Interview 1.3.1 - L1 Decolonization Interview Invite...

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**SUMMARY KEYWORDS**

people, thinking, colonial, DECOLONIAL, decolonization, questions, nature, students, work, decolonize, deeply, scholars, hmmm, black, knowledge, learning, higher education, western, extractive, world, human, RELATIONALITY, DIVERSITY, PLURIVERSALITY, SCIENCE,

**SPEAKERS**

L1, Luqman Muraina

**Interviewee** 00:04

There by the three dots.

**Luqman Muraina** 00:07

Yeah, I've just oh, they're okay. recording. Yeah. Thank you so much. Thank you so much. I really appreciate your coming around and responding to all my emails. I really appreciate. And okay, so can we just start immediately? You want to say something?

**Interviewee** 00:27

Yeah, it gets harder to announce your name. Luqman. Yeah. Luqman. Luqman Luqman. Yeah. And just tell me which part of the continent are you from?

**Luqman Muraina** 00:38

Yeah, I'm from Nigeria, actually. from Nigeria. Okay, great. Yeah. So I'm a MasterCard scholar at the University of Cape Town. This is my second year. Okay. Yeah, so the title of the research is decolonization of higher education curriculum in South Africa: Getting your research into policy and practice. So the research has four research questions, which I hope to cover with around 12 questions I'm going to ask you, if time actually permits us. Okay, so can we start? We can start. Okay, thank you. So the question, the first question you see is, what is your understanding of higher education decolonization?

**Interviewee** 01:34

So, Luqman before you Before I continue, I just want to say something about me as an interviewer. So I, you know, I'm so just, it's not even related to the question. So partly as a decolonial scholar, and a relational scholar, you know, I don't I've seen the engagement in hmmmmm you know, with the researcher, and the so called subject, which I be, you know, more kind of into a more of a conversation. So, I will be asking, answering your questions or trying to, but I will ask you questions as well.

**Luqman Muraina** 02:20

SURE

**Interviewee** 02:20

Because I always feel that the way this kind of quantitative (MTK) qualitative, is very extractive, when you go to the research subject and kind of extract information from them, that's I like to see it as a kind of two way engagement.

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**Interviewee** 07:21

\*\*\*\* \*\*\*\*\*\* \*\*\*\*\*\*. So, the question was, what is my perspective of decolonization in higher education? Right?

**Luqman Muraina** 07:35

Yes,

**Interviewee** 07:36

yeah. So, yeah, so firstly, it's to .... dismantle even the concept of higher education. Because we, if we keep the concept of higher education, we pretty much following ehh colonial thought about education, so that education is in school, and they knew the creche, first free school (UC), and whatever, pre primary school and primary school and high school and then you reach higher education, the university. And so, so there needs to be extensive engagement and discussion on reimagining education. And the ways of learning and being is multiple. So around so yeah, so it's, I find the confines of places in education is very much in a ehhh kind of Western modernity way of thinking. So if you're educated, you can, you know, get a job and or you become a little capitalist minion because you work for a salary. So there's a huge, it's related to just, you know, rethinking how we learn. That's one part. So, and then just my own perspective of decoloniality. Because I feel that it's sometimes the confusion between decoloniality and post coloniality and they are two very different concepts. And for me, decoloniality is a dismantling of the inherent, violent, colonial way of being And breaking up that hierarchy that have been instituted, and that that's that kind of coloniality didn't only start with the colonisation, but it started in Europe, in the innate sense in the 1300s, where there was a shift in relationship from a more organic relationship and into related relationship to nature, non human world switch other to a more mechanistic way of thinking of the world, and it made humans ehh exceptional. And and I'm don't know if you're aware, but if you haven't come across the thinking of Cartesian dualism? Yeah. Yeah, okay. And even if it was, even before the court is a separation of body, mind and soul and separation of humanity, nature, subject, object, man, human, etc. But the ontological, the way the world has been organised, you know, what the world is, is, in a sense, the universalization of Western modernity. And so even if we were, there is a call, as you know, from the Rhodes Must fall for decolonization, but when, you know, when we say, we're studying sociology, we're actually studying a kind of, you know, Western concept of society, or what a society may look like. And then if you in anthropology, you, you then learn about the sort of, you know, others, that's the outside of the kind of Western concept. So, it's a deep dismantling of the ontology of its ontological question of what is, and epistemological question of, how we know and knowledge, and I'm not sure if the university and even the Department of Higher Education is maybe ready, or, you know, or have the capability to deal with the ontological turn that has to happen? If we are to be, you know, I guess, deeply decolonial to redecolonial (UC). Right, I'll stop there.

