Interview 3.3.2.1 - L2 Decolonization Interview Invita...

Thu, 8/5 1:24AM • 10:09

SUMMARY KEYWORDS

decolonization, meeting, knowledge, attempt, laurel, man, african societies, taught, society, concepts, normals, fine, morning, problem, gender, reality, study, african, clay, pfizer

SPEAKERS

L2, Luqman Muraina

Luqman Muraina 00:06

We'll start very soon. Nice. So Mr. \*\*\*\*, how are you doing this morning? I hope you are fine and everything is okay over there. Yes, I'm doing well, thank you. That's fine. So let's just move straight into the first question, I'm going to ask, What is your understanding of higher education decolonization

Interviewee 00:39

I understand decolonization as an attempt to shift the basis of knowledge production. Because of history, history, in the case of South Africa, in which the study of society but also the very idea of knowledge was racialized, and open along class lines and has gender impli. gender kind of tilt to it. It was mainly white men, less likely a white women who studied social reality. And they do so from a particular perspective, which is narrow, which abstract kind of European Society for African societies. And this became normals like that even African scholars began to think in that mode. And so the concepts that we use often really have no patches in in the local reality. Things are concepts and categories are forced to fit into context that they really do not fit. So I think of decolonization as an attempt to fundamentally rethink the basis of knowledge production, not in terms of just who teaches but what is taught and what is research how the research proceeds.

Luqman Muraina 02:20

umm; are you there? network breaks. I think your network is breaking you stopped at not only the basis of knowledge of knowledge, who teaches, and also what is also taught. Hello, equalisation. Yeah, yeah. Are you there? I was saying that that is less than decolonisation. Okay, thank you so much. So, moving on. So what would you see decolonization of curriculum is?

Interviewee 03:16

just just just hold on for me. I don't know what's happening seems I'm in two meetings at the same time, which is strange. Let me just leave the meeting.

03:33

Okay.

Interviewee 03:37

Just a second. Excuse me a second. Because we have a departmental meeting.

Luqman Muraina 03:45

Oh, give me a second. Show. Are you back Hello things I was struggling with I didn't know if it is on my side over there

Interviewee 07:13

Hi Luqman, I think there's a problem because I'm in two different meetings so so we just so let me just just log out and try to log by Okay, okay, and okay that is that is fine. Should I wait around? Yeah, that's just fine.

Luqman Muraina 08:23

Hi Luqman. Hello. I don't know what's going on now. I'm hearing you loud and clear, they can also hear me in the other meeting. So the problem maybe you need to look out like from boots you need to leave

Interview 3.3.2.2 L2 Decolonization interview 3-20210506...

Thu, 8/5 1:23AM • 55:42

**SUMMARY KEYWORDS**

decolonization, students, decolonize, people, knowledge, teaching, uct, department, curriculum, research, south africa, critical, transformation, university, africa, happening, question, world, policy, science

**SPEAKERS**

L2, Luqman Muraina

**Luqman Muraina** 00:17

Okay, I'm sure it should appear at your rights and side where a transcription would be showing. Can you find anything like that? Hello, doctor, can you hear me? Yeah, I can hear you. I can't see transcription button. Okay, okay, that is fine. Because I'm seeing it at my side. I'm going to take it out now, so we can concentrate on the interview. Well you're welcome to these second session, we had to end the first one because of some confusion. But thank God, we are here now. So I'm just going to remind you where we stopped for the first time. So in our first meeting, I asked the first question on the on the instrument, which is what is your understanding of higher education decolonization. So you mentioned that key word that it is shifting the basis of knowledge production, please can pick it up from there, so we can move on? Thank you so much.

**Interviewee** 01:35

Yeah, thank you very much. So my understanding of higher education. decolonization is that by shifting the basis of knowledge production, one is trying to create plural and diverse voices, but also sources of knowledge, methodologies, and world outlooks. In South Africa, as you know, historically, due to colonialism and apartheid, knowledge was essentially something that came from a certain segment of the society, meaning kind of white people were seen as those who carried knowledge who were purveyors of knowledge. And black people would often demand access to intellectual production. And therefore, there ways of knowing were possibly put out of the mainstream, Black History wasn't taken seriously, Black experiences were not taken seriously. So the idea of decolonization, partly in response to that, but because of this, mainstreaming of only certain ways of knowing, it means that the concepts, the tools, the category that we use, to make sense of the world in the academy is very narrow, it comes often from a very narrow experience, and to decolonize would mean to critically engage in these concepts and categories, to broaden them and to discard those that are not useful.

