

AMASA NDOFIREPI, BHEKI MNGOMEZULU
AND MICHAEL CROSS

3. INTERNATIONALIZATION, REGIONALIZATION AND AFRICANIZATION

A Critical Gaze

INTRODUCTION

The university marks the apex of higher education in almost all societies. By its very nature, the university as an academic institution has multiple identities given its multi-dimensional and varied interface with society. It is simultaneously a national, regional, continental and international institution. It cannot operate as an isolated entity; “university education demands the transcendence of all boundaries, be they physical, cultural, real or imaginary” (Ramphela, 1999, p. 5). Indeed, “Any university is a multi-faced institution; it has a local and a global identity” (Mngomezulu, 2012, p. 122). It is up to the individuals or groups to decide their point of emphasis. Therefore, it should not come as a surprise that ownership of universities becomes a contested terrain. As noted by Schoole and de Wit (2014, p. 219), “The international dimension and the role of higher education in the global arena are more dominant in international, national, and institutional documents and mission statements than ever.” In a way, all claimants have the right to present themselves as the custodians of universities built in their locality. But, at the same time, those universities do not solely serve local clients. On the contrary, they attract students and staff from across the globe and teach curriculum content which transcends geographical boundaries. As this happens, the university finds itself torn between serving its local community in order to remain relevant and subscribing to the general and widely acceptable notion of meeting international standards and serving a wider community. This identity dilemma poses a serious challenge to those saddled with the responsibility to define the mission, vision, and goals of a university that is physically located in Africa.

The purpose of this chapter is to revisit the position of universities that are physically located in Africa with the view to establish how they perceive themselves and how they will identify themselves going forward. The analysis is done within the contexts of Africanization, regionalization, and internationalization. Conceptually, regionalization of higher education in Africa is situated within the contexts of internationalization and Africanization as both concepts advocate the interconnectedness and variance of higher education institutions and systems. Internationalization, Africanization and

regionalization processes also share many functional, organizational and political core processes – elements of mobility, partnership, qualification framework, quality assurance, harmonization processes etc. In essence, this chapter attempts to establish how these three concepts affect African universities in their search for identity. Important to note is that at times African universities are forced to make certain decisions taking into account a wide range of endogenous and exogenous causal factors. It is also necessary to acknowledge the fact that not all changes are good, nor are all changes necessarily bad.

The chapter discusses Africanization, regionalization, and internationalization within the broader African context. The argument is that instead of perceiving these concepts as exclusionary, one should see them as being inclusive, complementary and embracing. They are in line with the point made earlier that universities have multiple identities. As such, African universities could easily embrace Africanization, regionalization, and internationalization without giving one concept preference over the other two.

Given the fact that concepts do not speak for themselves, but rather derive their meaning from the different contexts in which they are used, the chapter begins by exploring the meaning of the three core concepts: Africanization, regionalization, and internationalization. In so doing, the concepts are approached in two ways. First, it is important to consider the general and conventional definitions that have been proffered by different scholars. Second, these concepts should be discussed in the African context.

THE MEANING OF AFRICANIZATION, INTERNATIONALIZATION, AND REGIONALIZATION IN AFRICAN HIGHER EDUCATION

African higher education is a much debated phenomenon. This debate is triggered *inter alia* by the fact that the point of departure is not always the same. As the chapter argues later in the discussion of the evolution of higher education in Africa, some authors trace the development of higher education in Africa from the pre-colonial era and argue that African higher education institutions predate the colonial era and are older than most European institutions (Mngomezulu, 2012). Others espouse the view that African higher education institutions owe their existence to the colonial era (Ajay et al., 1996). Whatever the point of emphasis, the reality is that African higher education cannot escape the debate on how it is affected by Africanization, regionalization, and internationalization against the legacies of colonialism.

For defining the three concepts, the chapter draws on Knight's insight that the suffixes introduce subtle and nuanced differences in the meaning of the root concepts (e.g. Africa, region and international). In the first chapter of this book, Knight correctly points out that, while the suffix 'ism' (e.g. in Africanism, regionalism, and internationalism) relates more to an ideology or set of beliefs, while 'ization' focuses on the process of becoming, and 'tion' reflects a condition. This is central to understanding the implications of the three concepts for higher education in Africa.

Embedded in ‘ization’ is the idea of an ongoing and evolutionary process of change as institutions and academics negotiate their local and global spaces. This process is underpinned by the notion of intentionality based on “existing and new relationships and activities by a diversity of actors”, and the view that the outcome is defined by the players involved and can be interpreted in each of the cases as a specific activity area or an organizational/programmatic/political framework.

