Interview 9.2.2 - A2 Decolonization Interview...

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**SPEAKERS**

A2, Luqman Muraina

**Luqman Muraina** 00:02

Master's students or the Department of sociology, University of Cape Town, I'm a Nigerian. I'm an international scholar in UCT. And I'm researching on decolonization of higher education curriculum. So I'm interested in the spaces between research policy and practice. Thank you. Yeah, I read about you, what are the many positions you assume concerning teaching and learning, higher education, deconiality, and all of that, and I am really, I really appreciate your, your, you providing time to speak to me on my research. Sorry, wait, I took so long things have been very hectic, but I'm glad we got the time now. Sure. So I understand I understand truly. Okay. I don't know. Maybe you want to say a little about yourself? No, just very little.

**Interviewee** 01:09

Yeah, I think, like you said, I've been involved in the decolonial work at UC T and outside of UCT. And mainly since 2015, of the student protests. And I was on the \*\*\* Group at UCT, appointed by the Vice Chancellor, then to enable conversations and engagements around the university. And we produced a report at the end of that period, which clarified, you know, the findings and what we had discovered. From that moment, I've been working with different departments and faculties in thinking about how they might change their courses and their programmes so that they are incorporating more of the deeper learning principles that they think are important. So yeah, I think that's more or less it.

**Luqman Muraina** 02:09

Okay, thank you. So let's just start. So I'm going to ask you, Doctor that for you, what do you understand by decolonization?

**Interviewee** 02:24

Okay, my understanding of it is obviously based on on the literature, and I tend to lean on the Latin American scholarship in this field. I think mainly because I have met many of the scholars and have attended the summer schools since 2015. And from that work, I take it to mean that decolonization is the moment when the colonisers have left a particular, you know, country, that the governance structures have supposedly been handed back to the the people and and there's a process of physical structural and material kind of handing over of power is the decolonization process, which is very different to the decoloniality process.

**Luqman Muraina** 03:20

Hmm, awesome. So I think it's what we should be interested around decoloniality. Yeah, you know, our conversation.

**Interviewee** 03:31

Yeah, I think **we use the term decolonization like a broad overarching term. But if you want to really get to the nuance, then I think, again, decolonial scholars are talking about the mental attitudes, the emotional kind of wounds, that colonised people are left with, to work through and work, work out. And I think that we saw in the 2015 moment, a sharp and acute response by students, to years of having to deal with that kind of emotional and mental, you know, burden**. And so it began shifting consciousness and awareness about the mental attitudes that we still carry, how we've been socialised. Through our schooling and other mechanisms. And some of the assumptions and things we've taken for granted as kind of normal way of life, which, in fact, for many people, is still very triggering, jarring. You know, places where they feel they don't belong. They're alienated marginalised, and these are very important to the higher education system, because it has a direct bearing on whether students succeed and whether they complete their programmes and whether they leave the university As well rounded human beings, and I think that's where decoloniality has, has a very important kind of it's an important pressure point for the university to think through.

Okay, so what you have described now concerning decolonization, how can we allow it to bear in the curriculum?

Well, I think there are various stages of thinking about how it can work. And that's what many universities have been grappling with. The **only kind of problem with that is that there is no mandate or imperative that you know, has come down from wherever DHET or whatever, saying that we have to do it**. So while it is so, you know, free choice and free will, the 26 universities are dealing with it in different ways, some through the curriculum, some through policies, some, you know, through practice, that is not even surfaced, that means not all the university knows, with particular departments have been working. So there's a whole variety of ways in which this has manifested in the university, the curriculum being an important mechanism, you know, structural mechanism through which students can experience it. But then we need to think about curriculum in a very broad way, not just in content, but as in including pedagogy assessment and you know, the, the bigger definition, if you like, of curriculum. So, **it's not an easy question to talk about how it? Well, it's most, it's easier to talk in a kind of aspirational way of how we'd like to see it work. But the gap between that and how it actually shows up in the curriculum, or the university is, is another question**. Because there are many other mitigating factors that, you know, prevented from being embraced fully or embedded fully. And here we see different parts of the university taking it on in different shapes and forms. So **for some people, you know, it's a project and for others, it's still a movement. For others, it's just a tick box activity. For others, it becomes a very important curriculum catalyst. So the mental attitudes that I spoke about earlier, all come to bear on the question of how it can be taken up in the curriculum**. And my feeling is that students will always help us have helped us in the past to keep the attention on what needs to change, but the university not just UCT I think all universities are also, you know, embracing a more business model, where parts of decoloniality, don't work with a neoliberal sensitivity or, you know, how we seem to be operating in terms of throughput, etc. So that's a difficult question. And it does have to do with with who is willing to enable to put the energy behind seeing it transformed the curriculum?

