The Oxford Handbook of GLOBAL SOUTH YOUTH STUDIES

Book of Abstracts
# TABLE OF CONTENTS

## PART 1: THE SOUTH AND SOUTHERN YOUTH

1. Realigning Theory, Practice, and Justice in Global South Youth Studies
   - Adam Cooper, Sharlene Swartz, Clarence Batan, and Laura Kropff Causa
   - 9

2. Why, When, and How the Global South Became Relevant
   - Adam Cooper
   - 10

3. Youth of the Global South and Why They Are Worth Studying
   - Adam Cooper, Sharlene Swartz, and Molemo Ramphalile
   - 11

4. Global South Youth Studies, Its Forms and Differences among the South, and between the North and South
   - 12

5. Southern theory and how it aids in engaging Southern youth
   - Anye-Nkwenti Nyamnjoh and Robert Morrell
   - 13

## PART 2: SOUTHERN PERSPECTIVES LINKING THEORETICAL CONCEPTS TO CONTEMPORARY ISSUES

### PERSONHOOD

6. An Indigenous Māori Perspective of Rangatahi Personhood
   - Adreanne Ormond, Joanna Kidman, and Huia Tomlins-Jahnke
   - 17

7. Personhood and youth-making in contemporary Indigenous Amazonia
   - Pirjo Kristiina Virtanen and Alessandra Severino da Silva
   - 18

### INTERSECTIONALITY

8. Intersectionality, Black Youth and Political Activism
   - Patricia Hill Collins
   - 19

9. An Intersectional Approach to the “Mobility Trap” That Ensnares Migrant Youth in China
   - Xiaorong Gu
   - 20

10. Reimagining Intersectionality and Social Exclusion in South Africa
    - Khosi Kubeka and Sharmla Rama
    - 21
11 Unearthing Historical Violence in the Lives of Filipino Istambays Using Rizal’s Theory of the Colonial Philippines ............................................. 22
  Clarence Batan

12 Violence in the South African Student Movement........................................ 23
  Buhle Khanyile

13 Tagore’s Vision of Postcolonial Youth Futurities in Education and Literature ..................................................................................... 24
  Sreemoyee Dasgupta

14 Colonality, Racialization and Epistemicide in African Youth Mobilities ................................................................................................. 25
  Joshua Kalemba and David Farrugia

15 Youth Life Writing In a Postcolonial World .................................................... 26
  Titas De Sarkar

16 From Black Consciousness to Consciousness of Blackness.......................... 27
  Xolela Mangcu

17 Home, Belonging and Africanity in the Film Black Panther .......................... 28
  Ragi Bashonga

18 Youth Digital Anti-Racism Activism in Brazil and Colombia ....................... 29
  Niousha Roshani

19 Youth Employment, Informality, and Precarity in the Global South............. 30
  Shailaja Fennell

20 Family, Child Labor and Social Welfare in Peru ........................................... 31
  José Vidal Chávez Cruzado

21 Precarity, Fixers, and New Imaginative Subjectivities of Youth in Urban Cameroon ..................................................................................... 32
  Divine Fuh

22 A Southeast Asian Perspective on the Role for the Sociology of Generations in Building a Global Youth Studies ............................................. 33
  Dan Woodman, Clarence Batan, and Oki Rahadianto Sutopo
23 Mapping Social Change through Youth Perspectives on Homosexuality in India ............................................................ 34
   Keshia D’silva

24 Fluid Multilingual Practices among Youth in Cameroon and Mozambique ................................................................. 35
   Torun Reite, Francis Badiang Oloko, and Manuel Armando Guissemo

ONTLOGICAL INSECURITY ............................................................................................................................ 36
25 Ontological Well-being and the Effects of Race in South Africa ................. 36
   Crain Soudien

26 Venezuelan Youth and the Routinization of Conflict ........................................ 37
   Inés Rojas Avendaño

NAVIGATIONAL CAPACITIES .......................................................................................................................... 38
27 Navigational Capacities for Southern Youth in Adverse Contexts ............ 38
   Sharlene Swartz

28 First Generation Students Navigating Educational Aspirations
   in Zanzibar and Ghana ............................................................................................................................... 39
   Emily Markovich Morris and Millicent Adjei

29 Rural Indonesian Youths’ Conceptions of Success .................................. 40
   Rara Sekar Larasati, Bronwyn Wood, and Ben Laksana

COLLECTIVE AGENCY ...................................................................................................................................... 41
30 Necropolitics and Young Mapuche Activists as a Public Menace
   in Argentina ............................................................................................................................................... 41
   Laura Kropff Causa

31 Youth Protagonism in Urban India ........................................................................ 42
   Roshni K. Nuggehalli

32 Silence as Collective Resistance amongst Adivasi Youth in India .......... 43
   Gunjan Wadhwa

EMANCIPATION ................................................................................................................................................ 44
33 Youth Emancipation and Theologies of Domination, Resistance,
   Assistance, and Prosperity ......................................................................................................................... 44
   Mokong Mapadimeng and Sharlene Swartz

34 The Unfinished Emancipation of Egyptian Youth in the 2011 Uprising ................. 45
   Amani El Naggare
PART 3: SOUTHERN REPRESENTATIONS, RESEARCH, INTERVENTIONS, AND POLICY

35 Representations of Young People and Neoliberal Developmentalism in the Global South................................................................. 49
  Judith Bessant

36 Researching the South on Its Own Terms as a Matter of Justice......... 50
  Jessica Breakey, Anye-Nkwenti Nyamnjoh, and Sharlene Swartz

37 Social Network Interviewing as an Emancipatory Southern Methodological Innovation ................................................................. 51
  Sharlene Swartz and Alude Mahali

38 Freirean Inspired Trialogues to Empower Youth to Solve Local Community Challenges ................................................................. 52
  Ulisses Araujo, Viviane Pinheiro, and Valeria Arantes

39 Youth, Social Contracting and the Postcolony ........................................ 53
  David Everatt

40 A Southern Charter for a Global Youth Studies to Benefit the World...... 54
  Sharlene Swartz

About the Editors ................................................................. 55

About the Contributors ....................................................... 56
PART 1: THE SOUTH AND SOUTHERN YOUTH
1 Realigning Theory, Practice, and Justice in Global South Youth Studies

