Love in the Time of Decoloniality[1]

Nuraan Davids

Abstract
The most recent student protests have yet again echoed calls for 'decolonisation'. In reaction, much has been offered by way of responses in terms of decolonising curricula, knowledge, and spaces. Now that the proverbial dust has settled (somewhat), it is necessary to cast some much needed attention on what exactly is understood by decolonisation, and indeed, whether the bull has actually been taken by its horns. The concern of this article is twofold. In the first instance, it troubles commonly accepted conceptions of decolonisation, and makes an argument for decoloniality instead. In the second instance, by reconsidering understandings of decoloniality, I make a case for a decoloniality of love, as a form of rupturing.

Introduction
Mamdani (2016: 69) is of the opinion that although most writings on the African university begin by acknowledging a list of premodern institutions as precursors to the modern African university, neither the institutional form nor the curricular content of the modern African university is derived from precolonial institutions. Instead, he maintains their inspiration is the colonial modern. Mamdani's (2016) view might be contestable, if one thinks about the

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[1] In acknowledgement of Gabriel Garcia Màrquez's *Love in the Time of Cholera* (1985).

Al Azhar University (Jāmiʿat al-Azhar**)** in Cairo, for example, which is considered as the chief centre of Arabic Literature and Islamic learning in the world. The Al-Azhar University was originally established by the Fatimids in 970 CE and formally organized by 988. Since its inception, the structure of the University has remained relatively unchanged, with its focus still on Islamic law, theology, and the Arabic language. Many, however, would agree with Mamdani (2016), that in most instances the impact and influence of colonisation are vividly evident. Scholars, such as Teferra and Altbach (2004: 23) assert that the African continent is dominated by academic institutions shaped by colonialism and organized according to the European model. They maintain that higher education in Africa is an artefact of colonial policies, which has been shaped and influenced by a multitude of European colonizers, including Belgium, Germany, the Netherlands, Italy, Portugal, and Spain. Britain and France, they continue, have left the greatest and lasting impact, not only in terms of the organization of academe and the continuing links to the metropole but, most importantly, in the language of instruction and communication (Teferra & Altbach 2004: 23).

The recent student uprisings in South Africa, which shut down numerous campuses is neither new, nor unique to South Africa, or Africa, for that matter. Also, not new, are the calls for transformation and decolonisation by 'ending the domination of Western epistemological traditions, histories and figures' (Molefe 2016: 32). These uprisings serve as yet another reminder of Giroux and Searls Giroux's (2004) argument, firstly, that higher education cannot be separated from the imperatives of an inclusive democracy, and secondly, that the crisis of higher education must be understood as part of the wider crisis of politics, power, and culture. Many would agree with Mbembe's (2016: 32), assertion that there is 'something anachronistic, something entirely ... wrong with a number of institutions of higher learning in South Africa. There is something profoundly wrong when, for instance, syllabuses designed to meet the needs of colonialism and Apartheid, should continue well into the liberation era'. And, with McKaiser's view (2016), that the South African higher education system 'remains a colonial outpost', which continues to reproduce 'hegemonic identities instead of eliminating hegemony'.

The problems which continue to beset higher education in South Africa are protracted, not only because of undelivered promises of access, social equity and redress, but because these are seemingly mired in an obdurate

tension in terms of its own values and goals. The *White Paper 3* (DoE 1997: 1.19), for example states that:

> The principle of democratisation requires that governance of the system of higher education and of individual institutions should be democratic, representative and participatory and characterised by mutual respect, tolerance and the maintenance of a well-ordered and peaceful community life.

The ongoing student protests - differentiated only by its increasing levels of violence - suggests anything but a 'well-ordered and peaceful community life'. Students feel unheard, and that the extent of their difficulties, which they experience in remaining in higher education, are ignored and dismissed. While both colonialism and apartheid have seemingly ended, for the majority South Africans very little has changed. At the heart of students' frustrations, and no doubt also at the core of most service delivery protests, is a sense of a deep devaluing or diminishing of those, who historically, have always stood on the periphery of society. What came through very clearly from students, amid the chaos and vandalism, was not only that they were being devalued, but they were quite simply not even being taken account of. The frustration, therefore, of protesting students, as they bang against university doors, transcend that of mere external access. Instead, it is about being seen, and recognised. As Taylor (1994: 25) points out, 'Due recognition is not just a courtesy but a vital human need'.

