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9781641894104 Coloniality and the Rise of Liberation Thinking during the Sixteenth Century

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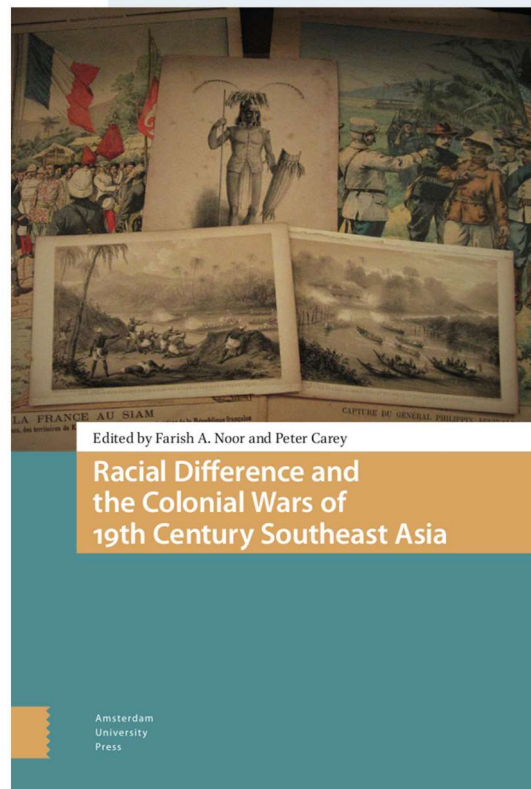
Edited by Farish A. Noor and Peter Carey

Racial Difference and the Colonial Wars of 19th Century Southeast Asia

The colonisation of Southeast Asia was a long and often violent process where numerous military campaigns were waged by the colonial powers across the region. The notion of racial difference was crucial in many of these wars, as native Southeast Asian societies were often framed in negative terms as 'savage' and 'backward' communities that needed to be subdued and 'civilised'. This collection of critical essays focuses on the colonial construction of race and looks at how the colonial wars in 19th century Southeast Asia were rationalised via recourse to theories of racial difference, making race a factor in the wars of Empire. Looking at the colonial wars in Java, Borneo, Indochina, Philippines and other parts of Southeast Asia, the essays examine the manner in which the idea of racial difference was weaponised by the colonising powers and how forms of local resistance often worked through such colonial structures of identity politics.

BIOGRAPHY

Dr. Farish A. Noor is Associate Professor at the S. Rajaratnam School of International Studies and the School of History, Department of Humanities and Social Sciences, Nanyang Technological University NTU Singapore.



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Hostis Humanis Generis: The Invention of the 'Warlike Dayak Race' during the 'War on Piracy' in Borneo, 1830-1848 - Farish A. Noor

Piratical Headhunters yang semacam Melayu dan Cina: Creating the Abject Native Other in the Mat Salleh Rebellion (1894-1905) - Yvonne Tan

The Franco-Siamese War and Russo-Japanese War: Two Colonial Wars and the Political Appropriation of the Idea of Race in Absolutist Siam - David M. Malitz

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Glenn Peers

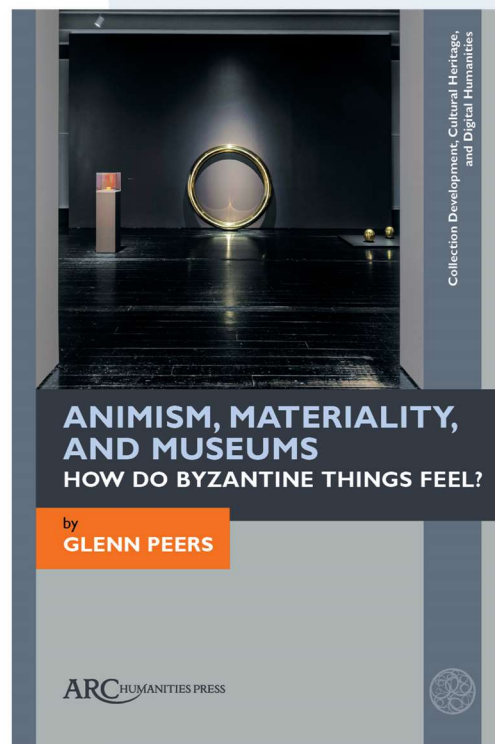
Animism, Materiality, and Museums

How Do Byzantine Things Feel?

Byzantine art is normally explained as devotional, historical, highly intellectualized, but this book argues for an experiential necessity for a fuller, deeper, more ethical approach to this art. Written in response to an exhibition the author curated at The Menil Collection in 2013, these essays challenge us to search for novel ways to explore and interrogate the art of this distant culture. They marshal diverse disciplines—modern art, environmental theory, anthropology—to argue that Byzantine culture formed a special kind of Christian animism. While completely foreign to our world, that animism still holds important lessons for approaches to our own relations to the world. Mutual probings of subject and art, of past and present, arise in these essays—some new and some previously published—and new explanations therefore open up that will interest historians of art, museum professionals, and anyone interested in how art makes and remakes the world.

BIOGRAPHY

Glenn Peers is professor in the Department of the History of Art and Art History at the University of Texas at Austin. He curated "Byzantine Things in the World" at The Menil Collection (Houston, TX) in 2013.



