



Integration of Pan-Africanism and Regionalism in African Higher Education: A Cross-Disciplinary Study at the University of Johannesburg

LC Nyaude, M Masoetsa, R Mhlanga, N Mhlongo, AN Thusi,
M Tserema, M Mhlauli, and S Mbhele

University of Johannesburg

Abstract

This paper critically examines pedagogical ways to integrate Pan-Africanism across different disciplines at the University of Johannesburg such as Economics, Politics, Law, Medicine, Science, and Engineering. This is to foster African identity, unity, and development of Pan-Africanism through the University Curricula. This aligns with the call for a decolonized South African higher education and across the continent. This research aims to explore the opportunities and challenges faced within various disciplines in fostering Pan-Africanism. A mixed-methods approach was employed, incorporating both qualitative and quantitative methods. A literature review and a structured survey of n=44 respondents, which consisted of both open-ended and closed-ended questions. The participants included students (undergraduates and postgraduates), alumni, and academics. Findings suggested a common lack of exposure to Pan-Africanism, as 52.3% of survey participants indicated that they were “somewhat familiar,” while 25% reported “not familiar at all.” The findings further indicated that Pan-Africanism and Regional Integration are transformative and feasible; however, practical application lacks and varies by disciplines as in economics, politics, and law. They are very theoretical as compared to Medicine and Science as is evident in these disciplines. Pan-Africanist pedagogies would play a pivotal role in critically examining colonial history, different cultural narratives, collaborations of African countries, and curriculum integration.

This study concludes that integration into university teaching remains fragmented, underdeveloped, and lacking in systematic implementation across disciplines.

Keywords: African identity, African Unity, Curriculum, Decolonization, Diaspora, Epistemological frameworks, Pan-Africanism, Regional Integration, Interdisciplinary Studies

INTRODUCTION

The integration of Pan-Africanist epistemological frameworks across multiple academic disciplines represents a critical frontier in the ongoing decolonization of South African higher education. Pan-Africanism, as both an intellectual movement and a political philosophy, encompasses the unity of African peoples, the celebration of African identity, and the promotion of African solutions to continental challenges. The University of Johannesburg, as a leading South African institution, finds itself at the intersection of historical colonial legacies and contemporary calls for educational transformation intensified by movements such as #RhodesMustFall and #FeesMustFall. This transformation requires a fundamental reimagining of how knowledge is constructed, transmitted, and applied across various academic disciplines, including History, Science, Economics, Law, Medicine, Politics, Culture, and Engineering. The implementation of Pan-Africanist pedagogies across these diverse fields presents both opportunities and challenges, from centring African narratives in History to recognizing indigenous knowledge systems in Science and Engineering, incorporating African economic philosophies like Ubuntu in Economics, exploring African customary law in Legal education, acknowledging traditional healing practices in Medicine, examining African governance models in Political Science, and celebrating African intellectual traditions in Cultural studies.

This research seeks to address the question: How can Pan-Africanist epistemological frameworks be effectively integrated across different academic disciplines at the University of Johannesburg to enhance critical thinking about African identity, unity, and development among undergraduate students? With that in mind, this paper critically examines the integration of Pan-Africanism and regionalism within higher education at the University of Johannesburg, employing the mixed methods approach combining qualitative and quantitative analysis. The findings reveal a significant gap in the

understanding of Pan-Africanism, this underscores the need for intentional curricular reform that will embed Pan-African ideals into the academic programmes. The study anticipates several key findings based on preliminary observations and existing literature. Different academic disciplines are expected to demonstrate varying degrees of receptiveness to Pan-Africanist pedagogical integration, with Humanities and Social Sciences potentially showing greater flexibility compared to traditionally structured fields like Engineering or Medicine. Undergraduate students are likely to demonstrate increased engagement and critical thinking when exposed to Pan-Africanist pedagogies that connect their academic learning to African contexts, manifesting through improved participation, enhanced research interest in African topics, and stronger identification with African intellectual traditions. However, significant institutional barriers are expected, including resistance from faculty trained in traditional Western pedagogical approaches, limitations in appropriate teaching materials and resources, and structural constraints within existing curriculum frameworks.

Despite these challenges, the integration of Pan-Africanist pedagogies is anticipated to demonstrate significant potential for transforming educational outcomes, fostering African consciousness, and preparing students to address contemporary African challenges through interdisciplinary approaches. This research will proceed through a comprehensive literature review examining existing scholarship on Pan-Africanism in education and decolonization of curricula, followed by a qualitative approach combining surveys of undergraduate and postgraduate students with qualitative interviews of faculty members and document analysis of current curricula. The findings will be analysed through the lens of decolonial theory and African-centred epistemological frameworks to provide recommendations for effective integration of Pan-Africanist pedagogies across disciplines. The conclusion will address both analytical implications for understanding decolonized education and policy implications for institutional transformation

while identifying emerging questions for future research, including the long-term impacts of Pan-Africanist pedagogies on graduate outcomes and the potential for scaling such approaches across the South African higher education system.

