Affective Relations

Describes Dan Bar-On's method of using storytelling as both a qualitative biographical research method and as an intervention, to bring people from opposite sides of an abyss to a dialogue. Such work needs slow pace and long-term commitment, with a special combination of a scientific rigorous analysis with a sensitive approach toward the people one approaches.

Reclaiming migration

Exploring the ambivalent grammar of empathy where questions of geo-politics and social justice are at stake - in popular science, international development, postcolonial fiction, feminist and queer theory - this book addresses the critical implications of empathy's uneven effects. It offers a vital transnational perspective on the 'turn to affect'.

Activating Cultural and Social Change

Examines the importance of empathy in a wide range of disciplines including ethics, aesthetics, and psychology.

Decolonising the mind

This book analyzes contemporary visual art produced in the context of conflict and trauma from a range of countries, including Colombia, Northern Ireland, South Africa, and Australia. It focuses on what makes visual language unique, arguing that the "affective" quality of art contributes to a new understanding of the experience of trauma and loss. By extending the concept of empathy, it also demonstrates how we might, through art, make connections with people in different parts of the world whose experiences differ from our own. The book makes a distinct contribution to trauma studies, which has tended to concentrate on literary forms of expression. It also offers a sophisticated theoretical analysis of the operations of art, drawing on philosophers such as Gilles Deleuze, but setting this within a postcolonial framework. Empathic Vision will appeal to anyone interested in the role of culture in post-September 11 global politics.

