

Chapter 1 : Decolonizing Knowledge: Postcolonial Studies, Decolonial Horizons

The international Summer School, "Decolonizing Knowledge and Power," is an undertaking that aims at enlarging the scope of the conversation (analysis and investigation) of the hidden agenda of modernity (that is, coloniality) in the sphere of knowledge and higher education.

The idea that culture includes the human mind is of course not new; it became evident in Europe in the sixteenth century before that, culture referred to the domestication of animals and crops, as in "agriculture" and "horticulture". People then began using the term "cultured" to refer to those who were wealthy and who were associated with western arts, music, literature, theatre, and sculpture. Later western scholarship, history, and philosophy were added Williams , but it was always assumed that some ways of life were more valuable than others. This use of "culture" reflected a view of unilinear social development with Europe at the top, which persisted until the early twentieth century, when people began to refer to "cultures" in the plural. Anthropologists and sociologists used culture to refer to distinctive ways of life, shared values, meanings etc. More recently, however, some scholars have focused on what has been referred to as the "symbolic dimension of culture," emphasizing what culture does rather than what it is. Still others see culture as social practice rather than as a thing such as the arts or a state of being civilization , an approach that is grounded in the study of language and meaning. This shift to symbolic representation implies that decolonizing Pacific studies will have to involve the study of representations. Pacific studies as a study of representations is important, in my view, because science, as a system of representations, makes claim to the universal significance of science and the scientific method. This method has been questioned by many scholars, including Max Weber, who argued that while science makes the world orderly it does not necessarily make it meaningful. Beare and Slaughter have encouraged the critical [End Page 6] examination of the scientific method and ask schools and universities in Australia to go beyond scientific rationalism in their curricula. More recently, Mere Roberts has suggested that decolonizing science is problematic and suggests that there is a need for the academy to consciously make room for indigenous knowledge systems, warning that for New Zealand, the Treaty of Waitangi makes this an imperative for all university teaching. Decolonizing Pacific studies is also important because it is about recognizing that today, globalization, however defined, concerns the global spread of mainly Anglo-American knowledge, values, and practices, rather than indigenous knowledge and wisdom. Critical reflection on the philosophy of science and liberal education, as well as what passes for "objective" truths, will reveal that our academic education is not culture-free and gender-neutral, nor does it occupy an ideologically neutral high ground because academic, scientific, and liberal beliefs and values, like all beliefs and values, are embedded in a particular cultural curriculum and agenda Vine , The global spread of western cultures, to which universities have made a huge contribution, may be compared to the spread of monocultures in agriculture where imported, hybridized, fertilizer-dependent seeds, produced at a profit for multinational corporations, crowd out indigenous local varieties. My work as well as those of my students in the area of indigenous education in Oceania has shown the conflicting emphases between indigenous educational systems and the inevitable march toward the rationalization of globalized culture and globalized education Thaman As educators, it is our responsibility to make learners aware of these tensions and encourage the call for their critical analysis. In my work at the University of the South Pacific, I recognize the dominant paradigms that have limited educational discourses so far, and I advocate the incorporation [End Page 7] of indigenous and local knowledge and wisdom into the content of all courses offered at our university so as to encourage the valuing of ways of knowing and knowledge associated with Oceanic peoples and the acceptance of their multiple wisdoms. It is my belief that this approach ought to form the core of Pacific studies teaching and research in the future. Indigenous Ways of Thinking Although the United Nations definition of "indigenous" clearly leaves out most of the indigenous peoples of Oceania because most are not minorities in their own lands , I do include them in my consideration of "indigenous" for two reasons. Second, the expansion of the global market economy is actually destroying rather than promoting Oceanic economic and social development. Despite arguments from international consultants and advisors, western-derived economic and

