

Decolonising Public Administration Content Curriculum in a Post-colonial South African University: Policy Monitoring and Evaluation Perspective

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MSUTHUKAZI MAKIVA

School of Government
University of the Western Cape
mmakiva@uwc.ac.za

ISIOMA UREGU ILE

School of Government
University of the Western Cape
iile@uwc.ac.za

OMOLOLU M. FAGBADEBO

Department of Public Management, Law and Economics
Durban University of Technology
OmololuF@dut.ac.za

Abstract

One of the major areas of focus in public administration discipline is policy monitoring and evaluation. This paper focuses on how this is understood in selected indigenous communities in South Africa. The current public administration curriculum content taught in Universities hardly recognises and reflects bits of practices and realities of indigenous communities, especially in conducting policy monitoring and evaluation. The paper unearths the origins and current state of public administration content curriculum updates taught in selected higher institutions of learning, with specific reference to policy monitoring and evaluation. The article further sought to understand public administration discipline content curriculum alignment with South Africa's contextual realities in selected indigenous communities of the Eastern Cape. Using explorative research, the study discovered that the teachings of public administration hardly reflect the realities among the indigenous communities. This presents public administration discipline to be epistemic universal instead of being epistemic diverse. The conclusion is that as much as African scholars learn from their European counterparts, all forms of knowledge ought to be documented and amalgamated into curriculum content. It is critical, therefore, that a hybrid will be suitable for policy monitoring and evaluation. In addition, indigenous policy



monitoring and evaluation knowledge should be accredited and included in the curriculum content of public administration discipline.

Keywords: Decolonisation, Curriculum, Content, Public administration, Policy, Monitoring, Evaluation

Introduction

Scholars have begun to address the lack of inclusivity in scholarly knowledge involved and have become part of the indigenous African knowledge in the area of teaching and learning (Msila, 2009; Kallaway, 1988; and Mutereko and Ruffin, 2018). European-imported knowledge has been instrumental to shaping the pedagogies of teaching and learning in institutions of higher learning in Africa. As Mollema and Naidoo (2011: 50) have noted, “African universities have been regarded as producing Western-influenced graduates who become an elite group, out of touch with their indigenous worldview”. The public administration discipline has not escaped this criticism, especially in the area of policy monitoring and evaluation.

According to Marijani (2017), there have been studies on public administration practices, especially their application in the African context. But there is less focus on the discipline itself, especially in the decolonisation of curriculum content. The public administration curriculum is an eclectic discipline; it is a branch of other disciplines such as politics, sociology, economics, and law, among many others. This multi-disciplinary nature of public administration is a challenge to its full decolonisation without a corresponding process in the affiliated disciplines. The discipline can be likened to a human body with functional organs and systems, which may be dysfunctional should it gets massively tempered. It is important, therefore, that the decolonisation debate should seek to find the relevance of incorporating indigenous knowledge in scholarly teaching of public administration. This study focused on exploring indigenous public policy monitoring and evaluation, mainly in selected rural areas of Eastern Cape intending to gradually display ways to decolonise the current public administration content curriculum. Jansen (2017) is among the scholars that support research initiatives that have a focus on decolonising content curricula.

Research Objectives

The major objective of the study is to explore ways to decolonise the public administration content curriculum in a post-colonial South African University, focusing more on policy monitoring and evaluation. Other objectives include the following:

- To unearth the origins and current state of public administration content curriculum update taught in selected higher institutions of learning, with specific reference to public policy monitoring and evaluation.



- To find out Public Administration Discipline content curriculum alignment with South Africa's contextual realities, in selected indigenous communities of Eastern Cape.
- To recommend the best decolonized public administration curriculum content that may be used as a benchmark for SA universities, chiefly, where policy monitoring and evaluation is concerned.

