regard. Participants were also assured that all information gathered, digital recordings and transcribed data would be securely stored and password-protected. When collecting the data, I endeavoured to build trust and advised participants regarding any anticipated disruptions during the process.

Following the interviews, hard copies of the data collected were stored in a secure filing cabinet and will be kept therefor at least five years. All electronic data sets from

the interviews were stored on iCloud. They were password-protected by me and encrypted by the service provider, in addition to all the associated security measures employed by leading global technology service providers. Access to these files was limited to me and the transcriber.

In the data-analysis phase, information from different perspectives was documented. Information that opposed the findings was acknowledged, while pseudonyms were used when referring to any of the participants who took part in the study. The findings will be disseminated through academic journal articles. Research participants were also promised a copy of the completed thesis.

As the research topic is universal and being debated by academics in institutions of higher learning in South Africa and Africa, there was no obvious risk associated with the collection of the data. There were no financial requirements imposed on the participants. Furthermore, no incentives were given to participants to influence participation. All these interventions were aimed at reducing bias in the information shared by the participants.

A primary risk factor of this research project was conflict of interest. The researcher is employed at a private institution of higher learning, where some interviewees work and study. However, a conflict of interest is not necessarily bad, as long as the 'right' interest prevails.

3.6 SUMMARY

This chapter presented a detailed explanation of the design and methodology employed in the study. The three main parts of the research approach presented included the philosophical stance, the research design and the research method. The relationship between these three key research concepts was discussed, highlighting similarities and nuances in the choices made. The study was qualitative in nature and adopted a social constructivist and critical theory philosophical stance. Charmaz's (2016) "constructivist grounded theory" was employed as the research design, and interviews were the chosen research method. In the next chapter, I present the findings of the study, giving voice to the research participants.

CHAPTER 4: RESEARCH FINDINGS

4.1 INTRODUCTION

Universities in South Africa are still grappling with the problem of how to respond to the scream to decolonise the curriculum after the #RhodesMustFall and #FeesMustFall protests that took place six years ago. Since then, many authors have suggested different ways to go about decolonising the curriculum (such as Chitonge, 2018; Fomunyam, 2017; Goldman, 2020; Heleta, 2016; and Le Grange, 2016). Most have based their proposals on existing theories with little or no empirical evidence. The aim of this study was to investigate how the call to decolonise higher education may apply to management education armed with substantial empirical evidence.

My presentation of the findings in this chapter is somewhat unorthodox. Notwithstanding the fact that the themes themselves already represent an expression of my subjectivity, as far as possible I present the findings with particular emphasis on the emotions of participants, thereby giving them a dominant voice. However, in a few places, I was unable to withhold my voice. In these instances, I have added my contributions in the form of footnotes. In this way, I have attempted to remain as authentic as possible in relation to the views expressed by participants. Furthermore, I present the many themes that emerged, with limited annotations from my perspective and with limited reference to the literature. One result of this is that I present some themes and sub-themes that are not discussed in subsequent chapters. My hope is that, even though I have not interrogated all themes and sub-themes in my formal discussion, presenting them will give the reader an opportunity to think about them and the supporting excerpts. In this way, the findings may stimulate ideas and new research directions. I could find no sensible rationale for splitting up the themes into separate chapters and I have presented them all in this chapter. The consequence of this is that this is an unusually long chapter.

Five themes emerged from the data analysis. These are summarised in Figure 4.1, together with the associated sub-themes. The themes were as follows: meaning and rationale for decolonising management education; approaches to decolonise

management education; impediments to the decolonisation of management education; Western standards versus African inferiority; and globalisation versus Africanisation.

I follow a consistent structure in presenting the themes, comprising a brief introduction, stating what emerged; a summary of the salient points, emotions and contractions; and, finally, the direct excerpts that relate to the sub-theme. This structure is applied to the findings from both Phase 1 (interviews with students, management academics, academic management and recruitment specialists) and Phase 2 of the study which was conducted to authenticate the findings from Phase 1. The codes refer to the category of participant and the participant number. MS = Master's student; AC = Management Academic; MGT = Academic Management; MKT = Management Recruitment Specialist, representing 'the market'; DS = Outliers.

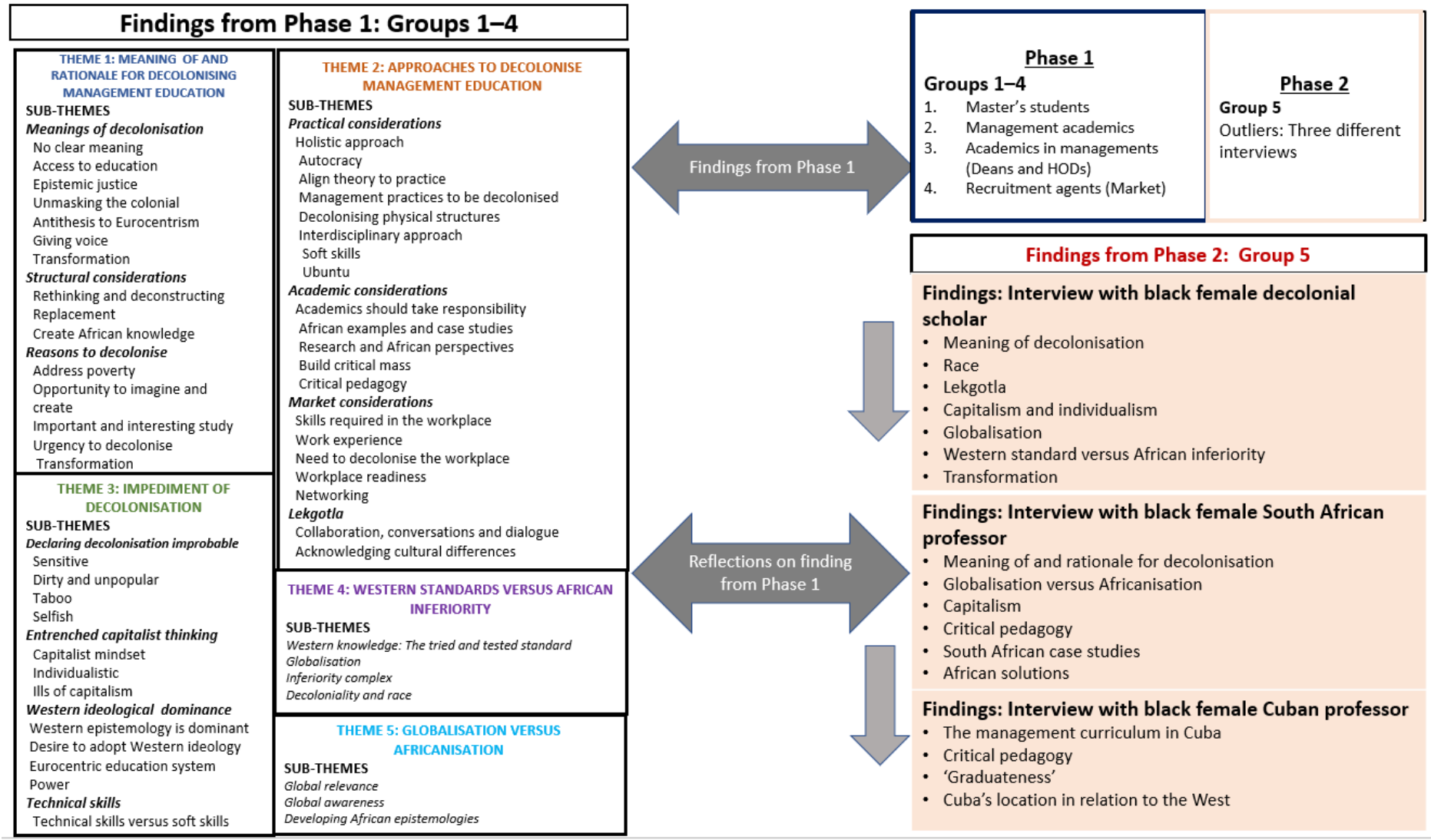


Figure 4.1: A summary of the main themes and sub-themes

The sections that follow outline each theme, together with its respective sub-theme and codes. To reiterate, there is limited interpretation of the themes in this chapter. Chapter 5 focuses on the discussion of some of the themes and sub-themes that form the basis for the construction of theory on decolonising management education.

4.2 THEME 1: MEANING OF AND RATIONALE FOR DECOLONISING MANAGEMENT EDUCATION

From the analysis and interpretation of the data from the stakeholders in Phase 1 of the study, three sub-themes emerged and will be examined in detail: meanings of decolonisation, structural consideration and reasons to decolonise.

4.2.1 Meanings of decolonisation

This sub-theme relates to the different interpretations offered by participants on the meaning of decolonising management education. At the outset, it is important to note that there was an acknowledgement from participants in both the student and management academic stakeholder groups that there is no agreed meaning across the management discipline on what it means to decolonise management education. In addition, the ideas that were raised to define decolonisation included access to education, epistemic justice, ‘unmasking the colonial’, inclusivity, transformation, an antithesis to Eurocentrism and giving a voice to alternative paradigms.

Salient points

The interviews with students generally suggested that they have limited exposure to decolonial thought. One student’s interpretation of decolonisation as having access to higher education stood in stark contrast to the more epistemic justice and cultural justice definitions provided by management academics. Nevertheless, another student was able to recognise the disconnect between the Western knowledge system and African lifestyles. In general, the master students’ responses seemed shallow compared to participants from other stakeholder groups. Management academics recognised the presence of coloniality in the education sector. Some participants expressed outrage towards this as an oppressive system, while others

seemed committed to finding a common ground to accommodate both African and Western knowledge systems. The academic management (deans and heads of department) in management faculties were more solutions-driven when explaining the meaning of decolonisation, which is often typical of managers. One academic manager was oblivious to the presence of coloniality, given the end of colonialism. Despite these contrasting views, there was consensus that the management education curriculum is problematic and that it is necessary to decolonise the curriculum. Excerpts are included in the section that follows.

Excerpts

Excerpt	Link to sub-theme
We have not properly defined this decolonisation. How does it looks, what do we want from it? Is there a specific qualification to it? What is it, and I think as soon as we get to the point where we say okay this is how decolonisation looks, you know, because you will remind yourself of this now, two years we had this big uprising in terms of #FeesMustFall and it was a pure money thing, it was not a decolonisation and out of that came the debate of decolonisation even stronger? **[AC 3][13]**	No clear meaning
That is a very interesting question because unfortunately there is not an agreed definition of what decolonisation in management education is. **[MS 1]**	No clear meaning
Decolonising management education basically to me means just being able to have access to management institutions at an affordable cost. **[MS 4]**	Access to higher education
Well for me I think it is understanding that first the curriculum that is being taught at universities needs to cater for the Black people essentially, because I think a lot of models that are being used have been taken from countries like Europe and the USA and those countries are Western countries, Western cultured countries and most of the time they are not accustomed to the way African people do things. **[MS 5]**	Disconnect between Western knowledge system and African lifestyle
If you're looking at decolonisation, it's basically saying we want to liberate ourselves from colonisation, and when you're talking about it from a pedagogy stance it is about epistemic justice.	Epistemic justice

[13] Codes refer to the category of participant and the participant number. MS = Master's student; AC = Management Academic; MGT = Academic Management; MKT = Management Recruitment Specialist, representing 'the market'; DS = Outliers.

It is really requiring us to reflect and think and present teaching and learning in a way that is meaningful and not eventual but meaningful but also taking lessons learnt from these colonisers and basically blending that with what we now understand or appreciate or would like to and that would be epistemic justice that I have mentioned. **[AC 6]**	
My definition of it is to unmask the colonial. Now decolonisation for me means showing that where we find ourselves, whether we are in Cameroon or in South Africa, we are in fact masked by the colonial. Decolonisation for me means removing the mask, right. And then engaging with the thing. I'm saying this definition because it might be different from how students were thinking about it for me. **[AC 12]**	Unmasking the colonial
My understanding is that it's an antithesis to Eurocentrism which has come to characterise management education, higher education in Africa. That is my understanding. It's an alternative yah. An alternative paradigm. It's an antithesis, an alternative paradigm, a contending perspective that seeks to appreciate African experiences, African perspectives, African mindset, African philosophy. **[AC 4]**	Antithesis to Eurocentrism
It is really about recognition of knowledge bases and who constructs knowledge bases and who owns knowledge bases and who said that one knowledge base must be valued over another. So for me decolonisation is about levelling the playing field and saying well one knowledge base is not superior to another and every knowledge base has value and relevance and significance, student learning and teaching and my understanding is that the previously silenced or indigenous knowledge bases need to be brought into a coherent existence with what we have deemed to be knowledge, or even in some instances, so it would be wonderful if things could cohere but really what it means is recognition and valuing things equally, and understanding what different knowledge bases bring to a rich education. *And it's not about throwing everything out I think, as well. So for me it's an inclusionary project that could say something like every management scholar should be aware of the history of our discipline and how the history of our discipline globally and nationally has shaped our current thinking.* **[AC 9]**	Giving equal value to knowledge bases Inclusivity
I think when you're thinking about the meaning of terms and the connotation of the different meanings of terms, I think it becomes quite messy. What I mean by that, I think it's so hard to allow things to be so distinctive so I think for me the bigger idea would be transformation. I think that would be the overarching framework, in terms of how different institutions can be part of a transformative agenda and to me that's bigger than just merely change. It is about the real change in the structure of places, in the spaces in which we	Transformation

govern. I think if we are thinking about transformation, for me it's really about advocacy where change can really be felt beyond the boundaries of which we operate. **[AC 10]**	
Decolonisation firstly is about giving voice to alternative points of view, epistemologies, elevating those to the same level, if you want to as a sort of dominant discourse. **[MGT 2]**	Giving voice
Decolonisation is creating the space for other voices. Voices that have been excluded for far too long from mainstream education. **[MGT 4]**	Giving voice
Decolonisation for me as I said earlier is much more than change. It is an adaptation to a new order. The old order is gone. So, we say that I mean a colonised order. You know, and that for me boils down to more sensitivity for other people and how you think and how you approach the issue and whatever the case may be. **[MGT 5]**	Adapting to the new order

4.2.2 Structural considerations

This sub-theme relates to the different structural elements that were recommended to define decolonisation. The codes that emerged included rethinking and deconstructing the curriculum, creating African knowledge, and that replacement is unattainable.

Salient points

Master's students and management academics were anxious about 'letting go' of the current management curriculum. In fact, one management academic described any form of decolonial perspective as intrinsically "haphazard". His perception dismissed any possibility of having a decolonised curriculum in management because of its chaotic and inconsistent nature. Contrarily, another management academic suggested a problem-posing approach in describing any attempt to decolonise. There was unanimous consent from management academics, academic managers and a recruitment specialist that it is unattainable to use a replacement strategy in an attempt to decolonise. One academic management participant held on to the notion of the capitalist system that continues to dominate management education and could not imagine anything outside this system.

Excerpts

Excerpt	Link to sub-theme
If we were to talk about Adam Smith and the invisible hand and we had to decolonise that out of our education system in the country, what does it mean for how our total economic system works of supply and demand, all of these sorts of factors? **[MS 2]**	Decolonising is not replacement
I have a sense that people are going to take this decolonisation as some form of licence to now start removing meaningful content from curriculum and haphazardly replacing that with information that is almost based on an individual's own agenda. **[AC 6]**	Decolonising is not replacement
Somebody needs to rethink and deconstruct some of these things. What are our histories, what does that mean, what does performance evaluations and all these things, you know so it is very relevant? **[AC 2]**	Rethinking and deconstructing
Decolonisation is for him [Fanon] *a discourse about replacement. The former colonised is now let's use the concept in management the boss. There is a replacement of the existing with the new. It is about starting afresh.* *It is not possible to do the kind of decolonisation that Fanon wrote about. Now if you look at Cameroon, Zimbabwe, Angola, Nigeria, if you look at some of these countries were not necessarily settler colonies. There is one discourse dominating there. They have not decolonised according to Fanon. They have not replaced the system. For example, the first prime minister in Kenya, Jomo Kenyatta who said, when the Mau asked that he must get rid of Whites, he said: "Okay I will do it" but when he was given the platform to talk to the Whites, he refused to say to them: "Move out of Kenya" and he went back to his grouping and his movement and he said to them, "why must we do that?" Already we have become so immersed into the colonial world, our very outlook, people from Cameroon believe they are French. Folks from down here, when they cannot speak English very well, they believe they are less intelligent. That's the extent of the psychological impact of colonialism. If you take it seriously when he* [Fanon] *says decolonisation is about bringing about a new humanity, our leaders right from Cameroon are wearing suits and ties. They are still operating in the same parliament that were created by their colonies. So, in other words the state has not been decolonised, so if we take the idea of decolonisation to mean the creation of a new system, a new world, right from the beginning in Africa, right after the project of liberation, not a single country has done what he wrote about. He* [Fanon] *then says if we*	Decolonising is not replacement

are not willing to bring about a new humanity in this society. If we are hell bent on maintaining the same order that we have received from the Europeans, then let us give our countries back to the Europeans for they know how to run it better. In other words, the system is their system. We have not shaken it except replacing White faces with Black faces, meaning if we say our project of decolonisation ought to be about replacing all that exists, that means we must destroy our institutions, parliament, our current way of life and for some reason go back to find the precolonial Africa. So hence for me the project of decolonisation is simply about acknowledging that we are in a society that was deeply influenced by the colonial conquest and still is. Ours is to be aware of it so when I read a management text, I read it with a lens that says who is writing here, what is their approach. It starts with self. It has little to do with race at this stage with me. **[AC 12]**	
It is probably a little bit more difficult sometimes is to go and excavate and search for the African scholars who have written about the Africanising parts. **[AC 2]**	Creating African epistemologies
So, you know, if we then say listen this is no longer applicable, we need to kind of create or look at ways of creating our own voice. Okay then let's get to it and do it, but the wise thing in my view is not to. I think the expression they use is not to throw the baby out with the bathwater, to go about this in a well thought through manner, because in many instances there are things that one can use. Use what you can still use and discard what you cannot use, but what you cannot then use, then you must put something in place and create something else with it. If it's not there, then you must build it, then you must create it. **[MGT 1]**	Creating African epistemologies Decolonising is not replacement
We are not trying to replace; we're not going to do away with this knowledge because it's there. You can't ignore it or say we don't believe in capitalism anymore. What are you going to replace it with? So you've got to acknowledge the elephant in the room, but you've got to understand the full nature of the beast that you're dealing with and that is the route that we've taken is when it comes to decolonisation. We're going to look at the problems associated with capitalism. **[MGT 2]**	Decolonising is not replacement
Are we saying that what is taught at Harvard is incorrect because it's based in the institution of 400 years old? Are we going to rule out 800 years of learning at Oxford? I was reading about the decolonisation of science and mathematics? I have issues with that. **[MKT 2]**	Decolonising is not replacement

4.2.3 Reasons to decolonise

The final sub-theme that emerged under Theme 1 relates to the reasons put forward by participants to decolonise. These included the possibility for decolonisation to address poverty, to provide an opportunity to imagine and create African products, transformation and, finally, because the study was interesting, important and beneficial. As with previous sub-themes, the findings are presented based on feedback from the different groups.

Salient points

The master's students viewed the rationale for this study only in economic terms. While alleviating poverty and developing African products were seen as essential, the benefits of decolonising at an epistemic level were missing. The economic imperative was also articulated by management academics. In general, participants who alluded to the rationale of this study provided reasons, such as giving voice, transformation, and the opportunity for Africans to be creative. In fact, there seemed to be some urgency to respond to the call to decolonise, especially from management academics. Finally, one of the recruitment specialists emphasised how important it is for decolonial discourses to feature more in the management curriculum.

Excerpts

Excerpt	Link to sub-theme
We have a large amount of poverty sitting in specific demographics. How are we going to address that? That I think in my view is what we would need to try and fix from a decolonisation perspective. **[MS 1]**	Address poverty
I think if you own something, develop something, you own and sell it. You can then position it in the way for the world … people are looking to Africa as a source of expanding business opportunities, things like that and I think perhaps it gives us an opportunity to start looking at, and what we can actually position when the world comes here, they can, they can buy into that. **[MS 3]**	Develop African products
I personally feel that it does provide some prospect, if of course there is	Benefit the country

that drive to go decolonisation management education. At the end of the day, it is going to benefit our country and also the very same corporates who are traversing or venturing into parts of Africa. You can no longer have a single approach or a dominant disciplinary approach. **[AC 4]**	
But at the same time, it gives the opportunity as a scholar to imagine. It's a blessing now. **[AC 2]**	Opportunity to imagine
It is about voice, and it is about identity, so ja, you can't separate it out from management. It's a culture, it's an attitude. Decolonisation is something that we must live. All of us must live it. I think it must become a lived reality in academic management. **[AC 11]**	Giving voice
But I also think it puts us in a very fortunate and exciting space, for the global world and to say this is how Africans continent or countries within the African continent are doing higher education and we might not know where this might lead, but as long as we're trending, we're pushing the boundaries of what we thought was possible, but I do think decolonisation is possible because I think it is part of being transformative. **[AC 10]**	Transformation
So, us as academics I think we are finally decolonising the curriculum because it is about time. It is really about time. We are tired of hearing about, who is a famous author, I can't even think of a – you know like we also want our own methodology. We want it going with our own authors. **[AC 1]**	Urgency to decolonise
This is a very important one from a topic, living it on a daily basis. It is a fantastic area of your dissertation and I wish you all the best in terms of situating it within literature and hopefully what you get out of your data will inform the changes that will come about the policy and practice point of view. **[MGT 4]**	To inform policy and practice
The more people we can get to know of things like this because there are many people who are conscious and more political than I am and hold much stronger views. My views have been influenced by some of those people and I think if they were aware that platforms exist, there would be more hope. *So, we thought that starting from the study material which gives you an expectation of what to expect in the managerial space, in South Africa there is almost nothing that mentions about what you studied and so I would say it is important to decolonise the study material and start giving young people or kids or people studying relevant context, subject matter and examples.* **[MKT 3]**	Exposure

4.3 THEME 2: APPROACHES TO DECOLONISE MANAGEMENT EDUCATION

This theme summarises all the different approaches that were suggested by participants in Phase 1 on *how* to go about decolonising management education. From the analysis of the data, four sub-themes emerged: practical considerations; academic considerations; market considerations; and lekgotla.

4.3.1 Practical considerations

This sub-theme summarises the different practical suggestions offered to decolonise management education. Codes that recurred under this sub-theme included a holistic approach, autocracy, management practices to be decolonised, decolonising physical structure, interdisciplinary approach, soft skills, aligning theory to practice and ubuntu. Unlike with Theme 1, in Theme 2 there was significant homogeneity in the views shared by all the participants in Phase 1. As a result, the findings are presented per idea.

Salient points

The excerpts under this sub-theme suggest that the zeal to respond to the call to decolonise management education is prevalent among management academics. As a result, a holistic approach to decolonising management education is proposed to obtain buy-in from all stakeholders, especially top-level management (academic managers and other educational institutions). Decolonising management education was viewed by one master's student as a revolutionary endeavour that can only be achieved with an autocratic government. There were a few management practices in the workplace and education institutions that participants argued needed to be decolonised. The fact that these practices were flagged by students, management academics and recruitment specialists suggest the presence of coloniality in these institutions and people's discomfort with it. One of the recruitment specialists was irritated with the unaccommodating nature of family responsibility leave, which suggests the presence of coloniality in the workplace. In addition, there was a call from a management academic and an academic manager to decolonise physical

structures in universities. The academic manager admitted to how oblivious academics were to the meaning of these structures until the movements in 2015 and 2016. It is apparent that #FeesMustFall and #RhodesMustFall prompted people in higher education institutions to start questioning both the visible and invisible structures upon which these institutions are founded.

A few practical steps were proposed to decolonise management education. One included aligning theory to practice to make decolonial solutions more attractive to business. This was proposed because organisations always seek 'best practices', which suggests a lack of humility to listen and embrace alternative paradigms and practices. Other practical solutions included a drive to cultivate soft skills among management students and adopting the notion of ubuntu. These ideas were proposed because management education is technical in nature and driven by capitalist ideologies.

Excerpts

Excerpt	Link to sub-theme
Until such time we have that holistic approach, top level commitment. Not only at the level of university authorities but also cascading down to the faculties and departments. Everyone common understanding. Even at X university there was confusion. Some academics saying what is this decolonisation. This is what they are saying. What is it that you are decolonising – when did colonialism end in South Africa? **[AC 4]**	Holistic approach to decolonise
So, in a hierarchical environment an approach is very hierarchical based. Unfortunately, as much as we want to create movement from the bottom up it will come to a standstill at the top. We need to have this into effect, but from your perspective looking at how you should approach this, I think you need to borrow on business concepts like the bottom up and the top down and show how you can influence curriculum change or decolonisation. **[AC 6]**	Holistic approach to decolonise
A revolution sometimes brings with it anarchy, depending on what revolution it is. You spoke about #FeesMustFall, there was anarchy during the time, that we missed, and I think because of the way it happened, there was a big, missed opportunity of actually tabling something very	Autocratic governing system

serious. If you look at Rwanda, they can call the Rwandan president a dictator if they want to. You need somebody with a vision, and you need somebody with a couple of years vision in terms of this is what we are trying to achieve. The issue that I have for example with South Africa as much as it is a good thing a democracy doesn't work. You can't please everybody and be in a state where everybody wants to be pleased. That's where we're probably not going to achieve a lot of things. **[MS 3]**	
Management is a practitioner's field. What we teach ought to have some semblance of practice. Now that means if we think about the structure of commerce in South Africa, let's just focus here, many private organisations in South Africa by and large are in the hands of predominantly White men. Now the White men have what we call in industrial psychology the best practices approach. Meaning if they find something that works in the US in terms of how HR ought to sort of deal with training and development for instance, they accept that as a best practice and before you know it, it will be implemented in the organisation … So, what you will discover as you continue with the project is that managers, we're talking organisations now are very sceptical of employing strategies that have not been proven. Now decolonisation ought to do that first. Decolonisation ought to convince somebody who is a manager that when I take research in your organisation and explore the ideas, the experiences of workers who are coming from outside of the metro I could in fact provide you with a different set of management values that would influence your practices. *So, I think our teaching needs to begin with what are the real experiences of workers. What are the real experiences of managers? What are the real experiences of employers? There is something that we are not thinking about in the project of decolonisation, that it is very difficult nowadays in South Africa to start a business. It's even worse if you are a so-called White person. So, my angle of decolonisation is not partisan. I am not with the Black students. I'm not with the Whites, I'm with scholarship knowledge.* **[AC 12]**	Aligning theory to practice
Our textbooks don't speak to what the market wants, and markets don't speak to what our textbook says. So, we've got also that gap between theory vs practice. **[AC 1]**	Aligning theory to practice
Yes, family responsibility in the workplace is restricted to immediate family which is defined as spouses, children and parents, that's family responsibility. To us there is no such. No such. What do you mean by immediate family when my cousin is also my sister? What do you mean,	Management practices to be decolonised

*what do you mean because this whole cousin thing is a Western thing and for you to tell me who my immediate family is, that's just completely misplaced? So now look the legislature around employment act is based on Western culture***?** **[MKT 1]**	
There are all these structural issues that exist in corporate South Africa. I worked there, you will feel it, you will see it. You will get into a meeting and people are speaking Afrikaans and you cannot hear a thing. They know that you cannot speak Afrikaans, but they continue. There are so many challenges for Black professionals in South Africa. **[AC 2]**	Management practices to be decolonised
By the enforcement of Broad-based Black Economic Empowerment (BBBEE) practices in the workplace, because at the moment, companies, non-Black companies that are not compliant with BBBEE, they even have a budget of saying this year, we are not complying with that that and that, so we will probably lose out on this amount of money, because of not complying so they are even are willing to budget it, so my view is that the enforcement of the BBBEE principles, framework is not done so sufficiently and that maybe it influences what information is available that can be taught about Black people who are in leadership positions successfully in companies. **[MS 7]**	Management practices to be decolonised
Not only in how we treat students but how you yourself are managed, your performance must also speak to our own social or local situations. Particularly for academics, they are the brainchild of all of this whole thing. For this thing to work – they [academics] must feel that we need to decolonise from every aspect. But if things are going to remain that way, your performance measures remain colonise … think in a particular manner and being judged in a particular manner which is not fair. **[AC 5]**	Management practices to be decolonised
Within UCT there you had these statues of Cecil John Rhodes and what it had meant and the deep feelings that it invoked in individuals. We have walked and driven past that so many times in the past but there wasn't this kind of critical engagement and questioning of what the appropriateness of that particular kind of statue in the institution is. **[MGT 4]**	Decolonising physical structures
I think the Rhodes statue symbolised academics need to let go. It was embodied in the physical stature and academics need to be open to where they are living, what their context is, and I cannot understand why they are not. They're supposed to be the thinkers and leaders of society and yet they won't let go of their power base. **[AC 11]**	Decolonising physical structures
Can these management students also be taught African languages in the offerings of our undergraduate and postgraduate or can they be taught sociology, or study sociology? What's wrong with studying sociology while	Interdisciplinary approach

doing BCOM. There's nothing wrong there. So multidisciplinary will also be one major intervention that can also assist us in realising the decolonisation of management education. **[AC 4]**	
I definitely think we need to have more integrated management studies with the rest of social sciences and even allow where possible our students to major, take a second or third major in one of those social sciences. I think a lot of the issue around is not having the tool to frame what we learn in management studies. **[AC 9]**	Interdisciplinary approach
Maybe, I remember an article that I read a couple of years ago, the guy said to break the glass ceiling of the MBA is to bring philosophy into the curriculum. That is where people really are exposed to questioning things and of course it leads to a lot of debate. **[MGT 1]**	Interdisciplinary approach
Nowadays soft skills become so important. This hard skill is one thing, soft skills another thing. Let me put in this way, to be relevant in the holistic picture for hard skills and soft skills. **[MGT 5]**	Importance of soft skills
Behavioural science is an area that is starting to pick up. It's new so there aren't many individuals who are playing at the top of the game. Philanthropic organisations are the one looking for a top of the game behavioural scientist…. they would look at what is needed in the country in terms of social and economic things in terms of inclusion. So, looking for somebody who has got that behavioural science background, really steeped in that. So, we are looking for a global player here. **[MKT 4]**	Importance of soft skills
I could say soft skills yes, moving away from the technical side with regards to interacting with people of different age groups. I know that usually there's an issue with younger managerial positions having to deal with people in the age group as their parents, they have to manage people in that age group. It becomes a conflict with the ability to give instructions. I've found not in 100% of the cases but in most times that's what people struggle with because it's usually the first time they encounter such so they are not sure how to respond to it. I would say that. **[MKT 3]**	Importance of soft skills
If you look at the concept of ubuntu, ubuntu can, you can dissect it in many different ways. Speak to the socialist, part of our government or our economic system. You can speak to it as a management principle. **[MS 3]**	Ubuntu
So, for me it's the much more deep-seated, deep-rooted thing in values and the values of – you've heard it and we use it quite extensively on the continent, the whole notion of ubuntu. When it's convenient for us we kind of use the term, and when it's not we kind of put in the side. **[MGT 4]**	Ubuntu

4.3.2 Academic considerations

The findings revealed that there are many academic interventions that institutions of higher learning can adopt to facilitate the decolonisation of management education. These findings were grouped under the sub-theme ‘academic considerations’. The suggestions put forward by the research participants in Phase 1 included the following: academics to take responsibility for the decolonial project; using African examples and case studies in the classroom; exploring African perspectives; exclusionary project; building critical mass; conducting research; and critical pedagogy. As a result, the findings are presented per idea.