**Luqman Muraina** 12:51

When you, when you started, you actually said something like, you want to differentiate between decolonization and post colonialism? Can you add some little words on post colonialism? I really, you know, understand your own definition of decolonization, which is to change the way we view you know, how we see things, the difference between, you know, the subject and the objects, the mind, body and soul, and, you know, what started in Europe, you know, many centuries ago, so, to you how different is it from a post colonialism? And yeah,

**Interviewee** 13:31

yeah, so I, I think that, you know, when the colonists left the countries, they colonised they left in, in place, the institutions and, and many of the those oppressed, in a sense, the people that were avid (UC) became the sort of facilitators and governments of those institutions. And so, you know, post colonial in a way, so the Europeans, it's this kind of, you know, the Europeans move out of the colonies, and so they left the colonies. And, but they didn't, if we were, again, deeply colonial, those institutions that have been dismantled, and so you have the replacement and I think I mean, Fanon speaks about what it speak about ehhhh this is black ehh white mask ehhhh

**Luqman Muraina** 14:50

black mask, white, black face white mask,

**Interviewee** 14:55

yeah, black face, white Mask, the and that's the very much the post-colonial discourse. So although the colonists left, there was this, the sense of, that it's our turn to be, you know, the government of our country, it's our turn to use these resources. It's our own when I say OUR, I mean, the black, the black Man or the black woman. So it's how you know, it's, there's a deeply kind of redistributional aspect. And particularly, and perhaps ehh in a change in mmmmm, not so much power, hmmm; But the change in you know, the ruler, let's say, the ruler, so the white ruler left, and was replaced by the black ruler. And so but at the end, as I said, it's deeply kind of redistributed aspect in a postcolonial that it's time for the, the black man or black woman to get a hold of those resources that were taken from them. Where as a decolonial perspective, two questions the role of the nation states. It says that redistribution, or for me is not enough, we actually have to rethink relationships with nature. So it's not enough for to have a black mine owner, you know, a black agricultural owner when you're still operating in the same capitalist, extractive relation, you know, so yeah, so I think I'm, you know, and in many ways, that's those are the questions that Fanon brought about and, and, and the, in the post colonial discourse is still such a great a deep codependence with a coloniser, particularly at the sort of economic level. So, so yeah, so I think a lot of people and I can say, particularly in South Africa, would fit more in the kind of post colonial way of thinking. So you know, it's our turn to drive late into his (UC) I mean drives a car, I think that cost a billion Rand. And he's a socialist. I mean, you just think, like, why would you drive such a car? When there's so many people, you know, without jobs of (UC)? So? So yeah, so it's, you know, it's just not enough to have black governments in our, in our, EHH in our political systems and maintain the whole colonial system of nation states, and the whole system of economy and the whole system of knowledge. So yeah, that's my thinking.

**Luqman Muraina** 18:11

Oh, thank you so much for that wonderful response. So moving on. The next question, he says, What is your understanding of South Africa transformation, especially in the context of higher education,

**Interviewee** 18:29

transformation to what?,

**Luqman Muraina** 18:31

like, I education transformation, in South Africa. In terms of in terms of, you know, the DHET definition, the Department of Higher Education and Training, and how it is, you know, propagated by universities and institutions and IB,

**Interviewee** 18:55

remind me what, what is the DHET whatever, whatever. What did they say transformation is?

**Luqman Muraina** 19:03

So the Department of Education and Training, I'm very sure you are aware of thier efforts.

**Interviewee** 19:10

I don't really follow government policy to be honest.

**Luqman Muraina** 19:13

So, okay, okay, fine. Well, maybe I can I can just say one or two things there. So the Department of Education and Training is just the the Gulf (MTK) central government department overseeing the ..

**Interviewee** 19:30

Yeah, I know, yeah, the Blade the minister. What did I say transformation is and that universities must achieve what you know what?