Adam Cooper, Sharlene Swartz, Clarence Batan, and Laura Kropff Causa

This essay outlines an agenda for youth studies from the vantage point of the Global South and describes the structure of the Oxford handbook of Global South Youth Studies. Youth in the Global South emerge in the postcolonial world in relation to material and social precarity, with their everyday practices constituting embodied forms of knowing; responses to their social, material, economic, and political circumstances. Research with Southern youth therefore involves working alongside, documenting, and acknowledging these practices, an exercise that constitutes a form of ‘epistepraxis’: a knowledge creation endeavor underpinned by contextually relevant theory, aligned with people’s innovative practices, in search of social justice. This approach is reflected in the structure of the handbook. An introductory section distils the conditions that precipitated the Global South and the characteristics of youthful populations that inhabit it. The second part grapples with features of life for youth in the Global South, unpacking eleven relevant concepts, using Southern theory. The final section continues to explore the intersections of theory, practice, and politics, shifting focus to look specifically at examples of methodological, practical, and policy-related interventions, in an attempt to disrupt business-as-usual knowledge production.
Why, When, and How the Global South Became Relevant

Adam Cooper

The idea of the Global South gained traction in the second half of the twentieth century, as certain real and discursive changes occurred to the geopolitical, economic, and epistemological processes established under modernity. Three interconnected global processes—colonialism/postcolonialism, capitalism/industrial development and knowledge flows—processes which collectively forged modernity, underwent significant changes. Previously colonized territories became independent and new technologies and connectivity enabled ideas and people from the former colonies to speak and indeed move back to the Global North. These changes formed part of global transformations to economic modes of production and corporate governance. Industrial and economic processes have therefore intersected with geopolitical changes and epistemological flows to enable slivers of the Global South to emerge in the interstices of powerful political, industrial, and epistemological forces. The Global South creates portals of opportunity for a more democratic, inclusive, and collaborative world, but it could also simply produce new inequalities and divisions reinforced along familiar lines.
Youth of the Global South and Why They Are Worth Studying

Adam Cooper, Sharlene Swartz, and Molemo Ramphalile

While real place-based differences exist between groups of youth, the simple global North-South binary is problematic. This essay explores this paradox arguing that differences and the binary itself are the result of historical processes that are continually in flux. These histories-in-the-present are illuminated with descriptive statistics (wealth, violence, human development, inequality) that illustrate empirical differences between Southern and Northern youth. Unpacking the concept of Southern youth using Southern theory shows that material conditions in the Global South mean that many more Southern youth diverge from what is considered a normal transition into adulthood in industrialized nations in late modernity, with implications for the category or life-phase of ‘youth.’ The concepts of ‘precarity’ and the practice of ‘the hustle’ are then used to suggest how a Global South youth studies agenda might simultaneously center issues like livelihoods, struggle, and the formation of sociopolitical consciousness. Southern youth as maestros of the hustle simultaneously assert a form of being young that is not based on deficit or romanticism, is thoroughly modern, and which foreground material realities.
Global South Youth Studies, Its Forms and Differences among the South, and between the North and South


This essay comprises reflections of scholars in and originating from the Global South, plus some comments from Northern scholars, forming an integrated dialogue. It focuses on the development of youth studies in Africa, Latin America, parts of Asia, and the Caribbean, illuminating how youth studies in, from, and for the South emerge as a result of struggle—to get recognition, to theorize beyond dominant Northern frameworks, and state-led developments, and to be heard. Paradoxically, youth studies from the South are strongly influenced by the work of Northern scholars. Despite these influences, Northern ideas struggle to grasp local contexts and conditions and consequently there is a need for more localized knowledge and theorizing to make sense of young people’s lives outside the Global North. The reflections provide a reminder that struggles over the meaning and situation of youth, within particular contexts, are highly political.
Southern theory and how it aids in engaging Southern youth

Anye-Nkwenti Nyamnjoh and Robert Morrell

Southern theory is as an evolving body of thought that places the Global South, understood as a relational concept and category, at the center of theoretical and methodological debates in knowledge production. It challenges the provinciality of what is traditionally understood as theory by mobilizing the South, frequently undertheorized, as an important epistemological resource in order to explain and transform the geopolitical context of theory production. In marshalling otherwise marginalized experiences and knowledges and presenting them as legitimate intellectual resources, Southern knowledges are recognized, repositioned, and centered. Southern theory thus takes the form of an epistemic and political project. In this analysis, these themes are unpacked by employing Southern theory as a transnational lens with which intersecting issues of youth, gender, and disability can be engaged.
PART 2:
SOUTHERN PERSPECTIVES
LINKING THEORETICAL CONCEPTS TO CONTEMPORARY ISSUES
An Indigenous Māori Perspective of Rangatahi Personhood

Adreanne Ormond, Joanna Kidman, and Huia Tomlins-Jahnke

Personhood is complex and characterized by what Avery Gordon describes as an abundant contradictory subjectivity, apportioned by power, race, class, and gender and suspended in temporal and spatial dimensions of the forgotten past, fragmented present, and possible and impossible imagination of the future. Drawing on Gordon’s interpretation, we explore how personhood for young Māori from the nation of Rongomaiwāhine of Aotearoa New Zealand is shaped by a subjectivity informed by a Māori ontological relationality. This discussion is based on research conducted in the Māori community by Māori researchers. They used cultural ontology to engage with the sociohistorical realities of Māori cultural providence and poverty, and colonial oppression and Indigenous resilience. From these complex and multiple realities this essay will explore how young Māori render meaning from their ancestral landscape, community, and the wider world in ways that shape their particular personhood.
7

Personhood and youth-making in contemporary Indigenous Amazonia

Pirjo Kristiina Virtanen and Alessandra Severino da Silva

Manchinery

This essay looks at the construction of personhood in Brazilian Amazonia from the perspective of Indigenous youth. In Amazonian sociocosmology, personhood is constructed relationally, a process in which the body is a distinctive factor. Consequently, during schooling and university studies, young people have responded to and resisted representations and policies that have often silenced Indigenous voices and limited their fabrication of bodies. The contemporary social responsibilities of Indigenous youth and the challenges faced in undertaking them shape how their subjectivity, agency, and recognized social belonging are being constantly increased, removed, or even denied. The essay draws from anthropological theories of relational personhood, as well as ideas of geo- and body-politics present in theorizing on the Global South.
Intersectionality, Black Youth and Political Activism

Patricia Hill Collins

For youth who are Black, Indigenous, female, or poor, coming of age within societies characterized by social inequalities presents special challenges. Yet despite the significance of being young within socially unjust settings, age as a category of analysis remains undertheorized within studies of political activism. This essay therefore draws upon intersectionality and generational analyses as two useful and underutilized approaches for analyzing the political agency of Black youth in the United States with implications for Black youth more globally. Intersectional analyses of race, class, gender, and sexuality as systems of power help explain how and why intersecting oppressions fall more heavily on young people who are multiply disadvantaged within these systems of power. Generational analysis suggests that people who share similar experiences when they are young, especially if such experiences have a direct impact on their lives, develop a generational sensibility that may shape their political consciousness and behavior. Together, intersectionality and generational analyses lay a foundation for examining youth activism as essential to understanding how young people resist intersecting oppressions of racism, heteropatriarchy, class exploitation, and colonialism.
An Intersectional Approach to the “Mobility Trap” That Ensnares Migrant Youth in China

