Call for original manuscripts

The new book series edited by Luca Tateo, Aalborg University (Denmark), promotes innovative and multidisciplinary ways of doing and theorizing qualitative research (in all the field of human and social sciences, including psychology, sociology, anthropology, developmental sciences, educational studies, philosophy, etc.). For instance, studies in which social sciences fruitfully interact with humanities and different forms of art to foster innovative knowledge about human experience are really welcome. The book series will mainly promote young and innovative researchers worldwide, particularly focusing on new edge and groundbreaking qualitative studies coming from the new emerging scholars of Asia, Africa and Latin America. Besides, the series will also publish books about “forgotten” or “overlooked” methods and constructs in the history of qualitative social sciences.

Authors are invited to contribute to the series with a volume, either a monograph or a collective volume, edited in English, of about 150 pages, innovative look and a website with potential additional research material (data as video, images, transcripts, etc.). Book proposals are peer-reviewed by 2 members of the scientific board and the final decision is taken by the editor in chief. Manuscripts are peer-reviewed For further inquiries and informally discuss potential proposals, please feel free to contact the editor luca@hum.aau.dk

The book series is addressed to scholars in human and social sciences. The main audience will be all the early stage researchers who want to innovate their qualitative studies. The series is particularly focus to those emerging countries who are not satisfied with the current mainstream of Anglo-Saxon dominated research in social sciences. The books, could also be used by instructors in qualitative
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**Books in this series:**

- Decolonizing Qualitative Approaches for and by the Caribbean
- The Method of Imagination
- Gender and Sexuality in the Migration Trajectories

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Decolonizing Qualitative Approaches for and by the Caribbean

Saran Stewart, University of the West Indies, Mona


As academics in postcolonial Caribbean countries, we have been trained to believe that research should be objective: a measurable benefit to the public good and quantifiable in nature so as to generalize findings to develop knowledge societies for economic growth. What happens, however when the very word “research” connotes a derogatory term or semblance of distrust? Smith (1999) speaks towards the distrustful nature of the term as a legacy of European imperialism and colonialism. Against this backdrop, how do Caribbean researchers leverage recognized and valued (indigenous) methods of knowing and understanding for and by the Caribbean populace? How do we learn from indigenous research methods such as Kaupapa Maori (Smith, 1999) and develop an understanding of research that is emancipatory in nature? Decolonizing qualitative methods are rooted in critical theory and grounded in social justice, resistance, change and emancipatory research for and by the Other (Said, 1978). Rodney’s (1969) legacy of “groundings” provides a Caribbean oriented ethnographic approach to collecting data about people and culture. It is an anti-imperialist method of data collection focused on the socioeconomic and political environment within the (post) colonial context. Similar to Rodney, other critical Caribbean scholars have moved the research discourse to center on the notions of resistance, struggle (Chevannes, 1995; Feraria, 2009) and decolonizing methodologies. This proposed edited volume will provide a collective body of scholarship for innovative uses of decolonizing qualitative research.

In order to theorize and conduct decolonizing research, one can argue that the researcher as self and as the Other needs to be interrogated. Borrowing from an autoethnographic ontology, the researcher or investigator recognizes the self as the unit of measure, and there is a concerted effort to continuously see the self, seeing the self through and as the other (Alexander, 2005; Ellis, 2004). This level of interrogation may require frameworks such as Reasonable Humanism in which there is a clear understanding of the role of the researcher and researched from a physiological and psychosocial standpoint. Thereafter, the researcher is better prepared to enter into a discourse about decolonizing methodologies.