Research Methods and Design

This is an explorative study. Reiter (2017:139) argued that “explorative research aimed at applying new words, concepts, explanations, theories, and hypotheses to reality, with the expectation of offering new ways of seeing and perceiving how this segment of reality works and how it is organised”. Reiter (2017) posits further that explorative research offered an alternative way to make sense of the world. To this end, semi-structured telephone interviews were conducted with selected communities of Eastern Cape Province, to understand how the indigenous communities knew the content of public administration, especially regarding policy monitoring and evaluation of projects. A semi-structured telephone interview was a practical approach as it enabled the interviewer more space for elaboration and clarity. The researchers used purposive and snowball sampling to recruit participants until saturation. Respondents participated according to pre-selected criteria relevant to a particular research question, a notion encouraged by scholars such as (Creswell, 2005). Extant literature on the research topic, and selected university curriculum content of public administration, especially where public policy monitoring and evaluation, were reviewed.

Review of Relevant Literature

Development of Indigenous Knowledge Systems in South Africa

Until the promulgation of the Republic of South Africa (RSA) Constitution (1996), apartheid South Africa was unkind to the development and acknowledgment of indigenous knowledge systems. The practitioners within such systems were marginalised, suppressed and subjected to ridicule (World Intellectual Property Organisation (WIPO) 2006). To remedy this challenge, Section 185 of the Constitution (RSA) institutionalised a Commission that safeguards the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities. Additionally, the Republic of South Africa (2004) facilitates a better understanding of the historical and cultural context and the worth of indigenous and local communities.

The drafters of the Republic of South Africa (RSA) (1996) viewed education as part of the culture, and, acknowledged that culture itself is transmitted through education. This gave



rise to the recognition of the critical role of Indigenous Knowledge in education (WIPO, 2006). This move was in-line with the Education Republic of South Africa (RSA) (1997: 1.14), which aimed to “contribute to the advancement of all forms of knowledge and scholarship, in particular, address the diverse problems and demands of the African context.”

Notwithstanding this, the public administration discipline, including its content curriculum, is still lacking in indigenous knowledge, especially in teaching and learning. The implication is that teaching and learning in public administration are characterised by Eurocentric perspectives, where sometimes this knowledge is hardly translated to life realities. Mutereko and Ruffin (2018), have argued that the critical examination of knowledge is guided by what is taught, why, when, how, who decides and for whose benefits. The next section unpacks epistemologies as building blocks for knowledge and learning.

Epistemologies as Building Blocks for Knowledge and Learning

Teaching and learning in the public administration curriculum are rooted in epistemology and social constructivism. According to Shaver (1992: 3-4), epistemology in teaching consists of content knowledge and knowledge about how students learn. This is a construct, which has come to be known as ‘constructivism’. Ultarnir (2012) views constructivism as the epistemological theory that based its foundation on learning-making. This explains the nature of knowledge and how human beings learn. Constructivists observe how reality is formed in daily life or science.

Constructivism is a “theory of learning, a theory of knowledge; and a theory of pedagogy” (Amineh and Asl 2015: 10), which is based on the truism that “learning is a process of constructing meaning; it is how people make sense of their experience” (Caffarella and Merriam, 1999: 260, cited in Amineh and Asl 2015). This means that teachers ought to consider that learners have prior knowledge acquired from their interactions with their immediate social environment.

Public administration has its foundation in the works of European scholars like Max Weber and Woodrow Wilson, which observed how employees responded to production and labour, economic, political and social conditions of the 1800s. Thus, the perspectives of teaching public administration should shift from this ancient time to accommodate the realities and peculiarities of contemporary times within the context of each society. In Africa, public administration discipline should be taught from cultural perspectives and experiences. This would invariably enable knowledge generation based on the reflection of the contextual realities of African society. Consequently, students would be able to practically apply the knowledge to their rural communities, as much as they would elsewhere. Shaver (1992), citing Beard (1934) and Dewey (1964), emphasise the critical importance of acknowledging epistemological knowledge and learning, the content in the evolving social sciences. For example, epistemology as knowledge building is discipline-



specific in interpretation. Public Administration academics or teachers use Eurocentric curriculum content to justify and interpret it to explain its application to the African context. In this situation, learners may lose their sense of identity in terms of the content with the practical realities of their immediate environment.

