"Decolonise higher education now!!!": Untangling the concepts of decoloniality and decoloniality for management scholars

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Abstract

There is a strong sense within higher education, particularly in formerly colonised regions, that the cries to 'decolonise' higher education should be taken seriously across all disciplines. In this article, I recount my experience as a management scholar struggling to grasp the core concepts of the decoloniality discourse as I responded to this call. The outcome of these struggles was a conceptual framework, which I present here. This framework served two purposes for me. Firstly, it highlighted aspects of the colonial project that still persist in every facet of life today. Secondly, it provided a foundation for clarifying the central ideas of 'decolonisation' and 'decoloniality'. My aim in sharing my struggles, my framework, and these clarifications in this article is so that others might find it somewhat easier to attain a degree of conceptual understanding than I did.

1. Introduction

Between 2015 and 2016, higher education in South Africa and beyond was rocked by the #FeesMustFall and #RhodesMustFall protests. One of the key demands made by students during these movements was to "Decolonise higher education now!!!". Since then, many authors have attempted to respond to this demand from a theoretical perspective, for example, Morreira et al. (2020). However, according to Mpofu (2017), these responses, specifically in South Africa and generally in Africa, have, to a large extent, been fictionalised and not enacted. Le Grange et al. (2020) shared this sentiment, arguing that responses to the call to decolonise have been superficial.

In this article, I present what I believe is an autoethnographic reflection on how I ultimately carried out an empirical study aimed at genuinely responding to the calls to decolonise higher

education within the management context. I focus particularly on my initial struggles as a 'normal African management scholar' to a) overcome some of my ideological preconceptions (common sense), and b) assemble the conceptual tools needed to begin understanding the challenge to "Decolonise Higher Education Now!!!". And these were genuine struggles. Or perhaps I was simply reflecting Moosavi's (2020) caution that intellectual decolonisation should be approached reflexively? This is apparently necessary to avoid a "superficial and poorly theorised project" (Moosavi, 2020:25), to prevent jumping on the decolonial bandwagon, and to reduce the risk of coming up with quick, superficial 'fixes' that have become fashionable.

Admittedly, relating these initial struggles might, at first glance, seem like recalling baby steps. And to those already well immersed in the decoloniality discourse, they may seem trivial. However, Maldonado-Torres (2016) argued that acquiring a conceptual architecture is a central tool that can be used to reflect on coloniality and decoloniality comprehensively. I hope that relating my struggles, and the conceptual clarifications I acquired (my slow learning, if you like), might help other 'normal African management scholars' progress to the point of engaging authentically with the challenge to "Decolonise Higher Education Now!!!" slightly faster than they otherwise might have. In so doing, this article hopes to contribute in some small way to incubating radical spaces for praxis towards decoloniality in higher education within the management context.

2. The beginnings

I came from an orthodox management science background where everything about management was taught and believed to be suitable for society. I considered myself a 'normal African management scholar' with no exposure to any critique of management education. Initially, as I began to immerse myself in the literature of decolonisation, it felt like studying a foreign language, and I doubted whether I would ever fully understand it. To say the literature I engaged with was difficult would be an understatement. Besides the volume covering over half a century, including works by Fanon (1963), Mignolo and Walsh (2018), Mngomezulu and Hadebe (2020), Gu (2020), and Morreira et al. (2020), and the often-contentious debates surrounding it, it frequently seemed written in a foreign language – indeed, a foreign language for a 'normal African management scholar' like myself. I found myself going around in circles, reading and re-reading articles just to make sense of what was being discussed. Perhaps it was conceptual fatigue, or maybe my 'normal African management scholar' common sense trying to assert itself, but I often wondered whether all this decolonisation talk, with its apparently impenetrable jargon, was dead in the water – whether it was something to be left behind when the colonies as formal administrative entities came to an end.

Overcoming this urge to retreat into my common sense was my first challenge. However, with persistence, some clarity emerged, including the realisation that the calls to decolonise higher education were valid and applicable to management education, a grasp of the vocabulary necessary to begin to understand these issues, and a developing awareness of the role of management in perpetuating coloniality. At this point, it is

important to share more about my background to explain the common sense I had developed regarding management education.

