

SCHOOL OF HISTORY, PHILOSOPHY, POLITICAL SCIENCE AND INTERNATIONAL RELATIONS

POLITICAL SCIENCE AND INTERNATIONAL RELATIONS

INTP376: DECOLONISING INTERNATIONAL RELATIONS

TRIMESTER 1 2011

28 February to 2 July 2011

Trimester dates

Teaching dates: 28 February to 3 June 2011

Mid-trimester/Christmas break: 18 April to 1 May 2011

Study week: 6–10 June 2011

Examination/Assessment period: 10 June to 2 July 2011

Note: This course has an examination component. You should be able to attend the examination at the University at any time during the scheduled examination period.

Withdrawal dates

Information on withdrawals and refunds may be found at

<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Lecturer: Dr Robbie Shilliam

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Phone: 5612

Email: robbie.shilliam@vuw.ac.nz

Office Hours: will be announced at the first lecture and posted on my office door and Blackboard. You are also welcome to telephone or email me.

Seminar: Tuesdays 1.10 – 3.00 COTTON LT122
*Seminars start the **first week** of the trimester.*

Course delivery

There will be a weekly two hour meeting. This will not be a lecture. Students should come prepared and ready to participate in guided discussion and group work.

Communication of additional information

Information about any changes to the timetable or programme will be announced in seminars and posted on Blackboard.

Course content

This course will investigate the importance of colonialism for how we understand the making of the modern global order. The practices of colonisation and the projects of de-colonisation, theoretical and practical, will be examined as will the extent to which we can deem the present global order to have left colonialism behind. The course will also consider postcolonial and decolonising approaches to political studies.

Learning objectives

By the end of the course, students passing the course should:

- Be acquainted with the broad global history of colonialism and de-colonisation;
- Have explored ways in which colonialism has framed key concepts, categories and narratives associated with the study of the modern global order;
- Have critically assessed the extent to which Political Science and International Relations, as academic disciplines, promote a “colonial mentality”.

As with all POLS and INTP courses, learning objectives of this course contribute to the attainment of specific attributes in the areas of critical thinking, creative thinking, communication and leadership.

Expected workload

In accordance with FHSS guidelines, the overall workload for this course is 200 hours in total. This works out to 16 hours per week, inclusive of the 2 hour weekly seminar.

Group work

In seminars you will often work in study groups. These groups will be assigned in our first meeting. One assignment, “Gaze on Te Papa”, will require some group activity in order to be completed successfully. Full details are provided below.

Essential texts:

All essential texts for this course are provided in the student notes book. All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 7 February to 11 March 2011, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from Vicbooks on Level 3 of the Student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers

or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

Assessment requirements

The course will be assessed on the following basis:

1) One report of a group assignment (worth 15% of your total course mark)

Each student will be required to submit a report of **1,300-1,500 words**. The report is due for **electronic submission by 5pm on Friday, 1st April**.

Detailed instructions for writing and submitting the report are provided below.

2) One research essay (worth 45% of your total course mark)

Students will be required to submit one research essay of **2,500-3,000 words**. The essay is due for **electronic submission by 5pm on Sunday, 15th May**.

Detailed instructions for writing and submitting the essay are provided below.

3) Final Exam (worth 40% of your total course mark)

There will be a **three hour**, closed-book examination at the end of the trimester. Students will be required to write answers to **three** essay questions, with each question carrying **equal marks**. Note: The date, time and venue of the final exam will be determined when the University completes its timetable during the second half of the trimester. The examination period runs from 10th June to 2nd July 2011.

The purpose of the group assignment and essay is to appraise the ability of students to conduct research individually and in a group environment and to formulate an argument on a specific topic at some length.

The purpose of the examination is to assess the ability of students to integrate and use the knowledge they acquire during the course and their ability to structure ideas in accessible, comprehensive, and coherent essays.

Assessment Instructions

Instructions for report of group assignment:

The aim of this group assignment is to apply the critique of the “Western gaze” that we shall have discussed in week 2 to an exhibition in Te Papa, the museum of New Zealand. This assignment will be pursued with the help of your study group.

