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EDITOR

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Chapter Eight

Reflections on Programming in an Afrocentric Distance Education Certificate Programme: A Case Study

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Introduction

The intention of the chapter is to critically engage with issues of curriculum or what I call programming using a Certificate Programme (CP) in distance education offered in over 10 African countries using South Africa as an example. Issues of distance education are not the intention of the chapter, but programming the vehicle through which content, the 'script' is passed on or disseminated and the implications thereof on students and local communities. Put differently, how far does the CP, through programming, contribute to the humanisation project? The chapter highlights the significant contribution of CP in the provision of the much-needed education qualification. This is done through unpacking the pulls and the pushes on programming models that inform the CP. This chapter seeks to identify the pulls and pushes to programming/curriculum design in a distance education programme that locates itself in Afrocentrism. The chapter seeks to pursue scholars, practitioners, and policy makers in education, in particular distance education, to continuously engage and deliberate about how programming in education or distance education education facilitate the humanisation project agenda.

My discussion draws its reflections from empirical data in the form of document analysis (academic papers, evaluation reports); a three-day 2015 alumni workshop; a report thereof that I conducted and wrote that 33 former students from 12 African countries (Lesotho, Kenya, Zimbabwe, Mozambique, Botswana, Malawi, Namibia, Tanzania, Uganda, Zambia, Swaziland and South Africa)

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participated in which included semi structure questionnaires; focus groups; and life histories. I also reflect on my own experience since being part of the project at pilot phase in 2009, and in 2019 it is at its 5th cycle of delivery.

I first present an historic case study of CP through a brief context of distance education in Africa, and an Afrocentric perspective. The discussions that follow argue that a single theoretical background only offers partial and limited perspectives; that recognition or infusion of theoretical African perspective does not mean inclusion. On the contrary, I argue that locating Afrocentrism at the centre of programming will help facilitate transformative learning that inform development cultural identity and communal agency. I close the chapter by looking at recommendations.

The Context of Programming

On the onset, I must state that, similar to Boone et al. (2002), I have taken the term 'programming' to mean curriculum, which according to Jarvis (1995), is a contested assumption. It is not the intention of this chapter to enter this debate, save to say that, for me, programming/curriculum are interchangeable concepts because they are all-inclusive terms covering a variety of activities and assumptions, reflecting different ideologies, partnerships, implementations, and evaluations in the delivery. Onyemuwa (1997) views activities in programming as directed towards a clearly articulated goal or task to be performed and, importantly, maintaining viability of the agency or institution as a social entity. Programming therefore becomes the blueprint of any educational provision whether in formal, informal or non-formal education. Programming/curriculum, however, like an iceberg has above the surface as well as below the surface activities. In the context of globalisation and neoliberalism, programming/curriculum have come to be viewed almost as universal, one size fit all, scientific (which often hid the human factor, cultural context, ideology) to name but a few.

According to Bourdieu and Passeron (1977), programming becomes a mechanism through which ideology of legitimation is attained rewards are distributed unevenly – when one works hard one benefits accordingly. Yet, for Abdi and Cleghorn (2005), programming in education becomes a mechanism for social control. In the context of globalisation or neoliberalism, programming/curriculum has played a major role in 'educating' society that education or education provision is scientific, contextless, and universal.

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Looking at programming historically, it is easy to understand what this phenomenon entails. Programming, as defined or understood by Nyerere (1968:268) is:

> The educational systems in different kinds of societies in the world have been, and are, very different in organisation and content. They are different because the societies providing the education are different, and because education, whether formal or informal, has purpose. That purposes is to transmit from one generation to the next the accumulated wisdom and knowledge of society, and to prepare the young people for their future membership of the society and their active participation in its maintenance and development.

In the context of globalisation, there is a need for a middle ground. It is important to note that I have intentionally dropped the neoliberal term because, in my view, globalisation is upon us but we can still reject neoliberalism. It is this context of programming that lays firm foundation for this chapter.

The Certificate Programme (CP)

The Certificate Programme is a distance education offering in over 10 African countries. Initially called "Working with Children, Families, and Communities affected by HIV & AIDS, Conflict, Poverty, and Displacement in Africa", the "Community-Based Work with Children and Youth (CBWCY)" certificate programme is a collaborative process between key partners: the United Nations Children's Fund (UNICEF), Regional Psycho Social Initiative (REPSSI) Academic team of consultants, and later the Africa Centre for Childhood (ACC), as well as the University of KwaZulu-Natal (UKZN) academic team and teams from other counties. The stated intentions of the CP are:

1. to provide access to adults who are already doing this work and might be employed or volunteering,
2. to professionalise this area of work, and
3. to strengthen educational institutions across Africa, by indigenisation of the CP over time.

