

Decolonisation of Home Economics Curriculum in Eswatini at High School and Tertiary Education

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Abstract

Decolonising the Home Economics curriculum has gained increased attention in the high school and tertiary sector since attainment of independence in African countries. Studies have highlighted that the inherited Home Economics curriculum from colonisers has not addressed African developmental needs and challenges. However, there are also other areas of the curriculum that are still useful regardless of having been introduced by the colonisers. The aim of the paper is to state the current state of Home Economics curriculum in high school and tertiary level and some mitigation measures employed to make the curriculum content, pedagogy and reference materials relevant to the needs of locals in the education system. From the literature search, both high school and tertiary level curricula emphasize on the impartation of entrepreneurial skills to students and graduates and on the inclusion of Indigenous African food items in recipes and Afrocentric designs on apparel. Areas of improvement include: authorship of books and reference materials with locals, using Indigenous foods; forging partnerships with industry for purposes of relevance in research and course content. Some ground has been covered so far in decolonising the Home Economics curriculum; however, it is an extensive and lengthy process which cannot be fully accomplished within a short space of time.

KEYWORDS: DECOLONISATION, PEDAGOGY, CURRICULUM CONTENT, REFERENCE MATERIALS, HOME ECONOMICS (HE), ESWATINI

Introduction

Colonisation is defined as the influence of practices and legacies of European colonialism in social behaviour and forms of knowledge (Mignolo, 2000). Decolonisation involves removing the barriers and combatting the epistemic injustices of a system dominated by Western thought (Ashu, 2020). Thus, decolonisation is about a democratic open-endedness to knowledge and social constructs without being restricted and governed by secretive injustices that serve as the basis for marginalising other peoples (Manthalu & Waghid, 2019). Decolonisation has been one of the crucial components of concern in postcolonial discourse aimed at redressing the colonial imbalances that favoured the minority (Matemba, 2021). It is a perennial political and paradigm shift directed at the liberation of way of thinking, knowing, and acting to restore the dignity, identity and Indigenous knowledge of local people who were previously colonised.

Although colonialism in the classic sense is not physically present, colonial hegemonic influence is still indirectly present in formerly colonised countries. This hegemony exists through

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economics, politics, education and other global forces that continue to influence former colonial powers on formerly colonised people and places (Spivak, 1991). A condition which although nations are supposedly “free”; religious, political and other elitist thinking continue to work as “agents” of the colonial project (wilfully or not) by their actions (Kaoma, 2012; Matemba, 2021). This begs the question how Africa, in particular Eswatini, is responding on the educational front to ensure that the education system influences locals meaningfully to bring about the needed developments that will benefit the country and its people? An Internet search was done to gather information that was used to write this paper with the following subtopics: background information on education in Eswatini, history of Home Economics in Eswatini, theoretical perspectives, focus areas for decolonisation of Home Economics in Eswatini, high school scenario, tertiary level scenario, and areas of improvement for both high school and tertiary.

Background Information on Education in Eswatini

Swaziland, the former name of Eswatini, was a British Protectorate, meaning it was governed by the British from 1871 until it gained independence in 1968. King Sobhuza II was inaugurated during independence celebrations and subsequently led the country. He realised with time that he had to suspend the constitution of the colonial ruler in 1973 because he believed that it did not serve the interests and will of the Indigenous Swazi people (Kuper, 1978). Even with the concessions made for the country to gain its independence, Swazis were disadvantaged because they did not understand the signed documents including those related to the vast amounts of land taken by the British and under their jurisdiction. It became necessary for the Swazis to be educated to chart their own destiny because the British were less interested (Kuper, 1978).

Initially, there were no local government schools, hence missionaries from Britain were sent to educate Swazis with the intention of converting them to the coloniser’s mind set and so that they would not be influenced by enlightened natives who had divergent views from the colonisers. Furthermore, the education of British children was free and compulsory yet for Swazi children, it had to be paid for by the Swazi Government that had not amassed enough financial resources post-independence and so education was not mandatory (Mthethwa, 2003). That acted as a barrier in educating many locals. In the absence of qualified Swazis to teach in government schools, South Africans (Zulus and Xhosas) were hired to teach in schools while Indigenous Swazis went to South Africa for formal training. British administrators did not bother themselves to avail positions for hiring locals but relied on expatriates from South Africa and Britain. It seemed like British were perpetuating apartheid in Swaziland (Mthethwa, 2003). It is against this backdrop that education had to be contextualised to the local needs and favour the development of Swazi people. As a way of addressing that imbalance, scholarships were provided by the local government to train Indigenous people in different professions in order to craft a meaningful destiny of emaSwati (Mthethwa, 2003).