By birth, I am an African woman, born and bred in a country located in central West Africa. Growing up in my community, it was very uncommon to see White people on the street. We were taught in school that the Germans colonised us, and then the French and English, but that was history. Decolonisation happened in the 1960s and the colonial administration had left the country, so it was our time to shine, and business was one of the ways of doing that. This is what I knew and believed until the completion of my master's degree.

By training, I am a management scholar having completed a bachelor's degree in business management, an honours degree in marketing management, and a Master of Commerce in business management. Coming from a family of businesspeople, I was brought up believing in the power of business to achieve economic empowerment, which, on the other hand, was the 'glorification' of capitalism. My education thus far and some aspects of my upbringing cemented ideas of rationality, objectivity, individuality, development, globalisation, and economic growth as being reasonable and necessary for society. It was clear, at least to my mind, that colonisation was over, and we were to get on with business.

However, by the time some inkling of embarking on the study that I describe here started to form in my soul, I had begun to feel a sense of disquiet about management science generally, and management in higher education specifically. As I reflect on that time, it seems to me that I was intuitively looking for something different. There seemed to be more to this management, however, I did not have the vocabulary to articulate my unease. It is difficult to say precisely where this disquiet originated. No doubt the #FeesMustFall and #RhodesMustFall movements, which engulfed the South African higher education system between 2015 and 2016, had something to do with it. At the time I was working in this system, the screams for justice and to "Decolonise Higher Education Now!!!" rang in my ears, but I felt somewhat indifferent to the call. I could not fully comprehend the reason for the discontent among the students.

A few years after the riots, a colleague invited me to a symposium hosted by the faculty of economics and management science at a neighbouring university. As fate would have it, one of the speakers delivered a presentation about this concept called 'critical management studies' and critical pedagogy, which marked the beginning of disrupting my usual understanding of management education. It felt like a eureka moment; I was excited and intrigued. I needed to learn more about criticality in management sciences. Like any academic, my instinct was to turn to the literature. Initially, my reading focused on critical management studies in general, starting with foundational works by Adler, Forbes and Willmott (2007), Alcadipani and Hassard (2009), Thompson (2009), among others. As I continued reading these articles, I gradually gravitated towards critical pedagogy because it was more connected to education. This is when authors like Freire and Giroux became my favourites. Inevitably, these two areas of interest rekindled my imagination towards the calls to "Decolonise Higher Education Now!!!". My reading

began to reflect this shift as I explored scholarly literature on what I then referred to as 'decolonisation'.

3. Colonisation

My breakthrough in resolving this common sense impulse came when I realised that the starting point for this entire discourse must surely be colonisation. If I recall correctly, it was Ndlovu-Gatsheni (2019) who eventually drew me to this breakthrough by noting that without the existence of colonisation, there would be no decolonisation. As a result, it became imperative for me to start this process by understanding what these two terms meant. The literature stated that the colonial era was characterised by the establishment of colonial administrations, mainly for economic dominance in colonial empires. Horvath (1972:50) defined colonialism or colonisation as "that form of intergroup domination in which settlers in significant number migrate permanently to the colony from the colonising power". This definition became significant to me because it exposed the 'dark side' of colonialism. As shown in Figure 1, I refer to colonialism as a situation where colonial administration forcefully took control of a colony. Colonialism here is limited to judicial-political boundaries (Grosfoguel, 2007). Eventually, I came to realise that Grosfoguel's insistence that colonialisation is limited to the judicial and political dimensions is critical for understanding subsequent concepts that precede the historical concept of colonisation.