At some point after our seminar in week 2 and before our seminar in week 3 you will visit Te Papa. You will study the exhibition: “**New Zealand’s 20th Century History**”. You will embark on this exploration either individually or in sub-groups of two or three **MAXIMUM**. Note that this choice will also determine how you write your end report, i.e. either individually, or as a

sub-group of two or three. Also note that if you do decide to work in a group of two or three these people **MUST BE FROM YOUR STUDY GROUP.**

Specifically, you will consider the ways in which the exhibition engages with the problem of the “Western gaze” on modern Aotearoa New Zealand history. You might find ways in which the exhibition reproduces or alternatively refutes this gaze, or perhaps avoids it. You might be taken by the overall presentation of the exhibition, the way it is ordered, laid out and categorised etc, or you might focus on parts that you believe to be particularly salient to the problem of the “gaze”. You will make notes on your observations.

You will then convene in your study groups at the week 3 seminar. You will spend the seminar discussing your thoughts, observations and opinions. However, you will spend some time at the beginning of the seminar deciding upon the format of the discussion with your study group. During the course of the debate you will make notes on the discussion, specifically on how the other findings and opinions in the study group impacted on your own, whether that be positively, negatively, neutrally or all three.

You will write up your report on this exercise using the following format:

- a) Explain what the “Western gaze” means to you by synthesising the readings and discussions we have had up to and including week 3. Use appropriate referencing, citations, and bibliography. (Approx 400 words)
- b) Document your findings and opinions on the Te Papa exhibition. (Make sure you detail WHY you selected the aspect of the exhibition that you did). (Approx 600 words)
- c) Describe how the study group discussion impacted upon your findings and opinions. (Approx 300 words)

Note: if you have elected to write this report as a sub-group of two or three, then you must make it clear at the start of the report that it is joint-authored and provide the names. You will each individually submit the same report to me. And if you are writing as a sub-group, you will share the same mark.

A successful report will make some attempt to examine the Te Papa exhibition through the conceptual frameworks that we discussed in Week 1 and Week 2 especially. A successful report will also contain some reflective commentary on the process of working/discussing in the group. NOTE: I am NOT interested in reading about the pros and cons of group work in the abstract; rather, I want to read about how the group dimension to this task affected your personal engagement with the Te Papa exhibition and its particular content.

Instructions for ELECTRONIC submission are to be found on Blackboard, in the “announcements” section. Follow these instructions exactly. **I will NOT accept printed submissions. Save a tree.**

Instructions for research essay:

- 1) You must write the essay individually.
- 2) You will decide on an essay question, and this should be decided by the end of week 8. You will consult with me regarding the question. I **MUST** clear all questions. **If you fail to clear your question with me then you will FAIL the essay.**
- 3) Your prose **MUST** be written in the form of an answer to a question. The question can pertain to a particular topic or a more general issue.
- 4) The mark for your essay will be affected by the following:
 - a) You must use substantially (not just references in passing) at least 3 additional readings that are not required readings. Failure to do so will be penalised by a deduction of 10% off your final mark.
 - b) If you do not use a correct citation style with consistency you will be deducted 10% of your final mark.
 - c) If you do not adequately and correctly reference your work, your essay will **fail**.
 - d) If you do not provide a bibliography your essay will **fail**.
- 3) Instructions for ELECTRONIC submission are to be found on Blackboard, in the “announcements” section. Follow these instructions exactly. **I will NOT accept printed submissions. Save a tree.**

Penalties

Students will be penalised for late submission of essays—a deduction of 5% for the first day late, and 2% per day thereafter, up to a maximum of 8 days. Work that is more than 8 days late can be accepted for mandatory course requirements but will not be marked. However, penalties may be waived if there are valid grounds, e.g., illness (presentation of a medical certificate will be necessary) or similar other contingencies. In such cases prior information will be necessary.

Mandatory course requirements

To gain a pass in this course each student must:

- Submit all the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work).
- Sit the final exam at the end of the course.

Class Representative

A class representative will be elected in the first class, and that person’s name and contact details will be available to VUWSA, the Course Coordinator and the class. The class representative provides a communication channel to liaise with the Course Coordinator on behalf of students.

Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Use of Turnitin

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

WHERE TO FIND MORE DETAILED INFORMATION

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic.