Africanization

From the suffix ‘ization’, the term Africanization could be construed to mean the process of becoming or making something African or have African features. The danger is to perceive this concept as denoting the process of exclusion whereby everything else is excluded so that only that which is ‘African’ remains. The reality is that Africanization should be understood in the broader context of how the world is organized. Makgoba (1997, p. 1) defines it within this context as “a process of inclusion that stresses the importance of affirming African cultures and identities in a world community.” Surely, African features and paraphernalia can co-exist with characteristic features from other continents.

The difference with Africanization is that the African elements are foregrounded in the discussion without dismissing other elements from elsewhere. It is for this reason that Makgoba (1977) makes the point that Africanization involves incorporating, adapting and integrating other cultures both into and through the African vision. It is broadly the recognition of the local in the global context. Its aim is to integrate that which is originally African with that which is foreign and come up with something new that portrays an African outlook in the global context. Many other scholars corroborate this conceptualization of Africanization. For example, Louw (2010) sees Africanization as a way of transcending individual identities and seeking commonality. He argues that it is a way of recognizing and embracing our otherness. In other words, the existence of an African outlook is not contingent upon the absence of other identities. Instead, the African outlook merges what is originally African with what is foreign and thus improves the African outlook which is not necessarily exclusive to the world. An institution’s claim in its mission statement to be a truly African university “should be reflected in its institutional culture, its curriculum and its library holdings” (Mseleku, 2004, p. 2). This also applies to institutions in other countries and regions of the world. Ramose (1998) believes that in the worldview of Africanization, the African experience does not only constitute the foundation of all forms of knowledge but that it is also the source for the construction of such knowledge.

Looking at the different conceptualizations of Africanization, Letsekha (2013) identifies some common features in these definitions. These include: the need to seek out our commonalities; affirmation of African culture, tradition and value systems; fostering an understanding of African consciousness and finding ways of blending western and African methodologies. Overall, Africanization entails

giving higher education the African face without necessarily dismissing its regional and international character. Thus, the sustained debate on the Africanization of higher education "...forms part of the larger discourse as the restructuring and transformation" of higher education institutions (Letsekha, 2013, p. 1). It is thus with reference to this concept of Africanization that the ideas of regionalization and internationalization are likely to gain more meaningful substance.

When the East African academic and political leadership discussed Africanization, it looked at it holistically to include higher education and the institutions of the East African Community (EAC). The debates which took place in the National Assemblies of Uganda, Kenya, and Tanzania, as well as those that took place at the East Africa Legislative Assembly (EALA), discussed this issue at length (Mngomezulu, 2012, 2013). In these instances, the aim was not to dismiss regionalization and internationalization. Instead, these leaders saw Africanization as part and parcel of the two other concepts. They conceded that Africanization could not be fully understood if discussed in isolation, but had to be perceived in the broader context. This is not surprising given the fact that African higher education institutions, like other institutions elsewhere, "are increasingly becoming defined by internationalization which is one of the dominant characteristics of modern existence" (Letsekha, 2013, p. 6).

Internationalization

The concept of 'internationalization' is not self-explanatory as it appears at face value. On the contrary, it is both complex (De Wit, 2002) and multifaceted in nature (Knight, 2003, 2004). As such, it means different things to different people in different contexts. In fact, there are contradicting views regarding the popularity of this concept in academic circles. Moreover, internationalization in higher education is not a new phenomenon (Itaaga, Musoke, & Anthony, 2013). Previously, Cross and Rouhani (2004, p. 236) claimed that the term internationalization "is not yet recognized by most higher education scholars as a research theme" particularly in South Africa – a claim which has since lost potency. A more recent view states that the concept 'internationalization' has become a mantra in the education context, particularly in higher education (Tadaki, 2013). It is the subject of a number of reports, policy documents, journal articles, book chapters and book manuscripts (Hawawini, 2011). Arguing along the same lines, Mohamedbhai (2013) espoused the view that internationalization is not new to African higher education, in fact, it was through internationalization that a number of African universities came into existence and were developed.

The fact that researchers are already using this term in different contexts means that it is worth defining so that it makes sense to the reader. But one point that needs to be reiterated is that this concept needs to be defined within a particular context since it does not have a universal meaning. In the context of higher education, internationalization refers to the process of bringing together or integrating an

international/intercultural dimension into the activities that happen in a higher education environment. Internationalization in this sense can be seen as embracing “a multitude of activities aimed at providing an educational experience within an environment that truly integrates a global perspective” (De Wit, 2002, p. 109). These activities include but are not limited to: teaching, research and service functions of the institution (Knight, 1994; Knight & De Wit, 1997). In this sense, internationalization is seen as an ‘in-bound’ and ‘outbound’ mode of operation whereby institutions of higher learning accept and exchange ideas, students, and staff from elsewhere and also tackle research projects that have a wider international view and do not necessarily resonate with the local clientele entirely.

