

# Challenges and Opportunities in Mainstreaming Indigenous Knowledge Systems in African Higher Education: A Case of Social Work in Zimbabwe

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## Abstract

Efforts to decolonize higher education across Africa have sparked renewed interest in integrating Indigenous Knowledge Systems (IKS) into university curricula. This movement is particularly relevant within social work education, which has historically been rooted in Western epistemologies and practices. As such, it finds itself at a pivotal moment in the transformative agenda aimed at reshaping educational paradigms. This paper investigates the challenges and opportunities associated with mainstreaming IKS in Zimbabwean social work education, providing both an empirical and conceptual examination of curriculum reform, epistemic justice, and institutional resistance. Drawing on a comprehensive review of literature and policy discourse from 2015 to 2025, the study delves into the structural barriers that hinder the incorporation of IKS, such as colonial legacies, donor dependency, and institutional inertia. It also highlights emerging innovations within African-centered pedagogy that present avenues for meaningful change. The analysis underscores the critical need for curriculum reform that not only acknowledges but actively incorporates local knowledge systems, thereby promoting epistemic justice for marginalized communities. Furthermore, the paper posits that despite the constraints, there are significant opportunities for reclaiming and revitalizing social work education through strategic policy reforms and enhanced South-South collaboration. By fostering partnerships among African institutions, the potential for a transformative educational framework emerges, one that is responsive to local contexts and needs. Ultimately, this paper advocates for a paradigm shift in social work education that embraces IKS as a vital component, challenging the dominance of Western frameworks and fostering a more inclusive and equitable educational landscape in Zimbabwe and beyond.

## Keywords

Indigenous Knowledge Systems, Social Work Education, Decolonisation, Epistemic Justice, Zimbabwe, Africa-Centred Pedagogy

## 1. Introduction

The decolonisation of higher education across Africa has become a central movement aimed at realigning educational content, pedagogy, and institutional culture with African realities and epistemologies [1]. This impetus emerges from decades of colonial legacy, which entrenched Western paradigms as the dominant frameworks within universities across the continent. Decolonisation movements have gained traction particularly since the 2015 #FeesMustFall protests in South Africa, which raised urgent questions about the Eurocentric epistemological orientation of curricula and the marginalisation of indigenous knowledge and identity [2]. These movements have spurred widespread debates about curriculum reform, advocating for a turn away from imported knowledge systems toward the legitimization and integration of Indigenous Knowledge Systems (IKS). The discourse emphasizes the importance of contextualized education that is rooted in African values, experiences, and worldviews, thereby challenging the universality claims of Western knowledge [2].

Central to this decolonisation agenda is the role of Indigenous Knowledge Systems, which hold significant cultural and epistemological weight within African societies. IKS represent accumulated, localized knowledge traditionally transmitted orally across generations and encompass philosophies, practices, and cultural wisdom deeply embedded in African worldviews [3]. Increasingly, scholars emphasize that the recognition and integration of IKS into higher education curricula are crucial not only for intellectual diversity but also for preserving cultural heritage and fostering epistemic justice [3]. In this context, universities are considered key sites for reclaiming and validating indigenous epistemologies, which have been historically marginalised and delegitimized under colonial education regimes.

### 1.1 Social Work Education and Western Epistemologies

Social work education in Africa is a salient example of this epistemological imbalance, as it remains predominantly grounded in Eurocentric paradigms and Western theoretical frameworks. Historically, social work training in Zimbabwe has been modeled largely on Western practices, often failing to engage meaningfully with the cultural realities and

indigenous social structures of local communities [1]. This Eurocentric orientation has created a noticeable disconnect between professional training and the lived experiences of service users, undermining the cultural relevance and effectiveness of social work interventions [4]. Consequently, social work curricula have been criticized for neglecting indigenous knowledge and practices, which are fundamentally important for understanding community dynamics and caregiving approaches within Zimbabwean society.