**Luqman Muraina** 19:41

So, you know, for them, you know, since 1994, when the ANC government was elected, you know, they have been propagating the idea of transformation generally in, you know, in education sector, which includes, you know, giving black people access You know, given block, access, access, you know, quality education, you know, providing education to, you know, disadvantage blacks, and, you know, even to the extent of, you know, making indigenous, you know, education or knowledge relevant.

**Interviewee** 20:21

So, yeah, I mean, this country has a (INC), it's a really redistribution is important because so much was stolen by colonists by and then followed by the apartheid and so much material wealth was made by white people. And this shift this redistribution must be done in a way that black people don't continue the exploitation and inherently violent way of colonialist and modernist way of being. And I feel that we're not addressing that aspect. Because in the sense that transformation, may may give access, and government has forked out a significant amount of money. In the last Fest (UC), the student scholarship funds, hmmm there are all sorts of efforts to be made to allow more blacks, students into universities who were initially excluded from universities. But there has to also be the conversation is it you know, what, what type of student? And what type of person are we creating, in a sense, and, and, and the, you know, the focus is very much on that. That it's time for black people to be the CEOs and the shareholders. And engineers, and so it's basically black people now, facilitating the western modernist way being.

**Luqman Muraina** 22:43

hmmm

**Interviewee** 22:44

And, and for me, what's missing is that we're not asking questions about and you mentioned at the beginning, you know, you know, what, what were what was inherently lost. So, for instance, many cultures, indigenous cultures across the board didn't see land as property. It was a common set. They were different guidelines to, to live and work on the land hmm. They also understand in a deeply relational connection to land and each other, so you show I'm familiar with the concept of Ubuntu, to like, you know, I am because you are, it's not about the individual, hmmmm sort of gains and individual progress. So, I feel that South Africa as a, you know, as a country, and we just had on the 27th of April Freedom Day, and for many, even for me, I just, I fear that sort of non Freedom Day, because, you know, well, on the statute books, apartheid is over, butt, This country's very much constructed along the lines of coloniality and apartheid. And so, not enough is has been done to revise the learning set was erase and from, you know, across over the South Africa's got 11 countries (MTK or languages), but I mean across the board of indigenous peoples, not enough is done to create a more plural society and to create space for diversity like how about having a, you know, a crawl in, you know, Salt River, because, you know, an open space because people have calls or know or having a village system, it's like, you know, the the the the transformation is in such a way that black people now become minions of the capitalist system. So yeah, it has a far way to go. smiless

**Luqman Muraina** 25:40

Thank you so much for that response. So, I am going to ask you from your definition of decolonization, I think, you see it as a very big task. So, I'm going to ask you, how is it possible for us to decolonize in this present time,

**Interviewee** 26:05

(Smiles) first, you have to decolonize your own mind (Laughs). So, a lot of unlearning has to be done. And even in the university, the unlearning of colonial constructs of progress and development. So, and we have to draw moreee from a range of indigenous knowledges that were discursively erased considered as backward. And it's, it's, it's, it's deep work to be a decolonial and relational person, it, it means that you also have to think of outside of just material needs. We'll have to open up to more deeply spiritual and enchanted and mystical relations with nature and non human worlds. But we're a little bit where, when I say we, particularly African countries (IINJ hmmm), epicolonial subjects, hmm You know, many peoples are also deeply, I don't know, if you are religious, but also very stuck in Christianity and come and completed with a you're the sort of originals of way of being before the colonists came so and so there's going to be a lot of there has to be a lot of unlearning and dismantling of what is viewed as reality. Because this, this reality we live is really a phallus. And it's created, hmmm, So, so there has to be a deeper invitation for multiple ways of knowing and being.

**Luqman Muraina** 28:38

Hmm, Thank you very much. Talking about the way to decolonize and you started from, you know, decolonizing the being, now how possible is it for us to decolonize the curriculum, especially, you know, talking about the physical and engineering sciences.