Most learners, especially those from rural areas, where the traditional setup and processes of public administration differ from what they are taught in class, would be disadvantaged. This will run contrary to Hofer's (2002) position that perceptions of instructional practices ought to be interpreted through the lens of students' assumptions. Thus, if traditional or indigenous public administration is omitted in the curriculum content, especially where policy monitoring and evaluation is concerned, a student may find it difficult to contextualize it.

Kegan (1982: 8), posits that people construct reality, which then "evolves through eras according to regular principles of stability and change". With this, on whose reality does the study of South African public administration reflect, especially policy monitoring and evaluation? Public Administration subject does not even feature in the curriculum of basic education. When students select public administration as a field study of choice at their first-year tertiary level, they usually have no idea of its content. Thus, at the epicenter of public administration curriculum content, there is a challenge created by the notion that Western epistemologies were at the apex. Hence Basheka (2015) refers to this challenge as a cul-de-sac in teaching and learning, which requires urgent academic attention in the African context. It is paramount that a notion of decolonising curriculum content is explained.

Monitoring and Evaluation as an Academic Discipline

Bashek and Byamugisha (2015) invoke a discussion around the academic discipline nature of M&E. Lawn and Keiner (2006: 202) state that academic disciplines can be viewed as multidimensional social communication networks of knowledge production. Squires (1992: 202) gives a broader view of the definition of a discipline, as what it knows, does, or is (i) about what it is and (ii) about its attitude toward its objects. The author argues that it is from the point of view of interest in (iii) the extent to which they operate in normal, reflective, or philosophical mode. The first of these dimensions manifests itself in the content, topic, or problem being addressed. The second is the methods, techniques and procedures used. And the third is that the discipline treats its nature as the object of reflective analysis. According to Chrishnan (2009), a typical list of discipline characteristics includes a specific research interest in law, society, politics, science and or public administration, for example. But that research interest may be shared with another discipline. This is the case when it comes to M&E, because it is a discipline that can be shared in societal science studies and or pure special medical fields. Chrishnan (2009) argues further that a discipline has accumulated expertise related to its subject of study,



which is unique to that discipline and generally not shared with other disciplines. The field uses specific terminology and jargon adapted to the subject of study, among other things (Chrishnan, 2009). As such, individuals associated with such academic disciplines are referred to as experts or specialists (Basheka & Byamugisha, 2015). These scholars further conclude that the field of M&E is a discipline with various branches and is studied in various academic institutions. Further in this study, one particular university curriculum content of M&E is revealed and is housed within a special School or Unit to demonstrate its uniqueness as a discipline.

Decolonisation of Curriculum Content: A Worldview

Decolonisation has a two-fold history: The first was from 1945 to 1955, affecting countries in the near and Middle East, and South-East Asia and the second started in 1955; and mainly concerned North Africa and sub-Saharan Africa. Hopkins (2017), for example, locates the concept of decolonisation in two separate periods, when Napoleon Bonaparte invaded large parts of Europe and established forms of government that were later expanded to Africa and Asia. Just like what apartheid did to South Africa, a legal system was introduced to suppress those who rebelled against the system introduced by Napoleon. Physical displays were erected to protect European culture as superior, and all the changes enforced were justified under the precept that development and enlightenment for backward people were needed (Hopkins, 2017). Thus, revolts by the people who rejected the elements that came with colonisation, such as slavery and patriarchy, were viewed to be the first wave of decolonisation (Hopkins, 2017). The second wave of decolonization focused more on the former empires such as British, France and Belgium, withdrawing their administrative existence from Africa and Asia (Hopkins, 2017).

However, colonisation, which permeated through language, remained intact in these former colonies. Additionally, even though the colonisers exited Africa, its culture and ethos remained ingrained in learning institutions. According to Le Grange (2016), this on its own is a form of colonialism. Hence, this study is on the drive to decolonise curriculum content to reflect African realities. The main argument is that decolonised studies, by way of the inclusion of all forms of learning, would be able to assist learners in Africa to address its challenges, especially in policy monitoring and evaluation.

