



CENTRE FOR CRITICAL PEACE STUDIES



# PEACE PERIODICAL 3

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gallery of peacemaking



# WELCOME

Centre for Critical Peace Studies at UMT is a trans-disciplinary research and advocacy forum for peace scholars from around the world, especially for scholars of the Global South ( South Asia, South East Asia, Latin America, Middle East, and Africa). In line with the spirit of Peace Studies, the Centre is open for all interested scholars from multiple domains and disciplines.

The mission of the Centre for Critical Peace Studies is 'immanent critique', that is 'critique with the intent of reform of a real-world situation'. Drawing on the De-colonial / Post-colonial perspectives, one particular real-world situation that the Centre seeks to improve is North-centrism (Euro/ US centrism) of Peace Studies. By centering the problems of the South and by amplifying the voices of Southern scholars, the Centre aims to undo the epistemic hegemony of the West in the field of Peace and Conflict Studies / Security Studies and International Relations. It is hence named the Centre for Critical Peace Studies.

Our Peace Periodicals will update readers on CCPS activities and provide space for peace and security students and scholars to share their thoughts and perspectives. It will also include issue briefs, policy analysis, and timely debates.

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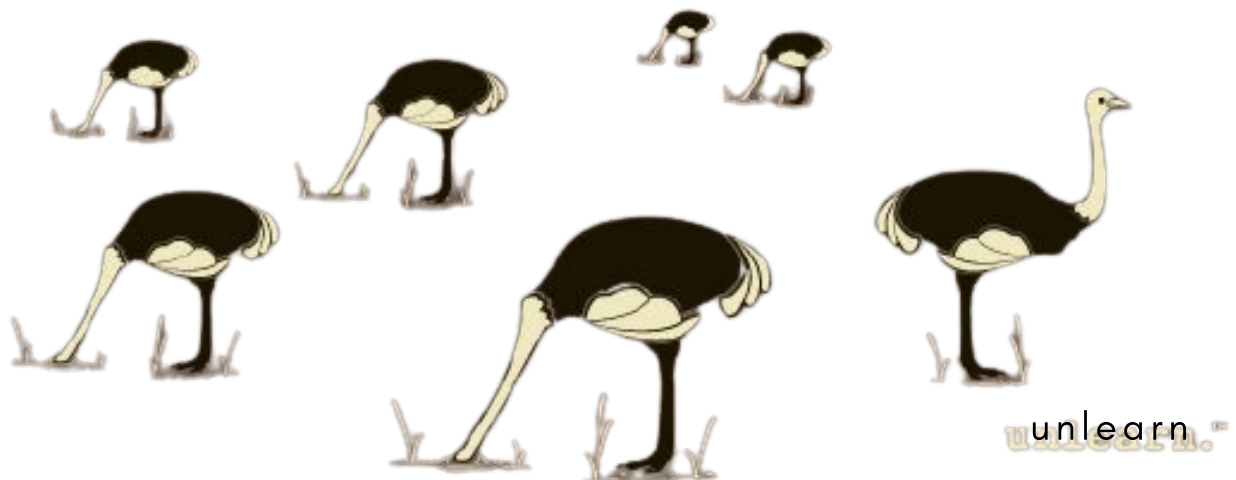
University of  
Management &  
Technology  
C-II Johar Town, Lahore-  
54770, Pakistan

+92-42-111 300 200  
ccps.dir@umt.edu.pk  
<http://ccps.umt.edu.pk/>

## EDITORIAL

Editor-in-Chief  
Dr. Fatima Sajjad

Editorial Team  
Nida Sheikh  
Kulsoom Belal  
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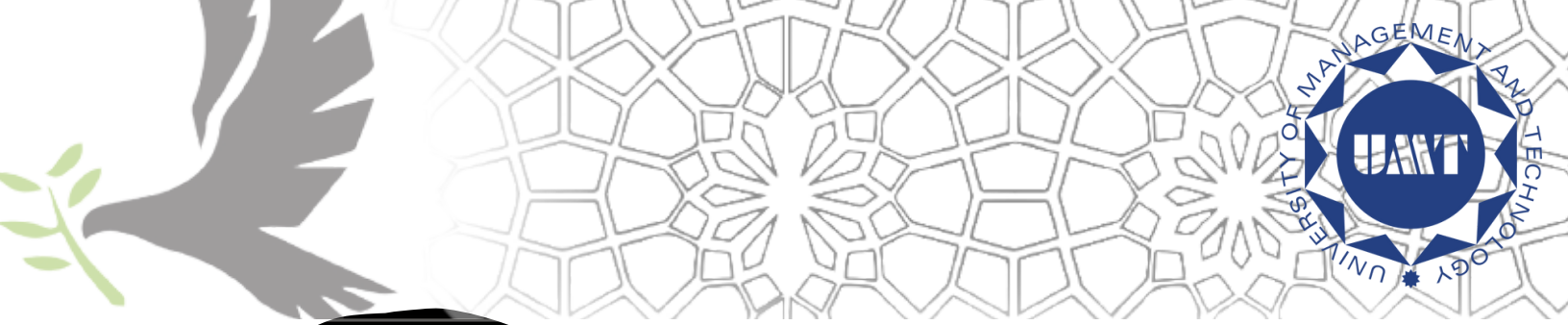
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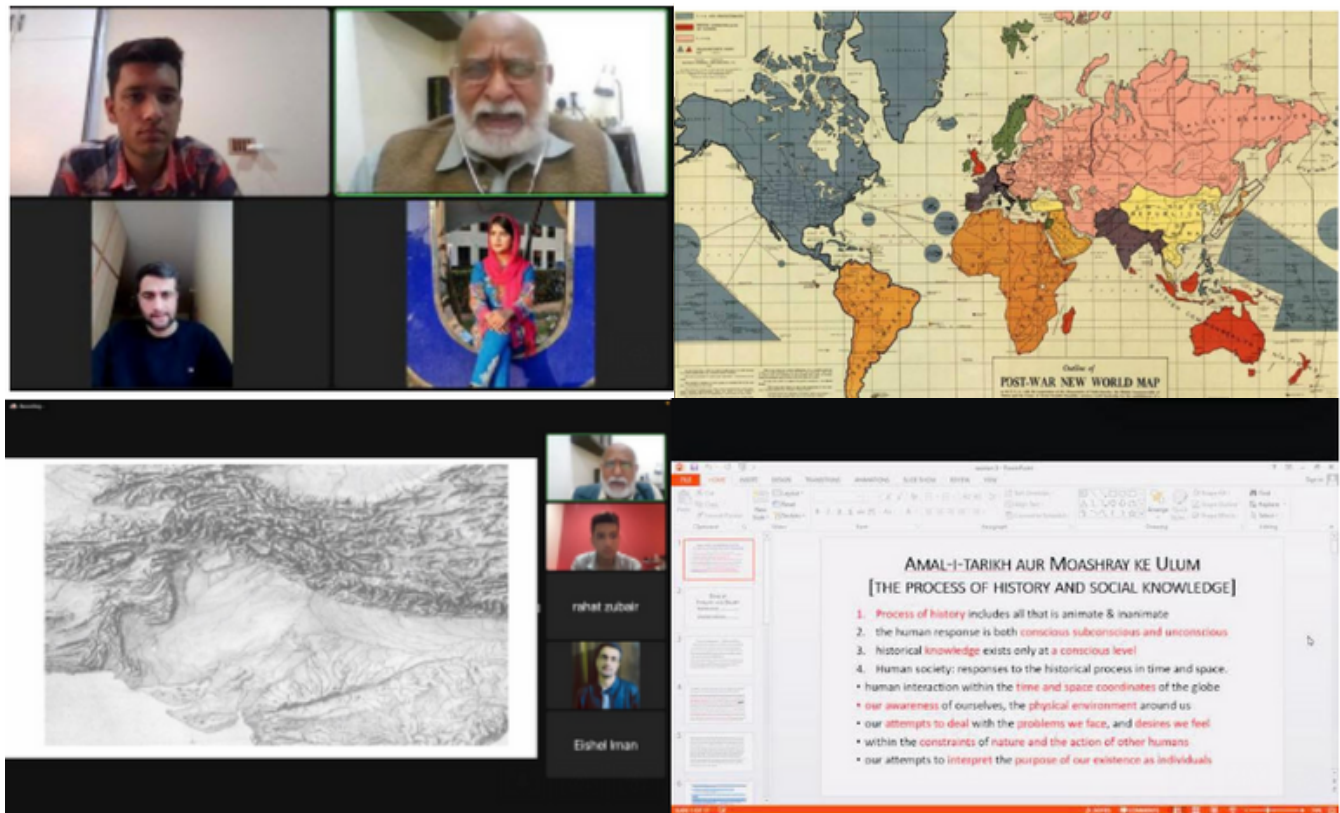