**Interviewee** 29:01

Yeah, so we all that we, we question, the kind of science that emerged out of hmm the Enlightenment area (MTK) era, the modernist thinking, and that kind of science. So, so let me put it this way. In this kind of, until (MTK) Western modernity ontological, construction of the world in a way, that's all how the world operates globally. The sort of thinking, and this comes from a scholar I'm very fond of His name's Jason Moore. And he's written this brilliant book, hmmm "The capitalism and the web of life". So and he speaks about how the whole of nature was put to work for capital. And that nature is not only the elements of the earth and merner (MTK) minerals or land, it's also human nature, because human nature, in a colonists mind, if you are black or you are indigenous, you were or woman for that matter, you would be regarded as nature. So you're not fully human. So therefore you can be exploited and treated as nature. So, the pieces say three aspects about this kind of way of organising the world essentially, is received things as either or so you so you know, in economics is always the question of trade off, so you must make a trade off between the environmental aspect or the social aspects, because the economic aspect, always triumph everything else. So we see the world as trade offs, rather than both, and either or, we're not able to see things into related and interconnected. The other aspect, he says, The second thing is, in a sort of Western ontology, things are seen as entities, so matter to be extracted, or, you know, energy to usee, rather than seeing things and nature in the world as a relation, and that everything's connected. And then the third thing he says about that sciences are now are paraphrasing, I don't have it in front of me (Forgets), but science is kind of seen as some sort of, you know, social good, but that sort of science that has developed been devised in this sort of science that works for capital. So when hmmm, like, let's take forestry for example, a particular Western mind will see the, the forest and think about how that forest can be chopped down and you used for, for manufacturing, or etc, or sees, you know, minerals in the, in the earth and think about how that minerals can be extracted. And so to say, what type of science that has very extracted relationship, and that, that, in essence was for capital. And so we have to have a more relational science and also the sciences is very reductionist. So, you know, I studied botany, so either my undergrad and post grad degrees is in sciences, not in the social science. But when I studied science, it's pretty much ecology without people. Because we only look at the you know, if you're in Cape Town, me learning the fynboss hmm, and you learn all the names and what's happening with the connections during the plant and the animal. But people were very integral to, to nature. And the Koi in the sand (UC) had deeply ehh relational connection understood the medicinal plants. But in live botany, we don't learn about the KhoiSan and their relationship to plants. And then when you in sociology, and the humanities, it's all about the humans and all the constructs of the colonial system, the colonial politics, colonial law, we, and we just don't learn about nature. And so, we must learn from the indigenous people, this interior interconnection and that as humans that we are not superior, and if we think we can master nature, we must think again, in this we have a virus that's has basically upset the entire world. You know, we had a huge fire recently at UCT, we have climate changeeee. So, unless we begin to think in terms of and the sort of science is about relearning cycles, re learning, what it is to be life affirming, what it is to be ehhh reciprocal, how do we maintain, maintain symbiotic relation, you know, with each other and with nature. You know, our time on this earth as humans is becoming very, very short and the earth will become much more hostile. So we need a different type of science and but that there's not a shortage of knowledge because that knowledge does exist. It is drawing from those knowledges that we raised. Okay, that's a different type of science, a more relational science

**Luqman Muraina** 35:28

thank you very much ehh for that concept of concept of relational science. And, you know, seeing science as more relational interconnected, and problem solving and not extractive. So if I understand you, clearly, it means we really need to go back to the basis of, you know, how we see things, not, you know, not to see a plant or a forest as they are foods, and, you know, think about making capital making a, you know, you know, human sustenance out of it, but looking at how it can, you know, continue to sustain itself, be beneficial for the present people and, you know, even for future generations, so we need to visit the base!.

**Interviewee** 36:17

Yeah, it's not so much the base, I mean, to say many bases, but it is to ehhhh move away from a Julius (UC) way of thinking, and this kind of separate way of thinking, which is in very deeply inherent in western modernity.

**Luqman Muraina** 36:38

hmm hmmm, Okay, thank you very much ehhhh. Moving on, I'm going to ask you, if you are familiar with University of Capetown policies on transformation,

**Interviewee** 36:54

I mean ehhhh in terms of ensuring that there are moreeee spaces created for more black academics on that level, perhaps. And some of the ideas about disrupting ehhh colonial thinking, but yeah, but not a lot of detail, sorry.

**Luqman Muraina** 37:29

Okay, I think that is actually enough for this contest. So I'm going to ask you this idea of providing more space for black academics and students, and deconstructing ehhh colonial thinking, do you think it is enough? For UCT? To actually decolonize knowledge?