**Luqman Muraina** 03:31

Thank you very much for that explanation. So if that is your understanding of decolonization, then what would you say the decolonization of curriculum is?

**Interviewee** 03:49

Well, you see the curriculum in the product of this Western mainstream way of knowing is a product of Africa. And a part of the world is a product of a history which excluded many parts of the world, from knowledge for banking, a history which narrow the waters down, the process of knowledge production, a history of which created the impression that some parts of the world can have useful knowledge to contribute. So to decolonize the curriculum is to again introduce more voices into that what is taught, is to critically engage ways of knowing that have helped to instil imferiority complex in students, is to also expand the sources of the curriculum. So if one is teaching a course on theory, one should include works of theory, let's say historically from Ibn Khaldun, or think of Indian theories of the person meaning Indian philosophy, you want to take seriosuly African philosophical thought; it's basically making it more diverse but also politically engaging, what exists.

**Luqman Muraina** 05:23

Thank you very much. I'm going to ask now that do you have any understanding of higher education transformation, especially in South Africa?

**Interviewee** 05:45

During the students events for example, rejected the term transformation they will say they want you use the term decolonization (voice breaks) Hello, is that concept? Yeah. Yeah. So the point of kick Can you mute yourself? So for for those who rejected the idea of higher education transformation, especially around a slow movement between 2015/16; the argument is that transformation does not go to the heart of the problem. It's it, it seeks to mainly tweak and maybe change personnel, but it does not deal with the kind of racially Dr. It seems that I'm losing you. I just heard racially and that's all. So what I'm saying is that debate around transformation and decolonisation. The student movement in 2015 2016 rejected the use of transformation and prefer decolonization because they claim that transformation does not go to the heart of the problem. But those who believe in transformation, or those who use them decolonization will argue otherwise, by saying that transformation actually seeks to magically/systematically (UC) move the structure of higher education to deal with the testing of demographic representation and give marginalised voices more. So these things, as I said, are highly contested. All concepts but people have different tastes on them.

**Luqman Muraina** 08:28

Okay, um, yes, yes. Like I'm losing you like, to some extent while you were speaking, but let us just move on. I'm sure i'll be able to capture d very important information. So I'm going to ask if students actually demanded, like during the 2015 2016 rhodes must fall movement that there is need to change the model or the terminology. I don't understand Hello. Hello. Oh, hello. Yeah, Luqman, I'm very sorry. Something just happened, I had to change my computer? In any case, yes, I'm going to repeat the question. So what, what I was trying to say is, uh, you know, in 2015 2016, the students demanded that there is need to change to the model and then the terminology of, you know, that that is very much, you know, ubiquitous that there is need for a change in the structure of higher education in South Africa. So if students actually protested and caused damage, Vis a vis involvement of the police in 2015 2016. Why do you think the structures, you know, the policies, government departments, and even universities have continued to use, transformation and transformation?

**Interviewee** 11:07

Well, look, I think it's, again, back to, you know, quest things of use. So it's possible that, policymakers do not buy into the idea that transformation is next in concept and what it means is decolonization (UC). But you have to also realise that the student movement herald after 2016. So there's really no coherent movement. So the gains that the students movement made was not consolidated, the movement has been dissipated to the front of our path (uc), right. It was a moment and that moment has passed, and the student movement has not been able to consolidate those gains.

**Luqman Muraina** 12:26

Hello, Luqman. Okay, I was actually muted. So I'm saying, Do you think there is need to conduct another protest? Or what do you think we need to change so that the system can recognise the appropriate term of decolonization?