The need for contextual relevance in social work education is thus a pressing concern. Critics argue that social work must transition from a professional practice largely informed by colonial legacies and Western-centric paradigms to one that is responsive to Africa's socio-cultural milieu and developmental needs [5]. This requires the reclamation and mainstreaming of indigenous epistemologies like Ubuntu philosophy, which emphasize communalism, relationality, and holistic well-being concepts that resonate deeply within African social systems and offer transformative potential for social work theory and practice.

## **1.2 Purpose and Scope of the Study**

This paper intends to focus explicitly on Zimbabwean social work education as a case study to explore the multifaceted challenges and opportunities associated with mainstreaming Indigenous Knowledge Systems within African higher education. It seeks to provide both an empirical and conceptual analysis reflecting on curriculum reform efforts, epistemic justice imperatives, and institutional dynamics shaping the integration of IKS. Through a systematic review of literature and policy discourse spanning the last decade (2015-2025), the study investigates structural barriers, such as colonial legacies and institutional inertia, alongside emerging innovations in African-centred pedagogy and policy reforms [1]. The overarching goal is to contribute to an informed understanding of how IKS can be effectively incorporated into social work education in Zimbabwe, illuminating pathways toward epistemological pluralism and social justice.

## **2. Theoretical Framework**

### **2.1 Epistemic Justice and Decoloniality**

Epistemic justice, as an educational and social philosophy, emphasizes the need to rectify historical injustices related to knowledge production and recognition, particularly the marginalisation of non-Western knowledges. In the context of African higher education reform, epistemic justice calls for acknowledging and validating Indigenous Knowledge Systems as legitimate, valuable sources of insight and praxis [6]. This concept challenges the dominance of Western epistemologies and seeks to rebalance knowledge hierarchies by promoting inclusivity and respect for diverse ways of knowing.

Decolonial theory provides a critical lens to understand and contest the pervasive influence of colonial knowledge structures that continue to shape educational institutions. It highlights how coloniality the persistent patterns of power, knowledge, and being established during colonialism permeates social relations and curricula in higher education [7]. Through this perspective, decolonisation is not merely about adding African content but involves a profound transformation that dismantles colonial epistemic dominance, interrogates the ideological underpinnings of knowledge, and reclaims African intellectual sovereignty.

Afrocentric perspectives are integral to this decolonial epistemic project as they assert African worldviews and experiential realities as foundational to knowledge validation and curriculum development. This entails centering African philosophies, histories, and cultural systems as epistemological sources and pedagogical tools [8]. By situating African knowers and knowledges at the core of educational reform, Afrocentricity challenges Eurocentric hegemony and advances a pluralistic knowledge architecture conducive to social transformation.

### **2.2 Indigenous Knowledge Systems: Definitions and Scope**

Indigenous Knowledge Systems in Africa are characterized by their communal, holistic, and dynamic nature. They encompass a wide array of knowledge domains, including social, ecological, spiritual, and health-related wisdom that is transmitted through oral traditions, rituals, and community practices. IKS are embedded in cultural identities and are central to shaping social conduct, problem-solving, and resilience in African societies [1].

A vital underpinning of African social work is the Ubuntu philosophy, which prioritizes interconnectedness, mutual respect, and collective responsibility. Ubuntu articulates an ethical framework that emphasizes social harmony and human dignity, offering a stark contrast to individualistic Western paradigms [1]. As such, Ubuntu serves as a foundational philosophy for integrating IKS into social work education and practice, fostering culturally responsive interventions that resonate with local community values.

Distinguishing IKS from Western epistemologies involves acknowledging divergent ontological and epistemological assumptions. While Western knowledge often privileges objectivity, universality, and compartmentalization, IKS adopt an integrated approach that intertwines the spiritual, social, and environmental dimensions of existence [9]. This differentiation is crucial in curriculum reform as it requires alternative pedagogical strategies that honor indigenous epistemologies rather than subsuming them within Western frameworks.