Salient points

The urgency to decolonise management education seems to feature most strongly among academics, as expressed in the first sub-theme. However, participants recognised the need for academic managers to support and promote every endeavour to decolonise. Master’s students, management academics and recruitment specialists suggested that African examples and case studies be used in the management curriculum, even though one master’s student seemed anxious about compromising on the quality of education when decolonising. Contrarily, a recruitment specialist expressed regret for having no exposure to African examples and case studies while completing his management qualification. Furthermore, there was a call to explore African perspectives. African perspectives were seen as something precious that needs to be treasured by management scholars and were described by one master’s student as a “gem”. While several participants mentioned the potential merits of exploring African perspectives, one management academic cautioned against promoting an exclusionary project similar to the one instituted by the coloniser.

Moreover, management academics and academic managers suggested that research should be conducted on decolonisation and building critical mass as possible interventions that could drive the decolonial project in management. These suggestions were based on the belief that these activities will have a ripple effect

among management stakeholders in developing an appetite to respond to the call to decolonise.

The final academic consideration alluded to under this sub-theme was adopting critical pedagogy in management education. While it was obvious that most academics had not engaged with or been exposed to critical pedagogy, it was re-assuring to note that this technique has been considered by a few management academics. The ideas shared by those who referred to critical pedagogy mentioned that it was a pedagogy of possibility and recognition. Two management academics mentioned that they felt critical pedagogy was lacking in management education.

Excerpts

Excerpt	Link to sub-theme
I suppose academics, not that it's given, but one could assume that academics have to some degree or another a sense of urgency. So, one can decide the kind of decisions, the kind of actions that they take within their individual functions, status of teaching and learning but at the same time that can be inhibited or limited if the management team itself is not kind of in a transformative space and I think we haven't, very often we take our lead from international spaces. **[AC10]**	Academics should take responsibility
It's not going to fall out of the sky. This decolonise knowledge is not going to fall out of the sky. That's our job as academics, we are in the job of creating knowledge. I think again by creating platforms where you invite these people, your main, your thought leaders, yes, your most prominent academics but also your academic leaders like your deans of business school and faculties to start creating awareness and sensitising about these things. **[MGT 2]**	Academic managers should take responsibility
Yes, the content should be based on local examples and all of that but if the process and the way is not recognised on an international standard then is the education still as valuable? So, while I want to make sure that Blacks and Whites are on an equal level, and understand what happened in the background, you know how much of our education are we going to compromise to kind of get into this decolonised state. **[MS 6]**	African examples and case studies

Absolutely. In terms of, let's start at content. My content that I present to them, is not now just Americanised, Europeanised content in terms of leadership. I look at case studies from positive and negative within our Africanised context and aligning theory towards that, so if there is a difference in let's say a leadership style or leadership mode, from an African perspective to Europeanised perspective then I show it to them. **[AC3]**	African examples and case studies
I would have loved to have certain African examples and case studies while studying. Instead of studying about Exxon and the Chevrons of the world. American companies. I would have loved to read about for example that's another great South African. **[MKT 3]**	African examples and case studies
But I also agree I think there are relatively well-defined gems within management education perspective in Africa which should be explored. **[MS 1]**	Exploring African perspectives
That is the thing and I've identified a few areas in terms of our African context, how we can get more decolonised and move towards a more Africanised perspective. And with my students we are on this. In terms of where we are going and what we are doing. **[AC 3]**	Exploring African perspectives
So, the Africanisation question, I think as long as it's not an exclusionary project and it has a very specific kind of definition then that is potentially something that could work. **[AC12]**	Exclusionary project
So practically I think it is about building critical mass through intellectual activities which could be networking through other universities, public seminars, public lectures, formal and informal networks, and writing and getting published about it locally and globally. **[AC 9]**	Building critical mass
I think we need to create seminars, colloquia where we show and we create awareness about critical management and over time I think you will see these things permeating into universities, because all it needs is one person per institution to drive these things. And that's a critical mass. **[MGT 2]**	Building critical mass
You need to utilise what we have and also another thing is we need to do research. Yes, we call for decolonisation, but we really need to get a serious breakdown of what is decolonisation and to what extent can we change our material to decolonisation, so for example my field is public administration within management. **[AC 1]**	Conducting research on decolonisation
Meaning we need to do research that allows managers to see that critical theory is real. If we think about decolonisation as a theory that is not practical, we run the risk of just presenting working conferences but that which we are engaged in will never see the light of day. So, what we need to do for me in order to make decolonisation more practical we need to	Conducting research on decolonisation

convince managers (in business) by doing more meaningful research. **[AC 12]**	
So critical pedagogy I think is the vital component which is lacking. I'm actually doing a presentation next week, facilitating critical reflection in students through an online experience. *I think you shouldn't be dissuaded from the notion of critical pedagogy within management education. That is what is lacking. We teach technical skills and what we fail to teach is the leaders of the managers to be able to think in their reflective manner, to think critically, to be able to step back and take the time to consider their actions.* **[AC 7]**	Critical pedagogy
The whole idea of how we position ourselves in relation to others, the structure and – the whole idea of voice, the power and authority, it all comes into play, I think it's a really good way of framing one's mind. How much we think about ourselves, and what do we do with that power relationship within spaces of teaching and learning where one body is expected to be more vulnerable than another. *Teaching through questioning, teaching through critical examination, not to take things at face value and questioning the status quo and having the pedagogy that is participatory, having a pedagogy that is active engaging and you know, that's the way to kind of – I'm fussy as pedagogical practices go forward. I don't like a quiet student body. I like the student body that engages with me, that interacts and questions. That kind of develops an enquiring mind so that when they go into schools they question before they just accept.* *It has to be a shift away from the old genre for example of how we look at the role of educator and the role of learner in this space and I think it begins with that. Positionality.* **[AC 10]**	Critical pedagogy
You know, so I think it's about pedagogy of recognition and acknowledgement and ownership. And then it's about critical pedagogy. Brought in new subjects to try and instil critical pedagogy. I'm very much part of it because of my thinking but we've got new subjects and when people learn to teach these subjects, they learn to shift their own mindsets. Well, I hope, that's the hope. *I can tell you that through the lectures we've got a lot of good feedback and the students are starting to say that they really enjoy being challenged and they're enjoying being asked to reflect on things and having time to*	Critical pedagogy

process things. **[AC 11]**	

4.3.3 Market considerations

Market considerations represent the ideas shared by participants on how to decolonise the workplace. The key ideas mentioned in this section include skills required in the workplace; work experience; the need to decolonise the workplace; workplace readiness; humanistic workplaces; and networking.

Salient points

The voices of the recruitment specialists were heard particularly loudly under this sub-theme. In general, they described the South African market as rigid in terms of qualifications required for certain jobs. They described a market where employers want graduates with two key attributes: technical skills and work experience. One recruitment specialist mentioned the need for employees to blend in with the company's culture. It was interesting to note that these recruitment specialists did not necessarily agree with the needs expressed by employers. They longed to see a market that values versatile, skilled employees, and one that accommodates school leavers.

What stood out for me was that these participants were able to identify some workplace practices that were based on Western ideologies and that needed to be decolonised. For example, one recruitment specialist emotionally expressed the fact that organisations accommodate employees for celebrations such as Eid but not those who partake in African celebrations, such as Umsebenzi[14].

In addition, one recruitment specialist argued that non-governmental organisations (NGOs) are more inclined to be humanistic when recruiting, as opposed to big

[14] Different Zulu traditional rituals are referred to as Umsebenzi.

corporates that focus only on the bottom line. If organisations only have their own capitalist interests at heart, then an appetite for employees who have a decolonial perspective might not be welcomed in the workplace.

Management academics and academic managers expressed the need to produce graduates who are ready for the workplace in terms of required hard and soft skills. The absence of soft skills was also mentioned by these academics. Lastly, networking was mentioned as an important tool that can be used to decolonise the workplace. This idea speaks to collaboration and dialogue, which ties in with the next sub-theme on lekgotla.

Excerpts

Excerpt	Link to sub-theme
I've found the market in South Africa is very set. There's a much more set way of what a person should look like and the things that we do not like. I can give you some examples, for us there's a very straight line to becoming a Chartered Accountant. It's not the same if you go the States. You could have studied medicine and then went and qualified as an accountant, for example. The same for the UK so they're not as set on what you study and where those places you in the market. **[MKT 2]**	Skills required in the workplace
I will say from the employer's point of view they usually look for someone who would be able to blend with our organisational culture so they will have certain practices and exactly that, cultures and at the company which they would like someone who might be, might not take as long to adapt. *Usually people that are more experienced, meaning that it is harder for school leavers to find work, and to be placed because they simply, they've got the book knowledge, but they haven't proven their mettle in the real world.* **[MKT3]**	Skills required in the workplace Work experience
So, they are wanting somebody who has in the past done work in Africa or other emerging market so that they understand that it's not just another Sweden where everything is kind of the same. So, needing somebody who really understands that but also then can train up a younger Nigerian or Kenyan to take over eventually. Particularly from the philanthropic, you know the Gates Foundation, the Rockefeller Foundation increasing the	Work experience

awareness that we need people on the ground. **[MKT 4]**	
I've been an employee for a while. One thing I do know is that room is made for Islam. Islam is in Africa, so people did not have a choice but to include Islam in how they do things. That's why people can go for prayer on Friday, but I cannot go to Umsebenzi because you don't know about it. It is important to me but you don't know about it but the thing is Islam and prayer Fridays for men, and you know about Eid coming up soon. **[MKT 1]**	Need to decolonise the workplace
The systems that have already been put in place; everyone is just used to doing things that way. So, for me it's like in my career I feel like there has been a shift of adapting to the Western culture a lot. Even in the way that we are supposed to act and present ourselves, it all represents the Western culture. **[MS 5]**	Need to decolonise the workplace
Just a thought that has come to mind is why the philanthropic organisations got it, is because that's the way they think. Even if they are American or Sweden or whatever, think about the community, it's not about self-actualisation. Actualisation through helping the community being uplifted. Maybe a special case there. The bigger corporates want more profit, but they need to catch a wake up. **[MKT 4]**	Humanistic
I used to give examples to some of the students to say if you look at major corporates in South Africa whether in the banking space, your big banks, you go to telecommunication, these corporates are now multinational in character and nature, but they are beginning to traverse into parts of Africa and they're saying the future of businesses lies in Africa but for them to thrive they need to understand the social systems … but do they understand the Nigerian history, culture, social system and also the language. I used to tell them that these are the guys coming from these multinational companies but then they want to see students that are coming out of higher education who are globally proficient and also capable to deal with this dynamic. **[AC 4]**	Workplace readiness
Lots of questions around the appropriateness of graduates to meet the challenges of the work environment of organisations in the public domain, or put rather differently, the inappropriateness of the skills levels of individuals to then meet the challenges that individuals have with respect to the challenges that institutions have, with respect to skills, with respect to literacy, with respect to ability to show up, so I would say those are some of the key challenges facing universities, leadership, administration. **[MGT 4]**	Workplace readiness
In the case of higher education institutions, we will have to do more to prepare our students for the work environment. Once again that becomes my first point is and it boils down to soft skills. So, you know, are the	Workplace readiness

students work ready? Are they able to adapt to changing circumstances? One of the biggest challenges for any person in the work environment is to be able to adapt to uncertainty. How to deal with uncertainty and there, I think there is a big challenge for us as educators. **[MGT 5]**	
What I've learned as a leader is that I don't have to have all the answers, but I need to know what questions to ask and have access to those people that can give me the answers. That means surrounding myself with a diverse team, but also a network. If I can take an official comparison, a village of people I can go to for advice. **[MKT 2]**	Networking
In some countries I guess more than others, that network is so important. You know. If you wanted to pass, if you're wanting to influence a policy decision at a government level, the corridors of [parliament] who you know, who you can go and play golf with. **[MKT 4]**	Networking

4.3.4 Lekgotla

This sub-theme encapsulates the views of several participants, who proposed that a space be created where conversations, dialogues, discussions and interactions could take place to drive the decolonial agenda. The word 'lekgotla' originates from Setswana and means a public or community meeting where everyone has equal say to arrive at a decision. In the spirit of lekgotla, codes that emerged from this sub-theme included acknowledging cultural differences and creating spaces for conversation, dialogue and collaboration to drive the decolonial project.

Salient points

This sub-theme came about because of the need for collaboration, as put forward by most participants in Phase 1, to kickstart the decoloniality process. They argued that decolonising management education is a process that will take time, so to start the process it is imperative that dialogue, conversations and collaboration commence among management stakeholders. However, the participants were also quick to highlight different aspects that could hinder effective collaboration. This included race issues, being open to alternative knowledge systems, cultural differences and being emotive. Despite these issues, participants insisted on the need to create platforms to encourage collaboration for decolonisation to be possible. The sub-theme of lekgotla describes an ideal situation where everyone participating in a

conversation has equal rights and is given an opportunity to contribute. This sub-theme also suggests that there is limited conversation about decolonising management education among management stakeholders. If management stakeholders are not discussing how to respond to the call to decolonise the curriculum, then the question is, what are they talking about?

The apparent lack of discourse about decolonisation in management circles could be because the topic does not provide strategies that will improve the bottom line. Another idea that was articulated by students, management academics and academic managers was the need to acknowledge cultural differences during these dialogues and conversations. One participant described the culture at universities, specifically how older people addressed conflicts relating to her African culture. Cultural difference was also interrogated in light of central management principles, such as Maslow's hierarchy of needs. This academic manager described how Maslow's culture influenced the conceptualisation of his motivation theory, which might not always be applicable to Africans. Using Maslow's motivation theory as an example, it can be concluded that the current management curriculum is based on Western knowledge systems and, for decolonisation to be possible, management stakeholders must be willing to embrace alternative knowledge systems as they collaborate to find ways to respond to the call to decolonise.

Excerpts

Excerpt	Link to sub-theme
I think that we can do a survey from maybe let's say the past ten years of students that you've had and ask them if there was a management concept that they want to be introduced, a survey of some sort, a quantitative survey and get different topics that are of interest, and also going to organisations and asking for input, if you're working to decolonisation some of the management practices and what would they look like. **[MS 3]**	Gathering information from management stakeholders
We make sure we tap into these conversations. And we do have Black and White, we sit, we talk, we cannot shy away from things. If you are then not part of a solution, you're part of the problem. So, you can't shy away and say we have to break down barriers, we need to break down	Collaboration

these walls, we need to think and start engaging beyond colour. We need each other to get the systems down to the way we want it to work. **[MS 4]**	
So, for me it's a matter of people sitting down, putting their heads together, make decisions and then consult if need be with the students because they don't understand what exactly is going on but what's important is that change must happen. **[AC 5]**	Collaboration
I think conversations and dialogs between academics need to take place. There has to be a willingness to explore and adapt and transform what we deem to be the current knowledge bases. I think that's where mindful academics are going. *I think 21st century skills of collaborative listening, and critical thinking need to come more into our curriculum in the private sectors because as you say it's very much a neoliberal and Western and there's no sense of community whereas the, so I think private universities need to embed themselves in socially responsible work and communities and give back.* **[AC 11]**	Conversation and dialogue
I think again by creating platforms where you invite these people, your main, your thought leaders, yes, your most prominent academics but also your academic leaders like your deans of business school and faculties to start creating awareness and sensitising about these things. *I think we have to utilise our publication platforms. We need to utilise things like our national conferences. Our local journals and start, start promoting a more critical outlook on things and that's something that I still want to do.* **[MGT 2]**	Collaboration
We have to have a higher conversation where, as leaders and intellectuals and academics, we take the emotion out of it, and we look at what's required. So do we need people to look at the world differently? Do we need more diversity? Yes but do we completely ignore history at our peril, why start at zero. Let's take all that learning and build on it very cognisant of the world we live in now. **[MKT 2]**	Conversation and dialogue
Having practices that are diversified, many conversations, dialogs I think are really important, putting things on the table, critical issue, allowing that critical issue to kind of be discussed from a variety of perspectives, one academic, one locally context, one from people on the ground so diversified opinion and practice is really important to us thinking about how we become a decolonised space, institution, transformative and diversified society. **[AC 10]**	Conversation and dialogue
But I definitely believe that interaction and viewpoints sitting around the table with people who do not come from the same background that you	Conversation and dialogue

do, have struggles and options, makes you used to do this. The amount of things that I've learned, these guys came out of a richer or poorer background and it influences how you approach things. **[MS 1]**	
Addressing our lecturers so with us like in African race you know that you see an older person, you have to address them in their surname, just to show a sign of respect, but when you get to university, you have to talk to these people as your peers so that takes away what we know and what we're accustomed to and how a person needs to be treated in this way. But for the Western people when you see a person it doesn't matter the age; you can call them by the name. **[MS 5]**	Acknowledging cultural differences
The point he makes about Maslow is a very valid one. Right, yes, that is what mainstream convention forgets, who was Maslow, he was an American. Americans are more individualistic than people from Africa. Even White South Africans are more individualistic than Black South Africans but not as individualistic as Americas are for example. There's the point right there, we're ignoring the influence of culture. That's the big trip that management education and management research is on. **[MGT 2]**	Acknowledging cultural differences
That's what I think is tricky with decolonisation, is there really an end point you're seeking or is it a process you have to constantly engage in and with. For me I think the latter is true. I think it's a process, it's a different way of feeling, it's a different way of talking, a different way of engaging in the world. And I think what's important is you have to be constantly cognisant of it. I think we have to be conscious of it. You know you can't expect decolonisation to happen to you by somebody else. **[AC 10]**	Acknowledging cultural differences
It might be a spirit of ubuntu derived in an African village but it's having the knowledge and access to all those networks. **[MKT 2]**	Collaboration

4.4 THEME 3: IMPEDIMENTS OF DECOLONISATION

The third theme deals with the reasons put forward by the participants as to why decolonising management education has not happened up to now and why this might be a challenge going forward. The barriers to decolonising management education have been summarised under four main sub-themes: declaring decolonisation improbable; entrenched capitalist thinking; Western ideological dominance; and technical skills.

4.4.1 Declaring decolonisation improbable

Many adjectives were used to describe how improbable it is that management education might be decolonised. Participants used words such as “sensitive”, “unpopular”, “selfish”, “dirty” and “taboo” to express the fact that decolonising management education is highly unlikely. Notwithstanding some of the more positive sentiments regarding decolonising management education that I have already presented, this sense of pessimism towards decolonisation of management education, and even outright resistance, was common among Phase 1 participants.

Salient points

It was evident from the excerpts that decolonisation is often unpopular and sometimes considered a “dirty” topic among management stakeholders. If decolonisation is seen as “dirty”, it means there is likely to be an aversion towards it. One master’s student felt that it would be selfish to implement only African ideologies in management education. One management academic, a Black male, went on to say that decolonisation is even considered taboo, especially among his White colleagues. His views suggest that there is a strong correlation between decolonisation and race. If this is the case, how do we decolonise when most academics (and certainly those in senior positions) in management departments are White males? One recruitment specialist described the sensitive nature of decolonisation, considering the wealth of knowledge that has been generated in Western institutions of higher learning. It is evident from his insight that there seems to be a fear of letting go.

Excerpts

Excerpt	Link to sub-theme
If I were to only implement African methodologies and theologies around management education. I can almost call it a selfish request, simply because I see every day that businesses are becoming more global. **[MS 1]**	Selfish
So, the call for the decolonisation of the curriculum is something that has	Taboo

become a daily topic, although it is somewhat of a taboo in some circles, particularly amongst White colleagues. It's something you don't mention or speak about and some of them are very resistant to it. **[AC 2]**	
I think where people are still looking to be seen in the more common or popular segments and decolonisation is not popular. It's like nobody wants to deal with the dirt. They want to deal with other issues. Let's talk about the economy, finance, let's talk about these things. Sorry, let's talk about this, let's not talk about what really needs to be done. **[AC 6]**	Dirty and unpopular
That debate is gone, what is the next debate, and everybody is debating 4IR and decolonisation has been put on the back burner. I think we need to get to the point where we get people who are informed enough, coming to the people and saying how does decolonisation look. **[AC 3]**	Unpopular
I think that's one of the key challenges within management education is the ability to draw on concepts from outside of itself and that's the biggest issue that I've come to expect. There's a resistance towards notions of decolonisation. So, the resistance to understanding what decolonisation truly is aimed at is embedded in the approaches, the structures that really keep up management education as it currently is and I think people try and shield themselves from the broad context in which they're operating. **[AC 7]**	Resistance towards decolonisation
Unfortunately, we're sitting with the majority of our colleagues that don't like it but it's not going to go away. **[MGT 2]**	Unpopular
So, for me the decolonisation piece is emotive and perhaps helpful. Because there are great institutions build from the backs of shared ugly history but how far do you want to go back. **[MKT 2]**	Sensitive

4.4.2 Entrenched capitalist thinking

In this sub-theme, participants emphasised that the management education discourse is associated with capitalism. These views came through strongly in the data and are presented in this study as one of the major barriers to decolonising management education. The codes that supported these sub-themes included the following: a capitalist mindset; individualism; and the ills of capitalism.

Salient points

The main barrier to decolonising management education that was articulated by participants in this study was capitalism. These participants noted the pervasive

nature of capitalism and suggested that the decoloniality agenda might be incommensurable with this. One academic manager stated that "95%" of management knowledge is based on capitalism. If 95% of how we think and teach in management education is premised on Western capitalist ideology, then we need a "solid solution" to decolonise the management discipline, as suggested by one management academic. The excerpts from a few master's students suggested an inability to conceptualise any possible alternative to capitalism. They pointed out many perceived benefits of capitalism, such as innovation, creativity and individualism. One master's student felt that capitalism only becomes a problem when people's desires turn into greed.[15]

Contrarily, management academics shared a completely different view on capitalism, referring to examples that highlighted the negative effects of capitalism. This included lack of social justice and the Marikana massacre. One management academic raged about how management education is consumed by money. While these two sets of participants had completely different views on capitalism, the question that arises is why the views shared by management academics who teach management courses differ from those of management students?

Excerpts

Excerpt	Link to sub-theme
So, capitalism I strongly, strongly believe in it. The reason why is that if you look at all the different types of systems, that have been in place in the past, like fascism, all these things, they end up having negative outcomes where government either, just takes resources from people and steals from those. **[MS 7]**	Capitalist mindset
There is this hugely dominant body of knowledge or way of thinking. That sort of, that sort of comprises 95% of what and how we think comes from the ideology of capitalism. **[MGT 2]**	Capitalist mindset
At least with the capitalist system people are driven to innovate, to create,	Capitalist mindset

[15] While this finding that capitalism is a barrier to decolonising management education was expected to some extent, I was nonetheless still shocked at how ingrained capitalism was in the minds of these students. Management education could be guilty of producing students who think only of themselves and money.

to gain that additional advantage because of their own self-interest. **[MS 2]**	
Ultimately, I have to look after myself and naturally this is coming from my perspective. **[MS 1]**	Individualistic
We have to be realistic about it. I came into academia and experienced that people don't have a social justice outlook within management education. It is silent, it is about their own experience, it's about their carriers, it's about developing their portfolio. **[AC 7]**	Ills of capitalism
So many perspectives, but I think it's, the fact that people don't want to lose what they have. They believe that they – that's what capitalism does. It breeds selfishness, it breeds people wanting – greed as well. **[MS 3]**	Ills of capitalism
I mean we've got Marikana as a classic case of how capitalists' profit driven desires can lead to 32 people dying. So ja. **[AC 2]**	Ills of capitalism
Our key focus is money, is money, is money and as I said changing someone's perspective can be very difficult. It doesn't just happen overnight. That's why I say in everything that you do, if you draft any document, the proposal of some sort. Have some solid solutions. Solid solutions. **[AC 1]**	Ills of capitalism

4.4.3 Western ideological dominance

This sub-theme suggests that management education is dominated by Western ideologies, which inform the curriculum. The ideas that emerged under this sub-theme include the following: the desire to adopt Western ideologies; Eurocentric education system; the dominance of Western epistemologies; and power.

Salient points

This sub-theme mirrors the preceding sub-theme in many ways. There seemed to be agreement between the students, management academics and academic managers that the curriculum is dominated by Western ideologies. However, master's students had a different opinion. One student acknowledged the presence of Western ideologies in management education. However, to her it was not a problem. Contrarily, several management academics sounded distressed about how Western ideologies and systems have dominated the curriculum. In fact, one participant believed that the aversion towards decolonisation by White academics was a means

of safeguarding power relations. The desire to adopt and maintain a Eurocentric education system in management has led to the absence of solutions that address African problems.

However, one participant noted that for decolonisation to occur there needs to be an undoing and rethinking of management concepts, which in itself is a difficult exercise. Lastly, one master's student, who happened to strongly believe in capitalism, raised the issue of race in management education. He expressed disappointment at the fact that management content is riddled with Western surnames and no African surnames. He explained how this has resulted in the view that management texts written by White individuals are viewed as being more credible than those written by their Black counterparts. The net result is that Black academics develop an inferiority complex.

Excerpts

Excerpt	Link to sub-theme
I think we still adopt a lot of the European and American cultures within South Africa and Africa as well. Is that a bad thing? I'm not sure, I can't really say. **[MS 1]**	Desire to adopt Western ideologies
There is evidence to that, one the textbooks that we prescribe, the theorists, the philosophies that we still refer to and also the models that we still refer to are largely those which speaks to the European and American context. **[AC 4]**	Western epistemology is dominant
Our curriculum has generally been from this, call it the global Western type of approach has been, built over time, brought along and it's been adopted, for big use, we must accept, we must adopt. **[MGT 1]**	Western epistemology is dominant
Interestingly enough I once raised that. I don't know which module it was, where I felt why do we not speak practices from Africa. It must have been in X's leadership module to say we're not doing much. We're always applying some theory about somebody from another part of the world. **[MS 3]**	Eurocentric education system
In the classrooms we are taking most of our literature from the Americas so it's mostly American literature that we learn and we all read it. If you are learning about McGill, McCaffee, all these Whites. Like you don't learn about Makau who has done this or Nukunah who has done that. So, you are already actively looking down on the Blacks, because you are learning	Eurocentric education system

about White success stories, so your approach, if you have a White name you probably know what you're doing, you will trust them much more than you would the Black brothers and sisters, so ja. **[MS 7]**	
We're using Western ideologies for African solutions. We need to find a way of starting to think African but still think global. We are saying our educational system has always been based on the Western systems. We are learning other people's ways of doing things without bringing in our own ways of doing things. So, we want to say let's start thinking but think locally but think also globally as well. We don't want to say let's dump everything we've learnt from way back. No, we cannot do that. We belong to a global village but at the same time we still need to bring it back to our own society so that we are able to solve our own problems in maybe marrying what we know and what we've learned. **[AC 5]**	Western epistemology is dominant
The problem is for me lies with the academics themselves and their inability to shift their mindsets because they are so traditional and westernised, canonised into this north, global north paradigm and they don't want to give up that, because they feel like it will take away from their power. That's a point, they had too much power for too long. **[AC 11]**	Power
Very often are looked or view in terms of what institutions abroad are doing so the question becomes to what degree or not is our curriculum, programmes, teaching and support materials the use of textbooks resonating with our student bodies or not. **[AC 10]**	Eurocentric education system
Here you are educated in a Eurocentric education system and now you've been tasked with undoing or rethinking how this Eurocentric education system is applicable to people in the African continent. **[AC 2]**	Eurocentric education system

4.4.4 Technical skills

This sub-theme relates to the fact that management education is focused on 'technical skills', which, according to some participants, is a barrier to decolonisation. The codes that emerged included over-reliance on technical skills and technical versus soft skills.

Salient points

This theme emanated exclusively from a recruitment specialist, who felt that the South African market is more inclined to hire graduates with what they referred to as 'technical skills'. They explained how employers and employees seek technical skills

and suggested that this might act as a barrier to decolonising management education. The excerpts under this sub-theme suggest that management education has remained normative, technical and not integrated with other disciplines. There seems to be a general lack of diversity in management education. The inability of management education to embrace decolonisation could be linked to its tendency to be more partial to outcomes that are deemed 'tangible' by some. These participants suggested that for people to excel in top positions, they need to have a combination of technical and soft skills. They were of the view that soft skills will make the marketplace more receptive to the decolonial discourse.

Excerpts

Excerpt	Link to sub-theme
I also found that we tend to focus a lot on the technical side in South Africa. If you were recruiting at management or at management consulting level or an executive, it would be very much focused on technical knowledge and specific knowledge in the field. They won't look as broadly. **[MKT 2]**	Over-reliance on technical skills
It's a technical job, which is specialised like accounting or IT or engineering or something like that but other than that most of the time what people learn in school and what they are faced with in reality doesn't match up. *I would say that in my experience the market definitely has a bigger appetite for the IT skill.* **[MKT 3]**	Market attracted to technical skills
In South Africa they are obsessed with the CA qualification. Invariably when I've been recruiting CEOs, let's talk about South Africa and the UK and Africa. They want somebody to have a financial qualification which is a CA or an MBA. The MBA and CA are an ideal combination because the MBA gives you that breadth of leadership, but they want people that actually have had experience to managing and controlling profit and loss and ideally has experience around leading diversities internationally. **[MKT 2]**	Over-reliance on technical skills
Because we're playing at the top of the game there, it's leaders, so it's people who've got to have both hard and soft skills. Mostly they have been there and done it in terms of the hard skill and they're able to manage a team of people … So usually, it's those individuals who understand the hard technical skills but have got the soft skills to manage	Technical versus soft skills

and have that insight needed at that level. It's the joke in recruitment, they've got the skills, but they don't normally have the personality. So, I think that personality and the skills is important and there are very few of them around. It's a combination of the two. **[MKT 4]**	

4.5 THEME 4: WESTERN STANDARDS VERSUS AFRICAN INFERIORITY

The fourth theme that emerged from the data analysis was Western standards versus African inferiority. This theme was exceptionally prominent. The findings show good congruence between participants in Phase 1 and the data was presented as such. The findings from the data were divided into four sub-themes: Western knowledge: the tried and tested standards; globalisation; inferiority complex; and decoloniality and race.

