

2018 Unisa Decoloniality Conference Programme

Decolonisation and Re-Afrikanisation: A Conversation

Unisa Senate Hall
6 – 8 August 2018



This international conference seeks to bring to the fore the relationship between de-colonisation and re-Afrikanisation.

Defining Decolonisation: to make a deliberate and concerted effort to **move away from colonial ways of knowledge** imposed by colonisers that have meant that we have to turn away from Afrikan ways of knowing.

Defining Afrikanisation: to make a deliberate and concerted effort to **embrace Afrikan philosophies** of life and of being in relationship. These are found in our languages, our ways of expressing ourselves, how we relate to each other and how we understand life and, importantly, a good life to be.

This is a timely conversation given the crises our country and continent face which has largely been shaped by Western modernity. We have been criticising Western modernity. This proposed conference **seeks to go beyond this and do something different** which is to give life to Afrikan philosophies while it also explores where decolonisation and re-Afrikanisation come together. This is all done in service to a humanist agenda against the colonial agenda of death. In this way, in this humanist quest, we seek to center and go deep into decolonized knowledge as we stay true to the call to decolonise the university. By centering knowledges from Afrika, we buy space to breathe as we think from Afrika which we believe offers rich and deep philosophies that can give us **tools of how to relate** to other human beings, the animal and plant species and the spiritual world. It is important to re-think these relationships to undo the legacy of colonialism that damaged them.

What then are the philosophies and logics that inform **Afrocentricity as opposed to Eurocentricity**? Are these clear-cut and diametrically-opposed? What are some of the **tools of life found in our languages** that can help us to bring to life Afrikan philosophies?

What about our **spiritual beliefs** that can help us forge better relations with each other? **What does Ubuntu/botho mean to you**? How can it be translated to how we understand civilization? Does **Ubuntu/botho** give us direction on **issues of justice**? Can Ubuntu tell us anything about the **question of Land**? Do the **arts** reflect and embody Ubuntu/botho? If not, how can they begin to do so?

Who are the **seers** to whom we can turn in the quest to excavate Afrikan truths, Afrikan approaches to life? What can we learn from Credo Mutwa? Are there lessons to learn from a **decolonial reading/interpretation of uNongqawuse**? What do particular contexts teach us as we put de-colonisation in conversation with Afrikanisation? What life springs, informed by Ubuntu/botho, are there in social organization that **put humanity at the center**? Where do we go and how do we get there beyond the stagnation of the social, political and economic discourse post 1994?

Define tomorrow .

Monday 6 August, Day 1: Morning Session. Chair: Ms Zandi Radebe

07:00 – 08:15 Registration and arrival beverages

08:15 – 08:30 Settling into conference main venue: Senate Hall

08:30 – 08:45 Welcome Address by Dean of the College of Human Sciences, Prof Andrew Phillips

08:45 – 09:00 Opening by Ms Zandi Radebe

09:00 – 09:45 **Keynote address by Gogo Dineo Ndlanzi: Ubuntu, wellbeing and a decolonial Afrikan consciousness – *siyakhuleka!***