Another somewhat related view is that the internationalization of higher education institutions simply refers to “the process of integrating the institution and its key stakeholders – its students, faculty, and staff – into a globalizing world” (Hawawini, 2011, p. 5). Accordingly, internationalization becomes an ‘out-bound’ process whereby the ‘international’ element is confirmed as the institution goes out to the global world. But this is not the only conceptualization of the term internationalization – even within the context of higher education. For example, in South Africa those who displayed a degree of pessimism or scepticism regarding the value of internationalization, against the legacy of isolation from Africa but not necessarily from Western academic traditions, placed their emphasis on the engagement with local and African contextual complexities: “It is by becoming an expert in the local that a department or faculty will enjoy international esteem”; “Good local study will draw appreciation from abroad”; “Think locally first so as to gain internationality” (Cross et al., 2011). According to Cross et al. (2011), what emerged from these constructs was a conception of internationalization as a strategy for providing a unique local and global experience to all staff and students within an institution.

The argument in this chapter is that internationalization of higher education should be seen as a two-way process. It is the process whereby academic institutions of higher learning spread their wings widely, either to give to the world or to borrow from it. In this view, the term ‘internationalization’ should be seen as denoting a reciprocal relationship which exists among countries and their institutions for mutual benefit. It refers to both the spreading and incorporation of materials and ideas across geographical boundaries, with a view to benefitting both sides of the geographical divide. In practice, internationalization includes the formation of networks which take different forms and cut across different sectors of society such as education, the economic and labour sectors, cultural institutions, and many others. Therefore, higher education is but one of many areas where internationalization can take place.

Lastly, it is argued that internationalization does not just happen in a vacuum. Instead, internationalization processes are mediated through and also involve at least six sets of actors. These actors, which are listed in their ascending order, are the following: national actors, bilateral actors, regional actors, sub-regional actors, interregional actors, and international actors (Zezeza, 2012). As noted by

Itaaga, Musoke and Anthony (2013, p. 2) in the context of Uganda, Africanization, regionalization and internationalization sometimes happen simultaneously. Practices include but are not limited to the following: study abroad programmes for academic staff, enrolment or admission of foreign students, joint publications by staff across national/continental borders, holding international conferences and workshops across national border, membership to regional networks such as the Association of African Universities (AAU) and Inter-University Council for East Africa (IUCEA), transfer of credits from other universities, the use of ICT to offer online courses and distance education, and many such activities.

Regionalization

A quick review of the literature leads to the conclusion that regionalism is gradually emerging as a potent force in the processes of globalization (Mittelman, 1996; Kacowicz, 1998; Schoole & Knight, 2013; Altbach, 2014; Contel, 2015; Saha, 2015). As such, it is safe to say that there is an inherent relationship which exists between regionalization, globalization, and internationalization. This relationship takes three different forms, (i) regionalization as a component of globalization (convergent trends); (ii) regionalization as a challenge or response to globalization (divergent trends); and (iii) regionalization and globalization as parallel processes (overlapping trends) (Mittelman, 1996). Confirming this relationship, (Mittelman, 1996, p. 89) makes the point that in the event that the term globalization is seen as the compression of the temporal and spatial aspects of social relations, then it is proper to perceive regionalism as constituting but one component, or chapter of globalization.

In fact, the term 'regionalization' is also closely related to internationalization. Some authors argue that regionalization is a subset of internationalization (Schoole & de Wit, 2014). These authors identify three levels of regionalization which express internationalization. These levels are: interregional actors (e.g. government agencies such as the European Commission as well as interregional Non-governmental Organizations and networks, which include the European University Association, the Association of Commonwealth Universities and the Association of Universities of the Francophone); regional actors (inter-governmental bodies such as the African Development Bank and the African Union, as well as Non-Governmental Organizations such as the Association of African Universities and the Council for the Development of Social Science Research in Africa (CODESRIA); and sub-regional actors (Southern African Regional Universities Association (SARUA) and the Inter-University Council for East Africa (IUCEA) (Zezeza, 2012).

The relations that have been enumerated above should not create the impression that these two concepts – regionalization and internationalization – share everything in common. For example, “while regionalization depends on the voluntary co-operation of national governments in the region, internationalization depends on the

co-operation of national governments and/or regional bodies to succeed” (Schoole & de Wit, 2014, p. 228).

Any attempt to coin an independent definition of the term ‘regionalism’ would not succeed if such an attempt failed to start from defining a ‘region’. But even the term region is problematic on its own in the sense that it refers to different scales (Contel, 2015). Corroborating this view in their analysis of this term in the African context, Schoole and de Wit (2014, p. 223) aver that “the term ‘region’ in Africa is varied and complex, expressed in different forms and involving multiple players.”

