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Palestine
Rhodes Must Fall
Pentecostal Republic
Getting to Zero
Shiner
Snow on the Atlantic
Psychedelic Revolutionaries
Back to Black
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There was an old man who crossed the border between Galicia in Spain and Portugal every day on his bicycle, always with a bag over his shoulder. Each time, the border guards would stop him and ask what was in the bag. Ever accommodating, the man opened it and let them look for themselves. ‘Just coal,’ he would chirp. The border guards, though irritated, let him through. On the other side, the same scene: the Portuguese border guards would search the bag before allowing him to cycle on. A scene that played out again and again over the years, to the continued annoyance of the border guards; every time he came along, not only would they not find any contraband, it meant getting coal dust all over their uniforms. Like the Edgar Allen Poe short story in which police ransack a house for a letter that was in front of them the moment they walked through the door, the secret of this raia man was in plain sight all along.

He was a bicycle smuggler.
What made you decide to write *Back to Black*?
I knew that Black radicalism was misunderstood but I was surprised at just how bad the writing on the politics has been. Black radicalism is perhaps the most misrepresented set of political ideas. All we are given is the picture of a gun-toting, angry black man who disrespects women and wants to burn down the world. Critics roll out a parade of false prophets who fit the image of a wild and macho movement. *Back to Black* aims to correct the caricature by exploring the real history of Black radicalism considering what the movement looks like today. There has been an effort to convince people that racism is dead or that society is on the march towards racial equality. But this book is a reminder that racism is embedded in the fabric of the West – it argues that now more than ever we need to go back to the politics of Blackness that offered a real alternative to the status quo.

What do people most need reminding about regarding the true Black radical tradition?
That not only were women involved, they were and remain absolutely essential to the politics. The Black Panther Party was 60% female in the USA and the founder of the British Panthers was Althea Jones-Lecointe. We remember Marcus Garvey but have erased both Amy Ashwood and Amy Jacques. Far from being dominated by men, Black women have been at the forefront of Black radicalism: from Queen Nzinga fighting Portuguese colonizers in Tanzania in the seventeenth century; through Nanny of the Maroons leading free communities during British plantocracy in Jamaica in eighteenth century; to Claudia Jones’ hugely influential time spent in Britain in the fifties and sixties. Black women are just as vital in the movements that are emerging today.

Which authors and thinkers have inspired your work?
Malcolm X looms large over the whole project, with the title of my epilogue, ‘It’s already too late’, being taken from his ‘Ballot or the Bullet’ speech. Garveyism was also foundational in the analysis and understanding what Black radicalism looks like in practice. Black feminist writers such as Patricia Hill Collins and Kimberlé Crenshaw were also vital. In addition I drew a lot of inspiration from Caribbean and African writers.

Tell us about your writing habits in putting together *Back to Black*.
Before the last stage of writing I treated myself to a nice desk and chair – you have to be comfortable if you’re going to stick with it. I always find a routine helps to get the work done. I’d spend the days listening to old school jazz and always set a daily target for words written: once you stop focusing on every word being perfect the process is a lot smoother and the writing comes out better. I should give special thanks to John Coltrane, because every time I was stuck he saw me through it!
First documented in the late Bronze Age, about 3200 years ago, the name Palestine (Greek: Palaiistine; Arabic: Filastin), is the conventional name used between 450 BC and 1948 AD to describe a geographic region between the Mediterranean Sea and the Jordan River and various adjoining lands. The Palestinians are the indigenous people of Palestine. Their roots are deeply embedded in the soil of Palestine and their autochthonous identity and historical heritage long preceded the emergence of a local Palestinian national movement in the late Ottoman period, and the advent of the Zionist settler-colonialism before the First World War.

The history of Palestine, unlike the myth-narratives of the Old Testament, has multiple ‘beginnings’; and the idea of Palestine has evolved over time from these multiple ‘beginnings’ into a geo-political concept and a distinct territorial polity. The concept of Palestine is often approached in abstract or ahistorically, rather than as a contextualised representation of an entity whose boundaries – physical, administrative, territorial and cultural – have evolved and changed across three millennia.

There are no pure ideas or an ideal concept of Palestine per se; empirical evidence and human experience are fundamental to the formation of ideas and knowledge about Palestine. The classical Greek scholars – who were among the first to popularise the concept of Palestine – conceived time in two distinct ways: khronos, the way human beings measure time quantitatively and chronologically, through days, months, years, centuries; and kairos, the way human beings experience and remember particular moments or events from and with a particular perspective. Although there are multiple beginnings and multiple meanings to the idea of Palestine, the important question is not so much about the ‘origin’ of the idea of Palestine, or where the idea came from, but how the identity of Palestine evolved and experienced through and across time.

“The Palestinians are the indigenous people of Palestine. Their roots are deeply embedded in the soil.”

Nur Masalha explores four thousand years of Palestinian history, culture and identity in *Palestine*
What made you decide to write *Psychedelic Revolutionaries*?
The seed was planted in the 1990s when I entered university. I was a fan of Aldous Huxley and making my way through some of his works, which included *The Doors of Perception*. It was in one of the footnotes in *Doors* that I first spotted reference to the schizophrenia theories of Hoffer and Osmond and the Saskatchewan research. It was not until I returned to do graduate studies in 2002 that I decided to focus my thesis on the subject and this evolved into the book.

Tell us something we don’t know about psychedelic research.
The term ‘psychedelic’ was coined by Osmond in Saskatchewan in 1956.

I think most people who have an interest in the subject matter are aware of recent developments in the field and the so-called ‘renaissance’ now occurring in psychedelic science and medicine. What few know, however, is that many present-day clinical trials and other research avenues being pursued with psychedelics have their foundations in Saskatchewan, and that we are now witnessing a scientific reaffirmation of findings made there over 50 years ago.

With the renewal of research activities, we are gaining a better understanding of the mechanisms of action of psychedelic drugs, their physiological and psychological effects; nevertheless, psychedelics remain a mystery on many fronts. Those currently working in the field seem to be in agreement on one thing: that the drugs hold vast potential as legitimate scientific research tools and medicines.
What did you uncover in the process of writing *Psychedelic Revolutionaries*, maybe something you weren’t expecting?

Probably the degree to which the book’s main characters were connected to and influenced those working in the field of psychedelic science/medicine during its heyday in the 1950s and 60s. There’s a few surprising links to other countercultural icons such as Leary and Ginsberg too.

I was also unaware as to the level and intensity of resistance the Saskatchewan work provoked, both within and outside of the scientific community. I quickly discovered just how multi-faceted and complicated the history behind this story is; it escapes simplistic explanations and is rife with myths and misconceptions, many of which persist to this day.

Tell us why *Psychedelic Revolutionaries* is so important to a global audience.