09:45 – 10:00 Move into breakaway sessions

10:00 – 12:30 Breakaway sessions

Theme 1: Exam Hall 1 Knowledge, over-standing and consciousness Chair: Beatrice Maphosa	Theme 2: Exam Hall 2 Well-being Chair: Lesego Lechaba	Theme 3: Senate Hall Being, personhood and belonging Chair: Mante Mphahlele
<p>Inkululeko yokuphila okungunaphakade e Alkubulan (Afrika): Ukubuyekwezwa kwesakhiwo sendingiliza uguqasithandaze by Ntokozo Mthembu, Unisa</p> <p>The African Ivory Route: A spiritual Journey in Method by Zuleka Bibi Sheik, University of Rotterdam</p> <p>An exploration of the VhaVenda attitudes towards polygyny in the 21st Century by T.A Ramulongo, Univen</p> <p>Academics, expertise and epistemic justice by Taryn Alexander, UCKAR</p> <p>When did conservation of natural resources in South Africa start? by Mbodi Khorombi, Unisa</p> <p>Decoloniality and women’s empowerment in the West African context of Senegal by Rizwana Latha, Unisa</p>	<p>Decolonisation of the South African public health care system: The case of diabetes by S Moola, Unisa</p> <p>Attitude versus action in cervical cancer screening by Patience Mpata, Unisa</p> <p>The effectiveness of ancestral rituals in the healing of specific illness and socio-economic challenges faced by individuals by B. Jack-Pama, Independent consultant</p> <p>Mediations on Afrikan Feminist Healing by Dikeledi Mokoena TMALI/UP</p> <p>Crafting a decolonial economic order for re-Afrikanisation by Siyabulela Tonono, Independent consultant</p>	<p>Meaningful manhood: Decolonising Afrikan Masculinities by Baba Buntu, Ebukhosini Solutions</p> <p>Names are signs of divinity from our forebearers: exploring names through the lens of Ntsiki Mazwai by Prof Zethu Cakatha, Unisa</p> <p>Where to now? Re-memembering and Re-imagining the Tsonga post-apartheid by Dolphin Mabale, Univen</p> <p>Presenting displacement and border crossing as a decolonizing technique to subvert ethnic othering and land squabbles in Fracis Imbunga’s The Return of Mgofo by John Musyoki, Alberta University</p> <p>Ungowakwabani? Young men’s narratives of home(less)ness and belonging by RE Makama, Unisa</p> <p>Being a “moffie” (Faggot) as a colonial import: the un-African myth, fear and lack of understanding – some brief reflective notes by a white gay man by Christo Cilliers, Unisa</p>

Lunch 12:30 – 13:15

Monday 6 August, Day 1: Afternoon Session. Chair: Rev Dumisani Methula

13:15 – 13:30 Settling into conference main venue: Senate Hall

13:30 – 14:15 **Keynote address by Prof Walter Mignolo: decolonization and re-Afrikanisation: towards a pluriversal ethos**

14:15 – 14:30 Q&A

14:30 – 17:00 Breakaway sessions

<p>Theme 1: Senate Hall Ethics of Ubuntu, Ubuntu as an ethic Chair: Luvuyo Dondolo</p>	<p>Theme 2: exam Hall 1 Spirituality, worship and theosophy Chair: Gusha Ngantweni</p>	<p>Theme 3: Exam Hall 2 Justice above law: when law subverts the attainment of justice Chair: Katleho Mokoena</p>
<p>Rethinking our approaches to revolution by Zolani Nkomo, Independent consultant</p> <p>Between Ubuntu and Forgiveness: A critique of the misuse of Ubuntu post-apartheid by Lerato Kobe, UP/ Vreije Universiteit</p> <p>Locating Ubuntu within wider socio cultural ecological processes by Sibongile Masuku, UCKAR</p> <p>Ubuntu, western modernity and the quest for afrikanisation: the state of undocumented wisdom by Thabiso Muswede, UL</p> <p>Help, NOT charity in decolonial Afrika: a call for indigenous developmental methods of intervention by Siphosenkosi Ndlovu, Independent consultant</p>	<p>Towards a Decolonial Theological Epistemology by Silakhe Singata, Unisa</p> <p>“Cultivation, not cattle, is the missionary ideal”: the economization of Batswana by Itumeleng Mothoagae, Unisa</p> <p><i>Ifa</i> in L.A.: African Traditional Religion and Africanness by Laureen Adams, LA</p> <p>Ubuntu as an Afrikan ethical tradition and the challenge to decolonise practical theology: reflections from a (white) practical theologian by Jaco Dreyer, Unisa</p> <p>Afrikan spirituality, theosophy and worship by Solly Bokaba, Mokoma</p> <p>Tribal law and the bible by Berrington Ntombela, Unizulu</p>	<p>Policing in South Africa: Is decolonization the answer to democratic policing? by Doraval Govender, Unisa</p> <p>Ubuntu Corporate Social Responsibility: A tool for Economic justice by Gnaka Lagoke, Lincoln University</p> <p>The nature of Enduring Injustices and Assignment of Remedial responsibility by Athol Williams, Oxford University</p> <p>When Attainment of Poverty Alleviation has to be Voodooified – A case of Unseen Abuse, Injustice and Turmoil by Tebogo Kgope, Univen</p> <p>The challenges of development in modern Ethiopia: History, trajectories and implications by Y.K Hailu, Unisa</p>