What started as students' frustration with issues of access, accommodation and subsistence – that is, university-based challenges – quickly escalated to envelope issues of societal transformation, as in the #RhodesMustFall campaign. The intensifying levels of violence and vandalism provided significant, albeit disturbing, insights into the precarious navigations and experiences of students in their quest to shape a life experience, as distinct from the oppression and dehumanisation, imposed through both colonialism and apartheid. While calls for free higher education became the recurring rhetoric of the protests, deeper conversations with students laid bare unheard complexities of continuing misrecognition, marginalisation, and despair. It became apparent that the appeal for decolonisation is an appeal not only for a recognition of all people, but a restoration of humanity. The question, however, is: can colonisation be erased, as de-colonisation seemingly implies? If what is desired is that of recognition and restoration, then is the call for decolonisation

the correct one? Or, is decolonisation, as Grosfuguel (2007: 220) argues, a myth, which 'obscures the continuities between the colonial past and current global colonial/ racial hierarchies and contributes to the invisibility of 'coloniality' today'? In addressing these questions, I commence by paying some attention to what is understood by colonialism and decolonisation.

Colonialism and Decolonisation

Colonialism refers to deliberate practices of domination and power through the subjugation and exploitation of one people over another. This domination extends not only into political and economic control, but centres on very particular constructions and practices of dehumanising the other, which allows the coloniser to justify or legitimise its actions. The actions of colonialism are made visible in administrative and architectural structures, inasmuch as it manifests in military occupation, the marauding of resources, the dispossession of land, and of course, the control of education. As reported by Enslin (2017: 2), although its form and availability varied according to context, colonial schooling's content, language, and conceptions of knowledge were both unreflectively European and dismissive of indigenous culture, languages, knowledge, and traditions of upbringing and education. As such, the entire objective of colonial schooling was limited and shaped insofar as it served the agenda of the colonialist power. In sum, as De Oliveira Andreotti, Stein, and Ahenakew (2015: 24) observe, colonialism is about the assertion of absolute power, and must be understood in relation to the loss of freedom of indigenous peoples in every aspect of their existence.

Maldonado-Torres (2016: 10) explains, that for the most part, the concepts of colonialism and decolonisation are considered as ontic concepts that refer to specific empirical episodes of socio-historical and geopolitical conditions. In this sense, colonialism and decolonization are usually depicted as 'historical episodes … locked in the past, located elsewhere, or confined to specific empirical dimensions' (Maldonado-Torres 2016: 10). On the one hand, it is important to note that colonialism is used in a very general sense to refer to the strategy of European political domination from the sixteenth to the twentieth centuries. Yet, on the other hand, and quite contrary to being 'locked in the past', colonialism is neither restricted to a specific time, nor a particular place. In other words, just because colonialism is a part of a particular society's history, does not mean that the impact of colonialism is no longer evident or

felt. As will be highlighted in this article, instead of dwindling and dissipating, colonialism morphs, and adopts different forms within different contexts. It is the residual influence of colonisation – its messiness and contradictions (Sium, Desai & Ritskes 2012: II) - which brings into contestation notions of decolonisation. There is, therefore, an understandable impulse, according to De Oliveira Andreotti *et al*. (2015: 22), to 'collapse decolonization into coherent, normative formulas with seemingly unambiguous agendas'.

Understandings of decolonisation, has changed over time: from political, to economic, to discursive (epistemological) (Mamdani 2016:79). The epistemological dimension of decolonization, continues Mamdani (2016: 79), has focused on the categories 'with which we make, unmake and remake, and thereby apprehend, the world'. In this regard, political conceptions of decolonisation have extended to broader concerns related to institutional and systemic transformation - as depicted in the student protests at South African universities.