**Luqman Muraina** 08:36

Hmm. Thank you very much for the long response. So I'm going to pick it up from especially around you saying that. That, you know, there has never been a mandate from DHET concerning, maybe this is decolonization. This is the decolonisation or otherwise. And many, we have seen many practices in many universities. So what can you say around these? Do we need a policy on curriculum? How can we allow like, like, maybe do we need to reduce decolonial new decoloniality to some, let's say aspect or what what do you think?

You know, I think that, never before in my experience did I see a shake up to the higher education system like I did in 2015. Even the pandemic, moving us to online does not serve as some of the deep issues, especially in the South African context coming out of apartheid. And then into the decolonial debates, I've never seen it shaken up so much. And so to just, you know, let it fade and leave it to people's good faith and goodwill is not making good on some of the sacrifice that students went through in terms of their own learning and studying And, you know, not getting their degrees and all that went on, you know, to make it a dice to have is to not give it the kind of respect. So for me policy is a very important mechanism to ensure that certain things are in place and that people take it seriously. So, if we had that signal, and not just like a broad kind of suggestion, it would make a huge difference to how universities are thinking seriously about this aspect. So, yes, **I would agree, we need the structural enablement from the sector to guide the embedding of this in our work**.

**Luqman Muraina**

Thank you, but, Actually, I've heard so many people, so many participants in my research, and I've read that when we allow policy in decoloniality issues, then we are defeating what decoloniality is all about, which is allowing allowing Pluriversality you know, differences in how we perceive decoloniality itself and issues, you know, when we have a policy then we are reduced to, let's say, this is decolonization. How can we defeat that?

**Interviewee**

Yeah, I don't think you can confuse the policy directive to provide structural support, like funding, posts, etc. to work on this with what decoloniality means, I don't think they the same thing. For example, when we had the HIV AIDS pandemic, we had a directive, and then we had a white paper on inclusion and post tertiary, then being many white papers, we haven't seen one on decoloniality, per se, that is not to prescribe, how decolonial decoloniality of what we'd taken up, and certainly won't be definitions that are binding. So the structural and policy enablement is not about limiting, but actually supporting and giving the signal to especially the people who are more conservative and less likely to take up these, you know, these aspects in their own work to give them a nudge in the right direction. I think, for me, it does, it's not the same thing. So it doesn't limit. Okay. Okay.

Thank you. So, if you're saying this now, I think you do you agree that the de DHET, university management have not been sincere on decolonization movement or project, because for from what I've seen in the literature, most of them have preferred to use transformation, as the concept covering what you know, the students are asking for?

I'm not going to I mean, I don't think I could comment and whether they're sincere or not, you know, that is another issue. But I think certainly transformation has been used as the softer term, you know, from 1994, till about 2015 transformation was the term that people did want to use and talk about. And then when decolonization came into the picture, then transformation became the good, handy term. **So that really tells you something about the fear of actually tackling this head on.** And I think that if one is going to do the decolonial work successfully, I think underlying the fear is the notion that things will have to change. And when things change, people have to give up their privilege. They've got to examine themselves, we've got to create a new world. And I think that is why we haven't seen the directives and the policy initiatives and this, you know, that kind of change at that level, because you can't really work with decoloniality at a superficial level and get away with it. Because the questions in deoloniality force you to dig deeper, you know about how you are generating knowledge in whose interests or who's who is served by the knowledge and research that a university **so these are fundamental questions about the actual existence of the university and the whole system**. So I think that the absence of the clear direction, whether from DHET or from university management, etc, is surfacing some of the tensions in letting the old system go, and I think that we are using transformation so we can chip away at the parts that are easier to do low hanging fruit. They don't really change the whole foundation of the university as such.