Tuesday 7 August, Day 2: Morning Session. Chair: Prof Zethu Cakata

08:15 – 08:30 Settling into conference main venue: Senate Hall

08:30 – 09:15 **Keynote address by Ntsiki Mzwai: *imbongi nomzabalazo wabantu, masikhulumeni!***

09:15 – 09:30 Q&A

09:30 – 12:30 Breakaway sessions

Theme 1: Senate Hall Consciousness and materiality: the land question Chair: Daniel Mothoagae	Theme 2: Exam Hall 1 Afrika in the world/ being black in the world Chair: Paseka Pharumele	Theme 3: Exam Hall 2 Robert Sobukwe: A panel discussion Chair: Josephine Malala
<p>After Land reform in Zimbabwe: Exploring the Traditional and Cultural Significance of Owning Land and its Implications on Decolonisation by Chipenda and Tom, Unisa</p> <p>How equal are the landless: Emancipatory dialogue on land in post-independence Africa by Moji Ruele, UniBo</p> <p>Laying out the foundation for heritage decolonization: perspectives on heritage preservation by Thatoyaone Segaetsho, UniBo</p> <p>Decolonising water access and allocation in South Africa: A panel discussion by Beatrice Maphosa, Unisa</p> <p>Towards the Africanisation of a soil Science Textbook: Deconstructing Western Horizons by Milton Milaras and Tracey McKay, Unisa</p>	<p>Deracialization and Demetaphorization of 'Africa' in contemporary India: A case study on the Anglo-Indians of Bow Barracks, Calcutta by Sayan Dey, India</p> <p>Irregular migration and Post-Colonial Africa: The Need to Decolonise the African Mind by Hakeem Onapajo, Nigeria</p> <p>Conversational Philosophy and the Quest in Re-thinking African Decoloniality by Akinpelu Oyekunle, Nigeria</p> <p>The subjectivity of becoming Black by Dirk Postma, Unisa</p> <p>The black conscious therapy for the black therapist by Kagiso Nkosi, Independent</p>	<p>Racism in Higher Education: Exclusions and Inclusions. Consequences of Bantu Education Act, 1953; and Extension of University Act, 1959, in the School and University Systems in Post-1994 South Africa by Neo Legotla laga Ramoupi, WITS</p> <p>“Sobukwe, Afrophobia and the Pan-African consciousness” by Olusegun Morakinyo, University of Fort Hare</p> <p>“Sobukwe’s quest for an African University: The struggle for De-colonisation and Afrikanisation of Higher Education in South Africa with reference to the University of Fort Hare” by Luvuyo Mthimkhulu Dondolo, University of Fort Hare</p> <p>Decoloniality and the concept of bad faith by Lesego Lechaba, Unisa</p>

Lunch 12:30 – 13:15

Tuesday 7 August, Day 2: Afternoon Session. Chair: Baba Buntu

13:15 – 13:30 Settling into conference main venue: Senate Hall

13:30 – 14:15 **Keynote address by Prof Pitika Ntuli: What went wrong and what is to be done?**