Various attempts have been made to define regionalization. One view is that this concept means a “politico-administrative process by which regions emerge as relevant units of analysis for economic and political activity and welfare and service provision” (Magel, 2011, p. 1). This is perceived to be regionalization from above. In other contexts, regionalization could be a much more spontaneous process whereby state and non-state actors in a region come together for a particular purpose. But whether these different units are forced or volunteer to come together, the bottom line is that regionalization involves different units in a particular geographical area coming together. In this sense, regionalization of higher education can be defined as the “process of building closer collaboration and alignment among higher education actors and systems within a defined area or framework called a region” (Knight, 2013).

Having defined this concept in the manner presented above, one should not assume that it is a straightforward process. According to Kotecha (2012, p. 1), “the process of regionalization is complex and not without its own challenges.” For example, there are those who look at regionalization in terms of academic disciplines, e.g. ‘health regionalization’. At the same time, others focus on different scales of ‘region’ (Contel, 2015). As such, each time the terms ‘region’ and regionalization’ are used they need to be further explained contextually for them to convey the intended meaning. But the fact that there are challenges associated with these concepts should not dissuade us from using them in the same way that other concepts are used such as Africanization and internationalization.

THE EVOLUTION OF HIGHER EDUCATION IN AFRICA: AN OVERVIEW

The practice of higher education in Africa can be traced back to the pyramids of Egypt, the obelisks of Ethiopia, and the Kingdom of Timbuktu during the pre-colonial era (Ajayi et al., 1996; Assie-Lumumba, 2006; Lulat, 2005). Despite considerable resistance, the process of colonization disconnected the continuity of African indigenous institutions, including education and replaced them with the new foreign models of institutions modelled in the Western tradition. These institutions were originally established as extensions of the home foreign universities without independent existence as autonomous African institutions, a feature reflected in their programmes, courses, and modes of delivery. Ki-Zerbo highlights the fact that until

1968 university degrees in Francophone Africa were issued by the French Ministry of National Education. Even when local degrees and diplomas were recognized as 'equivalent', this was predicated on the similarity of the content and examinations. Similar experiences could be found in the Anglophone and Lusophone colonies. The main purpose of these institutions had nothing to do with socio-economic challenges of Africa; it was essential to nurture the African elite required for colonial administration, a narrow objective that limited access to few individuals. For example, Teferra and Altbach (2004) observe that the University of East Africa, which catered for Tanzania, Kenya and Uganda, produced only a total of 99 graduates for a total population of 23 million in 1960. As such, they remained instruments of colonization and domination. The number of higher education institutions in both public and private sectors increased enormously since independence. According to a World Bank Report, by 2009 there were more than 250 public and 420 private higher education institutions in Africa (World Bank, 2009). For the purposes of this chapter, the focus is on the main efforts towards reforming these institutions in the context of Africanization, regionalization, and internationalization.

Assie-Lumumba argues that the first wave of higher education reform immediately followed independence movements of the 1950s and 1960s. It aimed to address problems of entire educational systems as higher education institutions, particularly universities, were in their infancy and in most countries had not yet been created. Throughout this process, higher education institutions came to play multiple roles in the context of the post-colonial policies. First, within the framework of human capital theory that dominated post-colonial policy strategies, higher education institutions came to be perceived "as tools of socio-economic development and political transformation in post-colonial Africa to fulfil the role of training professionals, promoting access, extending the frontiers of knowledge, and serving the national economy" (Woldegiorgis & Doevenspeck, 2013, p. 38). A consensus emerged from a series of conferences of African Heads of State in the 1960s that higher education should be a major government partner for economic growth, an assumption translated into policy in 1960s and 70s (Woldegiorgis & Doevenspeck, 2013; Aina, 1994).

Second, higher education institutions were also entrusted with the responsibility of creating African identity within colonial institutions, a process well known as Africanization. For Woldegiorgis and Doevenspeck (2013, p. 39), Africanization was premised on the fact that "post-colonial institutions including universities were products of European colonial settings which did not represent the needs, interests and values of African people". In higher education, it was used as an important localization instrument concerned with liberating the universities from their foreign character by aligning the curricula, courses and academic practices of African higher education institutions with the demands of the continent and train academic staff to replace European professors (Ki-Zerbo, 1973; Yesufu, 1973). According to Assie-Lumumba (2016), the process of Africanization of higher education in Africa had entailed the following initiatives: (i) the establishment of permanent African

Studies units; (ii) the establishment of African studies units as a tool towards the Africanization of institutions of higher learning; (iii) Africanization of current and future learning institutions without African Studies units. Under fire has been the narrow Afrocentric and isolationist conception of Africanization, which in a globalizing world amounts to ghettoization. As a result, the concept articulated in this chapter broadly approaches Africanization as contextualization or institutional and academic practices that are rooted in or speak to the African experience in the global world. This also implies that European influences on African higher education must take into account African contextual complexities.