# ACTIVITIES

## World History Webinar Series; an Alternative Perspective - February 2022

The Center for Critical Peace Studies (CCPS) arranged a seminar series on World History, contextualizing the History of the Global South region which lasted for three months. The guest speaker for the series was Dr. Khurram Qadir, a notable historian, Ex-Director National Institute of Historical and Cultural Research, and history Professor. Dr. Qadir initially outlined a brief history of the world along with challenging the current mainstream concepts of demography, time, and space. The series aimed to discover the alternate methods of thought construction and epistemological formulation of ideas/perspectives of reality through an inclusive approach. The talks in the seminar series provided a great platform for the participants in their quest for knowledge and understanding of history, using methods like utilizing those abandoned forms of epistemology and thought construction related to history while keeping the element of scientific inquiry.

Through the seminar series, Dr. Qadir also tried to introduce an alternate epistemic structure to create social knowledge in general and historical understanding in particular. It also featured the historical study of Muslim and South Asian history, within the 21st Century situation of the anglicized world of today, to provide perspective to an essentially Pakistani audience. Throughout the series, scholars/students actively participated by asking questions and sharing their perspectives, in an inclusive environment.



# ACTIVITIES

## Panel-Audience Talk on relocating feminism by localizing the theory and understanding of the real issues- March 22, 2022



**Panel-Audience Talk on relocating feminism by localizing the theory and understanding of the real issues on March 22, 2022.** Guest speakers talked briefly about feminist theories and their relevance in Pakistani society as to the issues, challenges, and needs. Dr. Fatima Sajjad briefed interactively by taking questions and stories from the audience. The idea of women's autonomy was discussed by mentioning the life of our Holy Prophet (P.B.U.H) and his behavior towards his daughters, wives, and in general all women.

The dominant discussion remained under the social constructs of genders, and the relevance of 'Aurat March' to the Pakistani society. It was concluded that what appears odd to the Pakistani society in the slogans of 'Aurat March' is what the society needs to think upon.

The debate ended with a note that let women be free from the social cage to determine their own will in the society

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## Colonialism, Terrorism, Pakistan, and other Truths- March 25, 2022

On January 13, 2022, **SEEDS FOR CHANGE** started a "Winter Series on Race, Racism, Settler Colonialism, Pedagogies of Oppression and Liberation" in partnership with the Ontario Institute for Studies in Education, St. Thomas University in New Brunswick, the College of Education at the University of Texas - Rio Grande Valley, the University of Toronto Scarborough, Center for Critical Peace Studies, University of Management and Technology, Lahore Pakistan and Massey University in New Zealand.

SEEDS FOR CHANGE invited Director CCPS, Dr. Fatima Sajjad on **24 March 2022** to deliver a lecture on colonialism and its relevance to terrorism within the context of Pakistani society. Ms. Nida Sheikh and Ms. Naima Zia also shared their views and experiences regarding educational divisions, the capitalist model, post 9/11 scenarios, and other interrelated issues.





## Dialogues on Epistemic Justice Session IV- April 2, 2022

### Dialogues on Epistemic Justice

A Decolonial Reflection on Human Migration and Mobility under the Impact of "Colonizer-Linked Climate Crisis"

Guest Speaker:

**Barış Can Sever**

Middle East Technical University

Discussant:

**Muhammad Qasim**

University of Management and Technology Lahore



Barış Can Sever



Muhammad Qasim

#### Abstract:

This research aims at undertaking a decolonial effort to assess climate-related migration and mobility through the context of coloniality. In other words, it is to be comprehended as a decolonial reflection to contemplate the insight of coloniality and its implications through the exploration of current migratory processes specifically relevant to the effects of the recent climate crisis. Following this aim, the researcher problematizes coloniality from a decolonial perspective and the colonial era's impacts as the backdrop of the climate crisis and its implications. Consequently, climate-related migration and mobility are conceived as one of the implications of this phenomenon. To sense and reflect on the relationship between migration, climate crisis, colonial era, and coloniality, the research has preliminary questions: a) how did colonial era and coloniality play a major role in causing and sustaining the climate crisis? b) how does coloniality correlate with the evolution and consequences of the climate crisis? c) how can we analyze climate-related migration and mobility through the context of coloniality and decoloniality? Based on the qualitative discussion and reflection of possible answers to these questions, the researcher contends that involuntary human migration and mobility under the impact of the climate crisis mainly include the people who are marginalized, subjugated, and subordinated by the consequences of the colonial era and the effects of coloniality, and now moving both inside and outside of nation-state boundaries by trying to reach new locations. As a novelty of this endeavor and probable fresh contribution to the recent literature, the concept of "colonizer-linked climate crisis" is introduced in this study. This novel conception is likely to inspire new research questions at the nexus of climate crisis, migration, and coloniality. It may also encourage interested researchers who socially and academically position themselves with a set of decolonial perspectives.

On **April 2, 2022**, CCPS organized the **fourth session of Dialogues on Epistemic Justice**. The dialogue aimed to **"Reflect on Human Migration and Mobility Under the impact of the colonizer-linked climate crisis."** Mr. Baris Can Sever from Middle East Technical University was invited as the guest speaker, and Mr. Muhammad Qasim from the University of Management and Technology joined the session as a discussant. In other words, it is to be comprehended as a decolonial reflection to contemplate the insights of coloniality and its implications through the exploration of current migratory processes specifically relevant to the effects of the recent climate crisis.