educational developments have destroyed important aspects of Oceanic cultures, including languages, as well as social, political, and economic structures. Global read western, industrial, and scientific culture, like modern education, is a mixed blessing, as the human, cultural, and ecological consequences of modern development become more obvious, and an increasing number of people are now asking the question, Is there only one path to modernity? It is interesting to note that what is happening to indigenous peoples in Oceania is not dissimilar to what happened in medieval Europe when agricultural lands passed into private hands at a time of great technological innovations in transportation such as improvements in river navigation, the dredging of canals, and the development of rail and road transport. As a consequence, the communal self-sufficiency that had characterized medieval life on the manor estate and the village common gave way to a diversified market economy that depended on expanding markets, improved transportation, and overseas trade, all of [End Page 8] which required new forms of regulation, coordination, and control. People then, like many indigenous people now, lost far more than their ancestral land as privatization shattered the entire structure of life, and with it the spiritual as well as the economic security that for thousands of years had provided indigenous peoples with a sense of place and purpose. Exposed and directionless, many were at the mercy of wealthy landlords, capitalist merchants, and factory owners. More recently, the dispossessed have suffered at the hands of bureaucrats and autocrats of the nation-state. Other aspects of global economic colonization impact indigenous peoples in general and Oceanic peoples in particular. In less than thirty years, the great atmospheric commons has been divided up, nationalized, partly privatized, and reduced to a commodity that is negotiable in the open global marketplace. The electromagnetic commons has also been enclosed. With the invention and use of new information technologies, enclosed bands are regulated by the International Telecommunication Union and questions are now being asked about the desirability of high-tech nations and global corporations pushing ahead to create a new global information society Rifkin , As the information debate progresses, the issue of spectrum allocation has become intensely politicized, and arguments concerning a particular use of the shortwave or a particular band within the gigahertz range have taken on the same kind of ideological coloration as arguments over oil resources, frontiers, or coffee prices Smith , And as some of you may know, gene pools have also been commoditized and the United States may be the first nation to formally eliminate any distinction that might exist between live and inanimate objects. Pacific studies has not always valued indigenous perspectives. Today is a rare occasion when a keynote is devoted to indigenous issues; usually they are included in a discussion about multicultural education, or traditional knowledge of hard-to-reach clients of educational and other organizations. Even at the World Conference on Education for All, in Jomtien, Thailand, indigenous people were seen as clients who needed to become literate in order to boost the statistics of educational achievement in countries with high illiteracy rates so as to contribute to increases in their gross national products. The Commission on Indigenous Education, held in Sydney in as part of the Ninth World Congress of Comparative Education, recognized the voices of indigenous peoples in all spheres of intellectual life, and noted that many of them do not share the dominant, globalized educational [End Page 9] and economic agendas. Before that, in a conference sponsored by UNESCO in Rarotonga, educators from many Pacific Island nations, as well as Maori and Aboriginal educators from Aotearoa and Australia, reaffirmed the role of Pacific cultures in their educational development. But in reality having indigenous perspectives count in anything important is always a struggle, as two indigenous educators have reminded us: Wendy Brady of Australia stated: After years of colonisation we are left with a legacy of grief, dispossession and struggle for survival. I believe that it is time we empowered ourselves to take back our education so that we can move with pride into our next 40, years" , And Linda Tuhiwai Smith of Aotearoa wrote: It appalls us that the West can desire, extract and claim ownership of our ways of knowing, our imagery, the things we create and produce and then simultaneously reject the people who created and developed those ideas and seek to deny them further opportunities to be creators of their own culture and own nations" , 1. Some of us here today know how it feels to have our work treated in this way. I recall how an article of mine was considered unfit for publication in a book because there was too much of me in it; it was too different, too personal, and too Tongan. Decolonizing formal education involves accepting indigenous and alternative ways of seeing the world. For academics, it means accepting

