

## Mignolo S Epistemology Walter Mignolo

Social work as a profession and academic discipline has long centered women and issues of concern to women, such as reproductive rights, labor rights, equal rights, violence and poverty. In fact, the social work profession was started by and maintained in large part by women and has been home to several generations of feminists starting with recognized first wave feminists. This wide-ranging volume both maps the contemporary landscape of feminist social work research, and offers a deep engagement with critical and third wave feminisms in social work research. Showcasing the breadth and depth of exemplary social work feminist research, the editors argue that social work's unique focus on praxis, daily proximities to privilege and oppression, concern with social change and engagement with participatory forms of inquiry place social workers in a unique position to both learn from and contribute to broader social science and humanities discourse associated with feminist research. The authors attend here to their specific claims of feminisms, articulate deep engagement with theory, address the problematic use of binaries, and engage with issues associated with methods that are consistently of interest to feminist researchers, such as power and authority, ethics, reflexivity, praxis and difference. Comprehensive and containing an international selection of contributions, *Feminisms in Social Work Research* is an important reference for all social work researchers with an interest in critical perspectives.

An inquiry into the phenomenology of "woman" based in the relationship between lived time and sexual violence Feminist phenomenologists have long understood a woman's life as inhibited, confined, and constrained by sexual violence. In this important inquiry, author Megan Burke both builds and expands on this legacy by examining the production of normative womanhood through racist tropes and colonial domination. Ultimately, Burke charts a new feminist phenomenology based in the relationship between lived time and sexual violence. By focusing on time instead of space, *When Time Warps* places sexualized racism at the center of the way "woman" is lived. Burke transports questions of time and gender outside the realm of the historical, making provocative new insights into how gendered individuals live time, and how their temporal existence is changed through particular experiences. Providing a potent reexamination of the theory of Simone de Beauvoir—while also bringing to the fore important women of color theorists and engaging in the temporal aspects of #MeToo—*When Time Warps* makes a necessary, lasting contribution to our understanding of gender, race, and sexual violence.

Christoph Senft provides a set of re-readings of contemporary Indian narrative texts as decolonial and pluralistic approaches to the past and thus offers a comprehensive overview of the subcontinent's literary landscape in the 21st century.

Literary scholars and historians have long considered W. E. B. Du Bois (1868--1963) an extremely influential writer and a powerful cultural critic. The author of more than one hundred books, hundreds of published articles, and founding editor of the NAACP journal *The Crisis*, Du Bois has been widely studied for his profound insights on the politics of race and class in America. An activist as well as a scholar, Du Bois proclaimed, "I stand in utter shamelessness and say that whatever art I have for writing has been used always for propaganda for gaining the right of black folk to love and enjoy." In *A Political Companion to W. E. B. Du Bois*, Nick Bromell assembles essays from both new and established scholars from a variety of disciplines to explore Du Bois's contributions to American political thought. The contributors establish a conceptual context within which to read the author, revealing how richly and variously he engaged with the aesthetic and theological modalities of political thinking and action. This volume further reveals how Du Bois's work challenges and revises contemporary political theory, providing commentary on the author's strengths and limitations as a theorist for the twenty-first century. In doing so, it helps readers gain an understanding of how Du Bois's work and life continue to stimulate lively and constructive debate about the theory and practice of democracy in America.

*A Political Companion to W. E. B. Du Bois* University Press of Kentucky

Positioning the Caribbean within the complexes of the world community, this collection uses the metaphor of the global Caribbean to discuss the multiple movements, identities, epistemologies and politics of the West Indies. Examining the processes of the transnational transport of peoples, languages, and literatures between the Caribbean, Africa, Europe, and North America, the essays look at the complexities of geographical, intellectual, and artistic migrations: at the ways Caribbean writers negotiate the construction of literary and political identities and the ways in which the Caribbean influenced writers and thinkers in North America or Europe. These kinds of reciprocal exchanges locate the islands of the Caribbean within a global context, as recipients of multi- and trans-national influence and as makers of transnational meaning. Building on the dynamic processes of globalization, this collection suggests that the Caribbean provides a perspective for thinking about multiple intercultural connections with the Caribbean that include antebellum New Englanders, the Jews of twentieth-century Europe, literary artists of seventeenth- and eighteenth-century England and France, and modern pleasure seekers. A culturally and linguistically rich region of the world, the Caribbean also provides a fascinating literature of its own that is complicated by its history of migration and colonization, as well as by its location between continents.