Third, another role assigned to higher education in post-colonial policies was that of nation-building. Seepe (2004) argues that as African governments grappled with the challenge of creating strong African institutions that would promote a sense of nationalism among the public, they entrusted higher education institutions with the task of producing graduates who would become custodians of African nationalism to promote and preserve African identity. However, the economic and social crises across the continent in the 1980s and 1990s aggravated by the Structural Adjustment Programmes (SAPs) and stabilization programmes imposed by international institutions such as the International Monetary Fund (IMF) and the World Bank had negative repercussions in higher education. These funding agencies shifted their policies towards financing primary and secondary education and advised African governments to cut their public funding of higher education with disastrous consequences for the sub-sector. It was not until the 1990s that higher education in Africa would register signs of recovery when its role in knowledge production was recognized as one of the most important means for participating in the knowledge economy with the increasing integration of African economies into the global market (Woldegiorgis & Doevenspeck, 2013, p. 41).

Overall, in their epistemological orientations, knowledge systems, curriculum, and knowledge responsiveness, and identify expressions, many universities in the continent still remain displaced from their social and cultural spaces and can better be characterized as 'universities in Africa' and not 'African universities', with little features of originality and uniqueness. According to Makgoba (1999), this is in contrast to world trends where higher education institutions have adapted to the values and needs of their respective environments while maintaining the universal concept of a university. Basically, most African universities have always privileged research or academic links with international institutions over those with their counterparts in the continent. They have reproduced the incestuous academic production and reproduction of closed systems within the Lusophone, Anglophone, and Francophone colonial boundaries, with very little efforts towards developing regional academic and intellectual solidarity and co-operation beyond these boundaries. This chapter argues that this incestuous legacy tends to curtail internationalization and regionalization and their intellectual cross-fertilization benefits beyond these boundaries.

THE NEXUS BETWEEN AFRICANIZATION AND INTERNATIONALIZATION:
POWER DYNAMICS

The internationalization of the higher education sector in general and universities in particular, across the world, have turned out to be the norm. African universities have not been an exception. Meanwhile, the push for institutions of higher learning to Africanize has been on the increase in contemporary times. The two imperatives have, more often than not, been depicted as incompatible sites with each offering antithetical benefits of the other. The aim of this section is showing strong evidence of the nexus between Africanization and internationalization of African universities in a world ideally portrayed as one village and argue that to understand the relationship one has to embed the discourse in power dynamics. To that end, one can ask: Given the polarized world characterized by centres and peripheries (Altbach, 2007; Altbach & Knight, 2007), to what extent can African universities authentically seek to internationalize and regionalize without compromising their Africanness, i.e. their regions and sub-regions?

To have a clearer interpretation of internationalization and Africanization of the university, it is important to engage Guy (2009)'s analysis in which the local and global are not spatial configurations, as levels, spaces, and distances. Instead, they contest each other as distinct descriptions of space to establish within society the reality that society is. For Guy, the global and the local are best understood as two opposite distinctions applied in communication as a code to generate information about a society or world. This interpretation of the local and global can assist in describing various elements within the context in relation to social movements, inequalities, crises and identities (Guy, 2009, p. 1). In the context of this debate, one can consider the immediate environment as the local space in which a university finds itself, that is, the nation and then the continent, in this case, Africa, and the needs and crisis found within this context should be at the centre of its practices (Shanyanana & Ndofirepi, 2015, p. 54). It is in this purview that one can perceive the demand and the imperative for a dialectical bond between local and global practices - hence the African and the international in which both levels take into account each other's needs and challenges. But while this might sound ideal in theory, the practice of the connections between internationalization and Africanization of universities is riddled with complexities as will be explored below.

Globalization has seen the world shrinking and the attendant neo-liberal discourse has permeated sub-Saharan African higher education (Dzvimbo & Moloji, 2013). Such thinking has persuaded many to think of higher education as a global system in which a global approach is necessary to understand the world's universities (Altbach & Davis, 1999). To this end, this discussion submits that developing economies, such as those in Africa, are forced to confront head-on the veracity of internationalization of higher education in order to remain relevant to the globalization process and universities will find it difficult to survive in a narrowly national context. But Nyamnjoh (2004) is right

to recommend that, “If Africa is to be a party to a global conversation of universities and scholars, it is only appropriate that it does so on its own terms, with the interests and concerns of ordinary Africans as a guiding principle” (Nyamnjoh, 2004, p. 154). So, the core question is – African universities, where to from now? While there is an assortment of taxonomies including Africanization, transformation, and renaissance in the varied discourses, policy-makers on African higher education are confronted with the contentious identity question of whether to Africanize the academy in order to remain relevant to the uniquely African realities, challenges, and priorities or to internationalize in line with the demands of the twenty-first century global economy.