Europe's Migration Crisis

This book of essays is a sequel to the 'International Conference on Decolonising Our Universities' held in Penang, Malaysia from June 27 to 29, 2011. The Conference was jointly organised by the Universiti Sains Malaysia and Citizens International in cooperation with the Higher Education Leadership Academy of the Malaysian Ministry of Higher Education. At the Conference, speaker after speaker pointed out that education in Asia and Africa is too Westcentric. It blindly apes European universities, European curricula and European paradigms. The papers in this volume examine possible ways of overcoming this problem of intellectual enslavement in Asian and African citadels of learning. It must be pointed out at the very outset that this book is not meant to be a tirade against the West. Its aim is not to ask Asian and African universities to shut out Europe and North America or to be insular or to wear blinds. Its aim is positive – to make Asian and African tertiary education truly global and at the same time socially relevant. This cannot be done unless the intellectual monopoly of the West is broken and European knowledge is made to make way for the review, teaching and expansion of the vast knowledge of other societies and cultures. European knowledge may supplement, but never replace, other valid knowledge systems and traditions. The book is divided into eight parts. Part I creates the setting, provides an overview of the state of our universities, reflects on decolonisation of our intellectual heritage and explains how colonial education was used to assault our cultures. Part II contains a wish-list of the decolonised university. There are essays on the philosophical basis of an African university and about how the sacred and the secular can be integrated and how the community can be brought back
into the university. Part III critically examines the promise and performance of UNESCO in decolonisation of Asian and African institutions of higher learning. Part IV discusses eurocentrism in social sciences, in mathematics and in science curricula. Part V highlights the state of social sciences and the law today and provides an alternative discourse in social theory, history, psychotherapy, psychology, law and language education. Part VI discusses regional decolonising initiatives in the Philippines, Taiwan, Turkey and Iran. Part VII provides insights into some experiments in transforming academic pedagogy. Finally, Part VIII contains some personal journeys in decolonisation of the self. This book of essays is meant to coincide with Malaysia’s Independence Day on August 31, 1957. The hope is that the timing will underline the point that the stains of cultural and intellectual imperialism do not end with the attainment of political freedom. Freedom is a state of the mind and, regrettably, throughout Asia and Africa, the enslavement of the mind has continued long after the coloniser has gone back home. This humiliating state of affairs must end, not only to give meaning to political independence but also to improve the quality of our education by giving to our students a better panorama of world knowledge and thereby to increase their choices. Decolonisation of our universities is not an exercise in flag-waving nationalism. Its aim is ameliorative. Diversity and pluralism of knowledge systems are vital for meeting many of the moral, social and economic challenges of the times and for avoiding the frightening economic, educational and cultural consequences of Europe’s near-total intellectual and educational monopoly over Asia, Africa and Latin America. For example, Western models of development have proved to be a nightmare and have not served Asia and Africa well. Economic theories from the West have brought the whole world to the brink of an environmental catastrophe. Asian universities should offer a critique of the ethnocentrism of Western scholarship by pointing out that a middle class Western lifestyle and what that entails in terms of the nuclear family, the consumer society, living in suburbia and extensive private space may neither be workable nor desirable on a fragile planet. The humiliating story of intellectual enslavement in each field and in each region is best told in the words of the authors. What must be noted is the ways in which this subservience manifests itself. Our university courses reflect the false belief that Western knowledge is the sum total of all human knowledge. The books prescribed and the icons and godfathers of knowledge are overwhelmingly from the North Atlantic countries. Titles written by scholars and thinkers from Asia and Africa are rarely included in the book list. This may indicate a pervasive inferiority complex or ignorance of the contribution of the East to world civilisation. Any evaluation of right and wrong, of justice and fairness, of poverty and development, and of what is wholesome and worthy of celebration tends to be based on Western perceptions. Eastern ideas and institutions are viewed through Western prisms and invariably regarded as primitive and in need of change. Despite decades of political independence, the framework assumptions of our law, politics, economics, education, history, science, art and culture remain dictated by our former colonial masters. Our concept of the good life and our views on human rights have very tenuous links to our indigenous traditions. Our cultural values, domestic relations, music, food and dressing — indeed our whole Weltanschauung is constructed on a Western edifice of knowledge. Our concept of beauty has been socially constructed by Hollywood media. In our professions, most of the icons we look up to are Western. In our universities, the syllabi we draft, the books we prescribe, the theories we blindly ape, the new abodes of the sacred we worship have very little connection with our own intellectual and moral heritage. It is fashionable in Asian universities to import expatriate lecturers, external examiners and guest speakers exclusively from North Atlantic countries. Asian scholars are generally not regarded as fit for such recognition. The underlying assumption is that Asians and Africans matter little and in all aspects of existence we need civilisational guidance from the overlords of humankind in Europe and America. How did we fall into such depths of enslavement and reverse racism? An essay in the volume points out that the colonisers conquered our mind by dismissing and deriding our cultures, alienating us from our roots and putting us in awe of the culture of the masters. They used the colonial education system for the production of a competent but submissive class. They replaced local languages with the English language extinguishing along with local languages, the cultural and moral nuances and perspectives that surround a language. The colonisers falsified and obliterated historical records of intellectual achievements by Asian and African scholars and inventors. They borrowed extensively from the East but shamelessly failed to acknowledge that debt. In many cases they Latinised Eastern names to make them sound European. The world does not know that during the European Dark Ages, scintillating educational developments were taking place in Asia and Africa. While Europe slept, China, India, Persia and Egypt practised science, invented algebra, furthered mathematics, metallurgy, law and logic. They conducted complex medical operations, invented rockets, wrote treatises in philosophy, sociology and astronomy. A more recent form of Western hegemony is the yearly university ranking lists. Western education, Western science and Western achievements are subjected to evaluation on criteria that are rigged in their favour. A host of Western consultants and experts unabashedly glorify American and European achievements and certify and celebrate the unique quality of their education system. A recent claim was made that American society symbolised ‘the end of history’ implying thereby that no further human progress was necessary anywhere else. The book’s ultimate aim is to discover what needs to be done to liberate our minds and our souls; to end this academic colonialism; to restore our dignity and independence. We must shed the slavish mentality of blindly aping Western paradigms. We must stop sucking up to the Western academic system. We need to send Columbus packing back home. Not only the Columbus outside but also the Columbus within. We need to rediscover the suppressed knowledge of our civilisations and to reconnect with our rich heritage. We must embark on a voyage of discovery of our ancestors’ intellectual wanderings and rediscover the wonders and heritage of China, India, Persia, Mesopotamia, Egypt and other Eastern and African civilisations. We must combat the many fabrications and plagiarisms of Western ‘innovators’ and we must give credit where credit is due to those in Asia and Africa who pioneered the ideas. It must be clarified that it is not part of our agenda to ask European and American universities to include the treasures of the East in their syllabi. Whether their world-views should be enriched by the insights and reflections of the East, or whether they should remain insular and wear blinds, is their own problem. Further, it is not our aim to shut out the West but to end blind and exclusive reliance on it. We need to
root our education in our own soil; to tap our own intellectual resources first and to make our education relevant to our societal conditions. No amount of imported academics or theories can do this, only us. We are aware that our endeavour will be mocked by many in the West. We will also be opposed by many elites in the East who believe that 'West is best' and whose capitulation to Europe perpetuates Western intellectual hegemony. Such opposition to the basic thesis of this book will only serve to confirm the phenomenon of 'legitimation and false consciousness' whereby the oppressed are so brainwashed that they cooperate with their oppressors. 'It is the final triumph of a system of domination when the dominated start singing its virtues.' In preparing this volume, we received invaluable help from many individuals and institutions. Universiti Sains Malaysia and Citizens International provided the funds for publication. Ayesha Billimoria helped with the editing of the bulk of the pieces. Jenessey Dias performed brisk transcription of the presentations from the DVDs. Shafeeq, Sameera and Noor Aini Masri gave secretarial assistance. Professor Dato' Dr. Md Salleh Yaapar and his team from the USM Press did everything else with great courtesy, speed and professionalism. Citizens International's S.M. Mohamed Idris and Uma Ramaswamy assisted with the printing. To all of them we owe a debt of gratitude. We hope that this book will highlight what is on any measure a shameful condition and that it will inspire at least some Asian educators to think afresh, to chart new directions, to search for the best in their indigenous traditions, yet to keep the windows of their mind open to the world.