Webbstoc (2017: 2) has viewed decolonisation of the curriculum from two fronts: The first is that which is based on fundamental changes in the nature and identity of such institutions, and the second was the perspective presented by the Council for Higher Education SA (2017). This latter perspective defined curriculum as what was taught, requiring indigenisation of the syllabus to become more relevant to a changing student population. This study understands that Eurocentric epistemology is deeply entrenched in SA Universities to the extent that dismantling it absolutely, may be an unsuccessful project. Thus, the study suggests inclusivity and plurality of teaching and learning. Mbembe (2016:



33) for example posits that the call to decolonise started around the 1960s to 1970s, even though at that time, the concept was likened to Africanisation, and as such, faced resistance from black intellectuals who viewed it as 'retrogressive'.

This paper concurs with Fanon (1967) who argued that Africanisation of the curriculum did not suggest decolonisation. Positioning the concept of decolonisation from this angle appears to insinuate that all that is deemed foreign must be dismantled and replaced by indigenous African knowledge. This would not take this project too far as the main aim is to prove that all forms of knowledge are important and should be embraced. Thus, combining two divergent dichotomies of epistemological ideologies derived mainly from Europe and Africa may prove beneficial to scholarly knowledge.

Research Findings

a) The origins and current state of public administration content curriculum update taught in selected higher institutions of learning, with specific reference to public policy monitoring and evaluation

The Public Administration discipline started to receive academic legitimacy in 1920 with the works of White (1926) and Willoughby (1927). Woodrow Wilson, Frederick Taylor, Max Weber, Hawthorne, Maslow, Hendry Foil, Luther Gulick and Urwick, among many others, were the early scholars who influenced the development of public administration pedagogies. These pioneer European scholars, with different academic backgrounds, compiled and officialised the public administration curriculum and its pedagogies.

However, post-World War II scholars such as Heady, Riggs and Wiedner, amongst many others, realised a need to examine "public administration processes" introduced by Western countries, to the Third World countries (Otenyo and Lind, 2006: 3). It would appear that these scholars assessed and compared the similarities of public administration processes practiced in the first world countries, operationally, with that the third world countries practiced. This comparative analysis was necessary because the countries did not share the same level of development, including the environment of relationships between principal agents, negotiations and transactions with other political units, and links with public groups (Otenyo and Lind, 2006:3).

This purports that these scholars merely examined the applicability of Western public administration processes in the Third World for comparison purposes, with no desire to change the curriculum content. Even Cloete (1981), the South African academic who introduced public administration for teaching and learning, made minimal effort to challenge the content of the discipline imported from Europe, until recently (Cameron, 2008). Cloete's work focused primarily on the generic administrative processes, which focused on the internal work processes of government departments.



Cameron (2008) has admitted that these generic administration processes including policymaking, organising, financing, personnel administration, work methods and procedures, and control (monitoring and evaluation), among other things, were based on European practical experiences. Impliedly, Cloete (1967) introduced knowledge that talked less about the culture, values, and socio-economic and structural realities relevant to South Africa, especially by indigenous communities. Thus, teaching public administration might have deprived most learners who joined the higher institutions of learning during post-1994, of vital indigenous knowledge of the practice of public administration. Having noticed this deficiency, Cloete (2016) provided the African perspective in the evaluation of programme/ project. Nevertheless, it still leaves us with the 'how' question of indigenous policy monitoring and evaluation. Cloete (2016) for instance brings forth 'uBuntu' value and 'trust' but hardly answers the 'how' of the list he provides, especially practical knowledge of policy monitoring and evaluation in indigenous communities of South Africa.

An indication is that the body of literature shaping the curriculum content of public administration has been growing significantly, but the indigenous knowledge of the South African communities is still excluded. Indigenous knowledge, especially on policy monitoring and evaluation, is diminishing as emerging economic and socio-cultural reforms continue to increase. Public administration is in constant change or reforms so that theoretical content is aligned with emerging economies of the world. Some of the reforms arose because of the impediments to the effective dissemination of public administration functions and activities. The work of Osborne and Gaebler (1992), for instance, redefined public administration functions, forged towards the entrepreneurial government, for efficiency and effectiveness. As such, the public administration curriculum is seen as evolving in different eras: from the traditional public administration of the 19th century to the New Public Management (the 1990s), Public Value Management, and New Public Governance. This is an indication of the instability of public administration curriculum content as its theoretical framework is rather influenced by changes in the world. This further purports that the discipline lacks its unique identity.