Pacific perspectives, ways of knowing, and wisdom, and encouraging efforts by [End Page 10] staff and students alike to reclaim indigenous knowledge as well as philosophies of teaching and learning that encompass the multiple experiences of Oceanic peoples. In higher education, such a shift is important not only for pedagogic reasons, but is an important part of Pacific studies itself, and depending on the context, we can either make such an approach our mission, as I suggest Pacific studies at the University of the South Pacific ought to do, or as an important theme that is woven into teaching and research, as other Pacific studies units elsewhere might do. Including indigenous perspectives in higher education is an imperative now for several reasons: Vibrant indigenous cultures in the world today have their own views of the world that must be recognized and acknowledged. Institutions of high education must recognize ownership and control of indigenous knowledge by indigenous peoples rather than by the academy. Pacific studies centers and programs need indigenous cultural knowledge in order to validate and legitimize their work, particularly in the eyes of indigenous peoples. Indigenous knowledge can contribute to the general knowledge base of higher education and enrich the curriculum by considerations of different perspectives of knowledge and wisdom. Incorporating aspects of indigenous education into course curricula helps make university study more meaningful for many students. Valuing indigenous ways of knowing usually results in mutually beneficial collaboration between indigenous and nonindigenous peoples, and improves their treatment of each other as equals. When I was an undergraduate student at Auckland University in the s I learned that in order to be modern and successful at university I had to hang my cultural orientation and identification on the trees at Albert Park and forget who I was for a while. But this is the twenty-first century and things have changed. I am attracted to postmodernism because I never liked the western-dominated, monocultural, assimilationist view of the world I had learned at university, and I wanted to be able to name and represent my thoughts and feelings, to speak for myself, and to create my own version of history. As a young, inexperienced lecturer at the University of the South Pacific, I was fortunate to work with people who valued the perspectives of Pacific peoples, and who, through example and advocacy, helped me find my [End Page 11] voice; some of you are here today and you have my gratitude. In the academy today, we continue to need such people who value and encourage the multiple voices of the people of Oceania, and facilitate their creation for themselves of spaces in which they feel comfortable. However, postmodernism does not provide all the answers. In my view, its ahistorical representation of social life as a continuing conflict between the colonizer and the colonized denies Oceanic cultures a past without Europeans and their colonizing activities. Indigenous peoples have cultural histories that are long, authentic, and material to the well being of all their people, whether they live in the region or not. I suggest that indigenous worldviews are good for the future of university studies. An inclusive and holistic way of thinking champions stewarding nature, participating in community, and valuing interpersonal relationships. It compliments beliefs in rational objective thinking, suspicion of emotions and feelings, material productivity, and personal autonomy. It is akin to "transformational politics" and "therapeutic consciousness," currently two "cool" alternatives to mechanistic consciousness and thinking. Finally, indigenous wisdom is nothing new; before the modern age, every civilization viewed the earth as alive, as an organism with a set of living relationships working together. Today, while modern global technology allows us to be detached from the earth and from people, indigenous wisdom is about the connectedness and interrelatedness of all things and all people. A recent publication entitled *Local Knowledge and Wisdom in Higher Education* Teasdale and Rhea contains numerous case studies illustrating how various people have incorporated indigenous knowledge and perspectives in the curriculum of higher education, particularly in programs involving the education of teachers. Authors highlight the highly contextualized and holistic nature of indigenous educational philosophies, in contrast with the fragmented, mechanical, empirically based, and individualized nature of western thinking on which formal education, particularly higher education, is based. My chapter in *Local Knowledge* is an account of an education course that I teach at the University of the South Pacific, in which, through an examination of their vernacular languages, students explore how vernacular [End Page 12] philosophies of education are embedded in local cultures and languages Thaman. Students learn to compare the educational values of their own culture with those of the western canon. Although I am aware of objections from high-status universities of the West to what they call "area" studies or

"ethnic" studies because they elevate the lesser writers to the status of so-called "great" writers, my course does exactly that. My course has been referred to as an example of cultural resistance Teasdale and Rhea , xxiii , but I see it as students reclaiming their education, an important part of the ongoing process of decolonizing higher education in the Pacific. The nature of the new information age today means that some forms of local knowledge those belonging to the center are benefiting from universal electronic distribution while others those of the periphery are deemed marginal. The workings of World Wide Web mean that the dissemination of knowledge via books and the Internet can also be controlled by those in the center. Pacific studies centers are in an ideal position to encourage and support local efforts to reclaim cultural democracy in the academy and disseminate these in appropriate ways. Here, collaborations with indigenous communities are necessary in order to ensure that control and ownership issues are worked out satisfactorily. A paradigm shift and a search for multiple perspectives and alternative ways of looking at the world will enrich and enhance our understanding of Pacific studies, not diminish or degrade it. For example, take Pacific literature in general, and my poetry in particular. My poems are expressions of thoughts and feelings about different phenomena, and although I use the English language, I draw from the richness of Polynesian epistemologies as well as contemporary Pacific cultures. My readers, like the community in which our artists work, are part-owners of my poems; hence, understanding the cultural contexts of my writing opens up more possibilities for multiple interpretations. To have a deeper appreciation of my writing one has to have some understanding of indigenous cultures in general and Tongan culture in particular, and the values that underpin these. Unfortunately, few literary critics, including those at our university, have explored this aspect of my writing. Finally, in decolonizing Pacific studies, I suggest that we also need to go beyond the politics of society into the politics of individual consciousness, [End Page 13] for worldviews are not only cultural and social abstractions but also the embodiment of our sense of self in the world. It is the way we think and our capacity for wisdom that ultimately produce the world we live in now and shape the world of the future Teasdale and Rhea , 1. Transforming Pacific studies will require transforming the personal politics of those of us who are involved in it, because our acquired worldview represents our flight from our cultural roots and from nature and a drive for autonomy, much of which might have isolated many of us from our environment and from one another. We must examine our own ways of thinking and knowing and explore how they might be changed in order to create a Pacific studies that is Pacific in orientation and inclusive in its processes, contexts, and outcomes. Conclusion To conclude, I leave you with a couple of questions: What relationship do your ideas have to locally recognized concepts of knowledge and wisdom? And how are globally available, academically generated ideas able to articulate with the needs of Oceanic peoples and communities such that they can foster a better way of living at this time, let alone the future? Many people outside the academy have pointed out that humanity needs wisdom to face the twenty-first century, but little heed of this has been taken in academic literature. The challenge for all of us at this conference is not whether incorporating indigenous perspectives and wisdom in higher education is right or wrong, but whether we are ready to give other ways and other voices a chance.