**Interviewee** 37:53

Well, no! (smiles). And also, you know, we all have to decolonize ourselves, because we all search deeply colonial subjects. And I feel ehh it's very, it's so inherent in, you know, I mean, in, in everybody. So, yeah, I mean, the work the, you know, as I said, the, the work is, is, is very deep and wide and we have to do, like a lot of like, undoing a lot of what we think is true. So you know, so again, if academic as an academic so I'm a rather than newish academic, if you did go and look in my bio in sociology, so, I'm only this is my \*\*\*\*\* year of teaching as a lecturer. It's a whole new career for me anyway. And, you know, in order for me to service (UNC) \*\*\*\*\*\* \*\*\*\*\*, which will hopefully be, I'll hopefully talk about this in the next four months, but really, so stuck in this, this kind of idea that, you know of the, the expert, and, and, you know, knowledge comes from your certificates that you get in higher education. So, if you have a PhD, then you must be knowledgeable, and then you have to climb the ladder to Professor to and, and so that for me is not very transformative. So we have to think about knowledge in very different ways. So, like, I like to experiment, and I have activists come into my master's class to teach, because they know so much more about what's happening on the ground. It's someone that wrote, you know, 20 papers, that was just stuck in the university every time. I think the University System hmm imposes, you know, a colonial idea of what it means to achieve. And so, and as a black academic, foreign academic, I don't know, we'll be staying at the university. You know, I don't know, like, I don't want to be that academic that has to, you know, climb a a ladder to, you know, show my worth. And so, yeah, I just feel we have to have more diverse ways of teaching and learning and inviting people into the spaces. Yeah, because in any case, when Yeah, I mean, it kind of reinforces the colonial idea of achievement. And that's, so what happens in the universe, like UCT? I mean, so you know, and so black people just get in the trap, they're getting prepped, and that way of thinking,

**Luqman Muraina** 41:43

hmm, thank you very much. Thank you very much for sharing your idea about UCT efforts. I'm also going to ask, what efforts have been taken at the Department of Sociology where you are currently teaching, you know, on, on decolonizing the curriculum.

**Interviewee** 42:05

So sociology is going through a beginnings of discussion of decolonising the undergrad curricular as a collective in the department, in fact, tomorrow, we'll have our second meeting. And our committee of colleagues that's facilitating that has invited \*\*\*\*from the, the theee Sorry, I forget what the acronym stands for, the \*\*\*\*\* of something teaching and learning at UCT. I, when I was just started teaching with with \*\*\*\* on the new academic programme. And so I guess, during, as a scholar at UCT is working through these ideas on transformation and decolonization in the university. So it's great that we have her along in this engagement. And so, so for the discussions that she has raised, you know, our questions like, some of the sociology, the canons that we teach students, are they still relevant? She is bringing questions of ontology and you know, what is and the way we think the world is organised, and you know, to this discussion, so it's in early stages, but at least the door is open and seeds are being planted for what a decolonial curriculum might look like, but it's probably about a few years work. I don't think, you know, it's, it's not it's, it's intense work. It's deep thinking.

**Luqman Muraina** 44:38

Thank you so much. Thank you so much. So, you personally as a lecturer, I understand that you have once invited an activist to your master's class, but what are the other things you are doing to decolonize curriculum?

**Interviewee** 44:58

so, firstly, I guess in my, my content, the way I teach. So I always debunk colonial constructs. So I don't again, I don't know if you are aware of the courses I teach. But in undergrad, I teach the second part of the module on poverty, globalisation and development, and I teach about sustainable development. And so, in fact, just before, before I spoke to you, I was recording my introductory lecture, which took a bit long, because you have to re-record yourself every time you make a mistake. But I bring in in my teaching, a lot of plural thinking, so other ways of viewing nature relationships to nature. I draw quite a lot on many Latin American scholars like Escobar, Mignolo, I find except for Fanon, Maybe, yeah, I and one of my favourite African scholars, Danni Nabudere is from, he's late now but I did meet him. He's from Uganda. His work is incredible because it really deconstructs colonial ontology, and philosophies and Plato and and in fact, he has the code afrikology, have you ever come across Danny Nabudere. Luqman?

**Luqman Muraina** 46:57

What do you say?

**Interviewee** 46:58

Have you come across Danny Nabudere?

**Luqman Muraina** 47:00

No, no, no, I'm just going to ask you if we can, you know, spell the name so I can put it down.