## 2.3 Curriculum Reform and Pedagogical Models

Integrating IKS into higher education curricula necessitates developing clear models and frameworks that guide curriculum design and delivery. Several transformative frameworks have been proposed, including those that situate IKS within Renaissance Theory and constructivist teaching-learning paradigms, emphasizing the need for contextualized and participatory curriculum approaches [10]. These models advocate for curriculum designs that are responsive to African epistemologies and that center historically marginalized knowers.

The process of curriculum indigenisation and decolonisation involves confronting practical challenges related to epistemic legitimacy, institutional culture, and pedagogy. Indigenisation moves beyond tokenistic inclusion of African content towards embedding indigenous perspectives structurally and epistemologically throughout curricula [11]. It entails a shift in who teaches, what content is taught, and how knowledge is transmitted, thereby fostering active engagement with local knowledge and community contexts.

Hybrid pedagogical approaches emerge as viable strategies that integrate local and global paradigms, allowing for the negotiation of knowledge systems in a complementary manner. Such approaches leverage both indigenous wisdom and modern scientific knowledge to produce socially relevant and academically rigorous curricula [1]. This hybridity is particularly salient in disciplines like social work, where practitioners must navigate complex socio-cultural and global challenges.

## 3. Methodology

This study employs a systematic literature and policy review methodology to analyze the integration of IKS in Zimbabwean social work education over the past decade. Using comprehensive screening criteria and databases, the review is guided by established frameworks such as PRISMA and SPIDER to ensure thoroughness and rigor [1]. This approach allows for the synthesis of empirical studies, policy documents, and theoretical contributions. The limitation of empirical data within Zimbabwe's context includes scarcity of documented case studies and evaluative research on curriculum reforms, which constrains the depth of analysis. Nonetheless, the inclusion of relevant regional and international literature enriches the contextual understanding.

## 4. Historical and Policy Context of Social Work Education in Zimbabwe

### 4.1 Evolution of Social Work Curriculum

The curriculum of social work in Zimbabwe reflects a complex history shaped by colonial and postcolonial influences. During colonial rule, social work education and practice were oriented towards upholding colonial administrative control, often reinforcing social hierarchies and neglecting indigenous knowledge and community development paradigms [4]. Post-independence efforts attempted to redefine social work, yet many Western models remained entrenched within academic and professional frameworks.

Western social work models were widely adopted in Zimbabwean social work education, leading to the replication of Eurocentric theories, methods, and values that inadequately addressed the socio-cultural realities of Zimbabwean communities [5]. This situation perpetuated a disjunction between social work practice and the needs and worldviews of service users.

There have been significant calls for transforming social work from a profession of social control to one of social change that embraces indigenous knowledge and community empowerment principles [5]. Advocates emphasize reorienting the curriculum towards developmental social work, emphasizing local knowledge, participation, and social justice to enhance relevance and effectiveness.

### 4.2 National and Regional Policy Frameworks

Policy initiatives at national and regional levels have increasingly recognized the importance of integrating IKS within higher education, including social work curricula. Zimbabwe's educational policies have started to emphasize Africanisation and the inclusion of indigenous knowledge to foster cultural responsiveness and sustainable development [12]. Similarly, the Southern African Development Community (SADC) agenda advocates for social work education to embrace developmental approaches that incorporate local knowledge systems to address persistent socio-economic challenges [13].

International bodies and donor agencies significantly influence social work education priorities, often promoting agendas tied to global development frameworks. While such involvement provides crucial resources, it also risks perpetuating neo-colonial perspectives and limiting local autonomy in curriculum reform processes [3]. Balancing these influences with national and regional imperatives remains a key policy challenge.