Brief History of Home Economics in Eswatini

Home Economics as defined by the International Federation of Home Economics (IFHE, 2008) is a field of study and a profession, situated in the human sciences that draws from a range of disciplines to achieve optimal and sustainable living for individuals, families and communities. The aims of Home Economics today differ from the ones during the colonial era. The differences are including Indigenous food choices in menu planning and teaching and utilising Swazi art signs and symbols in clothing and interior designs for our households. This means there is a need to decolonise the curriculum so as to promote African eating cuisine, lifestyles and dressing styles for preservation and improvement of Africanisation, an attempt to decolonise.

Home Economics in Africa was generally brought by missionaries through the colonisation by some industrialised nations (Mberengwa & Mthombeni, 2012), such as Britain and Portugal. The intention of introducing the discipline or subject area in schools was mainly to provide trained

personnel to serve the colonisers in food preparation, home management which included sewing and mending garments, and child care services (Richards, 2017).

The introduction of Home Economics in Eswatini was by British missionaries in the 1930s in two missionary schools in the Shiselweni region (Mahamba and Mhlosheni schools), and was called Domestic Science then. The purpose of education by missionaries was to make students aware of the western culture and prepare them to effectively participate in the market economy (Hay, 1989). By the time of independence in 1968, education for the Swazi industry and commerce was not a priority during the colonial era, and that resulted in an educational system that was at its rudimentary stages by that time (Mthethwa, 2003).

Through the Fourth National Development Plan of 1983/84, the focus was to increase the pool of trained Indigenous Swazis who would take over administrative and teaching responsibilities from the expatriates. The key objectives of the Development Plan were to: work towards universal primary education by 1985; offer products of primary education system to further education and training associated with individual and personnel needs of the country; and coordinate all institutions in education and training to improve the quality of education at all levels and cope with diversified demand for education (Mthethwa, 2003; Government of Swaziland, 1983-84).

Later on, British expatriates were involved in curriculum design for primary and secondary school levels in 1936 and 1955 (Myeni, 1992). Subsequent curriculum reforms were spearheaded by donor agencies including United States of America International Development (USAID), United Nations (UN), and the Swedish International Development Corporation (SIDC). Few educated women existed at the time. Among the first native women to be educated abroad in the Home Economics profession was Makholwa Dlamini, who was placed in charge of the Home Economics in the Ministry of Education and was instrumental in starting a Home Economics Association (Mthethwa, 2003). From 2007 to 2009, Home Economics was examined under the International General Certificate of Secondary Education (IGCSE) a British examining board. Later in 2009, the high school examinations were localised to Swaziland General Certificate of Secondary Education (SGCSE). However, no significant changes were made to the curriculum content except for the examinations being marked locally. What remained in existence were some aspects of the western influence in the curriculum that were inappropriate to the African professional who had to address African developmental needs and challenges (Mberengwa & Mthombeni, 2012). An example was the inclusion of mostly cultivated food items from western cultures and omission of Indigenous foods with pharmaceutical benefits in meal planning and food preparation.

Theoretical Perspective

Contextualisation and adaptation of curriculum in response to social and cultural dynamics in a country or community is crucial in ensuring that a profession is relevant and sustainable in the future. To ensure that different population groups are well nourished, obesity has been realised as a challenge (Vail, 2017), especially with less physical activity required in the home front from using more labour-saving devices. Energy expended during physical activities served as a form of exercise for all segments of the population. Relieving women of tedious house chores created a problem of inactivity resulting in obesity as these women could not afford paying to exercise at the gym. Hence, there is an urgent call for transdisciplinary approach to be embraced going forward as the most relevant and suitable approach for the current post-normal and disruptive era we are living in (McGregor, 2009). There is need for scientists trained in different disciplines to work together with the goal of systematically pursuing a problem and overlooking the side effects of specialisation, thereby making research more socially relevant; the objective would be to develop new theoretical frameworks of our world view (Kocklemans, 1979). As cited by McGregor (2009), even Brown (1993) proposed that transdisciplinarity can be conceived as a vehicle for understanding real human problems with modes of inquiry that would

seek solutions for humanity. Brown (1993) identified these problems as: a loss of meaning when cultural traditions are disturbed; a loss of community, fragmentation of knowledge; and domination of thought and action by technical rationality. Problems of humanity do not exist within isolated disciplines but need solutions that are transdisciplinary in nature (McGregor, 2011).