Course outline and reading list

Week 1	Colonialism, Modernity, Resistance
Week 2	Refuting the Colonial Gaze on the World
Week 3	Gaze on Te Papa
Week 4	Decolonising Tūrangawaewae
Week 5	Decolonising the Past Te Papa assignment due 1st April
Week 6	Decolonising Gender
Week 7	Restoring the “Native”
Week 8	Redeeming the “Negro”
Week 9	Decolonising Global Politics Research essay due 15th May
Week 10	Decolonising Resistance
Week 11	Decolonising the Academy
Week 12	Rewind and Final Thoughts

Week 1: Colonialism, Modernity, Resistance (1st Mar)

This week we will have some preliminary discussions on some of the core issues to be grappled with over the course. What is the relationship between colonialism and modernity? Is it simply unfortunate that what we call the birth of the “modern world” was at the same time the birth of European colonial and imperial world orders? Is the promise of modernity salvageable, or is it, as Mignolo claims, inextricably tied up with colonial rule of the world? What is a colonial mentality and, listening to Fela Kuti and Pete Tosh, how is it produced and re-produced? With these issues in mind, read Hokowhitu. What does it mean – materially but also mentally - to resist colonialism if that also means resisting modernity? In sum, what might it mean to “decolonize international relations”?

- Walter Mignolo, “Coloniality: The Darker Side of Modernity”, in *Modernologies. Contemporary Artists Researching Modernity and Modernism Catalog of the Exhibit at the Museum of Modern Art*, Barcelona, Spain, edited by curator Sabine Breitwischer (Fall, 2009), pp. 39-49
http://m1.antville.org/files/walter_mignolo_modernologies_eng/
- Brendan Hokowhitu, “A Genealogy of Indigenous Resistance”, in Hokowhitu, Kermoal, Andersen, Petersen, Reilly, Altamirano-Jiménez and Rewi, *Indigenous Identity and Resistance: Researching the Diversity of Knowledge* (Otago University Press, 2010)
- Fela Kuti “Colonial Mentality” (part 1 and 2) <http://www.youtube.com/watch?v=c-mUy6Mvm5E>
<http://www.youtube.com/watch?v=6l1gzx1UJKo&feature=related> **Listen to the full 10 minutes, both parts. Much of it is instrumental. Write down the feelings or impressions the music gives you, as well as how you relate those feelings to the theme of the song.**
- Bob Dylan, *With God on Our Side*, choose which singer you prefer: Joan Baez, <http://www.youtube.com/watch?v=rTtVTNTfg80> or Aaron Neville, <http://www.youtube.com/watch?v=IXS1GunoXoo> (ignore the graphic!)
- Peter Tosh, “You Can’t Blame The Youth”, <http://www.youtube.com/watch?v=M3pi-6fInng&feature=related> .

Week 2: Refuting the Colonial Gaze on the World (8th Mar)

This week we explore some influential texts that challenge the colonial categorisation and ordering of non-European places and peoples. Through Fanon we will engage with “white supremacy”; through Said we will explore the “orientalisation” of Muslim, Indian and Chinese cultures; and with Mohanty we will consider the extent to which even critical Western projects – such as feminism – might reproduce aspects of white supremacy and orientalism. Think especially about the use of the trope of the “gaze”. Why do you think that this critique of the “gaze” challenges the authority of the Western Academy to produce superior knowledge about the world?

- Frantz Fanon, *Black Skin, White Masks* (Various, 1952), ch.5
- Edward Said, *Orientalism* (London: Penguin, 1978), ch.1
- Chandra Mohanty, “Under Western Eyes: Feminist Scholarship and Colonial Discourses”, *Feminist Review* No.30, 1988

Week 3: Gaze on Te Papa (15th Mar)

No reading for this week. See details on Te Papa assignment.

Week 4: Decolonising Tūrangawaewae (22nd Mar)

Tūrangawaewae in Te Reo Māori means a “place of belonging”. In week two we looked at ways in which the non-European world has been captured by a colonial gaze. How might we think other-wise about these “places of belonging”? Māori Marsden provides a Māori understanding of the valuation of the natural world, and the relationship between the natural worlds and social worlds. Hone Tuwhare’s poem evokes a certain intimacy: might it be related to Marsden’s text, if so, how? Teresia Teaiwa explores the ways in which regions and areas are tacitly placed on a value hierarchy when they are compared. What does it mean to say a place is like another place? Derek Walcott’s poem upsets the standard locking together of belonging to a place and national history by focusing on the experience of Atlantic slavery. What place is there for the descendents of the enslaved?