4.5.1 Western knowledge: the tried and tested standards

There was a very powerful sense that the basis for the dominant position of Western views as 'the standard' was because these were 'tried and tested'. This view was particularly prevalent among master's students and one management academic.

Salient points

A significant number of master's students stated that the current management curriculum is tried and tested, implying that any alteration will affect the standard of the curriculum. Their views suggest that the current colonised state of management education is sought after by students in management and is viewed as being more credible. In fact, one student referred to it as the Bible, implying that it is absolute truth, and that it should be accepted as is with no alterations. Similarly, one management academic suggested that a disregard of Western content would affect the quality of management education and disadvantage management students. All the excerpts under this sub-theme alluded to the fact that the management curriculum will be compromised if it is decolonised.

Excerpts

Excerpt	Link to sub-theme
Yes, the content should be based on local examples and all of that. But if the process and the way is not recognised on an international standard then is the education still as valuable? So while I want to make sure that Blacks and Whites are on an equal level, and understand what happened in the background, you know how much of our education is going to be compromised to get into this decolonised state. **[MS 6]**	Standard is comprised
South Africans with the rest of the world and how the rest of the world operates, so to abandon the education system as it stands currently, would mean to a certain extent that we would no longer be engaging on the same level or in the same format with the rest of the world. Our management philosophies and principles would no longer be based on tried and tested philosophies within economics and the management space. **[MS 1]**	Tried and tested standard
We are not yet there. Their models have been tried and tested and receiving benefits. **[MS 4]**	Tried and tested standard
If you look at management education, everything that we learn about the tried and tested things, everything in management education – this method or that model or this strategy or here's a case study, this happened. So it's sort of a historical. Sort of like a bible, that's being presented of this is what has worked for businesses in the past and now you need to learn these things and then you need to go and apply them wherever you are going. **[MS 7]**	Tried and tested standard
… and all due to the fact that their educational system has been decolonised. So, my question is, is it so beneficial for us as students and as academics to go a route where we actually say: "Right we want to decolonise?" But it will be at a price and the price is going to be that the standard of our education is going downwards. That is my challenge, which is my big challenge was listening to some of the arguments in terms of the curriculum and I thought: "Good Lord! If we're going here, we're going backwards". **[AC3]**	Standard is compromised

4.5.2 Globalisation

The sub-theme on Western standards was legitimised on the basis of globalisation. This sub-theme originated from the voices of master's students, management academics and academic managers who were concerned about being globally

relevant should the curriculum be decolonised. There was an inference of Western standards in the participants' interpretation of globalisation.

Salient points

Participants conveyed a sense of unease towards decolonising management education under this sub-theme. They were concerned about decolonising the curriculum because they felt that it would make Africa become globally irrelevant. These participants believed that African epistemologies, ontologies and axiologies are not good enough for international platforms. This sense of unease brought to light the different perspectives that participants have regarding globalisation. From the excerpts, it is evident that globalisation is synonymous with the West and anything that is not from the West is not part of globalisation. If Africa and its epistemologies are not considered part of the global village by students and academics from Africa, then one can conclude that Africans are suffering from an inferiority complex.

Excerpts

Excerpt	Link to sub-theme
Okay let me say from African perspective we are part of the globe and when you speak management you speak commercial, and you speak perhaps looking at your – your economic systems whether they apply. So as much as I understand that we need to look at every region and look at what works within those regions, and I think unfortunately you will also have to incorporate things like economic systems that guide what people do and how people make money and how they make economies thrive which also talks to management practices because we are part of one globe. **[MS 3]**	Global relevance

The question I asked is your education still going to be globally transferable? So, if you say decolonise remove all European elements of our education, now yes you've got an African education. Is it still on the same level as a global education so which elements did you remove to decolonise it? *If there was a way of decolonising without reducing the level of quality and reducing the international transferability then I'm all for it, let's do that, let's decolonise and we have an African education, but it's recognised as top standard in the world and if you get this education and is recognised internationally then that is awesome.* **[MS 6]**	Globally transferable
Decolonising and only looking at South Africa things but remember as universities there are also international bodies. So, if we say we are dumping everything Western and only looking at ourselves and take it leave it we are going to be left out. **[AC 5]**	International relevance
We live in a global society. As much as Africa is part of a larger continent and we are part of Africa, but Africa is also part of the world and I think if we are not going to consider Africa as part of the world, we're doing a disadvantage to our students in a business curriculum. If we're just going to get African epistemic, we're disadvantaging students; we're giving them half of what they are entitled to. That is the only way. We don't need to get to the point to say we're Africanising but at the cost of wonderful academic knowledge. **[AC 6]**	Management students are disadvantage
You see one of the big mistakes that educators make in our country, is to change content, you know to make it more Africanised. I don't think that will bring us very far if we want to operate in a global village. **[MGT 5]**	Inability to operate globally

4.5.3 Inferiority complex

This sub-theme describes how African students see themselves in light of Western knowledge systems. Two separate views emerged. On the one hand, a master student's views confirmed the presence of an inferiority complex, while, on the other hand, participants recognised the shortcomings of an African inferiority complex.

Salient points

The first excerpts presented under this sub-theme focus on the views of one particular master's student. This sub-theme describes how students and academics

see themselves as inferior to the West, or the coloniser, making it difficult to see that anything good can be developed by the colonised. The student questioned the relevance and credibility of African examples, considering international standards. She believed that management education will be compromised if it is decolonised. She went on to explain how students who are schooled in African languages, such as Zulu and Xhosa, are inferior to the world's dominant language, English.

This student's views were in contrast to two other master's students and a management academic, who seemed to recognise the dominance of Western knowledge systems and boldly questioned the absence of African knowledge systems in management education. The desire for an African knowledge system, as expressed by these participants, suggests an awareness of the existence of an African inferiority complex. These participants called on management stakeholders to develop and own African knowledge systems, which could be used to solve African problems. This insight made the study worth pursuing.

Excerpts

Excerpt	Link to sub-theme
Yes, the content should be based on local examples and all of that but if the process and the way is not recognised on an international standard then is the education still as valuable? So while I want to make sure that Blacks and Whites are on an equal level, and understand what happened in the background, you know how much of our education is going to be compromise to get into this decolonised state.	African education system is not valuable
This kind of comes up in the discussion around rural education versus the kind of your city education. You know and people that are learning in an African language vs maybe in English. Your intellectual level could be the same, but because you have learnt your entire schooling in Xhosa or Zulu and if you can't speak English your whole education is not really transferrable. In terms of language specifically for me that is one thing where there is a standard. **[MS 6]**	African languages are a barrier to global relevance
We need to take away that whole concept that the Western culture is the professional way of doing things. Even the way Africans do things is also in a way professional in their own African sense. I think that is what they	Consciousness of inferiority complex

need to consider. **[MS 5]**	
… but again, because we do not own, we adopt, we unfortunately are always on the back foot. **[MS 3]**	Consciousness of inferiority complex
Right now, we are learning from the west and the west is learning nothing from us. That's how we keep trying to solve African problems using Western ways of thinking. **[AC 5]**	Consciousness of inferiority complex

4.5.4 Decoloniality and race

Various participants in Phase 1 alluded to the sub-theme around race. This was inevitable, as it is impossible to discuss decolonisation without mentioning race as an overarching theme that transcends every aspect of the project (decolonisation). The ideas shared included that White people refuse to recognise and accept their privileged positions; the inability of White academics to appreciate the need for decolonisation; decolonisation being taboo among White academics; and reasons for Black appointments in the workplace.

Salient points

This sub-theme was included under Theme 4 because it became apparent that race becomes the principal factor when discussing Western standards versus African inferiority. These excerpts were drawn from several participants in Phase 1, who raised the issue of race in the decolonial project. In many instances, race was mentioned as a possible barrier to decolonisation. In particular, participants explained how the inability of White people (who happen to be the majority in management departments and business schools) to accept their privileged positions and be open to engaging on the topic of how to decolonise management education, represents a barrier to the project.

One management academic stated that because White people have not experienced oppression, it might be difficult for them to respond effectively to the call to

decolonise the curriculum[16]. Another management academic pointed out that African authors do not necessarily adopt or use African knowledge systems, which means that the ability to respond to the call to decolonise is lacking among both White and Black academics. The fact that different race groups seem to be ignorant regarding how to tackle decolonisation might serve as the basis for engagement on the topic.

Recruitment specialists provided another perspective on the issue of race. It became apparent from their feedback that they felt White employees are becoming less suitable for positions in Africa. This means that there is a need for an African labour force to occupy managerial positions in Africa, as they might be better versed in African problems. However, if these African employees are schooled using Western knowledge systems that dominate the curriculum, will their managerial style still be applicable to the African context? Lastly, one recruitment specialist shared a compelling story that mirrors many workplaces in South Africa (see the final excerpt below).

Excerpts

Excerpt	Link to sub-theme
I think every White people would kind of like everybody to just say everybody's equal now and off we go, let's move on. But the reality is, when you have got these kinds of levels and the White person who has got this privilege and they're sitting on a base of wealth and wealthy families and their parents were able to buy them a car and you start your working life with no student loan, you automatically on this level. **[MS 6]**	White privilege
And from what I realised that the White people aren't people to have these discussions around what this, what do we call this? Racism, so I don't think they're able to talk about racism and decolonisation because most of them, they don't have the ability to recognise or to accept their privileges and they don't want to come to a point where they realise that okay they've been getting a lot of benefit just for being White and now it's time to sort of make way for other people as well to be able to get privileges	White privilege

[16] These views led me to reflect on whether the decolonial agenda will be possible, given that White people are the authors of most management concepts and also make up the majority of teachers in the management field.

and I think ja. I think that's why they say it's sensitive. **[MS 5]**	
I think White people don't understand that they can be part of something, but they don't have to disengage, or you know if you make yourself open you can be part of something and I think, I do understand the frustration that Black academics may feel. Because they've been living in this perpetual kind of narrative. **[AC 11]**	White people should be open to engaging on the topic of decolonisation
Beyond, curriculum and textbooks people have to change. If the people aren't going to change, we're going to have this conversation in four years' time. I can tell you just anecdotally if I look at X university and the management faculty, the economic and management sciences faculty, it is heavily skewed. There are way more White faculty members and I'm not suggesting that they wouldn't have an interest in decolonisation, but they wouldn't necessarily have the experience of oppression in the same way of the African people. *So, if you look at management education within business schools and you look at who is presenting the knowledge, who has to take up this notion of decolonisation within the curriculum. If it is not what they understand and it is not what they intend on doing, I don't think the shift is going to happen as we would like it to happen so the majority of lecturers work in the space, White academics and to decolonise not only the curriculum but to look at decolonisation in business schools, in management, education, you actually have to look at who is delivering the knowledge.* **[AC 7]**	White academics cannot fully appreciate the need to decolonise
Skin colour has nothing to do with knowledge, but skin colour has everything to do with knowledge. We know that in the main the so-called White people have been the ones dominating literature and if we assume that something written by Shaun who is an Indian man, the mere fact it's written by an Indian man is therefore a decolonised project is wrong. **[AC 12]**	African authors are not necessarily decolonised
Maslow, many of the key thinkers in management studies that we continue to base our clauses on, really adopted colonial anthropological views and this is a given history. So many of the theories around the motivation, productivity, I do, anthropological are racist actually. That's not me making that. That's what those archival one's show. **[AC 9]**	Management education ideologies are racist
So, the call for the decolonisation of the curriculum is something that has become a daily topic, although it is somewhat of a taboo in some circles, particularly amongst White colleagues it's something you don't mention or speak about and some of them are very resistant to it. *Even in our spaces (academic spaces) you see some of your White colleagues getting promoted, but you're pushing and always working, it's not happening. So, you don't know why.* **[AC 2]**	White academics consider decolonisation to be taboo White privilege

I look at other business schools, we've made progress in terms of hiring more diverse candidates, but it is not right, it is just not representative of where people should be. **[MGT 4]**	Decolonisation means having more Blacks appointed
I would say that racism in this professional context of South Africa, is there to protect the interests of certain parties. What I mean by that, these are companies that were started in the old regime of apartheid and for the sake of continuity they will put people who will be most likely protect those interests. I don't know if that makes sense. But if I could simplify it, I would say that I think the racism exists for the sake of protecting those interests. It's there, they know it's there but the purpose, I think the purpose is to protect interests established years ago. **[MKT 3]**	White privilege
If I think back in the past sort of five to seven years, it's been very much a case of taking westernised individuals, some White South Africans, Europeans, Americans into Africa to run companies and projects and things. I am particularly finding that it's not working for both sides. **[MKT 4]**	White employees are not suited for African companies
It was last year sometime where a young lady was applying for a position as a structural engineer. So, there were a number of candidates on the desk from young Black males, older Black male, White male, Indian female, there was a mix of people. And it ended up coming down to a young Black lady was the most suitable for the position. In terms of her technical ability. Lot of years of experience, accolades form past employers etc. And she got to the work environment where it was mainly White males, and she gave me a call saying look the pay is great and the benefits are great but I'm just not gelling with these people. They undermine me, there is rumours going around, etc. So we got in touch with the employer and said look, this is the sort of work environment or experience that this person is having, what do you say to that, and he said you know what I hired her deliberately because I knew that it would cause controversy and start challenging the way people thought – this was an older White male explaining and he explained how he understood that the country and the world is changing and if his business wanted to stay alive he needed to be more diverse. **[MKT 3]**	Blacks are appointed for business reasons

4.6 THEME 5: GLOBALISATION VERSUS AFRICANISATION

In the previous theme, I presented some excerpts on the relevance of the management curriculum globally in view of decolonisation. This led to the theme of 'globalisation versus Africanisation', which is presented under three sub-themes: global relevance; developing African epistemologies; and global awareness.

4.6.1 Global relevance

This sub-theme relates to the reasons that were provided by certain participants in Phase 1 as to why the management curriculum must remain globally relevant. Two main reasons were presented. the management curriculum must be globally relevant to secure business internationally, and management students must be prepared in such a way that they can engage at a global level.

Salient points

The excerpts presented under this sub-theme suggest that there is tension between two key concepts: globalisation and Africanisation. While there is consensus between management students, management academics and academic managers that management education needs to be decolonised, they seemed concerned about the relevance of such a curriculum globally. They stated the importance of global relevance in terms of securing business and providing more opportunities for management graduates. However, would this be at the expense of decolonisation?

One academic manager felt that it is the responsibility of business schools and management faculties to prepare students to operate all over the world. The views of participants on the topic of globalisation were very narrow, in the sense that 'global' was interpreted as the world under Western ideological rule. The overall sense was that global relevance is so important that it cannot be traded off for Africanisation. Clearly, this relates closely to the sub-theme around the African inferiority complex, as presented in the previous section. In its most extreme manifestation, it seems that several participants felt that as Africans, there is little or nothing that we can offer in relation to the tide of globalisation.[17]

[17] It is an interesting exercise to substitute "global" with "colonial", "globalisation" with "colonisation", "globalised" with "colonised", "world" with "empire" and so on in these excerpts.

Excerpts

Excerpt	Link to sub-theme
We are doing business all over the world and at the end of the day if you can approach business in a format and in a forum that is globally recognised it makes it simpler to do so. **[MS 1]**	Global relevance is important for business
I had gone on holiday last year to New York and when we were doing the red bus tour, some of the companies that I saw in South Africa, that are not South African, global companies, it will be very difficult to decolonise and separate some of these practices from what is happening globally. **[MS 3]**	Global relevance is important for business
We live in a global society, as much as Africa is part of a larger continent and we are part of Africa, but Africa is also part of the world and I think if we are not going to consider Africa as part of the world, we're doing a disadvantage to our students in a business curriculum. If we're just going to get African epistemic, we're disadvantaging students, we're giving them half of what they're entitled to. **[AC 6]**	Global relevance is important for business students
We also are playing in a much more global world in a more globalised village. We do not prepare our students only for Africa, we must prepare them for the world. They must also be able to go out to the world and fulfil whatever they need to do. **[MGT 5]**	Global relevance is important for business students
Unfortunately, one of the things that we can't divorce, whether we like it or not, we are highly aware of it, and highly aware of our history, we are integrated, and you know South Africa is a developing economy for example, is equally dependent on the global market, and the global northern players as it is, the emerging market players. We can't divorce ourselves from the one without having everything that comes with it. **[MGT 4]**	Global relevance is important for business

4.6.2 Developing African epistemologies

In this sub-theme, participants from Phase 1 recommended the development of African epistemologies as a step towards decolonising management education. These participants suggested collaboration between African countries to develop solutions that will solve African problems.

Salient points

This final sub-theme stands in stark contrast to the first theme on global relevance. While the excerpts categorised in the first sub-theme suggest a reluctance towards decolonisation, these excerpts convey a situation where African perspectives and epistemologies are sought after and embraced. One master's student explained how Africa has enough resources to develop their own solutions if they collaborate with one another, which speaks to the sub-theme of lekgotla. Furthermore, Africanisation as a possible solution to the call for decolonisation was articulated by a few participants in this group.

However, what stood out was the contribution from a management academic. He suggested a process that should be followed to develop these African epistemologies. He said the first step is to deconstruct management education by exposing the shortcomings of Western capitalism. Only then can the second step, which is sourcing African epistemologies, happen effectively. This was particularly insightful in relation to conceptualising a possible framework that could be used to decolonise management education.

Excerpts

Excerpt	Link to sub-theme
Africa, we've got problems that are, what can I say, that relate to us as Africans and let's find ways to solve that. **[MS 1]**	Solving African problems
We can do trade with one another. We don't have to move outside. I mean I look at everything, I mean we've got Kenya, Kenya has got entrepreneurship. We've got all these other countries where we can actually leverage information from one other. We can exchange trade and resources instead of us using money. **[MS 4]**	Collaboration between African countries
I think for the first time we kind of view our students and our practices very differently from a kind of very Afrocentric, a very kind of African perspective and what is kind of meant to be relevant. **[AC 10]**	Developing African perspectives
I just think we need to completely Africanise and change everything. It's progress. It's progress, it's not something that will happen overnight but it's something that we definitely need to work towards in order to. **[AC 1]**	Complete Africanisation
First part, the decolonised part, to deconstruct, to show the shortcomings of	Expose capitalism

Western psychology, in this case management and capitalism, what has it brought to the world, you have to show its shortcomings as a first step and there's so much work in political economy, I'm sure there's a lot of work on that. And then the second part which is probably a little bit more difficult sometimes is to go and excavate and search for the African scholars who have written about this and that's the Africanising parts. **[AC 2]**	before Africanising
I don't really think what you call it is too much of a problem, whether you call it Africanisation or decolonisation or post colonialism or whatever the case might be as long as you're addressing the right thing, that's the important thing. **[MGT 2]**	Decolonisation must address the real problem
That is where I think that those home-grown solutions need to be addressed in our context. **[MGT 3]**	Developing African solution

4.6.3 Global awareness

In this sub-theme, I present another interpretation that was communicated by a management academic and an academic manager on the issue of globalisation versus Africanisation. The main idea included being globally active but locally relevant.

Salient points

This sub-theme provided a sort of synthesis between globalisation and Africanisation. Participants' interpretations provided a platform from which these two key concepts might co-exist in view of decolonising management education. The excerpts suggest that there is an appreciation of local content and its importance in addressing African problems. However, for these participants, this did not necessarily mean a disconnect from what is happening globally. With this approach, management students ought to be able to learn and contribute to discussions on what is happening globally. Africa is portrayed as part of globalisation. Rather than adopting everything that is Western to fit in, Africa could develop their own solutions and products and take these to the global market. As a result, Africa will not only consume from the West but will also become producers for international consumption.

Excerpts

Excerpt	Link to sub-theme
In becoming decolonised it doesn't mean you shouldn't be a global player. Otherwise, you can't remain competitive in the field. You don't remain a key player in the sector of education. I always like to think about it as being globally aware but locally active. You are part of the global conversation; this is what's happening in education. You take those lessons and what's happening within the world. You kind of say what does that thing mean, what does it mean for our student body. In what ways can this event be applied. **[AC 10]**	Globally aware but locally active
So, I think that one grapples with fundamentally what is the notion of African management and I think that part of that is that we have to be locally relevant but globally connected. **[MGT 3]**	Globally aware but locally relevant

4.7 THREE VASTLY DIFFERENT INTERVIEWS

In this section, I present the findings from Phase 2, which consisted of three vastly different interviews. These interviews were conducted with three Black female professors – two from South Africa and one from Cuba. The first participant was a decoloniality scholar[18] from a university in South Africa. The second interview was conducted with a globally recognised scholar and thought leader in the area of race, gender, diversity, post-colonial studies and management. The final interview was conducted with a Black female professor from the University of Pinar del Río in Cuba, who specialises in sociological sciences, humanities, the educational system and gender relations.

I confronted these three participants with findings that arose from the interviews conducted in Phase 1. As I explained in Chapter 3, the reason I interviewed these professors was to ensure that a particularly diverse range of perspectives was unearthed in the study. While the first two interviews with the South African professors provided interesting insights on the findings from participants in Phase 1,

[18] The participant referred to herself as a "decolonial scholar". This highlights the somewhat fluid use of terms discussed in my conceptualisation of decolonisation/decoloniality in Chapter 2.

I found the interview with the Cuban professor to be particularly rich in praxis and full of potential for the realisation of the decoloniality agenda in management education.

4.7.1 Findings: Interview with a Black female decoloniality scholar

The findings from this interview are presented in relation to the themes and sub-themes that emerged from the interviews conducted with participants in Phase 1. This participant touched on seven sub-themes during the interview, including the meaning of decolonisation; race; lekgotla; capitalism and individualism; globalisation; Western standards versus African Inferiority; and transformation.

Salient points

This interview was quite different to those conducted with participants in Phase 1, in that the participant had a wealth of knowledge regarding decolonisation. As a result, she was able to share new perspectives on the different themes and sub-themes that were articulated in Phase 1. In addition, it was obvious through her tone and body language that she was very passionate about the subject. The first theme that she alluded to was around the meaning of decolonisation, specifically in management education. She described decolonisation as unravelling the history of the subject; in this case, management. From there, she briefly touched on the capitalist nature of management education – a theme she returned to throughout the interview. She was clearly outraged at the consequences of capitalism on our society. In this regard, she echoed the sentiment expressed by several participants in Phase 1 – that capitalism is the main barrier to decolonising management education.

Another theme that she dwelt on was race. She vividly described how capitalism is used by White people to exploit Black people. The excerpts below suggest that race is intrinsically linked to capitalism and decolonisation. The next theme she discussed was globalisation. Her interpretation was similar to that shared by some management academics in Phase 1, who rejected the parochial meaning of globalisation – that the West is global. She ‘damned’ the West, stating that they are the parochial ones. Another concept that she sharply criticised was transformation in

the South African context. According to her, transformation is another concept that has been manipulated to force Black people to adapt to and accept White people and their culture. Finally, she stated that we need to discuss these concepts if we want to decolonise management education.

Excerpts

Excerpt	Link to sub-theme
To get more directly to your question, what would a decolonial perspective be, a decolonial approach would be, any form of decolonisation needs to unravel the history of the entity or the subject. So, if we unravel, we are looking at the history of how that entity how that entity came to exist. So, unravelling that history and looking at how the mind, the mind of the colonised was used and how the coloniser was the manager. So, management education already was premised on the basis that capital is derived from the labour of the oppressed and the colonised and the capital is managed by the coloniser, am I right? Okay so now that we've established that kind of historical trajectory, how do we decolonise that. I always say that you need to look at how do you remove the coloniser from any event. **[DS 1]**	Meaning of decolonisation Capitalism
Money that is in South Africa is still White owned. So, the colon is the most important part of our bodies. And so, if we remove the colon from management in other words if we remove what has generated, the wheels of capitalism have been grinding for centuries but what has been the labour that has been put into it. If we ask ourselves why most of the money in the country where 90% of the population is Black, 10% of the population is White, why is 90% of the wealth in the hands of 10% of the population. So, we have two things here which are our main criteria. One is the question of ***capital*** *and the second is the question of the* ***mind****. Which means we have to address the mind and the mindset of the oppressed who has historically formed the labourers, the people who's human labour power has provided the possibility for capital to grow and then we have to ask ourselves the question of capitalism. Do we want to continue to live in a capitalist society? If we have equality before the law who is going to be exploited? Because Black people were exploited so who is actually going to be exploited now. Any form of decolonisation of management has to ask the question who do you exploit and under which conditions?* **[DS 1]**	Capitalism
So, what happens is that we are made to believe that we are the particular	Globalisation

and they are global. It depends on how you see the world. The global north thinks of the south as just …. no, you're being very particular. When you say Africa, you have to think of the world. When they say the world, they mean France. When they say the world, they mean England. Michel Foucault had gone to Algeria. He used Fanon's work, without crediting Fanon. He did all kinds of things and the same with so many European thinkers and then they did not live in the continent with 54 countries where they did their work. So, the idea that our knowledge is parochial, and their knowledge is world knowledge in Europe. Look at how big Africa is. Why can't Africa be the world standard. They are the parochial ones. **[DS1]**	
The whole idea is that if you can convince people that they are inferior, you can reign and rule and govern over them. And if management education does not understand that it is riddled with the assumption that who is going to manage is going to be the White folks and who needs management or needs to be managed are the oppressed and Black people. So African inferiority, that we have has been instilled. We are not born inferior; it is instilled in us. So, I think that what we need is we need people to have ***discussions*** *about this. We need people to understand where the inferiority comes from. Your mother did not give it to you, you are not born inferior. It's how it's been instilled, and capitalism is very good like that.* **[DS 1]**	Western standard versus African inferiority Lekgotla Capitalism
You know the problem is that we live in a world where individuals have been made an example of. For example, Oprah Winfrey has done well. Kobe Bryant has done well. Kylie Jenner is a millionaire or whatever. So, the idea of seeing people's succeed as individual rather than communal … So, I think that it will be very difficult, because what capitalism does in so many ways puts itself forward as you have to think about yourself. You have to think about how you are going to derive the most capital from the people that you've exploited. So, the communal aspect is always the people who are being exploited. So, this makes it very difficult. It doesn't make it impossible. **[DS 1]**	Capitalism and individualism
Three years ago, one of my students was doing work on these tourist sites and how European tourists are coming from Germany and many other places to Durban, just 20 kilometers out of Durban. He visited so many of them all owned by White people but what happens is that the woman who is making the tea and bringing the bread and cleaning the dishes, she also has to do the Zulu dance, then after the tea and whatever she goes with the other ladies, they change, they put their stuff on and they start to do the Zulu dance. So, you are hiring people as domestics, cleaners, you are relying on their intellectual property, their cultural property, you are not	Capitalism Race

telling them that is their ownership, they own that, that is their ownership. That is their cultural property. That is their intellectual property. Heritage is their property. They have Zulu heritage, that is their property. So, he was shocked when he went around to see that is what is happening. So, the tourists come there in these tourist buses, for two hours, they sit down. The people who make the food, who set the table, who clean the bathroom, clean the dishes, it is the same team of people and then when they are eating the same team of people go and do the dancing and the entertainment. They don't benefit from that and the reason they're not benefitting from that is that they first have been shamed about their cultural and their linguistic ability, they've been shamed. You don't speak English, why don't you speak English and partly because of that they haven't seen the value of what they have. Without them there would be no tourism. **[DS 1]**	
I think we still have folks who think that when they say transformation, they think we have to transform, Black people have to accept White people. We (Blacks) have to be kinder. We can't be so harsh. We have to work with White people, that's the idea, from the position of the teacher and the scholar, so instead of having a staff where there is seven White people, maybe if we bring one or two Black people at least we have transformed. So the transformation is just another way to say that Black people have to in some way adapt to the way that Whites speak, adapt the way that they look, learn from White people how to be civilised, how to be managers, because they've done it for centuries, how to be heads of department, it's another way to say you have to in some way raise your standard of thinking and education. But you have to raise it by imitating the White scholar, the White academic, but you don't have anything to offer. You don't have anything to offer. What you have to offer has to be your thinking and your thinking has to be about accepting that you are backward, and the White person who is there is going to help you and transform you. This kind of discussion is across the board. And it's in finance, it's in accounting, it's everywhere. **[DS 1]**	Transformation Race

4.7.2 Findings: Interview with a Black female South African professor

The findings from this interview are presented in relation to the themes and sub-themes that emerged from the interviews conducted with participants in Phase 1. This participant touched on six themes during the interview: the meaning of and rationale for decolonisation; practical approaches to decolonise; academic

approaches to decolonise; critical pedagogy; capitalism; and globalisation versus Africanisation.

Salient points

As with the previous participant, this participant started off by explaining the potential meaning of decolonising management education. She stated that the first step would be to 'surface' the colonial aspect that is embedded or buried in management education. This description was similar to what was said by the decolonial scholar. They both used words such as "surfacing" and "unravelling" the history of management education as the first step to decolonise management education. In summary, this participant defined decolonisation as "revisioning" rather than transformation.

The next theme that emerged from this interview was around decolonisation. Similar to the decolonial scholar, this participant suggested that globalisation should involve Africa repositioning and asserting themselves within the local, continental and global matrix ("matrix of domination"). The participant alluded to the sub-theme around capitalism presenting a barrier to management education. At this stage, it became apparent that capitalism can never be disassociated from management education. It is this unravelling and surfacing exercise that will enable management stakeholders to truly appreciate the effect of capitalism on management education. In general, this participant was more positive and hopeful about the possibility of decolonising management education and went as far as to propose some practical interventions that could be implemented to assist in the decolonisation of management education. With regard to practical intervention, she mentioned 'stokvels' and group-based incentives as African solutions that could be sold on international platforms. This ties in with the views of participants in Phase 1 under the sub-theme 'global awareness'. In terms of teaching interventions specifically, she proposed critical pedagogy as a possible solution to decolonise management education.