**Interviewee** 47:07

Okay, it's, let me just write it. Here. Oh, yeah. Okay. Yeah, let me do that. Okay, I'll put it in when I'm done speaking. So, um, and I know, he deeply looks at African relational thinking. And yeah, so yes, I bring in scholars that in that really dismissed Western ontology. So even this aspect about land and how land became landed property, when land is something you just you don't produce, you know, land just they; I also teach students, I go into also deep history of European way of thinking. So I think that often our, our discourses gets stuck in the sort of binaries of like capitalism versus socialism or private versus public, where there's a lot more complexity around you know, how the world is organised. Sooo I teach students about how land enclosure started in Europe and base and and how Europe exploited the soil. So my work I am doing a \*\*\*\* \*\*\*\*\*. I bring in a lot of ecological aspects in my, in the way I teach, so and and the more the interrelations of our human needs, with the nonhuman world. So for instance, in the third year, when I teach a course on land, we'll speak about how Europe exploited this bare soil, and how that led to the Black Death and, and also was an impetus for the Europeans to get on the ships and find other land to take over. Because we often don't look at you know, we talk about history because colonialism has made humans exceptional. So there's always just this kind of human focus. So you know, the wars, the various people involved. And we don't look at how what we call nature also play a role in were ehhhm what's the word I'm looking for? You know, nature also has, we're protagonists in the, in many of the decisions so. So I, yes, I, I bring a sort of ecological aspect, which is very new for students. And, I guess with the department, as well. Yeah. And I think that's, I'm just trying to think, yeah, so that's, you know, some of the ways I teach. I'm involved also in an incredible Alliance school, the \*\*\*\*, that is a group of people globally, that are deeply decolonial. So, just yesterday, I was on a session, we had an open session, and we could bring our stories and I brought the story or of, and spoke about the work of resistance that I joined on Tuesday, for the battle against the city that wants to develop underneath, you know, in the two, the two rivers development, ballistic river and the Black River, that land is deeply ancestral, you know, it's very important for our ecological relations, and just, you know, I'm just thinking, imagine building another concrete structure on a wetland. So I do bring to the students, and that's very critical, this kind of interconnected relationship, so that they, they see, how we all we are deeply entangled with, with nature, non human worlds, that is something that colonials and deeply disentangle people from, from the nonhuman world and nature, because it's so nature as this thing to extract than, So, you know, as humans, we, you know, we do need the elements of nature, so we, you know, we need water, we need to cultivate our food, but we need to do it in a way that's in harmony with nature, and within an understanding of the cycles of nature, you know, and not, in this way that we think we can use our technology to produce, you know, the to be in this kind of mindset of, like, more is better, or big as beautiful. So, yeah, so I also teach students principles of, like, you know, what is enough? What do you need that's you know, how do you do this not in a destructive or extractive way. So, those are sort of the elements I bring.

**Luqman Muraina** 53:19

I'm sure you must be thinking, that method, you know, should actually be incorporated by other lecturers as well.

**Interviewee** 53:28

Yeah, I mean, we don't do enough sharing in the department the only time one gets to hear broadly about your sort offf I guess, to use (laughs), I'm using a very colonial word or, like, you know, an assessment of your course. so to speak, this assessments are very important in higher education, is when we have the external examiners, and then they, I mean, so they give you a broad feedback on your you know, your course and and that's the only time sometimes we get a moralistic sense about what each other's teaching. So yeah, there should be more exchange amongst us. So I don't see myself as a teacher or lecturer, I see the Learning and Teaching engagement as a two way relationship. So the students themselves are teachers as well. And I also tell students, you can unlearn concepts, so things that you think are the way to be. We gonna unpack and dismantle some of the thinking. Some are open, I mean, most are happy I think that a lot feel But they they think differently. Of course,

**Luqman Muraina** 55:09

I'm going to ask, What impact do you think your teaching leave on students?