Xiaorong Gu

This essay explores the theory of intersectionality in the study of youths’ lives and social inequality in the Global South. It begins with an overview of the concept of intersectionality and its wide applications in social sciences, followed by a proposal for regrounding the concept in the political economic systems in particular contexts (without assuming the universality of capitalist social relations in Northern societies), rather than positional identities. These systems lay material foundations, shaping the multiple forms of deprivation and precarity in which Southern youth are embedded. A case study of rural migrant youths’ ‘mobility trap’ in urban China is used to illustrate how layers of social institutions and structures in the country’s transition to a mixed economy intersect to influence migrant youths’ aspirations and life chances. The essay concludes with ruminations on the theoretical and social implications of the political-economy-grounded intersectionality approach for youth studies.
Reimagining Intersectionality and Social Exclusion in South Africa

Khosi Kubeka and Sharmla Rama

Combining the theories of intersectionality and social exclusion holds the potential for structural and nuanced interpretations of the workings of power, taking systemic issues seriously but interpreting them though social relations that appear in local contexts. An intersectional analysis of social exclusion demonstrates to what extent multiple axes of social division—be they race, age, gender, class, disability or citizenship—intersect to result in unequal and disparate experiences for groups of youth spatially located in particular communities and neighborhoods. A common reference point is therefore power and how it manifests at the intersection of the local and global. A South African case study is used to explore the subjective measures and qualitative experiences of intersectionality and social exclusion further. The unique ways that language intersects with space, neighborhood, and race in the South African context, enables opportunities in education and the labor market, with profound implications for forms of social exclusion.
This essay introduces the concept of ‘historical violence’ in the lives of young Filipinos, especially those who are unemployed and referred to locally as the istambay (on standby) phenomenon. Drawing on the work of José Rizal, a nineteenth-century Filipino social thinker and activist, the essay offers a dialogue between the past and present locating the istambay phenomenon in the colonial experience of a nation. It argues for the necessity of historicizing violence, and recognizing the violent effects of colonialism, in order to understand and challenge stereotypes such as those regarding young Filipinos’ attitudes toward work. Historical accounts demonstrate how colonization continues to affect life stages such as youth. Rizal’s narratives of sustainability, precolonial history, and globalization are linked to current sociologies of youth, religion, and public policy.
Violence in the South African Student Movement

Buhle Khanyile

This essay draws attention to the complexities of understanding violence as a phenomenon and experience that almost always involves multiple parties, and contestations about violence itself and its use. It does so as both a theoretical and qualitative exploration of the concept and its lived experiences. The essay begins by puzzling over the intelligibility of violence and its definitional issues. Drawing on disciplinary approaches to violence (e.g., biological, sociological and political) as well as violence as spectacle, symbolic, embodied, systemic or implicit, it shows how violence has been and is mobilized to bring attention to sociopolitical and economic challenges currently and historically. Next it examines student experiences of violence during the recent student movement events in South Africa, and locates this event within the historical context of South Africa’s past and current experience of violence. Ultimately, the essay attempts to offer a way of thinking about violence less as an aberration to our peaceful existence but rather argues that violence might shape our very existence. It concludes by offering “existential violence” as a concept to help think through the relationship between existence and violence in a more nuanced way.
Tagore’s Vision of Postcolonial Youth Futurities in Education and Literature

Sreemoyee Dasgupta

Rabindranath Tagore (1861–1941), the first non-European to win the Nobel Prize in Literature, was a prolific writer. He left, as a legacy, many poems, essays, novels, plays, and songs, written in both English and Bengali. Tagore was an ardent believer in the beauty of humanity, with strongly anticolonial and antinationalist views. This essay explores his beliefs about youth, education, and pedagogical practices, through his poetry anthologies on childhood and his prose writings on nationalism and education. It argues that his vision of childhood represents the confluence of his educational philosophy and his imaginings of nascent Indian nationhood. Furthermore, Tagore’s indigenization of the Romantic child, and his establishment of a native pedagogical system based on Romantic ideals, provides the Global South with a path to decoloniality which avoids both the violence of extreme nationalism and the symbolic violence perpetuated by colonial education systems.
Coloniality, Racialization and Epistemicide in African Youth Mobilities

Joshua Kalemba and David Farrugia

This essay explores the experiences of Black African youth migrating to and working in an Australian regional town using the concepts of epistemicide and coloniality of labor. Drawing on qualitative interviews conducted with twenty Black African youth in Australia, colonial violence is highlighted by demonstrating how these young people negotiate Australia’s immigration regime which seeks to produce docile, colonial subjects of value to the Australian national labour force. This essay argues that aspects of epistemicide are enacted when young immigrants are required to position themselves as desirable residents under terms that eliminate their existing ways of knowing themselves and the world. Meanwhile they occupy devalorized positions critical to economic transformations taking place because of deindustrialization. Conclusions reflect on the value of producing knowledge from African youths’ position as a critical step toward uncovering colonial violence and realizing a decolonized Youth Studies.
Youth Life Writing In a Postcolonial World

Titus De Sarkar

This essay explores how youth identities are constructed in a postcolonial space through life writing. In so doing it challenges conventional understanding of autobiography or testimonio. Using the life writing of Malay Roychoudhury—the founder of the 1960s radical literary Hungry movement—the essay shows how the categories autobiography and testimonio are insufficient to describe life writing of the Global South. The characters portrayed, the treatment of the narrative, and the multiple footings taken to project the author as a subaltern and marginal figure and yet possessing abundant cultural capital, hybridizes the genre of life writing itself whereby newer tools become necessary. This essay thus presents critical youth culture studies, theories of life writing, and subaltern studies, as they relate to postcolonialism, in order to highlight the necessity for seeing the youth of the Global South in ways that cannot be captured by analytical tools that are insufficiently provincialized.
From Black Consciousness to Consciousness of Blackness

Xolela Mangcu

This essay argues for a revision of Black Consciousness philosophy to make it more consistent with the requirements of South Africa’s constitutional democracy and relevant to the aspirations of young people in South Africa and the Global South. The philosophy was founded within an oppressive racist society, and while it defined blackness in terms of the legal oppression of Black people, those conditions no longer exist in South Africa. On the contrary, the South African constitution adopted both the inclusive view of Black people as Africans, Indians, and Coloureds, and expressly forbids racial or other forms of discrimination. The new political and constitutional setting thus demands a new articulation of blackness as a set of historical values that emanate from the experience of oppression. These values were expressed by Black intellectuals during self-reliant development and struggles against racism and can form the basis for reshaping racial identities in the Global South.
Home, Belonging and Africanity in the Film Black Panther