Excerpts

Excerpt	Link to sub-theme
Okay just like the word decolonise the first thing you have to do is to surface the colonial aspects of what we currently teach. You can't decolonise unless you understand what the colonising effects will be. What does that mean in terms of knowledge? What does that mean in terms of what we expect managers and businesspeople to do? So, the first step is to extract out what we mean by colonial. What is the evidence of colonial influences? Then the second thing is I do think the key is to Africanise. That's a loaded word. What that means to me is coming up with management education that fits this context to help Africa solve the management business problems that it is dealing with and so in a sense we do have to be creative because we never had that before so I see decolonisation as a revisioning, revisioning more than transforming, I think we have to revision because as I said there's no way to know what it would have been. **[DS 2]**	Meaning of decolonisation
The curriculum of business schools and any economic and management sciences is based on what has come from the Western part of the world, so if you think about that it then reflects the colonial perspective of what management is, what business is and how you do it. **[DS 2]**	Meaning of decolonisation
What business students need to understand is where does Africa fit in in terms of globalisation. It was always more striking to me that I could teach my students what I was teaching full time. Look at the so called, the G 5, the G 7. Why isn't Africa a member of that? You have to understand globalisation in that context. There's a few nations who decide what happens for the rest of the world. That has been disrupted, people live in other parts of the world. How can Africa, a continent of how many billions of people, over a billion and we get no representation in the big organisations that are deciding the fate of the world. So, people have had to understand, the local context, the continental context and the global and the question of Africanisation is how Africa asserts itself within this matrix. We call it the matrix of domination so a few nations dominating the world. So quick decolonisation is how do we change the position of Africa, not as a place where people come and sell products but how does Africa develop its competitive advantage within that matrix and what can we offer to the world. **[DS 2]**	Globalisation
You know why, for two reasons academics in the management field tend to be conservative, they believe in capitalism and our students also tend	Capitalism

to be conservative. Less likely to participate in the demonstrations, looking to get jobs in corporate South Africa. Though we do have, management studies group but they're very marginalised so we don't have, and you see the curriculum is very narrow. That's another problem, the whole curriculum will have to change. **[DS 2]**	
I think if students understood the intimate relationship between capitalism and colonialism, they would think about capitalism differently, but they haven't read that history, they don't understand it and then they had to understand the post-colonial mistakes of African government and the role of the World Bank and I think once you can get them up to speed on that ... **[DS 2]**	Capitalism
Part of decolonisation is changing our own mind. Colonisation was a totalising system just like apartheid. It wasn't just economic. It also affected people's identities and a sense of worth. We as Africans believe we have nothing to offer the world, and that holds us back from having a totally different perspective of the potential. **[DS 2]**	African inferiority
I'm so fascinated about stokvels, people build their own banking systems. A little bit of a profit. In the US, people will say: do they have regulations? And I said it works in the principle of trust and neighbours and community, they were amazed by that concept. **[DS 2]**	African solutions
For example, how do you motivate workers in South Africa. Now from the West you would say set up individual incentive system. What you're saying is you will set up some ***group-based incentive*** *so if I work with you and I see you falling behind I should help you, so we leverage those aspects of our culture that can help., Every culture has negative things, what are the positive aspects that allowed Africans to survive.* **[DS 2]**	African solutions
So yeah, there's a lot we can do in terms of making the education more relevant and dynamic because these problems are urgent. When I first came to South Africa, I was teaching leadership. That's why I wrote that article about leadership. So, I was going to one of my lectures and was talking about leading change. And a student put up his hand and said, I'm the Director General for the department of transport and we want to change the entire transportation system in South Africa. We want to get these taxis organised. How do I do that? And then I realised I have no tools, there's nothing in a management textbook especially the one that we were using from the US to give him an easy answer. To change that not only involved operational issues. It involved people, taxi owners, drivers, equipment so what would fit in in a South African context. I'm afraid that we're not generating enough case studies. People want some type of, the typical method in the US, you know in those seminars you	African solutions and case studies

taught with cases so we need a whole rich library of cases on every aspect of management and business education. We should be building a library of those things and also work very closely with actual managers and talk about their challenges. You have to have them actively involved. How realistic is the curriculum? Does it fit what you're dealing with. And they begin to have questions from these assumptions. **[DS 2]**	
… people were saying don't look at critical pedagogy. I think it is part of the solution. It has to be. By doing that critical thinking you can surface the problem that everybody thinks everything is neutral. **[DS 2]**	Critical pedagogy

4.7.3 Findings: Interview with a Black female Cuban professor

The last findings that I present in this phase are from an interview that I conducted with a Cuban professor. I was interested in interviewing academics from Cuba because I wanted to try and find a perspective of what management education looks like outside the context of a neo-liberal capitalist society. Based on our discussions about management education in Cuba, four themes emerged: the nature of the management curriculum in Cuba; critical pedagogy; 'graduateness'; and Cuba's location in relation to the West.

Salient points

The first question that I posed to this participant was to ask her to describe the nature of the management curriculum in Cuba. She explained how the curriculum is centred on the community because the goal of universities in Cuba is to serve the community. She went on to explain how the national curriculum is designed with input from management stakeholders from all the universities in Cuba. To gather feedback from students on the curriculum, universities send out surveys and the information gathered informs the design and development of the curriculum. Once a draft national curriculum is finalised, it is submitted to the Ministry of Education, who approves it before it is adopted by all the universities in the country.

In addition to the general curriculum that is adopted by all universities, a community project is incorporated by each university to address the needs of the community where the university is located. This project is mandatory. This brief description of

management education in Cuba suggests that capitalism is not at the centre of the curriculum; instead, the curriculum is designed to serve the community. There is therefore potential to imagine a curriculum in management that is not focused on capitalism or governed by capitalist reason.

The next sub-theme that emerged from our discussion was the use of critical pedagogy in the curriculum. The participant stated that she used critical pedagogy in her thesis to show how families can work with educational institutions to address issues faced by students. She described how critical pedagogy equips families to better support their children academically. This technique was mentioned by participants in Phase 1, as well as one other participant in Phase 2. There seems to be potential in this technique to decolonise management education.

The third sub-theme was around ‘graduateness’ (my word). She described management graduates from Cuban universities as individuals with integrity and good morals, who are socially aware of their community. In addition, Cuban universities pride themselves on ensuring that their graduates have the necessary skills and the ability to compete in their discipline both nationally and internationally. She went on to stress the importance of quality education in Cuban universities. This correlates with the suggestion put forward by the previous participant in this phase, who was optimistic about Africa developing their own solutions for local, continental and global use.

The last sub-theme that emerged was Cuba’s location in relation to the West. The participant mentioned that she has travelled to many countries, including Belgium, the US and the UK. In the US, she worked on an academic project that became exceedingly complex. She stressed the fact that even though she has worked with many Western countries on different projects, it has not influenced the training she obtained from the Cuban educational system. As noted, the system in Cuba is ingrained in the notion of social and community welfare. As she described her experience at a university in the US, it was obvious that she was uncomfortable with certain expectations that were placed on her. She insisted that her job was purely academic, but the context made it complicated. Based on her socialist background,

one can imagine the unease she experienced dealing with Western ideologies that are premised on capitalism.

Excerpts

Excerpt	Link to sub-theme
It's mandatory. It's mandatory, university makes them to work with the community. And inside the quality is indicated on objective of the university. One of them is students working on community projects. **[DS 3]**	The nature of the management curriculum in Cuba
Despite students have a general curriculum and university as well, every province, we are 15 provinces in Cuba and then each of them is focused on solving their own problems through the curriculum, the general and particular curriculum of every territory. **[DS 3]**	The nature of the management curriculum in Cuba
I use critical pedagogy in my work – collective participation. **[DS 3]**	Critical pedagogy
The families themselves were able to identify and solve the problems. So, to give you an example when a group of students and parents having a meeting with the teachers, they talked about all the problems one of the students or several of them have in the house, so the parent has to be able to identify the problem that student is having. The parents have to be able to identify the problems and to look for a solution and then the next step is to find a solution. So, the family don't need the school direct involvement, the school is a guide, is a support but the family has to be able to solve the problem on their own. **[DS 3]**	Critical pedagogy
Cuban universities are not only searching for skills, also to make them compete and to be competitive inside their own development of their career. So, they need to be sufficient, focused and skilful. And it depends on each career the skills students should have. So, in general the Cuban University makes the student ready for working life and the workers life as I told you sufficient, skilful and competitive. **[DS 3]**	'Graduateness'
So, you work with them, social, education, treatment of persons and there's a lot of social skills, you teach them through different levels of teaching at university. **[DS 3]**	'Graduateness'
For example I have been in US, Colombia, Panama, Argentina, Belgium, France, but in the US I worked with a lot of other teachers in Illinois College and Illinois University and it was very complicated to make it happen and what I'm saying is that it was really hard because the Cuba government understood that I was going there to do academic work not any other work and those governments was too hard to understand that the relationship between the teachers from the other side was only academic. It was really complicated. **[DS 3]**	Cuba's location in relation to the West

Post-script

For me, this was a very special interview and so, unlike any of the other interviews, I felt the need to share my personal experience in relation to it. Securing this interview was not an easy task. After sending many emails through multiple channels, I finally got a response from a 'disembodied' professor at a university I had never heard of before. The reply indicated that this professor's research interest was in community management, with a specific focus on educational community (families, community members and community organisations). Prior to the interview, I did some research on the participant. Although language was something of a barrier, I gathered that this professor had extensive experience in 'his' field, working with international institutions and universities across the world.

Based on what I had read, I was expecting to see an intelligent looking White male sitting in front of an organised shelf full of books when I joined the interview. To my surprise, when we 'met' online for the interview, I saw a Black woman sitting in a corner of her lounge. She came to the interview with her husband, who acted as an interpreter. I was 'blown away' (to use the colloquial expression) by her simplicity, humility and willingness to help. By simplicity, I mean the way she dressed, the way she kept her hair and her body language. She was so kind not only to accommodate me (an unknown person from another continent) but went the extra mile to ensure we had an interpreter.

What I saw and experienced during this interview made me reflect on my personal values, biases and aspirations as a young researcher. This experience was important to me because I realised that, until now, I had associated success in academia with White males. In addition, her willingness to accommodate me in spite of the confounding effects of time zone challenges spoke to her commitment to the community and her eagerness to share knowledge, which I now wish to emulate.

4.8 SUMMARY

In this chapter, the findings were presented in two phases. Phase 1 included findings from master's students, management academics, academic managers and

recruitment specialists. Phase 2 included findings from three vastly different interviews. The findings from Phase 1 were presented under five main themes, together with their underlying sub-themes as they emerged from the data. The findings from Phase 2 provided a diverse range of perspectives on the findings from participants in Phase 1. Since this is a “constructivist grounded theory” (Charmaz, 2016) study, new categories were developed as I re-engaged with the data, which influenced how I interpreted participants’ perspectives.

This chapter was dedicated to the presentation of the voices of participants, bearing in mind that the process of identifying themes implies the influence of some of my own subjectivity. The sub-themes that emerged were supported by excerpts from participants’ responses. A total of 18 sub-themes across five main themes emerged. The themes reflecting stakeholder perspectives on decolonising management education were as follows: meaning and rationale for decolonising management education; approaches to decolonise management education; impediments to the decolonisation of management education; Western standards versus African inferiority; and globalisation versus Africanisation.

In summary, the responses presented by the participants revealed that there is a need to clearly define what it means to decolonise management education because management stakeholders need to respond to the call. Participants provided practical steps that they could use to decolonise management education. These suggestions were considered based on a decolonial project, which most participants felt was possible but difficult to achieve because of certain hindrances identified in management education. In addition, certain concepts, such as Western standards and globalisation, were presented in comparison to African inferiority and Africanisation respectively. These comparisons were aimed at presenting the tension between these concepts. For me, the narratives from participants highlighted the different emotions that were evoked in view of decolonising management education. These emotions confirmed the importance and need to decolonise management education.

CHAPTER 5: DISCUSSION

5.1 INTRODUCTION

Chapter 4 was dedicated as exclusively as possible to giving voice to the participants in the interviews that were conducted. In this chapter, I return to the literature, and discuss *selected* themes and sub-themes that I described in Chapter 4 in relation to the literature. The themes and sub-themes discussed in this chapter are shown in red blocks in Figure 5.1.

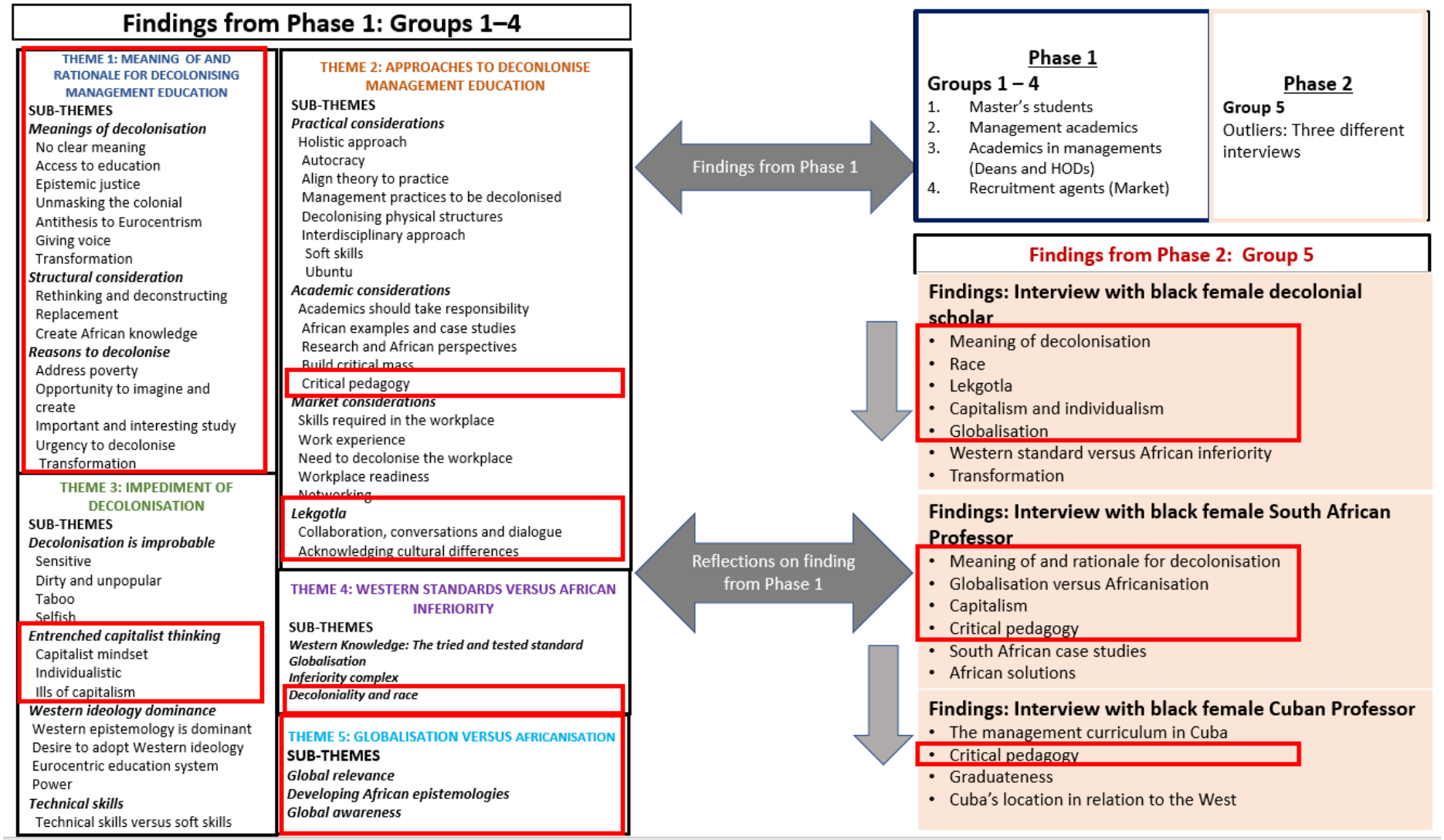


Figure 5.1: A summary of themes and sub-themes to be discussed

5.2 AN OVERVIEW OF THE DISCUSSION

As mentioned earlier, the central research question of this study was how the call to decolonise the curriculum in higher education might apply to management education. To this end, my opening interview question invited participants to share their understanding of decolonising higher education and how the call to pursue this might apply to management education. The responses to this question were varied. However, a main feature of a decolonised management education curriculum included giving voice to African knowledge systems. In this chapter, I discuss six main topics selected from the themes and sub-themes as illustrated in Figure 5.2.

There were three reasons that informed my decision to focus on these particular topics in this chapter. Firstly, some of the stories shared by participants were told with such passion that I found them to be particularly compelling and worth further reflection. The raw emotion shared by various participants during the interviews spoke volumes. Secondly, I was personally startled by some of the themes that emerged and, as such, felt these to be worthy of reflection. These findings were not anticipated; not by me at least. Thirdly, I chose some themes and sub-themes that appeared to have already captured the imagination of the academe to the extent that some discussion of them was present in the literature. This allowed me to connect my findings to the literature.

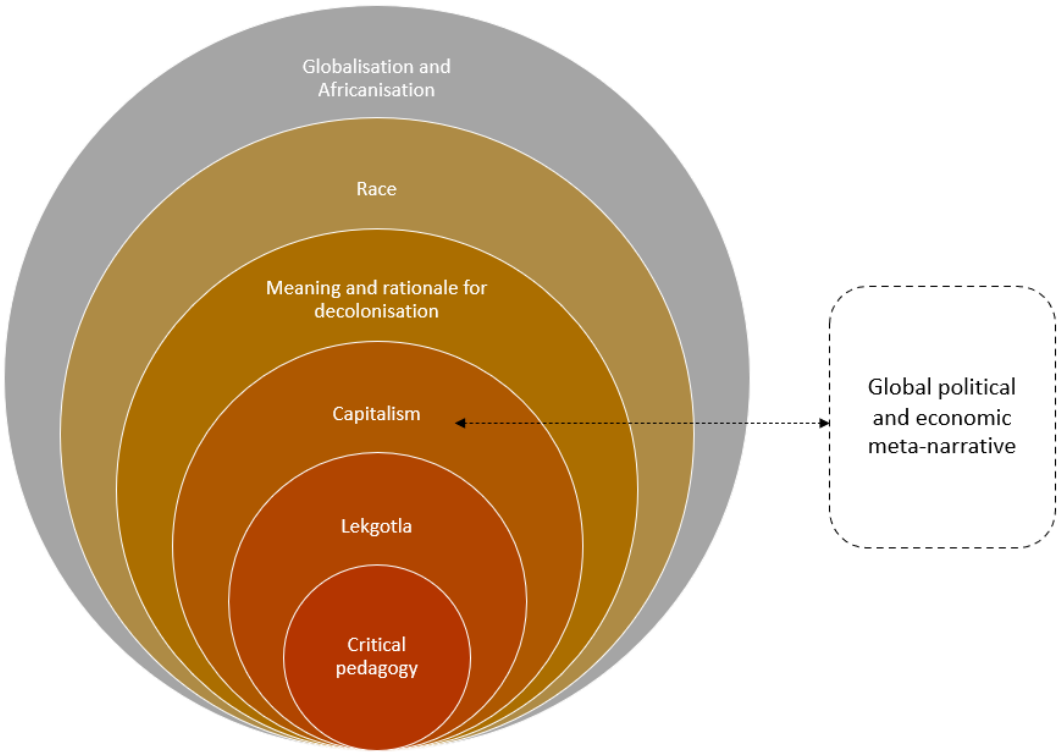


Figure 5.2: Summary of themes and sub-themes discussed

My discussion begins with the findings on globalisation versus Africanisation. This provides a macro-level basis to investigate the call for decolonising management education and indeed higher education in general. Thereafter, I move to the effect of race in the decolonial project. Race is conceived on a macro level because it cannot be separated from the decolonial discourse. These two initial discussions provide the basis to interpret the various meanings that were associated with decolonising management education and the rationale therefor.

The discussion then continues by interrogating one of the main hindrances to decolonising management education that emerged repeatedly in the interviews: capitalism. Even though capitalism can be considered a global political-economic governing meta-narrative, the discussion is positioned at a more meso level here because it presents a profound barrier to decolonised management education, as suggested in the discussion of the meaning of and rationale for decolonisation. My discussions end on a positive note by considering lekgotla and critical pedagogy,

which are proposed as two tools that could be used to begin the process of decolonising the management curriculum.

5.3 GLOBALISATION VERSUS AFRICANISATION

In this study, the concept of globalisation evolved through interviews conducted with participants from Phases 1 and 2. Participants attributed different meanings to the term ‘globalisation’, consistent with Tikly (2001) and Beerkens (2003) who lamented on the lack of a precise conceptualisation of the phenomenon. The data shows three different interpretations of globalisation in view of the decolonial agenda in management education.

Many participants were sceptical about decolonising management education because they argued that this would mean alienating Africans from the rest of the world, but most specifically the West, making it impossible for management students to ‘fit in globally’. These participants insisted on the need for the management curriculum to be ‘globally relevant’ if they were to be equipped to do business in the ‘globalised world’. They described how management students would be disadvantaged if they were only exposed to an Africanised curriculum, given that Africa is ‘dependent’ on the global market. Yende (2020) used dependency theory to explain the negative effect of globalisation and internationalisation on the call to decolonise higher education. According to Saad-Filho (2005), dependency theory explains the movement of resources (through exploitation) from the periphery to core countries, which enriches the core at the expense of periphery countries. From this point of view, it becomes almost impossible to decolonise while pursuing globalisation and internationalisation because, in a global capitalist trade system, core countries will always benefit from peripheral countries (Yende, 2020).

In addition, Knight (1994:3) defined internationalisation of higher education as “the process of integrating the international dimension into the teaching, research and service functions of an institution of higher education”. Therefore, through internationalisation, the locality of higher education is absent in favour of a global context. Moreover, the findings suggested that decolonisation will be ‘difficult’ because of the number of international companies in Africa. However, some of the

theories and practices (solutions) proposed by participants from Phases 1 and 2 for global platforms included instituting the concept of ubuntu in the workplace, group-based incentives, and economic innovations such as stokvels.

Some participants from both research Phases rejected the parochial meaning associated with globalisation, which is limited to the West. In fact, as I related in the previous chapter, at least one participant was furious about the concept of globalisation, which thus far has portrayed European knowledge as being world knowledge while portraying any other knowledge, including African knowledge, as inferior. This sentiment is not unique, as Shizha (2013) noted that globalisation makes powerful nations more powerful, as it promotes their ontological and epistemological experiences and realities. As a result, globalisation has, as Maweu (2011:36) observed, "catalysed the colonization of African ways of knowing". Altbach and Knight (2007) went on to caution against globalisation in education that has the propensity to concentrate knowledge, power and wealth to those who already possess them. They defined globalisation as "the economic, political, and societal forces pushing 21st century higher education toward greater international involvement" (Altbach & Knight, 2007:290).

These sentiments were shared by Van Damme (2001), Thomas and Thompson (2014), and Yende (2020), who argued that globalisation in education, which is cultivated via internalisation, has the potential to erase diversity and favour the values and ideas of powerful nations. Thomas and Thompson (2014) stated that after 1945 the globalising process was rooted in the struggles of decolonisation. Yende (2020) therefore believed that the call to decolonise higher education is drawn from a global context. Yende (2020) suggested that globalisation could become the 'elephant in the room' in relation to decolonising higher education if not clearly defined.

Yende (2020) argued that globalisation is the introduction of a new form of colonisation, where capitalist ideology prevails. With reference to Willis (2011), it seems that globalisation and colonialism have many shared characteristics and, if this is the case, it seems likely that globalisation is a threat to decolonisation, and decolonisation might be an antithesis of globalisation. If students and academics

long to be ‘globally relevant’, it means they need to be steeped in the teachings of the West, which seems counterproductive in relation to the decolonisation agenda. The process of globalisation happens to have been captured by the West and promotes homogenisation of many aspects of life, including education, thereby making it difficult for cultural differences to survive and flourish (Brady, 1997). In short, according to this set of interview perspectives, there appears to be an unhealthy imbalance in education in the global context, which is heavily reliant on Western epistemologies, a state which apparently requires attention.

The third perspective that emerged provided something of a synthesis between the obviously contradictory first and second perspectives. Three dimensions of this perspective were proposed by participants to describe what globalisation should mean to Africans:

1. Africans need to develop African solutions to solve African problems, thereby making the continent a better place for Africans.
2. Africans need to develop their own epistemologies, solutions and products to participate meaningfully in the global society in a way that is beneficial to Africans.
3. Africans need to be recognised globally by developing and offering African ideas for the global good.

The first dimension is in line with Higgs’ (2012) recommendation for an African education system with a distinct African identity that engenders an appreciation for diversity and a better quality of life for Africans. Higgs (2012:16) described an African education system that “is for epistemologically rich communities characterised by multiple sets of conceptual schemes, each giving African educators an entry into reality and maximizing a many-sided understanding of whatever educational issues are at question in such communities”. This system would provide African students with an education that is relevant and aligns to their socio-cultural context (Mampane, Omidire & Aluko, 2018). Higgs (2012) proposed communalism as central to the development of this indigenous African education system in addressing the need of local African communities. As a result, educators are called to consider a

participatory research methodology that is cognisant of the values and strength of the community in developing African solutions.

In terms of the two last dimensions, Yende (2020) maintained that the decolonial agenda must accept the increasingly global village. The vision of globalisation is significant and will impact the process of decolonising higher education. As a result, there is a need to reposition Africa's involvement in this global platform. In the context of globalisation, decolonising management education could take different forms. Luckett (2001:55) assessed the impact of international trends on the South African higher education curriculum and proposed an epistemically diverse curriculum to address the local *and* global dimension of the higher education curriculum, using four ways of knowing and learning. These are propositional knowledge, which is traditional cognitive learning; practical knowledge, which is learning by doing (apprenticeship); experimental knowledge; and epistemic knowledge, which is the ability to think contextually and reflexively. Similarly, Vakkayil and Chatterjee (2017) conducted a study with ten business school in India, an emerging economy similar to South Africa, on how they orient themselves locally and globally in pursuit of conformity and distinctiveness. They proposed a global-local approach where organisations conform to global institutional norms while remaining distinctive through the adoption of local ideas and artefacts that can attain global currency.

Finally, Mampane *et al.* (2018) recommended an adoption of a 'glocal' initiative at higher education institutions across Africa, which entails an integration of global and local viewpoints. According to them, a 'glocal' initiative will foster multicultural pedagogy, giving voice to African epistemologies that have remained marginalised even after the end of colonialism. To redefine the conceptualisation of globalisation in relation to decolonisation, any of the forms suggested by Luckett (2001), Vakkayil and Chatterjee (2017), and Mampane *et al.* (2018), could be considered. However, the onus is on management education stakeholders to change the rhetoric around African values, principles, philosophies and epistemologies, which continue to be presented as primitive.

Razack (2009) emphasised the need for critical reflection on how to integrate globalisation and Africanisation, which he described as indigenous understanding and knowledge. There was an appeal from several participants in this study to develop African epistemologies as a response to the parochial definition of globalisation, which is equated to the West. Prinsloo (2010) argued that Africanisation provides a counter-narrative to the hegemonic Western ideologies that thus far have been presented as universal knowledge. Likewise, many authors have given voice to the adoption of African identity in the education system with reference to indigenous African knowledge systems (Higgs & Van Wyk, 2007; Hoppers, 2001; Le Grange, 2004; Ramose, 2004; Waghid, 2007). Van der Westhuizen, Greuel and Beukes (2017:4) described Africanisation as an effort by academia "to obtain and develop new insights and praxis on the contextual realities of the beneficiaries of services within a specific context". They stressed that the context may differ from country to country in the African continent and, as a result, a transdisciplinary[19] approach must be adopted to develop a decolonised curriculum that is informed by grassroots research findings.

The Association of South African Social Work Education Institutions (ASASWEI) (2017) explained in a report that decolonising the curriculum after the apartheid era in South Africa would require an active engagement with indigenous voices to determine the future of praxis and to revalue and reclaim African's socio-economic culture and heritage. Many authors have advocated for an African renaissance[20], which is founded on the perception that African educational theory and praxis are overwhelmingly Eurocentric (Hoppers, 2000; Lumumba-Kasongo, 2000; Teffo, 2000; Vilakazi, 2002). However, the notion of African renaissance is not without criticism (Gwekwerere, 2014; Maloka, 2001; Van Kessel, 2002). Furthermore, the findings suggested that African countries can trade with one another, exchanging resources to increase collaboration.

[19] Transdisciplinary work refers to a concerted effort between disciplines that creates a movement across the disciplines and results in a product beyond all disciplines (Nicolescu, 2005:2–3).
[20] Higgs (2016) described African Renaissance as a call for critical and transformative educators in Africa to embrace indigenous African worldviews and root their nation's educational paradigms in an indigenous African socio-cultural and epistemological framework.

Likewise, Letseka (2000) emphasised the importance of communality in a traditional African setting. A communitarian view is one where an individual gets fulfilment from belonging to a community. This forms the very fabric of many traditional African societies, unlike Western liberal society where it is held that an individual can succeed on their own (Letseka 2000). Higgs (2001) went further to say that transformation in the education system in Africa will entail recognising the commonalities that exist in African indigenous system towards a decolonised curriculum. One participant was more radical, demanding a complete change from a Eurocentric education system to an Africanised education system. Freire (1993) cautioned against such action, arguing that the oppressed cannot gain his humanity by becoming the oppressor of the oppressors, but rather the oppressed should liberate themselves and the oppressor.

Moreover, Prinsloo (2010) stated that no education system is neutral, including Africanisation. He called on people who endorse Africanisation to be critical of their assumptions, claims and beliefs. Fanon (1963:149) stated that it makes sense "to put at the people's disposal the intellectual and technical capital that it [an intellectual class] has snatched when going through colonial universities". Finally, from the findings, there was a proposal for a step-by-step approach to Africanisation. The recommendation was to start with deconstructing Western epistemologies to expose their primary shortcoming – capitalism. The second step entails including African-based research findings in the curriculum.