**Interviewee** 12:47

Protests are not conducted, protests happen as a result of the convergence of popular discontent and willingness to mobilise So I think it it requires and organising from academics from students. You know, the process didn't just happen, it was a result of years of struggles by students by academics, 2015 2016, was not the beginning of protests by students in South Africa, and in what are called the Black universities Fort Hare as well; There've always been protests, for years, but they were never covered, because they were not the elite universities like UCT, etc. So I think it will take sustained activism to sometimes move up (voice cracks). And so I don't think the focus is so much about terminology that just because you use deconisation, instead of transformation, then things change. It's simply about what you do, you can keep using decolonization, but not do anything. So I don't think the focus should be on the terminology, the focus should be on concrete changes to making in the wider sense of the term, you know, making sure that the demographics reflect the diversity of society.

**Luqman Muraina** 14:23

Thank you for that very important comment that it's not it's just about our mindset, our capability to make the changes that the system deserves. I think we have answered number 3 appropriately. So the next question is, how do you think we can decolonize the curriculum?

**Interviewee** 14:54

Well, I think it's it's about a series of processes. So about it, again, multiple and diverse sources. It's about validating different histories, different ways of knowing. It's about instilling in students a critical outlook towards knowledge so that you don't just by default, say, oh, knowledge coming from this place is useful and knowledge coming from that place is not useful. So it's it's, it's, it's in terms of the practicality, it's really about making sure that a student comes out of a course with a broad understanding of knowledge in its broadest sense. The moment students are really taught in one tradition of knowledge, which is the Western tradition, right, every other tradition, and even the Western tradition is often one of just a few of it; the more critical parts of it are not taken seriously. So so so for me, one has to begin by saying what is the object, what kind of student do you want to churn out and then you work backwards and say, okay, you want a critical minded students, a student who understand knowledge in its broades sense, and you have to make sure you give them as wide as sources possible, you have to make sure they have a critical instinct, you have to make sure that the curriculum is not fueled with the same kind of people that you were taught as an undergrad, for example.

**Luqman Muraina** 16:32

Thank you very much. Often time people think decolonization can only be possible in social sciences and humanities. Like, do you also share the same idea?

**Interviewee** 16:51

Look, knowledge, it's only recently that people have this division of knowledge as science (lose speaker) It's it's come from nowhere, you know, this? The decolonisation. One is that knowledge has to be made multiple, like the multiple sources of knowledge should be emphasised. And knowledge should be relevant to the students, meaning when you're teaching them as you see themselves in it also. So for example, when you're teaching mathematics, right, what kinds of examples Do you use in teaching mathematics? Right. So your a or X, what do they mean to rural students? I mean, these things have very interesting histories in in European kind of battles, you know, the use of code is x, y, z. So, how do you find examples and ways of teaching, but also the kinds of things that you research right? At times, the social science, or the natural sciences could be backed by if you take a tobacco company. And so the research agenda is one which tries to show that tobacco smoking, dangerous, you know, there was a recent article that had to be withdrawn in a very prestigious journal, recently, because two of the authors did not disclose that they received funding from tobacco companies. And also, the natural sciences, for example, were critical in the colonial venture. Showing that if you think of eugenics, you know, that black people's brains were smaller, the natural sciences of God that complicit in that, they were part of the colonial enterprise. And so they, I mean, I even think, perhaps it's even more agent in there (L.S). Because if you think of global public health, it still remains a deeply colonial field.

**Luqman Muraina** 19:09

Okay, okay. If you think actually it is, all, you know, the

**Interviewee** 19:14

Just finally, finally, finally, let me make one final point, think of, of corona. And the search for vaccines. The thing about colonialism is that colonialism was a system which was, which largely was anchored on economics. So if you think of the fact that today, countries in the West are hoarding the patents for the vaccines, and people are just dying, because they refuse to give them up, you ask yourself the question, how did those multinationals become rich in the first place? Why is it that research becomes tied, although human life is at risk? So the ideal of decolonization really is a broad thing, which includes the Meaning of human life and the value of human life, etc, that certain lives are more valuable. So science in combination with capital devotes time to protect some lives over others. So decolonizing the sciences would mean making them embedding them in society, and not making them dependent on capital.