**Arts-Based Methods for Decolonising Participatory Research**

Julietta Singh challenges the drive toward the mastery over self and others by showing how the forms of self-mastery advocated by anticolonial thinkers like Fanon and Gandhi unintentionally reproduced colonial logic, thereby leading her to argue for a more productive human subjectivity that is not centered on concepts of mastery.

**Decolonising and Internationalising Geography**

'A landmark in the process of decolonizing imperial Western knowledge.' Walter Mignolo, Duke University To the colonized, the term 'research' is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as 'regimes of truth.' Concepts such as 'discovery' and 'claiming' are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being. Now in its eagerly awaited second edition, this bestselling book has been substantially revised, with new case-studies and examples and important additions on new indigenous literature, the role of research in indigenous struggles for social justice, which brings this essential volume urgently up-to-date.

**Decolonizing Pathways towards Integrative Healing in Social Work**

Mapping literature from Spanish-speaking sub-Saharan African and Afro-Latinx Caribbean diasporas, Decolonizing Diasporas argues that the works of diasporic writers and artists from Equatorial Guinea, Puerto Rico, the Dominican Republic, and Cuba offer new worldviews that unsettle and dismantle the logics of colonial modernity. With women of color feminisms and decolonial theory as frameworks, Yomaira C. Figueroa-Vásquez juxtaposes Afro-Latinx and Afro-Hispanic diasporic artists, analyzing work by Nelly Rosario, Juan Tomás Ávila Laurel, Trifonia Melibea Obono, Donato Ndongo, Junot Diaz, Aracelis Girmay, Loida Maritza Pérez, Ernesto Quiñonez, Christina Olivares, Joaquín Mbomio Bacheng, Ibeny, Daniel José Older, and María Magdalena Campos-Pons. Figueroa-Vásquez's study reveals the thematic, conceptual, and liberatory tools these artists offer when read in relation to one another. Decolonizing Diasporas examines how themes of intimacy, witnessing, dispossession, reparations, and futurities are remapped in these works by tracing interlocking structures of oppression, including public and intimate forms of domination, sexual and structural violence, sociopolitical and racial exclusion, and the haunting remnants of colonial intervention. Figueroa-Vásquez contends that these diasporic literatures reveal violence but also forms of resistance and the radical potential of Afro-futurities. This study centers the cultural productions of peoples of African descent as Afro-diasporic imaginaries that subvert coloniality and offer new ways to approach questions of home, location, belonging, and justice.

**Emerging Technologies and Museums**

This book introduces students and professional historians to the main areas of concern in the history of emotions. It discusses how the emotions intersect with other lines of historical research relating to power, practice, society and morality. Addressing criticism from within and without the discipline of history, the book offers a rigorous defence of this new approach, demonstrating its potential centrality to historiographical practice, as well as the importance of this kind of historical work for our general understanding of the human brain and the meaning of human experience.

**Tell Your Life Story**

Reclaiming migration critically assesses the EU's migration policy by presenting the unheard voices of the so-called migrant crisis. It undertakes an extensive analysis of a counter-archive of migratory testimonies, co-produced with people on the move across the Mediterranean during 2015 and 2016, to document how EU policy developments
create precarity on the part of those migrating under perilous conditions. The book draws attention to the flawed assumptions embedded within the policy agenda, while also exploring the claims and demands for justice that are advanced by people on the move. Written collectively by a team of esteemed scholars from across multiple disciplines, Reclaiming migration makes an important contribution to debates surrounding migration, borders, postcolonialism and the politics of knowledge production.

Haunted Nations

In Decolonizing Trauma Work, Renee Linklater explores healing and wellness in Indigenous communities on Turtle Island. Drawing on a decolonizing approach, Linklater engages ten Indigenous health care practitioners in a dialogue regarding Indigenous worldviews, notions of wellness and wholistic health, critiques of psychiatry and psychiatric diagnoses, and Indigenous approaches to helping people through trauma, depression and experiences of parallel and multiple realities. Linklater offers purposeful and practical methods to help individuals and communities that have experienced trauma, through stories and strategies that are grounded in Indigenous worldviews and embedded with cultural knowledge. Decolonizing Trauma Work, one of the first books of its kind, is a resource for education and training programs, health care practitioners, healing centres, clinical services and policy initiatives.