Despite these findings, Wiredu (1996) argued that Africa will be doing itself a disservice to think that only African knowledge systems can solve African problems and challenges in light of industrialisation and globalisation. Based on his argument, Higgs (2001) proposed that educational institutions should be sites for the integration of African knowledge systems and Western knowledge systems. Similarly, in a study on how to enrich computing departments and faculties in South Africa with indigenous knowledge, Van der Poll, Van Zyl and Kroeze (2020) concluded that it is impossible to decolonise computing education without Western epistemologies.

Prinsloo (2010:27) outlined three dimensions of an African curriculum. Firstly, an African curriculum should emanate and add to African knowledge and praxis, not

necessarily opposing Western ideologies but with equal rigour and validity. Secondly, an African curriculum should be interrogated critically to expose discourses of concealment because no education system is neutral. Thirdly, an African curriculum should equip students to apply their understanding to develop solutions to address challenges in their communities. The third dimension correlates with the compulsory community project instituted in the Cuban management curriculum, where all students are required to identify a community problem and work on addressing the problem as part of their management qualification.

5.4 RACE

Ruggunan (2016) has argued that any attempt to decolonise the curriculum in South Africa must consider the issue of race. This aligns with the findings from this study as participants from both Phases 1 and 2 pointed to the issue of race in decolonising higher education. The data shows two different perspectives on race issues when considering decolonisation. The first perspective is one of avoidance because of the sensitive nature of the topic of race. The second perspective is for collaboration among different races to achieve decoloniality.

Overall, the feeling was that the issue of race is sensitive in academic circles, and it is therefore a topic that is avoided. Given the intimate connection between race and decolonisation, avoiding the topic of race inevitably presents a barrier to decolonisation. If an honest discussion on race is off the table, then, as one participant put it, the decolonial agenda in academic circles becomes “taboo”, especially among White colleagues. In South Africa, the uneasy notion of race is still very prevalent. This I found quite contrary to what I experienced growing up as a Black woman from a country in Central Africa. While there is an awareness among the citizens in my country that the West has and continues to exploit our resources, the limited number of White people in the country makes racial issues less sensitive. The people in my country seem to be welcoming of all races, irrespective of the country’s colonial history.

Similarly, Lopez (2003) posited that the thread of race exists in every social fabric. Even though conversations around the endless realities of apartheid and unresolved

issues that still prevail in the country are difficult to have, Critical Race Theory (CRT)[21] asserts that race is important (Ladson-Billings, 1998). The findings from this study suggest that White people avoid topics of race because they refuse to confront (or be confronted with) the ongoing effects of race, which might interfere with their privileged positions. To validate this claim, during the interviews a question arose about the name of the decolonial project. A Black male participant strongly believed that the term 'decolonisation' should not be substituted for anything else, as it dilutes the gravity of the problem. However, another participant, a White male, felt that the naming convention was not relevant, as long as the problem is addressed correctly. Ladson-Billings (1998) proposed CRT as a social and intellectual tool that could be used to expose White privilege in its various permutations, to stimulate individual ability to think and act independently, while contributing to social and human rights. Because racism remains entrenched in every facet of our lives, the only viable strategy would be to unmask and expose racism in its various forms. CRT denies students and academics the liberty to ignore the effect of race in the social sphere of our community.

The recruitment specialists interviewed confirmed that racism is still prevalent in the workplace in South Africa. The interests and privileges of White employees are protected at the expense of Black employees. One of the participants shared a fascinating story about a young Black woman, who qualified as an engineer and was hired in a White-dominated company. He recounted how this woman felt undermined and ostracised by her White male colleagues because of her race, to the extent that she had to leave the company. Lorde (1992:496) defined racism as "the belief in the inherent superiority of one race over all others and thereby the right to dominance". Freire (1993) argued that the analysis of class is central to understanding racism. López (2003) was of the view that the character of racism has shifted from crass, overt acts of discrimination to a more subtle and insidious form, making it difficult to recognise, call out and combat. He argued that the danger of this type of racism is

[21] Critical Race Theory (CRT) has its origins in legal studies in the US and was later adopted into education by Ladson-Billings and Tate (1998) in an article titled 'Towards a Critical Race Theory in Education'.

the inability to question systems and organisational frameworks that privilege certain races over others.

CRT provides the vocabulary critical to confront race-related structures of oppression in society in general, and in education specifically (Dixson & Rousseau, 2014). One form of racial prejudice that emerged in the findings was that the manager *is* the White person, while the person who needs to be managed *is* the Black person. That is why one participant rejected the notion of transformation in education, arguing that it is another way of White people telling Black people to adapt to the way they (Whites) "speak, they look, learn from White people how to be civilized, how to be managers, because they have done it for centuries, and how to be heads of department". Ladson-Billings and Tate (1998) described the value imputed to whiteness, which is seen as "intellectual", "smart", "beautiful" and "elegant", while blackness is seen as "tsotsi"[22], "welfare receiver" and "domestic". These sentiments were raised by Fanon (1963:237), who stated that:

> *every effort is made to bring the colonised person to admit the inferiority of his culture which has been transformed into instinctive patterns of behaviour, to recognize the unreality of his 'nation', and, in the last extreme, the confused and imperfect character of his own biological structure.*

This persists even as Black professors begin to teach management.

Solorzano, Ceja and Yosso (2000:63) described CRT in education as an "attempt to foreground race and racism in research as well as challenge the traditional paradigms, methods, texts and separate discourse on race, gender and class by showing how these social structures intersect to impact on communities of colour". That is why one participant in Phase 2 dwelt on the issue of race and its effect on decolonising management education. She argued that because management education is based on capitalism, someone is being exploited – and this has very often been the Black person, and in Africa almost exclusively. If management education must be decolonised, then the following question needs to be answered:

[22] Gangster or criminal.

“who do you exploit?” This is synonymous with asking “who is colonised?” To validate these claims, instances of exploitation and racism were cited, such as the sweatshops in China that produce for large European companies, the TRESemmé and the Click shops debacle in South Africa and, finally, a compelling story of how Black South African women were being exploited by their White employers who hired them as tea ladies at a resort in Durban and then used them to entertain their foreign guests with Zulu dances that should be considered their intellectual and cultural property.

The second perspective on race provided by participants was finding a way for White and Black people to work together towards decolonising management education. Participants in Phase 1 encouraged White people to engage in and contribute towards decolonising management education. Freire (1993) suggested a “convergent theoretical framework” to approach any form of oppression. According to Freire (1993), a convergent framework will cut across race, as well as other social issues such as gender, culture, class, language and ethnicity. This call aligns with the primary reason for implementing CRT as a framework by academia, which is to expose racism in every sphere of society while creating a learning environment that accommodates all races, cultures and members of the community (Ladson-Billings & Tate, 1998).

A question raised in this study was the viability of having a decolonised management curriculum, given that the majority of academics in management schools and faculties are White. The argument was that White people have not experienced oppression and marginalisation in the same way as their Black counterparts, which is likely to make it difficult for them to be key role-players in the decolonial process. This sentiment is echoed in the literature. Biko (1981), for example, opposed the fact that so-called liberal White people always had to be the ones rescuing Black people from their problems. Biko (1981:4) stated, “the idea of everything being done for the blacks is an old one and all liberals take pride in it; but once the Black students want to do things for themselves suddenly, they are regarded as becoming militant”. In the final analysis, a recruitment specialist who recruits for senior positions in Africa explained how White employees from Europe and South Africa were unable to fit in

with the culture of the African countries where there were posted. She recommended hiring Black employees who understand the community where they operate.

With CRT, students, irrespective of their race, are given a voice to express their perceptions of their educational experiences (Teranishi, 2002). Until now, counter stories that exposed racial realities in our societies have been suppressed and censored, while stories that look natural and ordinary are upheld (Lopez, 2003). Dixson and Rousseau (2014) proposed that beyond providing perspectives to students, CRT should promote social activism by taking steps to improve the educational framework of people of colour. CRT therefore involves both reflection and action (Matsuda, Lawrence, Delgado & Crenshaw, 1993). Lopez (2003) condemned the politics of education that actively propagates racist agendas instead of unmasking social inequality and racial hierarchies in the curriculum. Ladson-Billings and Tate (1998) predicted that CRT would be embraced by the liberal-left orientation, which represents critical studies ideologies. However, she cautioned against a shrill of rhetoric that omits any practical solution.

5.5 MEANING AND RATIONLE FOR DECOLONISATION

As shown in Figure 5.2, globalisation, Africanisation and race provided the basis to present the findings on the various meanings associated with decolonising management education. According to Modiba (2018), different meanings have been associated with the term ‘decolonisation’. The term has economic, geo-political, material, cultural and epistemic dimensions attached to it. This section will focus on the varied meanings associated with decolonising management education and the rationale thereof. This topic is essential because it provides the basis for the development of theory to respond to the call to decolonise the curriculum in management education.

There was a general acknowledgement by participants in both Phases 1 and 2 that management education ought to be decolonised. However, the findings also suggested that so far there has been minimal response from stakeholders in the management discipline. Even at the level of defining the meaning of decolonisation, views varied widely. For example, one master’s student suggested that decolonising

management education just meant that everyone should have access to fee-free higher education. At the other end of the spectrum, many participants recognised that decolonisation would involve the adoption of a 'radical-reform' space, where free education for all students is merely one aspect of the broader decolonisation movement.

Another idea proposed by master's students was the inclusion of African epistemologies in the curriculum to 'cater' for Black people's needs. Participants recognised the lack of African voices, knowledge systems and philosophies in the educational system. This interpretation was also evident among management academics, where one participant described decolonising management education as "epistemic justice". Walker (2020) described epistemic justice in higher education as a situation where all students and lecturers, irrespective of their identities, subject fields and experience, contribute equitably to the cognitive store and enjoy the trust and mutual respect associated with this kind of epistemic exchange. If decolonisation means epistemic justice, the corollary assumption is that management education is suffering from epistemic injustice. Keet *et al.* (2017) admitted to the presence of epistemic injustice in South African higher education in general, which has caused awkwardness and unease because coloniality of knowledge has remained intact, limiting decolonisation to a hollow rhetoric.

Another definition ascribed to decolonising management education was the process of 'unmasking the colonial'. This interpretation asserts that there is a 'dark side' to coloniality that is hidden and, as such, needs to be 'surfaced'. This 'dark side' has been alluded to by decolonial scholars, such as Quijano (2007) and Mignolo (2011), who argued that coloniality redefined the concept of Western modernity, exposing its dark side and reconceptualising decolonisation into decoloniality.

Other interpretations of the meaning of decolonising management education from the findings suggested that it is an 'antithesis' or alternative paradigm to Eurocentrism. Similarly, Nyamnjoh (2012) called for an exploration of alternative indigenous paradigms instead of the totalising of colonial paradigms. Other terms used to describe decolonising management education included "levelling the playing field", "recognition" and "different knowledge bases" to suggest a movement towards

equalisation. This, in essence, means giving everybody an equitable opportunity to contribute to the education system. Likewise, Nyamnjoh (2012) emphasised co-operation between scholars and universities on a global platform as a step towards recognition and equalisation of marginalised epistemologies. Furthermore, there was a clear call from management academics to interrogate the history of management as a primary step to the decolonisation of management education.

One management academic likened the decolonial project to one of transformation. She explained this transformation project as one that transcends academic institutions, equating it to advocacy. Reid (2000:1) described advocacy as "a wide range of individual and collective expression or action on a cause, idea, or policy". This definition calls on all management stakeholders to actively participate in responding to the call to decolonise.

Among academic managers, decolonising management education was described as giving voice to alternative paradigms. The idea of giving 'voice' to alternative epistemologies was a common idea, raised by participants in Phase 1 in response to the meaning of decolonisation. It is evident that these alternative voices have been silenced and completely excluded from management education. Roux and Becker (2016:133) proposed two conditions for dialogue as humanising praxis: "acknowledging the situated selves and the ontological need for, and right to, voice". Giving voice to other epistemologies will disrupt the oppressive Western knowledge system that dominates the curriculum. To sum up the meaning of decolonisation, an academic manager described how decolonisation is the adoption of a "new order" because the "old order" has gone.

Unfortunately, the old order is not gone but actively present in our institutions of higher learning in the form of coloniality. Ndlovu-Gatsheni (2012:86) described the dawn of independence in African states as an "illusion of freedom" and a "myth". Even though African countries have been physically decolonised, coloniality is still present in our educational systems. The 'old order' needs to be exposed for the adoption of a 'new order'. The suggestion by several participants that there is lack of agreement on what decolonisation actually entails could explain why the decolonisation project seems by many accounts to have stalled.

Some participants simply struggled to explain what it meant to decolonise management education and reverted to practical examples to describe their understanding of the phenomenon. Participants from Phase 1 cautioned against removing valuable information from the curriculum in an effort to decolonise management education. One master's student referred to the concept of the invisible hand by Adam Smith and argued that if this were removed, it might affect the economic system. In other words, the participant advanced the Western capitalist system, symbolised as the invisible hand, as being vital to the *growth* of the African economic system. The question I found myself asking was whether this is a good or a bad thing. From where I sit, the co-option of Smith's invisible hand has had a profoundly negative influence on the way economies are organised. In effect, it has been used as a legitimisation device for greed. The same sentiment was articulated by another participant who suggested that Western knowledge is "meaningful content". The insinuation of this is that what could be created by African scholars and academics is *not* meaningful content.

De Oliveira Andreotti, Stein, Ahenakew and Hunt (2015) proposed a beyond-reform space as a response to the call to decolonise, which they described as recognising the presence of violence and conflict in higher education. These authors went on to argue that a main barrier for people to inhabit this space is fear of loss of their identity, grounds, meaning and privilege. This explains the reluctance on the part of some participants to let go of Western knowledge systems. Furthermore, African scholars were accused of pursuing a nationalistic agenda or even driving an exclusionary project if they were to pursue their own knowledge system. One could (indeed, *must*) argue that the current knowledge system is exclusionary because African epistemologies are absent.

Participants provided a structured approach to decolonisation, suggesting a "rethink", a "deconstruction" and "reinvention" of African histories in particular to better understand what it means to decolonise. The last interpretation provided claimed that decolonisation cannot be achieved by replacing existing Western knowledge. Instead, participants proposed the need for "conscientisation" instead of replacement. Freire (1993) proposed the concept of conscientisation to initiate active

transformation of knowledge. Freire (1993) described the process as developing a consciousness that transforms reality, with the aim of bringing social justice.

In the context of higher education more generally, what is meant by decolonising the curriculum has been unpacked by many authors. Mboweni and Feltham (2015) referred to the transformation of political thinking in institutions of higher learning, which entails a reduction and possible elimination of Western methodologies, ideas, theories, epistemologies and ontologies in higher education curricula. To Mbembe (2015) and Wa Thiong'o (2004), the focus of decolonisation involves moving away from Western thoughts and theories that have dominated the African worldview, with the aim of legitimising and re-centring African theories culturally and intellectually. Like Fanon (1963), Modiba (2018) advocated that decolonisation is an often-violent crusade or movement to create a new humanity. Modiba (2018) went on to describe this decolonised curriculum as one that would be relevant to current and future needs of the society and nation that has the potential to promote principles of critical pedagogy, such as critical consciousness and learning, as well as citizenry[23].

In management education, Goldman (2020:47) described a true decolonised curriculum as one where "scholars understand the underlying ontological and epistemological assumptions that the management discourse is based on to critically examine and challenge these assumptions". This meaning aligns with the meaning of decolonisation, as articulated by participants in Phase 2. They conceived and positioned decolonising management education as follows:

- Unravelling the history of the entity or subject; in this case, management education
- Surfacing the colonial aspect of what is taught in management education
- Removing the coloniser, which is manifested in the form of capital and the mind
- Africanising.

[23] Modiba (2018) interpreted citizenry in higher education as one that embraces the spirit of patriotism, predicated on the values of equality, critical questioning and social justice.

In summary, it is evident that decolonising management education is an enormous task. It is also a fluid process that needs to be goal orientated. Decolonisation can be said to be about carrying out research to unearth the assumptions on which management education is premised, and thereafter exposing the colonial aspects upon which the management discipline is established – which has been identified as capitalism based on the findings of this study. Thereafter, this colonial aspect needs to be uprooted to make room for an Africanised curriculum, which restores the dignity of all students. These varied meanings associated with decolonising management education suggest that the discourse evolves and changes over time.

Following from the discourse on the meanings associated with decolonising management education, the 'why' or rationale for decolonising becomes important. Based on the findings from the study, some participants from Phase 1 agreed that this study was important and necessary. They provided various reasons why management education should be decolonised, suggesting that the issue of poverty prevalent among the Black majority in South Africa could potentially be addressed through such a decolonisation movement.

Other participants claimed that the decolonisation project will provide an alternative disciplinary approach that will benefit the African continent. The same point was reiterated by one participant, who said that decolonisation will not only benefit Africa but also scholars who will now have an opportunity to 'imagine' something new about the management discipline. This injection of novelty was described as a "blessing". Other participants stated that by decolonising, African academics will be able to find their "voice" and their "identity" if it becomes a lived reality. Overall, there seems to be an appetite from management stakeholders to decolonise the curriculum. However, the need to clearly articulate what this means appeared to be very important.

5.6 CAPITALISM

In this study, capitalism emerged as the main barrier to decolonising management education. For a long time now, the management education discourse has been associated with capitalism. Maserumule (2015) noted that, in general, South African management scholars are proponents of Western capitalist ideologies. Similarly,

Sułkowski (2019) emphasised that management education is dominated by capitalist ideologies that promote exploitation in all its forms. These views were clearly evident in the data and are discussed in this section as one of the major barriers to decolonising management education. The data showed two different understandings of capitalism in view of the decolonial agenda in management education. The first perspective suggested that management graduates are advocates of capitalism. The second perspective dwelled on the ills of capitalism.

The findings suggested that management faculties and business schools produce graduates whose minds are steeped in capitalism. Every master's students who alluded to capitalism stated that they 'strongly' believed in the system. These students could not imagine an alternative economic system that could be better than capitalism. As Fisher (2009:1) put it, "[i]t is easier to imagine the end of the world than the end of capitalism". From the findings, it can be deduced that management academics and the books and resources used in the management discipline, in South Africa at least, are utterly reliant on Western capitalist ideologies. This reign of capitalist ideology in management education has generally not gone unnoticed in the literature. In fact, since the 1970s there has been a series of critical literature on how education has long served capitalism while maintaining inequality (Apple, 1979; Baudelot & Establet,1971; Bowles & Gintis, 1977; Freire, 1993). The neoliberal era, which became prevalent in the 1970s and 1980s among academics in the management sciences (and indeed in the political arena), exposed the extent to which capitalism has affected education (Klees, 2020).

Capitalism itself has also long been criticised. Motala and Vally (2014) referred to the "triple challenge" faced by capitalism: poverty elimination, job creation and inequality. Klees (2020) argued that the high level of unemployment is not as a result of a skills mismatch for which institutions of higher learning have been accused. Instead, full employment is not a goal of capitalism. In fact, quite the contrary. As Marx pointed out in *Das Kapital*, having a surplus of labour is a distinct advantage to the capitalist in that it drives down the price of labour. This recognition of the ills of capitalism in general, and in particular how it hinders decolonisation, was the second key finding. Several participants in Phase 1 maintained that capitalism breeds selfishness and

greed, which stifles the economy (a contradiction of capitalism) and, when left unchecked, removes any prospects of social justice in the society.

These participants portrayed capitalism as an individualistic concept that benefits only a few people and harms many. This was very graphically put by one of the participants in Phase 1 who flat out blamed capitalism for the Marikana massacre that took place in August 2012. The participant suggested that there is need for a "solid solution" to decolonise management education because at the moment everything about the discipline is about "money".[24] Another participant stated that "95% of what and how we think" in management education is premised on Western capitalist ideology. Heleta (2016) confirmed that the broader higher education space in South Africa is dominated by Western ideologies, figures and histories, which hinder decolonisation. Neoliberalism has led to an education system that focuses on efficiencies, promoting market solutions to everything, including things that might better be provided as public goods, such as private schools (Klees, 2008, 2016). One of the chief purveyors of the knowledge upon which education in developing countries in particular is grounded is the World Bank, which Klees (2020:14) described as the "Monopoly Opinion Bank (The MOB)". The "MOB" has been accused of producing and disseminating knowledge in education that fosters neoliberalism.

The ills of capitalism persist visibly, with millions of people continuing to suffer and die because of poverty, while some are obscenely wealthy at the expense of the poor (Piketty, 2014). Capitalism has led to a pervasive inhumanity, as articulated by the late South African activist Neville Alexander, who said, "once the commodity value of people displaces their intrinsic human worth or dignity, we are well on our way to barbarism" (as quoted by Motala & Valley, 2014). Contrary to Marx's predictions, it seems that capitalism is resistant to change precisely because it breeds inequality, greed, racism, sexism and environmental destruction, making it almost impossible to tame and humanise (Klees, 2020).

[24] I must confess that as I wrote this, it seemed almost absurd that management sciences would be about anything else. This knee-jerk reaction points to the degree of 'intertwinedness' that exists in the psyche of management scholars.

In contrast with the participants from Phase 1 of this study, who were split on their views as to whether capitalism was the only possible system or a system beset with many ills, the participants in Phase 2 were mostly opposed to capitalism. One participant from Phase 2 described capitalism as an individualistic endeavour that exploits the poor, making it very difficult to decolonise management education, even though they still held that it is not impossible. The same participant shared a compelling story of Black Zulu women in Durban who were exploited by their employers, and how it is important to help people recognise their value and intellectual property. She stated that there is an intimate relationship between capitalism and colonialism that needs to be understood for management education to be decolonised. She also mentioned the role of African governments and the World Bank, as alluded to by Klees (2020) earlier, in propagating capitalism. Another participant in Phase 2 proposed critical pedagogy to address capitalism in management education.

Many countries, especially in South America, such as Cuba, Chile, Nicaragua and recently Venezuela, have suffered hostility and aggression from the West, in particular from the US, because they adopted alternatives to capitalism. The pervasive nature of capitalism would seem to make the decoloniality project incommensurable in some ways. However, the communitarian character of African ideologies could potentially become an antidote to capitalism and pave the way towards decolonising management education. Golby (1997) argued that communitarianism could serve as a corrective measure to various forms of individualism. According to Golby (1997:127), communitarianism is “a movement for moral renewal” that could become a revolution to overthrow capitalism. Reedy (2003) also emphasised that communitarian ideals could become the basis of critical engagement between teachers and management students. To Klees (2020), and consistent with the views of participants from Phase 2, an alternative to capitalism in education is embedded in the theory and praxis of critical pedagogy. Kincheloe (2007) went on to emphasise that critical pedagogy is not a method but a broad evolving framework that is intimately related to education, social justice and multicultural education.

The discussions that follow delve deeper into critical pedagogy as a technique that can be used to decolonise management education, with specific reference to the African epistemic concept of lekgotla.

5.7 LEKGOTLA

Lekgotla was a theme that I did not anticipate before embarking on this study. However, it was mentioned by several participants during the interviews as a practical African intervention that could be considered as a tool to decolonise management education. Once this emerged from the interviews, and as I started to explore the concept of lekgotla more deeply, I became more convinced that this study would be incomplete without the inclusion of this authentic indigenous African epistemic concept. Furthermore, besides the explicit mention of the theme, lekgotla encapsulates a myriad of suggestions put forward by participants, which included the need for collaboration, understanding and recognising different cultures in the decolonisation process. The findings suggested that there is a need for an open and safe space for different people to share ideas. Participants proposed the creation of public platforms, conferences and journals for stakeholders in management to collaborate through dialogue, debate and to think critically on how to decolonise management education. Participants believed that these interventions would create awareness and sensitisation around the need to decolonise management education.

Thus far, lekgotla has been proposed as a local management strategy by Van den Heuvel and Wels (2004), as an African methodology in qualitative research by Pienaar (2015) and as an African theory and concept that can be used to advance transformation and subsequently decolonisation of higher education generally in South Africa by Makobe-Rabothata (2020). The concept of lekgotla has been described by Van den Heuvel and Wels (2004) as an assembly or dialogue that could bring back inspiration, meaning, morality and humanity to organisations that have until now been managed in a cold, tight and supposedly rational manner. It is an African management approach that focuses on collectivism and Van den Heuvel & Wels (2004) went as far as suggesting that it could function as a vehicle for restoring organisations in the West from the consequence of individualism, which is manifested through increased resistance and burnout. This is because organisations

worldwide are characterised by fierce competition, shareholder value and high profit expectation, which leaves no room for conversations on ‘foreign’ concepts such as humanity (Van den Heuvel & Wels, 2004).

According to Van den Heuvel and Wels (2004), lekgotla is a communal meeting in an open atmosphere, where everyone shares their views before a decision is made by the chief of the community. The final decision is based on the contributions that have been made by everyone. Similarly, Pienaar (2015:63) described lekgotla, which is the plural of ‘makgotla’, as a Setswana word whose direct interpretation is ‘gathering’, ‘council meeting’ or ‘an assembly’. It is also described as a chief court where a range of community offences and disputes are handled.

Besides this role in government, lekgotla has also been advanced as an African qualitative methodology, which allows for research to remain as close to the truth as possible (Pienaar, 2015). Lekgotla was likened to ethnography, which is a qualitative research design by Pienaar (2015) who identified similarities between the two concepts. Firstly, lekgotla was compared to ethnography, which Marcén, Gimeno, Gutiérrez, Sáenz and Sánchez (2013) noted as being appropriate to solve sociological and psychological problems, with the aim of maintaining historic and indigenous memories. Secondly, lekgotla was compared to ethnography, as described by Hoeber and Kerwin (2013), as a collaborative process. Pienaar (2015) argued that lekgotla can be used as a form of ethnographic research that allows communities to learn from one another to resolve issues for the community in the context of the community.

To remain authentic to the concept of lekgotla, Makobe-Rabothata (2020:218) followed a conversational methodology to garner information for the conceptualisation of lekgotla from five knowledge carriers in a village in Limpopo, South Africa, as well as academics specialising in Batswana cultural practices at the University of South Africa. These conversations revealed that lekgotla is interpreted differently based on cultural group and the interests of the community. Four common themes emerged from these conversations to capture the essence of lekgotla:

1. It is a flexible, process-driven approach. The interests of community members are central to lekgotla.
2. The main aim of lekgotla is to discuss the issue at hand in totality and reach consensus through conversation. All participants are acknowledged and can participate in reaching a decision.
3. All participants in a lekgotla have equal rights to participate in reaching a decision, irrespective of their status. The focus is on the issue at hand and not on the participants.
4. The final decision, at the end of the process, is not from one individual but from the collective. It is imperative that buy-in is obtained from all members in the meeting.

Lekgotla is therefore not an individualistic concept but one that is consultative and collaborative. Many of the suggestions from participants in Phase 1 correlate with this description of lekgotla. Participants suggested the use of surveys to obtain feedback from students and organisations on how to go about decolonising management education. These participants felt that students from all races should participate in the conversation on how to decolonise management education because not being part of the solution is being part of the problem.

This suggestion resonated with the third theme put forward by Makobe-Rabothata (2020) in capturing the essence of lekgotla. The focus should be on the issue – in this case, decolonising management education – and, since racism is central to this issue, it stands to reason that people from all races ought to participate. The need for dialogues and conversations between all stakeholders in management to explore, understand and transform current knowledge bases was reiterated by various participants. These participants labelled those who are willing to actively participate in these conversations as being “mindful” and those who choose to disengage from the decoloniality discourse as uninterested. They went on to emphasise the need to include collaboration and critical thinking skills in the curriculum to cultivate a sense of community. Likewise, Higgs (2016) argued for African community-based education in the context of African research and practice because it neutralises education research and practice from being elitist by including grassroots perspectives. Prinsloo (2010) alluded to the inclusion of grassroots perspectives

through participation and collaboration to find solutions to societal issues, such as those voiced during the #FeesMustFall and #RhodesMustFall movements.

The findings highlighted the need for a variety of opinions and perspectives from different people during these conversations because no one person or institution has the solution on how to decolonise management education. A variety of voices in the decolonisation project will involve including different cultures in the conversation. Participants recognised the tension that exists in the workplace due to different cultures and workplace expectations. In addition, participants requested that people's actions and the content of the curriculum should accommodate different cultures. For instance, one participant described how Maslow's culture influenced the conceptualisation of his motivation theory, which might not always apply to all cultures. They argued that Maslow's theory is individualistic and selfish and does not resonate in an African setting, which tends to be communitarian. In line with the findings in this study, Pienaar and Koen (2013) explained the role of culture when engaging in a lekgotla. Participants should be aware of the different races, age groups and generations of the members. Being culturally sensitive creates kindness, respect and understanding of the things that specific groups in society hold valuable.

As mentioned earlier, lekgotla is based on equality, whereby everyone is encouraged to be part of the conversation. It encourages collaboration using an open-ended, consultative approach (Makobe-Rabothata, 2020). An authentic dialogical engagement implies one that is open, with equal accountability, understanding and respect for one another (Simpson, 2013). A transformative dialogical approach[25], as put forward by Healy (2011), can be related to lekgotla.

Participants stated that decolonising management education is not a once-off event, but rather a process that requires constant engagement. They believed that decolonising management education will take time. According to Hoeber and Kerwin (2013), lekgotla is an intuitive, collaborative process that is culturally based.

[25] According to Healy (2011:295), a transformative dialogical approach allows for deliberation to be inclusive and egalitarian. Healy (2011) stressed on the importance to accommodate difference by openly engaging with it, by moving above its acceptance in dialogical reciprocity.

Hammersley (2010) stated that this collaborative process is usually with a community or a society, while Pienaar (2015) emphasised the need for members of the community to have the same rights as the researcher during the data-collection process. Weyers (2011) conducted a study with one community and its subsystems, and suggested networking and collaboration as key success factors for them to work together for the common good. This constant engagement creates consciousness and cognisance of the nature of the problem.

The final idea that transpired under this sub-theme was the need for collaboration in the spirit of ubuntu to decolonise management education. The notion of ubuntu was mentioned as an African philosophy on which collaboration should be based. The literature suggests that lekgotla and ubuntu are linked (Makobe-Rabothata, 2020; Pienaar, 2015). According to Van den Heuvel and Wels (2004), lekgotla's philosophical stance is guided by the principle of ubuntu. To Ramose (2002), ubuntu means treating one another as human beings, with respect, and having a polite and humane attitude towards others.