It is important to stress that South Africa has its unique primary environment. Vyas-Doorgapersad (2011: 238) has noted that public administration in countries exposed to political turmoil appeared to administer commandments, instead of serving its people. Drame (1999: 201-210) cited in Ile (2007: 101) argues that the African crisis originated from the authoritarianism legacy of colonialism. During this time, the colonisers often worked with local authorities to enforce its Western administration format, particularly using traditional authorities, social and political structures and practices in rural communities (Ile, 2007). Ile, Eresia-Eke & Ile (2019: 177) was further of the view that postcolonial African states have somewhat seized the powers of communities, alienated them and brought about a debit in trust. For Mubangizi (2014) there are possibilities of incorporating human



rights education in the training of public administrators human rights education for public administrators can play a pivotal role in enhancing the realisation of socio-economic rights, as these administrators are strategically placed at the coalface of the delivery of socio-economic services.

Importantly, there are many M&E academic programmes in various universities in Africa and the diaspora. The monitoring and evaluation content curriculum of the University of Stellenbosch in SA is selected and outlined in the below table. This university housed its M&E academic programme in the Centre for Research Evaluation, Science and Technology (Crest). The programmes offered by this Centre are the M&E Methods Post-graduate programmes which are divided into three levels of cognitive learning and are: 1) Postgraduate in Monitoring and Evaluation Methods; 2) MPhil in M&E and 3) Ph.D. in Evaluation studies. Basheka & Byamugisha (2015) argued that M&E has articulate variables of its study and some models, approaches, theories and principles formulated to focus its discipline. The table below demonstrates this.

Table 1: M&E curriculum content at a selected SA University

<i>Postgraduate in Monitoring and Evaluation Methods</i>	<i>MPhil in M&E</i>	<i>Ph.D. in Evaluation studies</i>
<i>Module & content 1</i>	<i>Module & content 2</i>	<i>Module & content 3</i>
<p>Principles and Paradigms of Evaluation studies:</p> <ul style="list-style-type: none"> - Defining M&E - The purpose of the evaluation - Types of evaluation studies: experimental, empowerment, responsiveness, constructivist, and realist approaches to evaluation 	<p>Evaluation Theory:</p> <ul style="list-style-type: none"> - Utilization-focused evaluation theory (Patton) - Responsive Evaluation (Stake) - Realistic evaluation (Pawson & Tilley) - Scientific emergent evaluation (Donaldson) - Participatory empowerment theory (House, Fetterman, King) 	<p>Ph.D. candidates must select four modules from the MPhil in M&E as part of the programme.</p>



<p>Clarificatory Evaluation:</p> <ul style="list-style-type: none"> - Clarificatory M&E assessment - The history of logic modelling - Using logic models in programme design, M&E - Donor use of logic models 	<p>Indicators and measurement for evaluation:</p> <ul style="list-style-type: none"> - Defining “indicators” and levels of measurement - Different frameworks (logic model/log-frame for constructing indicators - Different types of indicators and their different functions - Issues of measurement: validity and reliability in the construction of indicators/indices 	
<p>Process Evaluation and Programme Monitoring:</p> <ul style="list-style-type: none"> - The principles of process evaluation - What are indicators? - Programme monitoring methods. - M&E systems 	<p>Data collection and data management for evaluation:</p> <ul style="list-style-type: none"> - Alignment of data collection to evaluation frameworks - Development of instrumentation (Observation, interviewing schedules and questionnaire) - Administration of instruments and good practice in evaluation fieldwork 	
<p>Data collection Methods for evaluation Research:</p> <ul style="list-style-type: none"> - This module provides an introduction to the use of observation studies. 	<p>Statistics for evaluation:</p> <ul style="list-style-type: none"> - Linking statistics to evaluation questions - Constructing indices - Performing descriptive and bi-variate analysis in SPSS - Reporting on outputs of analysis in a user-friendly format 	