Reimagining Sympathy, Recognizing Difference

Although we tend to associate social transformation with major events, historical turning points, or revolutionary upheaval, Revolutionary Routines argues that seemingly minor everyday habits are the key to meaningful change. Through its account of influential socio-political processes – such as the resurgence of fascism and white supremacy, the crafting of new technologies of governance, and the operation of digital media and algorithms – this book rethinks not only how change works, but also what counts as change. Drawing examples from the affective politics of Trumpism and Brexit, nudge theory and behaviour change, social media and the international refugee crisis, and the networked activism of Occupy and Black Lives Matter, Carolyn Pedwell argues that minor gestures may be as significant as major happenings, revealing the powerful potential in our ability to remake shared habits and imaginatively reinhabit everyday life. Revolutionary Routines offers a new understanding of the logics of habit and the nature of social change, power, and progressive politics, illustrating diverse forms of consciousness and cooperation through which political solidarities might take shape.

Archives and New Modes of Feminist Research

Rejecting claims that migration is a crisis for Europe, this book instead suggests that the ‘migration crisis’ reflects a more fundamental breakdown of a modern European tradition of humanism. Squire provides a detailed and broad-ranging analysis of the EU’s response to the ‘crisis’, highlighting the centrality of practices of governing migration through death and precarity. Furthermore, she unpacks a series of pro-migration activist interventions that emerge from the lived experiences of those regularly confronting the consequences of the EU’s response. By showing how these advance alternative horizons of solidarity and hope, Squire draws attention to a renewed humanism that is grounded both in a deepened respect for the lives and dignity of people on the move, and an appreciation of longer histories of violence and dispossession. This book will be of interest to scholars and researchers working on migration in political science, international relations, European studies, law and sociology.

Undoing Border Imperialism

“Harsha Walia has played a central role in building some of North America’s most innovative, diverse, and effective new movements. That this brilliant organizer and theorist has found time to share her wisdom in this book is a tremendous gift to us all.”—Naomi Klein, author of The Shock Doctrine Undoing Border Imperialism combines academic discourse, lived experiences of displacement, and movement-based practices into an exciting new book. By reformulating immigrant rights movements within a transnational analysis of capitalism, labor exploitation, settler colonialism, state building, and racialized empire, it provides the alternative conceptual frameworks of border imperialism and decolonization. Drawing on the author’s experiences in No One Is Illegal, this book offers relevant insights for all social movement organizations on effective strategies to overcome the barriers and borders within movements in order to cultivate fierce, loving, and sustainable communities of resistance striving toward liberation. The author grounds the book in collective vision, with short contributions from over twenty organizers and writers from across North America. Harsha Walia is a South Asian activist, writer, and popular educator rooted in emancipatory movements and communities for over a decade. Praise for Undoing Border Imperialism: “Border imperialism is an apt conceptualization for capturing the politics of massive displacement due to capitalist neogl obalization. Within the wealthy countries, Canada’s No One Is Illegal is one of the most effective organizations of migrants and allies. Walia is an outstanding organizer who has done a lot of thinking and can write—not a common combination. Besides being brilliantly conceived and presented, this book is the first extended work on immigration that refuses to make First Nations sovereignty invisible.”—Roxanne Dunbar Ortiz, author of Indians of the Americas and Blood on the Border “Harsha Walia’s Undoing Border Imperialism demonstrates that geography has certainly not ended, and nor has the urge for people to stretch out our arms across borders to create our communities. One of the most rewarding things about this book is its capaciousness—astute insights that emerge
out of careful organizing linked to the voices of a generation of strugglers, trying to find their own analysis to build
their own movements to make this world our own. This is both a manual and a memoir, a guide to the world and
a guide to the organizer's heart.”—Vijay Prashad, author of The Darker Nations: A People’s History of the Third World

“This book belongs in every wannabe revolutionary’s war backpack. I addictively jumped all over its contents: a
radical mixtape of ancestral wisdoms to present-day grounded organizers theorizing about their own experiences. A
must for me is Walia’s decision to infuse this volume’s fight against border imperialism, white supremacy, and
equality with the vulnerability of her own personal narrative. This book is a breath of fresh air and offers an urgently
needed movement-based praxis. Undoing Border Imperialism is too hot to be sitting on bookshelves; it will help
make the revolution.”—Ashanti Alston, Black Panther elder and former political prisoner

Decolonising the University: The Emerging Quest for Non-Eurocentric Paradigms (Penerbit USM)