### 4.3 Institutional Landscape and Governance

Zimbabwe's higher education institutions are structured to deliver professional training, including social work degrees, within a framework still largely influenced by colonial legacies and Western academic models [14]. Institutional resistance to curriculum reform is evident, often manifesting as bureaucratic inertia and reluctance among academic

leadership and faculty to adopt indigenized curricula and pedagogies [1]. Furthermore, resource constraints exacerbate challenges in curriculum transformation.

University leadership plays a pivotal role in facilitating or impeding curricular change. Progressive leadership committed to decolonial ideals can foster environments conducive to embracing IKS and empowering educators to innovate pedagogically [2]. However, leadership ambivalence or authoritarian governance structures can stall reforms, underscoring the importance of institutional commitment.

#### **4.4 Structural Challenges in Mainstreaming IKS**

##### **4.4.1 Colonial Legacies and Eurocentric Dominance**

One of the most profound challenges in mainstreaming IKS is the persistent dominance of colonial epistemologies within higher education curricula. Western knowledge systems remain entrenched as the normative frameworks underpinning content, methodologies, and assessment strategies [1]. This entrenched dominance marginalizes indigenous ways of knowing, rendering them peripheral or invisible within academic discourse [8]. Such marginalisation perpetuates epistemic injustice and inhibits the validation and transmission of African knowledge traditions.

Academic cultures in Zimbabwean universities are deeply embedded in colonial legacies, fostering conservatism in knowledge production and resistance to epistemic plurality [11]. Scholars and educators often face institutional pressures to conform to established Western standards of academic rigour, which can exclude or devalue indigenous epistemologies as unscientific or informal.

##### **4.4.2 Donor Dependency and External Influences**

Donor dependency presents another structural barrier to the mainstreaming of IKS. Social work education in Zimbabwe often relies on funding from international donors who prioritize Western models of social work and development. This dependency can lead to the imposition of external agendas that undermine local knowledge systems and limit opportunities for curricular autonomy [12]. The risk is that curricula become tools for reproducing neo-colonial frameworks rather than emancipatory, context-responsive education [3].

Limited local ownership of curriculum reform further hampers efforts to mainstream IKS, as donor-driven programs may lack alignment with national development objectives or community needs [14]. This misalignment calls for critical evaluation and renegotiation of funding relationships to support sustainable and locally grounded education reforms.

##### **4.4.3 Institutional Inertia and Resistance**

Bureaucratic obstacles are significant impediments to integrating IKS within higher education. Formal processes of curriculum approval are often slow and rigid, privileging standardized content and established modes of teaching [1]. Moreover, the lack of formal documentation and standardization of IKS itself presents a practical challenge, as universities require formalized knowledge frameworks to embed content credibly within curricula.

Academic conservatism and reluctance to change contribute to institutional resistance. Many educators trained within Western paradigms may lack the knowledge, skills, or willingness to adopt indigenous perspectives, compounding inertia [2]. Overcoming these cultural and institutional barriers demands intentional capacity-building and leadership advocacy.

#### **4.5 Epistemological Tensions and Rights-Based Frameworks**

##### **4.5.1 Conflicts between IKS and Western Human Rights Paradigms**

Integrating IKS into social work education also involves negotiating complex epistemological tensions with Western human rights paradigms. Indigenous knowledge systems often emphasize communal rights and responsibilities rooted in social cohesion and collective well-being, whereas Western human rights discourses foreground individual rights and liberties [9]. This divergence can create conceptual and practical challenges in harmonizing social work education and practice.

Reconciling IKS practices with universal human rights frameworks requires critical dialogue and adaptation. Social work educators point to opportunities where indigenous values can complement and enrich human rights perspectives, particularly in fostering empathy, restorative justice, and community empowerment within social work approaches [10]. Such integrative frameworks can enhance culturally relevant human rights education and practice.

##### **4.5.2 Integration of Environmental and Indigenous Knowledge**

Environmental social work is an emerging domain that underscores the interconnection between human and ecological well-being. Incorporating indigenous environmental knowledge within social work education aligns with both IKS and sustainable development goals [7]. Ubuntu philosophy, with its ethical emphasis on interconnectedness and respect for nature, provides a conceptual basis for ecological social work practice in Zimbabwe and broader African contexts [1].