Collection Development, Cultural Heritage, and
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Denise Y. Arnold

Situating the Andean Colonial Experience

Ayllu Tales of History and Hagiography in the Time of the Spanish

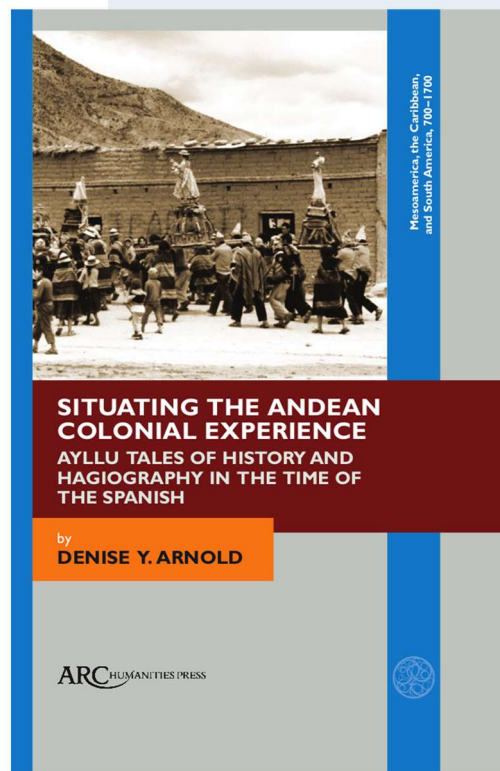
Re-situating Andean colonial history from the perspective of the local historians of ayllu Qaqachaka, in highland Bolivia, this book draws on regional oral history combined with local and public written archives.

Rejecting the binary models in vogue in colonial and postcolonial studies (indigenous/non-indigenous, Andean/Western, conquered/conquering), it explores the complex intercalation of legal pluralism and local history in the negotiations around Spanish demands, resulting in the so-called "Andean pact."

The Qaqachaka's point of reference is the preceding Inka occupation, so in fulfilling Spanish demands they seek cultural continuity with this recent past. Spanish colonial administration, applies its roots in Roman-Germanic and Islamic law to many practices in the newly-conquered territories. Two major cycles of ayllu tales trace local responses to these colonial demands, in the practices for establishing settlements, and the feeding and dressing of the Catholic saints inside the new church, with their forebears in the Inka mummies.

BIOGRAPHY

Denise Y. Arnold is an Anglo-Bolivian anthropologist and expert in Andean ethnography, who divides her time writing and teaching between London and La Paz.



Mesoamerica, the Caribbean, and South America, 700-1700

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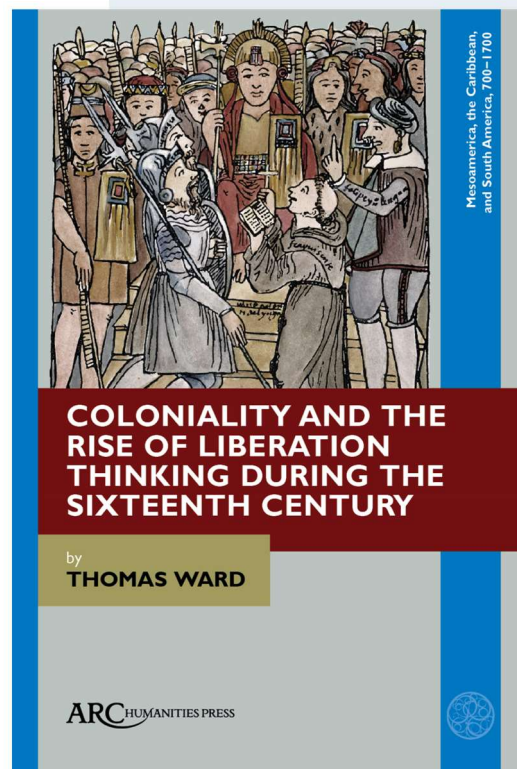
Coloniality and the Rise of Liberation Thinking during the Sixteenth Century

This book delves into the inadequately explored, liberative side of Humanism during the late Renaissance. While some long-sixteenth-century thinking anticipates twentieth-century Liberation Theology, a more appropriate description is simply "liberation thinking," which embraces its diverse, timeless, and sometimes nontheological aspects.

Two moments frame the treatment of American colonialism's physical and mental pathways and the liberative response to them, known as liberation thinking. These are St. Thomas More's *Utopia*, published in 1516, and Felipe Guaman Poma de Ayala's thousand-page *Nueva crónica y buen gobierno*, completed one hundred years later. These works and others by Erasmus and Bartolomé de las Casas trace the development of the idea of human liberation in the face of degrading chattel and encomienda slavery as well as the peonage that gave rise to the hacienda system in the Americas. Catholic humanists such as More, Erasmus, Las Casas, and Guaman Poma developed arguments, theories, and even theology that attempted to deconstruct those subordinating structures.

BIOGRAPHY

Thomas Ward is Professor of Spanish at Loyola University Maryland. He is a corresponding member of the Academia Peruana de la Lengua and the Instituto Ricardo Palma.



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