In *Civility, Nonviolent Resistance, and the New Struggle for Social Justice*, contributors expose the roots of injustice and violence, and propose civil, nonviolent ways of challenging them.

This book brings together twelve contributions that trace the empirical-conceptual evolution of Popular Communication, associating it mainly with the context of inequalities in Latin America and with the creative and collective appropriation of communication and knowledge technologies as a strategy of resistance and hope for marginalized social groups. In this way, even while emphasizing the Latin American and even ancestral identity of this current of thought, this book positions it as an epistemology of the South capable of inspiring relevant reflections in an increasingly unequal and mediatized world. The volumes contributors include both early-career and more established professionals and natives of seven countries in Latin America. Their contributions reflect on the epistemological roots of Popular Communication, and how those roots give rise to a research method, a pedagogy, and a practice, from decolonial perspectives.

This volume brings together a group of renowned experts to discuss the question of whether international law could have developed differently. Contributors explore contingency in theory and practice across a range of fields, including those related to migrants and refugees, the sea and natural resources, and human rights.

The scholarly field of Critical Management Studies (CMS) is in a state of flux. Against a backdrop of dramatic global shifts, CMS scholarship has lately taken a number of new and exciting directions and, at times, challenged older critical voices. Novel theoretical frameworks and diverse research interests mark the CMS field as never before. Interrogating conventional critiques of management and arguing for fresh approaches, *The Routledge Companion to Critical Management Studies* captures this intellectual ferment and new spirit of inquiry within CMS, and showcases the pluralistic generation of CMS scholars that has emerged in recent years. Setting the scene for a crucial period for the discipline, this insightful volume covers new ground and essential areas grouped under the following themes: Critique and its (dis-)contents Difference, otherness, marginality Knowledge at the crossroads History and discourse Global predicaments. Drawing on the expertise of an international team of contributing scholars, *The Routledge Companion to Critical Management Studies* is a rich resource and the perfect reference tool for students and researchers of management and organization.

In the era of information and communication, issues of misinformation and miscommunication are more pressing than ever. Epistemic injustice - one of the most important and ground-breaking subjects to have emerged in philosophy in recent years - refers to those forms of unfair treatment that relate to issues of knowledge, understanding, and participation in communicative practices. *The Routledge Handbook of Epistemic Injustice* is an outstanding reference source to the key topics, problems and debates in this exciting subject. The first collection of its kind, it comprises over thirty chapters by a team of international contributors, divided into five parts: Core Concepts Liberatory

Epistemologies and Axes of Oppression Schools of Thought and Subfields within Epistemology Socio-political, Ethical, and Psychological Dimensions of Knowing Case Studies of Epistemic Injustice. As well as fundamental topics such as testimonial and hermeneutic injustice and epistemic trust, the Handbook includes chapters on important issues such as social and virtue epistemology, objectivity and objectification, implicit bias, and gender and race. Also included are chapters on areas in applied ethics and philosophy, such as law, education, and healthcare. The Routledge Handbook of Epistemic Injustice is essential reading for students and researchers in ethics, epistemology, political philosophy, feminist theory, and philosophy of race. It will also be very useful for those in related fields, such as cultural studies, sociology, education and law.

The global field of contemporary art is shaped by inter-racial conflicts. *Alleviative Objects* approaches Caribbean art through intersectional entanglements and combines decolonial epistemologies with critical whiteness studies and affect theory in order to rethink 'Euro- and U.S.-centric' perspectives on art, race, and class. David Frohnapfel shows how progressive racism in the discourse on Haitian art recenters Whiteness by performing benign, innocent, and heroic identifications with the artist group *Atis Rezistans*. While the study turns critically towards Whiteness, it also turns away from it and towards the compelling contributions of Haitian curators and artists to the decentralization of contemporary art.