The CP is formally accredited by the University of KwaZulu-Natal as a short course pitched at level 4 (South African Qualification Authority), or equivalent to the end of high school (ISCED level 3) or entry into tertiary study (ISCED level 4) according to the International Standard Classification of Education (UNESCO, 1997). The programme is made up of six multi-disciplined developed modules based on a constructivist design.

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The constructivist delivery model or Situated Supported Distance Learning (SSDL) is supported by five equally important components:

1. Learning materials developed and redeveloped by the University of KwaZulu-Natal academics.
2. At local level, students are supported by local mentors trained on the model and supported by the University of KwaZulu-Natal through mentor training and a minute per minute structured mentor guide/booklet.
3. Students at local level attend 4 organised minute per minute structured daylong contact sessions per module.
4. Each module has two continues assessments designed by the University of KwaZulu-Natal academics for facilitation of (v) applied theory and practice component. Through minute per minute structured material learning and teaching environment are participatory and experiential yet are remotely controlled from South Africa.

In terms of retention and throughput, the CP has attained much success. In Cycle 1 (2010) of the CP offering, 484 learners had successfully completed the programme, only one had failed and 68 discontinued their studies, this achieving an overall 87.5% throughput rate. In Cycle 2 (2010), 1062 learners registered and 933 (87.9%) passed and completed. In Cycle 3 (2012), 897 students commenced with their studies and 699 (78%) successfully completed. In Cycle 4 (2015), 1604 enrolled, 1137 graduated, and 604 remained active. Similarly, in Cycle 5 there are close to 1000 registered students. Therefore, in less than 10 years, 4,852 students from various African countries have had direct contact with the CP learning material, an opportunity to learn, improve quality of their lives as well as the communities they live in. The success of the CP programme is obvious in terms of throughput and retention. Importantly, the CP is growing and extending its reach. The question is, given its ability to attract and keep its learners, how much does the CP contribute to the project of humanisation?

The Context of the Distance Education (Rationale for Problematising Programming in Distance Education)

In Africa, the need to provide access, particularly higher education opportunities to those who continue to be at the margins – the previously disadvantaged and adult learners as a whole – is unquestionable. Distance education in Africa often purports that it creates real and meaningful educational opportunities for poor and marginalised (Prinsloo, 2017). Jegede (2011:1) cites Pityana who states that open distance learning widens access and increases participation in higher education in a cost effective manner. However, issues such as high dropout and student retention in Africa are a major hindrance and far more complex than those

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in Europe. In Africa, underdevelopment and less resources imply inaccessibility to technology that Distance education depend on, and poverty, which affects the ability to buy education are key factors (Sondlo, 2013). Furthermore, in Africa, issues of retention and dropout rates take a different slant (Letseka, 2007; Sondlo, 2013). Sondlo (2013:33) defines retention rate as "the number of students who enrol in a programme in a particular year and are actively engaged in learning and teaching without discontinuing their studies in that year and proceed to the following at the same institution". Letseka (2007), in support of Sondlo, claims that there is correlation between retention and dropout rates and students from low socio-economic backgrounds, those from less economically developed regions, and female students.

In my view, empirical studies in Distance education appear to overlook the role of how Distance education can turn into the 'sprinkler' of imported knowledge, therefore contributes to high dropout rates, as passage to Western enculturation or worse still, dehumanising project. Distance education through programming is a sprinkler of borrowed axiology, ontologies, and epistemologies. It is a clear example of how knowledge generated somewhere "is undone from its context and ideology, its 'embodiedness' and 'situatedness', and presented as neutral and universally good" (Van der Velden, 2004:74). This is a modernist approach to knowledge. The modernism movement designed knowledge to liberate humanity from ignorance and irrationality. Its principles included the power of knowledge over ignorance, the power of order over disorder, and the power of science over superstition. The implication is that the African learner must forego his/her socio-cultural context as he/she is unable to draw freely from his/her African experience (Zulu, 2006; Ngara, 2007; Oloruntoba, 2015). This is alienation of an African person and enculturation into Westernisation, or the Trojan house to Westernisation. It is dehumanisation of the African learner. The Distance education or the 'sprinkler' in this context is under the control of the provider or by proxy consequently in Gboku and Lekoko (2005) view Distance education by its very nature is top-down for the purposes of (i) minimising cost, maintaining total control (hegemony), (ii) provision of approved content (knowledge), (iii) and impositions of Western models. Clearly, Distance education programming deserve scrutiny. In the context of paper chase, it is easy to overlook other implicit functions of education in society. Education must serve society in the first place, helping people meet their daily lives. This is the function of programming.