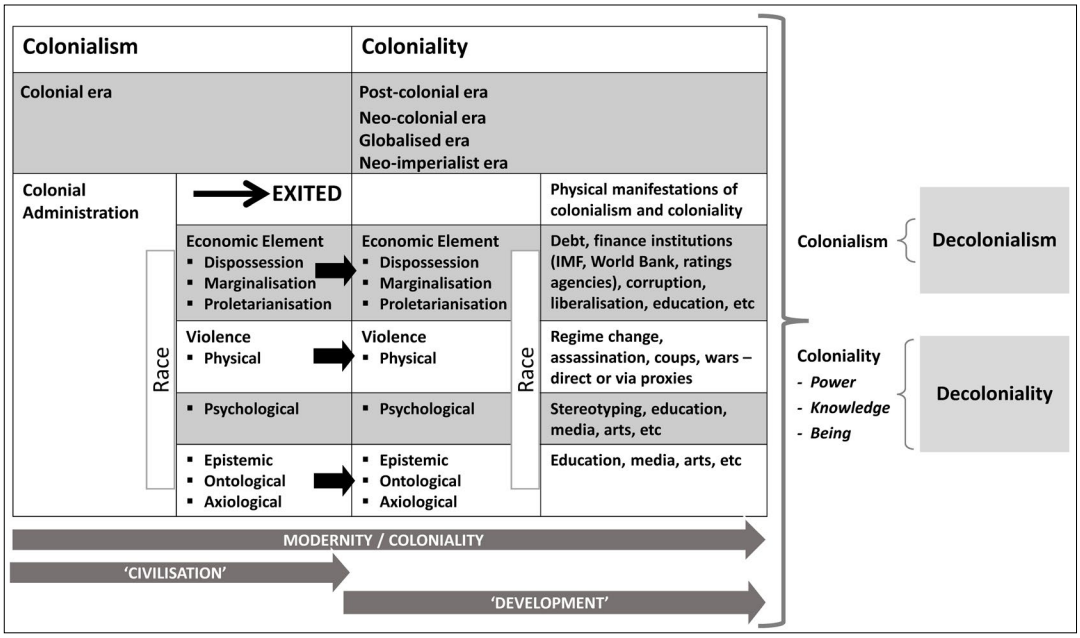

Figure 1: A conceptual framework for discussing decoloniality

As I progressed with my enquiries, I came across Fonlon (1965), who described colonialism as a violent project that tamed where it should have inspired, repressed where it should have fostered, and incapacitated where it should have strengthened. Together with

slavery,[1] where slaves became victims, whose chains became ornaments and objects of recognition, some have regarded colonialism as the worst form of terrorism against Africans by the West (Eno et al., 2012). It became evident that colonialism displayed three main violent characteristics: exploitation, domination, and cultural imposition (Butt, 2013), which manifested in the form of physical colonial boundaries, colonial laws and policies, colonial official languages, colonial religions, and colonial value systems and practices (Cloete, 2018).

As depicted in Figure 1, colonial rule came to an end when colonies gained independence from the colonial administration. However, as time passed since the end of colonisation, it has become apparent that colonialism is a complex concept that affected Africa more deeply than initially thought. In Figure 1, I summarise colonialism as a political, social, economic, and psychological process characterised explicitly by the introduction of formal colonial administrations and the associated technique of subjugation, including the discourses of modernity, 'civilisation', and 'development' (Murrey & Daley, 2023). Many of the underlying elements of colonisation persisted beyond the graves of the colonies and manifest now as coloniality.

4. Coloniality

Digging into the literature, I came to understand that the concept of coloniality was introduced by Latin American theorists, first by Aníbal Quijano and later elaborated by others like Walter Mignolo and Nelson Maldonado-Torres. They used this term to describe the continuation of colonialism beyond its physical manifestation in territories. It was apparent that during the post-colonial era, colonialism technically came to an end. However, the underlying manifestations have persisted. These Latin American scholars[2] focused on critiquing and untangling knowledge production that they claimed was primarily Eurocentric. Their arguments emerged from the axiom that Latin America and Africa were the main victims of Western social, political, and cultural domination and exploitation. These reflections have also been shared by Mpofu (2017), who argues that coloniality normalised domination, suffering, and war in favour of the former coloniser. This was quite surprising to me at first, especially as someone who grew up without physically seeing the coloniser in my environment. I wondered how this whole notion of coloniality played out.