According to Okere, Njoku and Devisch (2005), Western science and methodologies are mostly positivistic and do not synchronise with local cultural knowledge. Lekgotla, on the other hand, is positioned as an indigenous epistemic construct, underpinned by a decolonised methodology (Smith, 2012). In relation to the decoloniality project, lekgotla is an indigenous African concept and methodological intervention that can be used by institutions of higher education to decolonise the curriculum (Makobe-Rabothata, 2020). Lekgotla opposes current Western methodologies that continue to promote epistemological exclusion, as well as injustice that plagues current teaching methods and research in Africa. Lekgotla can be considered an authentic, less intrusive concept that values and therefore safeguards diversity and promotes transformation of the curriculum and ultimately decolonisation.

5.8 CRITICAL PEDAGOGY

I end the discussion on the findings from this study with critical pedagogy as a central topic. Critical pedagogy was emphasised by four participants in Phase 1 and

two participants in Phase 2 as a technique that is “lacking” in management education and is necessary for it to be decolonised. Some of these participants referred to critical pedagogy as a “pedagogy of possibility”, a “pedagogy of recognition” and a “pedagogy that is participatory”. As I explored critical pedagogy in the literature, I found it to be a particularly fertile ground in terms of a potential tool to decolonise management education, hence this literature-rich reflection.

Critical pedagogy emerged in the 1980s and was grounded on a combination of theories from Gramsci, the Frankfurt School and Freire (Lather, 1998). The Frankfurt School argued that oppression and inequality were strengthened by modern social and economic systems (Giroux, 2003). As a result, Giroux (2003) suggested that modern education as a pedagogical practice must not be divorced from its social context. Critical pedagogy was an ‘umbrella’ term used by educators who were committed to carrying out academic work towards social justice. As a former student of Freire, Giroux (1985) interrogated educational discourses that produce injustice based on the way pedagogy was structured. Giroux (1985) believed that it was time to move beyond critique to construct a practical pedagogy that empowers students and educators to engage in critical reflective perspectives that produce transformed and emancipated intellectuals.

As mentioned earlier, four participants from Phase 1 alluded to critical pedagogy as a potential tool that can be used to decolonise management education. These participants argued that critical pedagogy is “lacking” in management education. They felt that students and managers are not taught how to think critically and in a reflective manner; instead, management education has focused on technical skills. Many authors have criticised the management education curriculum for being limited to technical knowledge (Alvesson & Willmott, 2012; Ford, Harding & Learmonth, 2012; Goldman, 2016a). Critical pedagogy argues against a management curriculum that is de-politicised by presenting it as technical. In contrast, a practical pedagogy that adopts a critical stance in its content and process will provide alternatives for transformation of students and academics (Barratt, 2004; Clegg, Dany & Grey, 2011). Critical pedagogy provides a platform for emancipatory business curricula that promotes reflexivity, de-naturalisation and anti-performativity.

One participant from Phase 1 referred to the concept of “positionality” by proposing questions that need to be posed to stimulate students and lecturers to rethink their roles in the classroom. The question that she posed was, “how do we position ourselves in the classroom?” This question relates to the concept of ‘conscientization’ to initiate active transformation of knowledge, as espoused by Freire (1993). Freire described this process as developing a consciousness that transforms reality, with the aim of bringing social justice that is in itself a political agenda of critical pedagogy. This shift in transformative learning must take place ontologically and epistemologically so students’ perspectives are geared towards new ways of effecting social change. Critical pedagogy must pay attention to its teaching side to counter the colonisation of management knowledge that is prescriptive, rigid and propagates rote learning (Giroux, 2011).

hooks (1994:12) was of the view that the “classroom remains the most radical space of possibility in the academy”. The classroom is therefore the environment where educators have the legitimacy to transform hegemonic practices. Nkomo (2011) also interrogated the positionality of South African scholars as knowledge producers and encouraged them to engage in reflexivity in order to be critical of management teaching. The relevance of critical pedagogy in post-colonial discourse relates to how education, and specifically the classroom and curricula, is used as a site to proliferate the ills prevalent in colonialism (Gatimu, 2009), but also serves as a basis to dismantle these ills.

Even though critical pedagogy is considered an outlier and, in most cases, completely absent in management curricula, it embraces the civic purpose of education by promoting harmony, protecting public good and increasing shared values (Giroux, 2011). The findings from this study also suggest that critical pedagogy is a pedagogy of possibilities that exposes students to different knowledge bases, leads them to question personal assumptions, biases and prejudices and thus stimulates reflection and exploration of new research areas. Where empirical research on critical management education was conducted, the findings showed how critical management education stimulated reflection among students and educators. While the reactions varied from site to site, they generally included a sense of unsettledness among students who began questioning taken-for-granted

assumptions with an expressed desire to take action in addressing immoral behaviours that have characterised society (Dehler, 2009; Eccles, 2015).

Critical pedagogy was also referred to by two participants in Phase 2. One of the participants suggested that critical pedagogy has to be part of the solution to decolonise management education. According to Giroux (2011), critical pedagogy is regarded as a possible solution to enable students to think critically, take risks and act in a socially responsible manner. Critical pedagogy aims to liberate individuals from oppression, and thereby minimise societal injustices, by awakening critical consciousness (Burbules & Berk, 1999). The Cuban participant referred to critical pedagogy as a tool that she used in her PhD thesis to show how families are equipped to work with educational institutions to address issues faced by students.

The debate around the possibilities of adopting critical pedagogy in management education gained speed from the mid-80s into the 1990s (Cunliffe *et al.*, 2002; Giroux, 1985; Grey & Mitev, 1995; Lather, 1998; Reynolds, 1998). Drawing on Freire's seminal work, *Pedagogy of the Oppressed* (1968), Giroux (2011:9) describes the advantages of adopting critical pedagogy:

> *Only such a pedagogy can promote the modes of solidarity and collective action capable of defending the public good and the symbolic and institutional power relations necessary for a sustainable democracy.*

Reynolds (1999b:173) went further to characterise four key principles of critical pedagogy, which included:

- "questioning the assumptions and taken-for granted embodied in both theory and professional practice;
- foregrounding the processes of power and ideology subsumed within the social fabric of institutional structures, procedures and practices;
- confronting spurious claims of rationality and
- objectivity and revealing the sectional interests which can be concealed by them;

- working towards an emancipatory ideal – the realization of a more just society based on fairness and democracy."

A plethora of studies has been undertaken on critical pedagogy in management education, based on the inadequacies in management education (Currie & Knights, 2003; Grey & Mitev, 1995; Perriton, 2014; Sliwa & Cairns, 2009). According to Grey (2007), critical pedagogy is a potential solution to address the impoverished state of management education. Ruggunan and Spiller (2014) considered critical pedagogy in management education to be relevant in the South African context, which is beset by challenges resulting from apartheid and colonisation. Thus far, the discussion around critical pedagogy in management education has mainly been theoretical (Reynolds, 1999b), with few empirical studies on why and how this approach to teaching and learning can be put into practice. In fact, one of the participants in Phase 1 referred to critical pedagogy as a tool to equip students to be "changemakers". In a review of 22 articles on critical pedagogy in management education, seven were empirically based evaluations. The small number of empirical studies contradicts the notion of 'praxis', which forms the foundation of critical pedagogy, as espoused by Freire (1993). Lather (1998:497) described praxis as a "philosophy viewing itself in the mirror of practice".

That is why Fulop (2002) called on management educators to practice what they preach because it has become obvious that critique alone is not sufficient to decolonise the management education curriculum. The notion of praxis has become imperative to provide alternative solutions inherent in societal orthodoxies (Freire, 1993). Unfortunately, management educators have failed to uphold this vital aspect of critical pedagogy, thus creating an avenue to question their legitimacy.

To create impact in management education, critical pedagogy could provide a platform to decolonise the curriculum. Critical pedagogy is therefore a technique and a social theory that rejects the notion of 'banking education'[26], as highlighted by

[26] 'Banking education' is described by Freire (1993) as an act of depositing information into depositories (the students) by the depositor (the teacher). Instead of communicating, the teacher issues communiques and makes deposits, which the students patiently receive, memorise and repeat.

Freire (1993). In essence, Freire explained that with traditional education the teacher's role is to narrate, while the student's role is to absorb. However, what is required is that students must be equipped to critically examine the cause of inequality and oppression so that they can be emancipated to create a socially just society (Freire, 1993). Similarly, the role of a critical teacher in the classroom is to prepare and have their own critical reflection in order to better shape what is taught (Brookfield, 2017). The role of the teacher is to use the course materials to expose power structures in their socio-political context, while encouraging and guiding students to question and challenge assumptions and dominant forms of thinking (Brookfield, 2017).

The roles of the student and the teacher also need to be considered when presenting knowledge. According to McLaren (2017), thus far knowledge has been presented in a conservative way, providing only the works of "great men" and "great companies". In most cases, these are Western discourses, rather than liberal discourses that would be inclusive of perspectives of the 'other'. A critical discourse will 'surface' assumptions in the curriculum, so it becomes imperative that critical reflection in teaching continually and intentionally scrutinises the assumptions that inform teaching practice (Brookfield, 2017). McLaren (2017) called on teachers to critically review every aspect of the teaching process, including the syllabus, exercises, course materials, assignments and assessments, to ensure that they illuminate existing social structures. A participatory learning approach and critical thinking should be adopted by teachers to manage power dynamics in the classroom, encourage dialogue and prepare students to address similar situations in their community (Mason, McDougle & Jones, 2019). Critical pedagogy evokes a social constructivist stance wherein the student constructs their own knowledge and meaning and it is not merely an exchange of knowledge between the student and the lecturer (Dehler, 2009; Springett & Kearins, 2005). Furthermore, Clegg *et al.* (2011) suggested that the ability to produce emancipatory knowledge is self-directed. Sometimes this objective is not met because students exposed to critical pedagogy use it as a lens to assess their behaviour and not necessarily that of the organisation (Ford *et al.*, 2012).

According to Giroux (2011), teaching and learning are political endeavours and, as such, should expose rather than obfuscate the political agenda of teachers, students and organisations, making the interplay more visible. This ties in with the surfacing exercise that was suggested by participants in Phase 2 when they described what it meant to decolonise management education. Giroux (2011:7) advocated for critical pedagogy to champion a dynamic revolution of knowledge rather than consumption of the same. However, a critical approach to teaching will challenge what is seen to be 'true' and 'natural' through the lenses of decolonialism (Muhr & Salem, 2013). It is therefore necessary for critical pedagogy to consider decoloniality perspectives to interrogate management education in South Africa. Critical pedagogy argues for a humanistic education system that will focus on incorporating public interests rather than restricted organisation performance (Dehler, 2009; Grey, 2004). Graduates from these environments should be able to interrogate values that underpin institutions in our society with the hope of becoming better social citizens.

Fenwick (2005) proposed three ethical issues in critical management education that must be considered by academics: the position of the critical educator; disjointed student subjectivities; and incongruity between management practice and critical teaching. Firstly, he called on critical educators to resist the temptation to take up a 'hero-rescuer' role in the classroom, especially when students' past exposures are limited to mainstream management education. However, students tend to be reluctant to take ownership of the learning process or agenda. Secondly, he argued that because students' subjectivity and perceptions about management practice and critical teaching are fragmented, ethical consideration is required for positionality of critical pedagogy. Students attend courses with pre-existing dominant positions in terms of culture, race, gender, class and sexual orientation that filter into the critical pedagogy curriculum, which generally assumes a monopolistic managerial position. Thirdly, critical educators must be able to defend engaging students in an orientation that might be unattainable given the work context, existing structures and practice. Critical educators should be able to provide a rationale for engaging students in a pedagogy that might be unable to disband existing managerial structures and practices. It is paramount that action and reflection go hand in hand in critical pedagogy, as it prepares students to become critical citizens. Despite the ostensible

positive outcome of a critical pedagogy approach in management education, teaching and learning are not without limitations.

Reynolds (1999a) identified two broad pitfalls of critical pedagogy: resistance to assimilation; and the 'dark side', or disruptive consequences. Reynolds (1999a) argued that management students could resist critical pedagogy because it lacked workable solutions that could easily be adopted by organisations. In addition, the language used by some critical scholars, including Habermas and Foucault, is difficult and opaque, deterring many from engaging with the theories espoused in critical studies – let alone incorporating these perspectives in their daily lives. The second broad category of pitfalls was the risk associated with engaging in critical reflection, ranging from emotional to mental unsettledness at work and at home. Students, mostly women, who were exposed to critical reflection on a postgraduate programme explained how they experienced feelings of "impostorship", "lost innocence" and "cultural suicide" (Brookfield, 1994).

Currie and Knights (2003) identified four major issues with the implementation of critical pedagogy on the Master of Business Administration (MBA) qualification. Firstly, students (dis)enchantment with traditional pedagogy soliciting for a staff developmental approach to the teaching and learning process. Secondly, students (dis)comfort with critical pedagogy because it forced them to actively participate in some modules on the qualification. International students who were not well versed in the language and culture struggled to engage in the discussions. Thirdly, most management teachers' (dis)comfort with critical pedagogy served as a hindrance, as many educators were reluctant to lose their power of control[27] in the classroom. The use of obscure language in critical pedagogy has also made it difficult for teachers to connect with theories that are unintelligible and unclear (Evans, 2008). Lastly, business schools are reluctant to encourage critical pedagogy in institutions because of a "managerialist notion of relevance" (Grey & Mitev, 1995; Willmott, 1994), as prescribed by international accreditation bodies such as the Association of MBAs (AMBA) that serve as a limitation to the realisation of critical pedagogy.

[27] In the context of critical pedagogy, the role of the educator changes from being an expert to that of a consultant in order to illicit participation from the students (Grey, 1996; Raab, 1997).

Perriton and Reynolds (2004) positioned critical management education as a "pedagogy of refusal". They compared critical management educators to Memmi's (1965) notion of the "coloniser that refuses". They argue that critical management educators (colonisers) are at odds with capitalist ideologies (colonialism), yet they refuse to share the fate of the colonised (management students). I argue that these limitations have contributed to Jeyaraj and Harland's (2019) sentiments regarding critical pedagogy, which continues to be a minority activity found in many corners of the world. While this may sound dissenting, Perriton and Reynolds (2004) believed that a pedagogy that refuses is liberating for other Critical Management Studies (CMS) traditions, such as post-structuralism and feminism, which have been sidelined in the academic field. Despite these limitations, I concur with Currie and Knights (2003) that the benefits of critical pedagogy outweigh the challenges.

Critical pedagogy in management studies can provide a space for lekgotla to take place by harnessing and situating the voices of students and lecturers in the classroom. According to Freire (2005), critical pedagogy required a dialogic environment and critical thinking, disrupting the traditional notion of student–teacher relationships. In addition, a critique of challenges and problems linked with management education can be included in these discussions (Ayikoru & Park, 2019). Critical educators should recognise that knowledge is neither objective nor static. Rather, it is a social construct embedded in history, power and social relations (McLaren, 2017). As McLaren (2017:67) pointed out, "critical pedagogy is fundamentally concerned with understanding the relationship between power and knowledge". Critical pedagogy will provide a framework for educators to understand and teach in a way that will liberate and empower (Mason *et al.*, 2019). Specifically, critically pedagogy creates a culture in the classroom that "supports the empowerment of culturally marginalized and economically disenfranchised students" (Darder, Baltodano & Torres, 2017:10). The learning process becomes student-centred, with students becoming co-creators of knowledge considering their thoughts and life experiences of the student (Shor, 1993). In this way, the classroom becomes an 'open space' where power structures are dismantled with students and teachers learning from each other. While I concur with the last two authors, the findings suggest that management students are quite conservative, propagating capitalism and searching for global relevance. If these students are to become co-creators, the

question that I asked is “what type of knowledge will they bring to the classroom”? From the findings, it can be deduced that management students are hardly marginalised or can be considered the ‘subaltern’.

Critical pedagogy has adopted different approaches to teaching, including problem-posing, anti-solutionism and infuriation. Wink (2000:51) described the problem-posing pedagogy as one that brings “interactive participation and critical inquiry into the existing curriculum and expands it to reflect the curriculum of the students’ lives”. Eccles (2015) developed a module called ‘Sustainability and Greed’ at a university in South Africa. The purpose of the module was “to remind commerce students of their humanity and to present them with a primer to a lifetime of critical thinking” (Eccles, 2015:43). To achieve this objective, Eccles (2015) used the notions of anti-solutionism, infuriation and the problem-posing pedagogy to force the students to think critically and escape the parochial confines of their disciplines. Critical pedagogy differs from other pedagogies in that students are equipped to use their knowledge for personal and social transformation (Giroux, 2004; Wink, 2000). The importance of praxis in critical pedagogy cannot be over-emphasised. A combination of both theory and praxis is vital because the absence of praxis will lead to ‘verbalism’ or idle chatter, while the absence of theory will lead to ‘activism’ or action for action’s sake (Freire, 2005). While some may argue that a transformed education is idealistic and utopian, teachers and students still have the power to question dominant ideologies as a step toward epistemic justice (Shor & Freire, 1987). Unlike other forms of teaching, critical pedagogy has overtly political, social and cultural objectives geared towards stimulating critical consciousness to promote social change through education, building egalitarian power relations and, where appropriate, strengthening the voices of students (Cho, 2012). It is on this basis that I propose critical pedagogy as a potential technique that can be used to decolonise management education and higher education in general.

5.9 SUMMARY

This chapter discussed the findings that emerged from this study to understand management stakeholder perspectives on how to decolonise management education. I discussed six main topics, while simultaneously integrating rich

descriptions of the findings with the literature. The discussion began with the findings on globalisation versus Africanisation. This provided a macro-level basis from which to investigate the call to decolonise management education, and indeed higher education in general. Thereafter, I moved to the effect of race on the decolonial project. These two initial discussions provided the basis to interpret the various meanings of decolonising management education and the rationale for decolonising management education. The main hindrance to decolonising management education that emerged from the interviews – capitalism – was interrogated. The discussion ended on a positive note by considering lekgotla and critical pedagogy, which are two potential tools to decolonise the management curriculum.

In Chapter 6, I propose a conceptual framework that could be used to decolonise management education and higher education in general. The framework provides a *gestalt* of the findings.

CHAPTER 6: TOWARDS A SUBSTANTIVE THEORY ON DECOLONISING MANAGEMENT EDUCATION

6.1 INTRODUCTION

It has been argued that the notion of praxis is absent from the critical pedagogy discourse. As I perused the literature on critical pedagogy, I could not find any schematic representation of how to apply critical pedagogy in academic disciplines, even though Freire (1993) wrote extensively about the importance of praxis in an emancipatory education system, emphasising how respect, dialogue, values and action can make a difference in society. Instead of offering practical solutions on how to apply critical pedagogy, the rhetoric is often written in difficult and obscure language. White (2007) believed praxis is not limited to an integration between theory and practice. Smith (1999, as quoted by White, 2007:226) described praxis as a "moral disposition to act truly and rightly; a concern to further human wellbeing and the good life". This chapter describes how this research used theory and practice to answer the research question on how to decolonise management education.

By virtue of the grounded character of the study, this chapter is structured in a rather unconventional manner. I examine the literature on critical pedagogy, from where I left off in the last section of the previous chapter. A more in-depth discussion of the application of Freire's problem-posing pedagogical practices in management education is presented. I initially focus on critically analysing Grant-Smith and Donnet's (2017) innovative pedagogical practice to unearth some of the fundamental assumptions in management education. From this discussion, I demonstrate how much contemporary pedagogical practice in management education fundamentally deviates from Freirean emancipatory critical pedagogy. By contrasting these two pedagogies, the aim is to identify limitations in current pedagogical practices in management education in relation to any meaningful decoloniality agenda and to argue for the adoption of critical pedagogy, highlighting its distinctiveness.

Thereafter, I present a conceptual framework in line with the notion of praxis, and as a starting point for a complex journey of decolonising management education and

higher education in general. This conceptual framework forms the central output of the study. It reflects on the data, integrated with the literature on critical pedagogy. The conceptual framework forms the basis for the presentation of the substantive theory, which is the outcome of this study. This conceptual framework helps to facilitate an understanding of how to begin the process of decolonising management education.

6.2 GOOD PEDAGOGICAL PRACTICE VERSUS CRITICAL PEDAGOGY IN MANAGEMENT EDUCATION

The term 'banking education' was coined by Freire in 1970 in his book *Pedagogy of the Oppressed*. He maintained that a transactional banking education system was prevalent in most formal education structures. He described this system as one where the teacher, as an active participant, deposits knowledge to the student, who is in effect a passive object. Freire attempted to highlight a lack of critical thinking and the absence of students as co-creators of knowledge. Since then, pedagogical practices have evolved, both in education generally and in management education specifically. Sibbel (2009) contended that the traditional method of teaching (banking education) in management education is insufficient because it is a unidirectional process within a single and isolated discipline.

Figueiró and Raufflet (2015) observed that there has been a shift from classical teaching methods in management education to a more interactive and constructivist method, where students are encouraged to participate as co-creators of knowledge and understanding. Figueiró and Raufflet (2015) proposed that management education is in need of a more dynamic learning process. Likewise, Anderberg, Nordén and Hansson (2009) argued that the curriculum must shift from being content-centred to student-centred to develop critical thinking and problem-solving skills. In addition, Hägg and Gabrielsson (2019) carried out a systematic review on the evolution of pedagogical practices in entrepreneurship, a discipline in management education. The findings from the review of 395 articles published between January 1980 and December 2018 revealed that pedagogical practices had drastically evolved. In the 1980s, a traditional didactic approach to learning was adopted, and by the 1990s pedagogy was centred on the learning process. In the

2000s, pedagogy evolved, emphasising real world learning opportunities, and in the 2010s a constructivist progressive approach to learning became prominent, where the student interacts with broader society theoretically at least, in a responsible manner (Hägg & Gabrielsson, 2019:841). Similarly, Figueiró and Raufflet (2015) undertook a systematic analysis of 63 articles on sustainability in management education published between 2003 and 2013. Their paper focused on, among other things, curriculum orientation and teaching techniques, highlighting four pedagogical practices that have evolved in management education. Firstly, they referred to a discussion technique using case studies, as espoused by Mesny (2013), which enhanced participation from students, soliciting solutions and recommendations to solve cases. Secondly, experiential and action learning techniques were presented, where students learn by doing (Springett & Kearins, 2005). Thirdly, they referred to service learning, as espoused by Rands (2009), as a type of action learning where students interact with different stakeholders to expand their perceptions. Lastly, a problem-based pedagogical practice that encourages students to become independent thinkers to solve complex problems has been adopted in management education (Hung, Jonassen & Liu, 2008).

A detailed review of the literature revealed other pedagogical practices that have been adopted in management education over the years. Henry, Hill and Leitch (2005) proposed that a traditional didactic approach to teaching entrepreneurship could be complemented with an experimental pedagogical approach. Welsh and Murray (2003) encouraged management students to problematise issues and be active participants in finding solutions. Van Baalen and Karsten (2012) suggested an 'ecology' view of interdisciplinarity in management education that allows for disciplinary thinking and training on the one hand, and reflexivity and communicative action on the other. Deterding, Sicart, Nacke, O'Hara and Dixon (2011) argued that the application of game-based learning in management education increases motivation, involvement and attitudes. They stated that gamification encourages and motivates individuals to perform tasks, and it fosters interest in certain areas and enhances learning.

Harlos (2000) argued for a spirituality pedagogy to be part of management research, theory and education in order to contribute to students' knowledge on how to analyse

human behaviour and cognition to affect organisational events and processes. In addition, Amann, Pirson, Dierksmeier, Von Kimakowitz and Spitzeck (2011) proposed humanistic management education to deal with issues in society, such as economic and financial crises, as well as social and environmental sustainability. They believed that a pedagogical practice that progresses from being organisation-centred to human-centred will create profit as a means towards public good. This humanistic education system transcends narrow, traditional shareholder-centred views, ideological views and stakeholder-centred views to educate students to become citizens within the business context. Finally, Persons (2012) mentioned a range of other pedagogical practices in management education, including group discussions, seminars, guest speakers, videos, field trips, workshop sessions and brainstorming. These pedagogical practices are valuable and continue to make a significant contribution to management education.

Turning our attention to Grant-Smith and Donnet (2017), they schematically presented eight pedagogical practices, as identified by Johnson, Adams Becker, Estrada, Freeman, Kampylis, Vuorikari and Punie (2014), to ensure that students engage in the learning process and achieve the learning outcomes (Figure 6.1). They argued that engaging in this range of pedagogical practices will enable management educators to nurture students' learning in a reflective manner. Their model was based on five papers from the *Journal of Learning Design.* These papers focused on a student-centred pedagogy, as follows. Morris and Tsakissiris (2017) explored how face-to-face classes shape behaviours, response to activities and learning outcomes. They focused on the importance of context in the learning process. Sawang, O'Connor and Ali (2017) proposed the use of technology, such as interactive KeyPads to be used by academics, to enhance student engagement; for them to move from being passive listeners to active thinkers.

Gillett-Swan (2017) cautioned against delivery decisions, specifically in a blended learning situation where external students are challenged when faced with course activities such as group work. The fourth paper by Davidson, Tsakissiris and Guo (2017) proposed a learning environment that supports the development of work-ready human resource graduates by establishing relationships between regulators, academia, professional associations and industry. The final paper by Matthews and

Wrigley (2017) advanced design thinking as an integrative thinking, design management, design strategy and human-centred innovation in management education.

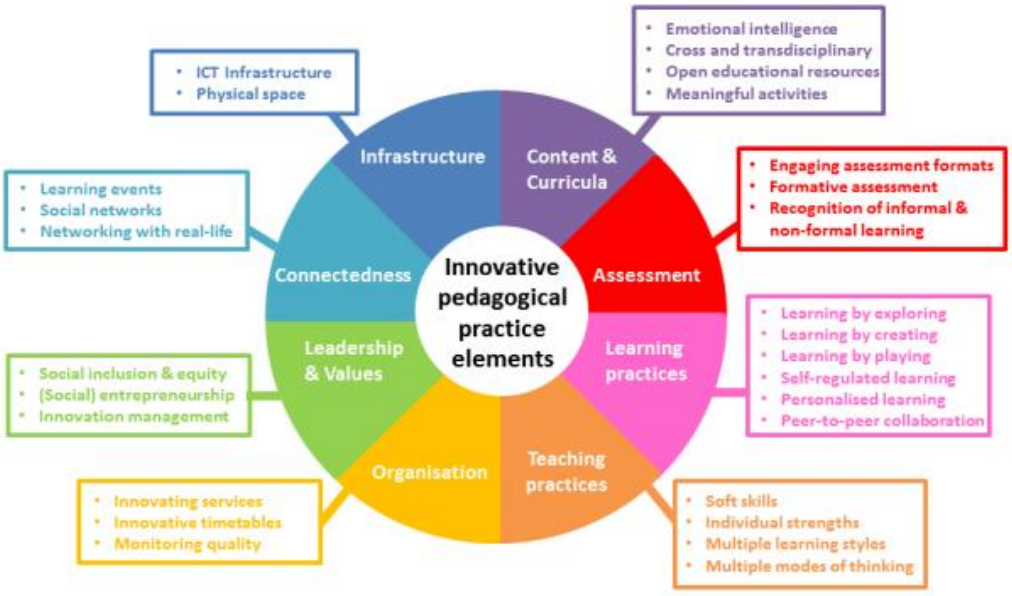


Figure 6.1: Elements of good pedagogical practice

Source: Grant-Smith et al. (2017)

However, Grant-Smith *et al.* (2017) cautioned against employing administrative performance indicators in business schools, which could affect these good pedagogical practices in management education. In particular, they argued that the common practice whereby higher education institutions measure teaching excellence using post-experience student surveys to assess students' satisfaction and employability outcomes might be particularly problematic in advancing innovative pedagogical practices. They suggested that these activities might hinder innovative and risk-taking behaviours in favour of the pursuit of metrics rather than good pedagogy that enhances student learning.

6.2.1 Grant-Smith and Donnet's (2017) elements of good pedagogical practice

At face value, several of the elements in Figure 6.1 lend themselves to a problem-posing pedagogy. Commensurate with Freire's (1993) problem-posing pedagogy, which involved the emergence of consciousness and the constant unveiling of reality, learning practices such as exploration, creativity and play are associated with constructivist pedagogical approaches. Freire (1993) argued that learning by creating, as stipulated in Figure 6.1, will produce authentic human beings who are engaged in inquiry for transformation. However, while there is merit in the pedagogical practices presented by Grant-Smith and Donnet (2017), there are assumptions that underlie management education which are not addressed in Figure 6.1.

Inspired by the ideas of Antonio Gramsci, Chomsky and Waterstone (2021) asked a fundamental question: what is common sense? This is a profound question that forces one to look deeper into what we believe to be true and particularly into who it is that maintains the prevailing version of 'common sense'. Chomsky and Waterstone (2021) explored the mechanistic notion of common sense as that which is taken for granted and recognised it for what it is: a potent form of political power. With common sense, the elite's view on how the world should operate is the predominant view. It is for this reason that Chomsky and Waterstone (2021) argued for "good sense". Common sense hinders people from thinking of the world differently. It is therefore essential for maintaining the status quo. The question is therefore as follows: what is the 'common sense' that underlies Grant-Smith and Donnet's (2017) proposal relating to the application of innovative pedagogical elements?

Fisher (2009) used the term 'capitalist realism' to describe the prevailing common sense in the West and its empire, and specifically in business. He argued that a business ontology has been installed as a natural order, where everything in society is run as a business and this is taken to be good and right. This pervasive common sense portrays markets as good and government as bad. In fact, as I already mentioned, Fisher (2009:1) argued that capitalism has become so entrenched in

society that “it is easier to imagine the end of the world than to imagine the end of capitalism”. Several authors have shown how management education has continued to propagate Western capitalist ideologies with little evidence of a critical reflection, which has led to burgeoning economic inequalities (Cunliffe *et al.*, 2002; Fotaki & Prasad, 2015; Klees, 2020; Maserumule, 2015). The teaching philosophy and curriculum in most business schools are premised on neoliberal capitalist ideologies as common sense.

Fotaki and Prasad (2015) challenged business schools to overtly examine the relationship between neoliberal capitalism and economic inequality when engaging with pedagogical practices. Pleas such as this were not considered in the ‘innovative’ pedagogical practice framework developed by Grant-Smith *et al.* (2017). Innovation stops short of the capitalism prevalent in management education. Grant-Smith *et al.* (2017) failed to create a platform where teachers and students can debate assumptions, taken-for-granted and likely problematic issues – certainly from the perspective of decolonising management education – connected with neoliberal capitalist ideologies.