1. LITERATURE REVIEW

This section outlines a contextual historical and institutional background of Pan-Africanism and regional integration through the African lens. Pan-Africanism and regional integration are not recent concepts or trending themes, their ideological roots can be traced back to early resistance movements across the African continent, even if the terms themselves were not explicitly used. This literature review seeks to improve and understand the evolution of concepts within educational contexts. While Pan-Africanism and regional integration initially emerged as political and cultural responses to colonial domination dating back decades, their relevance extends beyond political space and into the academic sphere. However, a great number of African higher institutions have resisted to meaningfully decolonize their curricula and rethink the knowledge systems. This could not necessarily be due to a lack of vision or confidence, but often due to the fact that institutional uncertainties and internalized doubts about the legitimacy of African knowledge systems have been deeply rooted. To ground this inquiry, it is important to first fully conceptualize Pan-Africanism and regional integration in their broader historical and ideological aspects before questioning their potential integration into education.

1.1 Conceptualizing Pan-Africanism and Regional Integration

Pan-Africanism is a complex idea that serves both as a philosophical lens and a concrete goal for Africans. It is grounded in centuries of common history, cultural traditions, beliefs, and values, and is seen as an essential means of overcoming imperialist oppression and dismantling the worldwide system of white supremacy. Foundations of Pan-Africanism are rooted in movements and global initiatives led by influential figures such as Wilberforce, Blyden, W.E.B. Du Bois, Marcus Garvey, Kwame Nkrumah, and Julius Nyerere. Their efforts were to promote unity, collective political action among Africans, and cultural revival; it also traces back to the early anti-colonial movements and the Organization of

African Unity to the African Union. The struggle for economic and political liberation remains in Africa (Asiedu, 2020). As Adi (2018) defines, it is “an ideology and movement that encourages the solidarity of Africans worldwide” and is grounded in the belief that unity is important for social, economic, and political progress. Emphasizing the importance of interconnectedness for all of African descent, on both the continent and in the diaspora. Despite its significance, Pan-Africanism is marginal in higher education curricula. Ayodele (2025) argues that although it plays a significant role in shaping discussions of self-governance of African countries, its meaning and purpose have been poorly integrated into the academic content. This limits the opportunities for students to critically engage with African-centred ideas and perspectives that challenge the dominant Western policies and ideas. On the other side of the spectrum is regional integration, a concept by which geographically contiguous countries can collaborate to enhance economic cooperation, security, and shared values, complementing Pan-Africanism as a policy and development tool.

1.2 South African epistemological frameworks in Higher Institutions

South Africa is known as a post-colonial country, having gained true independence in the year 1994 and the ruling of the first Black president, Nelson Mandela. Reforms have been previously introduced

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to decolonize the education system in a way that welcomes the major Black communities of the country, promoting transformation, inclusivity, and justice. This also includes the recalling of Afrikaans in most schools and the incorporation of the South African local languages, today recognized as the official languages, emphasizing linguistic diversity and curriculum decolonization that have been historically heavily molded by Eurocentric models. The shift has tried to respond to the challenges presented by a heterogeneous student body in South Africa's historically unequal education system. Epistemological frameworks such as Inclusive Pedagogy (Kemende, 2023), Ubuntu Pedagogy (Ngubane and Makua, 2021), and Humanizing Pedagogy (Ayman and Elsadiq, 2021) seek to reflect these principles. The Council on Higher Education (CHE, 2025) recognized curriculum transformation by introducing a national Higher Education Practice Standard (HEPS) to force South African higher institutions to embed Pan-Africanist epistemological frameworks within academic programs. This presents a great way for institutions to align with the Quality Assurance Framework (QAF) standards launched in 2023 and promoting the integration of Pan-Africanist pedagogies through Communities of Practice (CoPs).

1.3 Integration in the University of Johannesburg

The University of Johannesburg (UJ), officially established in 2005, is a landmark merger between the Technikon Witwatersrand (TWR), Rand Afrikaans University (RAU), and the Soweto and East Rand campuses of Vista University. As one of the institutions in post-apartheid SA, it continues to embody transformation, academic excellence, and accessibility to quality decolonized education while also being a multicultural, inclusive, and dynamic institution with students and academic staff from all walks of life. This review tries to investigate the existing integration of Pan-Africanist epistemological frameworks, their institutional reception, and the degree to which various academic disciplines have heeded the call for change in their curricula. It aims to understand whether the concept frameworks are critically implemented at UJ, assessing the barriers and successes across its eight faculties: Law, Health Sciences, Science, Humanities, Engineering &

Built Environment, Education, Business, and Art, Design & Architecture, which offer a rich range of disciplines that interdisciplinary students can enrol in. The Specialized Institutes and centres have been developed at the University of Johannesburg, such as the Institute for Pan-African Thought and Conversation (IPATC). This has been dedicated to the promotion of research, events, teaching, and production of knowledge related to Pan-Africanism (Garvey, 2018). It is aimed at educating and informing public opinion on economics, African politics, and building bridges with Africa's diaspora. Postgraduate courses that focus on Pan-Africanism, the African Union, and philosophy (Garvey, 2018).

1.4 Pan-Africanism Integration Across Academic Disciplines

This section summarizes, analyses, and synthesizes the ideas of scholars on the idea of Pan-Africanism integration in academia, successes, and challenges in light of implemented efforts. Different disciplines and subdisciplines are chosen and reviewed.