African-centred programming places Africa at the centre. It is not infusion or hybridity. Infusion approach could signal good intentions or window dressing in programming. Jansen, (2017) whose views on the decolonisation of the

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curriculum are ciontentious makes a valid argument that, in South Africa, there has been curriculum change. He cites examples of projects where South Africans are interacting with the Northern counterparts as equal partners in the production of knowledge, such as Professor Mayosi at University of Cape Town (UCT) advancing the cardiovascular research; AIDS research by Karim and Karim at the University of KwaZulu-Natal, and the history of mining in SA by Phimister at University of the Free State (UFS) (Jansen, 2017). This I call a hybridity approach, that is a space where different meaning-making processes and knowledges meet and are accorded equal status (Kanu, 2011). In my view, these rare examples where the knowledge space is entered into as equal partners.

What Jansen fails to recognise is also a need for programming projects that foreground Africa as the centre of curriculum as yet another approach to the decolonisation project. This causes total shift from dominant categorisation of Eurocentric thought and engagement explicitly with Afrocentric discourse. For example, the work of Gqaleni (Gqaleni et al., 2011) in biomedical and traditional healing; Ngara (2007) Lekoko and Modise (2011), Preece, (2009), Ntseane (2011), Hlela (2017) defining learning, meaning making and knowledge; Reviere (2001), Hlela (2016) seek to locate research and research process within African perspectives. This is a move away from arguing for Afrocentrism to the imposition of Afrocentrism in knowledge systems, curriculum and every aspect of living, *we make the road by walking it*.

The chapter makes a clear distinction between infusion, hybridity, and for grounding of ideology. The next section unpacks Afrocentrism as an ideology.

Afrocentricism

Afrocentrism, Afrocentric, Africentric or African-centred are interchangeable terms because of how they relate to the stated purposes. The terms refer to the categorisation a quality of thought rooted in the African culture reflecting life experiences, history, African traditions, and African futures in the globalising word as a centre of analysis and thought (Hill, 1995; Hlela, 2017). Three key components are highlighted and relevant for programming.

Firstly, common amongst Afrocentrists is the acknowledgement and recognition of common ethos, ethics, and values as reflected in *Ubuntu*, which incorporate interconnectedness and interdependence of all things and spirituality. *Ubuntu* states that a person is a person through others or 'I am because we are' expressed as *Umuntu ngumuntu ngabantu* in isiZulu languages, *botho* in Pedi, *munthu* in

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Malawi or *Harambee* in Kiswahili, *ujamaa* in Tanzania (Ntuli, 2002; Preece, 2009; Ntseane, 2011; Ngara, 2007; Asante, 1987; 1990; Pietersen, 2005; Dei, 2002; Mangaliso & Damane, 2001).

Secondly, common amongst Afrocentrists are the impacts of colonialism or neocolonialism on Africa and the African. For example, Nandy (1983:xi) states, "this colonialism colonises the minds in addition to bodies and it releases forces within colonised societies to alter their cultural priorities once and for all". Consequently, "The West is now everywhere, within the West and outside, in structures and in minds" (Eze, 1998:213). Like Nandy above Ngugi wa Thiong'o (1986:16) states that "its most important domination was mental domination of the colonised, the control, through culture, of how people perceived themselves and their relationship to the world". The consequence is dehumanisation of the African. In Fanon's view dehumanisation is when the African's identity becomes a white construction (Fanon, 1968). Similarly, Biko (2004:30) claims, "to a large extent the evil-doers have succeeded in producing at the output end of their machine a kind of black man who is a man only in form". This implies that the Afrocentrist's mission entails the humanisation of Africans in a globalising world.

The humanisation attainment project is summarised by Tolliver (2015:63) as:

> A response to the need for agency and self-determination among people of African descent; Reaffirms the positive aspects of indigenous African cultural values and ways of being, positioning us to use the best from the past; Promotes resistance against violence of hegemonic philosophies and global racist structures, ideologies, and attitudes; Purposefully supports the development of positive self-perceptions that can benefit from and be motivated by the strengths and beauty of the traditions and cultures of people of African ascent; Enables people of African ascent to become warriors, healers, and builders in their lives and in their communities.