Ragi Bashonga

This essay uses the film *Black Panther* to explore notions of home, identity, and belonging as these relate to race and being African. Black Panther added a more positive representation of Black identity and culture which is generally lacking in popular culture. Building on this achievement, the essay engages with the tensions between racial and national identities for the African diaspora, as Africanity and notions of belonging are disrupted by migration. While race is the identity of primary importance for Black Americans due to its role in marking difference, subordination, and oppression, for Wakandans in *Black Panther* national identity is more significant and a source of pride. When considered in relation to the diaspora, history, and cultural connectedness, ideas about Africanity need to hold real forms of oppression alongside change and difference, acknowledging that certain bodies have been repeatedly oppressed, without assuming that local histories are universal.
Youth Digital Anti-Racism Activism in Brazil and Colombia

Niousha Roshani

Increased Internet access in Latin America has intensified hate speech targeting people of African descent and normalized existing racial stigmas and negative constructs. Discriminatory speech can bolster the legitimization and implementation of racist ideologies, exclusion, and violence. The digital era has introduced a rethinking about issues of racism as it feeds the rise of inequality and transforms understanding of race and identity. Echoing the resistance by an emerging cohort of Black youth activists, innovators, and entrepreneurs, this essay argues that they have created a new form of digital anti-racism activism (DARA) that serves as a mechanism to disrupt structural inequalities and combat the harmfulness of racist speech online. A more inclusive engagement with modern-day scholarship encompassing the struggles, approaches, and knowledge produced in two countries of the Global South may be helpful when debating interventions for and prevention of hate crimes, racism, and exclusion of youths of African descent.
Characteristics of labor markets are often assumed to be universal, when in fact they are peculiar to patterns of employment in Europe and North America. This essay makes these universalist assumptions about labor markets for youth explicit, challenging their foundational claims in relation to trends in parts of the Global South. Urbanization, the Standard Employment Relationship, and the notions of precarity are all analyzed for their Northern biases. The work of early labor market theorist W. Arthur Lewis is then explored, critiquing how his theory was reduced to one aspect—rural labor migration to urban factory work to increase productivity—when it had complex social, political, educational, and policy-related implications. Southern scholars should not be interpreted in terms of their relevance to Northern processes. They should be grappled with on their own terms, in relation to the Southern contexts from which they speak. Finally, an agenda for Southern labor market theory building is offered.
Family, Child Labor and Social Welfare in Peru

José Vidal Chávez Cruzado

The problematic effects of child labor are primarily caused by poverty and precarity, products of the social and economic inequality generated by the capitalist system in Southern societies. Approaches from the Global North generally deal with the issue of child labor by imposing the abolitionist stance promoted by the International Labour Organization and adopted by, for example, the Peruvian state. Abolitionism proposes that child labor must be eradicated because it limits the development of working children and adolescents. In this essay the abolitionist approach is contrasted with the value-based approach used by the Movement of Working Children and Adolescents and Children of Christian Workers. The latter approach is supported by the theory of the coloniality of power, which considers work to be an activity that dignifies and contributes to families’ economic and social well-being.
This essay explores how it may be possible to dismantle and recreate frameworks for understanding youth agency and precarity in African cities. These are places where youth are regularly portrayed as toxic. The essay reflects and builds on an emerging body of literature that approaches youth as civic agents actively involved in reimagining and recreating alternative possibilities for themselves and their communities. Addressing these works, the notion of fixers is used to unpack the ways in which young men exhibit care and solidarity in urban Cameroon. Through productive masculinities, urban youth develop new modes of agency that allow them to become entrepreneurs of hope, despite the permanent difficulties of finding a place in a society that apparently does not have one for them.
A Southeast Asian Perspective on the Role for the Sociology of Generations in Building a Global Youth Studies

Dan Woodman, Clarence Batan, and Oki Rahadianto Sutopo

This essay interrogates and develops one of the major conceptual traditions for thinking about social change as it intersects with youth and the life course: the sociology of generations. Grounded in an overview of how the notion of generations is used in two Southeast Asian contexts, Indonesia and the Philippines, it develops an alternative concept of generation, emphasizing intergenerational relationships, the impact of youth on the life course, the continuing impact of history and the refiguring of long-standing inequalities in the context of rapid change. An orientation to generations is limited if it is only used to illustrate change across groups within countries, but not new connections across borders. However, the opposite is also a limitation, too easily slipping into claims of a homogenous global generation. A global sociology of generations needs simultaneously to be aware of these differences and similarities that are in a constant state of flux.
Mapping Social Change through Youth Perspectives on Homosexuality in India

Keshia D’silva

Social representations theory (SRT) is considered a theory of social change, accounting for democratic transformations in knowledge. However, its applicability in the Global South, where there is a long history of subjugation, has not been sufficiently explored. This essay integrates the contributions of postcolonial theorists with the tools of SRT to track changes in knowledge structures among Southern youth. In doing so, it shows the limits imposed by an enduring colonial legacy and modern cultural imperialism on Southern youths’ ability to challenge hegemonic representations on their own terms. This is further illustrated by a case study on youth perspectives on homosexuality in India which utilizes data from interviews conducted in Bengaluru with three generations of middle-class families representing India’s three major religions. While the youth accepted homosexuality, elders displayed their resistance. Yet tolerance was perceived as a Western import, revealing an East-West divide in understandings of homosexuality.
Fluid Multilingual Practices among Youth in Cameroon and Mozambique

Torun Reite, Francis Badiang Oloko, and Manuel Armando Guissemo

Inspired by recent epistemological and ontological debates aimed at unsettling and reshaping conceptions of language, this essay discusses how mainstream sociolinguistics offers notions meaningful for studying contexts of the South. Based on empirical studies of youth in two African cities, Yaoundé in Cameroon and Maputo in Mozambique, the essay engages with “fluid modernity” and “enregisterment” to unravel the role that fluid multilingual practices play in the social lives of urban youth. The empirically grounded theoretical discussion shows how recent epistemologies and ontologies offer inroads to more pluriversal knowledge production. The essay foregrounds: i) the role of language in the sociopolitical battles of control over resources, and ii) speakers’ reflexivity and metapragmatic awareness of register formations of fluid multilingual practices. Moreover, it shows how bundles of localized meanings construct belongings and counterhegemonic discourses, as well as demonstrating speakers’ differential valuations and perceptions of boundaries and transgressions across social space.
Ontological Well-being and the Effects of Race in South Africa

