Introduction

Mellissa Simbisai Mlambo and Dominique Wnuczek-Lobaczewski

This book emerges from a sustained intellectual project, the conviction that the project of decolonisation cannot be confined into a single discipline but an ongoing venture which reaches into all fields of knowledge. This conviction was found in the first preface of the Journal of Decolonising Disciplines (JDD), published in 2019, where Professor Vasu Reddy outlines the intention of the journal—to collectively look outside of the academic disciplinary boxes within which intellectuals often place themselves (Reddy 2019: v). This call welcomed disciplinarians (knowledge producers) outside of the humanities, arts and social sciences to submit their contributions toward the project of decolonisation. This invitation befitted the decolonial tradition, calling for a declaration from where these 'knowledge producers' speak[1] (Reddy 2019: vi). The contributors to this book responded to this call, producing a wide range of inputs from various disciplines that find themselves within, but not limited to philosophy, the arts, history, economics, information and data sciences as well as the health sciences (OpenAI ChatGPT 2025).[2] The chapters within this book serve not only as a reminder of the work done, but also as a reminder of work yet to be accomplished in the ongoing shifts towards decolonisation. The chapters within this collection, while varied in theme and scope, converge around a shared commitment to the ongoing project of decolonisation—challenging dominant paradigms, reclaiming marginalised knowledge systems and reimagining disciplines in ways that are inclusive, just and transformative.

The first chapter in this volume titled, *Mobile App and Data Specifications for Afro-Colombian Ancestral Medicine Units in Bogota: Technology Affordance and Data Sovereignty Limitations* by Laura Niño Cáceres, Camila Nino Fernandez, Daisy Yoo and Caroline Hummels, critically addresses a space

1 Ramón Grosfoguel defines the locus of enunciation better as the "the geo-political and body-political location of the subject that speaks" (Grosfoguel 2011; 5)

2 This list only name a few of the many disciplines from which the chapters in this book draw and is thus, not an exhaustive list.

which is often overlooked in conversations around decoloniality. While we look towards knowledge generation in most approaches to decolonial practices, the authors bring to our attention the question: Whose data is it anyway and who gets to benefit from it? As Sooliman *et al*. (2021), highlight:, the question of knowledge generation and how it has shaped learning institutions still benefits from 'the continuing belief that the Western liberal education system is superior' (Sooliman *et al*. 2021: 4). In a similar fashion, this chapter investigates how Western data practices within healthcare have largely shaped not only medical practices, but also influenced the decisions on who benefits from these practices. This unique international case study highlights the need for interdisciplinary approaches to the practicalities of decolonisation. Using a mobile app, the authors explore the practical application of the decolonisation of Digital Health and Data Sovereignty by providing a digital space for ancestral medicine practitioners. This chapter looks beyond data as a way of including the human within the digital.

Similarly, the chapter, *Decolonial African Posthumanism: Beyond the Eurocentric Human* by Mourad El Fahli, seeks alternative ways through which one can look for the human outside of the confines of Western humanism where 'Man [is] the measure of all things'. Bringing the human central to the discussion of decolonial practice within philosophy, the author poignantly offers African humanism and African metaphysics as the alternative. The author problematised the Eurocentricity of definitions on what it means to be human and more importantly, who gets to be categorised as "man". Decolonial posthumanism in this sense offers a call to challenge practices of "othering". To challenge this practice, therefore, means to look toward "the human" and what it means to be "human". Brown scholar, Anthony Bogues, argues that 'to be human is to have the capacity to be creative, to be able to recreate oneself, and to do that with a certain amount of freedom, not a freedom that is fixed and frozen but one that constantly emerges from the horizons of those who are unfree' (2020: 76). The author calls for this emergence by looking toward more inclusive understandings of the human condition.

States of being and doing emerged as central conversations within the varied inputs of this volume. The chapter, *Listening Affects: Evocations on Sound/Silence as a Mode of Decolonial Thinking/Being/Doing/Theorizing* by

Girinandini Singh, emphasises the need for action where silence, specifically within the colonial, becomes empirical for the decolonial. Silence, in this instance, not only 'speaks', but echoes a restriction and constriction that colonial institutions (like those of higher education) impose on those that have historically been excluded. This chapter speaks to Sooliman's statement: 'It is time to write out of a world of silence' (Sooliman 2020: 1). Looking again toward the role of the self within these silences, the author offers a reflection on how these silences are experienced and activated by the reader through their inclusion of 'Conversations in the Margins'. More importantly, this chapter also speaks to Bogues' (2020) notion that being human requires the need to be creative. Through the inclusion of creative practices, the author challenges the confines of writing and creatively incorporated sound to combat the silences.