**Interviewee** 55:18

Well, you know, you, do, I have students, and they're not very many. So even if you're teaching like 200, and odd students, five students will like, come speak to you directly. And afterwards, So, my once the one student, she's in a third year, and she's asked me to be a mentor, she's got a scholarship for Mays Mellon. And, in fact, this student introduced me to the \*\*\*\* alliance. But she said, my teaching is very much in line with that kind of thinking. And, and she said, you know, this was the most inspiring and incredible course that she's learned. So, I get that a lot from the women students, surprisingly, not so much from the guys, because I don't know why. So I get, you know, feedback from from the women students, I just, today's a day of lots of talking, even though I'm doing all of this from home, hmm mmmm an honours student, you know, will say, you know, I'm, I'm open to like, unlearning and you know, what that means or so I, I think that I hope that because the students will go out into the work of world as a corporate or government, but they will be able to ask different questions, and they will be able to bring a different perspective. You know, the world like, you know, I hope that if someone were to work in the city of Cape Town, and the planning, people were, you know, given the go ahead for huge concrete development over an aquifer that helps cultivate our food, we'll be able to say that you this way of thinking is quite narrow, it's very short term to think of just the profit bottom line. In like, you know, of course, we need houses, but could we do that somewhere else? Or could we design the horrible RDP houses differently? You know, could we make it more of a sense of a community. So I hope that they can ask different questions that brings in relational understanding when they leave University.

**Luqman Muraina** 58:13

Thank you. I'm going to inform you that this is 4pm already.

**Interviewee** 58:18

Yeah. So we got about 10 minutes.

**Luqman Muraina** 58:20

Okay. 10 minutes. Yeah. Okay. Thank you so much. Thank you so much. I think,

**Interviewee** 58:27

Did you say you have 12 questions of all ? wat do you say? Did you say you have 12 questions or four questions? I said, twelve Yeah, that's quite a lot. And, yeah, for this sort of interview, you should pick themes. And you should provide a more narrative kind of approach. So broad themes, and then, you know, let the interviewee you know, narrate like I am, because your transcription, I'm just thinking for you to transcribe my interview can at least take five hours? Yeah, rather than like just yet, because these are big questions. They don't they like, you know, they're not short answers. And 12 questions of this nature is not an hour. So it's a bit of a Yeah, it's not a true reflection to say it's 60 minutes.

**Luqman Muraina** 59:34

Thank you so much. Thank you so much. I'm just going to, you know, make modify it before the series of interviews I'm going to have

**Interviewee** 59:44

Yeah, rather make like some key themes and.

**Luqman Muraina** 59:49

Okay, moving in. So, do you think, you know, all of the efforts taken by the university and even the, you know, the one taking by yourself? Is it enough to actually rethink the way we look at knowledge that you know, Western ontology perspective of knowledge? Is it enough? No. What is what is enough, you know, what do what do we need to do?

**Interviewee** 1:00:24

Now you see, that's rhetorical because I already spoke about how we have to unlearn what we think is the true or that, you know, we live a palace. So I kind of already answered that, don't you think? I really answered it earlier.

**Luqman Muraina** 1:00:49

Okay. Okay. Maybe I would just go to the next question, which is that, do you think the research on the research on decolonization has it properly touched on, you know, the way we know we need to decolonize Whose research? Like, General research on deconalisation, have they appropriately, you know, talked about what lecturers need to do, you know, the way to rethink ontology Pluriversality and bring on other perspectives of knowledge, have they appropriately touched on that?

**Interviewee** 1:01:34

I don't think we've had that. Well, these conversations are happening in other parts of the world. I just, I'll send you the symposium. It's a short five page as a speech, that guy Michael Blake wrote on, reimagining education and bringing in an ontological argument. So we don't have sufficient conversation at the University of Cape Town, about ontology I feel. We talk about knowledge. So I think there's questions about epistemology. But not deeply about way of being because I think many people are so captured in a colonial way of being materially particularly so I mean, I can say that because I live in a tiny, tiny apartment in Woodstock. I don't stay in some, you know, huge house in Newlands or somethings; Smiles. But, but many aspirations are to stay in a huge house in Newlandss, and drive fancy cars, etc. So even amongst academics. Yeah, so I don't, I don't think we have that question. We don't have that and there are faculties at the university, so the indication is a group of posthumanist thinkers is thinking about more than the, more human more than human. In our department, we don't have the conversation, it's just really beginning. So I think we have quite a far way to go. But globally speaking, I think there's a lot of material. I'm also battling to understand why these material this way, this way of thinking particularly around relationality, hasn't penetrated in the universities, or the way we teach. I mean, scholars from the 70s and a lot of South American scholars even scholars, as well, scholars from the US like Donna haraway people have been writing about this since the 1970s. But the scholars that I read says, you know, while there is a philosophical acceptance of you know, moving beyond the kind of dualist separation of humanity and nature. There hasn't the, the kind of the theory and the methodology of what this actually means has hasn't been taken up in the academia or taken up at all, it has been less taken up for me rather, you know, I'm sure there are faculties where it has been taken up. So This is like, it's indicative to me in your approach that, you know, in quantitative research, they probably have a thing, you must have the age and the nationality. And da da da da, you know, the sort of demographics of the person. But like for me, it's like, like, what does that mean? You're not interviewing 200 people and making age comparisons. Or, you know, so so we haven't even developed different research methods, we got stuck in this quantitative and qualitative. And we think that that some measure of truth comes out of ... So, I'm, also very much about different methods and new methods and looking at assemblage theory and combining what the soil is saying to what people are saying and learning to sync with my senses. And a deeply and that's you'll find from the afrikology book is that many indigenous people think with their senses and think with the heart and what the heart feels comes out of the mind. The mind plays a very little role, but in western ways of thinking and psychology, everything to do with the mind. And you and we don't work with sensors we can, we have this inability to almost feel and a lot of the, you know, the western way of thinking will be like, Oh, that's taboo, or that's superstitious or that's kind of their culture. So. Yes, it's, yeah, it's big work.