He problematized coloniality from a decolonial perspective and the colonial era's impacts as the backdrop of the climate crisis and its implications. Consequently, climate-related migration and mobility were conceived as one of the implications of this phenomenon. The research asks a) how did the colonial era and coloniality play a role in causing and sustaining the climate crisis? b) How does coloniality correlate with the evolution and consequences of the climate crisis? c) How can we analyze climate-related migration and mobility through the context of coloniality and decoloniality? The researcher contended that involuntary human migration and mobility under the impact of the climate crisis mainly include the people who are marginalized, subjugated, and subordinated by the consequences of the colonial era and the effects of coloniality, and are now moving both inside and outside of nation-state boundaries by trying to reach new locations.

## Director CCPS, met Higher Education Attaché of the French Embassy- May 11, 2022



On **May 11th, 2022** Director CCPS, Dr. Fatima Sajjad **met the Higher education attaché of the French embassy** to brief about the Centre's focus areas and ongoing activities. Moreover, she welcomed French scholars and researchers to collaborate for building a strong scholarly community in the field of peace studies through exchange programs.

Additionally, CCPS congratulated Dr. Asad ur Rehman, Assistant Professor at DPSIR for receiving his Ph.D. degree on May 11th, 2022, on behalf of the French embassy.

# ACTIVITIES

## **Director CCPS visited the National Defence University, Islamabad- May 18, 2022**

Director CCPS, Dr. Fatima Sajjad met President NDU, Lt Gen Nauman Mahmood, (HI) to discuss and explore the common areas for future academic and research collaborations. Lt. Gen (R) Javed Hassan, former President NDU and current advisor to the president UMT arranged the visit. Dr. Muhammad Shoaib Pervez, COD Department of Political Science and International Relations (DPSIR) briefed the President about the ongoing programs and activities at UMT. Moreover, the students of MS Security and Strategic students from DPSIR, UMT were briefed about the ongoing degree programs, research areas, and exchange programs offered by **NDU Islamabad**.

## **Director CCPS visited the Institute of Regional Studies (IRS)- May 18, 2022**

Director CCPS, Dr. Fatima Sajjad **visited the Institute of Regional Studies (IRS) on May 18, 2022**, in Islamabad. IRS is an independent, non-profit research Centre devoted to the study of the region around Pakistan: South Asia, Southwest Asia, China, Central Asia as well as the Indian Ocean region. Since CCPS aims to serve as an advocacy forum for peace scholars from different regions of the world to guide policymaking and work on similar focused areas: human security and peace education therefore future collaboration between CCPS and IRS would assist to make a real impact on the ground.





# ACTIVITIES

## CCPS visit to Islamabad Policy Research Institute- 18 May 2022

Director Centre for Critical Peace Studies (CCPS), Dr. Fatima Sajjad, COD Political Science and International Relations (DPSIR), Dr. Muhammad Shoaib Pervez, and Lt. Gen (R) Javed Hassan, Advisor to the President University of Management and Technology (UMT), Lahore along with the students of MS Security and Strategic Studies **visited IPRI on May 18, 2022** to explore common areas of research and ongoing activities for future collaborations.

To foster goodwill and intellectual discourse between North-South and South-South in the realm of culture and ideas, IPRI supports academic exchange programs with regional and international researchers and think tanks. IPRI's activities and work on policy-related agendas, and had an interactive & open discussion with the team.



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## CCPS visit to Pakistan Navy College Universities MOU Dinner- 19 May 2022



On **May 19, 2022**, Director CCPS, Dr. Fatima Sajjad, and COD Department of Political Science and International Relations (DPSIR), UMT Dr. Muhammad Shoaib Pervez were invited to **MOU Signatory Universities Dinner at Pakistan Navy War College, Lahore.**

# ACTIVITIES

## CCPS visit to ISPR- 18 May 2022

On **May 18, 2022** Director Centre for Critical Peace Studies (CCPS), Dr. Fatima Sajjad, Chairperson of Department of Political Science and International Relations (DPSIR), Dr. Muhammad Shoaib Pervez, and Advisor to the President UMT and Professor of Practice DPSIR Lt Gen Rtd Javed Hassan visited **ISPR**. The faculty members and students of MS Security and Strategic Studies were warmly welcomed at ISPR and they were briefed about the role of information in contemporary warfare and the importance of civil-military interactions.





# ACTIVITIES

## Youth Strategic Forum YSF invited Director CCPS- May 25, 2022

On **May 25, 2022**, Youth Strategic Forum YSF organized a session on, "**The Nation States and Decolonization in South Asia**". Dr. Fatima Sajjad and Dr. Asad ur Rehman were invited as guest speakers.

Dr. Fatima elucidated how the concepts of modernity and coloniality are inseparable: two sides of the same coin in the light of Walter Mignolo's ideas and tracing back to the retrospective analysis of 75 years ago when South Asia was decolonized. She emphasized how our society, collective attitudes, thinking, lives, goals, aspirations, humor, education, politics, and view of the world is shaped by coloniality.

Other interlinked themes discussed were: how extremism precludes the possibility of difference and the aftermaths of prevailing Neo-liberalism in contemporary educational institutions.



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## Publication Alert: An Analysis Of The 19th Century Educational Reforms Of The Subcontinent Through The Postcolonial Lens,

We are pleased to announce that Ms. Ariba Anwaar Ul Haq, MPhil Scholar, and Dr. Fatima Sajjad, Associate Professor, Department of Political Science and International Relations, School of Social Sciences and Humanities and Director Centre for Critical Peace Studies at the University of Management and Technology, Lahore, Pakistan published a research article titled "AN ANALYSIS OF THE 19TH CENTURY EDUCATIONAL REFORMS OF THE SUBCONTINENT THROUGH THE POSTCOLONIAL LENS".

The article has been published in the Pakistan Journal of Social Research (Vol. 4, No. 2, April-June 2022, pp. 421-430.)