The universities in the African continent being products of a complex blend of previous experiences from their European colonial experiences have perpetuated the dominance of the imported western epistemologies in order to make themselves global institutions by making frantic efforts to internationalize their faculty, tuition, governance, student texture and epistemologies. It is argued, in this chapter, that Africanization as an inclusion process signifies the centrality and sustenance of African cultures and identities in a world community thereby foregrounding the concerns and interests of the African people. It is on the basis of the uniqueness of the African experience that Africans and the universities established in Africa should reconsider acting as spring wells of “...scepticism toward the victorious systems of knowledge, and as the means of recovering and transmitting knowledge that has been cornered, marginalized or even defeated” (Nandy, 2000, p. 118). To be an authentic African university exhibiting both the African and international attributes, in Magkoba’s words, is to be:

...an institution that has the consciousness of an African identity from which it derives and celebrates its strengths and uses these strengths to its own comparative and competitive advantage on the international stage...draws its inspiration from its environment, as an indigenous tree growing from a seed that is planted and nurtured in African soil. (Magkoba, 2005, p. 14)

It is a truism that Africa has been progressively detached from the centre and positioned at the periphery of the knowledge realm as evidenced by the production and dissemination of university knowledge founded on and deeply embedded in Eurocentrism and the accompanying western scientism to which Ndlovu-Gatsheni writes:

Despite the fact that archaeological evidence has confirmed Africa as the cradle of humankind, the continent, and its people continue to be entrapped within the existing global matrices of power underpinned by Eurocentrism and coloniality. (Ndlovu-Gatsheni, 2013, p. 332)

To Africanize, therefore, is to endeavour to counter the proliferation of an adherence to exotic paradigms in African university epistemologies that are silent on the knowledge. The process of Africanising the university will involve a critical

reflection of the African experiences of the world and pays attention and sympathy to African "...contextual specificities that enhance a university's ability to make unique contributions to the global corpus of knowledge" (Habib, 2014, n.p.). Africanization, therefore, is reinventing Africanness lost through colonial epistemicide by "...correcting and departing from, hegemonic knowledge and knowledge systems that are predicated on racist paradigms that have deliberately and otherwise distorted, and continue to distort, the reality of who Africans really are" (Gutto, 2006, p. 306). How then do the above discourses find their place in the internationalization matrix of the African universities?

Starting from Philip Altbach's assertion that knowledge interdependence is for the benefit of everyone (Altbach, 2007), the contemporary practice of internationalization of university education includes among others: Increasing international use of common textbooks, course materials, and syllabi is stimulated by multinational publishers, 'twinning' programmes linking academic institutions or programmes in two countries to opening branch campuses in other countries... degree programmes are sometimes 'franchised' (*whereby*) foreign university lends its name and curriculum to a local academic institution or business firm, ...(*and*) grant a degree of the foreign institution to local students (Altbach, 2007, p. 127) (*emphasis added*).

The question that comes to mind is – Who controls the movement of materials from texts to human and financial capital through to programmes and courses in the above set-up in the case of universities in Africa? The chapter argues that in an unequal world characterized by centres and peripheries as alluded to above, the notion of internationalization of universities pits African institutions on the receiving end of imposed values and agendas of long-established universities in the North and domiciled in economically advantaged countries that control funders in higher education such as The World Bank, IMF and the European Union (EU), to mention only a few. While, on the main, African university leaders are making frantic efforts to Africanize their institutions, their lack of adequate funding from the state coffers perpetuates a dependence syndrome especially from the erstwhile colonizers in the name of internationalization of higher education. Yes, the world is now an extended village but only as far as membership to the global society is rooted on mutuality and the principle of reciprocity. The study argues that to internationalize the African university is not or should not be construed to mean circumscribing the African universities and in the process denying them the autonomy to exhibit African excellence through foregrounding what Africa can best offer to the global corpus of knowledge. Internationalizing the African university cannot be accepted if it is designed to imply, in practice, the back-door entry of the colonial project or as an overt form of new neo-colonialism (Tiffen, 2014, n.p.).

