

decolonizing the mind pdf

decolonizing the mind pdf: A Comprehensive Guide to Understanding and Accessing Ngũgĩ wa Thiong'o's Landmark Work

Decolonizing the mind pdf is a vital resource for scholars, students, activists, and anyone interested in understanding the profound impact of colonialism on cultural identity, language, and education. Ngũgĩ wa Thiong'o's seminal work, "Decolonizing the Mind," explores how colonial languages and narratives have shaped perceptions of identity and power in post-colonial societies. This article provides an in-depth overview of the book's themes, significance, and how to access the pdf version, making it easier for readers to engage with this influential text.

What is "Decolonizing the Mind"?

Overview of Ngũgĩ wa Thiong'o's Work

"Decolonizing the Mind" is a collection of essays written by Kenyan author Ngũgĩ wa Thiong'o, originally published in 1986. The book critiques the lingering effects of colonialism on African literature, language, and thought processes. Ngũgĩ advocates for the use of indigenous languages as a way to reclaim cultural identity and challenge the dominance of colonial languages like English and French.

Key Themes of the Book

- Language and Power: The book discusses how language functions as a tool of imperialism, shaping perceptions and maintaining control.
- Cultural Identity: It emphasizes the importance of preserving and promoting indigenous cultures and traditions.
- Education and Colonial Legacies: The essays critique colonial education systems that devalue local knowledge and languages.
- Literature and Resistance: Ngũgĩ advocates for writing and storytelling in native languages to resist colonial narratives.

Significance of "Decolonizing the Mind" in Post-Colonial Studies

Impact on Literature and Education

Ngũgĩ's work has inspired a movement to decolonize educational curricula worldwide, encouraging a shift from colonial languages and perspectives to indigenous knowledge systems. It challenges educators, writers, and policymakers to reconsider the role of language in cultural liberation.

Contribution to Language Politics

The book underscores the political implications of language choice, highlighting how colonial languages can perpetuate socio-economic inequalities, while indigenous languages can foster national pride and unity.

Influence on Decolonial Movements

"Decolonizing the Mind" is regarded as a foundational text in decolonial theory, inspiring activists and scholars to rethink histories, narratives, and identities shaped by colonialism.

Accessing the "Decolonizing the Mind" PDF

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- Searchability for specific topics or quotes
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Key Sections and Chapters in "Decolonizing the Mind" PDF

Main Essays and Topics Covered

1. The Language of African Literature: Discusses the importance of writing in native languages.
2. The Role of Education: Critiques colonial education systems and advocates for indigenous curricula.
3. Language and Power: Explores how colonial languages dominate perceptions and social structures.
4. Storytelling and Cultural Revival: Highlights storytelling as a means of cultural resistance.
5. The Politics of Literature: Examines how literature can challenge colonial narratives.

How to Approach Reading the PDF

- Start with the Introduction: Understand the context and purpose of the essays.
- Focus on Key Essays: Identify themes relevant to your interests.
- Take Notes: Highlight quotes and ideas for future reference.

- Engage Critically: Reflect on how the themes relate to current issues of decolonization.

Critical Reception and Academic Usage

How Scholars Use "Decolonizing the Mind"

Academics utilize Ngũgĩ's work in fields such as:

- Post-colonial literature
- Cultural studies
- Language policy
- Education reform

Common Criticisms and Discussions

While highly influential, some critics argue that:

- The emphasis on indigenous languages may limit international reach.
- Implementing decolonization in education requires systemic change beyond language choice.

Despite debates, the book remains a cornerstone in decolonial discourse.

Practical Steps to Decolonize Your Mind

Personal Reflection and Action

- Engage with indigenous cultures and languages.
- Support local artists and writers who promote native languages.
- Advocate for curriculum reforms that include indigenous knowledge.
- Challenge colonial narratives in media and literature.

Community and Institutional Initiatives

- Promote bilingual education programs.
- Organize cultural events celebrating indigenous traditions.
- Collaborate with local communities to preserve languages.

Conclusion: Embracing the Principles of Decolonization

"Decolonizing the Mind" pdf offers a powerful call to acknowledge and challenge the colonial legacies embedded in language, education, and culture. Accessing the pdf allows readers worldwide to engage with Ngũgĩ wa Thiong'o's compelling arguments and strategies for cultural liberation. Whether for academic research, personal enlightenment, or activism, this work remains a vital resource in the ongoing journey toward decolonization and cultural sovereignty.