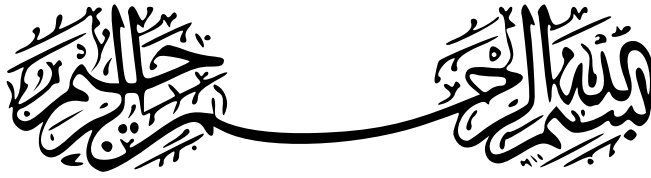
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[www.pjsr.com.pk](http://www.pjsr.com.pk)

### AN ANALYSIS OF THE 19<sup>TH</sup> CENTURY EDUCATIONAL REFORMS OF THE SUBCONTINENT THROUGH THE POSTCOLONIAL LENS

**Ariba Anwaar Ul Haq**  
University of Management and Technology, Lahore, Pakistan.  
[ariba.anwaar11@gmail.com](mailto:ariba.anwaar11@gmail.com)

**Fatima Sajjad**  
Associate Professor, Department of Political Science and International Relations  
School of Social Sciences and Humanities  
[fatima.sajjad@umt.edu.pk](mailto:fatima.sajjad@umt.edu.pk)

# CALLIGRAPHY WINNER



**Memoona Ghafoor**

"So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be successful." Quran 30:38







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# PHOTOGRAPHY COMPETITION

**Winner: Shabir Ahmad**  
Nature is the purest portal to  
inner peace.





# PUBLICATION ALERT

**Ariba Anwaar Ul Haq**

University of Management and  
Technology, Lahore, Pakistan.  
ariba.anwaar11@gmail.com

**Fatima Sajjad**

Associate Professor, Department of  
Political Science and International  
Relations  
School of Social Sciences and  
Humanities fatima.sajjad@umt.edu.pk

## AN ANALYSIS OF THE 19TH CENTURY EDUCATIONAL REFORMS OF THE SUBCONTINENT THROUGH THE POSTCOLONIAL LENS

**ABSTRACT** The paper has re-examined development in the context of 19th-century India. The 19th century is the era denoted by the establishment of the British Empire, and the decline of the Mughal Empire in the Subcontinent. Moreover, during the 19th century various educational reforms, such as Macaulay Minutes were implemented, for the progression of the Indian Society. However several studies noted that the educational reforms were a colonial tool to maintain the domination of the British colonial regime. And the notions such as developed/civilized English and underdevelopment/uncivilized Subcontinent facilitated the implementation of reforms on one hand and on the other, it helped to sustain the British rule. Moreover, during British Raj, a large number of Muslim communities showed concerns regarding the modern educational reforms. And since modern education became a prerequisite for development; consequently various surveys and reports showed that Muslims are behind; both economically and intellectually. In addition, the study has provided various lessons from the 19th development vision for the post-colonial nations, through the post-colonial ideas of Homi K Bhabh including mimicry, ambivalence, and hybridity.

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It can be accessed via the following link:

<https://pjsr.com.pk/wp-content/uploads/2022/05/43.-Vol-4.-Issue-2-Apr-Jun-2022-Anwar-ul-Haq-Sajjad-19th-Century-Educational-Reforms.pdf>

# 19th Century Educational Reforms of The Subcontinent

## Introduction

With the advent of modern education, the understanding of development changed in the subcontinent. The modern educational acquisition has become a necessary aspect of development. Muslims were considered both intellectually and economically behind. The study has explored the implications of modern education on the development of colonial India to highlight the distinction between the envisioned future of India and the result of educational reforms in the development of India.

**The Post-colonial Theory and the Idea of Development:** The post-colonialism deals with three broad timelines: pre-colonial era, colonial past, and postcolonial times (Young, 2016). Edward Said's Orientalism promoted the development of the postcolonial theory. "Too often literature and culture are presumed to be politically, even historically innocent; it has regularly seemed otherwise to me, and certainly my study of Orientalism has convinced me... that society and literary culture can only be understood and studied together." (ibid. p. 27)

**Educational Reforms and Development Vision of the 19th century Colonial India:** The most significant educational reform that transformed the Indian educational system was Macaulay Minute. In 1835 Thomas Babington Macaulay proposed that the British government should invest in English education in India and a resolution was signed. The resolution changed the medium of instruction in India from Persian to English. The idea that English is the most crucial aspect of the development of the Indian community began to infuse into Indian thought. The major aim of the educational reforms was not to develop India but to have reformed colonized subjects.

**Impact of Development Vision on Indian Muslims:** Seth (2017) noted that Muslims suffered economically, socially, and politically as they resisted modern education. And an annual report of 1852 regarding the progress of education in the Bengal observed that the Muslim community was way behind the Hindu community.

Poem by the Researcher (Ariba)  
Their Dove is akin to a mocking bird;  
who with each word of the foreign land  
diverged from itself;  
yet can't be considered  
learned enough  
to identify with the first world;  
either, and  
it keeps wandering in and ambivalent  
space; where it tries to get rid  
of shackles of the colonial past  
but at the same time  
wishes to be like the West

**Lessons are drawn from the 19th-century vision of development for post-colonial nations:** Attainment of English or European education is not an issue but abandonment of

## 19th Century Educational Reforms of The Subcontinent

other knowledge and languages is a matter of concern. And the idea that European knowledge is superior is also problematic, concerning the future and development of the Global South.

**Education:** A means to develop intellectually not economically: An important lesson for postcolonial societies is to revise the aims of education, and this reinforces the idea that the needs of the Indian student should be considered whilst drafting the educational model. The development reforms that were introduced should be re-evaluated and alternatives to the development need to be explored that could be beneficial for the progress of the Indian society.

**Conclusion:** Homi K Bhabha (1994) has argued that Post-colonialism attempts to unveil the unequal forces of cultural representation; invested in the social and political domination within the modern world order. However, it is critical to note that modern history is often recorded from colonial times. But during colonial times, due to interaction between the culture of colonized and colonizer a hybrid culture was constructed. And Bhabha argued that the British aimed to produce a recognizable Indian colonized subject, but with a difference. Because British imperial rule intensively rely on the notion that they are superior and developed nations. Moreover, Muslim Indian's identity and English imperial powers' identity cannot be perceived without each other. This means that developed English means a backward Muslim. Therefore, colonial understanding of developed and underdeveloped justified the idea that Indians needed English education to progress. And, educational reforms like Macaulay Minute changed the socio-economic and cultural structure of India; where English was considered privileged and associated with material progress. And it was also noted in the study that the unequal representation of cultures and intellectual work of British and Indian Muslims, created a sense of embarrassment among Indian Muslims; concerning their own culture. Therefore, to be like their colonial ruler, Muslims subconsciously mimic their language. Furthermore, modern education was linked with economic progress; thereby majority of the Muslim students embarked on the path of rote learning; because English became a prerequisite for jobs. Consequently, Indian Muslims were not obtaining knowledge in true essence (Seth, 2007). Modern education was implemented with a vision to have Indians who could think for themselves. But a majority of students were trained in a way that they were good for nothing, but clerical jobs. Moreover, modern education was intended to be an effective instrument for the development of Indians, but it was observed that modern education was producing men who were imitating English men. Furthermore, since all emphasis was laid on English, thereby Indians were alienated from their traditional languages (Seth, 2007). In a nutshell, the educational reforms instead of developing Muslims transformed them into partial beings with no authentic sense of identity. Thus, the educational reforms of the 19th century not only changed the way development and education are perceived but also changes the ways Indian Muslims perceive themselves.

# 19th Century Educational Reforms of The Subcontinent

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## Islamophobia

Islamophobia is a worry for the whole international community, not just the Islamic world. Although anti-Muslim views existed long before September 11, 2001, the terrorist attacks and the response to them heightened anti-Muslim stereotypes, such as the assumption that Islam is intrinsically violent or that Muslims are predisposed to terrorism. Since 9/11, a few individuals have turned Islamophobia into a business, using Muslims as scapegoats to advance their own objectives. It poses a clear threat to global peace and security. It is not, however, a novel notion. Rather, it has resurfaced as one of the world community's key issues.