These purposes of Afrocentrism dictate that the actualisation of the humanisation project in programming means locating programming in the *Ubuntu* principles and values. That's is recognition of collective identity; the collective nature; and the value of interdependence of all things (ontology) and the oneness of mind, body, and spirit in meaning making (Epistemology).

The Road to Hell is Paved with Good Intentions

In this section, I present a potted history of the CP since first implementation in relation to theoretical orientation. The history is divided into two, the first part on programming informed and based on constructivism and the second part on

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Afrocentrism. Each part seeks to explore the extent to which each theory averted or contributed the 'sprinkle' effect in the distance education certificate programme.

The Constructivist Programming (2009-2011)

Constructivist programming means a structured design informed by certain assumptions of meaning making. Gravett defines learning from a constructivist point of view as "a process of constructing meaning, or put differently a process of knowledge construction" Gravett (2001:74). For Nagowah and Nagowah is a "theory that is actively constructed in the mind of the learners out of their experiences in the world" (Nagowah & Nagowah, 2009:280). Applefied, et al., 2001 present four assumptions that inform constructivism: (1) learners constructing their own learning; (2) the dependence of the new learning on learners' existing understanding; (3) the critical role of social interaction; and (4) the need of authentic learning tasks for meaningful learning. In short, constructivists believe that specific experiences in contexts shape individual's experiences in meaning making, learning becomes a scaffolder process.

The six modules were designed as a learning scaffold:
1. Module 1 – 'Introduction to personal development' (Psychology).
2. Module 2 – 'Introduction to Human Rights based approach' (Law).
3. Module 3 – 'Youth and development' (Social Work).
4. Module 4 – 'Care and support for children at risk' (Psychology).
5. Module 5 – 'Integrated Community development' (Community Development).
6. Module 6 – a capstone module, 'Service-learning' (Adult Education). The design is base prior knowledge (module) setting up necessary foundations for new knowledge (next module). The curriculum design finds its origins in social constructivist and experiential learning theories.

The scaffolding of each module to the next was attained through a cartoon story line called the Kibali story as well as house construction analogy. Kibali is a typical rural village. The story revolves around the Phiri family; Gogo (granny) Phiri as she struggles with her grandchildren. The story was carefully constructed to reflect the African experience through names of different characters and realities that characters face. The story develops with each module. The story deals with major issues that each module covers. The Phiri family faces the kinds of challenges typical to a rural village in Africa, such granny headed families, migrant labour, early pregnancies, addictions, and all forms of abuse. It is a story or vulnerability and poverty. The Kibali story served as a golden threat of all modules. For example, in Module 4, one character from the story starts the modules by say "Remember in Module 1 and 3 there were questions about this story that guided your thinking

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for the modules. In this module the questions related to Kibali are in the content of the module. Look out for them" (Module 4:7). In the final module, Module 6, a different cartoon character introduces the chapter by saying: "So, how this story ends is up to you. What service-learning project are you going to be involved in for families that are closest to you who also have problems and issues like the Phiri's." (Module 6:6). Finally, constructivism was also attained through the house construction analogy where Module 1 is understood as foundation of the house, the 4 next modules as we seen as the four walls of the house and Module 6, the roof.

The Afrocentrism Infusion (2011-)

Winds of change were very strong at the University of KwaZulu-Natal during this period. The university positioned itself at the centre of the African scholarship. This has positively impacted on all the University of KwaZulu-Natal engagements including the CP at both leadership and module coordinator level. At leadership level, it meant that African leadership took over. The implication of this was a total change in the complexion of module coordinators, which previously had been predominantly white.

At module coordinator, level common issues take a different turn and become urgent. Common issues, such as implications of the CP on learners and their communities; indigenisation of the CP in the host country a stated intention of the programme; and if the CP is that good, why not offer it in South Africa? What message does this send out there? A concept paper on an additional module with an intention to contextualise the programme in the continent was prepared and presented. The module was never realised mainly because of cost as well the fact that it was going to prolong the qualification further. Next, an internal workshop on Afrocentrism is conducted for the coordinators. This is followed by a three days' workshop on the same topic. The final product was the six modules that were infused with Afrocentrism.

At content and programme level, infusion of Afrocentrism did not affect content or the Kibali story which are both the golden thread of what is to be learnt and how. In all six modules, the introduction foregrounds Afrocentrism, here below is an example from module 6.