Additional Resources

- Ngũgĩ wa Thiong'o Official Website: For updates and publications.
- Academic Journals: Explore articles discussing "Decolonizing the Mind."
- Libraries and Educational Institutions: Many offer access to the book in various formats.
- Online Bookstores: Purchase physical or digital copies legally.

By understanding the significance of "decolonizing the mind pdf" and how to access it responsibly, readers can deepen their engagement with post-colonial theory and contribute to the global movement for cultural decolonization.

Frequently Asked Questions

What is the main focus of 'Decolonizing the Mind' by Ngũgĩ wa Thiong'o?

The book critically examines the ways colonial languages and educational structures have oppressed indigenous cultures and advocates for reclaiming indigenous languages and traditions as a form of decolonization.

How does 'Decolonizing the Mind PDF' contribute to postcolonial studies?

It provides a foundational critique of colonial linguistic and cultural dominance, emphasizing the importance of language in shaping identity and resistance, thus serving as a vital resource in postcolonial discourse.

What are some key themes discussed in the 'Decolonizing the Mind PDF'?

Key themes include linguistic imperialism, cultural identity, the role of language in colonization, resistance through language revival, and the importance of indigenous knowledge systems.

Is 'Decolonizing the Mind PDF' freely accessible online?

While some editions or excerpts may be available online, full access may require purchase or access through academic libraries or authorized platforms, as it is copyrighted material.

How can 'Decolonizing the Mind' influence educational reforms?

It encourages incorporating indigenous languages and cultural perspectives into curricula, challenging

colonial legacies in education, and promoting decolonized approaches to teaching and learning.

Why is decolonizing the mind considered essential in postcolonial societies?

Decolonizing the mind helps restore cultural identity, challenge colonial narratives, and empower marginalized communities to reclaim their history, language, and traditions.

What critiques does Ngũgĩ offer regarding colonial languages in education?

Ngũgĩ critiques the dominance of colonial languages as tools of cultural imperialism, arguing they suppress indigenous languages and worldviews, which are vital for authentic cultural expression.

Can 'Decolonizing the Mind PDF' be used as a teaching resource?

Yes, it is often used in academic settings to facilitate discussions on postcolonial theory, language politics, and cultural identity, making it a valuable educational resource.

What impact has 'Decolonizing the Mind' had on language activism?

The book has inspired language activists worldwide to promote indigenous language preservation, revival, and to challenge linguistic imperialism in postcolonial contexts.

How does 'Decolonizing the Mind' relate to contemporary issues of cultural imperialism?

It highlights ongoing struggles against cultural and linguistic domination, emphasizing the importance of cultural sovereignty and the need to decolonize minds to foster true independence.

Additional Resources

Decolonizing the Mind PDF: Unlocking New Perspectives on Postcolonial Thought

decolonizing the mind pdf has become a phrase resonating across academic circles, social movements, and intellectual debates worldwide. It encapsulates a critical project—challenging entrenched colonial ideologies embedded within our ways of thinking, cultural expressions, and educational systems. As the digital age democratizes access to knowledge, the availability and dissemination of key texts like Ngũgĩ wa Thiong'o's *Decolonising the Mind* in PDF format have played a pivotal role in fueling this ongoing discourse. But what does "decolonizing the mind" truly entail? Why has it gained such traction, and how does the digital format influence its impact? This article explores these questions in depth, unpacking the significance of *Decolonising the Mind* PDF within the broader landscape of postcolonial studies and social transformation.

The Origins and Core Message of "Decolonising the Mind"

Ngũgĩ wa Thiong'o and the Roots of Decolonization

Ngũgĩ wa Thiong'o, a renowned Kenyan novelist and scholar, penned *Decolonising the Mind* in 1986. The book is a seminal work that critically examines the lingering effects of colonialism on African cultures, languages, and consciousness. Ngũgĩ argues that colonial education systems and linguistic dominance have suppressed indigenous languages and worldviews, thereby perpetuating mental colonization.