Crain Soudien

The concept of ontological insecurity draws attention to uncertainty, instability, and threats to autonomy, as these relate to people’s identities. It has connections to the idea of practical consciousness or the cognitive and emotive anchors that enable people to feel secure. The experience of racism has important implications for ontological insecurity. Racism as an experience profoundly dehumanizes a person. Despite the multiple affinities ontology has with questions of race and inequality, the idea of ontological insecurity has not been used widely in discussions of social difference. The concept can help explore the effects of prejudice and discrimination as they relate to a person or group’s whole sense of being. These ideas are used to analyze data from the South African Social Attitudes Surveys conducted between 2003 and 2016. In the surveys young South Africans report feelings of dampened capacity—a diminishing of their self-confidence. Race was a factor in these feelings; however, it was not determinative in a totalizing sense.
Venezuelan Youth and the Routinization of Conflict

Inés Rojas Avendaño

This essay examines young Venezuelans’ experiences of daily insecurities and critical situations and their responses using the framework of ontological security. The study uses the concept of ‘multiple youths,’ proposed by Latin American scholars, to link the ideas of security and identity, to explore the different intersubjective understandings of these notions in the lives of university students, and to explain their choice of conflict as part of the ordinary. Empirical analysis shows how routinization of conflict has a strong psychological impact on Venezuelan youth’s intersubjective identity formation and interpretation of events as ordinary or threatening. The routinization of conflict is a response to maintaining ontological security, providing a sense of constancy and continuity since it has become part of the routines of university students in Venezuela. In addition, conflict helps eliminate and/or delegitimize the ‘other,’ hence hindering dialogue and a negotiated solution to the current political impasse.
Navigational Capacities for Southern Youth in Adverse Contexts

Sharlene Swartz

This essay identifies six navigational capacities or contextual formative abilities that young people in Southern contexts, and those who care about them, may find helpful to debate and nurture. These navigational capacities are the capacity (1) to act alone as an individual in a community; (2) to aspire beyond culturally bounded horizons without resorting to exit, apathy, or violent struggles; (3) to acquire a range of capitals that include money, networks, dignity, and a knowledge of the rules of the game; (4) to recognize and analyze the influence of social structures and policies on their lives; (5) to achieve open identities to ensure justice along multiple axes of oppression; and (6) to act collectively in pursuit of better lives for self and others. The idea of navigational capacities acknowledges that adversity, change, and movement are a constant feature of the landscape of youth in the Global South. Thus, developing flexible capacities—rather than hard skills, rigid assets, or only adaptive resilience—is a more helpful goal for youth development. The essay describes these capacities, their theoretical foundations, and potential as a framework for practice and analysis in youth work and youth studies research in the Global South.
First Generation Students Navigating Educational Aspirations in Zanzibar and Ghana

Emily Markovich Morris and Millicent Adjei

In Ghana and Zanzibar, Tanzania, first-generation students navigate uncertain and precarious conditions in the pursuit of becoming graduates and achieving their educational aspirations. This essay argues that youth in the Global South perform two entwined navigational capacities in this pursuit. First, the capacity for action, or collective agency, harnessed through relations with people in youths’ families, schools, and communities. Second, the capacity to hustle, which is a strategy of mobilizing social connections, life experiences, and tenacity to persevere through struggles and uncertainties. Narratives from fifty-eight first-generation secondary school and university students in Ghana and Zanzibar inductively reveal hustling as a strategy for engaging collective agency in the process of navigating structural barriers. The authors draw on youth-centered methodologies—popular theater and life history approaches—to show the complexity of youths’ experiences in negotiating the challenges and uncertainties in their lives while pursuing an education.
Pierre Bourdieu is a preeminent Northern theorist whose concepts and ideas have been applied extensively in global youth studies. Yet Bourdieu has been critiqued for his assumptions of cultural homogeneity and failure to include local voices in his theory making. Therefore, the question arises: Are Bourdieu’s concepts still useful for research in the Global South? Drawing on ethnographic fieldwork in a remote Indonesian village (Ngadas), this essay interrogates Bourdieu’s concepts of cultural capitals in explaining young people’s conceptions of ‘success.’ In contrast to acquisition of capital for individual distinction and competitive advantage, Ngadas youth accumulate capital in order to maintain collective harmony and sustain a gift-giving cycle (guyub rukun). This study presents an expanded understanding of capital as a collective endeavor which challenges narrow interpretations of Bourdieu in the context of Southern youth studies and suggests the need for more contextually nuanced usage of his theories. It is central to the emerging theory of navigational capacities which draws on Bourdieu’s notion of capitals but places emphasis on the collective nature of these capitals.
Necropolitics and Young Mapuche Activists as a Public Menace in Argentina

Laura Kropff Causa

Drawing from Latin-American and Argentinean ethnic studies, in dialogue with African philosophy and African youth studies, this essay addresses collective agency as it emerges at the intersection of age and ethnicity within national formations of otherness. These formations organize how people live and define who must die and how. The aim is to develop a theoretical input to enrich the debate on the concept of intersectionality. The essay focuses on how young Mapuche activism dismantles and/or reproduces identities and experiences available to Mapuche youth in contemporary Argentina. This activism gained prominence due to a neoliberal change in national politics that rearranged the relationship between the nation and its internal others in order to legitimize violent repression of social protest. Within this context, young Mapuche activists (mainly male) are portrayed as a public menace.
Youth Protagonism in Urban India

Roshni K. Nuggehalli

Amid shifting political and social contracts in India, young people are viewed both as a labor force that can propel economic growth and as a potentially problematic demographic to be restrained from questioning and dissent. Within this context, this essay advances a theory of urban youth protagonism in India, focusing on young people marginalized by caste, religion, and material deprivation. Based on examples of collective agency from youth groups in India supported by a local non-profit, Youth for Unity and Voluntary Action, it explores how young people construct their own understandings and practices of citizenship. Despite a narrow focus on civic behavior in formal citizenship education, it is possible to enable action and agency for urban youth. This may be achieved through strengthening collectives, working toward community transformations, and utilizing a critical pedagogy of protagonism, in the process constructing substantive forms of citizenship.
32 Silence as Collective Resistance amongst Adivasi Youth in India

Gunjan Wadhwa

In modern social democracies, ideas about participation and resistance are generally understood through the actions of citizens, in relation to the state, with individual agency assumed to exist in both participation and resistance. This essay critiques modern liberal conceptualizations of agency and resistance as inadequate for understanding contexts of violence, conflict, and precarity, such as those of Adivasi youth in India. The emphasis on active participation in the state renders acts of (dis)engagement with governance structures unintelligible. Terms like agency and resistance need to account for the multiple configurations of power that operate in and beyond communities, as well as acts such as silence and nonparticipation, which do not simply mean disaffection or apathy. These actions cannot be understood within liberal conceptualizations of citizens participating in the workings of the state and require new theoretical frameworks and analytical tools to render these collective silences audible.
This essay describes the role that religion has played in South Africa and the Global South’s struggle for freedom from the domination of colonial Christianity and from colonial oppression more generally. It does so by describing the nature of God and of human relationships in Indigenous African religion and the philosophy of ubuntu/botho and its clash with colonial Christianity of the 18th to 20th centuries. In the 1960s–1980s with the emergence of Black Theology, liberation theologies, and the Black Consciousness Movement there was a liberating turn, led by young people and young theologians, that resulted in political freedom. However, in the early 21st century, these gains of religion as emancipation have been eroded as Christian faith, and young people, have embraced prosperity and reconstruction theology, which has had the effect of diluting the role that religious faith can play in bringing about emancipation and social justice for the many young people of the Global South who practice religious faith in numbers that exceed that of their Global North counterparts.
The Unfinished Emancipation of Egyptian Youth in the 2011 Uprising