> You and your students are now familiar with Afrocentrism, which was introduced in Module 1 and has been repeated in every module. The concept of *Ubuntu* in Nguni languages – *botho* in Pedi, *munhtu* in Malawi, *harambee* in Kiswahili, *Ujaama* in Tanzania – states that *Umuntu ngumuntu*

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ngabantu; a person is a person through others or "I am because we are". This view demonstrates that Africans whether in the south or north, east or west, share a common culture. (Mentor Guide:1)

The infusions created opportunities to explore concepts such as social, cultural, and cognitive justice. The principles of what or how content is taught remained unchanged, in other words individualism, the autonomy, and rational self remain the implicit goal.

Afrocentrism infusion has good intentions, but locating Afrocentrism at the core will present a different CP. Locating the CP in Afrocentrism will require a total re-conception of what is to be considered knowledge, facilitation of learning, assumptions made about meaning making, as well as assessment regime. In my view, it is in programming is made up of different components which must be dealt with holistically, for example the Kibali story or infusion of Afrocentric text does not make the programme Afrocentric. In the next section, I present five tenets to Afrocentric programming.

Discussion: 'We Make the Road by Walking it'

Indeed, the process of locating programmes in Afrocentrism will be attained by reflecting in and on the action in our different practices. It cannot be a one size fits all. Through a CP, I have presented a case for infusion approach. The infusion approach is an indicator of good intentions which can easily remain at that and therefore become window-dressing. It is an important step nevertheless. Noteworthy, is recognising that Afrocentrism in programming does not seek to take over from Eurocentrism. Afrocentrism argues for acknowledgement of African knowledge, it is an African contribution to the globalising world. Hence, hybridity in programming becomes relevant. However, to attain true hybridity, one must be clear on the possibilities of African contribution. Below, I present salient points that pave the way to hybridity. The section presents my recommendation of what an Afrocentric programming could look like:

Firstly, an Afrocentric programme cannot take modernist view of knowledge. Modernity, as commonly understood, emerged into being in the 18th and 19th centuries, the period of the Enlightenment in Europe, and was strengthened through the development of industrial society in the 20th century. It was a philosophical and scientific worldview, which saw itself as a movement designed to liberate humanity from ignorance, and irrationality. Its principles included the power of knowledge over ignorance, the power of order over disorder, and the power of

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science over superstition. Included amongst its ideas was that of the individual, the autonomous and rational self, acting in a natural world that was knowable. Over time, knowledge would increase, and humanity , as well as civilisation would progress. An Afrocentric programme cannot subscribe to these principles mainly because there are key to cognitive and cultural injustice. On the contrary, Afrocentrism subscribes to the view that they are many knowledges that it may co-exist with.

Secondly, at the centre of Afrocentric programming must be relevant African axiology, epistemology, and ontology. The notion that "what is good for the group will eventually be good for the individual" – not the opposite. *Umuntu* (a human person) in Africa perspectives, according to Ramose (2004), is the maker of knowledge and truth. In other words, the notion that "what is good for the individual will be eventually be good for the group" is human made and therefore can be changed. *Ubuntu* is the creator of *Ubuntu* values; I am because you are (interconnectedness) and interdependence of all things living, dead and yet to be born, become truth. Consequently, knowledge, truth and reality are value-laden, referred to as axiology (Chilisa & Preece, 2005; Hlela, 2016). In the African context knowledge, reality and truth is holistic (ontology) that is the interconnectedness and interdependence and spirituality (Ngara, 2007; Preece, 2009; Ntseane, 2011; Lekoko & Modise, 2011). In short, ontology is informed by context, environment, culture, and spirituality. Acknowledgement of this ontology dictates an equal valuing of the body, mind, and spirituality as sources and sites of meaning making, a recognition of diunital logic or diunitism – the union of opposites. This is a tall order for programming in the context of neo liberalism, informed by individualistic conceptions of learners and learning, shaped by industrial and post-industrial political economy, liberal democratic politics and consumerist culture. However, we derive solace from Biko (1978:51):

> We believe that in the long run the special, contribution to the world by Africa will be in this field of human relationship. The great powers of the world may have done wonders in giving the world an industrial and military look, but the great gift still has to come from Africa – giving the world a more human face.