<p>Structural and qualitative analysis methods for evaluation:</p> <ul style="list-style-type: none"> - Use of excel (includes pivot tables to produce cross-tabulations comparisons of means and graphs) to analyse quantitative data for evaluation studies. - Introduction to qualitative analysis and Atlas/ti (codes, categories and visual representation of data) for the evaluation study. 		
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Source: Authors' Configuration (Information sourced from http://www0.sun.ac.za/crest/wp-content/uploads/2018/05/postgrad_studies_brochure.pdf)

Having a Centre that focuses on offering academic courses that are specific to M&E demonstrates the importance of this curriculum in the ever-changing environment. This, for instance, is among the accredited institutions by the Department of Higher Education and Technology of SA.

The benefit of the structured academic M&E programme is that it allows students and practitioners to acquire specific technical skills. Another benefit is its ability to provide templates that guide M&E experts or specialists to apply them in real-life projects and programmes. The question to ponder, especially for public policy application through projects in communities, is how well these academic M&E frames are known by our rural communities. How then can these communities add value to these academically framed M&E? It is paramount to add that human beings are not tabular rasa, they have some form of knowledge they acquire, which is provided for, by their immediate environment. This is what this paper is looking for and how this knowledge can be simmered with what is academically formulated as we attempt to bridge the knowledge gap in teaching and learning. Thus, what exactly do some indigenous people know about M&E towards projects and programmes? How similar this knowledge is to that which is taught in higher learning institutions? How then do we make use of this knowledge for learning purposes? We attempt to answer some of these questions in the next section by listening to the voices of the masses. Ile, Eresia-Eke & Ile (2012) emphasise the importance of participation and inclusion of historically marginalised communities in M&E.



b) *Public Administration Discipline Content Curriculum alignment with South Africa's contextual realities, in selected indigenous communities of Eastern Cape, where the focus is placed on policy monitoring and evaluation*

The key question guiding this section is whether the current Public Administration content curriculum aligned with South African contextual realities, especially where policy monitoring and evaluation over projects is conducted by indigenous communities in Eastern Cape Province. This question arises since some scholars claim that the pedagogical knowledge of monitoring and evaluation that lecturers impart, also has its origins in European scholars (Masuku and Ijeoma, 2015). Regarding the lines of communication, especially project monitoring and evaluation, interviews were taken from Port St Johns in a village called Gomola in Eastern Cape. The governance structure is as follows: There is Inkosi ('King'), who communicates with uCeba ('Counsellor who are politically deployed') on rural matters; the counsellor communicates these matters to the government. There is also Osibonda ('senior traditional leader') who represents each village precinct falling under the jurisdiction of a respective King. Osibonda resolves community disputes before they are elevated to the King. Below the Isibonda, there is what is called Onondlu ('Clan head'). Clan heads address disputes before they are taken to Isibonda. Thus, this is public administration that is closer to the people.

Primarily, it is paramount to note that at first, the respondents were unfamiliar with the project monitoring and evaluation concept. It required the researchers to explain the construct in a locally known language. When it comes to project monitoring and evaluation, *Ceba* ('councillor'), presents the government's intention to implement a particular project to the King. The King organises *Imbizos* ('meeting gatherings'), through the principal traditional leaders, where the councillor and project implementers would explain the technical side of it, and how the project would benefit the community. Once agreements are reached in these *Imbizos*, the community people would nominate project agents to monitor and evaluate the implementation of the projects. The *Isibonda* played a critical role as the primary reporting structure on project implementation progress, which would then, report back to the King. The King would report all matters arising to *Ceba*, who then reports to the government.