Mental health and addictions are global issues, with 1 in 5 people experiencing a mental health or addiction problem in their lifetime. Psychedelics may prove to be a ‘new hope’ in better understanding and treating some of these issues. *Psychedelic Revolutionaries* has relevance to and important lessons for contemporary psychedelic research efforts, which are occurring at a time when many professionals and the public are again questioning the scientific status of psychiatry, the power and influence of pharmaceutical companies in the field, and the effectiveness of many of the proffered medications used to treat mental illness and addictions today.

Which authors and thinkers have inspired your work?

While not specific to psychedelic history, I would cite Chomsky as a major influence. I admire how his work has challenged popular historical interpretations and dug deep beneath the surface veneer to reveal the complicated interplay of power structures and myths to ‘manufacture consent’. I found this to be the case in many of psychiatry’s official histories, especially concerning psychedelics with their black and white portrayals of these drugs as dangerous and possessing no medical value. In fact, drugs like LSD were pivotal components in the history of psychopharmacology and yet they have been expunged from many of the official histories.

Tell us about your writing habits.

I’m a stickler for details, which might be good for connecting all of the possible dots and angles but it can be very painful in the world of publishing and word count quotas. I am also a notorious pack rat when it comes to papers and hand-written notes. Self-imposed isolation for extended periods of time is also conducive to my writing process.

What’s your favourite book you’ve read in the last year?

I just re-read Dee Brown’s *Bury My Heart at Wounded Knee* which documents the extermination, dispossession, and assimilation of Indigenous lands and peoples in the American West in the 1800s. For a more contemporary analysis of this reality, and proposed solutions, I enjoyed reading Arthur Manuel’s *The Reconciliation Manifesto*. 
What made you decide to write *Digital Democracy, Analogue Politics*?

I got tired of going through the ‘Africa’ or ‘Kenya’ sections of bookshops and finding only books about war, violence, and what the patriarchy is up to. Folks kept asking me to recommend books about Kenya but everything that was out there felt like it was about power and powerful people, not ordinary people. So I set out to write a book about the Kenya I knew – young, revolutionary, complicated – which is pretty evident in the way people are instrumentalising digital technologies to take control of their social and political worlds.

Tell us something we don’t know about social media usage in Kenya.

A 2016 study found that Kenyans are more political on social media than users in any other African country. They were focusing on Twitter and the largest social media markets on the continent and found that there were more tweets that could be labelled ‘political’ coming from Kenya than any of the other markets. That probably explains why it’s having such an outsized impact on the political space.

Which authors or thinkers have inspired your work?

Edward Said has been a huge influence – I love the idea of shifting the central referent object of political analysis away from the West and towards other parts of the world, and other groups of people. I’m also inspired by African feminist work: Amina Mama, Wambui Mwangi, Bessie Head and everyone who pushes us to think beyond the presumptions of universality and ask, ‘is this how African women experience this?’

Why is *Digital Democracy, Analogue Politics* so important to a global audience?

I think in this moment, after being so bullish about what social media was doing around the world during the Arab spring era, there’s a bit of a snap-back and realisation that it’s not all champagne and roses. My concern is that there might be an overcorrection in terms of changing how these spaces work that doesn’t take into account the nuances of digital platforms around the world. What does it mean to demand people use their real names on Facebook when Facebook is being used to organise anti-regime protests, and will hand over user information to the regime? Does it matter that Twitter was the main platform being used to challenge fake election results or debate labour justice in Kenya? It’s time to make this post-Trump, post-Brexit conversation global because these platforms mean different things around the world.

Tell us about your writing habits when writing *Digital Democracy, Analogue Politics*.

My most notable writing quirk is that I only listen to one song for each project that I work on. It’s a form of self-hypnosis, I think. I end up blocking out everything and getting into a zone where nothing else matters except the work that’s in front of me. I throw on headphones and put it on repeat and at some point, I end up typing to the rhythm of the song so it’s very important that it not be too fast. Anyway, there’s a song on my playlist that’s been listened to over 1,000 times because of this book.
I wake up growling apples and dirt
naked and streteched under a barn sky
I cannot recall how I hurt my right eye

Arch of vessels gone grape under the lid
An army of red ants, a cast of shadows.
Good God. My eye has gone weak. Simply

put, I walked into an opening door.
The world is constantly changing shape
very dangerous. Two deserts tortoises

duke it out on Arizona soil. By morning,
one’s always left belly-up to boil.
Now you roll around with a rock

and see what kind of bruise you can muster
Dolefullness, caprice, regret, trauma
My bicycle has two seats get on

A poem by Maggie Nelson, taken from her first anthology of poetry, *Shiner*, published for the first time in the UK
Her skull was undead, put together like the skin of a grapefruit, mocking the whole grapefruit. I made a mistake of touching it: it came apart, like a soft planet.

The ghouls of the dorm howled. I've got to wrap it up in two black garbage bags then pretend I never found it. Frantic: the skin of the grapefruit pocked now with a piercing and a worm of blood glistening against the velvety-white interior. Off-white, really, but no exactitude of color will alter the collegiate setting, not the horror.
Eleanor Roosevelt (1884-1962) was perhaps the world’s greatest humanitarian. First Chair of the UN Commission on Human Rights, politician, diplomat, committed feminist, life-long human and civil rights activist, First Lady of the United States and prolific writer, she was called ‘the object of almost universal respect’ in her New York Times obituary. Her autobiography is published by Zed on 15th October 2018

‘I lived those years very impersonally. It was almost as though I had erected someone outside myself who was the president’s wife. I was lost somewhere deep down inside myself. That is the way I felt and worked until I left the White House.’

From The Autobiography of Eleanor Roosevelt

‘Hick darling, I just talked to you, darling, it was so good to hear your voice. If I just could take you in my arms. Dear, I often feel rebellious too & yet I know we get more joy when we are to-gether than we would have if we had lived apart in the same city & could only meet for short periods now & then. Someday perhaps fate will be kind & let us arrange a life more to our liking for the time being we are lucky to have what we have. Dearest, we are happy to-gether & strong relationships have to grow deep roots. We’re growing them now, partly because we are separated, the foliage & the flowers will come, somehow I’m sure of it.’

In a letter to Lorena Hickock (Hick), Feb 4th 1934

‘The battle for the individual rights of women is one of long standing and none of us should countenance anything which undermines it.’

In her newspaper column, ‘My Day’, August 7th 1941
Zed talks with S. Sayyid, author of *The Promise of Pakistan*, on how we must look outside of dominant, Eurocentric concepts of nationhood when exploring Pakistan

What made you decide to write *The Promise of Pakistan*?
In the summer of 2017, Pakistan became one of less than a dozen countries which issue a passport with a trans-gender category. Like man bites dog, this event was widely covered on global media at the time as a strange anomaly. I was just curious about the disjunction between the event and the various explanations that were being offered by incredulous commentators. This summer also marked the 70-year anniversary of the creation of Pakistan, so it seemed that after all this time the country still had a capacity to surprise people in all kinds of ways.