14:15 – 14:30 Q&A

14:30 – 17:00 Breakaway sessions

Theme 1: Senate Hall Knowledge, over-standing and consciousness Chair: Gnaka Lagoke	Theme 2: Exam Hall 1 The arts and aesthetic expression Chair: Berrington Ntombela	Theme 3: Exam Hall 2 Civilisation and barbarism: a decolonial viewpoint Chair: Sibongile Masuku
<p>Misplacing Blame: Black Pain, White Power, and Post-Apartheid Black South African Fiction by Marzia Milazzo, Vanderbilt University</p> <p>“You say ‘performance poet’, I hear ‘dance nigger dance!’. Problematizing the notion of ‘performance poet/poetry’ in the South African context by Raphael Abdon, HSRC</p> <p>Africography, metaphysics , historiography and decolonisation by Zulumathabo Zulu, Madisebo University</p> <p>Being, personhood and belonging: thinking beyond colonial concepts of race, gender and age by Rofhiwa Mukondwana, Unisa</p> <p>“Zemk' iinkomo magwalandini”: asserting indigenous afrikan languages, cultures, beliefs and value systems in Afrikan education* by Gusha X. Ngantweni, Unisa</p> <p>Afrocentric symbols of relational selves as a visual narrative form of analysis by Sabrina Liccardo, UP</p>	<p>Marronage in the America’s and the Caribbean by Pedro Lebron, University of Puerto Rico</p> <p>Sarafina, apartheid and political memory: an imperative historical context for political consciousness among South Africa youth resurgence by Muswede and Masvopo, UL</p> <p>How theatre as a language can facilitate a space for young people to engage in their wellness by Ongezwa Mbele Unisa</p> <p>Decolonial day dreams, an archive for cultural resistance and decadence by Chaze Matakala, Harvard</p> <p>Decolonial Poetics of Blackness: Tupac, Glissant and the idea of Art by Zingisa Nkosinkulu, Unisa</p> <p><i>Ubuntu/Botho</i> aesthetics as an expression for decolonisation and Africanisation by Katleho Mokoena, Unisa</p>	<p>Decolonising future-oriented time: Mbiti, Agrama and the biographical time of tradition by Rafudeen Auwais, Unisa</p> <p>'Civilisation and Barbarism in J.M. Coetzee's <i>Waiting for the Barbarians</i> by Ndumiso Ncube, Unisa</p> <p>Civilisation and Barbarism in the reading of African literature using the lens of Enlightenment by Deliwe Khumalo, Unisa</p> <p>Reimagining Ogun, the Yoruba God of Iron, as a reformist in <i>Mojagbe</i> by Oluwasuji Olutoba Gboyega, Unisa</p> <p>Afrikanisation of waste disposal in non-urban South African households so as to improve access to affordability of basic services by Fanie Machete, Unisa</p> <p>The portrayal of Traditional Healers in IsiZulu Literature by M.C Myeza, Unisa</p>

Tuesday 7 August, Day 2: Mokete oa batho/ingoma busuku: izandla ziyagezana/maz'nethole! (ft. One and All!)

18:00 – 20:00

Wednesday 8 August, Day 3: Morning Session. Chair: Chaze Matakala

08:15 – 08:30 Settling into conference main venue: Senate Hall

08:30 – 09:15 Keynote address by Rantsho Moraka: Beyond critique: charting Afrikan horizons