Projects that bring the ‘hard’ sciences into art are increasingly being exhibited in galleries and museums across the
world. In a surge of publications on the subject, few focus on regions beyond Europe and the Anglophone world. Decolonizing Science in Latin American Art assembles a new corpus of art-science projects by Latin American
artists, ranging from big-budget collaborations with NASA and MIT to homegrown experiments in artists’ kitchens.
While they draw on recent scientific research, these art projects also 'decolonize' science. If increasing knowledge of
the natural world has often gone hand-in-hand with our objectification and exploitation of it, the artists studied here emphasize the subjectivity and intelligence of other species, staging new forms of collaboration and co-
creativity beyond the human. They design technologies that work with organic processes to promote the health of
ecosystems, and seek alternatives to the logics of extractivism and monoculture farming that have caused extensive
ecological damage in Latin America. They develop do-it-yourself, open-source, commons-based practices for
sharing creative and intellectual property. They establish critical dialogues between Western science and
indigenous thought, reconnecting a disembedded, abstracted form of knowledge with the cultural, social, spiritual,
and ethical spheres of experience from which it has often been excluded. Decolonizing Science in Latin American
Art interrogates how artistic practices may communicate, extend, supplement, and challenge scientific ideas. At the
same time, it explores broader questions in the field of art, including the relationship between knowledge, care, and
curation; nonhuman agency; art and utility; and changing approaches to participation. It also highlights important
contributions by Latin American thinkers to themes of global significance, including the Anthropocene, climate
change and environmental justice.

Decolonising the University

In an era when the metaphor of the archive is invoked to cover almost any kind of memory, collection or
accumulation, it is important to re-examine what is entailed—politically and methodologically—in the practice of
feminist archival research. This question is central not only to the renewed interest many disciplines are showing in
empirical research in archives but also given the current explosion of online social and cultural data which has
fundamentally transformed what we understand an archive to be. Contributors in this collection are keen to mark out
what may be novel and what is enduring in the ways in which feminist thought and feminist practice frame archives. Importantly, they engage with archives in their historical and political complexity rather than treating them as simple
repositories of source material. In this respect, contributors are keenly interested in what it means to archive
particular materials, and not simply in what those materials may hold for feminist researchers. The collection
features established and emerging feminist scholars and brings together interventions from across such disciplines
as history, literature, modernist studies, cinema studies and law. This book was originally published as a special
issue of the journal Australian Feminist Studies.

Displaced Archives

Displaced archives have long been a problem and their existence continues to trouble archivists, historians and
government officials. Displaced Archives brings together leading international experts to comprehensively explore
the current state of affairs for the first time. Drawing on case studies from around the world, the authors examine
displaced archives as a consequence of conflict and colonialism, analysing their impact on government
administration, nation building, human rights and justice. Renewed action is advocated through considerations of
the legal approaches to repatriation, the role of the international archival community, ‘shared heritage’ approaches
and other solutions. The volume offers new theoretical, technical and political insights and will be essential reading
for practitioners, academics and students in the field of archives, cultural property and heritage management, as
well as history, politics and international relations.

Decolonizing Science in Latin American Art

How can emerging technologies display, reveal and negotiate difficult, dissonant, negative or undesirable heritage?
Emerging technologies in museums have the potential to reveal unheard or silenced stories, challenge
preconceptions, encourage emotional responses, introduce the unexpected, and overall provide alternative
experiences. By examining varied theoretical approaches and case studies, authors demonstrate how “awkward”,
contested, and rarely discussed subjects and stories are treated – or can be potentially treated - in a museum
setting with the use of the latest technology.

Decolonizing Diasporas

Decolonialism has attracted a large amount of interest in cultural theory, but the adjacent area of multiculturalism has not been scrutinised to quite the same extent. In this innovative new book, Sneja Gunew sets out to interrogate the ways in which the transnational discourse of multiculturalism may be related to the politics of race and indigeneity, grounding her discussion in a variety of national settings and a variety of literary, autobiographical and theoretical texts. Using examples from marginal sites - the "settler societies" of Australia and Canada - to cast light on the globally dominant discourses of the US and the UK, Gunew analyses the political ambiguities and the pitfalls involved in a discourse of multiculturalism haunted by the opposing spectres of anarchy and assimilation.

Unthinking Mastery

Contemporary societies are marked by deep inequalities grounded in collective failures to recognize the histories, needs, and experiences of marginalized social groups. What are the strategies that can help individuals become more responsive to social realities and perspectives that differ significantly from their own? In Reimagining Sympathy, Recognizing Difference: Insights from Adam Smith, Millicent Churcher attends to recent debates over the imagination as a resource for social and political reform, and highlights the central relevance of Adam Smith's voice to these debates. Smith, best known for his work on economics, may seem an unlikely figure to draw upon in this context. However, his nuanced account of 'sympathy'—conceived as an imaginative and reflective capacity that develops within and through social experience—greatly enriches the role of imagination in fostering mutual understanding and solidarity among a diverse citizenry. Churcher critically explores and extends Smith's view that if sympathy is to bind people together across their differences rather than divide them, it requires work at the level of individual practice, as well as the support of wider social structures. By drawing Smith into conversation with contemporary debates in social and political theory, this monograph addresses the pressing question of what is required from individuals and institutions to remedy abject failures to recognize and respond ethically to difference.