Climate change adaptation especially benefits from indigenous knowledge, as traditional ecological practices offer localized, sustainable responses to environmental variability [12]. Social work educators and practitioners recognize the urgency of including environmental issues within curricula, embedding indigenous ecological wisdom to address contemporary challenges more holistically.

#### **4.5.3 Dialogues on Decolonising Social Work Pedagogy**

Decolonising social work pedagogy involves a fundamental shift towards fostering critical conscientisation among both educators and students. This approach is essential for encouraging anti-colonial awareness and promoting epistemic self-reflection within the educational framework [6]. By prioritizing these elements, the process brings to the forefront critical issues related to power dynamics, identity formation, and the mechanisms of oppression that persist within social contexts. The ultimate goal is to cultivate socially conscious professionals who are equipped to engage in transformative practices that address these systemic injustices.

In this transformative journey, educators and learners occupy reciprocal roles that contribute to the overall epistemic shift. Effective pedagogies that emphasize dialogue, storytelling, and community engagement are particularly effective in facilitating the inclusion of Indigenous epistemologies. Such methods not only enrich the educational experience but also make it more relevant and empowering for students [10]. By valuing local knowledge and lived experiences, the educational process becomes a collaborative effort that honors diverse perspectives.

Furthermore, blending theoretical frameworks with practical applications grounded in African worldviews can significantly revitalize social work education. This integration not only enhances the relevance of the curriculum but also supports positive social justice outcomes by ensuring that the knowledge produced and disseminated is reflective of the communities served [12]. Through this holistic approach, social work education can better prepare practitioners to navigate and address the complexities of social issues in a manner that is both culturally informed and socially responsible.

#### **4.5.4 Literature Review Insights on Zimbabwean Social Work Education**

Recent systematic reviews of the literature concerning the integration of Indigenous Knowledge Systems (IKS) in Zimbabwean social work education have illuminated both enduring structural barriers and the emergence of transformative strategies aimed at overcoming these challenges [1]. Among the key challenges identified are institutional resistance, which hinders the incorporation of local knowledge; epistemological tensions that arise from the clash between Western and Indigenous knowledge systems; and a lack of sufficient policy support that could facilitate the integration of IKS into educational frameworks.

In contrast to these challenges, various successful practices have been documented, showcasing effective methods for embedding Indigenous philosophies, particularly the Ubuntu philosophy, into the curriculum. This approach not only emphasizes communal values but also fosters a sense of belonging and social responsibility among students. Additionally, involving communities directly in the curriculum development process has proven beneficial, as it ensures that the content is relevant and reflective of local realities. Furthermore, interdisciplinary approaches that draw from various fields have been effective in enriching social work education and promoting a more holistic understanding of social issues [14].

A comparative reflection on experiences from other countries in the Southern African region provides valuable context. While Zimbabwe indeed faces unique socio-political conditions that shape its educational landscape, it shares common struggles with its neighbors in the quest to mainstream IKS within social work education [13]. These insights highlight the significance of learning from regional contexts, suggesting that localized reforms can be informed by the successes and challenges encountered by other countries. By examining these experiences, Zimbabwe can better navigate its own path toward integrating Indigenous Knowledge Systems in a manner that is culturally relevant and responsive to the needs of its communities.

#### **4.5.5 Successful Curriculum Reform Initiatives**

Examples from African universities, particularly in South Africa, demonstrate practical ways of embedding IKS into social work and other academic disciplines. Transformative frameworks developed in South African institutions emphasize centering historically marginalized knowers and knowledge systems through inclusive pedagogies and curriculum redesign [10]. Environmental social work modules incorporating indigenous ecological knowledge serve as pioneering cases of curriculum innovation [11].