He emphasizes that language is more than mere communication; it is a vessel of culture, identity, and power. When colonial languages such as English or French replace indigenous tongues, they carry with them not just vocabulary but also colonial ideologies that reshape perceptions of reality. Ngũgĩ advocates for a cultural and linguistic revival—urging Africans and other colonized peoples to reclaim their languages and narratives to foster authentic self-awareness and independence.

Key Themes in the Book

- Language and Identity: The central role of language in shaping cultural identity and resistance.
- Educational Reform: Critiquing colonial education as a tool of mental imperialism.
- Cultural Revival: Promoting indigenous storytelling, arts, and traditions.
- Mental Liberation: Breaking free from colonial mindsets to foster genuine autonomy.

Why the PDF Format Matters in the Decolonization Discourse

Accessibility and Dissemination

The emergence of *Decolonising the Mind* PDF has democratized access to Ngũgĩ's ideas, breaking down geographical and economic barriers. PDFs are easily shareable, downloadable, and searchable, making them an efficient medium for spreading critical texts in universities, community groups, and activist networks.

Preservation and Archiving

Digital PDFs serve as archival tools, ensuring that important works remain accessible even when physical copies are scarce or rare. This is especially crucial for texts that challenge dominant narratives and may face suppression or censorship.

Enhancing Engagement

Many PDFs come with hyperlinks, annotations, and multimedia integrations, allowing readers to engage with supplementary materials, critical commentaries, and related works seamlessly. This interactive dimension fosters deeper understanding and discussion.

Challenges of PDF Accessibility

While PDFs are powerful, they are not without limitations. Accessibility issues, such as incompatibility

with screen readers or difficulties for visually impaired users, highlight the importance of inclusive digital practices in disseminating decolonial texts.

The Role of Decolonizing the Mind in Contemporary Movements

Educational Reforms and Curriculum Changes

Decolonizing education involves re-evaluating curricula that have historically prioritized Western knowledge systems. The Decolonising the Mind PDF has inspired educators worldwide to integrate indigenous perspectives, languages, and epistemologies into their teaching.

- Incorporating indigenous languages in classrooms.
- Prioritizing local histories and stories.
- Challenging Eurocentric biases in textbooks.

Cultural Revival and Artistic Expression

Artists, writers, and filmmakers draw upon Ngũgĩ's insights to challenge colonial narratives and celebrate indigenous culture. The PDF's accessibility broadens this influence, enabling creators to reference, cite, and build upon decolonial ideas.

Political and Social Movements

Decolonization is also a political project, aiming to dismantle colonial legacies embedded within institutions, legal systems, and societal structures. The PDF acts as a catalyst for grassroots activism, empowering communities to articulate their histories and aspirations.

Critical Perspectives and Debates Surrounding "Decolonising the Mind"

Is Language the Only Key?

While Ngũgĩ emphasizes language, critics argue that decolonization encompasses broader issues like economic justice, environmental sustainability, and political sovereignty. The PDF-based discourse must therefore be integrated into multifaceted strategies.

Risks of Cultural Essentialism

Some warn against romanticizing indigenous cultures or viewing them as static entities. The digital dissemination of Decolonising the Mind should be paired with nuanced understanding to avoid essentialist narratives.

Digital Divide and Inclusivity

Access to PDFs depends on internet connectivity and digital literacy. Marginalized communities with limited digital access risk being excluded from these vital conversations. Addressing this divide is essential for genuine decolonization.

Impact and Future Directions

Academic and Research Implications

The availability of *Decolonising the Mind* PDF has transformed academic discourse, encouraging more scholars to engage with postcolonial theory and indigenous epistemologies. It has also fostered interdisciplinary research spanning literature, anthropology, linguistics, and political science.

Policy and Institutional Change

Decolonization efforts influenced by Ngũgĩ's work have prompted institutions to revisit policies on language use, curriculum design, and cultural representation. Digital access ensures that these debates remain vibrant and ongoing.

Moving Beyond the PDF

While PDFs are invaluable, the decolonization project requires holistic approaches—community-led initiatives, language revitalization programs, and policy reforms. Digital texts serve as catalysts, but sustained change depends on collective action.