Love and Space in Contemporary African Diasporic Women's Writing

Taking a new and innovative angle on social work, this book seeks to remedy the lack of holistic perspectives currently used in Western social work practice by exploring Indigenous and other culturally diverse understandings and experiences of healing. This book examines six core areas of healing through a decolonizing perspective. Situating integrative healing within social work education and theory, the book takes an interdisciplinary approach, drawing from social memory and historical trauma, contemplative traditions, storytelling, healing literatures, integrative health, and the traditional environmental knowledge of Indigenous Peoples. In exploring issues of water, creative expression, movement, contemplation, animals, and the natural world in relation to social work practice, the book will appeal to all scholars, practitioners, and community members interested in decolonization and Indigenous studies.

The Good Ancestor

"Terra Incognita": D. H. Lawrence at the Frontiers, edited by Virginia Crosswhite Hyde and Eari G. Ingersoll, is a collection of nine essays by scholars from five countries. They show ways in which Lawrence explored not only remote regions of the earth but also consciousness and human relations. The book also considers implications of terms like "frontier," "boundary," and "place." It gives readings that are the first to utilize new texts and research in the final prose volumes of the Cambridge Lawrence Edition. This includes all the essays Lawrence wrote in America about Southwestern and Mexican Indians (Mornings in Mexico and Other Essays, 2009). Writers are Michael Hollington, Judith Ruderman, Edina Pereira Crunfill, Tina Ferris, Virginia Crosswhite Hyde, Jack Stewart, Keith Cushman, Janienne New-mark, and Paul Poplawski. In addition to the essays, the book contains eight pages of color illustrations. It will interest both general readers and scholars of Lawrence and of twentieth-century literature.

Lawrence wrote of "gea incognita," referring above all to genuine "face-to-face" contacts with our surroundings and with other people, beyond confining walls of the status quo with its counterfeit encounters. These contacts are his ultimate frontiers where, in particular, he sought new understanding of class, race, and relationship. The 1920s emerge in these essays as a great watershed in his life and work, when he traveled the earth and settled for a time in America, addressed issues of colonialism and multiculturalism, wrote alongside activist John Collier for Pueblo property rights, and not only published some of his finest fiction and poetry but also helped to launch scholarly interest in his works. Visual art is by Lawrence, Georgia O'Keeffe, and Dorothy Brett. A little-known Lawrence landscape illustrates "gea incognita" in a particularly graphic way. Although Lawrence and O'Keeffe did not know each other in New Mexico, their love of austere Southwestern landscape proves comparable in her graphic medium and his literary work. Dorothy Brett, an English-born painter who lived with the Lawrences in America, depicted Pueblo ceremonials in paintings that can be compared and contrasted with Lawrence's literary descriptions of similar dances. Contributions range from territorial outposts in Roman Europe, to Polar expeditions of the last "Heroic Age" of exploration, to Lawrence's own residence in the American Southwest and Mexico. Writers employ ideas by a wide range of theorists, including Mikhail Bakhtin, Edward Said, and Yi-Fu Tuan, as well as a galaxy of Lawrence critics.
"Terra Incognita"

A call to save ourselves and our planet that gets to the root of the current crisis—society's extreme short-sightedness

Empathy

This book is a printed edition of the Special Issue "Decolonizing Trauma Studies: Trauma and Postcolonialism" that was published in Humanities

Emotion in Christian and Islamic Contemplative Texts, 1100–1250

Decolonisation is a term that alarms some, and gives hope to others. It is an uncomfortable and often bewildering concept for many New Zealanders. This book seeks to demystify decolonisation using illuminating, real-life examples. By exploring the impact of colonisation on Māori and non-Māori alike, Imagining Decolonisation presents a transformative vision of a country that is fairer for all.

Columbus and Other Cannibals

Celebrated American Indian thinker Jack D. Forbes's Columbus and Other Cannibals was one of the founding texts of the anticivilization movement when it was first published in 1978. His history of terrorism, genocide, and ecocide told from a Native American point of view has inspired America's most influential activists for decades. Frighteningly, his radical critique of the modern "civilized" lifestyle is more relevant now than ever before. Identifying the Western compulsion to consume the earth as a sickness, Forbes writes: "Brutality knows no boundaries. Greed knows no limits. Perversion knows no borders. . . . These characteristics all push towards an extreme, always moving forward once the initial infection sets in. . . . This is the disease of the consuming of other creatures' lives and possessions. I call it cannibalism." This updated edition includes a new chapter by the author.

Decolonizing Trauma Studies: Trauma and Postcolonialism

This book uses decolonisation as a lens to interrogate political communication styles, performance, and practice in Africa and the diaspora. The book interrogates the theory and practice of political communication, using decolonial research methods to begin a process of self-reflexivity and the creation of a new approach to knowledge production about African political communication. In doing so, it explores political communication approaches that might until recently have been considered subversive or dissident: forms of political communication that served to challenge imposed western norms and to empower African citizens and their histories. Centring African scholarship, the book draws on case studies from across the continent, including Zimbabwe, South Africa, Nigeria and Ghana. This book will be of interest to students and scholars of politics, media and communication in Africa.