1.4.1 Politics & Law

Studies show that while law faculties curricula include indigenous law and international modules to explicitly integrate the Pan-African philosophy remains absent. In contrast, at the University of Cape Town, there has been an integration into African Studies curricula and political science studies by dedicating modules focusing on African thoughts, politics, or Pan-Africanism. The courses explore the historical developments of African thoughts through the thinkers like Nkrumah, Du Bois, Sobukwe, and Nyerere. Academia and researchers in South Africa have been engaging actively in research on Pan-Africanism, and this has been contributing to the knowledge on how Pan-Africanism can be integrated in books, journals, and policies to decolonize the education system (Haffajee, 2023). Furthermore, there has been progress, evidenced by law curricula that include modules on international law, which educate students on international legislation, including that of the African Union, alongside Indigenous law that provides context to the origins and transformations of African legal systems throughout the colonial period; however, they do not include the literal studies of Pan-Africanism. The African American Academy (AAA) and the African Union International

School (AUIS) demonstrate a unique contribution to black globalization through the principles of Pan-Africanism.

Lumumba-Kasongo criticize African higher education as he states that it is still deeply shaped by the Western curricula and suggests that models such as “Pax Africana” be embedded across concepts of modules in political studies, as this urges coherent links between the diaspora communities and African states through Pan-Africanism. He also states that lines must be blurred between the African knowledge systems and Western thought.

However, there are pedagogical challenges, as discussed by Karadag (2025), that reveal the persistency of Eurocentric bias, that Western narratives are prioritized in the textbooks, and this limits the ability for African students to see themselves as people who can drive change and unite Africa. Asiedu (2020) also points out the challenges such as governance issues, underfunding, the colonial mindsets that are still lingering in African minds, lack of youth empowerment in our education systems, and limited Afrocentric curricula. Asiedu (2020) states that there is a need for comparative research on Pan-Africanism’s impact and that we must also use digital platforms to encourage African solidarity. While politics show progress towards Pan-African inclusion, law is still bound by Western epistemic frameworks, this imbalance therefore highlights a critical need to integrate Pan-Africanism to legal studies to align with governance systems, decolonial aspirations, and Africa’s own history.

1.4.2 Economics

In Economics, the integration seems to be stronger than in law as scholars emphasize Pan-Africanist economic models such as AfCFA as a teaching tool for decolonisation. The Pan-Africanist epistemological frameworks highlight collective self-reliance and economic integration as responses to colonial legacies of exploitation and structural dependence (Sylvester and Anthony, 2014; Fosu, 1999). The integration of Pan-Africanism into the economics curricula would mean students would be able to critically analyse the historical fragmentation of Africa’s economic systems previously under global capitalism and to evaluate progressive frameworks such as the

African Continental Free Trade Area (AfCFTA) that seeks to foster industrial development, advance regional integration, and infra-African trade (Nkala and Monyae, 2023; Nshimbi, 2019). Scholars such as Okumu (2011) argued that epistemological frameworks in economics ought to critically dissect the approaches in which cross-border integration, harmonization of immigration regulations, and trade complementarity relate to African development and sovereignty (Nshimbi, 2019). Additionally, African students would be encouraged to carefully think about alternative, community-based economic systems grounded on resource sovereignty, solidarity resources, and Afrocentric values through Pan-African economic thought that encourages re-evaluation of capitalist development standards (Biney, 2008). In pedagogical perspectives, this implies mirroring student minds to great minds like those of Kwame Nkurumah and Julius Nyerere, whose philosophies challenged neoliberal norms and advocated for united continental planning. Notably, scholars such as Nkala and Monyae (2023) emphasize the value of teaching Pan-African principles in early education to shape future leaders who will view economic liberation as a continental rather than national mission. The classrooms, lecture halls, and libraries can be media that allow students to design economic strategies that prioritize decolonial economics, critical trade, and integration based on justice in order to align education with the broader Pan-African goal of shared prosperity and unity. As Fosu (1999) rightly emphasized, economic liberation ought to be perceived not only as a national or regional vision but as a Pan-African imperative. Collectively, the literature highlights that while the economics discipline has made great strides to incorporate Pan-African thought, there is a gap in sustaining the efforts to ensure that economics education fully reflects the African values of equity, unity, and shared prosperity.

1.4.3 Science

Inscienceeducation, Pan-Africanist epistemological frameworks aim to dissent from the dominant Eurocentric paradigms by accentuating African ideologies and philosophies such as Ubuntu ecology and Indigenous Knowledge Systems (IKS), which foreground sustainability, interconnection, and community (Branch, 2018; Chilisa, 2017). This approach challenges the notion that science is

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value-neutral by acknowledging the political and historical foundations of scientific knowledge, and supports inclusive curricula that dismantle the biases and stereotypes that have marginalized African student’s engagement and perspectives (Obeng-Odoom, 2018; Ijekeye, 2024). In environmental sciences or the broad sustainability science, Pan-African pedagogy situates ecological challenges within African contexts, challenges that do not respect borders, thus validating local knowledge and strengthens identity and unity by reinforcing detachment from Eurocentric norms and methodologies (Chilisa, 2017), and calls for inquiry-based, place-based learning grounded in local realities and intergenerational knowledge (Fon et al., 2024). Practical efforts, such as the National Research Foundation’s (NRF) program on Indigenous and Local Knowledge (ILK), exemplifies the practicality of this integration in fields like climate change, food security, and traditional medicine (NRF, 2012). While resistance persists due to perceptions of African Indigenous Knowledge as unscientific and universally inapplicable, studies such as one conducted to review the

University of Zimbabwe’s integration of AIK in their curriculum, confirmed the persisting challenges in the transformative potential of Pan-Africanist science education (Chabaya and Chabaya, 2023). Overall, the literature reflects growth in awareness in science education that promotes inquiry based learning, acknowledging local contexts, and positions African knowledge as central rather than a supplementary.