In *The Crisis from Within*, Nigel Raab examines analytic problems which emerge when philosophical and literary theories are introduced in historical analysis. By drawing from a vast range of historical works, it highlights dangers inherent to using theory.

The *Routledge Companion to Native American Literature* engages the multiple scenes of tension — historical, political, cultural, and aesthetic — that constitutes a problematic legacy in terms of community identity, ethnicity, gender and sexuality, language, and sovereignty in the study of Native American literature. This important and timely addition to the field provides context for issues that enter into Native American literary texts through allusions, references, and language use. The volume presents over forty essays by leading and emerging international scholars and analyses: regional, cultural, racial and sexual identities in Native American literature key historical moments from the earliest period of colonial contact to the present worldviews in relation to issues such as health, spirituality, animals, and physical environments traditions of cultural creation that are key to understanding the styles, allusions, and language of Native American Literature the impact of differing literary forms of Native American literature. This collection provides a map of the critical issues central to the discipline, as well as uncovering new perspectives and new directions for the development of the field. It supports academic study and also assists general readers who require a comprehensive yet manageable introduction to the contexts essential to approaching Native American Literature. It is essential reading for anyone interested in the past, present and future of this literary culture. Contributors: Joseph Bauerkemper, Susan Bernardin, Susan Berry Brill de Ramírez, Kirby Brown, David J. Carlson, Cari M. Carpenter, Eric Cheyfitz, Tova Cooper, Alicia Cox, Birgit Däwes, Janet Fiskio, Earl E. Fitz, John Gamber, Kathryn N. Gray, Sarah Henzi, Susannah Hopson, Hsinya Huang, Brian K. Hudson, Bruce E. Johansen, Judit Ágnes Kádár, Amelia V. Katanski, Susan Kollin, Chris LaLonde, A. Robert Lee, Iping Liang, Drew Lopenzina, Brandy N?lani McDougall, Deborah Madsen, Diveena Seshetta Marcus, Sabine N. Meyer, Carol Miller, David L. Moore, Birgit Brander Rasmussen, Mark Rifkin, Kenneth M. Roemer, Oliver Scheiding, Lee Schweninger, Stephanie A. Sellers, Kathryn W. Shanley, Leah Sneider, David Stirrup, Theodore C. Van Alst, Jr., Tammy Wahpeconiah

The first comprehensive volume of original essays on Australian screen culture in the twenty-first century. *A Companion to Australian Cinema* is an anthology of original essays by new and established authors on the contemporary state and future directions of a well-established national cinema. A timely intervention that challenges and expands the idea of cinema, this book brings into sharp focus those facets of Australian cinema that have endured, evolved and emerged in the twenty-first century. The essays address six thematically-organized propositions — that Australian cinema is an Indigenous screen culture, an international cinema, a minor transnational imaginary, an enduring auteur-genre-landscape tradition, a televisual industry and a multiplatform ecology. Offering fresh critical perspectives and extending previous scholarship, case studies range from *The Lego Movie*, *Mad Max*, and Australian stars in Hollywood, to transnational co-productions, YouTube channels, transmedia and nature-cam documentaries. New research on trends — such as the convergence of television and film, digital transformations of screen production and the shifting roles of women on and off-screen — highlight how established precedents have been influenced by new realities beyond both cinema and the national. Written in an accessible style that does not require knowledge of cinema studies or Australian studies *Presents* original research on Australian actors, such as Cate Blanchett and Chris Hemsworth, their training, branding, and path from Australia to Hollywood *Explores* the films and filmmakers of the Blak Wave and their challenge to Australian settler-colonial history and white identity *Expands* the critical definition of cinema to include YouTube channels, transmedia documentaries, multiplatform changescapes and cinematic remix *Introduces* readers to founding texts in Australian screen studies *A Companion to Australian Cinema* is an ideal introductory text for teachers and students in areas including film and media studies, cultural and gender studies, and Australian history and politics, as well as a valuable resource for educators and other professionals in the humanities and creative arts.