Students' calls for decolonisation are often understood as a termination of colonialism. Occasionally, references are also made to decoloniality. The two terms of decolonisation and decoloniality are often used interchangeably, and as will be pointed out later in this article, at times, without cognisance that notions of decolonisation and decoloniality are in fact dissimilar. In a very succinct way, if coloniality, following Maldonado-Torres (2016: 1), can be described as the perpetuation of hegemonic identities, then, decoloniality can be understood as the abolition of such hegemonies, and their identities. But, what does this mean? Does decolonisation imply a similar disruption of existing structures and discourses of hegemonies? More specifically, what does the idea of decoloniality as a disruption of hegemony mean to a post-colonial and post-apartheid society, such as South Africa?

Coloniality and Decoloniality

In preparation for the ensuing discussion, and for the sake of clarification, both postcolonialism and decoloniality, explains Bhambra (2014: 119), are developments within the broader politics of knowledge production and both emerge out of political developments contesting the colonial world order established by European empires. The difference between these two developments pertain to time periods and different geographical orientations. While the postcolonial-list development is generally associated with Britain's former colonies in the

Caribbean, Africa and India, and is associated with the 'subaltern studies group', decoloniality is connected to developments in Latin America.

To Grosfuguel (2007: 219), coloniality (a concept, first introduced by Anibal Quijano, 1991) is neither reducible to the presence or absence of a colonial administration, nor to the political/economic structures of power. Coloniality, explains Maldonado-Torres (2007: 243), is different from colonialism:

> Colonialism denotes a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such a nation an empire. Coloniality, instead, refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day.

Following Maldonado-Torres (2007), it becomes clear that the distinction between colonialism and coloniality resides in the fact that the one derives from the other. While colonialism infers the physical presence and assertion of authority over another nation or people, coloniality emerges because of colonialism. In other words, coloniality becomes an embodiment of whatever administrative structures, policies, educational practices and ways of thinking, are left behind by the coloniser. By way of illustration, in 2016, it came to light that the black learners at a few historically white schools were prohibited from speaking African languages – in fact, they were penalised with a demerit system if they were found to do so, even during break. If learners were caught speaking local African languages, 'or making those noises', they were issued with demerits or fined R10. (Nicholson 2016). At another girls-only school, learners were required to carry a yellow merit book at all times (Isaacs 2016). In both these cases, the principals justified the policy by maintaining that by speaking English all the time, the girls had a better chance of academic success. And yet, inasmuch as this account provoked enough outrage for this particular

principal to leave the school with almost immediate effect, this practice, although extreme, is not entirely surprising. If everything else about the school – its buildings, uniforms, school songs, sporting codes and daily school routines are in emulation of the coloniser - then why would its language be any different? English embodies and retains anglo-normativity, rendering anything else – in this case, indigenous languages – as inferior and shameful. The retention and advocacy of English as economic and social advancement are not limited to South African schools. In most South African, as well as African universities, English remains the language of instruction.

In turn, coloniality is not only preserved in policies, structures and language. It is as evident in the forms of privilege that benefit males, whiteness, and property as well as those conditions that have disabled others to speak in places where those who are privileged by virtue of the legacy of colonial power assume authority and the conditions for human agency Giroux (1992: 19). Coloniality appears in many guises. It lurks beneath pre-determined assumptions – made visible in the security guard who checks the black woman's bag when no one others' have been checked; or the agitated white woman, who decides that the black man in front of her is not only taking too long to pay for his groceries, but should not be in the same queue as her, to begin with; coloniality descends upon the new black neighbour as suspicious glances are passed through veiled windows. More importantly, coloniality is protected through legacies of privileged networks, wealth, land, and financial acumen. The elimination of colonial administrations does not, therefore, amount to an idea of decolonisation, or a 'postcolonial' world; instead the 'colonial power matrix' remains intact (Grosfuguel 2007: 219).