Conclusion: Embracing a Decolonized Future

decolonizing the mind pdf symbolizes more than a digital document; it embodies a movement toward mental liberation, cultural affirmation, and epistemic diversity. As access to these texts expands, so does the potential for individuals and communities to challenge colonial legacies and forge new pathways rooted in their histories and identities. The journey toward decolonization is ongoing, complex, and deeply personal, but the digital dissemination of core texts like Ngũgĩ wa Thiong'o's *Decolonising the Mind* ensures that these vital ideas remain accessible and influential. By critically engaging with these works, embracing indigenous languages and knowledge systems, and fostering inclusive dialogues, society can move closer to a future where decolonization is not just an aspiration but a lived reality.

In essence, the *Decolonising the Mind* PDF is more than a file—it is a tool, a symbol, and a catalyst for intellectual resistance and cultural revival. Its significance lies in its ability to inspire critical reflection, motivate action, and sustain the ongoing project of decolonization across the globe.

[Decolonizing The Mind Pdf](#)

decolonizing the mind pdf: Decolonising the Mind Ngũgĩ wa Thiong'o, 1986 Ngugi wrote his first novels and plays in English but was determined, even before his detention without trial in 1978, to move to writing in Gikuyu.

decolonizing the mind pdf: Decolonising the mind Ngugi wa Thiong'o, 1992

decolonizing the mind pdf: *Learning to Stop* Remy Y.S. Low, 2023-03-31 This book is a philosophical and historical study that explores how meditative practices for cultivating mindfulness can be regarded as a unique form of education against violence—one that emphasizes stopping and contemplation as a necessary precursor to action. It brings together the idiosyncratic but insightful musings on violence by Slovenian philosopher Slavoj Žižek with recent research on mindfulness and violence as a lens. Using this lens, it looks at two exemplary educators and how they taught mindfulness meditation as a way of resisting the types of violence they and their students faced: the Vietnamese Zen teacher Thich Nhat Hanh amidst the brutality of the Second Indochina War (1955-1975), and the African-American studies professor and cultural critic bell hooks in the face of systemic oppression in the United States of the 1980s.

decolonizing the mind pdf: *Neurodecolonisation in the Classroom* Remy Y.S. Low, 2025-08-18 This book extends on the scholarship on decolonising higher education by focusing on classroom pedagogies that can transform students' embodied affects and habits as conditioned by coloniality. It does so by offering a historical case study of how one exemplary educator – Canadian activist and scholar Roxana Chu-Yee Ng (1951-2013) – drew on traditional Chinese medicine philosophy and Qigong practice to offer an embodied pedagogy that had profound effects on many of her students. This book brings together scholarship from critical education, contemplative pedagogy, the neuroscience of stress, mind-body medicine, and embodied cognition to make the case for the importance of embodied pedagogies in any project for decolonising higher education. An innovative contribution to embodiment and decolonial studies, this book will be of great interest to researchers and postgraduate students exploring interdisciplinary methods.

decolonizing the mind pdf: *Africa and the Metaphysical Empire* Frank Aragbonfoh Abumere, 2025-02-03 This book investigates whether African cultures can appropriate some useful aspects of Western cultures, or whether doing so risks falling into the metaphysical empire and diluting African identity. Ngugi wa Thiong'o and Ndlovu-Gatsheni characterise the metaphysical empire as an intangible non-physical and non-geographical invasion of the mental universe of formerly colonised peoples. As mutual exclusivists, they argue that authentic decolonization necessitates a complete dissociation of the African and her culture from colonial heritage. However, cultural appropriationists such as Wole Soyinka, Chinua Achebe and Chimamanda Ngozi Adichie argue that the African adoption of colonial heritage such as the English language is in no way antithetical to decolonization. This book delves into the debate by exploring the strengths and weaknesses of cultural appropriationism and, on the other hand, testing the validity of mutual exclusivism. The book demonstrates that cultural appropriation without falling into the metaphysical empire is possible, but that this poses important questions about the nature of the decolonization project itself, and where it should start and stop. A more accommodative decolonization would recognize the relationship between cultural universals and particulars, whilst also creating room for cultural appropriation. Ultimately, the book argues that both cultural appropriationists and mutual exclusivists must simultaneously renounce absolutism. By being amenable to a fusion of horizons, discourse can move beyond the decolonization fallacy of arguing that things are always either/or. This original and important contribution to the metaphysical empire debate will be a seminal read for researchers across the fields of philosophy, political science, African studies, and Black studies.