- Rev. Māori Marsden, “The Natural World and Natural Resources: Māori Value Systems and Perspectives” and Appendix 3, in *The Woven Universe: Selected Writings of Rev. Māori Marsden* (2003)
- Hone Tuwhare, “Rain” <http://www.nzonscreen.com/title/hone-tuwhare-1996> - clip 5, 2 mins 25 secs in.
- Teresia Teaiwa, “On Analogies”, *The Contemporary Pacific* 18 (1), 2006
- Derek Walcott, “The Sea is History” <http://www.poemhunter.com/poem/the-sea-is-history/>

Week 5: Decolonising the Past (29th March)

Just as the colonial “gaze” orders our understandings of space, so it does to our understandings of time. In the social sciences, and in most uses of history, time is understood to be linear, progressive, future oriented and above all encompassing a radical rupture between the (superior) era of “modernity” and the (inferior) era of “traditional” life. What violence might the Western colonisation of time make us forget (Trouillot)? Are there other ways to conceive of time and our place in the past, present and future (Hau`ofa)? What is Chaplin’s critique of modern notions of time and what it

does to humans? And how might other renditions of the past be delegitimised by the Western colonisation of time (Vázquez)?

- Michel-Rolph Trouillot, “An Unthinkable History: The Haitian Revolution as a Non-Event”, in *Silencing the Past* (Boston: Beacon Press, 1995)
- Epeli Hau`ofa, “Pasts to Remember”, in *We Are the Ocean* (Honolulu: University of Hawai`i Press, 2008)
- Charlie Chaplin, *Modern Times* (Factory Scene)
<http://www.youtube.com/watch?v=CYbsBcPDVQM&feature=related>
- Rolando Vázquez, “Modernity, Coloniality and Visibility: The Politics of Time”, Unpublished Manuscript, 2009

Week 6: Decolonising Gender (5th April)

A famous critic once characterised the justification for European colonialism as “white men saving brown women from brown men.” Thinking back to Mohantey’s text we might say that one of the fundamental challenges in refuting the colonial “gaze” on the world is to try and think alternatively about the places and standings of “third world women”. Watch the Cisely Tyson re-enactment of Sojourner Truth’s famous 19th century speech: how does it challenge the present environment in which it is re-enacted? With this in mind, consider the changes colonialism might have wrought to existing gender divisions of labour (Amadiume)? How might we recover the agency of (post)colonised women in a way that does not simply make of them white-(civilised)-women-in-training (Smith)? And what damage did the hyper-masculine dimension of European colonialism do to *European* peoples (Nandy)?

- Cisely Tyson playing Sojourner Truth, “Aint I a woman?” <http://www.youtube.com/watch?v=-0YR1eiG0us> **Read the explanation of the clip by “Obamathon”**
- Ifi Amadiume, *Re-inventing Africa: Matriarchy, Religion, and Culture* (Zed Books, 1997) ch.6 *Electronic resource – go through Vic library*
- Linda Tuhiwai Smith, “Māori Women: Discourses, Projects and Mana Wahine”, in S. Middleton and A. Jones (eds.), *Women and Education in Aotearoa* (Wellington: Bridget Williams Press, 1990)
- Ashis Nandy, “The Psychology of Colonialism: Sex, Age and Ideology in British India”, in *The Intimate Enemy* (New Delhi: Oxford University Press, 1983)

Week 7: Restoring the “Native” (12th Apr)

We now come to examine two major categorisations of peoples developed over the course of European colonialism: the “native” and the “negro”. Both categories dehumanise a diverse set of peoples by imbuing them with homogenised, exoticised and fantasy characteristics. These characteristics always take a subordinate position to, or can even form the verso to, the civilised European. Driving these characterisations are the justifications for expropriating land and labour. In other words, in the colonial mindset, cultural and social differences can never be engaged with on equal terms: natives and negroes must become civilised, but in order to do that, they must abandon themselves and any hope of self-determination in order to become copies of (an idealised version of) the European. With our prior discussions on space and time in mind we will critically assess these categorisations over the next two weeks.

This week, we will focus on the “native”. How, according to Blaney and Inayatullah, is the figure of the savage native implicated in the liberal discourse of progress provided by political economy? And

how do ideas of “development” treat the “native”? (Kusch)? In what ways, in recent times, have “natives” refused to self-destruct? (Ngā Tamatoa) And, if we consider Williams’s argument, are “native” and “civilised” cultures unable to engage in the political sphere on an equal playing field?