The point is not to be apologetic for justifying the African cause for an independent African university whose core mission and vision is to serve humanity in its entirety, but one can defend the repositioning of the African university in the twenty-first century which takes genuine cognisance of the African presence in the

INTERNATIONALIZATION, REGIONALIZATION AND AFRICANIZATION

global knowledge scene. Considering that the students who graduate from these institutions and the faculty that manage the programmes cannot remain isolated in the name of Africanization, the study argues that engagement with their peers around the world on matters of the curriculum, governance, finance, pedagogy, and research will keep university participants in the loop with international developments and dispose an international outlook. Nevertheless, the position of this chapter is that Africa and African universities are not slaves and instruments to be utilized for the benefit of the already advantaged universities located in the developed economies of the world. To that end, from a critical theory perspective, the imperatives of internationalization and Africanization of African universities are irreconcilable poles on the main although the practices of African universities in contemporary times focus on making institutions of higher learning international in the globalizing world.

THE FUTURE OF AFRICAN UNIVERSITIES

Mngomezulu (2013) once posed a question which remains relevant today. He asked-What does the Africanization of a university entail? For African universities and other higher education institutions to be participants in the global world through suitable regionalization and internationalization strategies, they need to address this question and try to create their own identities and also develop their own fortes (Neale-Shutte & Fourie, 2006). This submission is predicated on the assumption that the envisioned identities will define what these institutions are and what they stand for in the broader scheme of things. Creating fortes means promoting international engagement rooted in the university's comparative advantage. Within such perspective, the much celebrated 'global excellence', and 'world class' practices necessitate not only engagement with its local and regional complexities but more broadly its engagement with Africa, which should constitute the basis for its comparative advantage. Given the important role African universities are invited to play in the socio-economic development of the continent, engagement with Africa would entail, for example, taking Africa as the primary object of knowledge production, paying attention to indigenous knowledge in teaching and learning, i.e. taking Africa to the world while bringing the world to Africa. As Dowling and Seepe (2004) contend, it is only when Africans have a deeper understanding of their own experiences that they would be able to conquer knowledge and concepts that are not part of that experience.

A recent study (Moll, 2014) in South Africa flagged the notion of internationalization as "Africanization" as the direction universities in South Africa should encourage in shaping their unique identities. This was in recognition that generally South African universities have been displaced or "historically cut off from the rest of the continent". Under such circumstances, Africanization came to be viewed as reconnection to Africa through knowledge and curriculum responsiveness – responsive to the African context and integration of indigenous knowledge into the academic curriculum (Moll, 2004, p. 15), epistemological redirection in knowledge

production to privilege African epistemologies (Cross et al., 2011, p. 85) and university identity recreation (Jeevanantham, 1999; Makgoba, 1999; Mseleku, 2004). More specifically, Africanization as curriculum responsiveness meant moving beyond an earlier emphasis on 'African studies' in the university curriculum to more fundamental issues such as generating knowledge and curriculum that speak to the African experiences. Epistemological redirection implied shifting from "the monochrome logic of Western epistemology" in knowledge production to integration of African epistemologies and indigenous knowledge systems, indigenization of the Western idea of rationality in African spiritual wisdom, focus on the most pressing issues in Africa such as rural poverty and underdevelopment, illiteracy, and cultural domination focus on socially relevant research and teaching (Hoppers, 2002, p. vii; Crossman & Devisch, 2002). To ensure Africanization as identity recreation, protagonists called for radical overhauling of the culture of the university, including its administrative, academic, and pedagogic practices to reflect African realities.

Beyond the contestations (productive or not) arising from this debate, the contention is that regionalization and its harmonization emphasis has a central role in the future of African universities. Particularly in Southern Africa, effort should be undertaken with the following main objectives:

- To provide a platform for promoting debate and sharing an understanding of the concept of internationalization of the curriculum and how this might be relevant to higher education programmes in South Africa, where there are also both increasing numbers of international students being enrolled and increasing internationalization initiatives.
- To create a network of academics, internationalization practitioners, curriculum developers, institutional leaders, policy-makers, researchers and those interested in exploring what internationalization of the curriculum means for what they teach and how they teach their disciplines and courses, and develop institutional policy.
- To bring together into a community of practice individuals who are interested in conducting and sharing research into the internationalization of the curriculum and its implications for teaching and learning.

As authoritatively spelled out by Makgoba (1999), Africanization is "the process or vehicle for defining, interpreting, promoting and transmitting African thought, philosophy, identity, and culture". It entails "the treatment of African issues not as a by-product but by moving African issues in the academic, social, political and economic milieu from the periphery to the centre" (Seepe, 1999, p. 1; Seepe, 2004); or "moving subjugated discourse from the periphery to the centre" (Jeevanantham, 1999). Going forward, Africanization could also be discussed within the concept of Ubuntu, which is a southern African philosophy is focusing on human allegiance. By so doing, one might be able to move towards a better conceptualization of Africanization (Higgs, 2003). For Africanization to achieve its set goals it is imperative for African institutions and Africans themselves to invigorate that spirit

INTERNATIONALIZATION, REGIONALIZATION AND AFRICANIZATION

of love and care defined through Ubuntu: “the humanistic spirit which more clearly defines the morality of the various peoples of Africa” (Nekwhevha, 2000, p. 22; Msila, 2008).