The contemporary increase of islamophobia runs counter to the international community's principles and resolve to promote a culture of peace and harmony among all cultures, civilizations, and religions. Islamophobia has risen as a result of radical and extremist elements attempting to distort the image of Islam and Muslims.

The actions of some minority groups have been politicized under the guise of freedom of expression, and as a result of these manipulations, islamophobia has become institutionalized. The article provides an overview of the global condition of Islamophobia, including its definition, stages, examples of islamophobia in legislation and the media, implications for Muslims and the greater international community, and finally, recommendations for the future.

The first step towards comprehending islamophobia is to comprehend what it comprises. Individual acts of rudeness and antagonism appear to be on the rise for the majority of individuals. Islamophobia, on the other hand, is far more than isolated acts of violence or hatred directed towards Muslims. In basic terms, it refers to the overt, covert, and occasionally unknowingly discriminatory treatment of persons of Muslim descent.

However, a closer examination of this definition reveals broader concerns, such as the social and economic exclusion to which Muslim communities were and are subjected, ranging from as heinous as physical attacks on Muslim families and businesses to the grave impact of both subtle and open acts of social exclusion and segregation. As a result, according to the definition, anti-Muslim prejudice and hatred is an issue that requires governmental, social, and individual solutions.

It's also crucial to know what islamophobia isn't and how the term is commonly misinterpreted. The most egregious example is the description of Islamophobia as "based in racism" and "a sort of racism that targets displays of Muslimness or perceived Muslimness" — a definition of Islamophobia that "racializes" Islam in its own words. Racializing Islam poses three challenges. First, Muslims themselves rejected the notion that they form a single distinct "race" in the same manner that, example, black Africans do.



## Issue Brief: Islamophobia



In truth, it is a basic premise of Islam that those who adhere to the faith, regardless of origin, nationality, or region, are equal in God's sight.

Second, Muslim people across the world have a remarkably diverse spectrum of Muslim groups. They come from a variety of places, including the Indian subcontinent, the Middle East, Sub-Saharan Africa, Central and South-Eastern Asia, and Europe.

Finally, race is not a question of personal choice; we cannot simply declare ourselves to be white, black, or Asian when our relatives and friends already know we are not. On the other hand, most Muslims are proud of the fact that they have voluntarily chosen to follow their religion.

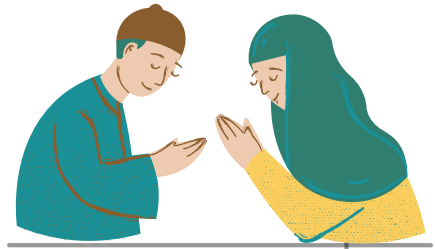
If we believe that Islamophobia is an issue that all Muslims face as a group because of their "Muslimness," it will be difficult to claim that this is a case of "racism," because Muslims are a multiracial community. They're also diverse; some are secular, while others are deeply religious; some consume

alcohol, while others do not; some wear head coverings, while others do not. Accepting this extremely limited definition has the drawback of reflecting an agenda that is unrepresentative of many Muslims' expressed concerns and a lack of understanding on how to deal with their difficulties at the policy level.

### Phases and premises of Islamophobia

According to most experts, the growth of Islamophobia in the West has gone through three distinct periods. The first is the abuse of freedom of expression; the second is the politicization of Islamophobia by pro-extremist and right-wing parties in order to increase their electoral support; and the third is the institutionalization and legalization of Islamophobia. Various cartoons depicting Prophet Muhammad (Peace be upon him) were published in Denmark under the guise of freedom of speech in 2005-2006,

and a hate campaign led by a Dutch politician was utilized by some right-wing political parties and organizations, resulting in a ban on minarets in Switzerland. The ban on Muslim entry by the Trump administration, the hijab ban by Modi regime in India and the consecutive counter-extremism policies by many western countries are examples of the legalization of islamophobia. All of these actions have neglected, degraded, and inflamed religious emotions among the world's 1.6 billion Muslims. To tackle Islamophobia, the international community must work together in a timely and coordinated manner at many levels, as well as in a unified and comprehensive manner. One of the things is to understand the premises, rather false premises on which Islamophobia is perpetrated and instigated. One of them is the topic of Muslim immigration resonates among those who indulge in nostalgic nationalism, religious prejudice, or even right-wing



## Issue Brief: Islamophobia

extremism -- but also among those with an understandable fear of sudden social change. It is a subject ready-made for sensationalist journalists, resulting in a public debate poisoned by misinformation. Then there are cases that actively demonize and vilify Islam's teachings in order to inspire fear and hostility against its adherents. For example, Islamophobia perpetrators frequently describe the Qur'an as "a source of inspiration for, and justification of, hatred, violence, and terrorism across the globe, Europe, and America." This was first mentioned by Geert Wilders, a Dutch politician and right-wing populist. The British conservative political analyst Douglas Murray thinks that the United Kingdom needs "a little less Islam" to minimize terrorism. Anti-Muslim rhetoric also includes statements like "most Muslims either seek or are indifferent to the death of the societies in which they live," which was written by Mark Steyn, a Canadian conservative author and typical right-wing Islamophobe.

In certain circumstances, the western media exacerbates anti-Islam attitudes. In general, the news coverage of Muslim communities by some Western media organizations is non-objective, selective, unilateral, and simplistic. Prejudices that all Muslims are aggressive, harsh to women, authoritarian, and monolithic are reinforced by such off-balance news. Other prejudgments propagated by the media indicate that Islam is an impediment to democracy and that it is a civilization that does not fit into the modern world by defaming Muslims.

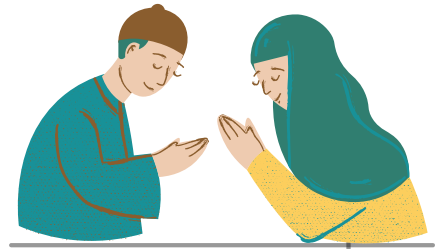
### **The Way Forward?**

Clearly a lot needs to be done, multipronged actions needed to be taken at multivariate levels such as organizational, policy, national, and others.

One, international cooperation is required to work in a fashion to eliminate discrimination and create equal opportunities for communities and peoples.

For this there is a need to establish an international observatory to monitor new trends and outbreaks of racism, discrimination, xenophobia and intolerance. For this, the prerequisites are such as the international discourse leading to Islamophobia should not be politicized. Second, collect and analyze data for an effective combat against new trends of discrimination and its outbreak. Third, the international community should be further informed with regard to current liabilities and the experts-level mechanisms should be reinforced to put them into effect.

In media, there is a need to debunk deliberate manipulation and framing of Muslim communities as scaremongering tactics, for instance, reports about emergent Muslim majority. Similarly, there is a need to disprove the notions that Islamic culture is impossible to assimilate and that most Muslim immigrants hold violent anti-Western views. Media of Muslim countries can play a positive role in combating Islamophobia.