As I continued reading and researching, I came across the work of Maldonado-Torres (2007), who elaborated on coloniality stating its three types: *coloniality of power* which

1 Similarities are often drawn between slavery and colonialism because of the effects of slavery on the African continent (Cornelius, 2020; Eno et al., 2012). While slavery started well before the Berlin Conference in 1884, where Western countries effectively partitioned the African continent, the nature of the crimes in both dispensations were similar. These crimes included forced labour, deportation, and massacres, as well as increased diamond and gold reserves of European countries to establish their power and wealth (Fanon, 2005). Slavery and colonialism were tools used to propagate Western capitalism.

2 They include Anibal Quijano, Walter Mignolo, Nelson Maldonado-Torres, Catherine Walsh, Fernando Coronil, Santiago Castro-Gómez, Oscar Guardiola, Edgardo Lander, and Freya Schiwy.

is the link between modern forms of domination and exploitation (power); *coloniality of knowledge* which is the effect of colonisation on different knowledge-production areas; and *coloniality of being* which is the persistent lived experience of colonisation and post-colonisation and its impact on language. Quijano (2007) underscored similar sentiments, explaining that coloniality of power classified the former colonised and the former coloniser into social categories based on race, which also happened to be present during the colonial era (refer to Figure 1). He went on to argue that coloniality of power was not limited to social classification but extended to Eurocentric capitalism, also known as colonial/modern world power, which formed the cornerstone of coloniality of power. Another author, Reyes (2019), whom I consulted, wrote on coloniality of power, describing it as fundamentally racist and capitalist. He said the pervasive nature of racism and capitalism is evident in the way coloniality reproduces colonial relations in structures and cultural practices. In addition, another Latin American author, Mignolo (2013), used the term "de-westernisation" as part of the decoloniality discourse happening in Latin America to refer to the shift in economic power from the West.

I realised that the Latin American scholars had much to say on coloniality. For example, Quijano (2007) continued to describe coloniality as a situation in which Western hegemonic systems continue to inform the political, cultural, sexual, spiritual, economic, and epistemological agenda of the formerly colonised subaltern, after the physical withdrawal of colonial administration from the colonial state. The contention is that, despite the exit of colonial administrations, the status quo of most other manifestations of colonialism remains as shown in Figure 1. The physical withdrawal of colonial administrations from African soil did not signal an end to colonial hegemonic rationalities. They remain alive in the education and economic sector (including management education), in the way knowledge is produced and validated, and in the way of thinking (Chitonge, 2018). Based on these readings, I concluded that coloniality is a broad and persistent process of inferiorising and dehumanising the 'other'. Wow, at this point, things started making sense. I began to question all that I had learnt in management until that point. Whose episteme was it, and who was represented in the knowledge creation? It was a wake-up call.

What I noticed in many articles, which I would like to include in this article, is Maldonado-Torres's (2007:243) comparison of coloniality with colonialism. It appeared to be the most accepted comparison in literature.

> Coloniality 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.

From this excerpt, I deduced that coloniality is therefore an almost invisible, present, long-lasting power structure and set of epistemological strategies founded on Eurocentric, Western, Global North, 'modern', 'civilised', and 'developed' systems. It was obvious that there is an intricate link between coloniality and modernity. Coloniality is a normalised and institutionalised modern extension of colonial relations and sensibilities. Coloniality, in a sense, allows colonial forms of domination to continue to prevail in formerly colonised states, without the expense of colonial administration to the coloniser. What a bargain! Another element that one of the Latin American scholars (Grosfoguel, 2007) raised was the centrality of race in the coloniality discourse (as shown in Figure 1), which nurtures asymmetrical power relations and Western epistemologies that claim to be truthful, universal, secular, and scientific. These claims are evident in the way management concepts, which are primarily written by Western authors and presented as ubiquitous.

As I delved more into modernity, as with coloniality, the concept became popular in the second half of the 20th century, benefiting the creator who built and sustained it using military force, war, finance, education, and fact. Modernity was introduced in colonial states to mean renaissance, progress, and especially civilisation, and later evolved into development and became subsumed under neoliberal globalisation.[3] Globalisation has been presented as a Western European way of thinking and living, which is a linear governing rationality, relegating all other modes and ways of living and knowing to the side. Globalisation is sustained by coloniality and modernity, which continue to drive Western civilisation (Mignolo, 2021). Therefore, Western civilisation and Western modernity began with the massive investment in colonialism and are now intrinsically tied up in the logic, ontology, metaphysics, and the colonial matrix of power.