To Teferra and Altbach (2004: 24) examples such as these are significant and illustrative because it proves that the impact of the colonial past and of the continuing impact of the former colonial powers remains crucial in any analysis of African higher education. Even where colonial administrations and structures have indeed been dismantled, coloniality provides us with a particular framework or lens through which to make sense of 'colonial situations' (Grosfuguel 2007: 219). These 'colonial situations' are alive and well in a myriad oppressions and marginalisation of people on the basis of race, class, language, gender, sexuality, culture, ethnicity, religion, and knowledge. In sum, colonialism is not a historical artefact; it has not been relegated to the past with the departure or removal of colonialist masters. The relics and absorption of colonialism exist within deeply embedded matrices of power –

giving rise to 'coloniality of power' (Grosfuguel 2007: 219). Coloniality, according to Maldonado-Torres (2016: 19), is a peculiar construction of knowledge, power and being that divides the world into zones of being and not-being human. It is a construction of knowledge, which can only be undone through an undoing of that construction. In turn, Mignolo (2005: 11) explains that the coloniality of power, which is a result of colonialism, refers to a logic of domination and subjugation that orders four wide domains of human experience: *the economic*: appropriation of land, exploitation of labour, and control of finance; *the political*: control of authority; *the civic*: control of gender and sexuality; and *the epistemic* and *the subjective/personal*: control of knowledge and subjectivity. To Ndlovu-Gatsheni (2013: 11), coloniality survived the end of direct colonialism, and continues to affect the lives of people, long after direct colonialism and administrative apartheid have been dethroned.

In continuing, if coloniality, according to Maldonado-Torres (2016: 10), refers to a logic, metaphysics, ontology, and a matrix of power that can continue existing after formal independence and desegregation, then decoloniality refers to efforts at rehumanizing the world. To re-humanise the world means to, firstly, see all people as humans; and secondly, to discard forms of hierarchy that impose superiority between one human being and another. Through re-humanising the world, we are able to recognise the value of each human being; we are able to see the worth and contribution of all forms of knowledge, ways of being, thinking and acting. Re-humanising the world means the dismantling of preconceived ideas of the other, erasing superficial constructions of power; it means being open to that which is not yet known. In this vein, Ndlovu-Gatsheni (2013: 11) explains that decoloniality is premised on three concepts: coloniality of power; coloniality of knowledge; and coloniality of being. As such, decoloniality involves re-telling the history of humanity and knowledge from the perspective of the de-humanised.

Decoloniality, therefore, entails identifying the structures that perpetuate oppression while also working to shed light on those perspectives that have been devalued by hegemonic systems of knowledge and power. What distinguishes decoloniality from other existing critical social theories, states Mignolo (2007: 159), is its locus of enunciations and its genealogy—which is outside of Europe. Decoloniality can best be understood as a pluriversal epistemology of the future—a redemptive and liberatory epistemology that seeks to de-link from the tyranny of abstract universals'. Pluriversity, explains

Mbembe (2016: 37), means a process of knowledge production that is open to epistemic diversity. It is a process, he continues that does not necessarily abandon the notion of universal knowledge for humanity, but which embraces it via a horizontal strategy of openness to dialogue among different epistemic traditions.

Thus far, I have shown that while colonialism implies the political and economic occupation of a nation by another sovereignty, coloniality refers to the residual patterns of power that have emerged from colonialism, and has remained despite the direct political and economic withdrawal of the coloniser. In turn, while coloniality represents and embodies the continuity of colonial forms of domination and 'colonial situations', decoloniality, as Maldonado-Torres (2016: 29) describes, is both an attitude and an unfinished project that seeks to 'build the world of [the] *you'*. Building 'the world of [the] *you'*, according to Maldonado-Torres (2016: 29) implies the dynamic activity of giving oneself to and joining the struggles with the '*damnés'*; bringing about community and the formation of another world[2]. What the formation of another world entails, forms the basis of the ensuing discussion. In this regard, I am especially attracted to Ureña's (2017: 87) understanding of decoloniality as a project, which is focused on addressing and healing the psychological, affective, and epistemic wounds, brought about through the hierarchical division of the world into colonizers and colonized. In seeking to affirm the humanity of all people, and in the interest of affording dignity to people, simply because they are human, I make a case for a decoloniality of love, as a form of rupturing subjugated forms of knowledge, and hence, forms of being. This is not to say that other forms and expressions of decoloniality might not exist. Of course, it is possible to think about decoloniality in terms of respect, honour, or recognition. But, I am forever reminded of Gabriel Garcia Màrquez's encapsulating sentence, in *Love in the time of cholera* (1985): 'Think of love as a state of grace; not the means to anything but the alpha and omega, an end in itself.' Love, in this sense, encapsulates all of that which it means to act with humanity.