In a world overwhelmingly unjust and seemingly deprived of alternatives, this book claims that the alternatives can be found among us. These alternatives are, however, discredited or made invisible by the dominant ways of knowing. Rather than alternatives, therefore, we need an alternative way of thinking of alternatives. Such an alternative way of thinking lies in the knowledges born in the struggles against capitalism, colonialism, and patriarchy, the three main forms of modern domination. In their immense diversity, such ways of knowing constitute the Global South as an epistemic subject. The epistemologies of the South are guided by the idea that another world is possible and urgently needed; they emerge both in the geographical north and in the geographical south whenever collectives of people fight against modern domination. Learning from and with the epistemic South suggests that the alternative to a general theory is the promotion of an ecology of knowledges based on intercultural and interpolitical translation.

*On the Edge: Writing the Border between Haiti and the Dominican Republic* is a literary and cultural history which brings to the fore a compelling but, so far, largely neglected body of work which has the politics of borderline-crossing as well as the poetics of borderland-dwelling on Hispaniola at its core. Over thirty fictional and non-fictional literary texts (novels, biographical narratives, memoirs, plays, poems, and travel writing), are given detailed attention alongside journalism, geo-political-historical accounts of the status quo on the island, and striking visual interventions (films, sculptures, paintings, photographs, videos and artistic performances), many of which are sustained and complemented by different forms of writing (newspaper cuttings, graffiti, captions, song lyrics, screenplay, tattoos). Dominican, Dominican-American, Haitian and Haitian-American writers and artists are put in dialogue with authors who were born in Europe, the rest of the Americas, Algeria, New Zealand, and Japan in order to illuminate some of the processes and histories that have woven and continue to weave the texture of the borderland and the complex web of border relations on the island. Particular attention is paid to the causes, unfolding, and immediate aftermath of the 1791 slave revolt, the 1937 massacre of Haitians and Haitian-Dominicans in the Dominican Northern borderland as well as to recent events and topical issues such as the 2010 earthquake, migration, and environmental degradation. *On the Edge* is an invaluable multicultural archive for those who want to engage fully with the past and present of Hispaniola and refuse to comply with the idea that an acceptable future is unattainable.

Some of hockey's fiercest and most passionate players and fans can be found among Canada's First Nations populations, including NHL greats Jordin Tootoo, Jonathan Cheechoo, and Gino Odjick. At first glance the importance of hockey to the country's Aboriginal peoples may seem to indicate assimilation into mainstream society, but Michael A. Robidoux reveals that the game is played and understood very differently in this cultural context. Rather than capitulating to the Euro-Canadian construct of sport, First Nations hockey has become an

important site for expressing rich local knowledge and culture. With stories and observations gleaned from three years of ethnographic research, *Stickhandling through the Margins* richly illustrates how hockey is played and experienced by First Nations peoples across Canada, both in isolated reserve communities and at tournaments that bring together participants from across the country. Robidoux's vivid description transports readers into the world of First Nations hockey, revealing it to be a highly social and at times even spiritual activity ripe with hidden layers of meaning that are often surprising to the outside observer.

*Critique of Latin American Reason* is one of the most important philosophical texts to have come out of South America in recent decades. First published in 1996, it offers a sweeping critique of the foundational schools of thought in Latin American philosophy and critical theory. Santiago Castro-Gómez argues that "Latin America" is not so much a geographical entity, a culture, or a place, but rather an object of knowledge produced by a family of discourses in the humanities that are inseparably linked to colonial power relationships. Using the archaeological and genealogical methods of Michel Foucault, he analyzes the political, literary, and philosophical discourses and modes of power that have contributed to the making of "Latin America." Castro-Gómez examines the views of a wide range of Latin American thinkers on modernity, postmodernity, identity, colonial history, and literature, also considering how these questions have intersected with popular culture. His critique spans Central and South America, and it also implicates broader and protracted global processes. This book presents this groundbreaking work of contemporary critical theory in English translation for the first time. It features a foreword by Linda Martín Alcoff, a new preface by the author, and an introduction by Eduardo Mendieta situating Castro-Gómez's thought in the context of critical theory in Latin America and the Global South. Two appendixes feature an interview with Castro-Gómez that sheds light on the book's composition and short provocations responding to each chapter from a multidisciplinary forum of contemporary scholars who resituate the work within a range of perspectives including feminist, Francophone African, and decolonial Black political thought.