To sum up, coloniality is a decolonial concept that exposes the dark side of Western modernity. The authors I have discussed until now have maintained that coloniality is constitutive of, not an unfortunate accidental derivative of, modernity (Grosfoguel, 2007; Mignolo & Walsh, 2018; Ndlovu-Gatsheni, 2012). That is why Mignolo and Walsh (2018) introduced the compound term "modernity/coloniality" because they represent two sides of the same coin. Modernity originated and is situated in the European Renaissance. In many ways, modernity puts lives in the service of institutions instead of institutions in the service of lives. Modernity is a set of self-serving narratives that hinge on development and modernisation. As I show in Figure 1, modernity has been disguised as 'civilisation', 'democracy', and, perhaps most prevalent today, 'development' to extend the domination and exploitation of former colonies (Grosfoguel, 2007). This background on the difference between colonialism and coloniality provides a platform for gaining a clearer understanding of the difference between decolonisation and decoloniality.

3 Neoliberal globalisation is a dominant world economic system that supposedly dismantles any barrier to international trade of goods and services, although in practice the dismantling seems to be imbalanced. The system has been criticised for favouring core countries at the expense of countries in the periphery (Onis & Aysan, 2000).

5. Decolonisation

With some understanding of colonisation and coloniality, I proceeded to decolonisation within the context of higher education, and the first statement that stood out was Chitonge's (2018) declaration that decolonisation has never been clearly articulated because there are different perspectives on what it means. This meant that I could not expect a single definition and needed to read extensively to pull the pieces together. For example, Du Plessis (2021) defined decolonising higher education as the disruption of the pervasive Eurocentric consciousness that has privileged White people. Letsekha (2013:14) cautioned against a decolonisation project that is anti-West or a complete abstinence from Western knowledge and stated that the call to decolonise should entail making higher education "relevant to the material, historical and social realities of the communities in which universities operate".

It also became apparent that decolonisation evokes a range of emotions in different people, which serves to muddy the waters. This concurs with Pillay (2013), who said scholars in South Africa are in "panic mode" when faced with discussions around curriculum transformation as a step towards decolonisation. I recall that at the time, I was an employee in the education sector in South Africa, and it was in 2015 and 2016 that decolonisation attracted popular national consciousness because of the #FeesMustFall and #RhodesMustFall movements. Ironically, I found some scholars like Gilley (2018), who made a case against decolonisation, arguing that colonialisation was a legitimate project widely embraced by the colonised, who found themselves migrating towards areas of more intensive colonial rule. There is still much work needed to educate people on the ills of colonialisation.

As I kept reading, I noticed from a more structural approach that decolonisation has been associated with the revolutions that happened in two waves – first in the Americas and the Caribbean, and later in Asia and Africa – and that led to the creation of nation states after independence (Mignolo & Walsh, 2018). Even though Fanon (1963) had earlier argued that decolonisation was conceptualised and happened as colonisation took place in the form of resistance, defiance, thought, and action, it was clear from the literature that the first and second waves of these revolutions, or independences, led to different historical trajectories. The first wave of independence in the Americas and the Caribbean presented the concept of modernity as the progressiveness of the colony. With the second wave in Asia and Africa, the rhetoric was based on modernity and was grounded in development. The second wave was unique in that it responded to the colonial rule of European nations (mainly France, England, and Holland), and was initiated by the Indigenous population against European colonial and imperial nation states (Mignolo & Walsh, 2018). With both waves, the logic of modernity remained in place.

Because of its association with these historical revolutionary movements against colonial administrations (i.e. against colonisation), decolonisation is popularly (or, in the 'common sense'[4]) thought of as the process of dismantling colonial administrations. However, as

4 Following the Granscian formulation of this.

I illustrated in Figure 1, while colonies have technically been dismantled, most of the techniques of subjugation (i.e. coloniality) persist. One might say that it is the ghost of colonisation that actively haunts us to this day.