1.4.4 Medicine

In the medical discipline, Pan-Africanist pedagogy has been explored through the inclusion of African Traditional Medicine (ATM) alongside Western biomedical paradigms, this has proven to align medical education with cultural relevance and accessibility. The World Health Organization defines ATM as culturally-rooted knowledge, skills, and practices that are based on the theories, beliefs, and experiences of different cultures, whether explicable or not, and that are used to maintain or improve health or to prevent, diagnose, or treat physical and mental illnesses; remaining central to the lives of many South Africans, especially in rural areas where traditional healers dominate (Mthethwa et al., 2025; Ikhoyameh et al., 2024). Some scholars believe incorporation of the ATM in higher institution curricula promotes the Pan-Africanist objective of epistemic decolonization by asserting true African identity and knowledge systems. The University of KwaZulu-Natal provides a strong example, having established a department within its Health Sciences Faculty that focuses on ATM research and education, demonstrating the feasibility and impact of such integration (Mthethwa et al., 2025). As effective and practical as the integration has been, challenges have emanated from a lack of scientific validation, colonial-era stigma casting ATM inferior to Western medicine, and spiritual tensions with dominant religious beliefs (Ikhoyameh et al., 2024). Despite these obstacles, scholars advocate for collaborative training programs that will incorporate both traditional and biomedical practitioners to legitimize ATM, effectively reducing stigma against ATM, and ultimately include Pan-Africanism in ATM as an approach that is not only philosophically aligned with African identity but also practically oriented towards fair healthcare, knowledge justice, and successful integration in curricula without hurdles.

It is with apparent evidence that Pan-Africanism can somewhat be integrated into epistemological frameworks according to the reviewed literature; however, some scholars have highlighted major resistance aligned with this integration. These have been highlighted as substantial resistance, structural barriers, and lingering colonial paradigms that limit full realization. As Pan-Africanism continues to be one of the calls for Africans, central to these calls is the desire to foreground African philosophies, histories, and pedagogies as part of an educational transformation project. Pan-Africanist pedagogy is rooted in African liberation struggles and emphasizes unity, self-determination, and the use of indigenous knowledge systems in both teaching and learning. Hence, this study critically asks, how can Pan-Africanist epistemological frameworks be meaningfully woven into all academic disciplines at the University of Johannesburg, and what could hinder this integration? Overall, the literature suggests that while the integration efforts in medicine show promise, for full realization, systematic support and continued decolonial commitment is required.

1.4.5 Engineering

The integration of Pan-Africanism and regional integration concepts into engineering education requires transformative pedagogical approaches that connect technical learning with Africa's socio-political development imperatives. Kanyarusoke (2018) argues that engineering education in sub-Saharan Africa must embrace transformative teaching methodologies that enable students to address authentic regional problems through collaborative, context-specific solutions that transcend national boundaries. This approach aligns with Bekele, Amponsah, and Karkouti (2023) in their advocacy for incorporating African philosophical frameworks into higher education technology integration, emphasizing Ubuntu principles of interconnectedness and collective problem-solving that mirror Pan-African ideals. Practical implementation can draw from successful models such as the African Engineering Education Association's regional networks, which facilitate cross-border student exchanges and collaborative research projects addressing infrastructure challenges spanning multiple African nations, while case-based learning modules can examine landmark Pan-African engineering initiatives like

the East African Power Pool or the West African Gas Pipeline project (Vhumbunu, Rudigi and Mawire, 2023). Furthermore, Nhemachena, Hlabangane, and Matowanyika, (2020) demonstrate how engineering curricula can incorporate African indigenous knowledge systems alongside Western technical frameworks, creating pedagogical spaces where students explore how traditional African engineering solutions, such as the ancient irrigation systems of the Nile Valley or the architectural innovations of Great Zimbabwe, inform contemporary regional integration projects. This multidisciplinary approach not only strengthens technical competencies but also cultivates an African engineering identity that values continental unity and collaborative innovation as essential professional values. Collectively, these perspectives highlight that engineering education can serve innovation and as a catalyst for regional integration when rooted in indigenous frameworks and Pan-Africanism.

Across these disciplines, literature shows that epistemological Pan-Africanist frameworks have grown, but their adoption remains uneven due to colonial legacies, structural barriers, and limited institutional commitment, which continues to hinder curricular transformation. While politics, economics, and engineering display emerging examples, law, science, and medicine continue facing ideological and structural resistance. Politics and law grapple with theoretical inclusion while economics and engineering show tangible efforts of integration, this indicates disciplinary disparities in the application of Pan-Africanist frameworks. Overall, the reviewed study affirms that the meaningful integration of Pan-Africanism into the higher education curricula does not only demand curriculum reform but shifts in pedagogy, institutional culture, and economic values. This gap frames the central question of this paper: How can Pan-Africanist epistemological frameworks be effectively integrated across different academic disciplines at the University of Johannesburg to enhance critical thinking about African identity, unity, and development among undergraduate students?

METHODS

This study employed a survey data collection method, collecting both quantitative and quali-

tative data through closed-ended and open-ended questions. The survey was designed to capture perceptions, experiences, and opinions on Pan-Africanism education among students and academic staff at the University of Johannesburg. The online survey was distributed via WhatsApp using a convenience sampling strategy, and yielded a sample of 44 participants, comprising undergraduate and postgraduate students, as well as academic staff.