**Luqman Muraina** 20:25

I understand that. So we need to change the ideology about our science. But how can we incorporate these into the sciences curriculum, people think that does not mean we have to change our chemicals, are missed. how, the laboratories, you know, the relationship of the laboratory manager and the student? Like, how can we incorporate decolonization into the curriculum? Aside from what you have said, Now, which means science have to be embedded into our humanity?

**Interviewee** 21:00

Well, look, the first thing is this, the thing about decolonization is you have to understand where things come from. So there (L.S) .... other parts of the world. So that's part of the dangers of colonial entirely appropriates knowledge, and then just kind of circulate myth as knowledge, right? There was this case in 2018, at UCT students said science must fall, you know, we have to begin science from beginning because we want to, you know, science is for white people. I'm not saying exactly what you say. But I'm trying to kind of say the input of what I understood that she said, and people were understood, and of course, but my thinking at that point was, I mean, this is this shows the limit of the kind of science that she was taught, because if after going through basic education to university, this students can think that scientists is for white people (L.S). There's something has to stop right? Because if you think of the contribution of say, the Arab world or India or North Africa or even West Africa, those in northern Nigeria, you have manuscripts on astronomy, on mathematics, on zoology, and so on, you know, dating hundreds of years. You see, so is this idea that somehow science, you know, came came from the west? I mean, it's absolutely not true. I mean, think of mathematics. We think of the word, the think of algebra. Where do you think algebra come from? What does algebra tells you? Do you get what I'm saying. So, so So, i**t is really undoing all the ignorance that has been taught**, you know, that science methodologies are fixed, they cannot be standardised Western, they are not. These are procedures that have been code as a result of borrowing and sharing between different parts of the world and decolonising here would have to make that clear that no, this is not some Western thing. You know, this doesn't belong to any part of the world. It's a product of human borrowing and sharing, that's how knowledge develops, did you understand what i'm saying, teaching should reflect, so when you are teaching today you have to reflect where you are teaching, you know, you don't just teach the way somebody in Germany would teach science, you know, I'm using examples about that are useful to the students, they have to make sure that it's useful to student in Khayelitsha, you get what I'm saying?

**Luqman Muraina** 23:33

Umm umm, thank you for that, for that comment, especially about the borrowing and, you know, and sharing knowledge from different parts of the world. So I'm going to ask that, do you think decolonization requires any intervention from government education department talking about the Department of Education and Training

**Interviewee** 24:08

all of the state the state allocate resources, (UC) Commission's apart from the internally generated funds, policies is made by the states. So in terms of the emphasis, the state could, you know, I think rightly devote resources say to the production of new academics, you know, in a certain area, the state could say this is the priority over the next 10, 20 years, you have this amount to the Department of Higher Education created something called a national institute of humanities and social sciences, you know, which has some targets, you know, like increasing Black South African PhDs, fostering south south collaboration, Pan-African kind of studies, so yeah, the state the state is trying to undo the legacy of the past.

**Luqman Muraina** 25:10

Okay, if I may ask, do you think we need a a government policy on decolonization of higher education?

**Interviewee** 25:21

Well, I don't know that, you know, I'm a bit careful about because you see the history of dominate interference, not just in Africa, but across the world on knowledge production is, before you realise, knowledge can become an instrument of state policy. And you know, before from a policy on decolonization, you can then have a policy on what you can say. So one has to be careful in that area. So I am quite cautious for the history of other parts of the world.

**Luqman Muraina** 25:52

Hmm. Okay. So that is not a yes. And neither a no?

**Interviewee** 26:00

Yeah, I think it really one has to be cautious. You know, one has to be cautious , because states often won't, state don't like criticism from the Academy. And state would be happy to rope the academy under their wings and control what you say and what you don't say. So once you begin to say the state has to do this, do this, then you're gradually giving away, you know, your space for critical thoughts.

**Luqman Muraina** 26:31

Okay, okay. Beautiful. I'm going to ask now that. Are you familiar with UCT policies on transformation? Hello. Are you familiar with, you know, a general overview and an understanding of University of Capetown, you know, policies and transformation? Yeah, yes, I am, I work at UCT. Okay, okay. Do you think they capture the demand for decolonization?