To this end, Ndlovu-Gatsheni (2012) called for a critical rethink of decolonisation beyond a reductionist approach of conquering a juridical-political boundary of the state. This call reinforced Grosfoguel's (2007) observation that one of the biggest misconceptions or myths of the 20th century was to think that independence from colonial administrations meant complete decolonisation. It is for this reason that Chitonge (2018) argued that decolonisation is still incomplete in Africa, with Tuck and Yang (2012) postulating that decolonisation will remain a metaphor until indigenous land, life, power, and privileges have been returned. The consequence of colonial rule was described by Mazrui (1986:13) as "what Africa knows about itself, what different parts of Africa know about each other, has been profoundly influenced by the West". Based on this, I concluded that colonial policies and institutions have had long-term negative outcomes on the wellbeing of the colonised nation (Lee & Paine, 2019).

6. Decoloniality

At this point, it became evident to me that there are similarities between decolonisation and decoloniality regarding their fluidity. Maldonado-Torres (2016) argued that it is impossible to define decoloniality with a single set of perspectives because the concept incorporates too many histories, experiences, spaces, knowledge formations, and factors to be ring-fenced in a few words.

It was important to start from the origin of the concept to re-emphasise the importance of praxis in decoloniality. After searching for some time, I found out that the concept of 'decoloniality' was first introduced by Quijano in 1990, at the end of the Cold War and the start of neoliberal globalisation. At that time, the word 'decoloniality' meant the undoing of coloniality. Since then, many other Latin American scholars have written on the concept.

On the African continent, scholars such as Nyamnjoh (2012), Mpofu (2013), and Ndlovu-Gatsheni (2015) explored the concept of decoloniality of African knowledge. For Nyamnjoh (2012), decoloniality entails calling on African scholars to be part of a global conversation of knowledge production using their own methodologies and epistemologies with the interest of Africans at the centre. For Mpofu (2013:117), decoloniality is an "epistemic weapon" that will liberate Africa from the grip of coloniality. Mpofu (2013) recommended that knowledge production in Africa should be grounded in its genealogies, history, modes of thought, and experiences, without which the decolonisation project is unfinished. The decolonial approach is a pluriversal epistemology of the future that delinks from the abstract of the universal (Mignolo, 2013). It has therefore become apparent that decoloniality reminds decolonial thinkers of the unfinished business of decolonisation, while the decolonial turn is the task of decolonising knowledge, power, and being, including institutions such as universities. Finally, Ndlovu-Gatsheni (2015:493) said that

decoloniality will liberate Africans from the "shackles of coloniality that is pervasive in the domains of power, knowledge and being" to become creators of their future.

Despite these multiple interpretations of the concept, Maldonardo-Torres (2016:3) argued that decoloniality has suffered from "benevolent neglect" because while authors have noted its urgency, many have abandoned the praxis of decoloniality as being wishful and unrealistic. His views were re-emphasised by Mpofu (2017), who noted that beyond the lack of praxis due to benevolent neglect, the concept has been distorted by individuals seeking to practice hate.

To summarise all that I have said so far and as shown in Figure 1, decoloniality is based on overcoming three concepts: coloniality of power, coloniality of knowledge, and coloniality of being (Ndlovu-Gatsheni, 2015). Decoloniality involves breaking away from dominant Western epistemologies that have influenced all aspects of life and disrupted ways of relating to each other. Decolonisation has developed into decoloniality, decolonial thinking, and decolonial options. Maldonado-Torres (2011:117) defined decoloniality as follows:

> By decoloniality it is meant here the dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geo-political hierarchies that came into being or found new and more powerful forms of expression in the modern/colonial world.

This definition also touches on the concept of coloniality of power or the colonial matrix of power expressed as modernity, and how decoloniality undoes, delinks, unsettles, and disobeys the colonial matrix of power instead of perpetuating its reproduction (Mignolo & Walsh, 2018). Decoloniality emerged from the shortcomings of decolonisation, and so it aims to delink from the colonial matrix of power to imagine a decolonial subject. To me, as an educator, this meant that decoloniality deals with epistemologies and knowledge, which are closely linked to Western political theory of the state and capitalist economy. Decoloniality is an action word that requires delinking from coloniality to engage in epistemic disobedience and a reconstruction of African lifestyles and ways of thinking. Based on this new-found understanding, I asked myself: what *action* is needed of me as a management scholar to adopt decoloniality in the work I do? Truly, at this point, there was no easy answer.