The survey included Likert scale questions to collect quantitative data, which will be analysed using descriptive statistics, such as means, frequencies, and percentages. This analysis aims to identify trends and patterns in participants' perceptions and experiences of Pan-Africanism education. Additionally, the survey included open-ended questions, providing rich qualitative data that will be analysed using thematic analysis. This approach will help identify recurring themes and patterns in the qualitative data, offering insights into participants' thoughts, feelings, and experiences regarding Pan-Africanism education.

By combining both quantitative and qualitative data, this study aims to provide a comprehensive understanding of Pan-Africanism education, highlighting its key characteristics, trends, and patterns, as well as areas for improvement.

FINDINGS

The findings of this study unveil a wealth of insights and perspectives from respondents on integrating Pan-Africanism into academic disciplines. Through their responses, our participants shared their thoughts, experiences, and ideas on how to effectively incorporate Pan-African principles into teaching and learning. For instance, in response to the question, "How would you, as a lecturer or professor, foster discussions and learn about Pan-Africanism in the classroom?" One respondent provided the following answer: "I would encourage my students to deconstruct Eurocentric narratives and explore Pan-African solutions to global challenges. Additionally, I would incorporate readings, videos, and guest speakers from various African regions. Lastly, I would create safe spaces for open dialogue, promoting respectful debate where my students can share their insights, knowledge, and experiences". Several participants suggested

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innovative approaches to teaching Pan-Africanism, such as using interactive methods like debates, case studies, and storytelling to highlight African histories, leaders, and liberation movements. These approaches aim to foster a deeper understanding of Pan-African principles and their relevance to students' lives.

Survey data from this research further reveals a general lack of exposure to Pan-Africanist thought among students. Specifically, 52,3% of respondents indicated they were only somewhat familiar with the concept of Pan-Africanism, while 25% reported no familiarity at all. These figures suggest that Pan-Africanism is not being adequately introduced to young adults who represent the future leadership and development of the continent.

In response to a question about how Pan-Africanist teaching methods might enhance critical thinking regarding African identity, unity, and development, students suggested that such approaches would enable them to "critically examine colonial histories and cultural narratives." Proposed methods for increasing exposure to Pan-Africanism included integrating it into existing curricula through dedicated topics, offering short courses, promoting cross-border research collaborations, and organizing events and discussions centred on Pan-African themes.

The following visual representations provide further insight into the study's findings, highlighting key trends and patterns in the data.

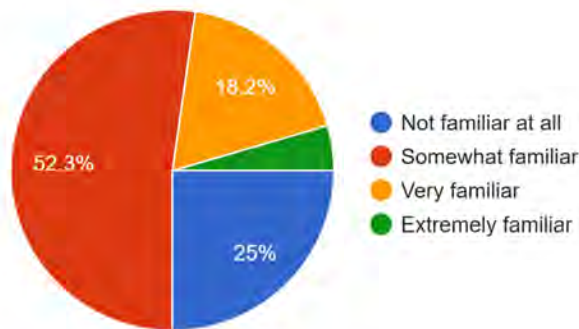


Figure 1: **A pie chart displaying different levels of familiarity with Pan-Africanist theories among 44 respondents from the University of Johannesburg.**

A total of 52.3% reported being “Somewhat familiar” (indicating some knowledge), 25% of the respondents were “Not familiar at all with the Pan-Africanism theme”, 18.2% were “Very familiar”, and 4.5% indicated they were “Extremely familiar with the theme”.

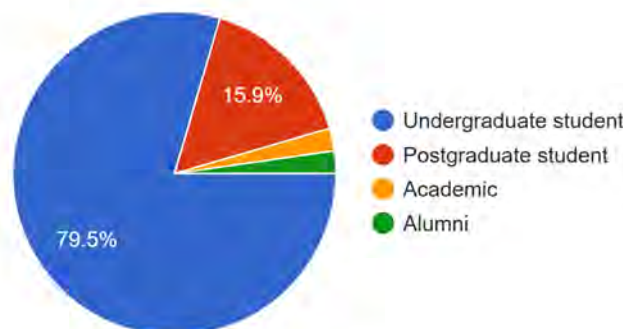


Figure 2: **A pie chart depicting survey respondents' academic levels across the University of Johannesburg.**

Out of the total 44 survey participants, 79.5% were undergraduate students (encompassing students studying diploma and bachelor qualifications), while 15.9% were post-graduate students (a variety of post-graduate diploma, honours, master's, and PhD students) and only 4.6% identified as either academics or alumni. These respondents have highlighted different familiarities with Pan-Africanist theories.