**Interviewee** 27:23

I think, you know, if it does, you wouldn't have the student protest triggered, do you get what I'm saying, of course, there have been some shifts that have happened since the protests. We recently found out that there is a Rhodes must fall lecture and Rhodes must fall scholarship. Also, I think the university policy is trying to catch up. And that's why pressure is important from students and academics. Situation don't just change by themselves, you need a pressure point to kind of alert them to what is not working? What is working? so I think that the university policies are work progress is not exhaustive, but if it is exhaustive, we won't have these calls. Right.?

**Luqman Muraina** 28:21

Okay, okay. Okay. So the next question is, what efforts are being taken at the Department of Sociology, to decolonize their curriculum?

**Interviewee** 28:34

Well, I think sociology is, is doing a lot, I have to say, if you take (LS) in most of our courses, you'll see that there's an effort to shift things, you know, people are doing really work on decolonization, that department, they might not call it that, from the sources that we use, for teaching that kind of recenter ourselves to the projects that people run the collaborations that we do with other universities and institution. Things are really on the up in the department. If I compared to when I first go to city as a student, I was a \*\*\*\* student. I came in \*\*\*\*, I came to spend a semester as part of my programme. You know, I mean, it's a completely different department. In terms of what is taught the content of the curriculum, and even the profile of the staff, I really think it's one of the most transformed department in d university.

**Luqman Muraina** 29:38

Please, what do you think account for these drastic change? I think it's the

**Interviewee** 29:47

outlook of people in the in the department. You have people who really want the department to be a different space, people who, who are quite critical in their scholarship, people who are socially committed. Also the kinds of things that we teach right sociology is about, to our students, also, are people who are involved, whether in a movements or from deprived communities, you know, they raise critical issues that push the department. So I think it's the combination of all these things.

**Luqman Muraina** 30:21

You mentioned that, you know, there is a deal of difference between when you were a master's student in this same department and what is happening now, can you share maybe some of your experience, you know, practical experience on what has changed?

**Interviewee** 30:40

Well, the kinds of courses that are taught right, in terms of the content of the courses, you know, so from say, kind of the usual things, say theory, modernization theory, Weber & paper, whatever, so now are more vast cannon, you know, which anything from Ifi Amadiume, Oyeronke Oyewumi, Souleymane Bachir Diagne, Partha Chatterjee, so it's this diversity of thought, but also the diversity of the lecturer, you know, you have people from different parts of Africa, from South Asia, you know, yes, from Europe, South Africa. So it's this student and the staffbody is very, very plural.

**Luqman Muraina** 31:31

And that, you know, pluriversality of the staffs, do you think it has happened recently, maybe, you know, new staffs have been, you know, recruited. And then it used to be some, you know, the majority of people from one, you know, part of the world.

**Interviewee** 31:53

When I came to South Africa, when I came to UCT, the majority of the staff body was white in the department, do you get what I'm saying, white South Africans. But it looks different, right? It's not just about look, for me, it's not just about the demographics, also, what is taught, I'm saying that because we are a product of our environment. So if you're from a particular place, you're you're involved in the debates and the issues in there. Now, when you sees, you bring somebody from other places, they also bring an extra dimension, which broadens what you do as a department.

**Luqman Muraina** 32:31

So if you would advise the university, you would say you would advocate that department and the, you know, demographics of lecturers should be pluriversal, you know, bringing people from different parts of the world.

**Interviewee** 32:48

UCT has to be a World University. We're a leading World University, and a leading world university has to attract the best from every part of the world. Do you get What I'm saying, of course, UCT has an internal constituency, it has a mandate to transform the makeup of the staff body internally. So for example, black South Africans have to, you know, prioritise, in addition to also, you know, attracting staff, you know, with critical outlook is not just people from me, I think it's important, it's not just say you just bring somebody from anywhere, it's about what do you intend to achieve and who meets that profile.

**Luqman Muraina** 33:35

Okay, okay. Okay. If I may ask, What year did you, you know, attend UCT as a master student? 2010 2010 Oh, this is that is 11 years from now, which means that, you know, the 2015 protests might have also, you know, contributed to what is changing in the department?