These two events helped confirm me in my conviction to write the book. But I guess the actual idea for the book goes back much longer than that: in fact, it might have been the book I thought I would write after *Fundamental Fear*. The narrative of *Fundamental Fear* was built around a movement from the figure of Mustafa Kemal to the figure of Ayatollah Khomeini – as ways of measuring the idea of a Muslim political subjectivity. It had always seemed to me that the formation of Pakistan was not only chronologically in the middle but also theoretically a half-way house between Kemalism and Islamism, and I wanted to explore that.

Why is *The Promise of Pakistan* so important to a global audience?
This book offers a sketch of a decolonial history of Pakistan. One of the most difficult but also the most pressing of tasks of a significant programme of reform is to be able to imagine an alternative to the present. All hegemonies perpetuate themselves by making it impossible to imagine an alternative. Our habits of thought, our conceptual vocabularies are often so tied with the present that we unable to see how things could have turned out differently.

What a decolonial history attempts to show is how concepts associated with Eurocentrism are inadequate to a world in which Western power is unable to fashion a reality that corresponds to its categories. So the existence of Pakistan challenges the view that Western history is normal history.

Tell us about your writing habits
I am in a perpetual quest for finding some writing habits. Ideally, I like to storyboard the main argument and then fill it out as the mood takes me. I tend to do most of my writing in the afternoon and at night. If I find I am getting stuck, I shift from laptop to pen and notepad. Once I have scribbled a few pages – then I start transcribing them back on the laptop.

What’s your favourite book you’ve read in the last year?
Maybe a book called the *Global Medieval: Mirrors for Princes Reconsidered*, or maybe *The Land of the Elephant Kings*, or maybe *The Trouble with Principles* or maybe…
What made you decide to write *Getting to Zero*?
Sinead: Flatly enough I had no intention of writing about Ebola! I had recently finished my PhD after five years part-time and the last thing I wanted to do is start another big writing project. But the early literature that started coming out about Ebola in 2015 just didn’t seem to resonate with what I had experienced. Oliver and I ran into each other by chance one Sunday morning at a yoga retreat and ended up having a long conversation during which I found out that he felt exactly the same. That’s how the idea for the book was born.

Oliver: For me, the idea first came up in the middle of the outbreak, on a UK military flight from RAF Brize Norton to Freetown. I’d been asked to brief a visiting British Government minister on the plane, and found myself sat next to the BBC Global Health Correspondent, Tulip Mazumdar, and her camera crew. They spent the flight encouraging me to write about my experiences, but I wasn’t convinced about the idea. As with Sinead though, when I later started to read the initial accounts of what happened, I realized that if I wanted to make sure the true story, as I had experienced it, was captured then I’d have to write something.

What did you uncover in the process of writing *Getting to Zero*, something you weren’t expecting?
Oliver: I was really struck by the number of instances when the actions of a single person made a big difference to how the outbreak played out, for better or for worse. Often this was when someone – be they a community health worker or an international politician – took leadership despite the risks, and in doing so saved many lives. But there were also many instances where courage or convictions were sadly lacking, meaning that power was abused or action wasn’t taken, and that had devastating consequences.

Tell us why *Getting to Zero* is so important to a global audience.
Sinead: The lessons we learnt during the crisis are widely applicable: from how vital it was to engage affected communities regarding how to deal with the crisis in their own locality, to how the response was undermined by ‘preexisting conditions’ in terms of how governance in Sierra Leone and the international aid sector worked (or didn’t work). These lessons do not just apply for emergencies, but also for long-term development in all of our countries. We really want to bring these lessons out so that, when readers are faced with the same issues themselves, they can be better equipped than we were going into the crisis.

How did you each tackle sitting down to actually write about your experiences?
Sinead: I took a year off work to work on the book and I tended to work on the book seven days a week. I think I felt a lot of pressure because the Ebola crisis was so huge and so many things had happened with so many different people involved that I was anxious that we represent things accurately and cross-check our experiences with others. So I read hundreds of documents about the crisis and interviewed dozens of people and this helped me to feel comfortable enough to write my story.

Oliver: I struggled a lot with writing the book and it took me a long time to develop a rhythm. I think partly this was because it involved dredging through some very dark memories and powerful emotions, many of which I still hadn’t come to terms with. I’m also intuitively more of an oral storyteller and I also struggled to focus on the same thing for a long time. In the end though, it all came together when I took a day off a week from my job, created a workspace on my dining table in Johannesburg and learnt to leave my phone in another room so I could shut out distractions.

**Overall Stats:**
— 221 health workers in Sierra Leone died from Ebola including 11 doctors
— $3.6bn dollars had been spent by the international community on the Ebola response across the three affected countries by the end of 2015, equivalent to Sierra Leone’s entire GDP in 2016.
— 2,819 more people died of tuberculosis, AIDS and malaria alone than would have been expected during the crisis in Sierra Leone. There were 2,995 deaths from Ebola.
— 1.8 million children in Sierra Leone missed a year of school because of Ebola.
An extract from *Standing Rock* by Bikem Ekberzade, who gained unprecedented access to the key players in the Dakota Access Pipeline protests to tell their story.
In April 2016, out of one Indian reservation in the Great Plains rose a cry of distress. Perhaps because of the desperation it inhabited, or perhaps as a pay back to years’ worth of injustices done to them, the Lakota people’s cry rising out of the Standing Rock Sioux Reservation found answer in an expansive avalanche of international response. Despite centuries’ worth of treaties breached, continuous forced migration, attempts at assimilation, the Sioux Nation seemed to still have one last fight in them. And soon, they would find out that in this fight, they were not alone. People all over the world, who were feeling helpless in the face of large, powerful corporations exploiting their much needed and diminishing resources owned the Lakota people’s cause. So did the environmentalists who have been warning us for decades as to the potential disasters that awaited the human race if we did not take care of our planet.

Once people started lending an ear to what was happening at Standing Rock, forgotten human rights abuses and stories of massacres buried under thick pages of historical documents written by the colonial masters started emerging. The Lakota, much like most of the Native Americans, owned an oral history: culture, language, history, stories and prophecies had managed to pass on from generation to generation. Despite the hardships the families endured in poverty stricken, suicide-laced, addiction-enforced reservations in which they were confined to, abused, oppressed, with their children and their land robbed from them, the Lakota way survived.

And with Standing Rock, we were once again being reminded of atrocities large and small, such as the Wounded Knee and Whitestone massacres, as well as numerous other instances throughout the United States’ violent history where tribes, despite their open display of the white flag of peace, were slaughtered mercilessly, and at times hatefully; children and women shot, some clubbed to death, their scalps taken by the US soldiers as war trophies. These atrocities of the past were all undertaken for profit: to open more land for settlers so that the land speculators could reap some handsome returns, to clear the gold off the Black Hills; and in present day: to feed the insatiable appetite of corporate America for oil and gas.