Chapter 2 : UNU-WIDER : Book : Decolonizing Knowledge

Development failures, environmental degradation and social fragmentation can no longer be regarded as side effects of 'externalities'. They are the toxic consequences of pretensions that the modern Western view of knowledge is a universal neutral view, applicable to all people at all times.

Our summer institute will question basic assumptions engrained in the idea of modernity, progress, and development and will encourage thinking and living in search of non-eurocentric and non-corporate social and human values. The world we live today is the result of more than years of Western colonial expansion and imperial designs. This created a world system with unequal power relations between the North including the North within the South and the South including the South within the North. These global inequalities are produced by racial, class, gender, sexual, religious, pedagogical, linguistic, aesthetic, ecological and epistemological power hierarchies that operate in complex and entangled ways at a world-scale. Non-Western traditions of thought are concomitantly inferiorized and subalternized. Who is producing knowledge? What institutions and disciplines legitimize it? What is knowledge for and who benefits from it? How is our social existence colonized and how to think about decolonization of being? What power hierarchies constitute the cartography of power of the global political-economy we live in and how to go about decolonizing the world? Decolonizing knowledge and power as well as de-colonial thinking is the priority of this summer school. Our summer institute will question basic assumptions engrained in the idea of modernity, progress, and development and will encourage thinking and living in search of non-eurocentric, non-corporate social and human values. Doubts about such capitalist, patriarchal and Eurocentric horizons, are also generating distinct horizons of knowledge and understanding that the seminar will address as "decolonial horizons. Identifying the historical and geographical moments in which the West entered in contact with other cultures and civilizations will allow us to locate diverse decolonial horizons in North America, Latin America, the Caribbean, Africa, Middle East and Asia. We will link de-colonial horizons with the task of devising research projects and educational transformations required by the diverse growing decolonial alter-globalisation movements in their struggles for a world beyond capitalist, imperialist, patriarchal, heterosexist and colonial power relations. The basic questions are: Who produces and transmits knowledge and understanding? What institutions support the production of hegemonic knowledge and understanding and why are knowledges and understandings that lack support from such institutions not validated as institutional knowledge and understanding? How do we think about the relation between culture and political-economy in complex non-reductive ways? What is coloniality of being and how to think about decolonization of being? De-colonizing knowledge means then to call into question the principles that sustain the current dominant knowledge, understanding and expectation of what society should be like, how social subjects should behave, what kind of knowledge is accepted as relevant, what applications receive grants or fellowships, and which knowledge and understanding is encouraged and which is devalued, silenced or simply not supported. De-colonizing knowledge means to open up horizons and visions that are generally denied by mainstream academia and media.

Chapter 3 : Maria Thereza Alves – research back, decolonizing knowledge, strategies of survivance

Decolonizing Knowledge is a conversation between Dr. Linda Tuhiwai Smith, Dr. Michelle Fine, and Dr. Andrew Jolivet on community-based research within indigenous and people of color communities.