**Interviewee** 34:00

Yeah, definitely. It has shifted a lot in the in the university

**Luqman Muraina** 34:07

Okay, okay. Perhaps Do you know, maybe the, you know, the, maybe the rate or the speed at which, you know, decolonization is also happening in maybe other departments in the university, especially social science departments, you know, where you also share spaces, which are the staffs.

**Interviewee** 34:32

I really don't know, to be honest, I think I will be overstretching if I tell you I know.

**Luqman Muraina** 34:38

Okay, okay. Okay. Thank you so much. You know, this question is really very important for my study. So, as a lecturer in the department, you know, of UCT What are you personally doing to decolonize your own curriculum?

**Interviewee** 35:01

So I teach \*\*\*\* courses to at the undergraduate level, and two at the postgraduate level one course in undergrad level is theory. And another course at post grad level is theory. Now, in that course, I tweak almost every year to make sure that we capture some of the latest work coming from different parts of the world. But I foreground Africa, especially at the undergraduate level, there's a history in South Africa of really thinking of the place as not part of Africa. And so I think students should understand larger continental processes, but also how that links up with knowledge production and social process applicants. So I teach an undergraduate \*\*\*\* course, which is predominantly drawing on material produced by theorists in Africa. I think that's an important part of decolonizing the curriculum. At the postgraduate level, I also teach a theory course that does same but draws from a larger pool of material. I teach a core component of a course on \*\*\*\*\*, where I look at migration. And I try to contextualise mobility towards South Africa, into other parts of the continent and the world. This is important given the xenophobia and hostility towards migrants. So you have to really get students to understand how come this ideas come about how come some people are considered and welcome, right? You historicize these things in order to get students to be more critical of things that they take for granted? The kinds of projects that I do are mainly on knowledge production, but also studying the world from Africa, I think is really important. So So, so broadly those are ...

**Luqman Muraina** 36:52

Okay, aside from my changing the look of your curriculum, like in terms of content who you look at, and then, you know, the, you know, making your environment relevant in the case of South Africa, xenophobia, you know, you know, where people are migrating to where they're coming from, what else like, what else are you doing? can you remember any other thing?

**Interviewee** 37:22

Well, I mean, I, I take part in a number of, well, I'm part of a number of committees of seven boards at UCT, where one tries to bring a different perspective to bear by supervision, for example, tries to recommend materials to students that's outside what they would normally read. I give talks, and also residents, when invited by students to take part in debates that are on transformation, decolonisation, and knowledge production in Africa. I work in communities around migration, poverty inequality around Cape Town. So yeah, those are the kinds of things I do

**Luqman Muraina** 38:11

I can see that is beautiful. So I'm going to act now that what impact do you think your curriculum and teaching leaves on students?

**Interviewee** 38:24

Well, I mean, at times, you get those messages from students after your course about how this course has impacted them. And those are really you also gauge the mode of the class, as a student of mine, \*\*\*\* who is now a newsman , at news zoom Africa, sure you know that station. So \*\*\*\* was my student four years ago, it was a very critical student always come to class, prepared questions to come to meet you right after lecture, come for consultation. And I'm really proud to see how he has grown and how critical is in discussing issues national issues in South Africa, on TV. So So these things, make one feel that well, at least some effort is therefore this is kind of bringing about some changes.

**Luqman Muraina** 39:26

Hmm. Actually you just mentioned, you know, a coupon what I'm going to ask now, because, you know, I want to ask say that, you know, if any of your students go on to take maybe on some community projects, you know, lead some social justice in their communities, and, you know, all of these communalities, you know, needs that we need in our Africa society.

**Interviewee** 40:02

Yeah, I mean, some of my (UC) initiative called \*\*\*\*\*, It was during the COVID lockdown. So we thought migrants were completely excluded from what the status of (L.S) female headed households. Yeah. So we identified some households, mainly female headed households, but also individual women. And we transfer 200 Rands to them, I don't remember. But I think close to 100 people, I think I don't remember exactly I might be wrong, but I think most to 100 people, you know, some, will give you food vouchers, you know, there were two of my students and goel some colleagues on a project with me. And some of my students have been really active on the ground doing community activism. And I'm proud of that,

**Luqman Muraina** 41:02

hmm, and you think all of these activities, you know, community activism and involvement in project, do you think they boil from what you teach them? And what are the other curiosity?

