Chapter 3: Theories Underpinning a Model Entrepreneurial University in the Global South

The chapter critically canvasses the intellectual strands on which the study is grounded. In exploring the concept of a model entrepreneurial university in the Global South, particularly through the lens of the Zimbabwe Ezekiel Guti University, the integration of Black Consciousness Theory, Colonial Theory, and the Triple Helix Model is essential. Black Consciousness Theory provides a critical framework for understanding the empowerment and self-determination of marginalised communities within post-colonial contexts. Colonial Theory offers insights into the lingering impacts of colonialism on education systems, highlighting the need for decolonisation and indigenous knowledge integration. The Triple Helix Model that emphasises the collaboration between universities, industry, and government, is pivotal in fostering innovation and economic development in the Global South. Engaging these theories provides a comprehensive understanding of the unique challenges and opportunities faced by entrepreneurial universities in post-colonial environments.

Black Consciousness theoretical lens (BCT) serves as a critical framework for understanding the dynamics of entrepreneurial universities in the Global South, particularly in relation to the empowerment of marginalised communities. Originating from the philosophies of leaders like Steve Biko, BCT emphasises the importance of self-awareness and pride among Black individuals, advocating for a collective identity that transcends oppression (Biko, 1978). This theory posits that the psychological liberation of Black people is essential for their socio-economic advancement. In the context of entrepreneurial universities, BCT encourages institutions to create environments that foster entrepreneurial spirit among Black students and faculty, thereby challenging historical inequities and promoting inclusive growth (Haffajee, 2015). Furthermore, it underscores the necessity for universities to engage with local communities, ensuring that entrepreneurship initiatives are culturally relevant and beneficial to those they aim to serve (Molefe, 2020). This approach not only aligns with BCT's principles but also contributes to the broader goal of social justice within educational frameworks.

The integration of Black Consciousness theoretical grid into the entrepreneurial university model stresses the need for systemic change within higher education. Scholars argue that traditional models of entrepreneurship often overlook the unique challenges faced by Black entrepreneurs, including limited access to resources and networks (Moyo, 2018). By adopting a BCT perspective, universities can develop tailored programmes that address these disparities, empowering students to leverage their cultural heritage as a foundation for entrepreneurial success (Mkhize, 2021). This shift requires a re-evaluation of curricula to include African-centred business practices and case studies that resonate with the lived experiences of Black individuals (Ndlovu, 2019). Moreover, fostering partnerships with local businesses and communities can create a supportive ecosystem that nurtures entrepreneurial talent, aligning with BCT's emphasis on collective upliftment (Sibanda, 2022). This approach not only enhances the relevance of academic institutions but also contributes to the socio-economic development of the Global South.

Moreover, the application of Black Consciousness Theory in entrepreneurial education encourages a critical examination of power dynamics within academic institutions. It challenges the dominant narratives that often marginalise Black voices in entrepreneurship discourse (Molefe, 2020). By centring Black experiences and knowledge, universities can cultivate a more inclusive entrepreneurial culture that values diverse perspectives and innovations (Haffajee, 2015). This transformation requires commitment from university leadership to dismantle systemic barriers embedded in the university structural edifice and promote equity in access to resources and opportunities (Ndlovu, 2019). Additionally, fostering a sense of belonging among Black students and faculty is crucial for encouraging entrepreneurial risk-taking and innovation (Mkhize, 2021). By creating spaces where Black individuals feel empowered to express their identities and aspirations, universities can harness the full potential of their diverse populations, ultimately driving economic growth and social change in the Global South.

The Black Consciousness Theory provides a vital intellectual lens through which to analyse and enhance the entrepreneurial university model in the Global South. It advocates for a holistic approach that prioritises the

empowerment of Black communities through education, entrepreneurship, and local engagement (Biko, 1978). By aligning university initiatives with the principles of BCT, academic institutions can play a pivotal role in addressing historical injustices and fostering sustainable economic development (Sibanda, 2022). The emphasis on cultural relevance, community collaboration, and systemic change not only enriches the educational experience but also contributes to the broader goal of social equity (Moyo, 2018). As universities continue to evolve in their roles as catalysts for change, the integration of Black Consciousness Theory will be essential in shaping a more inclusive and equitable future for all.

The concept of colonial theory provides a critical intellectual lens through which to analyse the emergence of entrepreneurial universities in the Global South. Colonial theory, as articulated by scholars like Maldonado-Torres (2007), emphasises the ongoing impacts of colonialism on contemporary social structures and knowledge systems. This perspective argues that the legacies of colonial domination continue to shape educational frameworks, often privileging Eurocentric models at the expense of indigenous knowledge. The entrepreneurial university model that prioritises market- driven approaches to education, can be seen as a perpetuation of these colonial dynamics, reinforcing existing power imbalances. Scholars such as Grosfoguel (2007) highlight the need to decolonise knowledge production, advocating for a re- evaluation of how educational institutions engage with local contexts and histories. Thus, understanding the entrepreneurial university within this theoretical framework reveals the complexities of globalisation and the necessity for a decolonised approach to higher education.