This book reclaims postcolonial theory, addressing persistent limitations in the geographical, disciplinary, and methodological assumptions of its dominant formations. It emerges, however, from an investment in the future of postcolonial studies and a commitment to its basic premise: namely, that literature and culture are fundamental to the response to structures of colonial and imperial domination. To a certain extent, postcolonial theory is a victim of its own success, not least because of the institutionalization of the insights that it has enabled. Now that these insights no longer seem new, it is hard to know what the field should address beyond its general commitments. Yet the renewal of popular anti-imperial energies across the globe provides an important opportunity to reassert the political and theoretical value of the postcolonial as a comparative, interdisciplinary, and oppositional paradigm. This collection makes a claim for what postcolonial theory can say through the work of scholars articulating what it still cannot or will not say. It explores ideas that a more aesthetically sophisticated postcolonial theory might be able to address, focusing on questions of visibility, performance, and literariness. Contributors highlight some of the shortcomings of current postcolonial theory in relation to contemporary political developments such as Zimbabwean land reform, postcommunism, and the economic rise of Asia. Finally, they address the disciplinary, geographical, and methodological exclusions from postcolonial studies through a detailed focus on new disciplinary directions (management studies, international relations, disaster studies), overlooked locations and perspectives (Palestine, Weimar Germany, the commons), and the necessity of materialist analysis for understanding both the contemporary world and world literary systems.

*Revolutionary Subjects* explores the literary and cultural significance of Cold War solidarities and offers insight into a substantial and under-analyzed body of German literature concerned with Latin American thought and action. It shows how literary interest in Latin America was vital for understanding oppositional agency and engaged literature in East and West Germany, where authors developed aesthetic solidarities that anticipated conceptual reorganizations of the world connoted by the transnational or the global. Through a combination of close readings, contextual analysis, and careful theoretical work, *Revolutionary Subjects* traces the historicity and contingency of aesthetic practices, as well as the geocultural grounds against which they unfolded, in case studies of Volker Braun, F.C. Delius, Hans Magnus Enzensberger and Heiner Müller. The book's cultural and comparative approach offers an antidote to imprecise engagements with the transnational, historicizing critical impulses that accompany the production of disciplinary boundaries. It paves the way for more reflexive debate on the content and method of German Studies as part of a broader landscape of world literature, comparative literature and Latin American Studies. Tlostanova examines Central Asia and the Caucasus to trace the genealogy of feminism in those regions following the dissolution of the USSR. The forms it takes resist interpretation through the lenses of Western feminist theory and woman of color feminism, hence Eurasian borderland feminism must chart a third path.

This book names and confounds the mono-mainstream assumption that invisibly frames much research, the ideologies that normalize monolingualism, monoculturalism, monoliteracy, mononationalism, and/or monomodal ways of knowing. In its place, the authors propose multi- and trans- lenses of these phenomena steeped in a raciolinguistic perspective on Bourdieu's reflexive sociology to move toward a more accurate, multidimensional view of racialized peoples' literacy and language practices. To achieve this, they first engage in a comprehensive review of literacies, languaging, and a critical sociocultural framework. Then, the distinct testimonios of four women underscore this framework in practice, followed by action steps for research, policy, and pedagogy. This book will be of particular interest to literacy and language education researchers.