The history of emotions

This book sets out to investigate how contemporary African diasporic women writers respond to the imbalances, pressures and crises of twenty-first-century globalization by querying the boundaries between two separate conceptual domains: love and space. The study breaks new ground by systematically bringing together critical love studies with research into the cultures of migration, diaspora and refuge. Examining a notable tendency among current black feminist writers, poets and performers to insist on the affective dimension of world-making, the book ponders strategies of reconfiguring postcolonial discourses. Indeed, the analyses of literary works and intermedia performances by Chimamanda Adichie, Zadie Smith, Helen Oyeyemi, Shailja Patel and Warsan Shire reveal an urge of moving beyond a familiar insistence on processes of alienation or rupture and towards a new, reparative emphasis on connection and intimacy – to imagine possible inhabitable worlds.

Design is One

This book offers a comparative study of emotion in Arabic Islamic and English Christian contemplative texts, c. 1110-1250, contributing to the emerging interest in 'globalization' in medieval studies. A.S.Lazikani argues for the necessity of placing medieval English devotional texts in a more global context and seeks to modify influential narratives on the 'history of emotions' to enable this more wide-ranging critical outlook. Across eight chapters, the book examines the dialogic encounters generated by comparative readings of Muhyiddin Ibn 'Arabi (1165-1240), 'Umar Ibn al-Fārid (1181-1235), Abū al-Hasan al-Shushtari (d. 1269), Ancrene Wisse (c. 1225), and the Wooing Group (c. 1225). Investigating the two-fold 'paradigms of love' in the figure of Jesus and in the image of the heart, the (dis)embodied language of affect, and the affective semiotics of absence and secrecy, Lazikani demonstrates an interconnection between the religious traditions of early Christianity and Islam.

Decolonizing Methodologies
This is the first book to cover existing debates on decolonising and developmental social work whilst equipping readers with the understanding of how to translate the idea of decolonisation of social work into practice. Using new empirical data and an extensive detail of social, cultural, and political dimensions of Nepal, the author proposes a new model of ‘decolonised and developmental social work’ that can be applicable to a wide range of countries and cultures. By using interviews with Nepali social workers, this text goes beyond mere theoretical approaches and uniquely positions itself in a way that embraces rigorous bottom-up, grounded theory method. It will also further ongoing debates on globalisation-localisation, universalisation-contextualisation, outsider-insider perspectives, neoliberal-rights and justice oriented social work, and above all, colonisation-decolonisation of social work knowledge and practice. It also promotes solidarity of, and the struggle for, progress for those in the margins of Western social work and development narrative through an emerging theory-praxis of decolonised and developmental social work. Decolonised and Developmental Social Work is essential reading for students, academics, and researchers of social work and development studies, as well as those striving for a decolonial worldview.

Britain, France and the Decolonization of Africa

This book focuses on understandings of higher education in relation to notions of decoloniality and decolonization in southern Africa. The volume draws on a range of case studies in multiple politico-cultural contexts on the African continent, and examines some of the challenges to be overcome in order to achieve education for decolonization and decoloniality. Acknowledging that patterns of exclusion, inequality and injustice are still prevalent in the African higher education landscape, the editors and contributors proffer bold attempts at democratizing education and examine how to cultivate just, equal and diverse pedagogical relations. Featuring case studies from South Africa, Zambia, Malawi, and Zimbabwe, the authors and editors examine how higher education can be further democratized and transformed along the lines of equality, liberty and recognition of diversity. This hopeful and bold collection will be of interest to scholars of decoloniality and decolonization in higher education, as well as higher education in southern Africa more specifically.

Remembering Migration

‘Design is One’ is a photo and caption sampling of Lella and Massimo’s work from 1955 to 2003.

Decolonizing Trauma Work

In 2015, students at the University of Cape Town demanded the removal of a statue of Cecil Rhodes, the imperialist, racist business magnate, from their campus. The battle cry ‘#RhodesMustFall’ sparked an international movement calling for the decolonisation of the world’s universities. Today, as this movement grows, how will it radically transform the terms upon which universities exist? In this book, students, activists and scholars discuss the possibilities and the pitfalls of doing decolonial work in the home of the coloniser, in the heart of the establishment. Subverting curricula, enforcing diversity, and destroying old boundaries, this is a radical call for a new era of education. Offering resources for students and academics to challenge and resist coloniality inside and outside the classroom, Decolonising the University provides the tools for radical pedagogical, disciplinary and institutional change.

