

Indigeneity And Universality In Social Science A South Asian Response

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~~Indigeneity and Universality in Social Science: A South Asian Response First Edition by Partha Nath Mukherji (Editor), Chandan Sengupta (Editor) ISBN-13: 978-0761932154. ISBN-10: 0761932151. Why is ISBN important? ISBN. This bar-code number lets you verify that you're getting exactly the right version or edition of a book. ...~~

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Indigeneity and Universality in Social Science. Emerging out of the Renaissance and the industrial revolution, the set of disciplines that got institutionalised as the social sciences were fashioned in Europe. However, what were areas of scholarly inquiry responding to specifically Western problems and concerns, laid claim to universality in course of time and were uncritically accepted as being so until they began to be challenged by non-Western thinkers in the second half of the twentieth ...

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In the following pages, in order to help clarify the two meanings - universal and particular - of

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'indigeneity', we will most often use the synonym 'native' in reference to the universal category, while 'indigenous' will be reserved for the particular category as it emerged through a social and political movement that was institutionalized at the UN.

Appeals to indigeneity: insights from Oceania: Social ...

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there is not any universal definition of the concept indigenous peoples. Often indigenous peoples are referred to as the disadvantaged descendants of the peoples that inhabited a territory prior to colonization or the formation of the existing state (Joonas, 2012; International Work Group for Indigenous Affairs).

WHO IS INDIGENOUS? DEFINITIONS OF INDIGENEITY

What Is Indigeneity? Gus diZerega. February 6, 2015. Indigenous Traditions, February 2015 ... are usually more universal, being honored in Cuba, Brazil, West Africa, and elsewhere. They can flourish far from any countryside, in large cities. They have often changed markedly from their African roots since being slaves. ... Using Social Media ...

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and results at the period under consideration, and its supposed universality ignores factors that relativize its contents of knowledge, and which can be of a conceptual as well as a social nature. Conversely, an exclusive focalization on the social aspects of the production of scientific knowledge ignores the objective

Universality of Science: Historical Validation of a ...

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This book will be of great interest to scholars of sociology, social anthropology, social history, public policy, development studies, tribal communities and South Asian studies. Indigeneity And Universality In Social Science

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This chapter affirms African Indigeneity as a powerful decolonial stance to investigate the possibilities of African Indigenous knowledges. ... This stance demands a continuing questioning of the universality of Western science through anti-colonial and decolonial prisms. ... Land, social justice, equity, and youth leadership. This is the very ...

Elders' Cultural Knowledges and African Indigeneity ...

2015-12-09 16:30:00 2015-12-09 18:00:00 Asia/Hong_Kong Needham's Intellectual Heritage: Universality of Science with or without Civilization. Professor Christian Daniels will discuss the relationship of Dr Needham's concepts of the universality of modern science and civilisation to post 1980s approaches that emphasize the production of knowledge related to science and technology in social ...

Emerging out of the Renaissance and the industrial revolution, the set of disciplines that got institutionalised as the social sciences were fashioned in Europe. However, what were areas of scholarly inquiry responding to specifically Western problems and concerns, laid claim to universality in course of time and were uncritically accepted as being so until they began to be challenged by non-Western thinkers in the second half of the twentieth century. Bringing together 18 essays by distinguished social scientists, this volume is a major contribution to the debate on the indigenisation of the social sciences. It addresses two central questions from a primarily Asian perspective: - Are the social sciences that originated in the West, and are essentially indigenous to it, universal for the rest? - Can the universal explain the particular, unless the universals in the particulars of different cultural contexts contribute to the construction of the universal? Some of the issues explored in this twin

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framework are: - The de-parochialisation of Western social science. - The concept of the 'captive mind', which fails to fathom its captivity. - The limitations of Western social sciences on crucial issues such as modernisation, economic liberalisation and structural adjustment. - The validity and potential of indigenous models of development as demonstrated by Bhutan's concept of Gross National Happiness. - Oral traditions and their potential for universal knowledge.

Are social sciences that are indigenous to the West necessarily universal for other cultures? This collection of South Asian scholarship draws on the experiences of the region to discuss this question in depth.

The social sciences in Asia, like most other disciplines, were introduced by the West and continue to look towards them for inspiration, affirmation and legitimacy. There is now a growing awareness amongst scholars and students about the need for developing Asia-centric social sciences in order to better appreciate Asian realities. Written against this background, this book addresses a set of problems surrounding the state of the social sciences in Asia. It contextualizes these problems by pointing to the historical and continuing dominance over Asian social science discourses by Western paradigms and concepts. Syed Farid Alatas documents various critiques of the state of the social sciences in Asia and critically assesses the prescriptions for alternative discourses that have emerged from these critiques. These critiques address problems such as Orientalism, Eurocentrism, the captive mind, academic imperialism and dependency.