?Offers an interdisciplinary investigation of affectivity in various forms of life. *E-Co-Affectivity* is a philosophical investigation of affectivity in various forms of life: photosynthesis and growth in plants, touch and trauma in bird feathers, the ontogenesis of human life through the placenta, the bare interface of human skin, and the porous materiality of soil. Combining biology, phenomenology, Ancient Greek thought, new materialisms, environmental philosophy, and affect studies, Marjolein Oele thinks through the concrete, living places that show the receptive, responsive power of living beings to be affected and to affect. She focuses on these localized interfaces to explain how affectivity emerges in places that are always evolving, creative, porous, and fluid. Every interface is material, but is also "more" than its current materiality in cocreating place, time, and being. After extensively describing the effects of the milieu and community within which each example of affectivity takes place, in the final chapter Oele adds a prescriptive, ethical lens that formulates a new epoch beyond the Anthropocene, one that is sensitive to the larger ecological, communal concerns at stake. "This is a very welcome contribution to environmental philosophy. The strikingly original thesis is evident in the book's title: what we call 'ecology' is a co-affectivity—the mutuality of affecting and being affected on the part of species, biological kingdoms, ecosystems, etc. Here, Marjolein Oele melds biology and ontology in new and creative ways, enriching both fields. Her book performs the very theme it explores: it stages a co-affective relation between philosophy and the life sciences." — Michael Marder, author of *Plant-Thinking: A Philosophy of Vegetal Life*

Comprising a plurality of perspectives, this timely *Handbook* is an essential resource for understanding past and current challenges to democracy, justice, social and gender equality, identity and freedom. It shows how critical international relations (IR) theory functions as a broad-based and diverse critique of society.

This volume problematizes different facets of management education in India---pedagogy, curricula, and disciplinary and institutional practices---from the perspective of the Global South. The essays in this volume bring out the institutional challenges of crafting a relevant academic programme that converses with both national specificities and global realities. Coming from diverse academic specializations, the contributors traverse the interface of their respective disciplines with management education. In doing so, they engage with the ongoing global debate on management education. This volume fills a noticeable gap of serious, scholarly reflection on the state of management education. While there have been sporadic reflections and occasional critiques, a critical stocktaking of the institutional and disciplinary

aspects of management education has been long wanting. This volume is of interest to scholars and practitioners of management education across the globe, and is likely to generate debate on its contemporary relevance and future trajectory.

Marxism and Decolonization in the 21st Century is a ground-breaking work that highlights the resurgence and insurgence of Marxism and decolonization, and the ways in which decolonization and decoloniality are grounded in the contributions of Black Marxism, the Radical Black tradition, and anti-colonial liberation traditions. Featuring leading and young scholars and activists, this book is a practical scholarly intervention that shows how democratic Marxism and decoloniality might converge to provoke planetary decolonization in the 21st century. At the centre of this process, enabled by both increasing human entanglements and the resilience of racism, the volume's contributors analyse converging forces of anti-imperialism, anti-colonialism, anti-patriarchy, anti-sexism, Indigenous People's movements, eco-feminist formations, and intellectual movements levelled against Eurocentrism. This book will be of great interest to students, scholars, and intellectuals interested in Marxism, decolonization, and transnational activism.

This book offers educators new understandings of 21st century diversity emerging from contemporary national events within the U.S., global movements, and changes in the world political order that have long-lasting impact on local education and call for rethinking traditional generalizations and empirical prescriptions for inclusivity in teaching and learning. The book expands the literature on teacher preparation and intercultural education by providing the educational community with critical perspectives, theoretical approaches, and research methodologies for educational inquiry responsive to diversity. Driven by changes in classroom diversity this book offers educators, researchers and policy makers a language for articulating complex differences in educational reform, policy and practice.

This book critically examines the collection, interpretation, and analysis of quantitative and qualitative data from an Afrocentric perspective. The necessity of interpretive Afrocentric research is relevant to position agency and to locate Africana studies in place, space, and time. This study will provide readers with a compilation of literary, historical, philosophical, and social science essays that describe and evaluate the Africana experience from a methodological perspective. Paradoxically, the collection presents measurable and qualitative research, in order to flush out a global Pan-Africanist consciousness.