By Anasuya Sengupta , Adele Vrana and Siko Bouterse 27 February – the first ever conference about centering marginalized knowledge online! The knowledge of marginalized communities is the knowledge of the majority of the world. Yet most online public knowledge still skews towards white, male, and global North knowledge. It is a hidden crisis of our times. We will convene marginalized community organizers, technologists, scholars, artists, and Wikimedians in the first conference of its kind. The change we hope to create: With these newly created alliances and networks, we will work together towards more diversity and inclusion in the experience of internet design, architecture, content, and governance. We intend to dramatically change the way the internet represents the majority of the world. Why is this conference important? Yet while global access to the internet may be within our grasp despite the persistence of uneven connections , research shows that content online remains heavily skewed towards rich, Western countries. In particular, public knowledge on the internet – as exemplified by Wikipedia, the 5th most visited website in the world – continues to be written primarily by white men from Europe and North America. But Wikipedia is only one example of the deeply skewed experience of the internet and its technologies. Face recognition software, for instance, may have a significant racial bias , while search and autocomplete algorithms may prioritise deeply inflammatory content from the extremists around the world. It can, in many ways, amplify and deepen them. In other words, the internet of the marginalized majority is produced by the western, white, male minority. So even as we fight for internet freedom and access, we need to ask deeper questions and seek meaningful responses. Whose voices, faces, and stories are missing from the internet? Whose knowledge is represented on the internet and whose is not? Whose internet, and whose freedoms, are we really defending? It is only through seeing and knowing each other as fully as possible, that we can hope to overcome some of the worst crises of our times, caused by stereotypes and discriminations. To achieve this, we believe we must decolonize the internet – we need to re-imagine and re-design our online technologies and spaces to center and reflect the majority of the world. What we want to do Whose Knowledge? We focus on centering the knowledge of the marginalized online: We are inspired by the leadership of marginalized communities across the world in making their knowledges and histories visible and vocal. We support them to produce and amplify these knowledges, and connect them with allies in Wikimedia and the broader free knowledge movement. We also partner with technologists, scholars, librarians, archivists and others, who are helping us create online spaces to host and make marginalized knowledges more accessible. For the first time ever, we want to bring together key experts from disparate communities – who all work on issues of knowledge and online technologies from multiple perspectives – and develop a shared understanding of the challenges and opportunities we have together. For two days in July , this group of thinkers and doers in the world of online marginalized knowledges will have an opportunity to share their experiences and build new collective strategies to increase diversity and inclusion when it comes to internet design, architecture, content, and governance. We know that when we design a powerful collective process in which unusual and sometimes unlikely allies come together, we can facilitate powerful and effective conversations and actions. We are co-locating this conference with Wikimania – the annual conference of Wikimedians and Wikipedians, the core volunteers of the free and open knowledge movement Whose Knowledge? We intend to have half of our conference participants also attend Wikimania July in Cape Town, South Africa, so that there are significant overlaps and continuations in the conversations we begin at the Decolonizing the Internet conference. What we hope to achieve A convening of unlikely but powerful allies who can begin working together to redesign the internet – and public online knowledge – for diversity and inclusion. A mapping of the key issues, challenges, and opportunities in this work. The beginnings of a shared vocabulary, best practices, and potential design solutions for centering the knowledge of the marginalized. Next steps and actions led by participants, who inspired by this gathering will have a chance to bring what they have experienced and shared together to their local realities and current

projects. More specifically, we hope to see how this emerging and collective new set of vocabulary and actions will infuse Wikimania – the biggest gathering of Wikipedians and one of the biggest open knowledge conferences in the world. This is an invite-only conference in its inaugural year.

Chapter 4 : Decolonizing Knowledge in South Africa: Dismantling the “pedagogy of big lies”™

Decolonizing Knowledge and the Question of the Archive Achille Mbembe This document was deliberately written as a spoken text. It forms the basis of a.

Chapter 5 : Decolonizing Knowledge: From Development to Dialogue - Oxford Scholarship

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Development failures, environmental degradation and social fragmentation can no longer be regarded as side effects of 'externalities'. They are the toxic consequences of pretensions that the modern Western view of knowledge is a universal neutral view, applicable to all people at all times.

Chapter 7 : Decolonizing Knowledge: A Night to Remember | DataCenter

Decolonizing Knowledge will underscore the salience of indigenous experts and methodologists, as well as Third World communities, in the struggle for social justice and self-determination.

Chapter 8 : Decolonizing Knowledge and Power: Postcolonial Studies, Decolonial Horizons

Decolonizing Knowledge The hÉ™mì“lÉ™sÉ™mì” and qì“É™lÉ™jÉ™n at Totem Park Residence are the first buildings on campus to carry names in hÉ™nì“qì“É™minì“É™mì”, the language of the Musqueam people. This collaborative naming process was led by Spencer Lindsay and Sarah Ling, alumni of the First Nations and Indigenous Studies Program in

Chapter 9 : Decolonizing Knowledge - Comparative Literature bibliographies - Cite This For Me

The international Summer School, "Decolonizing Knowledges," is an undertaking that aims at enlarging the scope of the conversation (analysis and investigation) of the hidden agenda of modernity (that is, coloniality) in the sphere of knowledge and higher education.