I cannot imagine that decoloniality would not necessarily invoke the feelings of affinity, regard, tenderness and devotion that love implies. I cannot

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[2] Maldonado-Torres (2018: 29) refers to '*damné'* as a questioning, speaking, writing, and creative subject – an impossible event within the logic and terms of the modern/colonial world.

imagine that the restoration of what it means to be human can be remiss of what it means to live in affective harmony with all others.

On a Decoloniality of Love

In returning to the South African context, the violent imposition of both colonialism and apartheid has entrenched not only a deeply divided and mistrusting society, but has ensnared a number of its people into languages of indifference and scorn. The increasing number of reports and acts of hateful and harmful speech – always justified as moments of rage – begin to offer some insight into the innate wounds, with which people live on a daily basis. At the time of writing this article, the CEO of a leading South African company was suspended from his position for assaulting a seven-month pregnant woman in a parking lot mall. In turn, the man has explained his actions by claiming that he became enraged by the woman after she called him a 'kaffir' (News24).[3] Presumably, the entire spat occurred over a parking bay. This case is not an unusual one. What it serves to highlight is the violence through which two human beings choose to see, and engage with each other. In addition to creating an abuse of power, violence fulfils the dual purpose of inflicting pain, while simultaneously encroaching on the very humanity of another.

Within the spaces of higher education, students, in particular, are subjected to similar forms of violence – if not for their race, or language, then for their religion or sexuality. At the time of writing this article, yet another student's humiliating experience is reported in the media. A Muslim student had sent an email to her Professor of English literature, asking whether she can be allowed to take a break during her exam in order to break her fast.[4] Instead of offering a straight-forward response, or re-directing her to the university's Examination Office, which is responsible for setting up examination time-tables, the professor chose to offer the following response: 'By breaking the fast do you mean a five-course meal with dessert, or a small snack whose eating would disturb no one around you? ... But please tell me what you see as fast-breaking'. Both the university and the professor have since apologised for his 'appallingly ill-considered and hurtful' response, and 'lapse in judgement'. In turn, several other academics in the English Department sent another email to students, describing the professor's response as 'feed[ing] into and reinforce[ing] an

[3] The term 'kaffir' is an ethnic slur.
[4] Barring a few exceptions, it is obligatory on all Muslims to fast for 30 days during the month of Ramadan.

under-examined structure of racism, Islamophobia and blatant disrespect towards students' (Shelly 2018). How, therefore, can humanity be (re)venerated?

The formation of a decolonial attitude signifies a turn to the material restoration of the human and human world, explains Maldonado-Torres (2016: 22), and creates the conditions necessary for love and understanding. In turn, Gräbner (2014: 53) asserts that love is predicated on a notion of 'equality', which denies the difference of the other. Indeed, in this sense, love is shown by seeing and recognising the other as he or she is, and not in terms of how he or she is deemed to be. Decolonial love, according to Sandoval (2000: 139), is not so much an individual feeling as a hermeneutic, 'a set of practices and procedures that can transit all citizen-subjects, regardless of social class, towards a differential mode of consciousness and its accompanying technologies of method and social movement'. Differential consciousness, explains Sandoval (2000: 140), is linked to whatever is not expressible through words. Instead, a differential consciousness is accessed through poetic modes of expression: gestures, music, images, sounds, and words (Sandoval 2000: 140).