"The American-Style University at Large: Transplants, Outposts, and the Globalization of Higher Education is an edited collection by Kathryn L. Kleypas and James McDougall that analyzes the recent expansion of American universities overseas as well as the emergence of American-style universities in Europe, Asia, and Africa. The contributors examine the various ways that American models of higher learning have become instituted around the world and explore ways that these new configurations help to define the university as a force that organizes, develops, and controls methods of education, knowledge, power, and culture"-- Provided by publisher.

This comprehensive collection of original essays written by an international group of scholars addresses the central themes in Latin American philosophy. Represents the most comprehensive survey of historical and contemporary Latin American philosophy available today Comprises a specially commissioned collection of essays, many of them written by Latin American authors Examines the history of Latin American philosophy and its current issues, traces the development of the discipline, and offers biographical sketches of key Latin American thinkers Showcases the diversity of approaches, issues, and styles that characterize the field

African Higher Education in the 21st Century explores the philosophical dimension of higher education systems in Africa by analysing its ontological, epistemological and ethical foundations.

A new reading of Ali Shariati's intellectual legacy on Iranian political discourse and concepts of Islam and modernity.

This exciting new textbook challenges the implicit notions inherent in most existing International Relations (IR) scholarship and instead presents the subject as seen from different vantage points in the global South. Divided into four sections, (1) the IR discipline, (2) key concepts and categories, (3) global issues and (4) IR futures, it examines the ways in which world politics have been addressed by traditional core approaches and explores the limitations of these treatments for understanding both Southern and Northern experiences of the "international." The book encourages readers to consider how key ideas have been developed in the discipline, and through systematic interventions by contributors from around the globe, aims at both transforming and enriching the dominant terms of scholarly debate. This empowering, critical and reflexive tool for thinking about the diversity of experiences of international relations and for placing them front and center in the classroom will help professors and students in both the global North and the global South envision the world differently. In addition to general, introductory IR courses at both the undergraduate and graduate levels it will appeal to courses on sociology and historiography of knowledge, globalization, neoliberalism, security, the state, imperialism and international political economy.

Becca Whitla uses liberationist, postcolonial, and decolonial methods to analyze hymns, congregational singing, and song-leading practices. By way of this analysis, Whitla shows how congregational singing can embody liberating liturgy and theology. Through a series of interwoven theoretical lenses and methodological tools—including coloniality, mimicry, epistemic disobedience, hybridity, border thinking, and ethnomusicology—the author examines and interrogates a range of factors in the musical sphere. From beloved Victorian hymns to infectious Latin American coritos; congregational singing to radical union choirs; Christian complicity in coloniality to Indigenous ways of knowing, the dynamic praxis-based stance of the book is rooted in the author's lived experiences and commitments and engages with detailed examples from sacred music and both liturgical and practical theology. Drawing on what she calls a syncopated liberating praxis, the author affirms the intercultural promise of communities of faith as a locus theologicus and a place for the in-breaking of the Holy Spirit.

In 1629, Catholic priest Hernando Ruiz de Alarcón produced the Treatise on the Heathen Superstitions That Today Live among the Indians Native to This New Spain to aid the church in its abolishment of native Nahua religious practices. The bilingual Nahuatl-Spanish Treatise collected diverse incantations, or *nahualtocahtl*, used to conjure Mesoamerican deities for daily sustenance and medical activities. Today this work is recognized as one of the most significant firsthand records of indigenous religious practices in postconquest Mexico. Yet, as Viviana Díaz Balsera argues in *Guardians of Idolatry*, the selection process for the incantations recorded in the Treatise reflects two sites of agency: Ruiz de Alarcón's desire to present the most flagrant examples of Nahua "demonic" practices, and Nahua efforts to share benign *nahualtocahtl* in order to preserve their pre-conquest traditions while negotiating with colonial Christian hegemony. *Guardians of Idolatry* offers readers a rare, in-depth look at the *nahualtocahtl* and the native cosmogonies, beliefs, and medical practices they reveal. Through close reading of four incantations—for safe travel, maguey sap harvesting, bow-and-arrow deer hunting, and divination through maize kernels—Díaz Balsera shows the nuances of a Nahua spiritual world populated by intelligent

