Introduction: Disrupting Coloniality, Recovering Decoloniality?

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Occupying weapons factories to prevent the production of arms and generate radical theory as part of guerrilla activist research supporting Palestine. Subverting Brahminical Hindu supremacy which co-opts the language of decolonising to justify attacking and criminalising minorities, activists, and scholars in present-day South Asia and the diaspora. Understanding rap music as a generative epistemic site for counter-publics which resist policing and co-option. Engaging with the camera as a way of processing and documenting histories of oppression. Poetically resisting Irish epistemicide. Recovering political spirituality. Demanding material interventions from the University to generate praxes of pedagogical solidarity.

The contributions in this issue are all rooted in subversive approaches, perspectives, and imaginaries for disrupting coloniality in our everyday across geographies and histories. At present, the logics of coloniality which our authors critically engage with – Zionist colonial occupation, far-right Hindu nationalism and Brahminical supremacy, neoliberalism, carcerality, and British imperialism, to name but a few – are attempting to epistemically and materially discipline meaning-making and world-making in the everyday, as a way of preventing resistance. As a journal for critical thought and radical politics, we therefore decided to dedicate this issue to platforming scholar-activism from within and beyond the University which engages in epistemic and material resistance, understanding theories as those which develop with, and for, praxis committed to struggles for world-making (Getachew, 2019) beyond coloniality.

However, we were also concerned by the ease with which de/coloniality – a critique developed from centuries of anti-colonial resistance in the *Abya Yala* (an indigenous term for 'Latin America') – has been stripped of its political radicalism through mechanisms of elite capture (Táíwò, 2022), both in the academy and beyond, and the obfuscatory role this provides for exploitation and oppression. As such, this issue serves a dual function: critically exploring the mechanisms for the global co-option of de/coloniality; asking whether there is anything recoverable from this for building

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better worlds; and documenting how resistance to oppressive structures has been a centuries-long global struggle across geographies and histories. These timely interventions thus have a significance far beyond the confines of our journal.

Our contributors offer a range of stylistic and theoretical approaches for exploring and documenting de/coloniality; this heterogeneity strengthens, rather than weakens, our struggles. As such, we have kept our authors' approaches as in-tact as possible, rather than discipline these into a strict editorial style or 'line'. We invite you to explore the unique voice of each contributor as a critical component of the knowledges produced and shared here.

In 'Disrupting Coloniality through Palestine Solidarity: Decolonising or Decolonial Praxis?' Kieron Turner argues that decolonial praxis should be re-territorialised in Britain through materially committing to social struggles in order to recover the liberatory potential of decoloniality from its co-option. Turner develops a guerrilla activist research approach, based on his involvement with direct-action group Palestine Action, to illustrate the necessity of the double-move of delinking from coloniality. Specifically, epistemic de-linking, or decolonising, 'in the abstract' – what universities tend to focus on as a move-to-innocence – is inseparable from material demands for delinking from decolonisation in the everyday. In the university, material de-linking can look like divesting from companies complicit in Israeli Apartheid; beyond the university, this entails preventing the manufacturing and sales of arms which are used on Palestinians and other minoritised communities globally. By rooting decoloniality in his context of imperial Britain, Turner takes seriously the BDS call for struggles (i.e., against coloniality) to be contested from the local – the imperial metropole of Britain – as well as in the global, through scholar-activism. Further, through synthesising Black radical scholar-activist praxis and theories with decolonial scholar-activist praxis and theories, Turner powerfully illustrates that the liberatory praxis of decoloniality is not limited to the *Abya Yala* but is a globally and historically connected struggle for liberation.

Annapurna Menon's 'Debunking Hindutva Appropriation of Decolonial Thought' unpacks the often invisibilised logic of far-right Hindu nationalism, or Hindutva ('Hindu-ness') in India which is currently perpetuated by the Modi-led BJP government. Despite Hindutva proponents laying claim to being decolonial because of their anti-west stance, and their 'indigeneity' to India, Menon visibilises these as paradoxical myths. Namely, she argues Hindutva reinscribes and reinforces colonial hierarchies via upper-caste Brahminical supremacy; they embrace modernity whilst simultaneously claiming to reinstate non-modern Hindu 'tradition'; and criminalise anti-colonial, indigenous, feminist, and anti-caste resistance to coloniality. Menon's work helps us to critically understand the urgency of uncovering the colonial, co-

opting logics of violence in postcolonial (post-1947) India; the material manifestations of these logics – attacking minorities and silencing critique or resistance to this – must be subverted on the ground.