“Upon suffering beyond suffering; the Red Nation shall rise again and it shall be a blessing for a sick world. A world filled with broken promises, selfishness and separations. A world longing for light again. I see a time of seven generations when all the colours of mankind will gather under the sacred Tree of Life and the whole Earth will become one circle again. In that day there will be those among the Lakota who will carry knowledge and understanding of unity among all living things, and the young white ones will come to those of my people and ask for this wisdom. I salute the light within your eyes where the whole universe dwells. For when you are at that center within you and I am that place within me, we shall be as one.”

Prophecy of Oglala Chief Crazy Horse
And at the center of this dreadful storm, this vast confusion, stand the black people of this nation, who must now share the fate of a nation that have never accepted them, to which they were brought in chains. Well, if this is so, one has no choice but to do all in one’s power to change that fate[...]. For the sake of one’s children, in order to minimize the bill that they must pay, one must be careful not to take refuge in any delusion - and the value placed on the colour of the skin is always and forever a delusion.

James Baldwin, from *The Fire Next Time* (1964)
My tangled thoughts creep in silence,
Quietly contemplating what ought to be,
And I wake to see this world through different eyes,
Telling the story of each morning’s light,
But, I am not a writer.

I breathe heavy at the thought of staining the page,
Stuttering through stages of hope and rage,
Pieces of me captured on a stage,
Exposed and elated by this coming of age,
But, I am not a writer.

These euphoric moments of holding a pen,
Are followed by shudders and shards,
Like shattered glass we can never be whole,
Like gaps between words we can never be told.
I, I am not a writer.

Our histories were stolen,
Our languages lost,
The earth was our canvas,
Our blood was the art,
And we have not forgotten,
We carry this pain,
Our lives have been written with the blood of those slain,
So I am not a writer.

This pen is a symbol,
Not of words but of wars,
Of pain we have lived through,
Pain you adore.

Our histories made romantic,
Our psyche enigmatic,
Our stories told by you,
Are chilling and yet static,
I am not a writer.

And yet, I read your words as you continue to write me,
Hold me in ivory spaces only few can reach,
And I have been taught your theories of me,
Read tales of my toils,
As you pierced through my heart and used my blood as ink,
Every movement of that poisoned pen, caused me to ache.
You have been the writer, and you have held the words.

But your pen cannot carry the weight of all that I hold,
You cannot know the stories I have yet to tell.
Why must I breathe underwater?
Pushed down by the lead pens that continue to write me,
Why must I close my eyes to love myself?
Knowing that I can build with words that were once broken,
Knowing that I can teach myself to love again.

Some write because they cannot speak,
Caged by language or bricks,
But I write to write myself anew,
To see words on a page, not as stains but of starts,
I write to be hopeful,
Piecing together shattered glass, to find the stories in the cracks,
I write, not to make myself whole, but to write myself home.
I write... but I am not a writer.
Au pairing is an example of what happens in highly unequal, poorly regulated, international labour markets.

Au pairing matters, not only to the lives of the thousands of au pairs and host families directly involved in it, but because it is a result of the convergence of historically-enduring gender inequalities with a number of global-scale trends, which increasingly characterise contemporary social life.

Au pairing appears to be booming in Britain in the early twenty-first century. As there is no official recognition of au pairs, there are, of course no official figures on the number of people involved in au pairing. But estimates from the au pair industry and proxy measures such as analysis of advertisements for au pairs suggest there may be 90,000-100,000 in the country. Just one online agency alone, Aupairworld, had 21,000 applications from people wanting to be au pairs in the UK in 2015. If these estimates are correct, it suggests that the UK has the largest number of au pairs of anywhere in the world; the USA, by contrast has around 17,500.

Au pairing is completely misunderstood. Rosie Cox and Nicky Bush, authors of As An Equal?, set things straight.
Rhodes Must Fall at Oxford was a movement that could not be ignored, either by the establishment or by those of us who have campaigned and worked to develop critical education.

In the heart of the Whiteness, students mobilised to reject not only their colonial schooling but the hidden curriculum embodied by the statue of racist Cecil Rhodes. We cannot underestimate the power of this movement happening in one of the most prestigious universities in the world. The backlash was swift and expected because the students had the temerity to challenge their own privileges. Oxford’s prestige is founded on its elite status, which is code word for its Whiteness. By challenging the racial status quo the students were biting the hand that fed them by undermining a founding principle of Oxford’s appeal.

When Ntokozo Qwabe was criticised for accepting a Rhodes Scholarship and then being part of the campaign, he was being told that he should be more grateful and not rock the boat he had boarded. Of course the elite rallied round to protect the sanctity of history and framed their objections in the need to contextualise and not airbrush out the parts we disapprove of. But the message was clear, Oxford is built on exclusionary principles and as the Chancellor Chris Patten explained: if they did not like this they ‘should think about being educated elsewhere’. Factories of privilege can only ever change when those who benefit from them are willing to sacrifice and commit to the cause. Oxford students leading the charge to decolonise a schooling system they do well from is the perfect example of the kind of approach that is needed.

Oxford’s monoculture makes the movement even more powerful. To resist in spaces where you are barely given license to exist takes an enormous amount of courage and determination.

The West is underpinned by a system of racism that ranks Whiteness as the pinnacle and Blackness as the nadir. White supremacy is written into the political economy even today, with the richest countries being in the West (White) and the poorest in Africa (Black). Unfortunately, the promise of the ‘darker nations’ of the developing world coming together to fight imperialism has not been fulfilled and some former colonial allies have leveraged their higher status in the Western racial order by firmly embracing anti-Blackness.

The challenge for Rhodes Must Fall is to ensure the movement continues. The book is an excellent account of the struggles involved in the campaign and should inspire the next wave of students to pick up the mantle. A platform has been built and there is now a groundswell of support with mobilisations like Colston Must Fall; Why is My Curriculum White?; and various projects to decolonise university curricula. As much as has been achieved already, we are only at the very beginning of a long struggle. The challenge now is to continue onto the next battles and win the war for knowledge that leads to liberation and overturning the colonial status quo.

The universities are racist because of the society that produces them, so our movements must be connected to those for wider social change. There is also no such thing as a British problem, the global system produces the national picture of oppression and therefore global links must always be maintained.
Psychedelic Revolutionaries
Three Medical Pioneers, the Fall of Hallucinogenic Research and the Rise of Big Pharma
P. W. Barber

The story of the invention, practice and downfall of psychedelic psychiatry, and how it shaped the 20th century understanding of mental health.

The post-WWII era was a tumultuous period in the world of psychiatry. The introduction of psychotropic drugs, such as chlorpromazine, triggered a change in our treatment of mental health as profound and far-reaching in its consequences as the war itself had been. In the early years of this psycho-pharmacological revolution hallucinogens such as mescaline and LSD played as much of a role as other psychotropics. In fact, psychedelics constituted a scientific revolution in their own right, one that does not however fit the narrative of twentieth century scientific history.