Other disciplines, including science education, provide lessons on integrating IKS through truth-based epistemological frameworks and community-centered teaching methods, which can be adapted to social work education [9]. These interdisciplinary examples offer models and resources for Zimbabwean academics and policymakers.

#### **4.5.6 South-South Collaboration Models**

South-South collaborations facilitate reciprocal knowledge sharing among Global South institutions, strengthening capacity for IKS inclusion in curricula. Frameworks supporting these partnerships involve joint conferences, research

projects, and collaborative teaching initiatives that elevate indigenous epistemologies across borders [10]. Such networking fosters solidarity, resource mobilization, and innovative pedagogical approaches.

Despite their promise, challenges remain in sustaining these networks due to funding, logistical constraints, and differing institutional priorities. Nonetheless, prospects for expanded regional and international cooperation hold considerable potential for advancing the mainstreaming of IKS [3].

## **4.6 Implications for Social Work Education and Practice**

### **4.6.1 Curriculum Development and Pedagogical Change**

To realize meaningful integration of IKS, social work curricula must be structurally embedded with indigenous epistemologies rather than superficial add-ons. This involves training educators in African-centred and decolonial pedagogies, equipping them with the skills to facilitate epistemic justice and culturally responsive teaching. Developing practice models that are grounded in African worldviews ensures relevance and resonance with local communities.

### **4.6.2 Policy and Institutional Reforms**

Institutional reforms should advocate for dedicated support and resource allocation to curriculum transformation initiatives. Policies must align educational objectives with broader social justice imperatives, emphasizing indigenous knowledge as a legitimate and valuable academic pursuit. Enhancing formal recognition and systematic documentation of IKS is critical for sustainable integration and legitimacy.

### **4.6.3 Broader Societal and Developmental Outcomes**

Contextualized social work education contributes to community empowerment by fostering culturally sensitive practice and reinforcing indigenous social systems. It also supports the realization of Sustainable Development Goals (SDGs), particularly those related to poverty alleviation, education, and social inclusion. Promoting epistemic pluralism enhances cultural resilience, enabling communities to engage confidently with both indigenous and global knowledge economies.

## **5. Conclusion and Recommendations**

### **5.1 Summary of Key Challenges and Opportunities**

The mainstreaming of Indigenous Knowledge Systems in Zimbabwean social work education confronts enduring colonial legacies and institutional barriers characterized by Western epistemological dominance, donor dependency, and bureaucratic resistance. However, the resurgence of local knowledge, emerging policy frameworks supportive of Africanisation, and the potential of South-South collaborations represent significant opportunities to reclaim and revitalize indigenous epistemologies. These developments affirm the transformative possibilities inherent in culturally grounded education.

### **5.2 Recommendations**

Develop a curriculum that incorporates Indigenous Knowledge Systems alongside Western theories. This could include case studies, traditional practices, and community-based approaches.

Implement training programs for educators and students to foster an understanding of Indigenous perspectives, ensuring respect and sensitivity towards local cultures.

Advocate for the establishment and implementation of policies that promote the inclusion of Indigenous Knowledge in educational frameworks. Highlight the importance of Africanisation in social work.

Foster dialogue between educational institutions and policymakers to align curriculum reforms with national and local development goals.

Encourage partnerships with other African countries to share best practices, resources, and methodologies that support the integration of Indigenous Knowledge in social work.

Collaborate with local communities to ensure that the knowledge shared in educational settings is relevant and reflective of their lived experiences.

Promote research focusing on the efficacy of Indigenous Knowledge Systems in practice. Document successful case studies to provide evidence of their value in social work.

Provide workshops and training for educators on Indigenous Knowledge and its application in social work. This will help build capacity within institutions. Identify and address institutional barriers that hinder the incorporation of Indigenous Knowledge, ensuring that faculty and administration are supportive of these changes.

Create fieldwork opportunities that allow students to engage with Indigenous communities, facilitating experiential learning that respects and utilizes local knowledge.

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