The ideology of capitalism still prevails as the underlying philosophy in management education generally. This requires critical reflection if we are to begin the process of decolonising management education. Management academics continue to neglect and suppress the critique of capitalism and its general effect on social and economic inequality in the curriculum. Many authors have argued that management education has stopped engaging with the history of the discipline to consider the political and social consequences of business activities in creating a just society in the general sense (Gomez-Samper, 2009; Khurana, 2010; Starkey & Tiratsoo, 2007). As Chang and Lee (2010) noted, this is problematic. They argued that it is problematic to omit the history of capital development in management education, especially the interrelation between business and government, because even in the most successful free market capitalist economy, business depends on government intervention for investment, protection and subsidies. Students in management education should be exposed to the history of economics, and specifically capitalism, so that they become conscious of the impact of capitalist business on society. In the

context of decolonising management education, they should be exposed to the history of colonialism and coloniality and their relationship to capitalism.

Fotaki and Prasad (2015) believed that if students in management were exposed to the ills of capitalism, they would better understand the domination and exploitation within enterprises, and the effect of manufactured debt on the lives of many. However, imagining an alternative to the status quo might seem impossible to them. The content taught in management education has produced business students who disassociate themselves from social issues that plague the community and society in which they operate. Instead, they have become slaves to shareholders, fixated on increasing shareholders' profits at all costs (Khurana, 2010). This has led to social differences in society, as the rich become richer and the poor become poorer. It is for this reason that Fotaki and Prasad (2014) argued that management education is not value-free and, as such, people must consider its effect on teaching and learning. Reedy (2003) suggested that management education should focus on the community as the *modus operandi* of teaching and learning.

It is against this backdrop that the philosophy, the teaching methods and the content that underpins the pedagogies in management education must be reconsidered to integrate societal concerns, including coloniality. To attain this objective, and work towards decolonising the curriculum, management educators need to recognise and question fundamental assumptions underlying management as a discipline when shaping pedagogical practices, content and processes and not just apply so-called innovative pedagogical approaches uncritically. Although Grant-Smith *et al.* (2017) hint at the problem in their innovative pedagogy, the need for a fundamental and radical reflection of the underlying philosophy has not 'surfaced' adequately.

Another aspect of critical pedagogy that has not 'surfaced' in pedagogical recommendations by Grant-Smith *et al.* (2017) is the humility that should be present between the teacher and the student. Freire (1993) argued that education must begin by reconciling the contradictions that exist between the student and the teacher. The hierarchy that usually exists between the teacher and the student needs to be removed, so that the parties are simultaneously both teacher and student. To resolve this contradiction, the role of the teacher as depositor,

knowledge carrier, subject thinker, prescriber and domesticator must be changed. The teacher should take on the role of student among students to undermine power oppression and cause liberation.

According to Freire (1993), a humanistic, revolutionary teacher will partner with the student to engage in critical thinking in a quest for mutual humanisation. The pursuit of full humanity, which was central to Freire's problem-posing pedagogy, cannot be attained in isolation or through individualism but rather through solidarity and fellowship. Therefore, teaching practices that focus on an individual's strengths, as suggested by Grant-Smith and Donnet (2017), will hinder the move towards a decolonised curriculum and subsequently a humanistic society. Freire (1993) proposed that the activities carried out between the student and the teacher should remain cognitive[28] while they are engaging in dialogue and preparing for projects. Dialogue becomes an indispensable tool in cognitive learning, which unveils reality. Through open communication, the teacher and the students think authentically about reality towards the emergence of consciousness. The process of humanisation, which Freire (1993) also described as authentic liberation, is a form of praxis that he defined as the act of reflecting on the world with the aim of transforming it. In line with the notion of praxis, I present a practical approach to decolonising management education in the form of a conceptual framework. This in no way prescribes a procedure or technique that is antithetical to the very idea of critical pedagogy. Instead, I believe that management educators will likely need initial support to start the process of decolonising management education, which, as I mentioned previously, will be a complex journey.

6.3 A CONCEPTUAL FRAMEWORK TO DECOLONISE MANAGEMENT

The starting point for my conceptual framework is the four key principles that Reynolds (1999b) used to describe critical pedagogy. As discussed in Chapter 5, these include (Reynolds, 1999b:173):

[28] Cognitivist views of learning are concerned with internal mental factors that influence cognition, such as how we organise and reorganise our thinking as a result of our experiences in the world (Piaget, 1960 [1926], 1950 [1947]).

- “questioning the assumptions and taken-for granted embodied in both theory and professional practice;
- foregrounding the processes of power and ideology subsumed within the social fabric of institutional structures, procedures and practices;
- confronting spurious claims of rationality and objectivity and revealing the sectional interests which can be concealed by them;
- working towards an emancipatory ideal – the realization of a more just society based on fairness and democracy.”

To these, in an act of decoloniality, I interjected two elements of an Afrocentric approach:

1. Lekgotla, an indigenous African concept that provides a safe space for collaboration on how to decolonise management education; and
2. Africanisation, which is the inclusion of African ideologies and practices in the management curriculum to secure social justice.

The combination of these elements is depicted in Figure 6.2. The framework is closely aligned to the findings presented in Chapter 5, as well as Reynolds’s principles in describing critical pedagogy. With this conceptual framework, I present my understanding – as an initial guide for educators – on how to decolonise management education as constructed from data.

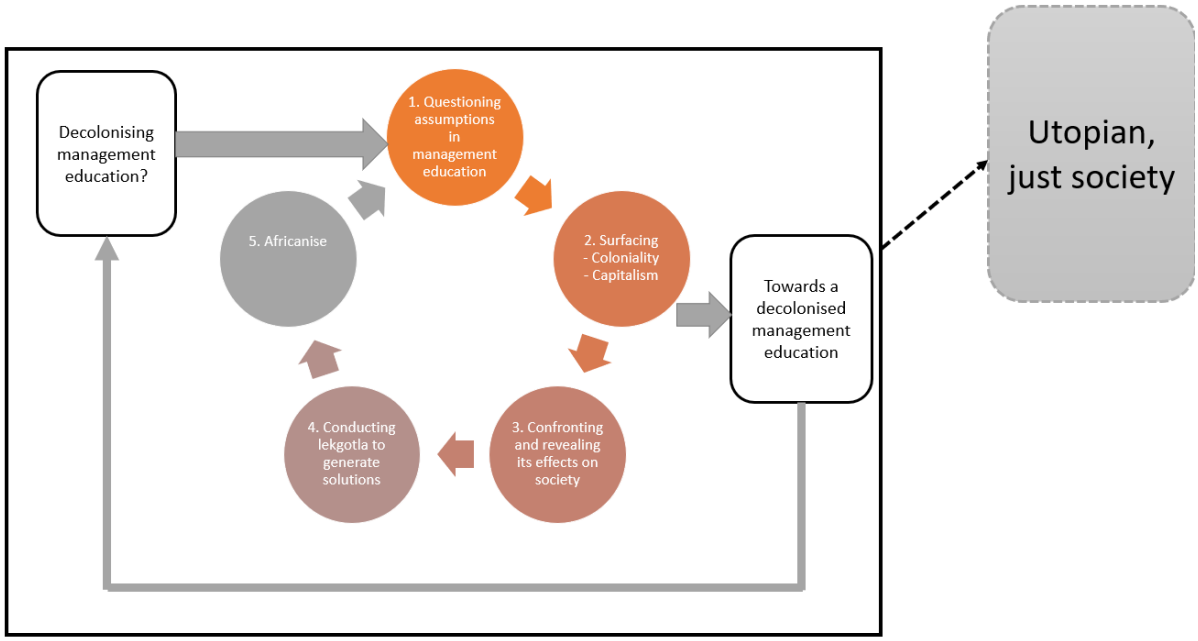


Figure 6.2: An integrated conceptual framework on decolonising management education

Using this integrated conceptual framework, I discuss the substantive theory on decolonising management education. In summary, the theory starts with a fundamental research question: decolonising management education? Thereafter, I propose a five-step process that can be adopted by educators to decolonise management education. Ultimately, the goal is for management education to contribute towards the attainment of an ideal or utopian state, which is a just society. This process is not a once-off event; it is one that is continuous and never complete. The quest to attain a just society provides the basis for the future formation of a formal theory on a decolonised society. Throughout the rest of this section, I will reflect on each aspect of this substantive theory while integrating existing literature and findings from the study. In addition, I will elaborate on each element of the conceptual framework and how the elements interact with each other to decolonise management education.

6.3.1 Decolonising management education?

The conceptual framework presented in this study begins by asking a central question: decolonising management education? This question was posed to explore

the central phenomenon of this study, which is decolonising management education. The main research question was therefore phrased as follows:

How might the call to decolonise higher education apply to management education?

This question emerged as an acknowledgement of the screams to decolonise the curriculum, which inspired this study. This question is significant because it informed the choice of research methodology and allowed participants to freely share their views during the interviews. A grounded theory research design was adopted because when I embarked on this research project there were very few empirical studies on decolonising management education in South Africa, and very little in the way of theorisation. The research question allowed me to explore the broad and complex set of factors surrounding the possibility of decolonising management education and to present broad and diverse perspectives on the meaning held by management stakeholders (Martindale & Taylor, 2014).

The research question also guided the direction and set the limit of the study, ensured cohesion, provided a framework and informed the type of data that was collected (White, 2009). As advocated by Payne and Payne (2004), this research question allowed me to identify what I wanted to uncover and to work from knowing less about decolonising management education to knowing more. In line with the grounded theory approach, it is important for a researcher to identify what they want to know more about by clearly articulating their research question to find answers in a clear and focused way (Doody & Bailey, 2016).

As I reflected on this research question and considered my experience thus far in management education as a student, a teacher and a researcher, I became eager to discover what the data would say. It seemed to me that the #FeesMustFall movement that shook the foundation of education in South Africa did not cause much true existential anxiety in the management discipline. It was business as usual in most business schools and management departments at South African universities. This central question was directed towards generating theory on a process that could be adopted to decolonise management.

6.3.2 Five-step process to decolonise management education

From this question, and the developing exploration, emerged a five-step process to begin the task of decolonising management education. The findings pointed me in the direction of critical pedagogy and, as I perused the literature on critical pedagogy, it became apparent that although critical pedagogy resonated with the problem encapsulated in the question “decolonising management education?”, it was heavily theoretical with little or no schematic representation on how to apply critical pedagogy. New to the field, it was challenging for me to conceptualise how to authentically apply critical pedagogy in my discipline. The language used by most authors was difficult to comprehend and I found myself repeatedly using an online encyclopaedia to decipher words contained in these texts. Because of this experience, and as I reflected on the literature and the findings from the study, my desire was to develop a conceptual framework that would be easy for educators in management to understand and follow, and also to initiate a process that could be adapted for future studies. The steps are detailed below.

Step 1: Questioning assumptions in management education

The first step is mapped to Reynolds’s (1999b:173) first protocol to describe critical pedagogy. He stated that critical pedagogy should start by “questioning the assumptions and taken-for granted embodied in both theory and professional practice”. This step also integrates findings from the data on the meaning of decolonising management education, which is to unravel the history of the entity or subject; in this case, management education. Step One therefore combines the findings and existing literature on critical pedagogy.

Giroux (2020) maintained that for learning to occur in a progressive manner, it must begin with a pedagogy marked by communication, dialogue and questioning. A culture of questioning will allow students to create their own agency and participate in narrating their identities. Moreover, Giroux (2020) argued that questioning and argumentation will equip students to fight oppressive forms of power to make the world a meaningful place. Questioning goes beyond communication; it ‘surfaces’ the effect of power and how it denies, constrains and excludes agency. Even though

Graff (2000) purposefully misinterpreted the work of Freire, he acknowledged the role of the teacher in creating a platform that opens the possibility of questioning. Allowing students to engage in questioning addresses the contradictions between students and teacher in terms of power relations. Teachers and students should create a culture of questioning assumptions that underlie management education or any other discipline, with the aim of creating a socially just society.

The notion of public time was discussed extensively by Giroux (2020) as a tool to establish a culture of questioning and to legitimise learning practices. Public time slows down time to promote historical reflection, deliberation and long-term analysis for an inclusive and meaningful democracy. It is contrasted with corporate time, which is premised on neoliberal and capitalist ideologies, especially the virtue/tyranny of efficiency and the length of the working day. Public time also relates to African time, which has been criticised as a hindrance to economic development. The concept of African time was discussed extensively by Kenyan born philosopher John Mbiti. Mbiti (1969) argued that African time is linked to a long past and present with no future, but time is associated with events. Similarly, Babalola and Alokan (2013) argued that Africans' idea of time is not limited to socio-cultural phenomena but highly philosophical and understood in its ontological dimension. African time is contrary to the Western time concept, which is linear – from past, to present, to future.

Public time enables skills, knowledge and social practices that unsettle common senses and increase individual freedom and human rights. Bauman and Tester (2013) posited that a culture of questioning will resurrect any notion of political and social agency. Gramsci and Hoare (1971) argued that education is a political endeavour that will be reduced to rote learning if not questioned, which strengthens common sense, consent and dominant social relations.

However, promoting a culture of questioning and necessary public time without action is equal to "political cowardice", as asserted by Giroux (2020:170). Giroux (2020:170) stated that knowing must be accompanied by action and learning with social engagement. Pedagogy should not be limited to the level of questioning but should also consider the kind of future that needs to be created in which matters of

social justice are critical (Giroux, 2020). This leads us to the second step of the process, which is surfacing coloniality and capitalism.

Step 2: Surfacing coloniality and capitalism

The second step in the proposed process to decolonise management education is mapped to Reynolds's (1999b:173) second protocol: "foregrounding the processes of power and ideology subsumed within the social fabric of institutional structures, procedures and practices". In line with Reynolds's protocol, the second step focuses on 'surfacing' two key concepts – coloniality and capitalism – and the intricate web of connections between them. The word 'surfacing', like foregrounding, means to make something stand out from the matrix. In this step, the meaning and effect of coloniality and capitalism must be revealed, as opposed to their common senses – which might be reduced to a) a project that was completed when the colonies gained independence; and b) the only possible political economic regime – "the end of history" (Fukuyama, 1989) respectively. These two concepts are intimately intertwined in the context of decolonising management education.

The meaning of coloniality was discussed in Chapter 2. However, it is important to re-emphasise the totalising nature of coloniality (Oyedemi, 2020). Coloniality refers to violent Eurocentric domination present in all spheres of life and is synonymous with European modernity. According to Quijano (2007), the end of colonialism, which was essentially a geo-political exercise, did not end Western domination of the 'Other'. Quijano's (2007) theory of coloniality of power was used to explain the matrix of coloniality, which is based on three core elements: race, culture and capitalism. Step 2 will attempt to 'surface' coloniality inherent in capitalism, and management education's bondage to capitalism, to reveal the presence of coloniality and its continuous effect on society.

Capitalism can also be referred to as economic coloniality, grounded on hegemonic Eurocentric domination of economic relations. Maldonado-Torres (2007) argued that the point of all forms of subordination, domination and colonial exploitation is to generate capital. In many ways, capital is a bedrock of the primitive accumulation upon which capitalism is necessarily grounded. In other words, capitalism was (and

continues to be) the driving force behind European interests in African minerals and cheap labour. These resources, and the management thereof, form the basis of the management discipline. The global economic system has, to a large extent, been shaped by capitalist ideology and most recently neoliberal forms of this – which *is* coloniality. It is apparent that capitalism is a Eurocentric ideology that forms the foundation of management education: to maintain economic control. According to Mignolo (2021), capitalism is a hegemonic economic system that benefits the West. From an academic perspective, capitalism dictates who has access to education. Capitalist ideologies, such as privatisation, neoliberal free markets, outsourcing and the commodification process, have become prevalent in educational cycles, all of which fuelled the screams of the #FeesMustFall and #RhodesMustFall movements.

In the context of management education, the unearthing of established management education value, practice and relevance began as early as 1992 by Linder and Smith (1992) and Nord and Jeremiah (1992). In an article on the history of management education and the origin of Maslow's hierarchy of needs – Maslow was one of the most iconic figures in the management discipline – Bridgman, Cummings and Ballard (2019) explained how the foundational ideas of management education have deep-seated roots in capitalism, organisational hierarchy, the free market, managerialism and individualism. It is against this backdrop that the second step focuses on 'surfacing' coloniality and capitalism, and the intricate web of connections between the two that is inherent in management education.

Step 3: Confronting and revealing its effect on society

As with the first two steps, this step is mapped to Reynolds's (1999b:173) third protocol: "confronting spurious claims of rationality and objectivity and revealing the sectional interests which can be concealed by them". As suggested by the findings presented in Chapter 5, this step will not only confront the common senses in management education but also emphasise the related effects on society.

Alvesson and Willmott (1992) maintained that management education is preoccupied with rationality. In terms of coloniality, Quijano (2007) described how Western culture is portrayed as rational while the culture of the 'Other' is seen as irrational, inferior

and sub-standard. This perception of European superiority has been transposed into the education sector, leading to epistemic activities centred on Western hegemonic forms of knowledge creation. Moreover, Fournier and Grey (2000) have explained how the over-reliance of management education on rationality, objectivity, control, performativity and efficiency has led to the marketisation of education, which has lessened the adoption of criticality in universities (Perriton, 2014). Business schools have conveniently abstained from addressing the consequences of neoliberal capitalism on society, despite the criticism (Fotaki & Prasad, 2014).

Management educators have unapologetically stated that "the proper business of business is business" (The Economist, 2005). This means that managers must pursue profit maximisation to function properly in a capitalist economic system, irrespective of the effect of a company's activities on social welfare (Jensen, 2010). Management education has veered away from considering the political and social consequences of business activity on society (Khurana, 2010), as evidenced in the Marikana massacre that took place in South Africa in 2012, where 34 miners were killed by the South African Police Service. The lack of connectedness and social embeddedness with communities who are affected by business activities widens the social divide between the 'haves' and the 'have nots'.

The aim of this step is therefore to encourage management students and academics to critically confront these issues and their effect on society in order to consider possible solutions. The development of this confrontational consciousness among students and educators is vital in decolonising management education.

Step 4: Using lekgotla to generate solutions

As mentioned earlier, I decided to interject aspects of an Afrocentric approach when developing the conceptual framework. This step is not linked to Reynolds's protocol. However, the findings from this study explicitly called for the need to collaborate and for dialogue to generate solutions towards decolonising management education. This call is what I captioned 'lekgotla' because it became evident from the findings that decolonisation requires more than engagement. The concept of engagement is embedded in Western concepts of liberalism and has been criticised for causing

confusion relative to concepts such as job involvement, job satisfaction and burnout (Dewing & McCormack, 2015). Employee engagement is often associated with organisation performance, which has been extensively criticised (Garrad & Chamorro-Premuzic, 2016; Guest, 2014). Engagement is seen as a mechanism through which labour is governed. In an act of decoloniality, and to demonstrate commitment to Africanisation, this step calls on stakeholders in management to use lekgotla to generate solutions for decolonising the curriculum.

The rationale for proposing lekgotla for dialogue and collaboration to generate solutions was adopted from arguments put forward by Pienaar (2015:63), as follows:

- Lekgotla enhances mutual respect among community members during dialoguing and collaboration.
- Lekgotla has been used successfully in other indigenous research designs.
- Lekgotla will allow management stakeholders to own and take responsibility for decolonising management education in an authentic manner.
- The dialoguing and collaboration that happens during a lekgotla will favour mutual beneficence among management stakeholders, creating an atmosphere conducive to decoloniality.
- Lastly, lekgotla will create an African space where African scholars and students can voice their opinions, use their own African methodologies and empower each other to solve African problems.

Lekgotla can also be integrated with Giroux's concept of public time, as discussed in the first step. Public time will provide an opportunity for participants in the decoloniality project to voice their opinion without haste or interruption. Because decolonising management education is a process, ample time is required to reflect, deliberate, conceptualise and analyse different actions that need to be implemented for decolonisation to occur.

Step 5: Africanise

Step 5 maps to Reynolds's (1999b:173) last protocol in critical pedagogy, which is "working towards an emancipatory ideal – the realisation of a more just society based on fairness and democracy". In line with Reynolds's fourth protocol, the findings from this study suggest that one way to work towards an emancipatory ideal in management education is to 'Africanise'. Many authors have suggested Africanisation of the curriculum in African universities is a step towards transformation (Busia, 1964; Higgs, 2012; Masaka, 2017; Mazrui, 2003; Mekoa, Mtimkulu & Nkoane, 2006). Africanisation has been proposed to combat the epistemicide that has beset African colonial history. Masaka (2017) presented Africanisation as a practice that could be implemented in universities, with the goal of transformation. This is because the curriculum in most African universities is still dominated by Western epistemologies, which has been justified by some based on the lack of written text on African knowledge and philosophies (Lamola, 2015). According to Ramose (1998:vi), Africanisation:

> *… holds that different foundations exist for the construction of pyramids of knowledge. It holds further that communication is possible between the various pyramids. It disclaims the view that any pyramid of knowledge is by its very nature eminently superior to all the others.*

This view suggests that Africanisation necessitates collaboration between the owners of these different pyramids of knowledge to eliminate any form of dominance of one epistemology over another, in much the same way as lekgotla has been combined with Reynolds's protocols in this conceptualisation. Africanisation is not merely a matter of adaptation of the curriculum to African realities but the creation of one that transcends the existential situation of people in Africa (Masaka, 2017). Africanisation seeks to change the status quo to include other epistemologies in the curriculum, making it non-racial; as opposed to a single Westernised episteme. Okeke (2008 & 2010) argued that the inclusion of African epistemologies in the curriculum is a matter of securing justice.

Thus far, authors have been preoccupied with the theoretical discourse on Africanisation. Masaka (2017) argued that it is time to investigate practical perspectives. In line with praxis, he suggested changes in policy, promoting critical mass and documenting African knowledge and philosophies in the form of textbooks to provide educators in universities with alternative paradigms. This last step is open to a myriad of possibilities that can be generated by management stakeholders in an attempt to pursue decoloniality in the curriculum. However, I recommend that African epistemologies that have been missing from the curriculum need to be incorporated and positioned at the same level as other epistemologies. Ultimately, the original purpose of education, which is to serve society and create a socially just environment, must inform our decisions.

6.3.3 Towards a decolonised management education

Decolonising management education is not a once-off event but one that needs to be carried out continuously by participants involved in the decoloniality project in management education. It is for this reason that I use the term ‘towards’, suggesting a continuum in this endeavour to decolonise management education. My view is that the application of the five-step process described previously will initiate the decoloniality agenda and serve as a guide for management stakeholders to persevere as they work towards decoloniality in management education. At the end of the five-step process, the curriculum can be re-assessed from the point of view of the different stakeholders to appreciate the effect of the changes from multiple viewpoints. Thereafter, the process begins again, with the intention to decolonise management education.

6.3.4 A utopian, just society

Based on the question that was posed when the conceptual framework was introduced, one could guess that the end point would be a management curriculum rich with decoloniality. However, I believe that this end point should go beyond a discipline in higher education to an ideal state, which I describe as a utopian, just society. The word ‘utopian’ alludes to the fact that this goal is uncertain and potentially unattainable. However, my objective is to ignite a consciousness and,

from this, a desire among management stakeholders to actively contribute to the decoloniality project by visualising this just society as an end point.

A just society is located within a broader pursuit for justice, not only in management education or in higher education but that which transcends disciplines and contributes towards social justice in society. Reynolds (1999b) believed that by using critical pedagogy in education, the realisation of a more just society based on fairness and democracy could be achieved. The move towards a just society could form the basis for the construction of a formal theory.

6.4 SUMMARY

In this chapter, I presented the substantive theory on decolonising management education. I started the chapter by presenting literature on a typical management education pedagogical practice. This practice was contrasted with critical pedagogy to argue for the adoption of the latter. It provided the platform for the presentation of a conceptual framework on decolonising education, as it was constructed from the findings and existing literature on critical pedagogy. Reynolds's four protocols of describing management education were fused with an Afrocentric approach to develop a five-step process for decolonising management education, which was presented in the conceptual framework. The last section of the chapter detailed each aspect of the framework.

The final chapter provides a summary of the findings, along with recommendations and limitations.

CHAPTER 7: SUMMARY, RECOMMENDATIONS, LIMITATIONS AND CONCLUSION

7.1 INTRODUCTION

In this chapter, I reflect on the research journey. The aim of this study was to construct theory on decolonising management education and thereby contribute to the broader discourse on decolonising higher education in general. It is evident that previously colonised countries in Africa inherited the coloniser's education system (Musitha & Mafukata, 2018). Although, in theory, all African countries have obtained independence from their colonial masters, education systems have remained largely untransformed. The rising rage against this educational baggage from colonialism was demonstrated during the #FeesMustFall and #RhodesMustFall movements. This has led to the conviction among many scholars that decoloniality in education in Africa has become crucial. The study aims to contribute to the debate by investigating multiple stakeholder perspectives on decolonising management education. In Chapter 6, I presented substantive theory on decolonising management education in the form of a conceptual framework for educators to use to kick-start the decoloniality movement in this context.

At the start of this project, there was limited empirical research that focused on decolonising management education on the African continent. Indeed, the most substantive piece of work on the subject was a theoretical article written by Goldman (2020), where he proposed the adoption of the CMS tenet of denaturalisation to decolonise management education. The substantive theory constructed from this research expands the body of knowledge on how to approach decolonising management education and education in general. I start this chapter by providing a summary of all the chapters, considering the research objective outlined in Chapter 1. Thereafter, the findings are integrated with the research question and sub-questions. The last part of the chapter presents the limitations, recommendations and a reflection on the research journey.

7.2 SUMMARY OF CHAPTERS

I adopted Charmaz's (2016) "constructivist grounded theory" approach as my research design. Unlike traditional grounded theory approaches that discourage any form of preconception prior to the start of the research, Charmaz's approach catered for preconceived assumptions and ideas to be brought to the study. Furthermore, it enabled me to analyse and develop detailed ideas from my interactions with research participants. Based on this, the chapters were written in a slightly unconventional manner.

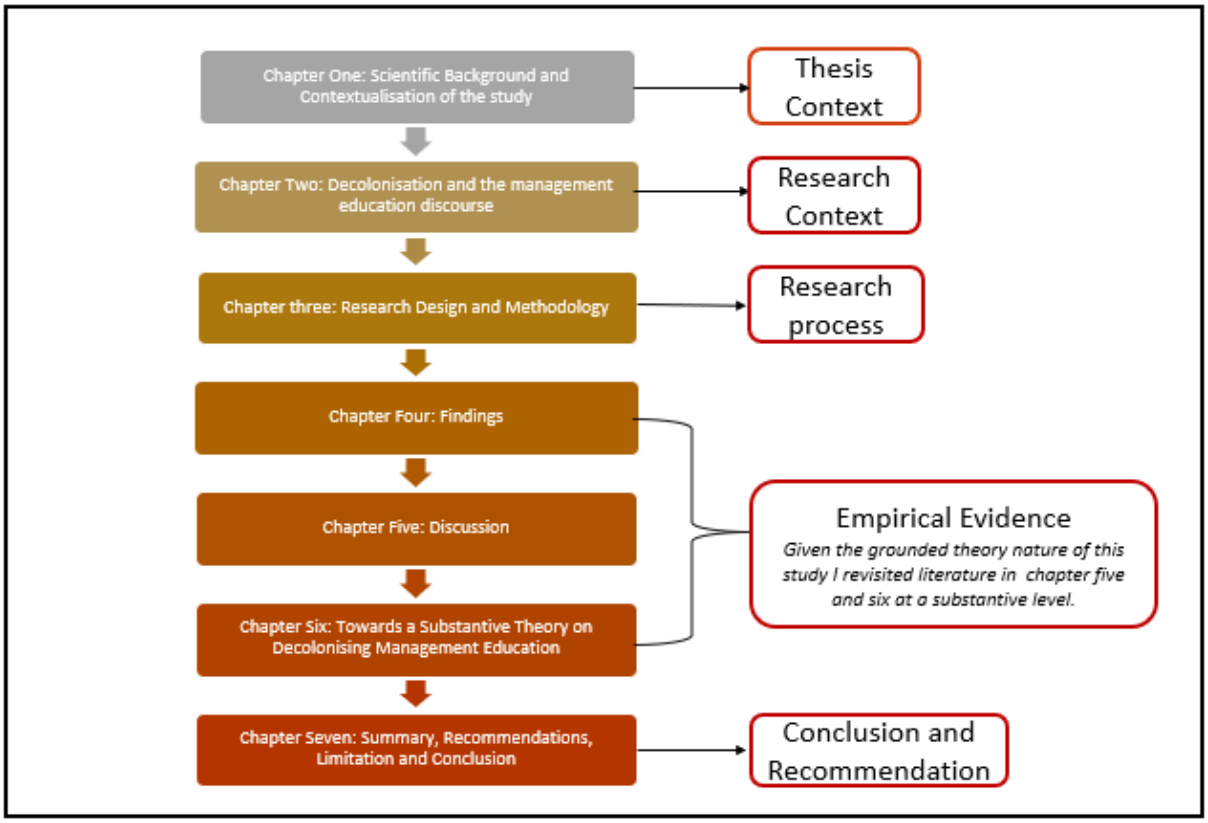


Figure 7.1: Chapter summary

Chapter 1 provided insight into the purpose of the study. It described the historical background of higher education in Africa, specifically in South Africa, revealing the origin of the call to decolonise higher education. Because this study focuses on management education, the current nature of the discipline was explained in relation to the call to decolonise management education. Nonetheless, in the same chapter,

literature that addresses decolonising management education in South Africa was discussed. This background provided context to state the research problem, questions, aim and objectives. Subsequently, the research approach was discussed, as was the anticipated contribution of the study. The study is expected to contribute to a broad discussion on how to decolonise the curriculum, specifically management education. I conclude the chapter by explaining why a reflexive writing style was used.

A brief literature review on decolonisation and management education was provided in Chapter 2. This chapter examined the research context in terms of decolonisation and management education. It was imperative to distinguish between 'colonisation'/'colonialism' and 'coloniality', and 'decolonisation'/'decolonialism' and 'decoloniality' to better comprehend the problem faced in management education, which requires urgent attention. With reference to the meaning of these terms, the chapter proposed a *decoloniality* project be adopted.

In Chapter 3, I discussed the research process adopted in the study. The chapter provided an account of the research process, based on the philosophical stance that informed the study, the research design, and the data methods employed. A natural account of the sampling decision, and the data-collection and data-analysis processes, was explained. I concluded the chapter by stating how rigour was maintained in the study in terms of credibility, trustworthiness and ethical considerations.