**Luqman Muraina**

So if you have the capacity, you are going to tell these people University and DHET to change that word you know, to continue to promote decolonization over transformation. Say again sorry; like, if you have the opportunity you would prefer DHET on the university management to prefer decolonization, adopting decolonization as the change that the students are asking for and which the system needs over transformation.

**Interviewee** 15:44

I think I guess yes; i dont think it's one of the other thing, it's both transformation as a construct as a mechanism as a concept has its place. So but I think that, **which is a more overarching term, and what's going to bring about the real change is what needs to be foregrounded**. When we talk about transformation, in demographic terms, you know, more blacks lectures, for example, students have pointed out that that is insufficient to the kinds of changes that we need, because simply making the university staff more black does not necessarily mean that the cultural beliefs and ideas have changed. Yet, changing the staff is important. So that moment of transformation is a step in the right direction, but it's insufficient. So I think both have to work hand in hand,

**Luqman Muraina** 16:45

Okay okay. So as we continue to promote transformation, we also need to also promote decolonization itself as a term. And we must not be, you know, we must not be we should not be fearful in promoting it. Yeah, absolutely - INJ. Okay, thank you so much. So, Dr. I'm going to ask this question. Now, you said, You have engaged with different department different discipline on how to take forward the decolonization project. Meanwhile, we have seen in the, in the in the literature, that, you know, some people have actually said that, you know, it is more easier to decolonize humanities, education and all of those soft disciplines than we can decolonize STEM disciplines. Do you agree with that?

**Interviewee** 17:39

Yeah, I think it is such as a valid claim. I think it's a good observation. And it certainly has played out in the research. And I think the question is not that it is easier or harder, more difficult. The question is why? **What is so resilient about the STEM subjects that are resistant to the change?** And if you think about both the humanities and science, in terms of the way they view the world, and what they consider to be data and the truth and ontologically they're so different in their paradigms? So it's not surprising on the one hand that, you know, you have scientists was saying, you know, show me the evidence, that it is only evidence I can believe. And until you can show that decoloniality, you know, is evidence based and tangible in that way. I'm not willing to take it on because I'm, you know, scientific, whereas the humanities are working in all the other spaces that don't need that kind of evidence, but need evidence from human bodies, and, you know, people's thinking, to make the claim. So I think the ways in which those two fields or disciplines are set up already, such as why one would be more open and not the other.

**Luqman Muraina** 19:15

Okay, some people have gone ahead to say that it is almost impossible or practically impossible to decolonize STEM, because they think the basics of science is just the same all over the places from China to South Africa, to New Zealand, that how can we decolonize stem like the basics of science, the foundations of science is just there does that mean we are going to change how we you know, add two plus two to say it is not, it won't be equal to four again.

**Interviewee** 19:50

Okay, I think that that is one level of thinking about it. And I think maybe not to, you know, I've heard that as well. So you're quite right in you quoting that, but I think it's a very superficial way of thinking about it. Like I've heard people say, Oh, we don't want to rewrite Einstein's theory of relativity, etc. **But decolonization is very nuanced, you know, it's not a one size fits all and use it in this way with that way.** So when we bring the decolonial debate to science, we are not in that instance, talking necessarily about changing equations based on years of research, we are talking about what problems science is solving. How are students being taught in science when they come from different backgrounds and worldviews? So when you think about the subject of astronomy, a decolonial debate, for example, especially from the east would say, why don't we have a subject called astrology in the university? Now, that's a way of decolonizing science, there is a whole field that is out there that is quite rigorous in astrological charting, and all of that. So if you're looking at the Mayans, and the Kalandas, you know, t**here's knowledge been generated through years of indigenous systems and all of that, but that's not valued or legitimated according to science. Now, when you think about making something pluriversal, so it's about including different ways of thinking about data and the world. In India, the concept of zero doesn't mean the same thing as it does in the western domain. Zero is not equal to nothing. Right? Because under zero**, there's a whole host of variables that exist. So how different you know, groups and thinking and cultural perspectives have come into science are not encouraged and included. And that's how you can decolonize science.

