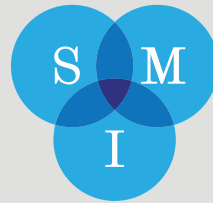




The
University
Of
Sheffield.



Sheffield
Methods
Institute.

Resource list:

Refocusing research ethics through a postcolonial and feminist lens

- Anzaldúa, G. (1987/2012).** *Borderlands/La Frontera: the new mestiza*. San Francisco: Aunt Lute
- Anzaldúa, G. (2002).** Now let us shift... the path of conocimiento... inner work, public acts. In G. Anzaldúa & A. Keating (ed.) *This Bridge We Call Home: Radical Visions for Transformation* (pp. 540-579). New York: Routledge.
- Asad, T. (1973).** *Anthropology and the colonial encounter*. Ithaca: London.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (ed.). (1995).** *The post-colonial studies reader*. London: Routledge.
- Bamberg, M., & Andrews, M. (ed.) (2004).** *Considering counter-narratives: narrating, resisting, making sense*. Amsterdam: John Benjamins.
- Banks, J.A. & Banks, C.A.M. (2009).** *Multicultural education: Issues and perspectives*. New York: John Wiley & Sons.
- Bhabha, H. K. (1994).** *The location of culture*. London & New York: Routledge.
- Bhabra, G. (2007).** *Rethinking modernity: postcolonialism and the sociological imagination*. Basingstoke: Palgrave-Macmillan.
- Bhabra, G. (2016)** Postcolonial reflections on sociology. *Sociology*. 50(5): 960-966.
- Bhabra, G. (2014)** Postcolonial and decolonial dialogues. *Postcolonial Studies*. 17(2): 115-121.
- Blair, M. (2001).** The education of black children: why do some schools do better than others? In Majors, R. (ed.) *Educating Our Black Children: New Directions and Radical Approaches*, pp.28-44. London: Routledge Falmer.
- Blaut, J. M. (1993).** *The colonizer's model of the world: geographical diffusionism and eurocentric history*. New York: Guilford Press.
- Bond, T. (2000).** *Standards and ethics in counselling in action* (2nd ed.). London: Sage.
- Borda, O.F. (1979).** Investigating reality in order to transform it: The Colombian experience. *Dialectical Anthropology*. 4(1): 33-55.
- Borda, O.F. (1987).** The application of participatory action-research in Latin America. *International Sociological Association*. 2(4): 329-347
- Brah, A. (1996)** *Cartographies of diaspora: contesting identities*. London: Routledge.
- Brockmeier, J. (2009).** Stories to remember: narrative and the time of memory. *Storyworlds: A Journal of Narrative Studies*. 1(1): 117-132.
- Broeck, S; Junker, C. (ed.)** *Postcoloniality – Decoloniality – Black Critique: Joints and Fissures*. University of Chicago Press.
- Bruner, J. (1990)** *Acts of meaning*. Cambridge, MA: Harvard University Press.
- Bulhan, H. A. (1985).** *Frantz Fanon and the psychology of oppression*. New York: Plenum Publishers.
- Carson, T. R. (1986).** Closing the gap between research and practice: Conversation as a mode of doing research. *Phenomenology and Pedagogy*. 4(2): 73-85.
- Cavarero, A. (2000).** *Relating Narratives: Storytelling and Selfhood*. London: Routledge.
- Césaire, A. (2000).** *Discourse on colonialism*. New York: Monthly Review Press.
- Chambers, R. (1997).** *Whose reality counts?: Putting the first last*. London: Intermediate Technology.
- Cohn, B. S. (1996).** *Colonialism and its forms of knowledge: The British in India*. Princeton University Press.
- Collins, P. H. (2002).** *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). New York: Routledge.
- Connell, Raewyn (2007).** *Southern Theory: The Global Dynamics of Knowledge in Social Science*. Bristol: Polity Press.
- Cooke, W. & Kothari, U. (2001).** *Participation: the new tyranny?* (ed.). London: Zed Books.
- Cooper Stoll, L. (2014).** Constructing the Colour-Blind Classroom: Teacher's Perspectives on Race and Schooling. *Race Ethnicity and Education*. 17(5): 688-705.
- Darder, A. (2015).** Decolonizing interpretive research: a critical bicultural methodology for social change. *The International Education Journal: Comparative Perspectives*. 14(2): 63-77.
- Darroch, F. and Giles, A. (2014)** Decolonizing health research: community based participatory research and postcolonial feminist theory. *Canadian Journal of Action Research*. 15(3): 22-36.
- Dei, G. J. S. (2002).** Rethinking the role of indigenous knowledge in the academy. *International Journal of Inclusive Education*. 2(4): 111-132.
- Du Bois, W. E. B. (1996)** *The Souls of Black Folk*. New York: The Modern Library.