Chapter 4 was dedicated to giving participants a voice. I expressed my belief in the ideal of an equitable collaboration between the researcher and research participants. The rich data from the interviews conveyed participants' emotions. The chapter was presented under five main themes, as highlighted in Figure 4.1. The themes were as follows: meaning and rationale for decolonising management education; approaches to decolonise management education; impediments to the decolonisation of management education; Western standards versus African inferiority; and globalisation versus Africanisation. Thereafter, the findings from three vastly different interviews that made up Phase 2 were presented in view of the findings from Phase 1.

From the findings presented in Chapter 4, I drilled down on six main topics. These were discussed in relation to the literature in Chapter 5. Basically, I conducted a post empirical phase literature expansion to discuss these findings in keeping with the grounded theory research design. The topics were selected for three primary reasons. Firstly, some of the stories shared by participants were told with such passion that I found them to be particularly compelling and worth further reflection. Secondly, I was personally startled by some of the themes that emerged and, as such, felt these worthy of reflection. Thirdly, I chose some themes and sub-themes that appeared to have already captured the imagination of the academe to the extent that some discussion of them was present in the literature. The findings discussed in this chapter included globalisation versus Africanisation, race, meaning of and rationale for decolonisation, capitalism, lekgotla and critical pedagogy. These findings were selected and discussed in this order to make a case for the adoption of critical pedagogy, integrated with the notion of lekgotla, to decolonise management education. These themes were discussed in conjunction with existing literature towards the formation of substantive theory on decolonising management education.

Chapter 6 presented the theoretical contribution of this study to the body of knowledge on decolonising the curriculum in higher education. According to the founders of grounded theory, Glaser and Strauss (1967:32), theory is an “ever-developing entity” and, as such, the substantive theory presented was in the form of a conceptual framework. It provides a starting point to decolonise management education. This theory can be revised and tested to form a formal theory on decolonising higher education in the pursuit of a just society.

Chapter 7 provides a summary of all the chapters and how each fits into the new theoretical contribution of the study. A reflection on what was done, and how the output of this study integrates with the research question, is also discussed, followed by limitations and recommendations. Lastly, I reflect on the research journey, based on my educational background, experience with Charmaz’s (2016) “constructivist grounded theory” and personal learnings.

7.3 INTEGRATING FINDINGS WITH THE RESEARCH QUESTIONS

The aim of this study was to construct theory regarding decolonising management education and thereby contribute to the broader discourse on decolonising higher education in general. In an attempt to gather data for theory construction, a central research question was posed, along with five sub-questions. A "constructivist grounded theory" (Charmaz, 2016) research design was used to answer this question. This section will integrate the findings with the research question.

7.3.1 Main research question and sub-questions

The following main research question was posed at the start of the research process:

How might the call to decolonise higher education apply to management education?

The following four sub-questions evolved from the main research question:

1. Can management education be decolonised?
2. Why should management education be decolonised?
3. How could management education be decolonised?
4. Have any attempts been made to decolonise management education?

These questions were posed to the participants in all five groups. The aim was to elicit their views in order to develop theory grounded in the data. Depending on the group, the main research question was adapted accordingly. In Chapter 4, the findings confirmed that there is a need and desire to decolonise management education. However, most actors in the field did not have any concrete ideas on what this might entail, and thus requested that the meaning be clarified. This study does not aim to prescribe a universally accepted meaning for decolonisation. As argued by Mignolo and Welsh (2018:108), the meaning of decolonisation cannot be "abstract universal" but rather grounded on the needs, experiences and assumptions of those involved in the decoloniality project. From the main research question and

sub-questions, five themes emerged. These themes will be briefly summarised in relation to the research questions in the sections that follow.

Theme 1: Meaning and rationale for decolonisation

Theme 1 emerged in response to the main research question. Participants felt that to answer the main research question, a clear definition of decolonisation was necessary. As a result, participants provided different meanings to describe the call to decolonise management education. In summary, participants suggested that the process should start by interrogating the history of the discipline in order to reveal its colonial aspect. The next step would be to confront the coloniality embedded in management education, with the goal to decolonise. In terms of decolonisation, emphasis was placed on concepts such as Africanisation, developing and incorporating indigenous epistemologies, and considering alternative pedagogies. In terms of the rationale, all participants felt that this study was important for addressing issues in management education, such as capitalism – which has led to inequality and increased poverty.

Theme 2: Approaches to decolonise management education

Theme 2 emerged in response to the third sub-question (*how could management education be decolonised?*). The data revealed a myriad of approaches that can be considered by stakeholders to decolonise management education. The most prominent suggestions included Africanisation, building critical mass, critical pedagogy, giving voice to alternative paradigms, problem-based learning, research, developing African case studies, lekgotla and introducing more soft skills and values to the curriculum. Of these approaches, I chose lekgotla and critical pedagogy to construct theory on how to decolonise management education.

Theme 3: Impediment of decolonising management education

Theme 3 emerged in response to the first sub-question (*can management education be decolonised?*). Themes 3 and 4 touched on key barriers to decolonising management education. In Theme 3, some of the barriers put forward by participants

included Western ideology dominance, a lack of understanding of decolonisation, the sensitive nature of the topic, over-reliance on technical skills, individualism, power imbalances, epistemicide, static content and lack of depth by management educators. However, the most prominent barrier, and one that was mentioned by participants in all five groups, was the ills of capitalism. Capitalism was identified as the major barrier to decolonising management education.

Theme 4: Western standards versus African inferiority

Like Theme 3, Theme 4 emerged in response to the first sub-question (*can management education be decolonised?*). Theme 4 contrasted two key themes that emerged from the data – Western standards and African inferiority. The Western knowledge system was seen as being the standard because it has been tried and tested, as opposed to the African knowledge system, which is viewed as being inferior and not at an acceptable standard. This theme expanded on the issue of race, which is central to any decolonial project. Black people were portrayed by participants as having an inferiority complex and being less intelligent than their White counterparts. This perception, especially when Black people have it of themselves, is a barrier to decolonisation.

Theme 5: Globalisation versus Africanisation

The final theme in this study concerned contrasting globalisation with Africanisation. This theme emerged in response to the second sub-question (*why should management education be decolonised?*). From this theme, globalisation was interpreted in two different ways by participants. Firstly, globalisation was described as being synonymous with the West. Everything from the West, including their knowledge systems, suggests that the African knowledge system is parochial. Secondly, globalisation is presented as an opportunity for all continents, including Africa, to contribute to the global platform. These perceptions about globalisation were contrasted with Africanisation, which was described as Africa developing African products, knowledge systems and indigenous practices that can be sold on the global platform.

7.4 POTENTIAL CONTRIBUTION OF THE STUDY

This research study makes two potential contributions to the existing body of knowledge on decolonising higher education on the African continent. These contributions are based on empirical research regarding the perceptions of multiple stakeholders in management education on decolonising the curriculum. The contribution of the study is presented in two parts: contribution to theory and to practice (praxis).

7.4.1 Theoretical contributions

The literature on decolonising higher education since the #FeesMustFall and #RhodesMustFall movements has been limited to theoretical studies (Fomunyam, 2017; Heleta, 2016; Goldman, 2020; Muswede, 2017; Ruggunan, 2016; Zembylas, 2018), which might explain the extremely slow pace of transformation in the education sector. This study makes an original contribution to knowledge, using empirical research to develop substantive theory on decolonising management education, and thus expands on existing literature in the field of management. The development of substantive theory, as shown in Figure 6.2, presents a five-step process to decolonise management education. The process commences by questioning the assumptions embedded in management education. Thereafter, coloniality and capitalism, which both hinder decoloniality, are ‘surfaced’. Once these two key elements are surfaced, their effect on society is exposed, with the aim of confronting these issues and finding ways to address them. The fourth step proposes an Afrocentric approach by introducing the notion of lekgotla to decolonise management. The final step is the adoption of Freire’s critical pedagogy to decolonise management education with the aim of creating a just and humanised society.

In addition, this study contributes to the body of knowledge on decolonisation by developing a conceptual framework. Conceptual frameworks are rarely used by decolonial scholars. In fact, none of the articles or books that I consulted on decolonisation presented a framework or model that can be used by educators to decolonise management education. According to Adom *et al.* (2018), the purpose of

a conceptual framework is to promote the development of theory that is ‘handy’ for practitioners in the field. This conceptual framework provides a simplified understanding of how to start decolonising management education. It also provides an example of how to apply critical pedagogy in this decolonising exercise. The application of critical pedagogy in the form of a framework has been noticeably absent from the literature. While this framework is based on theory on decolonising management education, it provides a handy solution to management practitioners. This leads me to the next contribution of this study, which is praxis.

7.4.2 Practical contribution

According to Freire (1993), critical pedagogy is incomplete without praxis, which until now has been missing in the decolonial discourse. Praxis as a form of action engenders emancipation and overthrows dominance. Thus far, the literature suggests that education in Africa has been dominated by Western epistemologies. This study contributes to the body of knowledge on critical pedagogy, which was identified as a technique to decolonise management education by presenting a five-step process that can be adopted by educators to kick-start the decolonisation project. I believe that this five-step process incorporated in the conceptual framework will serve as an effective solution that management practitioners and educators in other disciplines can use to decolonise the curriculum.

Finally, I am confident that this five-step process on decolonising management education has far-reaching benefits. Although critical pedagogy has recently become popular, many academics shy away from adopting this approach to teaching because the literature is often difficult to understand and text-heavy. Additionally, critical pedagogy as a technique goes beyond contributing towards decolonisation in a specific substantive area and instead focuses on the wellbeing of society as a whole. As a result, this study provides a five-step process that is easy to apply and comprehend by educators in management and beyond. It also contributes to the formation of a formal or meta theory on decolonising the curriculum for a just society.

7.5 LIMITATIONS

According to Oliver (2004), it is imperative for the researcher to be critical of their work by clearly stating the boundaries within which their study can be considered. Limitations provide a true picture of the study and the circumstances within which the findings should be considered. By presenting the limitations, the integrity and credibility of the research increases. As I reflected constructively on this research journey, I identified the following limitations.

7.5.1 Limitation regarding the methodology used

As mentioned in Chapter 3, a qualitative approach was used in this study. Interviews were conducted with 31 participants, who represented different stakeholder groups in management education. Owing to the limited number of interviews, the findings cannot be generalised to the larger population. The call to decolonise the curriculum was applied to all disciplines in higher education. However, this study focused on only one discipline – that of management education. It is possible that this study could yield different results if carried out in other disciplines. The common denominator with the disciplines in higher education across Africa is that they are based on Western epistemologies because of the continent's historically colonised status. Based on this, we can assume that findings across disciplines may have some similarities.

It was challenging to source participants for Group 5. Initially, when I started this project, the plan was to corroborate the findings from Groups 1 to 4 with decoloniality scholars who would make up Group 5. Prior to obtaining ethical clearance, I attended a decoloniality summer school at UNISA and was certain that I could approach the speakers at the summer school for interviews at the appropriate time. Unfortunately, after numerous attempts to secure an interview with these individuals, and decoloniality scholars in other institutions in South Africa, I was only able to interview one decoloniality scholar. However, I had the privilege of interviewing two other dynamic individuals in this group to corroborate my findings. Given the heterogeneous nature of the participants in this group, I referred to them as outliers or 'three vastly different interviews'.

7.5.2 Application of the framework

According to Imenda (2014), one of the limitations of a conceptual framework is that it is applicable only to a specific context or research problem, unlike theoretical frameworks that apply to a wider context. In this study, a central research question was posed, which was used to solicit multiple stakeholders' perceptions on decolonising management education. Although the question was specific to management education, I believe that the theory generated from this study may apply to other disciplines. However, I do regard this as a limitation, as assuming generalisability is not sufficient in academia. This limitation will pave the way for future research on decolonisation in other disciplines. This leads me to the next section, where I present recommendations for future research.

7.6 RECOMMENDATIONS

The recommendations are structured in two parts, as advised by Cottrell and McKenzie (2011). The first outlines the recommendation to practice, or implementation, and the second is concerned with future research.

7.6.1 Recommendation to practice

The need to decolonise higher education is becoming more critical as many students and academics begin to question the content of what is being taught at university. This study investigated multiple stakeholders' perceptions on decolonising management education. The findings provided a clearer understanding of what decolonisation entails and how the conceptual framework, developed from this study, could be applied by educators in management education to decolonise the management discipline. The conceptual framework may be used as a tool to help academics reflect on the current state of their teaching practices with the aim of applying the five-step process to work towards a decolonised curriculum. The framework provides a simple and practical model that can be easily used in management education.

Alternatively, the theory developed from this study can be employed to promote awareness on decolonisation and the possibility of the project, especially among stakeholders who have until now believed that decolonisation is impossible. If practical steps are not implemented, the findings from this study could be used for information and awareness purposes, educating stakeholders in management education on the importance and potential of decolonising the curriculum.

The findings from this study may also be transferrable to other disciplines in higher education, by applying the conceptual framework to more contexts. I anticipate that the findings will have a wide reach and impact on the decolonisation discourse by demonstrating the importance of the process, and how to implement changes. It is recommended that African universities consider the benefits of decolonisation, especially from a practical point of view, as suggested by Freire (2005) – who stated that theory alone leads to verbalism and idle chatter.

Lastly, the adoption of critical pedagogy as a technique to decolonise management education remains relatively unexplored by African universities and could provide significant benefits to the discipline. Management students and educators are therefore encouraged to explore critical pedagogy in more depth for future research or by practically applying the technique to their teachings.

7.6.2 Recommendation for future research

A few areas can be considered for future research, based on the findings from this research.

Firstly, as the findings are based on management education, further studies could investigate decolonising in other disciplines in higher education. This could allow for generalisability of the findings to higher education in general and also determine the difference that exists between disciplines for possible adaptation of the conceptual framework.

Secondly, certain themes that emerged from the data were not discussed or considered when developing the framework. The theme of incorporating soft skills

into the curriculum, which is currently very technical – in order to prepare graduates for the marketplace – could be explored further.

Thirdly, because the need to decolonise the curriculum is applicable to Africa as a continent, further research could incorporate participants from other universities in Africa so as to generalise the findings to a range of African countries. Mignolo and Welsh (2018:108) argued that the meaning of decolonisation is not “abstract universal” but rather grounded on the needs, experiences and assumptions of those involved in the decoloniality project.

In addition, future research could incorporate a feminist perspective when investigating decolonising management education. The voices of female academics in the decolonial discourse, specifically in management education, are limited. According to Stanley and Wise (1993), feminist perspectives and interpretations are radically different from those of their male counterparts. Feminism places gender at the centre by considering women in diverse settings in order to expose injustices and transformed research (Creswell, 2013).

Lastly, future research could consider the application of different methodological and theoretical perspectives in decolonising management education or higher education in general. The study employed a constructive grounded theory developed by Charmaz as the research design. Charmaz (2006) postulated that truth is provisional. As a result, the findings from this study cannot be considered the ultimate truth, but rather reflect my views on developing research and adding to the body of knowledge on decolonisation. The application of a different methodological and theoretical perspective could therefore yield different findings and outcomes.

Having presented the recommendations for this study, I end this chapter by reflecting on the research journey. I discuss my background, my experiences while carrying out the research and the effect this has had on my personal growth and transformation.

7.7 REFLECTING ON THE RESEARCH JOURNEY

In this section I reflect on the research journey, describing the different experiences I have encountered throughout the process. I could describe this as an adventure; one filled with challenges, surprises, unforeseen obstacles, stimulation and excitement. I conclude by reflecting on the 'doctorateness' of the study.

7.7.1 Educational background

As I conclude this journey, reflecting on my educational background became important to ensure thorough interpretations, findings and conclusions (Lincoln & Guba, 1985). I am a Black woman in my late 30s from Cameroon, West Africa. I was born to parents who were both involved in education. My mother was an English teacher at a French-language primary school. In her spare time, she taught English to businesspeople in our community who needed to know the basics of the language to be able to travel overseas for business. My father was the first businessman in our community to own a private higher education institution. Because of my background, I became passionate about education and commerce, which influenced my choice to study business management at university.

While in Cameroon, I completed a Bachelor of Commerce in Business Management and a BHons in Marketing Management. When I moved to South Africa, I started by completing a short course in project management before embarking on the Master of Commerce in Business Management. My experience on the Master of Commerce was bittersweet. I quickly realised that my understanding of how to conduct research was limited and that my previous qualifications had not prepared me for a masters by research. This was a major setback, as it felt like learning a new language. For this reason, it took me five years to complete the qualification. However, it prepared me for the PhD. During this time, I worked at a business school in South Africa as a programme manager for several postgraduate qualifications. It was interesting to see how students like me struggled with the research component of their qualification. It became clear that good research skills and practices needed to be addressed in the management discipline.

As I considered embarking on my PhD, I was unsure of what topic to choose. However, I knew I needed to do something that was topical and would make a difference in society. After a few fruitless interactions with academics from UNISA, I attended the UNISA Symposium in 2018, and met my supervisor. It was through him that I was introduced to Critical Management Studies, which eventually led me to my topic on decolonising management education. For the first time, I started reading articles that vehemently criticised the management discipline that I had cherished and believed in all my life. The more I immersed myself in this area of studies and its different facets, the more I realised that a personal conversion was taking place in my life. I began to question management education, its origins, how it is being taught, what it perpetuates and its importance to society.

After my defence of the PhD proposal, and with the feedback from the panellists, I decided to focus on decolonising management education. My first reaction as we settled on the title of this study was to investigate how many student leaders from the radical #FeesMustFall and #RhodesMustFall movements who were calling for decolonisation of higher education were from the management discipline. As expected, I could not find any. Most of the student leaders who spearheaded these movements were from the law, humanities and sociology fields. The literature on decolonising management education was also sparse, especially from an African perspective. This knowledge gap informed my choice of grounded theory research design to investigate multiple stakeholders' perspectives on decolonising management education.

7.7.2 Experience with Charmaz's grounded theory approach

At the start of this journey, I had a basic understanding of grounded theory. My perception was that it was complicated. At the time, I wished I had not used this research design. However, as we progressed with conceptualising the focus of this study, it became evident that this was the most appropriate design. As I engaged with grounded theory from the point of view of the founders, Glaser and Strauss (1967), who recommended entering a research project with no preconceived idea, I became anxious. My anxiety stemmed from the fact that I had already done extensive research during my proposal on critical pedagogy as a possible technique

that could be used to decolonise management education. My mind was no longer a *tabular rasa*, as recommended by Glaser and Strauss (1967), but one filled with the possibilities of critical pedagogy. Why critical pedagogy? Because its goal is the pursuit of a more humanist society. My apprehension about grounded theory was eased when I came across the work of Charmaz (2006 & 2014), who proposed a "constructivist grounded theory". With this approach, I could argue why it was impossible to enter a grounded theory research setting without prior ideas. In fact, Charmaz (2006) argued that preconceptions are valuable because they help to develop theoretical sensitivity.

I found Charmaz's (2016) "constructivist grounded theory" to be both enriching and challenging. I was forced to interact intimately with the research participants and the research phenomenon (Yin, 2016). From the very first interview, even though all interviews were carried out online because of Covid-19 restrictions, the atmosphere was electrifying. The excitement between the participant and myself was contagious, and I found myself looking forward to conversing with all participants. The words they used, their interpretation of decolonisation and the emotions they shared during these sessions were striking. Most participants endorsed the project and acknowledged that the study was both relevant and important.

The last step of the grounded theory design was to construct either a substantive or formal theory. A great deal of data emerged from the interviews. Deciding on what information to include when constructing the substantive theory was not easy. I had to engage with the data continuously for a long period to report on and discuss the findings. It was important to internalise and make sense of what was being said, while at the same time allowing the voices of the research participants to be heard. My goal in constructing the conceptual framework was to schematically represent theory in a simple manner. My initial experience with the text on critical pedagogy was that it was dense and difficult to understand. Perhaps that is one of the reasons academics have not been attracted to the rhetoric. Theory on decolonising management education that is simplistic might just be more attractive.

7.7.3 Personal learning from this journey

I have experienced significant growth in many areas of my life since I embarked on this journey. As I reflect on the time when this journey started, I remember an instance where I could sense frustration from my supervisor's emails because I was filled with doubt. He kept encouraging me to be bold and confident in my work. At that time, I was not sure what to be confident of. I suppose confidence comes with knowledge. I can now safely say that my confidence has increased – in the way I talk and write, and in the decisions I make daily. When I started my PhD in 2019, I was asked to manage the Doctor of Business Administration (DBA) programme at my organisation. At first, I was only confident enough to advise students on the admission process and what they could expect from the programme. As time went by, I found myself having stimulating conversations with these students about their methodology, literature, completing the ethical clearance application and many other areas of research. My colleagues involved in research, whether at honours or master's level, started calling me regularly to guide them with their work. It was fulfilling to be able to share the knowledge that I had gained.

In addition, I started acting as a co-supervisor for MBA students when I completed my MCom at UNISA. Given my own experiences, my contribution in this role has been impactful. Furthermore, my style of supervising has been greatly influenced by my supervisor, who has been very detailed in his feedback, as well as positive, constructive and encouraging. My intention is to use these learnings to guide other students who are unsure about conducting research.

In Chapter 4, I detailed my observations regarding the interview I had with the Cuban academic. This interview had a great impact on me, both personally and professionally. The academic's humility and willingness to assist made me reflect on my role as an upcoming researcher. Although she is very busy, she made time for me and also arranged for a translator to be present. From the conversation, it was clear that she is very concerned about community, as is the Cuban system in which she operates. Everything she said, in keeping with the educational structures that Cuba has in place, was in the spirit of assisting and uplifting the community. If my

colleagues and I in management could have the same mindset, I am certain we would start moving towards a just society.

Although I still consider myself a novice researcher, I am confident in the research abilities that I have obtained during this journey, and I know this will have a significant impact on any future research and publications. This journey has and continues to shape research that I intend to conduct and publish in management. Having published two journal articles, two conference papers and a book chapter, I intend to apply this learning by exploring other qualitative designs.

Lastly, as suggested by Trafford and Leshem (2008), numerous complementary factors were included in this study to conform to the requirements of 'doctorateness'. Throughout, I sought to achieve synergy by integrating different components into a coherent whole. In Chapter 1, I described the background of the study to clearly articulate the knowledge gap. I also stated the central research question that I hoped to answer. I engaged fully with key methodological theories used in the study and clearly indicated how they contributed to answering the research question. I also explained my methodological stance and how it informed Charmaz's (2016) "constructivist grounded theory" design that was adopted. The philosophical standpoint, the design and methodology were clearly explained and integrated. The discussions were based on the findings and supported with existing literature to maintain criticality. From the discussions, the central research question and sub-questions were answered. The research journey culminated in the presentation of a conceptual framework on decolonising management education that was used to describe the substantive theory developed from this study. It also answered the research questions and set the stage for future research in the field.

I am optimistic that this study will contribute to the decoloniality discourse in management education and to higher education as a whole.

7.8 SUMMARY

This chapter included a summary of all the chapters in the study. The findings were presented by linking them to the central research question and sub-questions. The

contribution of the study, limitations and recommendations for practice and future studies were also discussed. The chapter concluded with a reflection on the research journey.

This brings me to the end of this special journey, with the hope that this study will contribute towards decolonising management education for a just society.

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APPENDICES

APPENDIX A: ETHICAL CLEARANCE

UNISA university of south africa

COLLEGE OF ECONOMIC AND MANAGEMENT SCIENCE RESEARCH ETHICS REVIEW COMMITTEE

Date: 10 March 2020

NHREC Registration # : (if applicable)
ERC Reference # : 2020_CRERC_004 (FA)
Name : Mrs CNT Nukunah
Student/Staff No#: 48616540

Dear Mrs CNT Nukunah

Decision: Ethics Approval from 2020 to 2025

Researcher(s): Mrs Chimene Nkouamou Tankouepse Nukunah, Chimene@milpark.ac.za, 011 418 4000 or 078 473 3809
Department of Business Management
College of Economic and Management Sciences
University of South Africa

"Decolonising Management Education? A Multi-Stakeholder Analysis"

Qualification: PhD

Thank you for the application for research ethics clearance by the Unisa College of Economic and Management Sciences Research Ethics Review Committee for the above-mentioned research. Ethics approval is granted for 5 years **10 March 2020 until 09 March t 2025**).

*The **low risk application** was **reviewed** by the College of Economic and Management Sciences Research Ethics Review Committee on **09 March 2020** 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 College of Economic and Management Sciences Research Ethics Review Committee.

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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, accompanied by a progress report.
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 (**09 March 2025**). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.
8. Permission is to be obtained from the university from which the participants are to be drawn (the Unisa Senate Research, Innovation and Higher Degrees Committee) to ensure that the relevant authorities are aware of the scope of the research, and all conditions and procedures regarding access to staff/students for research purposes that may be required by the institution must be met.
9. If further counselling is required in some cases, the participants will be referred to appropriate support services.

Note:

*The reference number **2020_CRERC_004 (FA)** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Prof AT Mutezo
Chairperson, CRERC
E-mail: muteza@unisa.ac.za
Tel: 012 429 4595

Prof MT Mogale
Executive Dean: CEMS
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APPENDIX B: PARTICIPANT CONSENT FORM

Ethics clearance reference number: **2020_CERC_004(FA)**

16 February 2020

Title: Decolonising management education? A multi-stakeholder analysis.

Dear Prospective Participant

My name is Chimene Nukunah and I am conducting a research study under the supervision Prof Neil Eccles towards a PhD through the Department of Business Management at the University of South Africa. We are inviting you to participate in a study entitled 'Decolonising management education? A multi-stakeholder analysis'.

WHAT IS THE PURPOSE OF THE STUDY?

The aim of this study is to construct theory regarding the decolonisation of management education and through this to contribute to the broader discourse on decolonising higher education in general.

WHY AM I BEING INVITED TO PARTICIPATE?

In order to achieve multiple perspectives from different stakeholders in management education, this study will focus of the following groups of participants:

- Management coursework master's degree students
- Academics in management education
- Academic management (e.g. Deans) in management education
- The market for management graduates (headhunters)
- Decoloniality scholars

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

Your participation in the study will be through in-depth interviews conducted by the researcher at the most convenient time and place to you. You are not required to speak on behalf of or refer to information from the institution in which you are employed. The interviews will last for approximately 30 – 45mins.

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

Participating in this study is voluntary and you are not under any obligation to consent to participation. You are free to withdraw at any time and without giving a reason.

WHAT ARE THE POTENTIAL BENEFITS OF TAKING PART IN THIS STUDY?

The findings from the study will be of potential benefit to all stakeholders in management education in South Africa and Africa as a continent. While there might be no direct benefit to you, theory on how to decolonise management education is sought after in universities and in higher education.

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

The subject of decoloniality might be sensitive to some people especially those who were directly involved with the FeesMustFall and RhodesMustFall movements. Should you feel uncomfortable during the interview you are welcomed to stop participating.

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

Every effort will be made by the researcher to preserve your confidentiality. You will be assigned a participant code number and you will be referred to in this way in the data, any publications, or other research reporting. Notes, interview transcriptions, recordings and any other material containing identifying participant information may be reviewed by people responsible for making sure that research was done properly. These may include a transcriber, a co-coder, and members of the Research Ethics Committee. In all such cases,

a formal confidentiality agreement will be signed before access to any material will be granted. Participants may request a copy of the interview transcription.

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

I will store notes, hard copies of interview transcriptions, recordings and any other identifying participant material for a period of five years in a locked filing cabinet in my office 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. Hard copies will be shredded and/or 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?

There will be no financial obligations from the participants and no incentives will be given to them to encourage participation. This is to reduce bias in the information shared from the participants.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

This study has received written approval from the Research Ethics Review Committee of the URERC, 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 Chimene Nukunah on 0784733809 or email on chizoejay@gmail.com. The findings are accessible for a period of six months.

Should you have concerns about the way in which the research has been conducted, you may contact Prof Neil Eccles on ecclens@unisa.ac.za or (0)12 433 4651. Contact the research ethics chairperson of the URERC, Visagrg@unisa.ac.za if you have any ethical concerns.

Thank you for taking time to read this information sheet and for participating in this study.

Thank you.
Chimene Nukunah

CONSENT TO PARTICIPATE IN THIS STUDY

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 (or had explained to me) 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 (if applicable).

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.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname…… (please print)

Participant Signature……..Date……

Researcher's Name & Surname……(please print)

Researcher's signature……..Date……

APPENDIX C: LANGUAGE EDITING CERTIFICATE

January 2022

EDITING CERTIFICATE

To whom it may concern,

This document certifies that the dissertation titled 'Decolonising Management Education? A Multi-stakeholder Analysis' by Chimene Nkouamou Tankou Epse Nukunah from the University of South Africa (student number: 48616540) was edited by Kelly McDowall.

The language, grammar, formatting and referencing were checked.

Kind regards,

Kelly McDowall
(Professional Editor)

Email: kellymcdowall4@gmail.com
Contact: 072 758 4574

APPENDIX D: LETTER OF PERMISSION TO CONDUCT THE STUDY

Ethical Clearance approval

Zelna Hart
To Chimene Nukunah
You replied to this message on 12/12/2019 10:27.

Dear Chimene,

The ethical clearance request was signed and approved by the Ethics Committee.

Topic: Perceptions of postgraduate management students and academics regarding critical pedagogy as a tool to decolonise management education in South Africa.

Reference number: 2019/12/003

Regards

Zelna Hart
Academic Administrator
www.milpark.ac.za

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APPENDIX E: CONFIDENTIALITY AGREEMENT – TRANSCRIBER

Transcription Confidentiality Agreement

I, <insert name of transcriber>, hereby declare that I understand and agree to the following conditions with regards to the transcription of the audio recordings.

1. I understand that the audio recordings are received for the purpose of transcribing records of interviews held with the participants in the <insert name of research project>.

2. I acknowledge that the research project is/are conducted by <insert name of researchers> of the Department of <insert name of department>, University of South Africa.

3. I understand that the identity of the participants and any individuals/ organisations/ institutions discussed as well as the content of the interviews are confidential and may not be revealed.

4. I undertake to treat all audio recordings as confidential content to which only I will have access. I will keep the audio recordings and any copied material securely.

5. I will return all copies back to the researcher on completion of the transcription.

Full Name of Transcriber: Gaynor Paynter

Signature of Transcriber: _____ Date: 24 March

Full Name of Primary Researcher: _____