In critically examining the entrepreneurial university model, it is crucial to recognise and stress the historical context of education in the Global South. The transition from colonial education systems to contemporary frameworks has been fraught with challenges, as noted by Maodzwa-Taruvinga and Cross (2009). These scholars argue that the remnants of colonial education still influence curricula and pedagogical practices, often marginalising local epistemologies. The entrepreneurial university, while promising economic development and innovation, may inadvertently perpetuate these colonial legacies by prioritizing profit over the holistic development of students and

communities. Furthermore, the drive towards entrepreneurialism in higher education can lead to the erosion of traditional disciplines, particularly the humanities, as highlighted by Klofsten *et al.* (2024). This dynamic raise critical questions about the role of universities in fostering social justice and equity in the Global South.

The implications of colonial theory extend to the governance and policy frameworks that shape and intellectually mould entrepreneurial universities. Scholars have pointed out that policies often reflect colonial ideologies that prioritize Western knowledge and practices over local realities (Grosfoguel, 2007). This can lead to a disconnect between the objectives of higher education institutions and the needs of the communities they serve. For instance, the #RhodesMustFall movement in South Africa underscores the demand for a decolonised curriculum that is reflective of the diverse cultural and historical contexts of students (Pearson, 2024). By integrating local knowledge systems and practices into the entrepreneurial university model, institutions can challenge the colonial legacies that persist in higher education. This shift not only promotes inclusivity but also empowers marginalised voices within the academic landscape.

Finally, the path toward decolonising the entrepreneurial university in the Global South requires a fundamental rethinking and critical re-conception of educational values and practices. As noted by various scholars, including those involved in the decolonisation discourse, there is a pressing need to restore epistemic justice and acknowledge the contributions of historically marginalised communities (Maodzwa-Taruvinga & Cross, 2009). This involves not only revising curricula but also transforming institutional cultures to prioritise equity and inclusivity. The entrepreneurial university should not merely replicate colonial structures but instead serve as a platform for innovation that is rooted in local contexts and responsive to community needs. In this way, the entrepreneurial university can become a catalyst for social change, fostering a more equitable and just educational landscape in the Global South.

The triple Helix Model is a conceptual framework that describes the interactions and enmeshments between university, industry, and government

to foster enhanced economic and social development through innovation (Kunwar & Ulak, 2023). It is a spiral model of innovation that emphasises the reciprocal relationships among these three sectors at different points in the knowledge capitalisation process. The model has been popularised in academia, industry, and government, focusing on knowledge, innovation, and entrepreneurship through education *(ibid.)*.

Interestingly, while the model has been widely accepted and utilised, there are variations in its application and effectiveness across different regions and sectors. For instance, research productivity in Saudi Arabia, as analysed through the Triple Helix Model of inquiry, showed a negative correlation with triple-helix collaboration, indicating that technological development relied more on prior technology rather than scientific research (Shin *et al.*, 2011). Conversely, in Thailand, university outreach played a significant role in promoting knowledge-based entrepreneurship within a community enterprise, demonstrating the model's potential for economic value addition (Chanthes, 2022). Moreover, the model has evolved to include considerations of the natural environment and social structures, as proposed in the neo-Triple Helix model (Cai, 2022).

The Triple Helix Model is a neo-evolutionary model that has gained intellectual plausibility in various contexts to synergise wealth creation, knowledge production, and government regulation (Kunwar & Ulak, 2023). Its application and impact, however, can vary significantly, with some regions experiencing challenges in aligning the model with local industry and innovation practices (Khan & Ahmad, 2020; Shin *et al.*, 2011). The model's adaptability and evolution, such as the integration of environmental and social dimensions, reflect its ongoing relevance and potential to guide empirical research and policy design in innovation ecosystems (Cai, 2022).

The chapter explored the theoretical foundations of a model entrepreneurial university in the Global South, with a focus on the Zimbabwe Ezekiel Guti University. The chapter integrated Black Consciousness Theory, Colonial Theory, and the Triple Helix Model to provide a robust framework for understanding the challenges and opportunities faced by such institutions. Black Consciousness Theory was examined as a tool for empowering

marginalised communities and fostering an entrepreneurial spirit within universities, emphasising the importance of culturally relevant education and community engagement. The chapter highlighted the need for systemic change in higher education, advocating for curricula that resonate with the lived experiences of Black individuals and support entrepreneurial initiatives that address historical inequities.

Colonial Theory was discussed as a critical lens to understand the lingering impacts of colonialism on educational systems in the Global South. The chapter underscored the necessity of decolonising knowledge production and integrating indigenous knowledge systems to create more inclusive and equitable educational environments. The Triple Helix Model was presented as a framework for fostering innovation through the collaboration between universities, industry, and government, emphasising its adaptability to the unique contexts of the Global South. In conclusion, the chapter provided a comprehensive analysis of the intellectual strands underpinning the entrepreneurial university model, emphasising the importance of integrating these theories to address the socio-economic realities of the Global South. The next chapter, will investigate the specific challenges faced by African countries in establishing entrepreneurial universities, exploring the socio-economic barriers and the strategies needed to overcome them.