Playing on the Cartesian dictum, Wanda Canton's 'I Spit Therefore I Am: Rap and Knowledge' embodies the tongue-in-cheek double meaning of rap lyricism to parody Descartes's role as a referential benchmark in colonial epistemology. Understanding the written form as a crucial component of decolonising knowledge – from Canton's own writing style to her deliberate choice in citing rap lyrics as her sources of knowledge – Canton argues for rap's subversive role in challenging carceral structures and cultivating counter-publics. Thus, rap's musical method has decolonising properties, which we should take seriously in our everyday politics – its co-option by commercial music markets and universities perhaps signals attempts to depoliticise its revolutionary potential in our struggles. We encourage readers to listen to the songs Canton roots her decolonial thinking in, as a way of embodying an understanding of the songs as knowledge sources which academia ought to engage with on their own terms, rather than subsume these under existing standards.

The poem has long been a site for political resistance. Through prose and form unbounded by strict conventions, grief is processed, oppression is documented, and an otherwise is imagined. A testament to this is dáithí bowen's 'Gaelic Fever Dream', written during a trip to his ancestral home of Ireland. bowen documents his experiences with his Irishness, colonial epistemic violence, and the spectral presence of anti-colonial Irish republican resistance in a haunting and deeply-moving poem. 'Gaelic Fever Dream', which forms part of bowen's anthology *32 Stars in a Wretched Sky* (bowen, 2021), is offered here as a generative space for confronting, acknowledging, and processing the emotional violence of colonial structures – a necessary process for decoloniality which is otherwise rarely, if ever, cultivated in academic decolonial spaces.

Kamal Badhey's 'Rohwer' shares a series of photographs taken on her visit to the US-based internment camp of the same name in Arkansas, which incarcerated thousands of Japanese-Americans forcibly removed from their homes in California, Oregon, and Washington by the US government during WWII. Today, none of the barbed wire fences or buildings of the camp remain. What is left, however, is the rewilded land whose roots provided the basis for, and witnessed the trauma of, internment. Its re-growth, in and amongst the physical memorials recently constructed with support from Japanese-American communities, is documented by Badhey as a means of memorialising and processing persecution across time. The images have been given 'breathing space' on the pages to allow the images – rather than text – to cultivate contemplation.

'*Langar* in transition: a Sikh Socialists reflection' is a collectively written piece by four members of the Sikh Socialists collective, documenting their learnings from three interactive workshops they facilitated exploring the act of *Langar* in its past, present, and future(s). Whilst *Langar* was developed in Sikhi as a liberatory act of preparing and blessing food for spiritual and physical nourishment for all, the sessions traced *Langar*'s construction and co-option across histories, and critically engaged with contemporary manifestations of these such as 'free food'. How might we recover the revolutionary practice of *Langar* in our present in order to build radically egalitarian futures free from the hierarchical and disciplinary logics of capital, carcerality, and the co-option which obfuscates these? This contribution illustrates both the ways in which political-spiritual Sikh practices such as *Langar* disrupt the reductive religion–secular lens with which Sikhi and other non-Judeo Christian religions are typically viewed through, and champions the Freirean conception of knowledge making and learning as collaborative, active dialogical processes.

What can be done materially from within academic institutions in the Global North to subvert what Q Manivannan terms the 'decolonial industrial complex' – removing colonial symbols, diversifying reading lists, hiring more racialised staff, and evaluating knowledge through higher education rankings? Manivannan's answer in 'Dirtying the Institution: Four Priorities for Decolonial Practice' consists of: including non-academics as teachers; hiring thinkers who do not occupy a caste or class position which gives them easy access to qualifications; overhauling exclusionary admissions processes; and funding translations. By exploring each subversive practice in turn, Manivannan builds their Fanonian framework for disordering the University – what they term a *dirtying* of the well-disciplined academic institution. We end our issue on this contribution as Manivannan regrounds this issue's collective struggles in the space which this journal is embedded within. Rather than deny our role and our potential complicities with these elite academic institutions, we have a collective responsibility to demand change. Be it through Manivannan's four practices, demanding university divestments from Israeli Apartheid and arms manufacturing, confronting the uncomfortable co-option of decolonising by racialised and/or postcolonial structures such as the rise of 'Hinduphobia' on campuses to stifle anti-Hindutva and anti-Brahminical voices, or resisting the elite co-option of subversive epistemic practices such as rap, we must commit to material disruptions if we want to recover the revolutionary potential of decoloniality.

We publish this issue as an act of solidarity with all those struggling for better worlds free from the entangled logics of coloniality: race, caste, class, gender, disability, sexuality, and the like. Documenting struggles for resistance through this issue's written and visual testimonies forms one part of our commitment to liberation; our

collective struggles continue beyond this on the ground, from below, until we are all free.

References

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