A number of universities have experienced a decline in student enrolment in Home Economics programmes (Mberengwa & Mthombeni, 2012). This situation in African universities has been also due to the fragmentation of subdisciplines in the Home Economics profession (Dupius, 2020). Furthermore, there is saturation of job opportunities in the teaching profession because the curriculum was meant to produce only teachers. From as early as 2004, graduates who were trained to be high school teachers were employed as primary school teachers. This situation calls for reflecting and assessing teaching and research methodology approaches used and also responding in a meaningful way to local needs for better impact to be felt and appreciated (McGregor, 2011). Specialisations in other countries were born from adaptation, and being responsive to the developmental needs of the country. Introduced specialisations help to widen competencies of the graduates that made them more marketable, which had a positive effect on the enrolment of students in the programmes.

The African education system should incorporate the transdisciplinary approach in curriculum design, and offer enough content to the educator or professional in the discipline to make a meaningful contribution in training students using culturally available resources and in conducting research that will yield appropriate and relevant solutions to communities with different cultural backgrounds. Of importance is the appreciation and preservation of values that will sustain families while improving their quality of life. The next section states the areas of focus to be discussed in decolonising the Home Economics curriculum.

Decolonisation of the Home Economics Curriculum in the Education Sector

It is not everything in the curriculum that has to be decolonised as some concepts are still relevant regardless of having been introduced during the colonial era (Arshad, 2019). Bajaj (2022) advances that there is need for teaching staff that are committed to developing teaching and learning materials which support decolonisation of the curriculum. In light of this, Bajaj developed a model called *Patterns Beyond Labels* that supports staff to implement practical and sustainable approaches to decolonising the curriculum using physical, cultural and cognitive lenses to frame their practice. The physical approach refers to the learning environment and access to learning; for example, a ramp to access a building or access to lesson/lecture recordings. The cultural approach focuses in the content taught and the local examples used, while cognitive refers to how students assimilate, process, recall and synthesise the knowledge imparted.

In education, decolonisation involves acknowledging and critically examining the influence of colonial legacies on education systems as a whole, and its various subcomponents such as knowledge and the curriculum (Johnson & Mouthaan, 2020). This paper is therefore going to focus on the decolonisation of some aspects of curriculum content, pedagogies and reference materials.

Decolonisation of the curriculum content entails incorporating diverse perspectives and experiences of every culture in the teaching. This includes promoting African development agenda and a hybrid of ideas targeted towards African development and advancement (Nyoni, 2019). In decolonising pedagogies, educationalists should use techniques and methods that facilitate academic achievement of learners from diverse racial, ethnic and social class groups. This entails equity pedagogy which infers fairness in using a wide variety of educational models and strategies to enhance learning (Nyoni, 2019). For decolonisation of reference materials, African scholars should develop through their own endeavour to produce pan-African graduates able to creatively, innovatively and originally respond to African development challenges

(Ndlovu-Gatsheni, 2013). While the decolonisation debate has been particularly prominent in institutions of higher education, decolonising education is relevant at all education levels and this paper next looks at the high school and tertiary scenarios respectively.

High School Scenario

The aims of Home Economics curriculum in schools today are far different from the ones during the colonial era. According to Du Toit et al., (2020) on *curriculum analysis* and benchmarking of Consumer Sciences and comparable subjects, the general aims of Consumer Studies and Home Economics in high schools across the countries that were under study (Botswana, ESwatini, Lesotho, Namibia, South Africa and Zimbabwe), were to develop personal 21st century entrepreneurial skills through combining school learning with application in the real world to generate income, employment and prepare learners to be able to work with consumers to solve societal problems. In the past, the aims were to impart skills for domestic work. Thus, schools have been used for colonial purposes of forced assimilation (Tikly, 2021). The differences are a result of the effort to decolonise the curriculum that would benefit the non-Western populace. Decolonisation of a particular curriculum in schools entails broadening its scope to include other pieces of knowledge and new ways to cross-examine and validate knowledge, including non-traditional approaches in Home Economics from both the global and national level (Arday & Mirza, 2018). Decolonising the curriculum is about being prepared to reconnect, reorder and reclaim knowledges and teaching methodologies that have been submerged, hidden or marginalised (Keval, 2020). In this regard, the focus is to further decolonise the high school Home Economics curriculum for relevance to the learners and the society at large.