Another respondent informed that key enlightened community members were nominated to monitor and evaluate the projects such as the erection of pit-latrines, road maintenance, communal tap installations, and schools and clinic infrastructure buildings. The nominated individuals report progress directly to the *Imbizos*. Fundamentally, this kind of monitoring and evaluation did not involve paperwork wherein, the monitor or evaluator collects data. It is not systematic, and no guidelines were there to help the evaluator understand areas to monitor. It was a randomly narrated report. It is safe therefore to argue that this kind of monitoring and evaluation, and reporting was based on the 'trust' of the evaluator as these individuals reside in the same communities where

the project is implemented. Trust in this case is an intrinsic phenomenon that is based on the belief that the nominated project monitors, and evaluators, have the best interests of their communities, rather than those evaluators external to the community or sent by the government. It is monitoring and evaluation that is based on the communal culture of uBuntu, which is imbued with principles of sharing and cooperation in community development. According to Murithi (2009: 224), “people derive their system of meaning from their own culture”.

The United Nations (2008) noted that it was critical to respect indigenous knowledge, cultures and traditional practices as these contributed to sustainable and equitable development and proper management of the environment. According to the respondents, most of the projects were successful because of the level of relationship between the project implementer, monitor, and evaluator. Even though these communities did not know that they were involved in monitoring and evaluation, the projects became successful using cultural norms, trust, and values known to them. To note is that these norms, trust, and values are socially constructed. Thus, this is a notion aligned with the social constructivism school of thought.

To understand how monitoring was done in a rural community called Xesi, in Eastern Cape, respondents stated that the village was divided into four precincts. Individuals were selected from each area to monitor project implementation. However, these individuals get paid small incentives by the company that implements the project. The hired individuals then report on project progress back to iNkosana (acting chief with no royal blood), who reports project progress to community meetings. In these meetings, people raise their concerns about the projects without the presence of project implementers. The counsellor takes all issues raised at the Imbizos, back to the government. Even though respondents did not come clear about the role of councillor, it is safe to argue that this is a bottom-up approach to monitoring and evaluation. Trust, therefore, plays a fundamental role in this regard as well.

c) The best decolonized public administration curriculum content that may be used as a benchmark for SA universities

Decolonised policy monitoring and evaluation should incorporate all forms of knowledge, especially that which may encourage the attainment of desired results. It should be universal-epistemic or diverse. It should be the one that brings out what we dub: ‘soft or intrinsic driven project monitoring and evaluation’, as contrary to ‘hard or extrinsic project monitoring and evaluation’, that which is systematic. The authors of this article name the former, ‘soft or intrinsic project monitoring and evaluation as it provides knowledge that is internally constructed, with culture, norms and trust plays an essential role. Morchid (2020: 265), argues that “knowledge is internally constructed, socially and culturally mediated”. The latter named “hard or extrinsic project monitoring and evaluation” is



conducted based on prescribed templates that provide guides to follow. Thus, intrinsic connection to the project may be less dominant.

Decolonised monitoring and evaluation should be the one that is meaningful, and value driven. As far as this study is concerned, the following elements demonstrated in Table 1 below ought to be considered as the authors gathered them from the field research. Therefore, the information gathered and demonstrated in Table 1 provides the basis for decolonised monitoring and evaluation, which is universal epistemic. Additionally, the proposed decolonised public administration curriculum content, especially policy monitoring and evaluation provides a hybrid of both Eurocentric and that is derived from indigenous communities' monitoring and evaluation. This, for instance, is indicative of unified, inclusive and universal scholarly monitoring and evaluation.

Table 2: European imported versus South Africa Indigenous monitoring and evaluation

Extrinsic monitoring and evaluation (European)	Intrinsic monitoring and evaluation (Indigenous)
European imported monitoring and evaluation are based on institutionalised systems set as guidelines to tick the box.	Indigenous monitoring and evaluation are based on trust and respect for the project monitor and evaluator. Based on paperless socially constructed norms, values and culture.
Formal and institutionalised monitoring and evaluation.	Informal monitoring and evaluation which is randomly practiced.
Summative monitoring and evaluation, which is not proactive.	Formative monitoring and evaluation that may provide an urgent response.
Top-down kind of approach.	Bottom-up kind of approach.
Detached from project intimacy.	Attached emotionally to project monitoring and evaluation.
Distant proximity to the project implementer.	A close level of proximity between the project implementer, the monitor and the evaluator appears to produce good results.
Less loyalty to the monitor and evaluator at times. No sense of ownership.	Loyalty and a great sense of ownership.
Periodical reporting on project implementation progress.	Immediate subordinate keeps lines of communication activities for improved monitoring and evaluation and project delivery.
Robotic or static, thus it does not allow the evaluator to go beyond the designed templates and tenets.	Flexible and allows scope for speed project improvement.