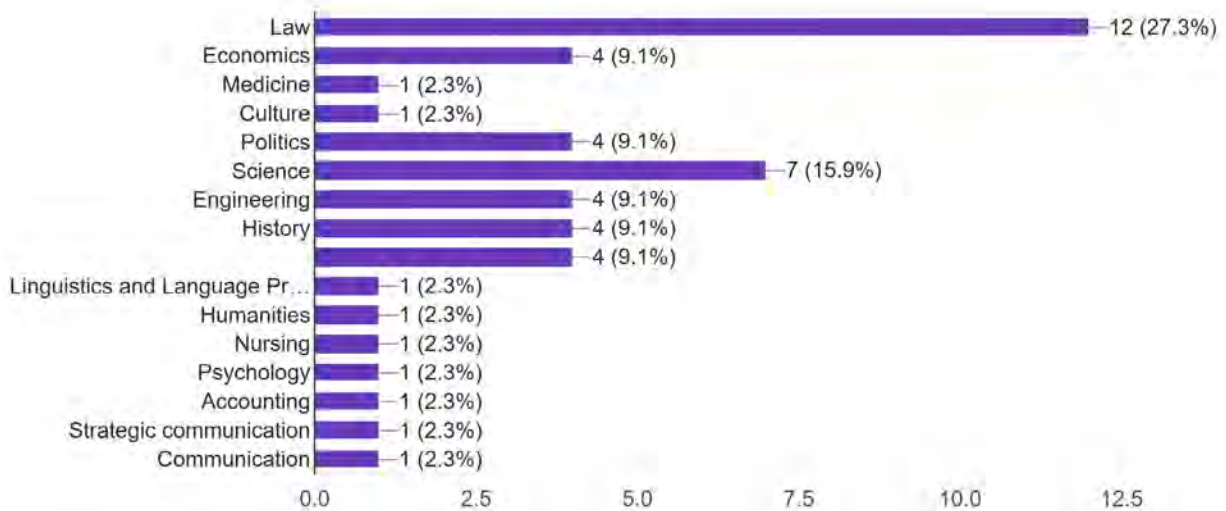


Figure 3: **A horizontal bar chart reflecting the academic disciplines of the different survey respondents at the University of Johannesburg.**

Respondents had the opportunity to select disciplines they study and/or teach in. Respondents were allowed to select multiple fields provided they have been exposed to such disciplines before in the same institution. The Law discipline was the most represented (27.3%), followed by Science (15.9%), and multiple fields such as Economics, Engineering, and History. Disciplines such as those in the major

Humanities faculty and Medicine were each represented at 2.3% each.

A high confidence in the incorporation of Pan-Africanist pedagogies was observed in the Law (75%), Culture (70.5%), Politics (70.5%), and History (68.2%) fields. Moderate confidence for successful integration of the themes was seen in the Economics (59.1%) and Science (38.6%) fields.

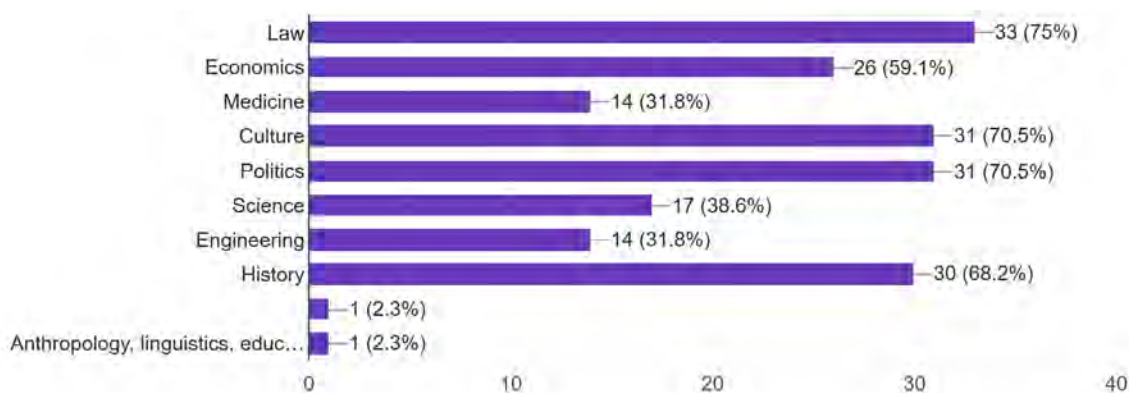


Figure 4: **A horizontal bar chart showing survey participants' perspectives on which academic disciplines would benefit most from incorporating Pan-Africanist pedagogies.**

A low confidence was observed in the fields of Medicine and Engineering by only 31.8% of the total respondents. Anthropology, Education, and Linguistics appeared at 2.3%.

Respondents (n=44) identified challenges hindering integration and practice of Pan-Africanist ideas, with the most common challenge cited as discipline resistance (34.1%) and ideological conflicts

(20.5%) that reflects the friction existing between Pan-Africanist perspectives and existing ideologies. Leadership issues stand at (11.4%), most respondents highlight less knowledge (13.6%) on themes such as Pan-Africanism and Regional integration, Western influence and Disunity (6.8%) were recognized as minor challenges while unspecified (2.3%) represent individual(s) with no opinion.

Table 1: **Frequency table of challenges highlighted by respondents on the integration of Pan-Africanism across different academic disciplines.**

Challenges	Counts	% of Total	Cumulative %
Discipline resistance	15	34.1%	34.1%
Ideological conflict	9	20.5%	54.5%
Disunity	3	6.8%	61.4%
Less knowledge	6	13.6%	75.0%
Western influence	3	6.8%	81.8%
No innovation	2	4.5%	86.4%
Unspecified	1	2.3%	88.6%
Leadership issues	5	11.4%	100.-%

Respondents highlighted dominant strategies such as revision of curriculum (43.2%) to better reflect Pan-African perspectives, and Open discussions (15.9%) such as seminars, workshops, public lectures, debates, and the highlight of the Africa-by Bus initiative as an example to normalize Pan-African discourse. The unspecified (15.9%) reflects respondents who had no clue and/or opinion in

integration strategies. The introduction of new Pan-Africanist modules was highlighted at 13.6% while the incorporation of the theme in existing modules strategy was consistent across 6.8% of respondents. Cross border projects (2.3%) refer to collaborations such as research, and development projects across African nations while language inclusion (2.3%) highlights linguistic diversity.