While decolonisation focuses on the state, decolonial praxis goes beyond that, advocating for the restitution of the dignity of African life that was left destitute as a result of colonialism. According to Mignolo (2021), restitution is not possible within the confines of a hegemonic Western epistemology and aesthetic. As a result, the main task of decoloniality is the reconstitution of aesthetic and gnoseology, combined with questioning the foundation of epistemologies designed by the former coloniser. The call is for decoloniality to transcend ending coloniality to a movement of liberation. That is why Mpofu (2017) argued that decoloniality is a militant philosophy of liberation that is thought and practised by the colonised who have endured the dehumanising agony of modernity. Decoloniality as a philosophy liberates the formerly colonised by setting

afoot a rehumanised citizen who is caring and loving. Decoloniality as praxis is therefore key for victims of slavery and colonial fundamentalism to experience true emancipation from the shackles of coloniality.

I decided to focus more on Chitonge (2018), who identified two features that define decoloniality. First, to set the context, colonialism or colonial powers dishonoured and devalued other ways of knowing and being. He explained how colonialism shifted from physical violence, such as slavery and forced labour, to a more abstract form through epistemic violence, also known as coloniality – though physical violence continued in various forms. Based on this, he calls for decoloniality to renounce violence and to enlighten the formerly colonised and the former coloniser. The second feature he proposed is based on the idea that colonialism is fundamentally about power relations. The coloniser positioned themselves as more powerful and thus imposed their language, episteme, culture, and worldview as 'the' culture, 'the' knowledge, and 'the' worldview (Chitonge, 2018:26). For him, decoloniality is not an easy project but one that requires developing a critical perspective that exposes the violence and arrogance of coloniality. Decoloniality is not a reversal but an unveiling, an unmasking, an uncovering, and a disclosure of coloniality of power, violence, injustice, and insensitivity, aiming to reorient colonised societies (Chitonge, 2018). Decoloniality is a global effort by the colonised to become thinkers, doers, or actors in decoloniality.

Still on decoloniality, political, economic, and epistemological movements should aim to liberate those who were previously colonised from global coloniality and its thinking, knowing, and doing. Decoloniality is a liberating language for the future of Africa (Ndlovu-Gatsheni, 2015). Decoloniality is a political project and a critical intellectual theory. According to Mbembe (1999), decoloniality is not informed by the nationalist and Marxist thought of Africa, which has a hostile relationship with the rest of the world. On the contrary, decoloniality rejects essentialism and fundamentalism, which hold only one epistemic position from which to achieve truth and universality. Decoloniality is engaging in epistemic disobedience and delinking from Western modernity (Mignolo, 2009). Decoloniality should focus on bringing the identities of the 'other', whose histories are marred by domination, repression, and oppression, into so-called global (Western) knowledge systems. Quijano (2007:177) recommended that decoloniality or "epistemological decolonisation" should liberate the formerly colonised from all types of power organised as discrimination, inequality, domination, and exploitation.

Following Quijano's (2007) recommendation, Ndlovu and Makoni (2014) argued that because the word 'development' was defined using Eurocentric ideas and knowledge, economic inequality, marginalisation, and exploitation have persisted since the colonial era. They went on to use a decoloniality thinking paradigm to interrogate local economic development strategies in post-apartheid South Africa as a tool to perpetuate discrimination and exploitation. It is for this reason that Grosfoguel (2007:219) argued that "although 'colonialism administrations' have been entirely eradicated and the majority of the periphery is politically organised into independent states, non-European

people are still living under crude European exploitation and domination". Nevertheless, the theoretical landscape on coloniality/decoloniality seemingly neglects the urgent need for economic liberation of Africans to address the issue of poverty prevalent on the continent.