**Luqman Muraina** 22:06

Thank you so much. Thank you so much. So I'll be moving forward to questions around the CCWG and the curriculum change framework, which was set up, I think, in 2016. Do you, after the the committee which you \*\*\* produce the CCF? I'm sure you, you are very vast with all the comments and everything. Do you necessarily agree with some of them? And do you not agree with them? And I? Okay, let me start from here

**Interviewee** 22:43

just just say that again, please. I'm trying to get the bottom of your question. Okay,

**Luqman Muraina** 22:48

the CCWG that's curriculum change framework produce the curriculum change framework? Yeah, in 2017 2018, then University gathered response so much responses? I'm sure you are aware of all those responses, what do you think about them? Do you think it is a way of reducing the impact of this of the curriculum change framework?

**Interviewee** 23:18

Yeah, there were 19 responses from the whole university community. So that was the actual number of responses that were, that were received. And the the, the more, you know, telling thing, **I suppose is how do 19, responses reflect on such a big project and such a big framework. So that already tells you something. I think that the responses and the reaction to the framework, again, goes to whether people are ready for some of the claims that the document was making and some of the ideas that the framework was asserting, and the responses are more about the UCT community than it is about the framework. And I think it has to do with timing, and it has to do with political will, it has to do with appetite for change**, I think, you know, that also comes into play. And if you look at the level of responses that came in, they were quite superficial in terms of the framework, having language disciplinary jargon that people didn't understand, etc. So nobody really, you know, engage with the content of the framework. And that was also very interesting to observe. So it is what it is. And the important thing is that many parts of the university started decolonizing from that moment, or even before that moment using aspects of the framework, quoting aspects, so the official responses have not stopped those people who feel connected to the work to continue with the work in change. So yeah, so it's a very interesting and not surprising kind of response.

**Luqman Muraina** 25:14

Personally, Dr personally, when I was reading the framework, I thought that the selection of faculties to speak to, like would provide a an argument for people. And when I was reading the argument, it was not surprising because many of them were like, why do you not select any, almost any department from stem, it was just the faculty of health and some department in humanity. That was and there is nothing from engineering like for myself I even thought, like, Is this not is this representative enough, especially when we talk about, you know, sampling, representativeness in science and all others?

**Interviewee** 25:59

Yeah. So I think then again, look, man, maybe you also didn't read that very important page that explained how we got to those sites. And to refresh your memory may be to just say, we didn't choose the sites, the sites chose us. *So when the UCT, shut down in 2016, these are the three sites that went into shutdown and into serious, serious issues and challenges. The Hiddingh campus was physically shut down, music hadan (UC), occupational and health sciences as well. These were the three important moves that called on the CCWG to come in and intervene.* And on their request, we work deeply. So we use the three sites as a way to talk through some sort of evidence base of real, you know, sites of contact, where people were struggling with issues. So we did not this was not a research project. It was a live living, you know, experience, which we used as a way to share with the UCT community and beyond what happened and what the possibilities are, and what our reading of the situation was, after having engaged with those three sites deeply. Hmm.

**Luqman Muraina** 27:25

Well, thank you so much for the clarification. It's unfortunate that, you know, the way we understand readings can be quite different. I think there is always mention of these, but you know, these the issues still go back to, you know, many will still feel that. Okay, if the sites actually chose you like, maybe some extensions should have been made into especially stem because that is where those comments come in those negative comments of the impossibility of decolonization. That is where these comments are coming from mostly. But ehhh. Thank you very much for the clarification, or do you want to comment on that?