Table 2: **Frequency table of Integration strategies recognized and highlighted by the 44 survey respondents.**

Integration Strategy	Counts	% of Total	Cumulative %
Cross-border projects	1	2.3%	2.3%
Existing module integration	3	6.8%	9.1%
Language inclusion	1	2.3%	11.4%
New module	6	13.6%	25.0%
Open discussions	7	15.9%	40.9%
Revise curriculum	19	43.2%	84.1%
Unspecified	7	15.9%	100.0%

ANALYSIS AND DISCUSSION

The integration of Pan-Africanism into academic disciplines presents a complex landscape, marked by both potential benefits and significant challenges. A critical examination of the findings reveals a stark contrast between the potential of Pan-Africanism to promote African unity, identity, and development, and the limited exposure to Pan-Africanist thought among students. The survey data highlights a concerning gap in education, with 77.3% of respondents demonstrating limited familiarity with Pan-Africanism. This lack of exposure not only limits students' understanding of African identity and development but also perpetuates a lack of awareness about the importance of African unity. Furthermore, this educational gap may perpetuate a lack of awareness about the importance of African unity, identity, and development, ultimately limiting the potential for positive change. Therefore, it is essential to address this gap and provide students with opportunities to learn about and engage with Pan-Africanist ideas and perspectives.

The respondents' answers to open-ended questions revealed a strong emphasis on promoting critical thinking, cultural awareness, and inclusivity in the classroom when teaching Pan-Africanism, with one approach being the use of interactive methods like "case studies, and storytelling that highlight African histories, and liberation sentiments." This approach suggests a focus on experiential learning where students can connect theoretical concepts to real-world

issues and historical contexts. By encouraging students to critically engage with contemporary issues through group projects and reflections that connect Pan-African ideals to their "local and continental realities", the respondents demonstrated a commitment to creating an inclusive and engaging learning environment that promotes deeper understanding and relevance. These approaches can help provide students with a more comprehensive understanding of Pan-Africanism and its relevance to various fields of study, ultimately fostering critical thinking and a deeper appreciation for African perspectives and experiences.

The respondent's answer to the question, "How would you, as a lecturer or professor, foster discussions and learning about Pan-Africanism in the classroom?" provides a comprehensive approach to integrating Pan-African principles into teaching and learning. Other respondents echoed similar sentiments, highlighting the importance of promoting critical thinking, cultural awareness, and inclusivity in the classroom. By encouraging students to deconstruct Eurocentric narratives and explore Pan-African solutions to global challenges, the respondent promotes critical thinking and challenges dominant perspectives. The incorporation of diverse resources, such as readings, videos, and guest speakers from various African regions, adds depth and nuance to the learning experience. Furthermore, creating safe spaces for open dialogue and respectful debate enables students to share their insights, knowledge, and

experiences, fostering a collaborative and inclusive learning environment. They also proposed encouraging students to critically engage with contemporary issues through group projects and reflections that connect Pan-African ideals to their local and continental realities. This multifaceted approach highlights the importance of diversity, representation, and critical thinking in promoting a deeper understanding of Pan-Africanism and its relevance to various fields, including medicine, culture, and science. Overall, the respondents' strategies demonstrate a commitment to creating an inclusive and engaging learning environment that values diverse perspectives and promotes meaningful discussions.

Despite the potential benefits, several challenges to full-scale integration were identified. These include structural barriers within educational institutions, intellectual issues related to dominant Western paradigms, implementation difficulties, and cultural resistance both within and outside academic settings. Table 1 provides valuable insights into the obstacles faced when integrating Pan-Africanism into academic disciplines. The data reveals that "Discipline resistance" is the most significant challenge, accounting for 32.7% of the total challenges identified, followed closely by "Ideological conflict" at 18.4%. These findings suggest that resistance from within academic disciplines and differences in ideological perspectives are major barriers to integration. Furthermore, the presence of "Less knowledge" and "No innovation" as notable challenges highlights the need for education and innovative approaches. The repeated mention of "Leadership issues" also points to potential problems with leadership in addressing the integration of Pan-Africanism.

The table "Frequencies of Integration strategy" presents a comprehensive overview of the various strategies employed for integration, along with their respective frequencies and percentages. The data reveals that "Revise curriculum" is the most popular integration strategy, accounting for 40% of the total, followed by "Open discussions" and "Unspecified" strategies, both at 18%. The prevalence of "Revise curriculum" suggests that modifying existing curricula is a widely accepted approach to integration. The significant presence of "Open discussions" and "Unspecified" strategies indicates a need for further exploration and

clarification of integration methods. Ultimately, these strategies can help to decolonize the curriculum and promote a more inclusive and diverse learning environment, which is essential for critically teaching and learning Pan-Africanism across multiple disciplines.

The integration of Pan-Africanism into academic disciplines is a complex and multifaceted process that requires careful consideration of various challenges and strategies. This study highlights the potential benefits of critically teaching and learning Pan-Africanism across multiple disciplines, promoting African unity, identity, and development, while also revealing significant gaps in education and awareness. The findings underscore the need for discipline-specific strategies, innovative approaches, and leadership commitment to address the challenges of integration. By revising curricula, promoting open discussions, and exploring diverse integration strategies, educators can create a more inclusive and nuanced learning environment that values African perspectives and fosters critical thinking across various fields of study. Ultimately, this study contributes to a deeper understanding of the complexities and opportunities involved in integrating Pan-Africanism into academic disciplines, emphasizing the importance of ongoing research, dialogue, and critical pedagogy in this area.