**Luqman Muraina** 1:06:49

I'm going to appreciate your attendance at this moment. Yeah (INJ). Thank you so much. I actually wanted to mention something about the survey, the you know, what you raised yesterday about the survey I, I sent Yeah (INJ). And I observed that you just touched on it. Thank you so much. Is there anything you would like to add to it? Like, yeah, about it being ....?

**Interviewee** 1:07:16

Ehhh Luqman, I just want to give you some pointers, I mean myself you know, I have to interview people from my own research. So firstly, like, you know, how many people are you interviewing?

**Luqman Muraina** 1:07:32

Well, I would interview there is no like, exact ....

**Interviewee** 1:07:37

I mean, average people you think, I mean, you've got is, i this is this a coursework Master's or a thesis?

**Luqman Muraina** 1:07:44

It's a coursework masters.

**Interviewee** 1:07:46

Okay, so basically, you can interview about five people. I mean, I've just worked with questions of this nature, you know, you to be analyzing in 10, or 20, it's going to take you a year, so so so and when you're going to approach people, you you need to put together a research letter, not just cut and paste your proposal, and give a because people generally don't have time, they're very busy, they like to just read on a page, this is the basic research, these are your supervisors on one page. So that's, I mean, your supervisors should be giving you this information. And, you know, with the consent, you know, and, yeah, and my point, you know, like religion. So, I mean, you don't know who I am. And like, it's, I mean, I refuse to put that in, because I don't aspire to any religion of, but it's all it's like, colonial concepts of like, you know, what nationality you from because coloniality is related to a nation state, you know, you must have some, you could be a spiritual person and have no religion, but I mean, in colonial thinking, that's kind of taboo or putting the other So, so, you know, so, you will have to do your own becoming decolonial in this process. So, so, yeah, so every time you, you know, asking a question or using a form of analysis or a unit of analysis, you have to think like, you know, what does this mean in terms of the decolonial way, am I not reinforcing a kind of colonial approach, it suggests, I mean, it's not easy work because we've been so conditioned, you know, including you in sociology. I'm not (smiles) So I even, I think, sometimes some of our lecturers we might be thinking we are progressive with decolonial but we're actually so deeply entrapped. So, but just be aware. Yeah, that's my, in your approach, huh? hmmm mmm mmm. Thank you so much (INJ). You can't be asking, you know, question for decolonization when, you know, you're not really kind of practising that yourself?

**Luqman Muraina** 1:10:24

Sure. Sure. Sure. I agree, I agree

**Interviewee** 1:10:27

Yeah, yeah. Yeah. Good luck. I look forward to seeing the outcome of this. It's interesting. It's very relevant, but it's very complex.

**Luqman Muraina** 1:10:37

Sure it is it is, so I'm going to say at this moment that maybe in the coming days, I might write to you I'm very, I'm even going to write to you like about some of the things you mentioned, about two books. So I can get them from you. So subsequently, I can also,

**Interviewee** 1:10:57

yeah. Just remind me. Oh, let me just put in their. Okay. Actually just drop me a mail then I can just do it one time.

**Luqman Muraina** 1:11:04

Exactly. So thank you so much for attending and have a beautiful day ahead.

**Interviewee** 1:11:09

Thank you. Good luck. Bye

**Luqman Muraina** 1:11:12

byeee