## Issue Brief: Islamophobia

Today, the ideological clashes that matter most are taking place within Islam, and the central imperative is to create more economic and political opportunities for Muslim newcomers -- an area in which Western governments have as much responsibility as the immigrants themselves. The Wrong Way to Stop Terrorism, an article by Claire L. Adida, David D. Laitin, and Marie-Anne Valfort, was published in Foreign Affairs. Rightly critique most Western nations' policy responses to terrorism and extremism. Fear, they believe, is a normal response to the threat of terrorism, but policies based on fear that target people based on their religion or region of origin are ineffective. Citing the poor integration of Muslim immigrants in France as an example, their piece warns that such policies might feed into a vicious cycle that harms national security. French Islamophobia, which is a reaction to cultural differences, has led Muslim immigrants to retreat from

French culture, which feeds back into French Islamophobia, worsening Muslims' isolation. Indeed, the failure of French security in 2015 was largely attributable to police practices that scared rather than welcomed immigrant youngsters, an attitude that makes it difficult to acquire important information about possible threats from community members. There is a need for policymakers to understand that effective integration of a varied population, such as Muslims, willing to become productive members of society is critical to a country's security. This type of integration fosters trust. Also, it is important to mention that terrorism is horrifying to a large number of immigrants and refugees from the countries that were listed by the Trump administration's order, and many of them have been victims of it. The executive order renders the country less safe by neglecting the fact that their motivations are aligned with those of the United States.

Lastly, given that the issue is becoming increasingly politicized and institutionalized, there will be no end to the acts of groups and individuals seeking to sow hatred. It is critical to mitigate the negative consequences of such activities that are likely to cause confusion, fear, and hostility. Hence, all countries must work together to overcome this issue of prejudice towards Muslims. The Ray of hope The world community has agreed to eradicate components that lead to violence, regardless of how justified the acts of some organizations are. Of course, no one can deny that encouragement to violence is prohibited by legal systems all over the world. Different countries have different legal procedures and approaches to this issue. Some countries place a greater emphasis on provocative elements, while others emphasize future or current effects, but we do see an emerging discourse on tackling islamophobia with the goal to develop free and equal societies based on pluralism, tolerance, and respect in whatever scenario



**SEEDS FOR CHANGE**  
WELCOMES

**DR. FATIMA SAJJAD, NAIMA ZIA AND NIDA SHEIKH**



**COLONIALISM, TERRORISM, PAKISTAN AND OTHER TRUTHS**



**SEEDS FOR CHANGE**  
WELCOMES

**ELDER JOSE HUMBERTO TOBAR**



**THE POWER OF EL TELAR  
RESPECT  
LIVING ARTISAN  
BEYOND THE BINARY  
A WAY OF LIFE**



**SEEDS FOR CHANGE**  
WELCOMES

**PAAKA DAVIS EDWARD**



**AOTEAROA TONGUE  
LIBERATION  
LAND  
COLONIALISM  
SILENCE NO MORE!**

**FRI FEB 18 11:30AM EST CANADA**

## Seeds for Change: University of Toronto Course

1. **Winter Series** on Race, Racism, Settler Colonialism: Pedagogies of Oppression and Liberation (13 Weeks)

2. **The Practitioner's Racial Justice Hub**—University of Toronto (12 Weeks)

**Collaborations:** SEEDS for Change, Ontario Institute for Studies in Education, St. Thomas University in New Brunswick, the University of Toronto Scarborough, Massey University in New Zealand, and the College of Education at the University of Texas - Rio Grande Valley

**Institutional partners** in the Winter Series addressing Racism, Colonialism, Settler Colonialism, Pedagogies of Oppression, and Liberation :

- Dr. Clelia O. Rodriguez - Ontario Institute for Studies in Education, University of Toronto, FOUNDER (Canada/El Salvador)
- Dr. Ksenija Napan, Massey University (New Zealand)
- Dr. Clelia O. Rodriguez, OISE, University of Toronto (Ontario, Canada)/St. Thomas University
- Dr. Mary Lou Babineau, St. Thomas University (New Brunswick, Canada)
- Dr. Fatima Sajjad, The Centre for Critical Peace Studies at the University of Management and Technology (Pakistan)
- Dr. Krista Hunt, The University of Toronto Scarborough (Ontario, Canada)
- Dr. Miryam Espinosa-Dulanto, University of Texas - Rio Grande Valley (United States)

**SEEDS for Change: Learning Without Borders/Teaching Beyond the Binary Initiative | Winter 2022: January 13th to April 2nd| Focus: Race, Racism, Colonialism, Pedagogies of Oppression, and Liberation**

This was the eight-semester working in partnership with SEEDS for Change – a hub based in Tkaronto.

This series was anchored in shared valued teachings of the Anishinaabe Peoples: Love, Knowledge, Wisdom, Courage, Bravery, Truth, and Respect. Black, Indigenous, and racialized scholars, educators, activists, artists, community leaders, knowledge keepers, and authors joined as guest speakers and practitioners. The working framework of this

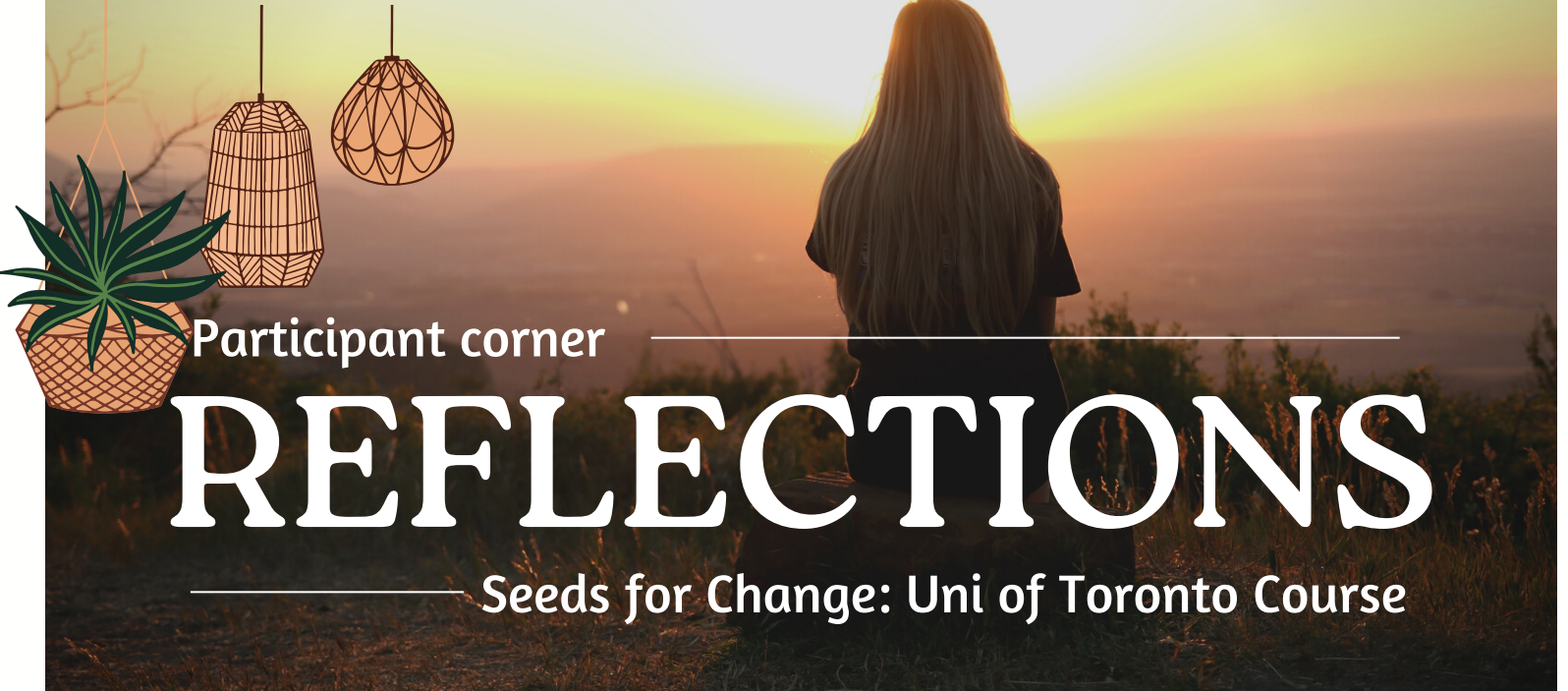
partnership is based on ancestral practices of reciprocity and land-based knowledge.