The origins of qualitative inquiry in the Caribbean can be traced to political and economic discourses – Marxism, postcolonialism, neocolonialism, capitalism, liberalism, postmodernism- which have challenged ways of knowing and the construction of knowledge. Evans (2009) traced the origins of qualitative inquiry to slave narratives, proprietor’s journals, missionaries’ reports and travelogues. Common to the Caribbean is an understanding of how colonial legacies of research have ridiculed oral traditions, language, and ways of knowing, often rendering them valueless and inconsequential. This proposed edited volume acknowledges the significance of decolonizing approaches to qualitative research in the Caribbean and the wider Caribbean diaspora. It includes an audience of scholars, teacher/researchers and students primarily in and across the humanities, social sciences and educational studies. This proposed volume would provide much needed knowledge and best practice strategies to the community of researchers engaged in decolonizing methodologies. Additionally, this volume will allow readers to think of new imaginations of research design that deconstruct power and privilege to benefit knowledge, communities and participants. It will spark key objectives, directions and frameworks for deeper discussions and interrogations of normative, westernized and hegemonic approaches to qualitative research. Lastly, the volume will welcome empirical studies of application of decolonizing methodologies and theoretical studies that frame critical discourse.

Though many psychological theories refer to imagination as a relevant phenomena, we still lack knowledge about imaginative processes. The book “The Method of Imagination” is aimed at expanding the knowledge about imaginative processes as higher mental function, by starting from the empirical and phenomenological studies.

The volume is an innovative multidisciplinary exploration in the study of imaginative processes as complex phenomena. It covers a wide range of fields, from psychology to sociology, from art and design to marketing and education. The book gathers young and experienced scholars from 6 different countries worldwide, providing a fresh look into the theoretical, methodological and applicative aspects of imagination studies.

The audience for this book includes scholars and students in social and human sciences interested in the study and the use of imaginative processes. The volume can be also used as textbook/integrative reading in undergrad and master courses.


The concept of “gender” has recently become one of the symbols of what many consider “a clash of civilizations” between the West and Muslim countries. Recent events highlight how gender issues are emblematic of the basic traits of a country’s culture, and thus constitute some of the elements allowing for the construction of dividing lines between cultures, arbitrarily distinguishing between the “evolved” and “backward” ones, therefore with the aim to establish demarcation lines between “Us” and the “Others”. The existential condition of migration leads to formation of multiple and diasporic identities, de-territorialized and reassembled at the individual level. In this scenario the integration of migrants is the result of a two-way process, in which rely significantly the social representations that migrants are being built on the population and of the host society (before and after the arrival) and intangible resources (cognitive and relational) experienced by migrants.
Gender studies usually employing a constructionist perspective have seldom dealt with the issue of migration by analysing the experiences of the migrants themselves. The few studies have highlighted how migrants' gender and sexuality underline the persistence of a model of domination and alteration typical of the colonial era, emphasizing the social identity allocation mechanisms used by Western societies that follow essentialist visions of migrants' ethnic and sexual identity, that is, of a social status considered as inferior and undesirable. There are several theoretical and methodological challenges calling for a perspective that takes into account the interconnection between gender, sexuality and migration. Studies on sexuality have now taken two roads, often strongly polarized and non-communicating between them: on the one hand, also because of the spread of sexually transmitted diseases, appeared a new generation of surveys on sexual behaviour of Western (and others) populations and on the changes in sexual behaviour along the main socio-economic and cultural fractures. On the other, a research trend on sexuality (New Sexuality Studies) has developed with mixed purposes, both analytical and critical-emancipatory ones. This branch, which focuses almost exclusively on the study of minority sexual subcultures, portrayed sexuality mostly through the lens of power and regarded with suspicion any attempt to develop a systematic and methodologically documented analysis of sexuality.

The book will have repercussions on the progress of knowledge from a macro dimension represented by the growth and the transformation of migration flows across the Mediterranean to Europe to meso dimension of social representations of gender and sexuality that the migrant builds himself and the population of the host society; finally, the micro dimension through the analysis of case studies. From these problems, the book aims to initiate a transdisciplinary reflection on such issues and sexuality, in part by reducing the clear vacuum in scientific research taking shape as an experimental laboratory of new research perspectives because we recognize, critically, how the methods of the social sciences do not simply reproduce the phenomena under study, but also contribute - a greater or lesser degree - to their construction. And at the same time making an issue of sex, sexuality and the multiple identifications of gender of and in migration, involving migratory experiences both on the side of leaving a country and on that of arriving to another.

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