**Interviewee** 28:07

Yeah, I think that the framework was a particular time bound exercise. I think that it had its mandate. It was commissioned, and it ended at a particular time. **But I don't think that forecloses anyone moving to the next phase, which is going into STEM as sites and using the same questions regenerated using the methodology**, perhaps, as a template, another example of moving it. So I don't think the CCWG is like, you know, a be all and end all (UC) and so reading it like that is also I think, problematic.

**Luqman Muraina** 28:43

Okay, thank you. Thank you so much. So, Dr, so I'm going to add to this case, though, you mentioned that you have been engaging with departments. There was even this time you you engaged recently with the Department of \*\*\*\*, on decolonization of their curriculum, like, Can you expand here a little more on how we can really go into decolonizing the curriculum, you mentioned initially, that we shouldn't limit it alone to content, we should look at the pedagogy, assessment and all other forms aspects of our curriculum.

**Interviewee** 29:23

So I think that you have answered the question because yes, it needs to be on different levels; it can't be one thing. And I think, you know, different departments are asking different questions, but around the same central theme. So some departments want to focus on the epistemologies, others want to focus on pedagogies. So different things are foregrounded, depending on where their starting point is, and relative to the changes they are able to make and can make. And so different departments will come with different focal points and requests, I think that someone facilitating that has to hold all of it in, in, you know, in them sort of facilitation. **And they need to be able to ask the right questions to get the department to think through their own historicity traditions, conventions, assumptions**. The main point being, **how do students feel, as a result of going through such a curriculum? Are the excluded included, I think students are at the end of the day, the main beneficiaries of either colonial or decolonial curriculum.** And our concern is to what extent our especially black students, being stifled from succeeding as a result of our lack of critical thinking in what we do and how we do it. So I think the branches will always be there, the framework that we in the framework, we draw on the metaphors of knowledge, being and power as three main mechanisms to think through decolonization. But I think one can extend that to research methodologies, to pedagogy to epistemology, it's to ontology who is allowed to be to speak, to see to be visible, these are all aspects that have to be tackled in different ways, different levels of complexity, depending on where one is located.

**Luqman Muraina** 31:32

Lucky, thank you so much. So you mentioned initially that some people have been conservative and are not accepting, you know, to decolonize, they are not receptive of the decolonization project. So for these people, how can we change them? How can we bring them in into these into this call?

**Interviewee** 31:59

I think it for me, it is about refocusing whether it's about them or it's about the students, and to really revisit why we at university and if individual departments and lecturers have, you know, sort of limitations with regard to change, then actually, this is bigger than them. And it's it's about a whole country that is moving forward, and its own imperatives about coming out of a project and looking at privilege and what it has done. So I think those kinds of conversations must be able to, you know, understand the bigger picture, and that our own kind of feelings about it have may not be the most important ones, but rather, what are we trying to achieve through the higher education sector, we've become the conduits, the people who can do the work, but it's certainly not our enterprise that we can say, I can't change or I'm not prepared to change. And I think we've come from a tradition where universities and academic freedom has allowed lecturers and convenience and curriculum specialists to think that they own it in that way. And maybe we need to correct that and see the university as a public good serving public interests, and put that into perspective. So we know what our roles are.

**Luqman Muraina** 33:24

Thank you. Now I'm going to ask that what is the importance of the self of the person who is decolonizing?

**Interviewee** 33:36

think it's critical, very important. That's a very, you know, critical question. If you look at Fanon's work, all your decolonial scholars, African scholars, and Nguigu Mamdani were all asking, Who is the self?, you know, which self is recognised, who is centre, who is the other, that respect back speaks about the other and the violence, epistemic violence and not recognising the other. So the self presents in many different ways at the university and the self is propped up and supported by structural mechanisms. But this does not go to the psychosocial if you like the way we opposition entities and how they affect the work we do. So that kind of interrogation of self, not in an egotistical way and not in the individualistic way is a very important reflective moment. And again, **if we place ourselves in the African context, and we think about the African philosophy of Ubuntu, where does the self feature there, you know, is it a Western concept of I am, I think, therefore, I am; giving a lot of legitimacy to the thinking human, as opposed to I am because we are, which is a very different focus on collective and community existence**. So one needs to revisit, who created the self that shows up in the university? And who is that self serving?