Amani El Naggare

This essay explores how emotions, understood as social rather than individual phenomena, catalyze or suppress new youth-led group identities in the second phase of decolonial emancipation. Decolonial emancipation is understood as a long process that begins with national liberation from colonial oppression and continues, into a second phase, as independent nations experiment with forms of self-actualization. Egyptian youths’ aspirations, actions, and attempts to realize a second phase of decolonial emancipation are studied through two key events: the 2011 mass uprising that centered on Tahrir Square and which prised open the Egyptian political sphere, and the 2013 military intervention which curtailed full emancipation. Emotions as social phenomena were fundamental to youth emancipation in the period 2011–2013, catalyzing historical momentum for youth to imagine a different society through a form of enlightenment, but also stalling the revolution through social and historical trauma and misplaced trust.
PART 3: SOUTHERN REPRESENTATIONS, RESEARCH, INTERVENTIONS, AND POLICY
Representations of Young People and Neoliberal Developmentalism in the Global South

Judith Bessant

Negative representations of young people as ‘troublemakers,’ ‘idle’ or ‘politically disinterested’ have been commonplace. More recently, newer representations include seemingly positive labels such as ‘change agent,’ ‘politically engaged’ and ‘youth entrepreneurs.’ This essay explores the politics of representing young people, particularly in the Global South, and highlights how young people are represented by political elites and how they represent themselves. The central argument is that the neoliberal development model promotes representations of young people that do not best serve their interests. Stuart Hall’s work is used to understand how these representations conceal the chasm between contemporary discourses such as that of the ‘Fourth Industrial Revolution,’ ‘Youth participation’ and ‘Sustainability,’ and the lived experiences of young people in Southern contexts. Hall’s theory of representations also highlights the politics operating between dominant discourses aimed at co-opting so-called subordinate groups into a shared consensus, and the possibilities of disrupting that consensus.
This essay draws on the collective learnings from the research study published as *Moral Eyes: Youth and justice in Cameroon, Nigeria, Sierra Leone and South Africa* in order to explore both the principles and possibilities of producing theory from the South by the South. By describing the journey of the study and highlighting its struggles and challenges, as well as innovative steps taken along the way, it offers insights into how existing geopolitical inequalities in knowledge production between the Global North and the Global South may be disrupted. Central to these disruptions include the role of Southern theory, the relationships between researchers, methods of data collection, and the ways in which participants are engaged in the study. The task of producing knowledge from the South by the South entails *speaking out* and insisting on the space to produce knowledge; *speaking back* while remaining geographically, ethically, and theoretically grounded; *speaking up* and rooting research in emancipatory methodologies and ontologies; and *never being spoken for* especially by only accepting funding that supports principles of justice and emancipation in Southern knowledge production.
Social Network Interviewing as an Emancipatory Southern Methodological Innovation

Sharlene Swartz and Alude Mahali

This essay offers an example of a new methodology developed by Southern scholars in the Global South that takes seriously the aim of emancipation: research that attempts to include and benefit those who participate. Called Social Network Interviewing, the method draws on participatory action research as well as theories of social capitals in order to offer a scaffolded series of questions with which young people can engage with their networks about an issue of interest or concern for both. Drawing on three research studies in which it was used, the eight stages of Social Network Interviewing are described, which include selecting appropriate members of social networks to interview, formulating the topic for investigation, and developing questions collaboratively while aligning them to a conceptual framework. These questions include discussing current scripts and norms circulating within social networks, interrogating contexts for barriers and enablers of action, self-reflection and critique of current behaviors, differentiating between individual and collective action, developing strategies for social and systemic change, and enlarging supportive networks.
Freirean Inspired Trialogues to Empower Youth to Solve Local Community Challenges

Ulisses Araujo, Viviane Pinheiro, and Valeria Arantes

Paulo Freire, the Brazilian philosopher, educator, and a leading Southern theorist, has been extraordinarily influential worldwide. He is considered one of the founders of critical pedagogy, and influenced educators in Latin America, Africa, and Asia with his ideas of liberation, freedom, and emancipation. This essay presents an example of an educational program developed in Brazil, where Freire’s dialogical theory and principles were adapted to address the challenges faced by youth in education and the skills they need for the communities in which they live. It shows how a Freirean-inspired pedagogical model and active-learning methodologies can become transferable trialogues for other Southern educational experiences. These can empower the youth to solve local community challenges and transform societies in unequal places.
Social contracts are concerned with the legitimacy of the state over the individual. The social contract offers mutual benefit and reciprocal obligation and is intrinsic to liberalism’s assertion that freedom is normative and encroaching on freedom requires justification. The social contract is both a philosophical idea and a toolkit for defusing conflict and tying participants to core liberal values. Talk of new social contracts, including intergenerational contracts, focus on maintaining a peaceful status quo, not transcending it. For the Global South in general, and youth in particular, the experience is more contract and less social. There seems little opportunity for Southern youth to move from the margins to center stage, mimicking the inability of the Global South to do the same. Southern youth bear the brunt of limited economic opportunities, precarious employment, inequality, racism, and violence, compounding their marginalized place in society. What value can social contracting play beyond a short-term band-aid, unless it incorporates a fundamental rupture with the past?
A Southern Charter for a Global Youth Studies to Benefit the World

Sharlene Swartz

This essay reflects on the process of developing a handbook that foregrounds Southern perspectives on youth life-worlds, and does so by realigning theory, praxis, and justice. It applies the principles of self-reliance, solidarity, self-knowledge and a move from subordination to interdependence as described in the 1990 report of *The South Commission*, led by Julius Nyerere, to youth studies scholars from the Global South. Taking seriously the South Commission’s injunction that responsibility for change rests with those from the South who need to recreate their relationship with the North in order to make a global rather than parochial contribution, it describes the aims of the handbook and the many challenges experienced in producing it. Among these challenges are the difficulty Southern scholars have in producing theory, the precarity of their lives, the invisibility of much existing Southern scholarship, and the importance of communities of practice within the South and between the South and North. It concludes by offering a charter for remaking youth studies from one that universalizes Northern perspectives into a truly global youth studies, one that is enriched by, and welcomes the contribution of Global South scholars on their own terms.
ABOUT THE EDITORS

Professor Sharlene Swartz is the head of education and economics research at the Human Sciences Research Council and Adjunct Professor of Philosophy at the University of Fort Hare, in South Africa. Her current research centers on the just inclusion of youth in a changing world. Her publications include Another Country: Everyday Social Restitution and Ikasi: The Moral Ecology of South Africa’s Township Youth.