According to Gräbner (2014: 53), Sandoval's (2000) concept of decolonial love originates from below and 'operates between those rendered other by hegemonic forces. In its acceptance of fluid identities and a redefined but shared humanity'. Gräbner (2014: 54) continues that decolonial love 'promotes loving as an active, intersubjective process, and in so doing articulates an anti-hegemonic, anti-imperialist affect and attitude that can guide the actions that work to dismantle oppressive regimes'. To Sandoval (2000: 4), love can be re-invented as a political technology, as a body of knowledges, arts, practices, and procedures for re-forming the self and the world. Unlike the narrative of love as encoded in the west, Sandoval (2000: 142) describes decolonial love as another kind of love, 'a synchronic process that punctures through traditional, older narratives of love, that ruptures everyday being.' This kind of love, maintains Sandoval (2000: 149), encourages us to call 'for a new order that can defend against the binary oppositions that ground Western philosophy'. As will be discussed in the concluding section of this article, what decolonial love provides is a rupturing of the vertical and horizontal tensions, created through forms of philosophy that have deliberately excluded and marginalised indigenous voices and other imaginaries.

Presumably, the new order being pursued by university students, as they stumble from one protest to another, is a 'new order' – one that not only

confronts and restores historical injustices and inequities, but an order that would simultaneously 'build the world of [the] *you'* Maldonado-Torres (2016: 29). Much has been written about the 'unfinished business' of higher education in South Africa (Badat 2016: 19). And while due attention has been given to the violence, which has 'escalated from damage to statues and artworks and confrontations with security staff and police, to the burning of the buildings and brutal clashes between student factions (Hall 2016), very little, if any, attention has been afforded to the fundamental irony of calling for decolonisation amidst the destruction of property, and harm of others. Fanon (2004: 104) reminds us that when the colonised are determined to put their faith only in violent methods, they confirm the message which they have learnt from the colonist – which is that the only language the colonised understands is that of force. On the one hand, what the perpetuation of violence, therefore, corroborates is, that students (and others) in South Africa, are locked in a coloniality of power, which continues to divide 'the worlds into zones of being and not-being human' (Maldonado-Torres 2016: 19). On the other hand, in not undoing a construction of knowledge which divides 'the worlds into zones of being and not-being human', the project of decoloniality will remain an 'unfinished project' – not because of the persistence of coloniality, but because of the incapacity of students (in this case) to make a 'decolonial turn' towards the metaphysical and material restoration of the human and the human world. Making a 'decolonial turn' involves and necessitates the affirmation and evocation of love. At the heart of a 'decolonial turn', which is necessary for decolonial love, is both an acknowledgement and preservation of different ways of thinking, being and acting. Decolonial love embodies the defence and respect of all people's choices of how to give expression to their lives. All people come from particular histories, communities, traditions and forms of knowledge – which, in turn, provide meaning to their self-understandings. While some of these choices are immediately obvious – as in the languages people speak – others are less so, as they exist in the inner realms of people's identity and belief. Yet, it is exactly this convergence between the internal and external, between the horizontal and vertical, or between the physical and the transcendental, which assigns to each people their distinctive nature. In turn, it is these convergences with pluralist ways of thinking and being, which allows us to know the unknown. We can either choose to engage with those, who have yet to be known to us, or we can choose to refrain. Regardless of the decision, our choices should not negate, violate or oppress the choices of others.

For students, who rightfully embark on protests against their continued exclusion, marginalisation and alienation, decolonial love requires that these protests be underscored by a 'recognition of humanity and affinity across difference, learning to see faithfully from multiple points of view' (Figueroa 2015: 43). Maldonado-Torres (2008: 244) describes this affinity as going together with non-indifference and responsibility. In this sense, students cannot pursue their own struggles by being indifferent to the rights and desires of others. The re-humanising project, as espoused through decolonial love, cannot adopt any form of violence, because this would imply an erasure of love, as well as a re-enactment of colonialism. As Figueroa (2015: 44) maintains, recognising violence and the dehumanisation of violence, is imperative for forging ethical relationships based on love and affinity – 'Bearing witness to violence, to the past, and even to the present, is central to achieving decolonial' reparations.