- Dunbar, C. (2008).** *Critical race theory and indigenous methodologies: handbook of critical and indigenous methodologies*. London: Sage.
- Escobar, A. (2015).** Thinking-feeling with the earth: territorial struggles and the ontological dimension of the epistemologies of the south. [Online] Available at: <http://www.aibr.org/antropologia/netesp/numeros/1101/110102e.pdf>
- Fanon, F. (1963).** *Black skin, white masks*. London: Pluto Press.
- Fanon, F. (1968).** *The wretched of the earth*. London: Pluto Press.
- Fordham, S., & Ogbu, J. U. (1986).** Black students' school success: coping with the "burden of 'acting White.'" *The Urban Review*. 18(3): 176-206.
- Freire, P. (1972).** *Pedagogy of the oppressed*. London: Penguin Books.
- Freire, P. (1973).** *Education for critical consciousness*. New York: Continuum.
- Hall, S. (1996).** *Representation: cultural representations and signifying practices*. London: SAGE.
- Haraway, D. (1988).** Situated knowledges: the science question in feminism and the privilege of partial perspective. *Feminist Studies*. 14(3): 575-599.
- Holmes, L. (2000).** Heart knowledge, blood memory, and the voice of the land: implications of research among Hawaiian elders. In J. S. Dei, B. L. Hall & D. G. Rosenberg (ed.). *Indigenous Knowledges in Global Contexts: Multiple Readings of Our Worlds* (pp. 37-53). Toronto, Canada: University of Toronto Press.
- hooks, b. (1991).** Choosing the margin as a radical space of openness. *Framework: The Journal of Cinema and Media*. 36: 15-23.
- Keating, A. (2006).** From Borderlands and New Mestizas to Nepantlas and Nepantleras: Anzaldúan Theories for Social Change. Human Architecture: *Journal of the Sociology of Self-Knowledge*. 4(3) Article 3.
- Kovach, M. (2009).** *Indigenous methodologies: characteristics, conversations & contexts*. Toronto: University of Toronto Press.
- Kusch, R. (2010).** *Indigenous and popular thinking in America*. Durham, NC: Duke University Press.
- Lewis, R. and Mills, S. (1984)** *Feminist postcolonial theory: a reader*. New York: Routledge.
- Lorde, A. (1984)** *The master's tools will never dismantle the master's house*. In Lewis, R. and Mills, S. (ed.) *Feminist Postcolonial Theory: A Reader*. New York: Routledge.
- Lugones, M. (2012)** Methodological notes toward a decolonial feminism. In A. Isasi-Diaz & E. Mendieta (ed.) *Decolonizing Epistemologies: Latina/o Theology and Philosophy* (pp. 68-86). Bronx, NY: Fordham University Press.
- Maldonado-Torres, N. (2007)** On the coloniality of being: contributions to the development of a concept. *Cultural Studies*. 21(2-3): 240-270.
- Mbembe, J. Achille (2001).** *On the postcolony*. Berkeley: University of California Press.
- Mbembe, J. Achille (2003).** Necropolitics. *Public Culture*, 15(1): 11-40.
- Mudimbe, Valentin Y. (1988).** *The invention of Africa: Gnosis, philosophy, and the order of knowledge*. Indiana University Press.
- Nnaemeka, O. (2004).** Theorizing, practicing, and pruning Africa's way. *Signs*. 29(2): 357-385.
- Patel, L. (2014)** Countering coloniality in educational research: from ownership to answerability. *Educational Studies*. 50: 357-377.
- Preissle, J. and Han, Y. (2014)** *Feminist research ethics*. In Hesse-Biber, S. N. (ed.) *Handbook of feminist research: theory and praxis*. London: SAGE.
- Rendon, L. I. (2000).** Academics of the heart: reconnecting the scientific mind with the spirit's artistry. *The Review of Higher Education*. 24(1): 1-13.
- Roy, A. (2015).** "Who's afraid of postcolonial theory?" *International Journal of Urban and Regional Research*. DOI: 10.1111/1468-2427.12274
- Sandoval, C. (2000).** *Methodology of the oppressed*. Minneapolis, MN: University of Minnesota.
- Solórzano, D. G. and Yosso, T. J. (2002)** Critical race methodology: counter-storytelling as an analytical framework for educational research. *Qualitative Inquiry*. 8(1): 23-44.
- Spivak, G. (2010/1988).** *Can the subaltern speak?* In. Morris, R. (ed.) *Can the subaltern speak? Reflections on the history of an idea*. New York: Columbia University Press.
- Tuck, E. (2018)** *The promise of indigenous research*. [Online] Available at: http://indigenouseducationtools.org/assets/primaryimages/IET05_ThePromiseofIndigenousResearchIssue5_10.15.pdf
- Tuck, E. and Yang, K. W. (2014)** Unbecoming claims: pedagogies or refusal in qualitative research. *Qualitative Inquiry*. 20(6): 811-818.
- Tuhiwai Smith, L. (1999).** *Decolonizing methodologies*. London: Zed Books, Ltd.
- Tuhiwai Smith, L., Tuck, E. and Wayne, K. (2018)** *Indigenous and decolonizing studies in education: mapping the long view*. London: Routledge.
- Watson, V. (2009).** Seeing from the South: refocusing urban planning on the globe's central urban issues. *Urban Studies*. 46(11): 2259-2275.
- Yiftachel, O. (2009)** Critical theory and 'gray space': mobilization of the colonized. *City*. 13(2-3): 247-263.