According to Reyes (2019), understanding colonisation, colonialism, coloniality, and decolonisation is essential for developing radical spaces towards decoloniality. Reyes (2019) proposed a pedagogy of and towards decoloniality, calling for the abolition of world capitalism and white supremacy while centring indigeneity. Maldonado-Torres (2016) distinguished a pedagogy of and towards decoloniality from critical pedagogy, noting that the former uses coloniality and decoloniality as methods and analysis. Both pedagogies aim to question the foundations of existing ways of doing and thinking, with the goal of amplifying the voices, experiences, and authority of formerly colonised peoples. Pedagogy of decoloniality as praxis must actively cultivate, (re)create, and nurture the structural and cultural conditions that (re)member, (re)vision, and (re)humanise. The praxis of decoloniality will require the restoration of love and understanding (Maldonado-Torres, 2016). True decoloniality in management education will only be achievable with individuals capable of communicating and genuinely loving others.

In keeping with praxis, Maldonado-Torres (2016) went on to suggest that decoloniality is a dynamic activity where people join the struggle with the 'wretched' to build communities and form a new world. Decoloniality calls on communities and groups of people, including those considered 'wretched', to come together and think, create, and act in decolonising knowledge, power, and being. The literature suggests that those committed to decoloniality must detach themselves from modernity and coloniality to disrupt coloniality of power, knowledge, and being. Decoloniality is rooted in a metaphysical and practical revolution to build a new world. To bring about fresh perspectives in our African universities, the decoloniality project must be driven by as many Black bodies as possible. De Sousa Santos (2015) recommended incorporating Black bodies in decolonising education as an act of epistemic and social justice. The #FeesMustFall movements reified the call for Black academics to get more involved in decolonial projects and ideas to build a better and more humanised society.

This article identifies with the meaning associated with decoloniality as opposed to decolonialisation. However, there is room for persistent ambiguity when the word is used as a verb (i.e. 'to decolonise'). While the term relates 'naturally' in a linguistic sense to decolonialisation and may seem at odds with decoloniality, this is misleading. According to Mignolo and Walsh (2018), the verbality of 'decoloniality' is constructed in the praxis of decolonial thinking and sensing, making and doing, and being and becoming. This verbality is also associated with the struggle against matrices, structures, and manifestations of coloniality/modernity/capitalism and other systemic, structural, and systematic modes of power to imagine an alternative. Decolonising management education must be viewed under the rubric of the decoloniality movement as much as they were central to the decolonisation movement.

7. Conclusion

In this autoethnographic reflection, I share my struggles to grasp a conceptual landscape that was, to all intents and purposes, foreign to me. The purpose of sharing this personal account is to help others reach some level of conceptual understanding more easily than I did. My story begins with the #FeesMustFall movement, when university students in South Africa called for the decolonisation of the curriculum. From there, I discuss my positionality as an orthodox management scholar, born and raised in central West Africa, to explain why I found it challenging to engage with this decolonial landscape when I first started exploring the literature. I delve into this conceptual space by clarifying how I understood key concepts such as colonisation, coloniality, decolonisation, and decoloniality. By untangling these concepts for novices like me, decolonising management education can be pursued in a meaningful way.

One aspect that stood out for me as I moved from colonisation to coloniality and from decolonisation to decoloniality was the importance of praxis. However, not only is praxis difficult, but it was also evident from the literature that praxis towards decoloniality at a minimum will cause much discomfort because it disrupts the prevalent rationality that preserves coloniality's oppressive ways of doing, thinking, and being as normal. Brief (2000) identified different sets of emotions, calling on management scholars to pause and think about who they serve as researchers. Because science is not value-free, our values turn to inform our teaching and research. All members in the organisation deserve our ethical obligation in the way management education is approached. While Brief (2000) identified students as the people to serve because they are a product of our scholarship, others suggest groups like government, management, employees, etc. Irrespective of the group we serve, LeBreton and Dauten (1962) urged that the public interest must be paramount.

My last thoughts to management scholars, as I reflect on my journey, is to understand that decoloniality is not easy, and so asking for a perfect project will be unfair. This reminds us of the need to remain humble and open to correction as we grow in an unfinished project.

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