Dr. Adam Cooper is a senior research specialist in education and youth livelihoods at the Human Sciences Research Council, and a research associate at Stellenbosch University, in South Africa. He is the author of Dialogue in Places of Learning and co-author of Studying While Black.

Dr. Laura Kropff Causa is an independent researcher at the National Scientific and Technical Research Council and a Professor at the National University of Río Negro, in Argentina. She is editor of Mapuche Theatre and co-editor of The Land of Others.

Dr. Clarence Batan is Professor and head of Department of Sociology, University of Santo Tomas, Philippines. He is a past President of the Philippine Sociological Society, and is the author of two books in Filipino. Along with the other editors, he is an active member of the International Sociological Association’s Research Committee on the Sociology of Youth.
ABOUT THE CONTRIBUTORS

Dr. Millicent Adjei is Adjunct Lecturer at the Humanities and Social Sciences Department and the Director of Diversity and International Programs at Ashesi University in Ghana. Her scholarly work focuses on exploring Indigenous theories and concepts which provides a contextual understanding of how undergraduate students from sub-Saharan Africa experience college. While she earned both her master’s and doctorate degrees from the University of Minnesota, Adjei is a native of Ghana, where she has lived and worked in various roles in higher education administration, especially with the first-generation, low-income subgroup of students. She is motivated to bring first-generation students’ unique experiences to the discourse on youth development in the Global South to honor their voices.

Dr. Valeria Arantes is an Associate Professor in the School of Education at the University of São Paulo, and has a PhD in Psychology from the University of Barcelona (Spain). Since 2006 she has published eleven books as editor of the series “Points and Counterpoints.” Her research interests are the relationships between affective states and cognition in human psychological functioning, its impact in moral education and psychology, and possible applications in supporting the construction of youth purpose and socioemotional learning, toward the empowerment of youth.

Professor Ulisses Araujo is a Senior Full Professor at the School of Arts, Sciences, and Humanities at the University of São Paulo (East USP Campus); President of the PANPBL (Association of Problem-Based Learning and Active Learning Methodologies); and the Scientific Director of the Research Center for New Pedagogical Architectures at the University of São Paulo, Brazil. In the past thirty years he has published more than ten books and dozens of essays and scientific articles in Brazil and abroad. Since 2012 he
has been a member of the Editorial Board of the Journal of Moral Education. From 2003 to 2010 he was the Ministry of Education consultant for the “Program Ethics and Citizenship: Constructing Values at School and in Society,” implemented in all twenty-seven Brazilian States. This program is aimed at empowering youth and their communities through the transformation of schools’ methods and principles toward a more ethical, just, and caring society.

Ragi Bashonga is Congolese born and South African raised. Negotiating her identity in a context riddled by racism and Afrophobia is what sparks her interest in diaspora studies. Her ongoing PhD study is an exploration of the notions of home, belonging, and the politics of identity. The study explores the applicability of theories of the diaspora to African migrants in Africa. Bashonga is a doctoral candidate in Sociology at the University of Cape Town, South Africa. She holds a master’s degree in Industrial Sociology and labour studies from the University of Pretoria and is an alumnus of the Thabo Mbeki African Leadership Institute. Her research interests are in the areas of identity politics, youth, gender, and critical race studies. She contributes to this publication as a young African woman interested in the intersection of identity theories and popular culture.

Dr. Clarence Batan is Professor and Head of the Department of Sociology, and former Research Director of the Research Center for Culture, Education, and Social Issues at the University of Santo Tomas, Philippines. He was President of the Philippine Sociological Society (2017–2018) and Vice President for Asia in the Research Committee on the Sociology of Youth (RC34) (2014–2018) of the International Sociological Association. He is co-editor of the Oxford Handbook of Global South Youth Studies, and author of two books in Filipino, book chapters, and journal articles. Having completed his graduate studies in North America (including a PhD in Sociology at Dalhousie University in Canada and an international research fellowship at Brown University in USA) he has been challenged
through his involvement in the Global South Youth Studies project to center the works of Southeast Asian theorists and Filipino academics in his sociological research.

**Professor Judith Bessant** is a Member of the Order of Australia (AM) and a Professor at RMIT University, Australia, and writes about politics, youth studies, policy, sociology, media-technology studies, and history. She also advises governments and nongovernmental organizations.

**Jessica Breakey** is an Associate Lecturer at the School of Electrical and Information Engineering at the University of Witwatersrand, Johannesburg, South Africa. She is co-author of *Moral Eyes: Youth and Injustice in Cameroon, Nigeria, Sierra Leone and South Africa* (2018). She is committed to building institutions which facilitate the flourishing of Southern Theory.

**José Vidal Chávez Cruzado** has a degree in Sociology from the National University of Cajamarca (UNC), Peru, with studies in law and political science and a master’s degree in territorial planning and environmental management at the University of Barcelona, Spain. His main topics of interest are childhood and youth, and urban and environmental problems. Peruvian by birth, he is a university professor at UNC and at the Private University of the North (Cajamarca) in Peru. His main motivation to contribute to this project arises from his experience of having worked as an adolescent. This experience offers an insider perspective into the lived situation of economic need from alternative perspectives. He sees his professional academic training as one way of helping the South comprehend more fully the challenges of Niños, Niñas y Adolescentes que Trabajan [Boys, Girls and Adolescents who Work].
Professor Patricia Hill Collins is Distinguished University Professor Emerita at the University of Maryland, College Park and Distinguished Professor of Sociology and Africana Studies Emerita at the University of Cincinnati. She is the author of ten books, among them her award-winning *Black Feminist Thought* (1990, 2000), and *Black Sexual Politics* (2004), and numerous articles and essays. Professor Collins has taught at several institutions, held editorial positions with professional journals, lectured widely in the United States and internationally, and served in professional and community organizations. In 2008, she became the 100th President of the American Sociological Association, the first African American woman elected to this position. Her recent books include *Intersectionality as Critical Social Theory* (2019) and *Intersectionality*, 2nd edition (2020) co-authored with Sirma Bilge.