**Interviewee** 41:16

Well, I definitely think it has to do with what they experience in the university. I don't know if it's what I taught them, but I think they express in the university, it's crucial.

**Luqman Muraina** 41:29

Okay, okay. Thank you very much. As a researcher, you know, do you think research on decolonization, has boiled down on, you know, you know, the practicalities, what lecturer needs to do, you know, you know, advising lectures on how to decolonize teaching and learning.

**Interviewee** 41:57

There are many research on decolonization a lot, a lot of what is going on and decolonization. Some, of course, are quite practical, but you see, it's difficult to have this kind of prescriptive thing of what you need to do. People have different approaches to their work, people understand decolonization differently. So what one might say is not would not work for another person; to think it's not so much about telling people what to do through research, it's about some broad outlines of, you know, some objectives, you know, and these things could differ, but the more broad they are, the more inclusive they can be.

**Luqman Muraina** 42:43

Hmm. So, generally, would you say that, you know, there are any gap, like, gaps between what is been, you know, said by researchers of decolonization, and what is happening practically?

**Interviewee** 43:06

yeah, there are always gaps. As I said, Just minutes ago, people are understanding. And so I might conduct a research and come up with some findings, but somebody (L.S) could be that gap, you see. So, so yeah, there are and there's nothing wrong with gaps. I mean, it shows there are different opinion, which is good, which is the basic of DC, if there's no sense of opinion, then no, no, no, no, goal will happen?

**Luqman Muraina** 43:44

Awesome, awesome. So, just a follow up question before we end the interview. What do you think is the importance of the self in decolonizing? can you explain the question like, you know, you know, you know, sometimes we talk about decolonization, decolonization and, you know, we tend to forget about the individual, the person. Do you think, you know, you know, an individual, you know, the personality of a person, the self, their environment, you know, you know, tells on, you know, on the idea they hear about decolonization, how they decolonize and all of that.

**Interviewee** 44:36

Yeah, of course, the one social one characteristics mean, so for example, if I'm a middle class, wealthy black person, my view of decolonization will differ from if i'm a working class poor person from Kayelitsha. Right? Because decolonisation is not just about tweaking curriculum, right. It's also about access to (L.S)

**Luqman Muraina** 45:12

x system. Hello, hello, I'm losing you so much.

**Interviewee** 45:24

Yeah, I'm saying that decolonization is not, it's if I'm a rich black person, my understanding of decolonization, I think would be impacted by that compared to if I were a poor black person. Because decolonization is not just about, even in higher education. It's not just about changing curriculum. It's also about access. Right? So it's about fees. Right. So so so, so, of course, one social situation will impact how they think, how they relate to decolonization, whether they think is important or not.

**Luqman Muraina** 46:03

Okay, Okay, awesome. Awesome. So currently, as we continue to decolonize, you know, the department, the university, what do you think we need to take out? Or what do you think needs? that urgently needs to be brought in?

**Interviewee** 46:25

You see, it's not, you see, this prescriptive thing of you need to do A B C, it's not it doesn't work like that to my mind. I think what is required is an outlook is an outlook to a readiness for criticism, readiness to change, readiness to recognise there's something (L.S) on teaching basic principles and the base of critical engagement, because that's really it made that choice about.

**Luqman Muraina** 47:16

Umm, umm, thank you very much. Thank you very much. I can see that aside from, you know, data for my research, I think I've personally have greatly benefited from the information you have offered to this research. Yeah. And I'm going to appreciate you for your time and then the enthusiasm of your responses. I hope that, you know, if there is any question that NEEDS CLARIFICATION, I can always, you know, send you an email so as to get more information about that. Yes. Okay. At this stage, I'm going to thank you once more, and that say that interview has come to an end, please. Enjoy your day and have a great year. You know, ahead of you

**Interviewee** 48:16

I have a question. I taught that interviewers should also have a space to ask question, as the interviewee

