

Decolonizing Higher Education: An Annotated Bibliography

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Tachine, A. R. (2018). Story Rug: Weaving stories into research. *Reclaiming Indigenous Research in Higher Education*, 64-75.

In this chapter, Tachine recapitulates her dissertation journey of creating a story rug and weaving it into her dissertation work. She describes how stories respond to and address many of the cn

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, education & society*, 1(1), 1-40.

In this paper, Tuck and Yang attempt to ascertain what decolonization means and what it requires. They remind readers that social justice, critical methodologies, or approaches that decenter settler perspectives have objectives that may not align with decolonization. The authors claim that decolonization is not a metaphor, arguing that when metaphor invades decolonization, it impedes decolonization; it recenters whiteness, resettles theory, and extends innocence to the settler. They further opine that decolonization cannot easily be grafted onto pre-existing discourses and frameworks, even if those are critical or anti-racist.

Shahjahan, R. (2011). Engaging the Faces of ‘Resistance’ and Social Change from Decolonizing Perspectives: Toward Transforming Neoliberal Higher Education. *Journal of Curriculum Theorizing*, 27(3), 273 - 286.

In this paper, Shahjahan attempts to fill existing gaps in the theorization of resistance by critically analyzing two important books in the field—David Jeffress’ “Postcolonial Resistance: Culture, Liberation and Transformation” (2008) and Arlo Kempf’s “Breaching The Colonial Contract: Anti-colonialism in the US and Canada” (2009). Shahjahan examines the concept of resistance in both postcolonial and anticolonial perspectives and applies it to the context of neoliberal higher education. By comparing and contrasting these two books, Shahjahan explores two themes: 1) the four faces of resistance, and 2) anticolonialism versus postcolonialism and the question of indigeneity.

Shahjahan concludes that these books expand and enrich the conceptualization of resistance and social change in neoliberal higher education. His findings are timely because the question of colonialism is garnering increasing attention in academe, particularly in curriculum studies, as is evident in the resurgence of books and journal special issues examining the intersections between colonial relations and knowledge production, representation, and indigenous struggle. His main takeaway is that as higher education scholars, we need more intricate, nuanced, and grounded (or context-specific) understandings of resistance that connect the discursive with material relations of power. He reminds us that our ways of knowing are interconnected to our ways of being, and

Mirzoeff, N. (2017). Empty the museum, decolonize the curriculum, open theory. *The Nordic Journal of Aesthetics*, 25(53), 6-22. <https://doi.org/10.7146/nja.v25i53.26403>

In this paper, Mirzoeff proposes three tasks for academicians and practitioners of higher education: decolonizing the curriculum; emptying the museum; and opening theory. Each of these categories has both a history in past resistance and liberation movements and a present-day dynamic, and Mirzoeff traces this history from the South African Rhodes Must Fall movement via Occupy Wall Street to the Free University and Antiuniversity. He asserts the importance of learning from the successes and failures of decolonization and of bringing this understanding into academic and creative spaces such as universities, galleries, and museums. He uses Hannah Arendt's formation of politics in the "space of appearance" to pose questions around ownership / disenfranchisement, recognition / dehumanization, and inclusion / exclusion. He reminds readers that British colonialism is not even discussed in UK schools, citing this as a failing of the education system. By providing examples of alternative formats for learning (such as Free University) that have been influenced by decolonial tactics, Mirzoeff highlights the need for radical education.

As a scholar who is committed to equity and social justice, I find this essay to be relevant and enlightening. This type of enquiry represents a crucial step towards transforming our curricula. The biggest takeaway for me was the idea that in order to make "theory" do anti-racist work, it has to be open (anti-occupation), whether in Palestine or the US. This paper also exposed me to the existence of alternative universities that refuse to align with the US military-industrial complex and instead show solidarity with the Third World.