decolonizing the mind pdf: *Decolonizing Interpretive Research* Antonia Darder, 2019-05-30 To what extent do Western political and economic interests distort perceptions and affect the Western production of research about the other? The concept of 'colonializing epistemologies' describes how knowledges outside the Western purview are often not only rendered invisible but either absorbed or destroyed. Decolonizing Interpretive Research outlines a form of oppositional study that undertakes a critical analysis of bodies of knowledge in any field that engages with issues related to the lives and survival of those deemed as other. It focuses on creating intellectual spaces that will facilitate new readings of the world and lead toward change, both in theory and practice. The book begins by conceptualizing the various aspects of the decolonizing interpretive research approach for the reader, and the following six chapters each focus on one of

these issues, grounded in a specific decolonizing interpretive study. With a foreword by Linda Tuhiwai Smith, this book will allow readers to not only engage with the conceptual framework of this decolonizing methodology but will also give them access to examples of how the methodology has informed decolonizing interpretive studies in practice.

decolonizing the mind pdf: Decolonizing Childhoods Manfred Liebel, 2020-05-06 European colonization of other continents has had far-reaching and lasting consequences for the construction of childhoods and children's lives throughout the world. Liebel presents critical postcolonial and decolonial thought currents along with international case studies from countries in Africa, Latin America, and former British settler colonies to examine the complex and multiple ways that children throughout the Global South continue to live with the legacy of colonialism. Building on the work of Cannella and Viruru, he explores how these children are affected by unequal power relations, paternalistic policies and violence by state and non-state actors, before showing how we can work to ensure that children's rights are better promoted and protected, globally.

decolonizing the mind pdf: Evaluating Indigenous African Tradition for Cultural Reconstruction and Mind Decolonization Durodolu, Oluwole Olumide, Chisita, Collence T., Marutha, Ngoako Solomon, Familusi, Olumuyiwa Olusesan, 2024-08-22 Evaluating Indigenous African Tradition for Cultural Reconstruction and Mind Decolonization is edited by Oluwole O Durodolu, and is an insightful book that challenges the derogatory portrayal of African Traditional Religion (ATR) and highlights the need for cultural reconstruction and mind decolonization. The book explores the derogatory descriptions that have been used to describe ATR and argues that subjecting religion to logical inquiry diminishes the essence of worship and promotes disbelief. The book examines the relevance of indigenous African tradition to cultural reconstruction and evaluates the place of African culture in the global context. The author argues that upholding the general principle of African Traditional belief, which upholds communalism and morality, can address problems such as corruption, poverty, and unemployment in the African continent. This book is an essential resource for academics, students, researchers, and anyone interested in understanding the relevance of African Traditional Religion in contemporary times and the need for cultural reconstruction and mind decolonization for the betterment of the African continent and the world at large.

decolonizing the mind pdf: Decolonising the University: The Emerging Quest for Non-Eurocentric Paradigms (Penerbit USM) Claude Alvares, Shad Saleem Faruqi, 2014-11-25 This book of essays is a sequel to the 'International Conference on Decolonising Our Universities' held in Penang, Malaysia from June 27 to 29, 2011. The Conference was jointly organised by the Universiti Sains Malaysia and Citizens International in cooperation with the Higher Education Leadership Academy of the Malaysian Ministry of Higher Education. At the Conference, speaker after speaker pointed out that education in Asia and Africa is too Westcentric. It blindly apes European universities, European curricula and European paradigms. The papers in this volume examine possible ways of overcoming this problem of intellectual enslavement in Asian and African citadels of learning. It must be pointed out at the very outset that this book is not meant to be a tirade against the West. Its aim is not to ask Asian and African universities to shut out Europe and North America or to be insular or to wear blinds. Its aim is positive - to make Asian and African tertiary education truly global and at the same time socially relevant. This cannot be done unless the intellectual monopoly of the West is broken and European knowledge is made to make way for the review, teaching and expansion of the vast knowledge of other societies and cultures. European knowledge may supplement, but never replace, other valid knowledge systems and traditions. The book is divided into eight parts. Part I creates the setting, provides an overview of the state of our universities, reflects on decolonisation of our intellectual heritage and explains how colonial education was used to assault our cultures. Part II contains a wish-list of the decolonised university. There are essays on the philosophical basis of an African university and about how the sacred and the secular can be integrated and how the community can be brought back into the university. Part III critically examines the promise and performance of UNESCO in decolonisation of Asian and