The work was basically divided two-fold:

- The Speaker's Circle
- The Practitioner's Hub.







Participant corner

# REFLECTIONS

Seeds for Change: Uni of Toronto Course

By :  
Maira Asif

Among the multitudes of themes discussed in the course (settler colonialism, indigenous rights, post-colonial structural disparities, gender equality, etc.), what stood out to me was Clelia's anger. Anger is an emotion often unexpressed, lest one be deemed 'uncivilized'. It is treated as a negative emotion, expression of which women often are penalized for. But Clelia chose to wield her anger against the oppressions of white colonialism and redefined civility. She made it clear that being placated at a time of grave miscarriages of justice was equal to being complicit. At first, it felt uncomfortable to experience the anger of the marginalized communicated so bluntly and unapologetically.

But making us uncomfortable was the brilliance of her anger and this course. She made us introspect our discomfort and analyze the structural biases we had imbibed. She proved how through the sham of civility and fear of public humiliation, the oppressor has kept the oppressed from speaking out and standing for themselves. From here onwards, everytime I snub myself for expressing my anger bluntly despite the severity of injustice, her bold invitation to harness my emotions as power would keep me on the path to change.

By :  
Hammad Kamran

Despite knowing  
They won't be here for long  
They still choose to live  
Their brightest lives  
-sunflowers

Extracted from the Rupri Kaur's writings, as taught in this course, these exotic lines have inculcated in me strength, self-confidence and a purpose to struggle for. Though I belong to the South, a rogue state, a failed state, or the so called under developed and third world, still we can make a difference. If we have to change the destiny of our children, we have to stand up and break the Western dominated status quo.





# REFLECTIONS

Seeds for Change: Uni of Toronto Course

By :  
Hammad Kamran (cont.)

The critical outlook on colonialism and neo-colonialism shared by the speakers showed me the biased social construct intentionally created and subsequently inspired in the world by the West. During the course, case studies like Haushala Thapa's have depicted that in order to have an upward social mobility, the policy of "Doers from Dreamers" is to be followed. To do so, we need to first deconstruct and unleash the biased academia, intelligentsia, discourses and subsequently the minds. And afterwards we have to create new, balanced, inclusive sources of knowledge so that the pedagogues can produce emancipated minds.

By :  
Rohan Khan Babar

Not only was I fascinated by the use of Latin by Clelia and the use of Hindi by some speakers which is quite similar to Urdu, my mother tongue. A deep-rooted sense of class consciousness has been embedded in us since our birth by these neo-colonial masters and their tactics, which Clelia helped me somewhat in realizing this. The session that I most vividly remember was on Black Lives Matter. The session was arranged concerning all people of colour who had been martyred by the oppression of apartheid regimes. During the course I realized that our ancestral lineage was never given much importance in the Third World, however the session, Gratitude to Ancestral Lineage and Honour to our Elders, developed a sense of appreciation for our elders

and their effort for the preservation of indigenous cultures. For me, the discourse on women has been quite complicated. I've seen women through the lens of a patriarchal male-dominated society in which the female gender uses its women card to malign men and to take advantage, for me the acid attacks on women have been quite disturbing, though the teenage attitude had taken a toll over me. Learning about Honduras and the mass homicides that took place in Honduras did not only give me a good understanding of how the patriarchal world operates but also created a sense of unity for the notion of feminism and its implications in the indigenous societies.

# REFLECTIONS

Seeds for Change: Uni of Toronto Course



By :  
Hassnain Moawia

Before joining this winter series, I was not much aware of ideas like race, racism, settler colonialism, pedagogies of oppression and liberation. I was thinking in the same lines as the discourses have been established to pursue the political agendas of the elites. Through this series, I became aware of the dark history of colonialism and its impact on the indigenous people. Through so-called incentives, governments are controlling the behavior of the people. But I realized that people have no option to counter the government strategies. We people see in our daily lives about the images of colonialism, racism, discrimination and white supremacy. Because these are the ways of oppression still used in the modern world. We have to note that we are controlled by the governing bodies where we see that our lives are going in a normal way. We have to identify the structure of the oppression that are designed in a way in which people are controlled through incentives.

By :  
Meesam Javaid

This course imparted an entire new prism for me to think about and provided me a critical eye that I have been yearning for. I feel I am now equipped with knowledge to understand the systemic way in which inequality exist even in the developed countries. There are people compelled to live under gross circumstances and languishing in misery. This course has enabled me to ask questions, the questions that no one thinks about. I am on my toes to talk about the all these things without getting manipulated by the rhetoric thrown at me as an answer. I am no longer cajoled by mere talk but action. In addition to this, the world is witnessing the rise of populism, where futile promises are made but no substantial work has been put in. A common eye cannot determine this, however after this course I have a critical lens to focus on these subtle things causing discrimination

and evading a normal person's conscience. I have unlearned all the biases that I have, the way I used to see the discriminations and sufferings of people have been reconfigured. In my opinion, this course should be taught as a credit course to the social sciences students, so they can gauge the real anguish of people that isn't commonly seen or heard.



# REFLECTIONS

Seeds for Change: Uni of Toronto Course



By :  
Bisma Awan

It felt as if some kind of a spiritual awakening by connecting with myself and the world around me on a deeper level, not materialistically but rather emotionally and spiritually. Not just with other people but each and everything that is present here today in some way or another. To see everyone as one and not separate from each other, because we are not. The universe, the heavenly guidance, the mother land does not do this comparison and discrimination but rather the real culprits are us humans, who have created such systems of oppression and segregation. The only way to get out of this to me is to understand and connect with ourselves truly, because only then can we understand and connect with the world around us. Today I unlearned staying silent. That time has come for us to speak, write and work on our terms.