**Luqman Muraina** 35:27

Thank you. I'm going to follow up with that. And besides that, does does the person when we talk about decolonization of the curriculum, definitely the there is so much importance to the lecturer to the person who is teaching. is it compassion for that person to be willing to decolonize before decolonization can occur? Must people be willing to be part of the project, most they have different ideas of what the project means, before anything can happen on their side. And as you have said, I think you already said ti that, you know, people just need to see the big picture of the need to decolonize.

**Interviewee** 36:15

I think that's an ethical question that everyone has to face, whether you can do the decolonial as project work without changing yourself, you know, is a question for everyone to face and to reckon with, that we cannot force people to look at themselves and change. But if they're not prepared to do that, that's going to trip them up in the work that they do, because they can't see that those two can sit so well together, where you're decolonizing a subject or curriculum and you yourself and not interrogated. You know, who you are, and your sense of privilege or, you know, your own histories and backgrounds, etc. So for me, I mean, the work goes hand in hand, but **I suppose what we could make allowance for is that not everybody is going to change themselves at the same rate. So there must be some breathing space that people will change relative to whatever**, you know, they feel they can do. But that somebody can say, I am not willing to change, but I'll just do this as part of the project that is being imposed on me. I think that's, that's problematic.

**Luqman Muraina** 37:34

It is problematic. So people must, you know, be willing to be self reflective, to be critical of themselves and see themselves as a change maker, before they can go on to decolonize, their curriculum, their relationship with their students, and all of that, and even in their research and producing knowledge.

**Interviewee** 37:56

Yeah, absolutely. I think whether you start with the curriculum, first, you can't avoid the questions that are going to be directed at you, you know, you whether you're directing themselves, that you then self reflective is **very important, or whether you start with yourself, you know, it's going to lead to the curriculum, because you can't decolonize aspects of yourself and then do your work in a very conventional colonised way. So those are interrelated things that have to happen. I'm not sure which one happens first**. I think that it is important that people sign up for the self reflection and transformation that has to occur. Those, let's say activist, lecturers also have faces blind spots that they need to revisit, in the same way that a conservative or even racist lecturer will have to really look seriously at what they're doing and their assumptions and blind spots. So everybody's got to change. You know, we've all come through systems, systematic oppression in this country, and not to own up to that, not in a way that blames and shames but to just own up to it as, as a social process that we all products of, you know, it's an important step to acknowledge that we've got work to do.

**Luqman Muraina** 39:18

Thank you. I want to ask, what is the reality of decolonization, as in this current space, in terms of globalisation, and who South Africa is being friends with

**Interviewee** 39:39

you see, we're not having a decolonization debate globally without the presence of all the other colonial aspects that are the neocolonial that, you know, just dressed up in different clothes now. So when you have the decolonial debate, you still have capitalism, materialism, neoliberalism, political agendas, So, you know, **I think the fact that it is in the cultural arena, and that people can't ignore it is a very important, you know, thing to grow and to keep alive**. The extent to which that it articulates with all the other different leaders in, you know, geo political agendas, is something that everyone will have to struggle with in their own domains. And to what extent, you know, does it shut down the conversation or open it up? Is what we all have to deal with?

**Luqman Muraina** 40:37

Okay, okay, well, but would you agree that decolonization has come to be more, you know, popular in the education sector? It tends to be more popular, or what does that word? Like, the when we talk about decolonization, it is now becoming popular in education. And it's, you know, it's not popular again, in the economy, business, politics and all of that. Right, right.