Looking beyond the countercultural manifestations and references that have for decades obfuscated the psychedelic story, historian P.W. Barber completely resets a long-misunderstood history by following the work of three pioneering psychiatrists: Humphry Osmond, who coined the term ‘psychedelic’ and administered Aldous Huxley his first dose of mescaline, Abram Hoffer and Duncan Blewett, also known as the ‘Leary of the North’.

All the while considering how it is that scientific discoveries become accepted as established truths, Barber invites us to ask: what is it that makes a scientific discovery revolutionary?

Patrick Wayne Barber has spent the better part of a decade researching, pondering, and writing on the history of hallucinogenic science in Saskatchewan, the birthplace of ‘psychedelic’.
One of Britain’s most highly acclaimed educators presents the history of Black radicalism, reclaiming it for the twenty-first century.

*Back to Black* traces the long and eminent history of Black radical politics. Born out of resistance to slavery and colonialism, its rich past encompasses figures such as Marcus Garvey, Angela Davis, the Black Panthers and the Black Lives Matter activists of today. At its core it argues that racism is inexorably embedded in the fabric of society, and that it can never be overcome unless by enacting change outside of this suffocating system. Yet this Black radical tradition has been diluted and moderated over time; wilfully misrepresented and caricatured by others; divested of its legacy, potency, inclusivity and force for global change.

Kehinde Andrews explores the true roots of this tradition, and connects the dots to today’s struggles by showing what a renewed politics of Black radicalism might look like in the 21st century.

‘Andrews is ferocious and brilliant and absolutely indispensable’

Junot Diaz
Snow on the Atlantic
How Cocaine Came to Europe
Nacho Carretero
Translated by Thomas Bunstead

A bestselling book and TV series in Spain released in English for the first time: an illicit history of Galicia, the smuggling gateway to Europe, for readers of Blited and St Petersburg.

The Romans considered Cape Finisterre of coastal Galicia the end of the world. To the Greeks it was the point from which Charon the ferryman set off across the Styx. Since the Middle Ages, over a thousand ships have sunk along its shoreline, and the lethal activities of pirate gangs gave it the moniker the ‘Coast of Death’. And, most of all, smuggling has been a way of life there for centuries.

By the late twentieth century, as Spain battled with the legacy of fascist dictatorship, a new era dawned, and a very different kind of cargo was being smuggled in from South America through the cape’s ports and fishing villages. . .

Snow on the Atlantic tells the incredible story of how this sleepy, windswept corner of Spain became the cocaine gateway to Europe. Immersing himself in the life and history of the region, Nacho Carretero reveals an astonishing past and exposes how a new generation of smugglers have taken over — more efficient and ruthless than any of those who came before.

Nacho Carretero is an investigative journalist with the Spanish newspaper El Español. His reporting has taken him to countries ranging from the Philippines to Rwanda, and he has previously written for El Pais, El Mundo and many other publications.
Maggie Nelson is one of the most electrifying writers at work in America today, among the sharpest and most supple thinkers of her generation.

Olivia Laing

Thinking and feeling are, for Nelson, mutually necessary processes; the result is an exceptional portrait both of a romantic partnership and of the collaboration between Nelson’s mind and heart.

New Yorker

Maggie Nelson’s second collection of poetry is now published in the UK for the very first time, introducing a new readership to this incredible early talent.

In this, her second anthology of poetry, Maggie Nelson experiments with poetic forms long and short as she charts intimate landscapes, including the poet’s enmeshment in a beloved city — New York — before and after the events of 9/11.

The poems of The Latest Winter are rich with wit, melancholy, terror, curiosity, and love.

Maggie Nelson is a poet, critic, and award-winning author of The Argonauts, Bluets, The Art of Cruelty, Jane: A Murder and The Red Parts. She lives in Los Angeles, California.

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Beginning with the late Bronze Age and moving through to the present day, this is the definitive history of Palestine and its people.

This rich and magisterial work traces Palestine’s millennia-old heritage, uncovering cultures and societies of astounding depth and complexity that stretch back to the very beginnings of recorded history.

Starting with the earliest references in Egyptian and Assyrian texts, Nur Masalha explores how Palestine and its Palestinian identity have evolved over thousands of years, from the Bronze Age to the present day. Drawing on a rich body of sources and the latest archaeological evidence, Masalha shows how Palestine’s multicultural past has been distorted and mythologised by Biblical lore and the Israeli-Palestinian conflict.

In the process, Masalha reveals that the concept of Palestine, contrary to accepted belief, is not a modern invention or one constructed in opposition to Israel, but rooted firmly in ancient past. Palestine represents the authoritative account of the country’s history.

Professor Nur Masalha is a Palestinian historian and a Research Associate at SOAS, University of London. He is editor of the Journal of Holy Land and Palestine Studies. His books include: Expulsion of the Palestinians (1992); A Land Without a People (1997); The Politics of Denial (2003); The Bible and Zionism (Zed 2007) and The Palestine Nakba (Zed 2012).
Rhodes Must Fall
The Struggle to Tear Out the Racist Heart of Empire
The Rhodes Must Fall Movement

In their own words, the Rhodes Must Fall activists outline their vision for a truly decolonized world.

When students at Oxford University called for a statue of Cecil Rhodes to be removed, the significance of their protest was felt across continents. This was not simply about tearing down an outward symbol of British imperialism – a monument glorifying a colonial conqueror – but about confronting the toxic inheritance of the past, and challenging the continued underrepresentation of people of colour at universities. And it went to the very heart of the pernicious influence of colonialism in education today.

The first book to be written by key members of the movement itself, Rhodes Must Fall is the story of that campaign. Exploring the crucial importance of both intersectionality and solidarity with sister movements in South Africa and beyond, this book shows what it means to boldly challenge the racism rooted deeply at the very heart of empire.

The Fire Now
Anti-Racist Scholarship in Times of Explicit Racial Violence

Bringing together some of the UK's leading scholars on race, this collection reframes anti-racist scholarship and activism for a new era.

Not so long ago, many talked complacently of a 'post-racial' era, claiming that advances made by people of colour showed that racial divisions were becoming a thing of the past. But the hollowness of such claims has been exposed by the rise of Trump and Brexit, both of which have revealed deep-seated white resentment, and have been attended by a resurgence in hate crime and overt racial hatred. At a time when progress towards equality is not only stalling, but being actively reversed, how should anti-racist scholars respond?

This collection carries on James Baldwin's legacy of bearing witness to racial violence in its many forms, addressing how we got to this particular moment and exploring how it can be truly understood. It engages with contemporary issues and debates, from the whiteness of the recent women's marches, to anti-racist education, to the question of Black queer studies and queer intersectionality.