The war against ourselves is not just destroying us but it is costing us various communities. We must speak against oppression and brutality. It is also important that we consider how we fall into this journey called life. Dismantling the system cannot be done using the same tools. It is time we put more focus on what is missing which seems to be the love for accountability, inner strength, a creative approach to writing, and thinking differently to present questions in a different manner instead of the infamous networking. The urgent invitation is to look inwards and not outwards.

I unlearned that I know. The truth is I know nothing. In fact, what I do know is a drop and what I don't know is an ocean, that needs to be reached out and it can't be done unless I drown in it too. This seems to be the way to regain what we have lost today

By :  
Maira Hafeez

Maria Montejo had an enlightenment towards her land and related traditions which she then actively practiced. This affair inspired me for a similar implementation. Lily George had an identical effect on me. Her work "Neo-Colonial Injustice and The Mass Imprisonment of Indigenous women" was a breakthrough as I as a Third World Country dweller looked at the developed countries to be the perfect utopia but her writing helped me understand how such discrimination and cruelty still prevail and much light needs to be shed on it. Specifically, in Te Priniga poho: Healing, Potential, and Transformation for Maori Women that she wrote along with Elain Ngamu show how grievously the colonial society changed the portrayal



# REFLECTIONS

Seeds for Change: Uni of Toronto Course



By :  
Maira Hafeez (cont.)

of Maori women from brave and strong to docile, devalued, and almost depreciated. I discovered women's exploitation in war, how their bodies and their whole existence was used as a mere tool.

This experience has assisted me in observing the degree of white supremacy in our country after the British colonization. From strict standards of pale skin color to running after the English language. This politics of language got to the point where speaking accentual English displays our intellect. Attacking the culture and language of a land is always the priority of the colonizers. The British surely stripped us of our heritage. The sad part of the whole realization was the fact that we as a civilization failed to perceive that. Our minds need to unlearn and decolonize themselves. As Ngugi wa Thiong'o says in Decolonization of the mind: "Prescription of the correct cure is dependent on a rigorous analysis of the reality."

By :  
Mohsin Ali Baig

I found colonialism, its inherited malevolence 'racism' and their damaging effect to be the major themes of the winter series. As rightly so, the detrimental legacy of colonialism in the Global South is undeniable and irrefutable, given the deleterious impact it had for centuries. Moreover, the level of damage and devastation brought by colonialism and its ever-present modified variants in the form of settler colonialism and neo-colonialism in the Global South are historically well evident but generally irreproachable and goes unaddressed. However, in the winter series, the inclusive discourse provided us with a range of cases, specifically arranged to address underrated issues/phenomenon, broadened my view, and polished my critical thinking and analytical skills. More importantly, the colonially driven Western structure of academia and media's role was also highlighted.

More so, western media's supportiveness of the revisionist school and its unfettered attempts of influencing and manipulating the minds and souls of people were emphasized which gave me a new perspective to unlearn and relearn my perspectives accordingly. To conclude, the series truly reflected the notion 'beyond the borders' through the element of inclusivity, which was present, and 'beyond the binary' through the virtue of unconventionality, which the moderator of the series 'Clelia' incessantly emphasized throughout the series. The series provided me with a great source of learning and unlearning perspectives/discourse on colonialism and world politics. The element of inclusivity intrigued me to relearn and share my insights with the participants of the series.





# REFLECTIONS

Seeds for Change: Uni of Toronto Course



By :  
Sunaila Tufail

we always talk about diversity, inclusion but do we really care about equal economic, political and social rights and do we really provide opportunities to people. I might not talk sense here, but after attending these sessions, there are a lot of questions in my mind.

How does it feel to be called an "Alien" and we actually want to go there for being called the same? We do not care or never cherished what liberation is, maybe we have all these things and instead of being thankful we are just ignoring the fact what we have and running after what we don't have. Some lectures I really adored, I still remember the words that no one can evaluate you, how can someone evaluate you, you have your uniqueness. We fret over how people perceive us. We are giving away our individuality just to show people we are alike. I can never forget the word "deathliness" still makes me laugh, as it's everywhere in our lives.

By :  
Syed Wajeeh Ul Hassan

The project questions the racial structure of modern societies. It carries deep concerns regarding the ill-treatment of racialized people who feel out of place because of being undervalued, underpaid, underfunded, and often stolen in the name of research and academic agendas, even by individuals with the best "intentions."

At times I felt the song lyrics or the videos shared during the lectures as offensive and not politically correct for my cultural orientation. However, attending the programme contributed to developing a tolerant attitude towards others who are different in all forms and the spirit of the word different. I learned to listen to diverse people without judging them, which was perhaps one of the project's learning objectives. I am thankful to Dr Fatuma Sajjad for offering me the opportunity to be a part of this learning experience.



# CALL FOR CONTRIBUTION

We are pleased to announce that CCPS is now accepting contributions for the upcoming issue of the Peace Periodical. We invite research-based working papers, opinion pieces, book reviews, and issue briefs from established and budding scholars and practitioners of peace (see the themes listed below).

We also invite contributions for participants' corners. Participants can send essays/information pieces/poetry/artwork (sketch, painting, photography with captions) on the themes listed below.

1. Intractable conflicts of Palestine and Kashmir
- b Peace and Conflicts in the Middle East
3. Peace and Conflict in Africa/ Latin America/ South and Southeast Asia
4. Education in the Global South
5. Education in the Muslim world/ Pakistan
6. Countering/ preventing violent extremism
7. Peace Studies/ Conflict Resolution
8. Critical Peace Education
9. Critical Security Studies
10. Decolonial / Post- Colonial Perspectives in Social Sciences & Humanities
11. Subaltern Studies/ Southern Theory/ Autonomous Social Sciences
12. Epistemic Violence/ epistemic injustice
13. Peace Psychology/ Peace Sociology
14. Human Security / Human Rights
15. Intra/Inter-Civilizational Dialogue
16. Religion in International Relations
17. History of the Modern World



# CALL FOR CONTRIBUTION

## **Working Papers**

3000-5000 words - APA/Harvard referencing style

## **Opinion**

1200-1500 words

## **Book Review**

1000-1200 words

## **Issue Briefs(on the contemporary issue)**

2000 words

## **Participants' Corner**

Essays (800-1000 words)

Information pieces on peace/decolonial/ postcolonial scholars  
and ideas/historical pieces (600-800 words)

Poem/Poetry

Sketch (High Resolution and JPG images)

Painting

Photography

You are requested to send soft copies of your  
articles/contributions to [nida.sheikh@umt.edu.pk](mailto:nida.sheikh@umt.edu.pk)  
(Cc: [dir.ccpse@umt.edu.pk](mailto:dir.ccpse@umt.edu.pk) )





**What colonialism does is create an identity crisis about one's own culture**

**Lupita Nyong'o**