- David Blaney and Naeem Inayatullah, “The Savage Smith and the Temporal Walls of Capitalism” in B. Jahn (ed.), *Classical Theory in International Relations* (Cambridge University Press, 2006)
- Rodolfo Kusch, *Indigenous and Popular Thinking in América* (Duke 2010 [1970]), ch.2
- Ngā Tamatoa Council, “The Resurrection of Māori Identity”, 1971
- Joe. Williams, “Truth, Reconciliation and the Clash of Cultures in the Waitangi Tribunal”, *ANZLH E-Journal* 2005

Week 8: Redeeming the “Negro” (3rd May)

We now focus on the “negro”, a colonial categorisation that is heavily implicated in the Atlantic slave trade of Africans. The enslaved African was considered by slave masters to be a dumb brute, almost entirely deracinated of culture and the basic ability to function as a human (hence, the implication of the term “negro”, or in its more straightforward pejorative inflection, “nigger”). How does Hutton argue against the thesis of the slave-master, and through what seemingly un-political practices have enslaved communities sought to liberate their bodies, minds and souls? Listening to and watching Hickling, and reading Yasus Afari, how might we identify Rastafari with these redemptive liberation movements? We might also want to consider why Rastafari has been so globally influential even to those peoples who are not the descendents of enslaved Africans.

- Clinton Hutton, “The Creative Ethos of the African Diaspora: Performance Aesthetics and the Fight for Freedom and Identity”, *Caribbean Quarterly* 53 (1/2), 2007
- Fred Hickling, “Reflections on the Rastafari Case Study” (Rastafari Studies Conference, Jamaica, 2010) ONLINE VIDEO: <http://tv.mona.uwi.edu/#id=612> (starts 1 hour 45 minutes into the video – drag the cursor on the timeline across, it will be slow in shifting, but it will work)
- Yasus Afari, *Overstanding Rastafari: Jamaica’s Gift to the World* (Jamaica: Senya-Cum, 2007), ch.2 & 5

Week 9: Decolonising Global Politics (10th May)

This week we attempt to place the issues that we have examined so far into a narrative of global politics. In the discipline of International Relations, the Cold War features prominently. This is because it is supposed that in this era the world was divided into two superpower blocs, each with mutually opposing interests and ideologies (Communist East, Capitalist West). What we think to be different in the post-cold war world (the 90s and globalisation, and the 00s and the war on terror) is heavily indebted to assumptions about the Cold War – i.e. globalisation is supposed to be a novel challenge to a state-centred (Cold War) world order, and the war on terror is often debated as a return to pre-Cold War imperialism. This week we decolonise the Cold War narrative by placing to the fore the legacies of colonialism and racism rather than capitalism and communism (How does Latuf’s cartoon speak to this issue?). We focus on the Non-Aligned Movement, inaugurated at the Bandung Conference of 1955, and the Tricontinental Conference of late 60s and 70s (Wright, Young, OSPAAAL). And we also examine the pre-eminent social movement of the 20th century – the Anti-Apartheid movement – in Aotearoa New Zealand (Mita). Why, and with what effect were these and other cognate movements and groupings removed from the mainstream Western narrative? Drawing together our discussions on space, time, “natives” and “negroes” especially, how might we decolonise the narrative of global politics?

- Latuf, “We Are All Palestinians Now”, Cartoon series, <http://www.sinkers.org/latuff/>
- Richard Wright, *The Colour Curtain*, in *Black Power: Three Books from Exile* (New York: Harper, 2008), pp.437-443, 571-609
- President Sukarno of Indonesia, “Speech at the Opening of the Bandung Conference, 1955”, <http://www.fordham.edu/halsall/mod/1955sukarno-bandong.html>
- Robert Young, *Postcolonialism: An Historical Introduction* (Blackwell, 2001), ch.16
- Organisation of Solidarity of the People of Asia, Africa and Latin America (OSPAAAL), Poster Series, <http://www.ospaaal.com/> (Choose a few posters to look at – examine with Young’s text in mind)
- Merata Mita, *Patu!* 1983 <http://www.nzonscreen.com/title/patu-1983> (all 9 clips and read the short background note: http://www.nzonscreen.com/title/patu-1983/background#critique_0)

Week 10: Decolonising Resistance (17th May)

If a colonial mentality so pervasively frames our understandings of politics, is it possible to “resist”? Or are all resistances actually accommodations to colonial power that merely re-arrange rather than transform the structures of rule? For example, many post-colonial governments in the twentieth century used authoritarian forms of rule on their populations that were taken from the old colonial powers. Thinking back to our week on “decolonising gender”, is there a way of resisting that doesn’t rely on the colonial celebration of violent hyper-masculine values? (Nandy) What is passive resistance, and is it simply an inversion of violent resistance? (Nandy and Hond) And what of the more recent anti-globalisation movements? (Escobar) In what ways might all these movements and strategies – including those taking place in the heart of the West (Detroit Movement) - challenge the fundamental tropes of “modernity”?

