The publication of Olúfẹ́mi Táíwò’s *Against Decolonisation: Taking the agency of Africans seriously* (2022) offered what could be considered the first sustained critique of the contemporary decolonial movement, characterising it as a fad in western academe that does not take the agency of Africans seriously. The decolonisation that Taiwo critiques should be differentiated from the liberation movements that sought to undo direct colonial rule from the 1950s to the 1990s. Taiwo’s decolonisation is an academic and cultural movement influenced by the decolonial turn associated with scholars such as Walter Mignolo and Ramón Grosfoguel. This cultural and academic movement critiques the supposed universality of western knowledge and agitates for what decolonial theorists call ‘epistemic de-linking’ from the Euro-North-American colonial matrix of power. This necessitates a centralisation of indigenous knowledge. Recent developments have seen the decolonial movement morphing into a series of slogans: *Rhodes Must Fall*, *Decolonise the Curriculum*, *Decolonise the University*, *Decolonise Research Methodologies*, *Decolonise this!*, *Decolonise that!*. While Taiwo appreciates the need to go beyond Euro-North-America in terms of intellectual and cultural engagements, he is also wary of the decolonial movement’s catch-all sloganeering that, as he critically observes, has reduced it to pseudo-radicalism and posturing. Crucially, the assumptions of decolonial theorists are that Africans have left no footprints on modernity except as resisters or victims. This assumption has serious implications on the agency of Africans, that is, if they have any. It is an assumption that sees no qualitative difference between colonial and post-colonial Africa, as if after independence Africans never did anything for themselves. At the same time, the contributions of African people to modernity are ignored under the assumption that modernity is colonial. What it means to be African is dumped down by the condescending slogan of decolonisation.

Even though Taiwo’s book is the first sustained critique of decolonisation, he is not alone. Jonathan Jansen (2017) has, for instance, expressed discomfort with the way decolonial theorists view the Global South as inherently peripheral and how they reduce complex problems to a single source.¹ Not all of Africa’s problems are a result of coloniality. Mbembe’s (2020) Afropolitan approach which seeks to de-substantialise Africanity is also in sync with Taiwo’s critique of the essentialisation of Africa that characterises the decolonial movement.² Similarly, Nyamnjoh (2022) sees Taiwo’s book as a much-needed cautionary tale against intellectual enclosure whereby only certain topics, tones and modes of expression are available to Africans.³ This has, for instance, seen any African intellectuals operating outside the enclosure being gaslighted for being colonised. Chidora and Otuegbe (forthcoming) have even called for the decolonisation of the current decolonial movement, citing its assumptions about Africans’ lack of agency as being colonial.

It is against this background that this Special Issue of *MATATU* aims to gather together a sustained response to Olúfẹmi Táíwò’s thoughts in *Against Decolonisation*. This means evidence of having read Táíwò’s book is a pre-requisite. We are therefore looking for contributions that engage with the decolonial movement by using Taiwo’s book as a launchpad towards a critical engagement with this academic and cultural movement. Essays may engage directly with Táíwò’s book or build on Táíwò's book to engage with broader issues in the decolonial movement. Since *Matatu* is a Journal of African Culture and Society, contributions that are grounded in arts and culture, and engage with the following issues are welcome:

1. Decolonisation and Literature in Africa
2. Decolonisation and Language in Africa
3. Decolonisation and Cultural Studies in Africa
4. Beyond Decolonisation

Given the interdisciplinary nature of the decolonial debate, the editors also welcome contributions from other disciplinary perspectives (such as philosophy, history or the social sciences) willing to engage in an interdisciplinary dialogue.

Interested contributors should send their abstracts to Tanaka Chidora (chidoratanaka@gmail.com) and Frank Schulze-Engler (schulze-engler@nelk.uni-frankfurt.de). Final articles are due by 31 December, 2024.