**Interviewee** 41:08

So, yes, I, would you imagine? I would say it is because the university is thought of as a knowledge producing, you know, entity. So decolonization has a lot to do with global north knowledge that we've inherited and not really looked at critically and we haven't scented African knowledges etc, or knowledges on the margins. So it would seem it's a it's an it's a logical fit for the university to be the place where that popularises it, **if you look at the other social institutions, like economics, etc, to decolonize is really to shake it up at its absolute fundamental basis. You know, here we're talking about economic systems.** So capitalism versus and it's not surprising that they would be absolutely resistant to it, because, you know, it would it would really caused an upheaval in the way we thinking and all the different financial kind of implications. But one can hope that the university through its research and funding can start changing from the inside out, so that it has an effect on the social systems that surround the university.

**Luqman Muraina** 42:31

So it is something that would start in the university and then move outside.

**Interviewee** 42:38

Yeah, I don't think the you know, decolonization is happening in communities, whether the university sanctions it or not, you know, people in communities, people, it's education, lots of NGOs already working in very deep decolonised ways, it just very interesting that the university doesn't recognise that as an important knowledge generation. Neither does society, you know, but if you look at protests, etc, they don't start at the universities, it start on the streets. So people have already started thinking about how have we been marginalised and we need to do something about it. So not to downplay or to, you know, put the University on on a pedestal up being the sole knowledge provider, but I think because of the way it's made up, it gets all the kind of kind of visibility as being that thing, the more the university can work with knowledge, co-ops and you know, community projects, the more we will be expanding the very elitist knowledge projects we have and and opening up to the public to the to the public good. And that might be that combined effort might be a way to change the rest of society.

**Luqman Muraina** 43:55

Okay. Doctor, this is 11am already, I don't know you're willing to go for a few.

**Interviewee** 44:04

I do have to go now. Luqman, I thought 45 minutes was all I could handle. Are there any other major questions you have that you mena?

**Luqman Muraina** 44:14

Just maybe just one, but I can just send it via email. And any clarification question. If it's one question, we can check that now. Okay, thank you. So do you think that there are gaps between research and decolonization and what is happening in practice?

**Interviewee** 44:33

I think they are gaps and they'll always be gaps. And there should be gaps because that's what keeps the researcher alive and keeps the practice alive because one is talking to the other. **I think that practice always comes first and that was leads to the research and not the other way around**. I think research should understand its job in, in analysing and putting out there what is happening in practice. Not that the practice is put into reality, what the research is saying. So it's interesting in terms of the importance given to research, you know, also is a colonial way of thinking about it once something is printed, if it's in that particular template, then it gains the kind of value and commodity that practice doesn't. But I think that many things are happening in practice that are not recorded or documented, you know, but they're really doing the work. So research as a colonial enterprise is also something that needs to be interrogated.

**Luqman Muraina** 45:37

I think you just added a unique insight into my own very research that it is research that should speak into practice, not practice, you know, getting from research, because sometimes, you know, many, many studies have gone to, like, prescribe, or you know, argue why we need to decolonize and everything and always criticising why something is not happening, why the other is not happening. Yeah, yeah, absolutely - INJ. Thank you.

So, please, I'm going to appreciate, let me appreciate you for your time and your responses. I don't leave you would allow me to open up my picture. So you can identify who has been speaking with you; SURE sure? Okay, if you're also willing to do that I would also appreciate Yeah, sure. Okay.

I would also remind you to complete the consent form maybe and send it out sometimes later today.

I did, I sent it to you already. Awesome. Thank you so much, Dr. Kasturi for attending, I hope to have maybe some personal engagement with you sometimes. Before I complete my studies in UCT, thank you so much.

**Interviewee** 46:52

Thank you so much, and all the best and that there was a very good interview, I really enjoyed the way you asked the questions and probed and followed on welldone.

**Luqman Muraina** 47:02

Thank you so much. Bye, bye. Have a beautiful month ahead. Thank you. You too. Bye. Bye. Bye.

Oh, wow, this is awesome. I think this research I didn't really go with the normal method of you know, picking from the research questions, it is more thematically like I had prepared some themes in my diary in my notes then I was picking questions from them. And then from what she is saying; I think this is nice. Yeah, more success. This is interview no. 9; I am sure that by third week of June, I should be rounding up. Jen walo jeba kin gbadun ara me; lalata