The intersections and interactions provided by emerging regionalization efforts have the potential of strengthening research and institutional revitalization. This is already visible with the experience of the African Research Universities Alliance (ARUA) constituted by a group of leading institutions with strong research and postgraduate training. The alliance follows in the footsteps and shares the aims of other research university consortiums around the world – such as the League of European Research Universities and the Group of Eight in Australia – that advocate for strengthening research and postgraduate training in higher education. As alluded earlier, the initiative builds on the notion of comparative advantage as a selling point in internationalization. This is well captured by Price (2015) when he suggests that “The intention is to bring together various distinctive fields of expertise to achieve complementary and co-ordinated programmes of research and training, including addressing the key development priorities of the African continent.”

CONCLUSION

The university is simultaneously transnational, transcontinental, and transcultural. This is not to forget that it is also integrated into a given society and region, and social, political and economic system. In this sense, it cannot escape the political philosophies of particular nation-states and their governments, which in the case of Africa have been instrumental in determining their institutional agendas sometimes with detrimental consequences. The agendas have been evolving from the colonial instruments of domination and colonization to the adoption of multiple roles (e.g. agents of development, agents of nation building, agents of African identity or Africanization, and agents of integration into regional or world economic systems). These multiple roles, which reflect the multifaceted ways in which the African university has interfaced with the state, government, and society, also defines its multiple identities.

The chapter has argued that depending on contextual peculiarities, this multi-dimensional and dynamic nature of the African university underpins its approach to Africanization, internationalization, and regionalization, and the character of its vision and mission. The argument is premised on the assumption that in the context of globalization, the university cannot escape the intra and interdependence of today’s economies and societies. The modern world has entered an age where society, economy and knowledge have become part of a global environment characterized by a mix of local and global influences, and higher education increasingly demands the “transcendence of all forms of boundaries, be they physical, cultural, real, or imaginary” (Ramphela, 1999, p. 5; Cross & Rouhani, 2004).

While the three concepts offer opportunities for deciding how the university should position itself in such environment and what intersections and interactions

must be stimulated or discarded, how these must be negotiated in the future should not underestimate national and regional contestations that the globalising world has triggered particularly by almost exclusively privileging discourses rooted neo-liberal 'common-sense' that do not take into account diversities and contextual complexities. The recent higher education crisis in South Africa bears testimony to this claim. On the positive side, universities have been forced by students and other social movements to seriously rethink their institutional responsibilities and responsiveness to society around issues of development, social justice, and identity against the legacies of colonialism, apartheid, and post-colonial mal-administration. On the downside, the crisis has opened space for the resurgence of particular kinds of academic and political fundamentalisms, manifested in particular claims around the academic project, exclusionary nationalistic, xenophobic or racist rhetoric.

The implication is that new conceptualizations of internationalization and regionalization may be needed that take into account these challenges. This means on the one hand for example that, while recognizing the peculiarities engendered by colonialism and apartheid, the increasing insertion of the African university in the global world should not be ignored. It also means that in the context of Africanization, African global excellence can only be achieved primarily through intellectual engagement with the African experience in its diversity and complexity. The chapter has articulated a particular view of internationalization, regionalization, Africanization that takes these concepts not to be exclusive but as complementary, though potential tensions between them must be recognized and mitigated.

The argument has serious implications for the future of the African university in its interface with the local and global worlds. It requires, for example, revisiting some of the prevailing constructs about Africanising, internationalizing or harmonizing the university and its project embedded in university discourses that tend to portray them as contradictory or conflicting. In line with the argument of the discussion, the foundations for such exercise should rest on the re-conceptualization of these constructs as reflecting complementary and converging actions. This will eventually render unnecessary the fierce political and academic battles being fought between 'Northern' and 'Southern', Eurocentric and Afrocentric epistemological discourses centred on the dominance and hegemony of the North – often seen as unproblematic. Emerging forms of internationalization and regionalization being promoted by the AU, AAU and CODESRIA in collaboration with their counterparts in the developing world and progressive forces in the West go a long way towards fulfilling this ideal.

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Amasa Ndofirepi

*Mzala Nxumalo Centre for the Study of South African Society
University of Western Cape, South Africa*

Bheki Mngomezulu

*Mzala Nxumalo Centre for the Study of South African Society
University of Western Cape, South Africa*

Michael Cross

*Ali Mazrui Centre for Higher Education Studies
University of Johannesburg, South Africa*