CHALLENGES AND FUTURE RECOMMENDATIONS

Challenges

The study encountered several limitations that impacted on its comprehensiveness and representativeness. Despite efforts to conduct a thorough investigation, the survey participants (only n=44) numbered less than 1% of the University of Johannesburg's population, which comprises over 50,000 students, academic staff, and support staff. This small sample size may have resulted in a biased or narrow reflection and representation of ideas and perspectives on Pan-Africanism and Regional integration into academic disciplines. Furthermore, the majority of survey participants were part of the Africa by Bus trip to Zambia, a Pan-African initiative organized by the faculty of Humanities at UJ. This limited the participant pool to individuals already exposed to Pan-Africanist ideas, excluding a significant portion of the

university community of students, academics, and support staff who did not participate in the trip. Additionally, the short time period for data collection limited the scope of the study to only a single round of qualitative data gathered through the survey responses. These factors collectively reduced the study's depth and breadth. Due to these limitations, the generalizability of the findings to the larger population is limited, and the results may not accurately reflect the views and experiences of the broader university community or other institutions. As a result, caution should be exercised when interpreting the findings and attempting to extend the study to broader academic populations or institutions.

Future Recommendations

Future studies should prioritize addressing the limitations of this research by incorporating larger and more diverse sample sizes, representative of various stakeholders and institutions. This could involve surveying a broader range of participants across different disciplines, faculties, and institutions, and utilizing multiple methods of data collection, such as quantitative surveys, interviews, and focus groups. Comparative studies between institutions, disciplines or fields (for e.g., STEM vs. humanities), or countries could also provide valuable insights into the complexities and opportunities involved in integrating Pan-Africanism into academic disciplines. Furthermore, longitudinal studies could help identify the best practices and areas for improvement, while collaboration and knowledge-sharing between researchers, educators, and policymakers could facilitate the development of effective strategies for promoting inclusive education. By adopting these approaches, future research can build upon the findings of this study and contribute to a deeper understanding of the role of Pan-Africanism in shaping academic disciplines.

CONCLUSION

This research has critically analysed how Pan-Africanist epistemological frameworks have been included into the University of Johannesburg's (UJ) multiple disciplinary curriculum, highlighting both the implementation's obstacles and its transformational potential. Drawing from both qualitative and quantitative data, the results show how incorporating Pan-Africanist pedagogies

may increase students' African identity, promote cultural affirmation, and improve critical engagement with African realities. This strategy fits with larger demands for educational reform throughout the continent and offers a feasible route for decolonising South African higher education curricula. With 77.3% of respondents claiming little knowledge with Pan-Africanist ideas, the survey also reveals notable gaps in exposure, which are frequently only filled by programs like UJ's Africa by Bus project. While subjects such as medicine and engineering encounter more opposition because of structural and ideological constraints originating from colonial legacies, disciplines including law, culture, politics, and history demonstrate excellent compatibility with Pan-Africanist integration.

These findings have significant ramifications for higher education policy and practice. The study emphasises the necessity for university administrators to create precise, implementable policy frameworks that give curricular change first priority. This includes requiring all faculties to incorporate Pan-Africanist courses or topics, which are backed by the Higher Education Practice Standards and Quality Assurance Framework of the Council on Higher Education. To promote research, training, and curriculum development, administrators should set aside funds to create specialised centres such as UJ's Institute for Pan-African Thought and Conversation. In fields where Eurocentric paradigms predominate, such as medicine and engineering, faculty members must be prepared with professional development programs to overcome opposition to African-centred pedagogies. To close the gap between Western and African epistemologies, these programs can include seminars on integrating indigenous African knowledge systems, such as Ubuntu ecology in science or traditional engineering solutions in engineering.

To add on, national policymakers should tie financing to quantifiable curriculum transformation progress in order to encourage institutions to support decolonisation objectives. This would entail changing the requirements for accreditation to include proof of Pan-Africanist integration, such as courses on African traditional medicine in the health sciences or African government models in political science. In order to facilitate the exchange of information and best

practices for the implementation of Pan-Africanist pedagogy, policymakers should also encourage cross-institutional cooperation, such as regional networks based on the African Engineering Education Association.

By offering empirical proof of the viability and difficulties of incorporating Pan-Africanist epistemologies, this study makes a substantial contribution to the larger conversation on decolonising education in South Africa and beyond. By providing a path for real-world application that prioritises African identity, unity, and development, it elevates the discussion above symbolic gestures. The study emphasises the necessity of specialised approaches that honour the particular requirements of every discipline while promoting a common goal of decolonised education by pointing out discipline-specific synergies and obstacles. The results are relevant to decolonisation efforts across the world and provide guidance for other post-colonial

settings where indigenous knowledge systems are marginalised by Eurocentric curriculum.

The long-term effects of Pan-Africanist pedagogies on graduate outcomes, namely their employability and contributions to African development and unity, should be the subject of future studies. While longitudinal research may evaluate the durability of curricular modifications, comparative studies across institutions and nations may shed further light on optimal practices. Scalability might also be improved by research into workable solutions for consistent yet genuine Pan-Africanist epistemological integration, such as standardised modules that maintain knowledge systems unique to a community. The question of whether Pan-Africanist epistemologies are appropriate for higher education has been replaced with how institutions may strategically use them to empower graduates and improve the intellectual and developmental landscape of Africa.

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