In an effort to decolonise Home Economics curriculum the government of Eswatini through the Ministry of education formed the National Education Review Commission (NECORM) of 1985 (Mndebele & Dlamini, 2008). NECORM recommended the introduction of Pre-Vocational Educational (PVE) in schools as a means of equipping students with marketable skills for easy transition from school and for entry into further vocational education training programmes (Jawarneh, 2013). According to Mndebele and Dlamini (2008), PVE was initiated on the assumption that the programme would contribute to the economic development of the country and primarily to acquaint secondary school going students with material, tools and skills related to a range of occupations, and to prepare them for choosing an occupational field or line of training (Majumdar, 2012). That cadre of skilled manpower would provide the needed artisans for the Swazi economy.

In addition, the enrolment into Home Economics is no longer for those less academically inclined but is all inclusive, based on scientific principles to support learnt concepts. The Home Economics discipline has been separated into specialised areas of Fashion and Fabrics, Food and Nutrition, Home Management at high school and tertiary levels to mention.

Decolonising Pedagogies in a Home Economics Curriculum

The Home Economics curriculum has undergone a lot of changes in pedagogy as reflected in literature from different countries and Eswatini included. The first stage was to remove the stigmatisation that was attached to taking the subject as it was considered as a subject for the relatively low academically inclined and specifically for girls. All learners of different abilities including boys can now enrol in Home Economics and girls also enrol in Agriculture. The teaching methods in Home Economics have seen the divergence from only cooking and sewing to scientific experiments, designing, pattern making and garment construction (Du Toit & Booysse, 2015). Pedagogy demands class interactions between the teacher and students which create a significant impact on the learner's mind without excluding anyone due to skin colour, race and ethnicity.

Globally, the pedagogies that have been commonly adopted in the area of teaching and learning of Home Economics and consequently contributed towards the decolonisation of the HE curriculum are informed by theories of constructivism, social constructivism, behaviourism and liberationism. Constructivism is a learning theory which suggests that humans construct knowledge and meaning from their experiences (Bada & Olusegun, 2015). Dembo (1994) states that behaviourism is learning that involves the formation of a connection between stimulus and response. Social constructivism perspectives focus on the interdependence of social and individual processes in the co-construction of knowledge (Palincsar, 1998). Liberationism is all about liberating learners through education where students are at the centre of the classroom instead of the teacher (Freire, 2017).

The project-based learning approach creates a constructivist learning environment in which students construct their own knowledge. The constructivism approach has been achieved through projects, experience and inquiry-based learning. This approach encourages critical thinking among the learners and gives a learning atmosphere in which they can connect with what they are learning. Thus, the relationship of the teacher and learner has been improved such that the educators are expected to not just answer the queries of the students, but also build a culture where their ideas are explored, challenged, improved, and refined (Mahabeer, 2018). In the same vein, Arshad (2019) contends that decolonising the curriculum involves a critical analysis of how colonial forms of knowledge, pedagogical strategies and research methodologies have shaped what people know, what they recognise and how they reward such knowledge accordingly.

Within the colonial model the teacher was the task master, whereas with the current model the teacher becomes the facilitator (Du Toit, 2014). A lot has been achieved in decolonising approaches using project-based learning. As evidenced by the Eswatini HE Ordinary and Advanced level syllabi, the learners are involved in community projects such as catering for community functions (Du Toit et al., 2020). Students are required to design, prepare patterns and make coursework garments in Fashion and Fabrics. In Food and Nutrition, they are required to do planning, preparing and serving of meals. They also do experimental projects in the different subdisciplines in Home Economics. Learners may be asked to design a garment for differently abled person and come up with a write up to justify their designs, thus showing their understanding of concepts learnt, in the form of a project. Project based learning focuses on student-centred inquiry and group learning with the teacher acting as a facilitator, as opposed to the one in charge (Maitra & Guo, 2019).

Another teaching method that has been adopted is teamwork or group work where groups of learners are formed in order for them to learn together and work to solve a problem, build strategies, explore ideas, create products or complete a task (Joseph, 2009). This is a joint intellectual effort by the students among themselves with the help of the teachers. This style is supported by the social constructivism theory which advocates for learner engagement, group centred learning and teamwork (Bada & Olusegun, 2015).