Silence, as a form of restriction, hinders the unfree. In the chapter *Historical Justice: An Interplay between Colonialism and Capitalism*, Ibraheem Rasras addresses the connection between freedom and justice by investigating the dynamics of 'historical injustice'. Through an investigation into the lives of the oppressed after oppression, the author explores varied states of historical justice and the interplay between capitalism and colonialism (ICC). By focusing on the past and future of Mali, as a site of conflict, the author investigates the cyclical implications of colonisation. The argument, therefore, reminds us that colonialism does not halt at the point of emancipation, but rather continues and seeps into the futures of the oppressed through a coloniser's projections against the past. Rasras further referred to the need for self-building, thus, a return to the reconstruction of narratives of the self and calls for alternative ways of looking toward the past.

The chapter, *Mohlomi's Indigenous Knowledge System as a Tool to Decolonise the Basotho: The Botho Perspective* by Johannes Seema, contributes to the discussion on the building of the self by turning toward the use of indigenous knowledge systems (IKS) as a tool for decolonisation. This chapter also critically addresses the Western sentiment of knowledge generation through written literature by implementing the alternative of an African philosophy of *Botho* (Chief Mohlomi's philosophy) as an oral philosophy, which is the basis for the chapter, rather than written literature.

It is evident in this chapter that Chief Mohlomi's philosophy incorporated IKS and can be used as an example of how we look to the alternative past. Furthermore, this chapter can be read in conjunction with the final chapter of this book, *Decoloniality and Decolonisation Leadership Inclusion: Insights from Higher Education Experiences*, as it speaks to traditional leadership paradigms. Seema furthers the argument that Chief Mohlomi should be viewed as an Africanist for the advancement of Africanism.

In this chapter by Susan Haskins, titled, *Classics and Decolonising the Curriculum: A Case Study Using the Teaching of Sexuality*, Haskins turns to Greek and Roman literature which is often considered as a discipline which is irredeemably entangled with empire. Haskins considers the value that classics offer in the process of decolonisation. Classics offer the opportunity to engage critically with narratives of the West and ultimately to challenge them. In particular, Haskin's focus on the teaching of sexuality in ancient Greece and Rome in relation to Africa, demonstrates the opportunities that re-engaging with the classical world holds to support decolonisation. This is done not by reinforcing hierarchies but to promote assessment with informed agency.

Further highlighting the gaps that are yet to be addressed within the project of decoloniality, the chapter, *Decoloniality and Decolonisation Leadership Inclusion: Insights from Higher Education Experiences* by Jabulani Nyoni and Lineo Toolo, specifies the need to address the gaps that exist within scholarship on leadership models. Echoing Rasras' chapter on *Historical Justice: An Interplay between Colonialism and Capitalism*, Nyoni and Toolo further observe deep-rooted animosity and mistrust, more specifically among university academics. The authors' critical review of literature constitutes the need for decolonial leadership within higher education in South Africa. It is evident through the chapter of Nyoni and Toolo that there is an urgency for an honest dialogue on power dynamics that still plague leadership models within universities. The authors pose whiteness as one of the urgent dynamics which require redress. This chapter contributes largely to the discourse on leadership inclusivity in colonial afterlives.

The chapters included in this book address the multifaceted points at issue. These contributions call for reflection on the pragmatic and

conscientious directives of decolonising disciplines. They go beyond the need of ranged voices and the multidisciplinary, by rethinking ways of being, ways of knowing, and ways of thinking. On the outset, the JDD, as a journal, aimed to provide 'an intellectually unique space for considering responsive and cutting-edge research across all disciplines' (Journal of Decolonising Disciplines: 2019). This volume is a culmination of the achievement of this aim. To paraphrase Sooliman *et al*. (2021: 6): 'while the project of decolonisation might read to some as conversations limited to the halls of academia, these contributions have motivated the practical realities in which they are grounded'.

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