Thirdly, in Afrocentric programming, the history of Africa becomes important – precolonial, as well as postcolonial history. In programming the colonial period becomes more relevant mainly because of the immense impact that period had and continue to have on Africa. The starting point is recognition and acknowledgment that African existed before colonialism and therefore had knowledge. Second is acknowledgement of the impacts of colonialism on the continent and its

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people (Nandy, 1983; Ngugi wa Thiong'o, 1986; Eze, 1998). Mignolo (2009) argues that colonialisation cohere with geo-politics of knowledge particularly the domination of Eurocentric and the inability to confront the injustices of that history. Afrocentrism positions history as critical springboard for the development of critical consciousness, and humanisation project. It confronts issues of social, cognitive, and cultural injustices by foregrounding these in programming.

In my own work theorising about Afrocentric programming, I also emphasise three concepts: collective history, mutual dialogue, and collective enquiries (Hlela, 2017). The three are cyclical and interactive guide with no clear start or end. Collective history is a critical in programming. In practice, it is a structured process of recreating history from the local people's point of view. It is a means of developing critical consciousness towards humanisation of the African person historically, in the present, and into the future, which Fanon (1968) describes as 'self-consciousness' or 'liberatory praxis', and Ngugi wa Thiong'o, (1986) as 'decolonising the mind', or what I refer to as critical memory. It's not about romanticising the past and/or apportioning blame, but critical ownership of the past and recreation of the imagined future.

Fourthly, current and dominant programming models for an African learner, knowledge is foreign – there is no connection between what is assumed knowledge and the socio-cultural context of the learner. Too often, the learner is assumed a blank slate. Asante (1990) reminds us that centricity as a concept locates students/learners within their cultural context and references, enabling students to relate socially and psychologically to other cultural perspectives. Centricity is recognition of the other as human in a particular place and time, and that constitutes the socio-cultural context. It accepts the view that learners learn best when they draw from their own repertoire of local cultural expressions and traditions. Acknowledgement that each place has its own knowledge systems implies acknowledgement of different ontologies such as iintuition as significant in meaning making (Mazama, 2003); diunitism (Ngara, 2007; Karanja, 2010), that is 'both … and' rather than 'either … or' and all-inclusive, it is "something apart and united at the same time" (Karanja, 2008:13). Alternatively, extra-cognitive phenomena (Shavinina & Seeratan, 2004). Extra-cognitive refers to "a particular cognitive mode of human thinking that appears in advance of any logical, conscious account of any individual's intelligence" (Shavinina & Seeratan, 2004:93). Conversely, in the African context, centricity in curriculum or programming assumes that we are all share the colonialists socio-cultural background so are the meaning making processes.

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Fifthly, is hybridity defined as 'a third space' where different meaning-making processes and knowledges meet and are accorded equal status (Kanu, 2009). Hybridity must demonstrate the following characteristicts as summarised succinctly by Burbules (2000:2):

> a way of reconciling differences; a means of promoting empathy and understanding for others; a mode of collaborative inquiry; a method of critically comparing and testing alternative hypotheses; a form of constructivist teaching and learning; a forum for deliberation and negotiation about public policy differences; a therapeutic engagement of self- and other-exploration; and a basis for shaping uncoerced social and political consensus.

This third space is a space that ought to be explored and utilised for advancing cultural and cognitive justice and advancing African values in learning. These include collectivism rather than individualism (Lekoko & Modise, 2011), sacred rather than secular (Chile & Simpson, 2004), interconnectedness rather than disconnectedness (Ntseane, 2007) and Afrocentric rather than Eurocentric. The paradoxes or tensions between Western centrism and Afrocentrism are acknowledged.

Conclusion

In this chapter, I present the success of a distance education programme offered in over 10 African countries. Furthermore, I present a well thought out distance learning model of distance education; a model that facilitates participatory learning at a village context. Moreover, I present a Certificate Programme that is informed by constructivist theory of learning, meaning that foreign ontology and epistemology continue to be spread and maintained by Africans. Therefore, even though curriculum issues in the Certificate Programme are seemingly in the hands of Africans, fundamental changes are hard to come by. Cosmetic changes remain at the infusion level. A critical area the chapter did not cover is the examination of the role of funders or funding in education provision such as Certificate Programme. This was not the focus of the chapter, however, without looking at this critical aspect it is easy to 'bark up the wrong tree'. This does not exonerate African lethargic response to programming or curriculum issues. In the context of globalisation and Africa, seeking to make its own contribution in the area of education, knowledge, and learning, the chapter presents five salient points to the road to hybridity in programming and this, is a call to action!

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