Revolutionary Routines

In an effort to challenge the ways in which colonial power relations and Eurocentric knowledges are reproduced in participatory research, this book explores whether and how it is possible to use arts-based methods for creating more horizontal and democratic research practices. In discussing both the transformative potential and limitations of arts-based methods, the book asks: What can arts-based methods contribute to decolonising participatory research and its processes and practices? The book takes part in ongoing debates related to the need to decolonise research, and investigates practical contributions of arts-based methods in the practice-led research domain. Further, it discusses the role of artistic research in depth, locating it in a decolonising context. The book will be of interest to scholars working in art history, design, fine arts, service design, social sciences and development studies.

Decolonising Political Communication in Africa

In this thought-provoking book, a diverse range of educators, activists, academics, and community advocates provide theoretical and practical ways of activating our knowledge and understanding of how to build a human rights culture. Addressing approaches and applications to human rights within current socio-cultural, political, socio-legal, environmental, educational, and global contexts, these chapters explore tensions, contradictions, and complexities within human rights education. The book establishes cultural and educational practices as intrinsically linked to human rights consciousness and social justice, showing how signature pedagogies used by human rights practitioners can be intellectual, creative, or a combination of both. Across three sections, the book discusses ways of bringing about holistic, relevant, and compelling approaches for challenging and understanding structures of power, which have become a global system, while also suggesting a move from abstract human rights principles,
declarations, and instruments to meaningful changes that do not dehumanise and distance us from intrinsic and extrinsic oppressions, denial of identity and community, and other forms of human rights abuse. Offering new critical cultural studies approaches on how a human rights consciousness arises and is practised, this book will be of great interest to scholars and students of cultural studies, education studies, critical sociology, human rights education, and human rights studies.

Decolonised and Developmental Social Work

International scholarship is increasingly aware that the ‘geographical tradition’ is a contentious and contested field: while critical reflections on the imperial past of the discipline are still ongoing, new tendencies including de-colonial studies and geographies of internationalism are focusing on the progressive aspects of plural geographical traditions. This volume contains selected papers presented at two Symposia of the Commission on the History of Geography of the International Geographical Union within the 25th International Congress of History of Science and Technology which took place in Rio de Janeiro in July 2017. The papers address processes of ‘decolonising’ and ‘internationalising’ science in the 19th and 20th century, with a special emphasis on geography. Internationalization, circulation and dissemination of geographical concepts and ideas are in the focus. The volume includes case studies on Latin America, tropical regions as well as Europe and Japan. There is also an emphasis on the history of international congresses and organizations and on the international circulation of knowledge.

Imagining Decolonisation

Managing and Organizations

Covering all the basics in organizational behaviour, as well critically reflecting on the institutions and practices of business life, the sixth edition of Managing and Organizations: An Introduction to Theory and Practice has been updated to include: · Cutting-edge content on diversity and inclusion, design thinking, followership and deglobalization · New and updated ‘In Practice’ boxes offering real-world examples · Engaging case studies, such as How to start decolonising your business, Power and empathy and How COVID-19 has changed university teaching · New ‘Additional Resources’ in each chapter This textbook is essential reading for anyone studying organizational behaviour at undergraduate or postgraduate level. A wealth of online resources for both students and lecturers, including a fully revised Instructor’s Manual, PowerPoint slides and additional case studies, are available via the companion website. Stewart Clegg is Professor at the University of Stavanger, Norway; University of Sydney and Emeritus Professor at University of Technology Sydney, Australia Tyrone S. Pitsis is Professor of Strategy, Technology & Society at Durham University Business School. Matt Mount is Assistant Professor of Strategy and Innovation at Deakin Business School, Melbourne.

Education for Decoloniality and Decolonisation in Africa

This book provides the first comprehensive study of diverse migrant memories and what they mean for Australia in the twenty-first century. Drawing on rich case studies, it captures the changing political and cultural dimensions of migration memories as they are negotiated and commemorated by individuals, communities and the nation. Remembering Migration is divided into two sections, the first on oral histories and the second examining the complexity of migrant heritage, and the sources and genres of memory writing. The focused and thematic analysis in the book explores how these histories are re-remembered in private and public spaces, including museum exhibitions, heritage sites and the media. Written by leading and emerging scholars, the collected essays explore how memories of global migration across generations contribute to the ever-changing social and cultural fabric of Australia and its place in the world.

Empathic Vision

Looking at decolonization in the conditional tense, this volume teases out the complex and uncertain ends of British and French empire in Africa during the period of ‘late colonial shift’ after 1945. Rather than view decolonization as an inevitable process, the contributors together explore the crucial historical moments in which change was negotiated, compromises were made, and debates were staged. Three core themes guide the analysis: development, contingency and entanglement. The chapters consider the ways in which decolonization was governed and moderated by concerns about development and profit. A complementary focus on contingency allows deeper consideration of how colonial powers planned for ‘colonial futures’, and how divergent voices greeted the end of empire. Thinking about entanglements likewise stresses both the connections that existed between the British and French empires in Africa, and those that endured beyond the formal transfer of power.