Remi Joseph-Salisbury is a senior lecturer at the Carnegie School of Education, Leeds Beckett University. He is a founding member of the Critical Race and Ethnicities Network (CREN), and a Trustee for the Racial Justice Network.

Azeezat Johnson is a lecturer in Human Geography at Queen Mary University of London. Her research interests are focused on critical race studies, Black feminism, Muslim women and Islamophobia.

‘This powerful collection captures the voices of a new generation of revolutionary writers and activists who declare “no more!” to racial injustice. The Fire Now will burn in your thoughts for as long as racism and white privilege prevail.’

Heidi Safia Mirza, UCL Institute of Education

‘The book is an excellent account of the struggles involved in the campaign and should inspire the next wave of students to pick up the mantle.’

Kehinde Andrews

Rhodes Must Fall is a protest movement that began on 9 March 2015, originally directed against a statue of British Imperialist Cecil Rhodes at the University of Cape Town in South Africa. The campaign for the statue’s removal received global attention and led to a wider movement to decolonise education, by inspiring the emergence of allied student movements at other universities across the world.
Getting to Zero
A Doctor and a Diplomat on the Ebola Frontline
Sinead Walsh and Oliver Johnson

A revealing memoir of resilience, exposing the failures of Western intervention at the heart of the Ebola outbreak.

In 2014, a 28-year old British doctor found himself running the Ebola isolation unit in Sierra Leone's largest hospital. Completely overwhelmed, wrapped in stifling protective suits, he and his colleagues took turns to provide basic care whilst removing dead bodies from the ward, against the odds battling to keep the hospital open.

Only a few miles away the Irish Ambassador and head of Irish Aid worked relentlessly to scale up the international response. At a time when entire districts had been quarantined, she travelled around the country to meet with UN agencies, the President and senior ministers in an attempt to alert the wider world to the unfolding catastrophe.

In this blow-by-blow account Oliver Johnson and Sinead Walsh expose the shocking shortcomings of the humanitarian response to the outbreak, and call our attention to the immense courage of those who put their lives on the line every day to contain the disease. Theirs is the definitive account of the fight against an epidemic that shook the world.

The Promise of Pakistan
S. Sayyid

A bold re-figuration of Pakistan and Pakistani identity, in which Sayyid offers a radical new formulation of postcolonial nationhood.

From its very inception, the basis of Pakistani nationhood and identity has been bitterly contested. Its birth tainted by the violence of partition, and its present plagued by religious extremism, some have gone so far as to say that the creation of Pakistan was a historic mistake.

The Promise of Pakistan takes us beyond the conventional focus on the apparent ‘failure’ of Pakistan, arguing that much of this perception stems from a Eurocentric, orientalist framework, which views the country through a kaleidoscope of Western assumptions. Through a combination of historical enquiry and philosophical reformulation Sayyid considers the limits and possibilities of political Islam as a means of building society, offering a new perspective on state building within South Asia and the wider postcolonial world.

A radical explanation of what Pakistan has become, offering a bold new vision of what it could be.
Standing Rock
Greed, Oil and the Lakota’s Struggle for Justice
Bikem Ekberzade

A fascinating, centuries-spanning story of dispossession and resistance culminating in the events of Standing Rock.

In 2016, the world looked on as thousands set up camp within Standing Rock to protest the re-routing of the Dakota Access oil pipeline to the Sioux Reservation’s northern border. Native American tribes were joined by non-tribal environmentalists, including US army veterans, all of them standing in solidarity with the Lakota. Then, in early 2017, the protest was disbanded using brutal force. That is when the real struggle began.

From the decline of the East coast tribes to the dispossession of the native people along the Missouri basin, from Little Bighorn to Wounded Knee, America’s indigenous peoples have been subject to persecution, land grabs and the steady erosion of their way of life. Based on on-the-ground reportage and eye-opening archival research, journalist Ekberzade Bikem tells the epic story of this centuries-old struggle, and of the remarkable people involved. We hear from one of the last guardians of the oral history of the Great Plains, from the grandson of legendary chief Sitting Bull’s nephew, as well as from activists pledged to continue the fight in the aftermath of Standing Rock.

The protests at Standing Rock may have ended. But the rise of the First Nations is only just beginning.

Bikem Ekberzade is a photojournalist and writer currently based in Istanbul, Turkey. She has worked for the Associated Press, Newsweek, and the New York Times, and has photographed and reported on events ranging from the war in Afghanistan to the refugee crisis, as well as protest movements in Turkey, Iran and the United States.

Eleanor Roosevelt

In her own words, the remarkable life of one of the world’s greatest humanitarians.

Eleanor Roosevelt stands as one of the world’s greatest humanitarians, having dedicated her remarkable life to the liberty and equality of all people. In this sincere and frank self-portrait, she recounts her childhood – marked by the death of her mother and separation from the rest of her family at age seven – her marriage to Franklin D. Roosevelt; and the challenges of motherhood, including the tragic death of her second son, all of which occurred before her twenty-fifth birthday.

It wasn’t until her thirties that Eleanor Roosevelt began the life for which she is known. A committed supporter of women’s suffrage, architect of the welfare state, leader of the UN Commission on Human Rights and author of the Declaration of Human Rights, as well as being a prolific writer, diplomat, visionary, pacifist and committed social activist, hers is the story of the twentieth century.

At once a heart-wrenching personal narrative and a unique historical document, The Autobiography of Eleanor Roosevelt is the ultimate example of the personal as political.

Eleanor Roosevelt (1884-1962) was perhaps the world’s greatest humanitarian. First Chair of the UN Commission on Human Rights, politician and diplomat, committed feminist, activist, First Lady of the United States (1933-45) and prolific writer, she was called “the object of almost universal respect” in her New York Times obituary.
Digital Democracy, Analogue Politics
How the Internet Era is Transforming Kenya
Nanjala Nyabola

A unique account of how the digital age has impacted Kenyan politics, and the role of social media in democracies across sub-Saharan Africa and beyond.

From the upheavals of national elections to the success of the #MyDressMyChoice feminist movement, digital platforms have had a dramatic impact on political life in Kenya – the most electronically advanced country in sub-Saharan Africa.

While the impact of the Digital Age on Western politics has been explored, there is little appreciation of how it has been felt in developing countries where online platforms are increasingly interwoven into everyday life. For traditionally marginalised groups, particularly women and the disabled, digital spaces have allowed Kenyans to build new communities which transcend old divisions. But the picture is not wholly positive.

Digital Democracy, Analogue Politics explores the drastic efforts being made by elites to contain online activism, as well as how ‘fake news’, a failed digital vote-counting system and the recruitment of Cambridge Analytica contributed to tensions around the 2017 elections. Reframing digital democracy from the African perspective, Nyabola’s ground-breaking work opens up new ways of understanding our current global online era.