The other approach is based on teachers, modelling and demonstration of procedures and experiments. They fall under the behaviourism theory by John Watson which emphasises that learning is through interaction with the environment and concerned with observable-stimulus response (Mahabeer, 2018). As a curriculum area, Home Economics facilitates students to discover and further develop their own resources and capabilities to be used in their personal life (IFHE, 2008). This helps students to develop cognitive skills using evaluation, detailed analysis, comprehension, and application of the content learnt.

The student-centred approach is where the students take responsibility for learning in their own ways (Bada & Olusegun, 2015). This has been achieved through presentations, fashion shows and activity-based learning. This is an anti-oppressive educational approach designed to liberate minds and level the playing fields between the teachers and students (Freire, 2017). Freire named it as liberationism. Teachers also evaluate the students regularly to see if they

are improving and moving towards their target outcomes through continuous assessment of coursework. When students are taught in a liberatory manner, the lessons they learn carry over into their lives outside of the classroom as well.

The use of local and Indigenous Home Economics practices have to a certain extent been established in the school curriculum; for example, the inclusion of a section on Indigenous foods in the Food and Nutrition syllabus. Text books written by local teachers have been produced, but have recipes that have western food items that do not help in any way when the food stuffs are not available and the learner does not have any access to them. Expenses for practical lessons are minimised due to the use of locally available ingredients and fabrics. Another example is the inclusion of African dress in Fashion and Fabrics. The establishment of an indigenising curriculum is beyond the simple addition of Indigenous local, national and international content but a complete overhaul of the curriculum in order to make sense to the end user.

Tertiary Level Scenario

The national University of Eswatini (UNESWA) offers undergraduate degrees to PhD degrees, the latter through course work and through research only. Content specialisation in the Faculty of Consumer Sciences is based on two areas (Foods and Textiles), introduced in response to industry needs. The Food Science and Technology curriculum has more scientific content in order to deal with food processing operations that require the application of physics, chemistry and biochemistry principles. The contents of the above programme have necessitated higher entrance requirements for students to successfully handle course content underpinned by scientific principles. In mounting the specialisation, stakeholder engagement was carried out to determine course content and get their endorsement of the programme (University of Swaziland, 2018). There is allying through cooperation and partnership with industry to train students. Students are attached to industry for Internship or Field attachment for hands-on training.

For the clothing and textiles programme, apparel firms were importing skills from South Africa on computer aided design (CAD). The inclusion of Gerber CAD software required tweaking the curriculum in the Textiles, Apparel Design and Management programme to provide skilled manpower and assist apparel firms in their apparel production operations. By extension, CAD in the production of textile prints was introduced to improve the textile design capability of Afrocentric textile prints. Partnerships with the National Arts and Culture Association were forged in the commemoration of 50 years of the country's independence through incorporating historical artefacts in contemporary designs (University of Eswatini, 2019).

All programmes that are offered in the Faculty of Consumer Sciences require enrolled students to take an Entrepreneurship course, where students are skilled in writing business proposals involving planning and executing business plans on miniature scale for one academic year. This approach has encouraged students to think and explore business initiatives to make them entrepreneurs instead of seeking jobs upon graduation. To cement the entrepreneurial mindset to students, the faculty was successful in securing a grant to establish an entrepreneurial hub at UNESWA, where students initiate business projects and make them operate commercially through applying Consumer Science and Agricultural related skills in the value chain of a consumable product.

Home Economics researchers tend to utilise more action research approaches, where they endeavour to provide solutions to existing challenges in the food industry. Researchers in the Foods Department have won research grants sponsored by food companies seeking innovative products to be introduced in the market. Collaborative work is being done by researchers from Food Science and Biochemists at the Eswatini Institute for Research in Traditional Medicine, Medicinal and Indigenous Food Plants (EIRMIP) at UNESWA to produce marketable innovative products. Due to lack of research facilities, researchers have worked with industry focusing on

product development using Indigenous foods that are easily available to Swazi communities for commercialisation of diversified end uses. With the absence of an Intellectual Property (IP) policy within the Institution, protection of those innovations was not guaranteed. But with the existence of the University of Eswatini (UNESWA) Intellectual Property Policy (2021), departments can now engage industry on contracts for mutual benefit on innovative projects.