Source: Generated by the Authors



Discussion

There is a great deal of knowledge in the indigenous monitoring and evaluation of public policy. The inference is that “informal monitoring and evaluation” conducted by the indigenous communities studied have a great potential of producing desired results. This may be seen in the light of informal monitoring and evaluation, as it does not follow the precepts of that which is formalised by scholars. This type of monitoring and evaluation is value-driven; collectively, members of the community are involved in a kind of bottom-up approach to policy monitoring and evaluation. Thus, to decolonise monitoring and evaluation, researchers should transmit these indigenous communities’ practices into learning and teaching.

It should be noted that in some communities, monitoring and evaluation of policy never even take effect as there were resistance projects such as the installation of streetlights. Cultural issues posed a barrier in this respect as one respondent said, “community members rejected the erection of streetlights as they held a view that, sudden lights would shock and repel ancestors”. Another respondent stated that “community members rejected a tarred road based on the view that their cows would not walk properly on it”. Cloete (2016: 65) has suggested that one possible way of conducting indigenous or African evaluation was to please the ancestors. But: at what stage would this improve service delivery? This shows that there is a great deal of communication between the government and the communities for proper awareness.

Watermeyer (2012) has expressed the view that the awareness of the different social, cultural, economic and political contexts was essential in shaping the academic curriculum. Mbembe (2016: 35) citing Ngugi (1986, 87) argues that education is a means of knowledge about us, especially in social sciences. Public administration did not consider the traditional values of African people, especially in rural areas (Chipkin and Lipietzi 2012: 8). It takes little cognisance of indigenous public administration in the curriculum.

The history of Africa, including South Africa, had been dominated by colonial occupation, characterised by the suppression of the cultural life of the people. With the same level of breath, Ile (2007) argues that colonialism destroyed most of Africa’s indigenous political values and ideologies in the traditional political institutions that had worked well.

Despite this, however, as Msila (2009) has noted, some Western and African notions could not always be thought of as mutually exclusive. Even so, higher learning institutions ought to provide the space for all forms of knowledge. Msila (2009) suggests that learners needed to experience, understand and affirm the diversity of South African cultures. Colonialism and apartheid inflicted more confusion on the public administration in South Africa.



Central to this was the notion that the organic African public administration was primitive, as reflected in the apartheid-era Bantu Education system enacted by the then Parliament of South Africa in 1953. Segregating knowledge into degrees of inferiority and superiority violated the notion that it is universal or diverse (Mbembe 2016). Cameroon (2008) was of the view that most public administration in tertiary schools focused less on knowledge-based teaching and research, and more on building state capacity and training public servants. For this reason, Basheka (2015) propounded the African public administration theory, to address this challenge. It is not clear the extent to which such scholarly knowledge is taken up by public administration academics, especially for teaching and learning.

Conclusion

Scholarly cognitive knowledge and teaching have succumbed to Western epistemologies and their hegemony. It has mimicked its order, so that acceptance by a broader academic body is achieved. It is essential to note that, the content of public administration in South African Universities shares a similar resemblance. Knowledge transmission and practices should take first preference to give identity to the learner, curriculum content and context. Permitting the universality of ideologies is recommended as it may assist us to demystify the preposition positing a teacher-learner as static thinker, who cannot challenge the theoretical doctrines of former colonists.

Inyang (2008: 122-132) stresses this point, thus: serious erosion of all efforts at developing indigenous management theories and practices in Africa were stifled by colonialism, globalization, including the apartheid system, which introduced western management theories and practices as best for efficient service delivery efforts. Basheka (2015: 472) insists that western scholarship and literature underscored public management or administration practices to absolutely nothing. These views justified the position taken in this article. Thus, South African universities should study public administration within the context and content identical to it so that the country can solve its societal problems.

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