Nanjala Nyabola is a Kenyan writer, humanitarian advocate and political analyst currently based in Nairobi, Kenya. She is a frequent columnist at Foreign Policy, Foreign Affairs, New African, Al Jazeera, Guardian, the BBC’s Focus on Africa and other publications.

As an Equal?
Au Pairing in the Twenty First Century
Rosie Cox and Nicole Busch

An examination into the lives of au pairs and the families who host them: exploring notions of reliance, exploitation and austerity within the neoliberal economy.

Au pairs are relied upon by tens of thousands of UK families to do everything from childcare and housework to elder care, pet feeding and waiting at dinner parties. Traditionally thought of as privileged and well-educated young women having fun on a ‘gap year’ abroad, au pairs have been excluded from many of the recent discussions on migrant domestic labour. However since 2008 au pairing has been effectively unregulated in the UK, with the result that au pairs now constitute one of the poorest paid and least protected groups of workers.

As an Equal? draws on lived experiences and detailed research to examine au pairs and host families in contemporary Britain, revealing au pairing as increasingly indistinguishable from other forms of domestic labour. Crucially, hosting an au pair is shown to form part of families’ attempts to provide childcare in the context of extended working hours and poor public childcare provision. This increased reliance on an exploited workforce is shown to form part of the wider political climate of austerity, and raises profound questions about the position of women within the neoliberal economy.

Rosie Cox is Reader in Geography and Gender Studies at Birkbeck, University of London and author. She has been researching au pairs and paid domestic labour in the UK for nearly 20 years.

Dr Nicky Busch received her PhD from the University of London. She is currently a Research Fellow on an ESRC-funded project into au pairing.

Subject: Sociology
Published: 15 November 2018
Demy Paperback: £19.99 / $29.95
Library Hardback: £70 / $95
Demy Paperback: 9781783604975
Library Hardback: 9781783604982
Extent: 176pp
Format: 216 x 135 mm
Rights: World, All Languages

African Arguments
The first comprehensive study of the complex and often incendiary role played by religion in contemporary Nigerian democracy.

Throughout its history, Nigeria has been plagued by religious divisions. Tensions have only intensified since the restoration of democracy in 1999, with the divide between Christian south and Muslim north playing a central role in the country’s electoral politics, as well as manifesting itself in the religious warfare waged by Boko Haram. Through the lens of Christian-Muslim struggles for supremacy, Ebenezer Obadare charts the turbulent course of democracy in the Nigerian Fourth Republic, exploring the key role religion has played in ordering society. He argues the rise of Pentecostalism is a force focused on appropriating state power, transforming the dynamics of the country and acting to demobilize civil society, further providing a trigger for Muslim revivalism.

Covering events of recent decades to the election of Buhari, *Pentecostal Republic* shows that religio-political contestations have become integral to Nigeria’s democratic process, and are fundamental to understanding its future.

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An introduction to the crucial debates around taxation and development in Africa.

Taxation has been seen as the domain of charisma-free accountants, lawyers and number crunchers – an unlikely place to encounter big societal questions about democracy, equity or good governance. Yet it is exactly these issues that pervade conversations about taxation among policymakers, tax collectors, civil society activists, journalists and foreign aid donors in Africa today. Tax has become viewed as central to African development.

Written by leading international experts, *Taxing Africa* offers a cutting-edge analysis on all aspects of the continent’s tax regime, displaying the crucial role such arrangements have on attempts to create social justice and push economic advancement. From tax evasion by multinational corporations and African elites to how ordinary people navigate complex webs of ‘informal’ local taxation, the book examines the potential for reform, and how space might be created for enabling locally led strategies.
Uganda
The Political Economy of Neoliberal Development
Edited by Jorg Wiegratz, Giuliano Martiniello et al

The first comprehensive study of political economy in contemporary Uganda.

Since the 1980s, Uganda has experienced a dramatic period of social and economic change. The Museveni regime has eagerly embraced the neoliberal model of development and transformed the country’s industry, agriculture, and public services. So enthusiastic has the regime been in its pursuit of economic reform that many proponents of neoliberalism hold up Uganda as an exemplary African success story, and a role model for the rest of the continent. But such narratives often overlook the wider social impact of these reforms.

Bringing together a range of leading scholars on Uganda, this book is the first detailed case study to consider the country’s development and political economy, one which exposes the reality behind the rhetoric. While neoliberalism may have produced growth and a measure of prosperity, it has also resulted in entrenched inequality, ecological devastation, and the rise of ‘crony capitalism’. As the neoliberal model becomes the norm across Africa and the developing world, this work uses a wealth of empirical material to offer important lessons on addressing underdevelopment, poverty and inequality in the global South.

Jorg Wiegratz is a lecturer in political economy at the University of Leeds. He has previously worked as a journalist, as well as a researcher and consultant for the UN Industrial Development Organization and the Ugandan Ministry of Trade, Tourism and Industry.

Giuliano Martiniello is an assistant professor of rural community development at American University in Beirut. He was previously a research fellow at the Makerere Institute of Social Research in Uganda.

Agricultural Transformation in Ethiopia
State Policy and Smallholder Farming
Edited by Atakilte Beyene

An examination of Ethiopia’s agriculture system, offering new perspectives on food security and sustainability, two of the most pressing issues facing global development efforts.

For thousands of years, Ethiopia has depended on its smallholding farmers to provide the bulk of its food needs. But now, such farmers find themselves under threat from environmental degradation, climate change and declining productivity. As a result, smallholder agriculture has increasingly become subsistence-oriented, with many of these farmers trapped in a cycle of poverty. Smallholders have long been marginalized by mainstream development policies, and only more recently has the crucial importance been recognised for addressing rural poverty through agricultural reform.

This collection, written by leading Ethiopian scholars, explores the scope and impact of Ethiopia’s policy reforms over the past two decades on the smallholder sector. Focusing on the Lake Tana basin in northwestern Ethiopia, an area with untapped potential for growth, the contributors argue that any effective policy will need to go beyond agriculture to consider the role of health, nutrition and local food customs, as well as including increased safeguards for smallholder’s land rights. In doing so, they show that smallholders represent a vitally overlooked component of development strategy, not only in Ethiopia but across the global South.

Atakilte Beyene is a senior researcher at the Nordic Africa Institute. His work has involved extensive field studies in Ethiopia and Tanzania, and he has previously held positions at Stockholm University, the Stockholm Environment Institute, and Ethiopia’s Tigray Development Association.
Violence in African Elections
Between Democracy and Big Man Politics
Edited by Mimmi Söderberg Kovacs and Jesper Bjarnesen

‘This book is the first comprehensive study of its kind, it should be required reading’
Mats Utas

A comprehensive examination of the causes of Africa’s violent electoral clashes, and the consequences for African democratization and peacekeeping.