Author Bagele Chilisa updates her groundbreaking book to give a new generation of scholars a crucial foundation in indigenous methods, methodologies, and epistemologies. This new edition of *Indigenous Research Methodologies* addresses the increasing emphasis in the classroom and in the field to sensitize researchers and students to diverse perspectives, especially those of women, minority groups, former colonized societies, indigenous peoples, historically oppressed communities, and people with disabilities. The second edition situates research in a larger historical, cultural, and global context so students can apply the specific methods that are commensurate with the transformative paradigm of social science research. Chapters cover the history of research methods, ethical conduct, colonial and postcolonial epistemologies, relational epistemologies, emergent and indigenous methodologies, Afrocentric research, feminist research, narrative frameworks, interviewing, and participatory methods. New to the second edition are three new applied chapters covering evaluation, mixed methods, and a case study in mixed methods evaluation. These chapters focusing on decolonizing, indigenizing, and integrating these methods and applications to enhance participation of indigenous peoples as knowers and foster collaborative relationships. Additional information on indigenous quantitative research reflects new developments in the field. New activities and web resources offer more depth and new ways for students to extend their knowledge. This book includes features such as key points, learning objectives, student exercises, chapter summaries, and suggested readings, making it an ideal course book for graduate-level students and applied researchers.

This important volume on the history of sociology in India locates scholars, scholarship, theories, perspectives, and practices of the discipline in different cities and regions of the country over a century. It argues that this history is enmeshed in political projects of constructing a 'society', which took place as a result of colonialism and dominant nationalism. The book affirms the existence of both strong and weak traditions of scholarship in India and underscores three processes that have aided this development at various points of time: reflexive interrogation of received scholarship; probing ideal types of theories within classrooms; and questioning existing debates on society and its language by the public.

Against the Nation invites readers to explore South Asia as a place and as an idea with a sense of reflection and nuance rather than submitting to conventional understanding of the region merely in geopolitical terms. The authors take the readers across a vast terrain of prospects like visual culture, music, film, knowledge systems and classrooms, myth and history as well as forms of politics that offer possibilities for reading South Asia as a collective enterprise that has historical precedents as well as untapped ideological potential for the future.

In this innovative reader, Pamela Moss and Karen Falconer Al-Hindi present a unique, reflective approach to what feminist geography is and who feminist geographers are. Their carefully crafted textbook invigorates feminist debates about space, place, and knowledges with a fine balance among teaching chapters, reprints, and original essays. Offering an anthology that actually questions the very purpose of an anthology, the editors create and then negotiate a tension between reinforcing and destabilizing scholarly authority. Students and scholars will find both the approach and the discussion essential for a full and nuanced understanding of feminist geography.

This book discusses the status and importance of decolonisation and indigenous knowledge in academic research, teaching, and learning programmes and beyond. Taking practical lessons from a range of institutions in Africa, the book argues that that local and global sciences are culturally equal and capable of synergistic complementarity and then integrates the concept of hybrid science into discourses on decolonisation. The chapters argue for a cross-cultural dialogue between different epistemic traditions and the accommodation 'Indigenous' knowledge systems in higher education. Bringing together critical scholars, teaching and administrating academics from different disciplines, the chapters provide alternative conceptual outlooks and practical case-based perspectives towards decolonised study environments. This book will be of interest to researchers of decolonisation, postcolonial studies,

higher education studies, political studies, African studies, and philosophy.

This book explores the political and philosophical underpinnings of exclusion and social injustice in India. It examines social movements, anti-caste uprisings, reformers like Ambedkar and Narayana Guru and writers like Foucault and Serres to establish a link between the political and social milieu of the idea of nationhood. Going beyond the legal framework of justice, the essays in the volume reassemble the social from popular perception and the margins, and challenge Rawlsian and Eurocentric paradigms which have dominated discourse on social injustice. The volume also draws on instances of history as well as contemporary issues, as well as locating them in the context of social and post-colonial theory. An intellectually stimulating yet subaltern engagement with the idea of justice, the volume will be of great interest to scholars and researchers of social theory, law, modern South Asian history and social exclusion and discrimination studies.

This book is a collection of autobiographical narratives by leading social scientists working across South Asia. It explores the linkages between their personal experiences and academic pursuits and analyzes how personal, political, and professional choices shape knowledge production and effect social transformation. The narratives revisit long-standing debates on objectivity, subjectivity, self, and other and attempt to collapse the binaries that have informed the social sciences until now. Highlighting the state of research and pedagogy in the social sciences in the region, the book questions the conventional understanding of the task of the social scientist and, in doing so, blurs the distinction between theory, research, pedagogy, and activism. A unique and compelling contribution, this volume will be indispensable to students and researchers of sociology, anthropology, history, creative writing, education, politics, biography studies, and South Asian studies. It will also be of interest to general readers.

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