African institutions of higher learning. Part IV discusses eurocentrism in social sciences, in mathematics and in science curricula. Part V highlights the state of social sciences and the law today and provides an alternative discourse in social theory, history, psychotherapy, psychology, law and language education. Part VI discusses regional decolonising initiatives in the Philippines, Taiwan, Turkey and Iran. Part VII provides insights into some experiments in transforming academic pedagogy. Finally, Part VIII contains some personal journeys in decolonisation of the self. This book of essays is meant to coincide with Malaysia's Independence Day on August 31, 1957. The hope is that the timing will underline the point that the stains of cultural and intellectual imperialism do not end with the attainment of political freedom. Freedom is a state of the mind and, regrettably, throughout Asia and Africa, the enslavement of the mind has continued long after the coloniser has gone back home. This humiliating state of affairs must end, not only to give meaning to political independence but also to improve the quality of our education by giving to our students a better panorama of world knowledge and thereby to increase their choices. Decolonisation of our universities is not an exercise in flag-waving nationalism. Its aim is ameliorative. Diversity and pluralism of knowledge systems are vital for meeting many of the moral, social and economic challenges of the times and for avoiding the frightening economic, educational and cultural consequences of Europe's near-total intellectual and educational monopoly over Asia, Africa and Latin America. For example, Western models of development have proved to be a nightmare and have not served Asia and Africa well. Economic theories from the West have brought the whole world to the brink of an environmental catastrophe. Asian universities should offer a critique of the ethnocentrism of Western scholarship by pointing out that a middle class Western lifestyle and what that entails in terms of the nuclear family, the consumer society, living in suburbia and extensive private space may neither be workable nor desirable on a fragile planet. The humiliating story of intellectual enslavement in each field and in each region is best told in the words of the authors. What must be noted is the ways in which this subservience manifests itself. Our university courses reflect the false belief that Western knowledge is the sum total of all human knowledge. The books prescribed and the icons and godfathers of knowledge are overwhelmingly from the North Atlantic countries. Titles written by scholars and thinkers from Asia and Africa are rarely included in the book list. This may indicate a pervasive inferiority complex or ignorance of the contribution of the East to world civilisation. Any evaluation of right and wrong, of justice and fairness, of poverty and development, and of what is wholesome and worthy of celebration tends to be based on Western perceptions. Eastern ideas and institutions are viewed through Western prisms and invariably regarded as primitive and in need of change. Despite decades of political independence, the framework assumptions of our law, politics, economics, education, history, science, art and culture remain dictated by our former colonial masters. Our concept of the good life and our views on human rights have very tenuous links to our indigenous traditions. Our cultural values, domestic relations, music, food and dressing – indeed our whole Weltanschauung is constructed on a Western edifice of knowledge. Our concept of beauty has been socially constructed by Hollywood media. In our professions, most of the icons we look up to are Western. In our universities, the syllabi we draft, the books we prescribe, the theories we blindly ape, the new abodes of the sacred we worship have very little connection with our own intellectual and moral heritage. It is fashionable in Asian universities to import expatriate lecturers, external examiners and guest speakers exclusively from North Atlantic countries. Asian scholars are generally not regarded as fit for such recognition. The underlying assumption is that Asians and Africans matter little and in all aspects of existence we need civilisational guidance from the overlords of humankind in Europe and America. How did we fall into such depths of enslavement and reverse racism? An essay in the volume points out that the colonisers conquered our mind by dismissing and deriding our cultures, alienating us from our roots and putting us in awe of the culture of the masters. They used the colonial education system for the production of a competent but submissive class. They replaced local languages with the English language extinguishing along with local languages, the cultural and moral nuances and perspectives that surround a language. The colonisers falsified and obliterated historical records of intellectual