Multiparty elections have become the bellwether by which all democracies are judged, and the spread of these systems across Africa has been widely hailed as a sign of the continent’s progress towards stability and prosperity. But such elections bring their own challenges, particularly the often intense internecine violence following disputed results.

The consequences of such violence can be profound, undermining the legitimacy of the democratic process and in some cases plunging countries into civil war or renewed dictatorship, but little is known about the causes. By mapping, analysing and comparing instances of election violence in different localities across Africa – including Kenya, Ivory Coast and Uganda – this collection of detailed case studies sheds light on the underlying dynamics and sub-national causes behind electoral conflicts, revealing them to be the result of a complex interplay between democratization and the older, patronage-based system of ‘Big Man’ politics.

Mimmi Söderberg Kovacs is head of research at the Folke Bernadotte Academy (FBA), a Swedish governmental agency working in the field of peace and security under the Ministry of Foreign Affairs.

Jesper Bjarnesen is a senior researcher with the Nordic Africa Institute. He previously lectured in the department of cultural anthropology and ethnography at Uppsala University.

South Africa, AIDS and the Shadow of Biomedicine
Isak Niehaus

A uniquely ethnographic, local-level exploration of the AIDS pandemic and the strategies for treatment in South Africa.

The Bushbuckridge region of South Africa has one of the highest rates of HIV infection in the world. From first arriving in the early 1990s, the disease spread rapidly, and by 2008 life expectancies had fallen by 12 years for men and 14 years for women. Free HAART (highly active antiretroviral therapy) treatments have offered a modicum of hope, but uptake and adherence to the therapy has been sporadic and uneven.

Drawing on his own extensive ethnographic research, carried out in Bushbuckridge over the course of 25 years, Isak Niehaus reveals how the AIDS pandemic has been experienced at the village-level. Most significantly, he shows how local cultural practices and values have shaped responses to the epidemic, such as in examining how local attitudes towards death have contributed to the stigma around AIDS, but also how kinship structures have facilitated the care of AIDS orphans.

In doing so, Niehaus reveals how an appreciation of local beliefs and customs is essential to any effective strategy of AIDS treatment, and challenges us to rethink the role played by culture in understanding and treating sickness, overturning many of the Universalist assumptions on disease prevention.

Isak Niehaus is a senior lecturer in anthropology at Brunel University London, where he currently co-ordinates the MSc program in Medical Anthropology. He has previously held teaching positions at the Universities of the Witwatersrand and Pretoria in South Africa, and lectured at several other universities in Europe and the United States. His previous publications include Witchcraft, Power and Politics (2001) and Witchcraft and a Life in the New South Africa (2012).
Poverty as Ideology
Rescuing Social Justice from Global Development Agendas
Andrew Fischer

A critique of how the field of development studies has created the 'poverty industry', and a new approach to poverty alleviation.

Poverty has become the central focus of global development efforts, with a vast body of research and funding dedicated to its alleviation. And yet, despite the vast literature on poverty studies, scholarship has not resolved the central debate around the creation and division of wealth within and across societies.

Andrew Fischer shows that these shortcomings stem from ideologically driven views of poverty and anti-poverty policies, which have in turn shaped how it is conceived and measured. Poverty studies have, in effect, served to reinforce the prevailing neoliberal orthodoxy, and have too often ignored the wider interests of social justice. An effective and lasting solution to global poverty, Fischer argues, requires us to reclaim the development agenda from the 'poverty industry' this orthodoxy has created, and to reorient our efforts away from current fixations on productivity and towards the more equitable distribution of wealth and resources.

Poverty as Ideology upends much of the received wisdom to provide an invaluable resource for students, teachers and practitioners.

Andrew M. Fischer is associate professor of social policy and development studies at the Institute of Social Studies (ISS). He has worked with and advised various multilateral agencies and NGOs, including the United Nations Development Programme, UNICEF, Amnesty International, and Human Rights Watch.

Understanding Global Development
A Guide to Success and Failure
Meera Tiwari

A unique framework, underpinned by case studies, for assessing success in international development.

Why do some development projects succeed where others fail? This book considers success stories and what enabled them to alleviate poverty in some of the world's most deprived communities. Using case studies from ten countries across Latin America, Africa and Asia, Tiwari's innovative approach offers a multi-layered understanding of poverty to provide insights into causal, enabling and impeding factors.

While a macro level analysis of development is prevalent, there has been little attempt to develop a micro level understanding of development at the grassroots. Tiwari's work fills this important gap while drawing attention to the importance of engaging local actors at individual, collective and state levels, demonstrating how crucial it is to achieve a 'convergence' of goals among these actors. Looking beyond the case studies to consider how this unique 'convergence framework' might be applied to other contexts, the book has profound implications for how we view fragile states and conflict zones, and the ability of the international agencies to take effective action.

This is essential reading for students and researchers across the social sciences, as well as humanitarian and development practitioners.

Meera Tiwari is an associate professor of international development studies at the University of East London, where she leads the MSc in NGO and Development Management. Her previous books include After 2015: International Development Policy at a Crossroads and The Capability Approach: From Theory to Practice (2016).
Backlist Highlights

Africa

Why Economists Get It Wrong
Morten Jerven
‘Morten Jerven provides a valuable reminder of the need not just to cite statistics but to question them’
Financial Times

Women and the War on Boko Haram
Wives, Weapons, Witnesses
Hilary Mattes
‘Adaply dismantles stereotypes and myths ... Mattes is best when weaving the stories of women with analysis of Boko Haram and Nigeria's gender politics’
Economist

North Korea

State of Paranoia
Paul French
‘An admirably clear and calm survey of one of the hardest countries in the world to report on’
Guardian

The Racket
A Rogue Reporter vs the American Elite
Matt Kennard
‘Kennard reports with devastating precision and a formidable sense of urgency’
Naomi Klein

Debunking Economics
The Naked Emperor
Yanis Varoufakis
‘A tour de force that grants its reader the chance of immunity from these, still dominant, economic superstitions’
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Jesper Roine
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Steve Keen

A Jar of Wild Flowers
Essays in Celebration of John Berger
Edited by Yasin Gunaratnam with Amjarit Chandan
‘There are a few authors that can change the way you look at the world through their writing and John Berger is one of them’
Jarvis Cocker

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America, Europe and the Future of the Global Economy
Yanis Varoufakis

CEO Society
The Corporate Takeover of Everyday Life
Peter Bloom and Carl Rhodes
‘This is a wake-up call to rethink our values before it is too late’
Nancy MacLean, author of Democracy in Chains

No Borders
The Politics of Immigration Control and Resistance
Natasha King
‘In No Borders, Natasha King writes about the more radical end of migrant solidarity’
London Review of Books

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<td>Leftover Women</td>
<td>Leta Hong Fincher</td>
<td>Gender and Sexualities Demy Paperback</td>
<td>£14.99 / $24.95 World, All Languages</td>
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<td>Winner of the 2017 Jabuti Book Prize</td>
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