At this point, it is important to clarify that inasmuch as this article has attempted to come to terms with conceptions of coloniality and decoloniality in order to highlight the contested calls for the decolonisation of higher education, neither the issues nor the calls for decolonisation is confined to higher education. In this sense, the state or condition of higher education is often both symptomatic and reflective of broader issues of public life – thereby implying that whatever besets higher education, besets public life. Issues of economic disenfranchisement, social injustice, and marginalisation are not only the concerns of higher education. They certainly do not simply emerge when students attempt to embark on pathways of tertiary education. And they most certainly do not cease upon access to higher education. These inequalities, inequities and invisibilities are deeply embedded in the matrices of colonial power. In concluding, what are the implications of decolonial love for higher education, and hence, the public good?

Conclusion

To my mind, decolonial love has to do with how students or individuals conceive of themselves, how they perceive and encounter the world around them, and how they consciously choose to engage with that world. More succinctly, decolonial love has got to do with what connects an individual and others in what Moya (2012) describes as a 'human way'. As such, decolonial love is fluid and dynamic; it moves and takes shape in relation to the

connections and engagements between individuals, communities and societies. Recognising what connects individuals in a 'human way', extends into an acknowledgement and appreciation of pluralist ways of being human; the recognition of a 'human way' affirms a taking account of all human ways, thereby erasing the hardened blur between the centre and the margin, as well as the marginalised. In turn, a recognition of pluralist ways of being human necessarily confirms ways of life, which are open to epistemic diversity (or pluriversity). It is only through decolonial love – that is, a love which connects individuals in a 'human way' - that conversations about the decoloniality of knowledge and the decoloniality of power can commence. In other words, the decoloniality of knowledge and power has to be preceded by a decoloniality of being. The colonised individual has to see him or herself; he or she has to matter to him or herself before he or she can matter to another. This love cannot be scurried by languages and practices of harm, humiliation and violence. And this love does not require for an individual to wait in order to be seen by others. Within decolonial love, an individual already sees him or herself, and therefore already matters to him or herself. The task for students, therefore, is to construct a new humanity, a new narrative, which de-hegemonises knowledge through re-hegemonising what it means to be and connect with others in a 'human way'.

Following Maldonado-Torres (2008: 244), the humanising task of building a world in which genuine ethical relations become the norm has to start with individual action. 'Build[ing] the world of [the] *you*' as Maldonado-Torres (2016: 29) reminds us, involves bringing about community and the formation of another world. It is an activity that requires embodied subjects coming together to create, think, and act in the effort to decolonize being, knowledge, and power'. The formation of another world cannot be brought about through the same language of colonisation – that is, through violence and dehumanisation. The formation of another world requires a love of what it means to be a human, a love of being. It also requires a love which is concerned with healing, which according to Ureña (2017: 88), 'serves to promote healing by rehabilitating the relation between self and other'. It is through an individual's sense of a 'human way' that the collective concerns and challenges of hegemonies of knowledge and power can be contested and re-narrated.

In concluding, in this article I have made a case for a decoloniality of love as a form of rupturing not only of the matrices of colonial power, but also rupturing human ways that insist upon binary ways of thinking and being. As

a form of rupturing, decolonial love calls upon the individual to afford humanity to the other as a means to restore his or her own humanity – that is, to restore what it means to be human by seeing the humanity in others. As a form of rupturing, decolonial love surrenders to an ethical conscience of what it means to be human, and as such, loves all people as a reflection of the majesty of being human.

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Nuraan Davids
Professor of Philosophy of Education
Chairperson: Department of Education Policy Studies
Faculty of Education
c/o Crozier & Ryneveld Streets
Stellenbosch University
nur@sun.ac.za