09:15 – 09:30 Q&A

09:30 – 12:30 Breakaway sessions

Theme 1: Senate Hall Decolonising disciplines Chair: Moji Ruele	Theme 2: Exam Hall 1 Re-thinking socialities in Africa's digital world: A panel discussion, Chair Chair: Zingisa Nkosinkulu	Theme 3: Exam Hall 2 Chair: Rafudeen Auwais
<p>Humble knowledge in paleontology: Decolonising the sciences by N Vilakazi, Unisa</p> <p>“Most importantly, the partner takes more interest in us as individuals”: Using Ubuntu as the corner stone of community engagement at Rhodes University by Benita Bobo, UCKAR</p> <p>An Afro-communitarian approach to informed consent in Africa: A critical appraisal by Retha Visagie, Unisa</p> <p>Africanising Social Research: Some key ethical considerations by Leon Roets, Unisa</p> <p>Recommendations for the decolonising of accounting curriculums in higher education by M.J. Swanepoel, J.P. Fouche, V. Pelsler-Carstens, & S. van Rooyen, NWU</p> <p>Indegenising counselling interventions to enhance acceptance by the local clientele by Msimanga & Majaye</p>	<p>Constructing new socialities through networks of transnationalism and digital repair by Lynette Steenveld & Larry Strelitz</p> <p>Repairing and re-mixing the digital and the self: hip-hop and decolonizing innovation, competence and innovation by Allette Schoon & Priscilla Boshoff</p> <p>A 21-minute film by Aryan Kaganof. The film is titled: 'Nege fragmente uit ses khoi'npsalms' (translation: 'Nine fragments on six khoi'npsalms'). The film is an artistic response to a live music production titled 'Khoi'npsalms' (5-8 March 2018, Stellenbosch). Designed and presented by: Marietjie Pauw (flute), Garth Erasmus (Khoi memory instruments), Francois Blom,(organ) by Marietjie Pauw, Stellenbosch University.</p>	<p>Analysis of the practice environment of nurses in a public hospital by Catherine Motaung, Unisa</p> <p>HIV/AIDS management: perspectives of HIV positive patients on traditional medicines and antiretroviral therapy by I. Nyangu, K.E Mokwena & Z.Z Nkosi, Unisa</p> <p>Wahbie Long, let's talk about culture: a centered understanding of child sexual trauma by Neziswa Titi, Unisa</p> <p>The 1994 Rwanda Genocide against Tutsis and the lives of raped women by M.O.K Ndahiro, Unisa</p> <p>Psychologies in dialogue by Janice Moodley & Sindisiwe Dladla, Unisa</p>

Lunch 12:30 – 13:15

Wednesday 8 August, Day 2: Afternoon Session.

13:15 – 13:30 Settling into breakaway session venues

13:30 – 15:30 Breakaway sessions

Theme 1: Exam Hall 1 Chair: Zolani Nkomo	Theme 2: Senate Hall Ghana Panel via Skype Chair: Prof Puleng Segalo	Theme 3: Exam Hall 2 Chair: Tebogo Kgope
<p>Nelson Mandela: Saint or Sell-out? by Gnaka Lagoke, Lincoln University</p> <p>Finding social research methodology and theories within communities by Palesa Molapo & Leon Roets, Unisa</p> <p>African Women Leaders of African Centered Education: A Portrait of Mothering, Pan Africanism, and Nation-Building in Africa by Tiffany Caesar, Michigan State University</p> <p>Decolonising Afrikan literature; the ideal, the fallacy and the reality by Benge Okot, Makerere University</p> <p>The fool's errand of African philosophy by Olusegun Morakinyo, University of Fort Hare</p>	<p>Re-inventing the African University: Which path to follow and for which purpose? by Moussa Traore, University of Cape Coast</p> <p>Decoloniality- what we have not learnt and what we should learn from classical African cinema by Vitus Nanbigne, University of Cape Coast</p> <p>So, How Does A Decolonial Curriculum Look Like? A Case Study by Wincharles Coker, University of Cape Coast</p> <p>Getting back to the Roots: Decolonization and indigenous Ghanaian Medicine by Theresa Addai-Mununkum, University of Cape Coast</p>	<p>Living archives: An interrogation of what counts as indigenous poetry in English by Denise Newfield, Wits University; with Deirdre Byrne, Unisa, Raphael d'Abdon HSRC & Katleho Shoro Wits University</p> <p>The "Objectivity" of Mathematics in the face of Decoloniality? by Prof Gugu Moche, Unisa</p> <p><i>Amabali Ethu Aphilisayo</i>: Decolonising Curriculum and Praxis through life righting by Yassim, Khatija, Nelson Mandela University</p>

Wednesday 8 August, Day 3: Closing Session

15:30 – 15:45 Settling back into main conference venue: Senate Hall

15:45 – 16:00 Peace Poetry: *Izigqi zentokozo, izigqi zenhlokomo!* **Zulumathabo Zulu**

16:00 – 16:30 Adoption of Conference Statement, next steps and vote of thanks: Nokuthula Hlabangane

Conference Adjourns