achievements by Asian and African scholars and inventors. They borrowed extensively from the East but shamelessly failed to acknowledge that debt. In many cases they Latinised Eastern names to make them sound European. The world does not know that during the European Dark Ages, scintillating educational developments were taking place in Asia and Africa. While Europe slept, China, India, Persia and Egypt practised science, invented algebra, furthered mathematics, metallurgy, law and logic. They conducted complex medical operations, invented rockets, wrote treatises in philosophy, sociology and astronomy. A more recent form of Western hegemony is the yearly university ranking lists. Western education, Western science and Western achievements are subjected to evaluation on criteria that are rigged in their favour. A host of Western consultants and experts unabashedly glorify American and European achievements and certify and celebrate the unique quality of their education system. A recent claim was made that American society symbolised 'the end of history' implying thereby that no further human progress was necessary anywhere else. The book's ultimate aim is to discover what needs to be done to liberate our minds and our souls; to end this academic colonialism; to restore our dignity and independence. We must shed the slavish mentality of blindly aping Western paradigms. We must stop sucking up to the Western academic system. We need to send Columbus packing back home. Not only the Columbus outside but also the Columbus within. We need to rediscover the suppressed knowledge of our civilisations and to reconnect with our rich heritage. We must embark on a voyage of discovery of our ancestors' intellectual wanderings and rediscover the wonders and heritage of China, India, Persia, Mesopotamia, Egypt and other Eastern and African civilisations. We must combat the many fabrications and plagiarisms of Western 'innovators' and we must give credit where credit is due to those in Asia and Africa who pioneered the ideas. It must be clarified that it is not part of our agenda to ask European and American universities to include the treasures of the East in their syllabi. Whether their world-views should be enriched by the insights and reflections of the East, or whether they should remain insular and wear blinds, is their own problem. Further, it is not our aim to shut out the West but to end blind and exclusive reliance on it. We need to root our education in our own soil; to tap our own intellectual resources first and to make our education relevant to our societal conditions. No amount of imported academics or theories can do this, only us. We are aware that our endeavour will be mocked by many in the West. We will also be opposed by many elites in the East who believe that 'West is best' and whose capitulation to Europe perpetuates Western intellectual hegemony. Such opposition to the basic thesis of this book will only serve to confirm the phenomenon of 'legitimation and false consciousness' whereby the oppressed are so brainwashed that they cooperate with their oppressors. 'It is the final triumph of a system of domination when the dominated start singing its virtues.' In preparing this volume, we received invaluable help from many individuals and institutions. Universiti Sains Malaysia and Citizens International provided the funds for publication. Ayesha Bilimoria helped with the editing of the bulk of the pieces. Jenessey Dias performed brisk transcription of the presentations from the DVDs. Shafeeq, Sameera and Noor Aini Masri gave secretarial assistance. Professor Dato' Dr. Md Salleh Yaapar and his team from the USM Press did everything else with great courtesy, speed and professionalism. Citizens International's S.M. Mohamed Idris and Uma Ramaswamy assisted with the printing. To all of them we owe a debt of gratitude. We hope that this book will highlight what is on any measure a shameful condition and that it will inspire at least some Asian educators to think afresh, to chart new directions, to search for the best in their indigenous traditions, yet to keep the windows of their mind open to the world.

decolonizing the mind pdf: Decolonization and Anti-colonial Praxis , 2019-06-07

Decolonization and Anti-colonial Praxis presents research on contemporary forms of decolonization and anti-colonialism in practice. It pertains to the ways in which individuals, groups, and communities engage with the logic of epistemic colonial power within areas of citizenship, migration, education, Indigeneity, language, land struggle, and social work. The contributions in this edited volume empirically document the conceptual and bodily engagement of racialized and violated individuals and communities as they use anti-colonial principles to disrupt criminalizing

institutional discourses and policies within various global imperial contexts. The terms 'Decolonization' and 'Anti-colonialism' are used in diverse and interdisciplinary academic perspectives. They are researched upon and elaborated in necessary ways in the theoretical literature, however, it is rare to see these principles employed in applied forms. Decolonization and Anti-colonial Praxis provides a much needed contemporary and representative reclamation of these concepts from the standpoint of racialized communities. It explores the frameworks and methods rooted in their indigeneity, cultural history and memories to imagine a new future. The research findings and methodological tools presented in this book will be of interdisciplinary interest to teachers, graduate students and researchers. Contributors are: Harriet Akanmori, Ayah Al Oballi, Sevgi Arslan, Jacqueline Benn-John, Lucy El-Sherif, Danielle Freitas, Pablo Isla Monsalve, Dionisio Nyaga, Hoda Samater, Rose Ann Torres, Umar Umangay, and Anila Zainub.

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