In the Textiles and Apparel Design (TAD) Department, ground breaking work was published by Zwane and Magagula (2006), where the triangular body shape of Eswatini women was profiled as being prevalent. More research in profiling body shapes followed in Southern Africa. Other researchers have endeavoured to provide solutions to textile waste that pollutes the environment (Moyo et al., 2020). Partnerships with textile firms in providing solution to their challenges have been weak. Efforts have been made to explore the use of natural dyes from locally available dye plants and testing their colourfastness on fabrics (Gamedze et al., 2019).

On utilised pedagogical approaches, staff have limited practical skills in the different subject areas because they were recruited based on their Bachelor degrees and then sent for further training overseas in order to qualify with higher degrees to teach at UNESWA. There is over reliance on teaching approaches from the west in teaching content and the use of reference materials from the west. Next are the proposed mitigation measures.

Areas of improvement for High School and Tertiary Levels

Any African university should pride itself on homegrown knowledge that promotes Indigenous knowledge production that has been pushed to the margins of society by western influence. It should be a generator of knowledge rather than a mere consumer of global knowledge (Ndlovu-Gatsheni, 2013). On possible areas of improvement in the foods area, development of recipe books with specifically Indigenous foods has been noticed in other countries and this should be done in every country since availability and Indigenous recipes differ from country to country. Participation in countrywide culinary competitions is another approach to use for visibility and to display the capability of the Food Science Department. In food and nutrition, learners may be encouraged to have kitchen gardens where they would plant Indigenous vegetables and herbs for use in their practical lessons rather than having to buy them.

In TAD, Afrocentric designs should be adopted with styles that are culturally acceptable for example evening wear can be made in a style that factor the cultural norms for all segments of the population. Furthermore, the TAD Department should provide tailor-made short courses for the apparel industry to meet its needs or enhance the performance of the companies. Cultural fashion shows may also be included in the curriculum in order to showcase Afrocentric designs. In cases where experiments may need materials like linen which is not easy to access, locally available materials can be used for burning tests in fabric identification. Another example is using the sheep fleece instead of the woollen fabrics itself since sheep are available locally and the fleece can be easily extracted and used.

The teaching of curriculum content and implementation of entrepreneurial and research projects all require a transdisciplinary approach. The approach involves other disciplines like commerce and the sciences (biochemists) in delivering effective and sound projects. It also assists researchers in sharing research facilities which may not be available in Consumer Sciences Faculty but may be available in Faculty of Science and Engineering.

Delivery on product development of innovative products is a must to gain credibility and integrity of researchers in the foods area. This can result in industry supported infrastructure development and equipping research laboratories. It can also result in revenue generation for the department to sustain the research and development (R&D) initiatives or plough back in the teaching of content that has high financial demands on purchasing consumables. In the TAD Department, there is need to establish strong partnerships with industry to deliver on action research that provides solutions to challenges of the private sector.

On decolonisation of pedagogies when teaching beadwork, students or learners can be taken to the village where women who are skilled in beadwork can demonstrate to the students how it is done. In Eswatini, the cultural attire for men is made from a loin cloth which has fabric characteristics that allows the edges to be finished without sewing the hems, and it lasts for a long time.

For meaningful learning to happen scholars need to author books and reference materials and examples that are relevant to the local and cultural context. The reference materials that have been used since colonisation are centred on western culture, which requires disruption. Furthermore, professionals in the discipline need to publish magazines, including recipe books, to market and promote our living environments, foods and textiles.

Conclusion

Colonial practices were established during times when nations maintained supremacy over dependent territories. Post-independence, the native government embarked on an aggressive skills training programmes of locals to empower the natives to govern and develop the country. They introduced an education system with different subjects including Home Economics, at both high school and tertiary levels. Some efforts were made to reduce the influence of the western culture in the Home Economics curriculum at high school and tertiary level in curriculum content, pedagogical approaches and use of reference materials, but it is an extensive and lengthy process which cannot be fully accomplished within a short space of time. Proposed improvements to benefit the local communities in the identified areas to decolonise the discipline include promotion of Indigenous knowledge in the curriculum in consideration of cultural factors, the generation of knowledge suitable for the local context through research and provision of solutions to problems in Eswatini with the participation of all parties. The gathered information would be beneficial to policy makers and Home Economics teaching fraternity to raise awareness in making sure that pedagogical approaches respond to the local context. Efforts are made to publish reference materials with a local flair and to cement the identity and uniqueness of the local people and their needs. It is recommended that decolonisation of Home Economics curriculum has to be further interrogated by other African nations for a meaningful contribution on this topic.

Biographies

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of scholars, nutrition contribution of Indigenous foods in Southern Africa and food security issues.

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