- Ashis Nandy, “From Outside the Imperium: Gandhi’s Cultural Critique of the West”, in *Traditions, Tyranny and Utopias: Essays in the Politics of Awareness* (New Delhi: Oxford UP, 1987)
- Ruakere Hond, “The Concept of Wānanga at Parihaka”, in Te Miringa Hohaia, Gregory O’Brien and Lara Strongman, *Parihaka: The Art of Passive Resistance* (Victoria University Press, 2005)
- Arturo Escobar, “Beyond the Third World: Imperial Globality, Global Coloniality and Anti-Globalisation Social Movements”, *Third World Quarterly* 25 (1) 2004, <http://www.unc.edu/~aescobar/text/eng/escobar.2004.ThirdWorldQuarterly.25-1.pdf>
- Detroit Urban Agriculture Movement <http://www.youtube.com/watch?v=MfyCnl-4COs>

Week 11: Decolonising the Academy (24th May)

Finally we turn the focus back upon ourselves as students of politics in our putatively Western Academy. To what extent have even critical traditions of thought in this Academy been complicit in the marginalising of – and perhaps even forgetting of – the colonial dimension of world order (Sajed)? In what ways is the university complicit in the Western gaze on the world, and what might it take to decolonise the university as an institution? (Aparicio & Blaser, Bishop)

- Alina Sajed, “The Post Always Rings Twice? The Algerian War, Poststructuralism and the Postcolonial in IR theory” Forthcoming in *Review of International Studies* <http://fanondeleuze.files.wordpress.com/2010/04/the-post-always-rings-twice.doc>
- Juan Ricardo Aparicio and Mario Blaser, “The “Lettered City” and the Insurrection of Subjugated Knowledges in Latin America”, *Anthropological Quarterly* 81 (1), 2008

- Russell Bishop, "Freeing ourselves from neo-colonial domination in research : a Māori approach to creating knowledge" *Qualitative Studies in Education* 11 (2), 1998

Week 12: Rewind and Final Thoughts (31st May)

No readings. This week we recap on the course with an eye to the exam and make some final thoughts.

FURTHER READINGS: THEMATICALLY ORDERED

This list is designed to be a resource for your research essay. In no way do you need to limit yourself to this list.

Some Classic Texts

- Fanon, Frantz. *A Dying Colonialism*. New York: Grove Press, 1967.
- ———. *The Wretched of the Earth*. New York: Grove Press, 1965.
- ———. *Toward the African Revolution*. Harmondsworth: Penguin, 1970.
- Aime Cesaire, *Discourse on Colonialism* (Monthly Review Press, [1944] 2000),
- Cone, James H. *A Black Theology of Liberation*. Philadelphia: J.B. Lippincott, 1970.
- DuBois, William Edward Burghardt. *Black Reconstruction in America*. New York: Simon & Schuster, 1995.
- Ngũgĩ wa Thiong'o, *Decolonising the Mind* (Various editions)
- Steve Biko, *I write what I like* (Various)
- Freire, Paulo. *Pedagogy of the Oppressed*. New York: Herder and Herder, 1970.
- Garvey, Marcus. *Philosophy and Opinions of Marcus Garvey or Africa for the Africans; Two Vols in One*. Edited by Amy Jacques Garvey. London: Frank Cass, 1967.
- James, CLR. *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution*. New York: The Dial Press, 1938.
- Nehru, Jawaharlal. *Jawaharlal Nehru: An Autobiography (With Musings on Recent Events in India)*. London: John Lane The Bodley Head, 1942.
- Nyerere, Julius. *Uhuru na Ujamaa: Freedom and Socialism. A Selection from Writings and Speeches*. London: Oxford University Press, 1968.
- Stokely Carmichael and Charles V. Hamilton, *Black Power*, (Various)
- Malcolm X, *The Autobiography of Malcolm X* (Various)
- Malcolm X, *By Any Means Necessary* (Various)
- Padmore, George. *Pan-Africanism or Communism*. New York: Anchor Books, 1972.
- Qutb, Sayed. *Milestones*. New Delhi: Islamic Book Service, 2007.
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