superhuman and nonhuman entities that directly responded to human appeals for intercession. She also addresses Jacinto de la Serna's Manual for Ministers of These Indians (1656), an elaborate commentary on the Treatise. Guardians of Idolatry tells a compelling story of the robust presence of a unique form of Postclassic Mesoamerican ritual knowledge, fully operative one hundred years after the incursion of Christianity in south Central Mexico. Together, Ruiz de Alarcón's Treatise and de la Serna's Manual reveal the highly sophisticated language of the nahuatl, and the disparate ways in which both colonizers and resilient indigenous agents contributed to the conservation of Mesoamerican epistemology.

This volume clarifies the meanings and applications of the concept of the transnational and identifies areas in which the concept can be particularly useful. The division of the volume into three parts reflects areas which seem particularly amenable to analysis through a transnational lens. The chapters in Part 1 present case studies in which the concept replaces or complements traditionally dominant concepts in literary studies. These chapters demonstrate, for example, why some dramatic texts and performances can better be described as transnational than as postcolonial, and how the transnational underlies and complements concepts such as world literature. Part 2 assesses the advantages and limitations of writing literary history with a transnational focus. These chapters illustrate how such a perspective loosens the epistemic stranglehold of national historiographies, but they also argue that the transnational and national agendas of literary historiography are frequently entangled. The chapters in Part 3 identify transnational genres such as the transnational historical novel, transnational migrant fiction and translinguistic theatre, and analyse the specific poetics and politics of these genres.

For some decades, the work of Carmelite theologian Constance FitzGerald, OCD, has been a well-known secret, not only among students and practitioners of Carmelite spirituality, but also among spiritual directors, spiritual writers, retreatants, vowed religious women and men, and Christian theologians. This collection sets out to introduce the work of Sister Constance to a wider and more diverse audience—women and men who seek to strengthen themselves on the spiritual journey, who yearn to deepen personal or scholarly theological and religious reflection, and who want to make sense of the times in which we live. To this end, this volume curates seven of Sister Constance's articles with probing and responsive essays written by ten theologians. Contributors include: Susie Paulik Babka Colette Ackerman, OCD Roberto S. Goizueta Margaret R. Pfeil Alex Milkulich Andrew Prevot Laurie Cassidy Maria Teresa Morgan Bryan N. Massingale M. Catherine Hilkert, OP

Psychiatric Encounters presents an intimate portrait of a public inpatient psychiatric facility in the Southeastern state of Yucatan, Mexico. The book explores the experiences of patients and psychiatrists as they navigate the challenges of public psychiatric care in Mexico. While international reports condemning conditions in Mexican psychiatric institutions abound, Psychiatric Encounters considers the large- and small-scale obstacles to quality care encountered by doctors and patients alike as they struggle to live and act like human beings under inhumane conditions. Beatriz Mireya Reyes-Foster closely examines the impact of the Mexican state's neoliberal health reforms on how patients access care and doctors perform their duties. Engaging with madness, modernity, and identity, Psychiatric Encounters considers the enduring role of colonialism in the context of Mexico's troubled contemporary mental health care institutions.

During the mid-1980s, Latin American colonial studies came to be dominated by the various 'post' movements—post-structuralism, post-modernism, post-Marxism—characterized by their promotion of discursivity as the ultimate horizon of sociality. This volume confronts discourse theory and examples of its colonial application with an alternative Althusserian problematic that foregrounds modes of production and class struggle, to which end it further promotes a view of colonial societies as split, not along a horizontal, geographic axis that offsets the New World against Europe, but vertically through the opposition between dominant tributary/feudal formations and their emergent capitalist equivalent. Its fundamental claim is that the radical-sounding rhetoric of the various 'post' movements, far from energizing the politics of resistance to the forces of imperialism, actually greases the mechanisms of finance capital.

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