**Luqman Muraina** 48:22

Yeah, definitely. Yeah, so I have. So I just want to know, why Why are you doing this? Like the whole research generally. Yeah. Yeah. This topic, why this topic? Okay. I think it's a it has a long history actually. Because from the onset, I wanted to, to do a comparative research about higher education policy in, in South Africa. And then in Nigeria, that was where I started from, you know, so, I was comparing, you know, the, the dynamics of what is happening in those two countries. So at a stage, I got to know, you know, you know, why sharing knowledge from my supervisor that doing a comparative research for a coursework and dissertation programme would be too you know, elaborate, so I need to take it down to somewhere. But for me, I got so interested in, you know, the dynamics of what is happening in, you know, South Africa, how the space is changing, and all of that, so that really caught my attention. And I decided, Okay, let me just base my, my research in South Africa, but why I was comparing notes between those two countries. What kept coming and coming again, was decolonization. I never knew what was decolonization when I got here. It was just you know, me just interested in doing maybe an education, especially higher education related research, that was, I wanted to do something on higher education, because I was interested in development studies. So, so decolonization kept coming, and all of that. So one of the things that caught my attention as a student was, you know, the pace at which research is being conducted. I interviewed someone recently, and the person actually use a time proliferation of research on decolonization, which to me, you know, as, you know, I've come to view it positively. So because of that proliferation of research, and maybe what is happening practically, even as a, as a student, when I see things happening, I still say, no, this is not what the students, you know, demanded, this is not what we need to change the system. So that, you know, looking at the space between research and practice on decolonization. So that caught my attention, and that is why I decided I'm going to do a research, in fact, where I started from was looking at the space between, you know, research policy and practice, because there are actually some, some, some scholars that have read South Africans that I think that, you know, definitely they are not saying that we need to have a policy that would prescribe ABC, as you have said, on how to decolonize but they think that, you know, at the, at the end of the of the day, you know, we tend to have multiplicities of decolonization, and some of them might not just make sense to what we need. So what are students demanded, because people will always tend to view decolonization in terms of their own context, based on what you said, you know, differentiating between someone from Khayelitsha, and someone from a middle income family in Johannesburg. So we really need to say, you know, have a view of maybe, you know, this can never be decolonisation, this is what our student demanded, this is what we need to change the system. So that we won't just doing, we won't just have an outlook that is not representative of change we demand. So I tend to look at, especially that space, the gaps between research policy and practice. And that has got me here to interviewing you. And now you are you even interviewing me as well, thanks. Thanks for that. I just was was was curious to know why you're doing that. So I am sure you have a reason to ask and you would be willing to tell me something?

**Interviewee** 52:54

No, I just wanted to know why you're doing it. Not. I mean, often a student from South Africa who have been part of this process would do this work. So I hardly see non South Africa Doing this, you know. So it's just, I was curious to know why you're doing.

**Luqman Muraina** 53:16

Okay. Okay. And then also, one of the reasons I can say contributed to see is, you know, gradually and in a very great pace, I tend to see myself as you know, someone who is advocating for Africa development. And one of the things that I see that, you know, has greatly destabilised or, you know, I don't know underdevelop Africa is our continual association with the West in all regard, knowledge, politics, requesting for aid, and even when we don't request when they offer, you know, hand of help, I see it to be very, you know, not beneficial to Africa. So, I think that has also contributed to me working on decolonization, especially now starting from, you know, education. You know, as I grow, I really want to know about, you know, how we can also decolonize other spaces as well. Okay, and I get it. Yeah, yeah. I think that that also contributed, I was actually sharing something with you know, with a participant recently, and the person .. I asked a question that, you know, the call for decolonization, as it's, you know, because decolonization from what I've read, started from activism started, you know, from spaces of, you know, struggles for, you know, decolonized people's struggles, indigenous people struggles, but now, to me, it has come to be more, you know, popular and relevant in the academia. Why is that so? Why are we not, you know, doing more decolonization in order spaces and all of that and I actually got a very beautiful response on that.

**Interviewee** 55:12

Okay, well, I'm glad I'm glad at least that you are doing something right (UC) and I wish you the very best.

**Luqman Muraina** 55:18

Thank you so much. Thank you so much. Take care - INJ, Have a beautiful day. Bye bye