Dr. Adam Cooper is a Senior Research Specialist in the Inclusive Economic Development program of the Human Sciences Research Council. He works on the Sociologies of Youth and Education. He is the author of *Dialogue in Places of Learning: Youth Amplified from South Africa*, a co-editor of the *Oxford Handbook of Global South Youth Studies* and co-author of *Studying While Black: Race, Education and Emancipation In South African Universities*. He is also a research associate in the Education Policy Studies department at Stellenbosch University. Before taking up his position at the HSRC he was an National Research Foundation postdoctoral fellow based at the CUNY Graduate Center and a Commonwealth Scholar at the University of Cambridge.

Professor James Côté is an Emeritus Professor of Sociology at the University of Western Ontario, Canada, and regularly contributes to three fields of research: identity studies, youth studies, and higher education studies. He was the founding editor of *Identity: An International Journal of Theory and Research*, served as President (2003-05) of the Society for Research on Identity Formation (SRIF),

Sreemoyee Dasgupta is Indian and a PhD student at the University of Pittsburgh. Her primary research interests center on children’s and young adult literature, Victorian literature and culture, colonial/postcolonial studies, transnational book history, and print culture. Broadly, her work explores the relationship between texts, readers, authorship, and nationalism within global historical contexts using a method which privileges the transnational, circulation, reception, and consumption. She has a desire to unearth the long history of processes which determine the public and legislative policies shaping youth in the Global South—and that still today determine their identity as postcolonial subjects. In addition, she aims for her work to foreground the primacy of age categories in the colonial enterprise, since the perpetuation of colonial structures was dependent on the capacity of European powers to order the lives of generations of children and to shape them into a state of compliant native subjection.

Titas De Sarkar is a Doctoral candidate in the Department of South Asian Languages and Civilizations, University of Chicago. He focuses on postcolonial representations of youth culture in Calcutta vis-à-vis contemporary global youth cultures. He looks across art forms and studies how ‘youth’ is constructed in popular culture. Participating in this project of understanding youth experiences from the Global South fits in squarely with his motivation to focus
his research on youth culture. De Sarkar believes it is long overdue that theories are framed around the youth from this region to move beyond simple documentations of youth activities.

**Keshia D’silva** is an Indian woman currently doing a PhD in Social Psychology at the University of Helsinki. She has a BA Honours in Social Policy (Children and Youth) from the University of York and an MA in Social Psychology from the University of Helsinki. She is motivated to be involved in this project as a young Southern scholar committed to foregrounding Indigenous knowledge on phenomena relevant to these societies. Her current research, funded by a prestigious grant from the Kone Foundation, explores gender advocacy in India. Her past projects have included a qualitative study on Indian gender roles and an intergenerational, interreligious study on homosexuality in India. Disseminating findings on youth knowledge of homosexuality in India is her key reason for involvement in this project.

**Amani El Naggare** is a PhD candidate at the Graduate School of Sociology at Münster University in Germany. Her PhD thesis examines political trajectories of youth protesters during the political transition in Egypt from 2011 to the present. Further research interests are youth migrations and exile post-Arab spring. She has conducted intensive field research in Morocco and Egypt focusing on youth political participation prior to, and in the aftermath of, the uprisings of 2011. As a young researcher from the Global South, she wants to engage with her own generation, who deserve more attention and better theories and approaches to explain and represent their realities. She hopes her contribution will contribute in some way to the reorientation of Southern youth studies.

**Professor David Everatt** has over 30 years of experience in applied socioeconomic and development research, political polling, and governance reform across sub-Saharan Africa. He is the former
Head of School at the Wits School of Governance, and current project leader for the new Health & Demographic Surveillance Site in Gauteng. Everatt was responsible for pathbreaking research into youth marginalization in South Africa in the early 1990s. He was vice-president (sub-Saharan Africa) for the ‘Sociology of Youth’ committee of the International Sociological Association for fourteen years and now sits on their Advisory Board, and also serves on the Board of the Ahmed Kathrada Foundation. He is also Chair of the South African Statistics Council in South Africa. He has researched sub-Saharan youth since the early 1990s, and is hopeful that this volume will begin to portray Southern youth as they are, not as they are stereotyped to be.

**Dr. David Farrugia** is Senior Lecturer in Sociology at the University of Newcastle, Australia. His work focuses on youth, globalization, and labor, with a focus on critiquing the global inequalities that shape young people’s lives and the role that youth plays in the broader biopolitics of contemporary labor.

**Dr. Shailaja Fennell** is University Reader in Development Studies, attached to the Department of Land Economy and a Fellow of Jesus College at the University of Cambridge. Fennell’s research interests include institutional reform and collective action, food production and rural development, gender norms and gender gaps in development interventions, and provision of public goods and the role of partnerships. She is currently the Co-PI on a Global Challenges Fund research program to study how to improve crop productivity and water use, and how to identify appropriate crops and farming practices for sustainable rural development. As an Indian academic living in the UK, she is committed to development and its study in just and equitable ways.

**Professor Alan France** was born in the United Kingdom and migrated to New Zealand in 2010. He is a professor of Sociology in Te Pokapū Pūtaiao Pāpori (School of Social Sciences) at Te Whare
Wānanga o Tāmaki Makaurau (the University of Auckland) in Aotearoa, New Zealand. His main research interests are concerned with youth and the youth question. His most recent books are *Understanding Youth in the Global Economic Crisis* (2016); *Youth and Social Class: Enduring Inequality in the UK, Australia and New Zealand* (2018) and *Youth Sociology* (2020). For him Southern Theory has been ignored in how we understand the lives of young people around the globe. Youth studies has to acknowledge this and has a responsibility to seek out new ways of working that value other diverse perspectives. This now drives much of his own work and being involved in this project has been a pleasure and privilege.

**Dr. Divine Fuh** has researched Botswana, Cameroon, South Africa, and Senegal. His research focuses on the politics of suffering and smiling, particularly on how urban youth seek ways of smiling in the midst of their suffering. His most recent project focuses on the political economy of Pan-African knowledge production. Fuh is Cameroonian, a social anthropologist and Director of HUMA—Institute for Humanities Africa at the University of Cape Town. He joined the project to offer alternative thinking on African youth and masculinities beyond the discourse of toxicity.

**Dr. Terri-Ann Gilbert-Roberts** is a Jamaican regionalist with an interest in the politics of development, particularly where governance, regionalism, and youth development intersect. She is a Fellow at the University of the West Indies (UWI), where she chairs the “50/50 Youth” Research Cluster established to support evidence-based youth work and policymaking in the Caribbean. She is the author of *The Politics of Integration: Caribbean Sovereignty Revisited* (2013) and Editor of “Youthscapes of Development in the Caribbean and Latin America,” a 2014 Special Issue of the *Journal of Social and Economic Studies*. She enjoys researching citizen participation in decision making, peacebuilding, and public accountability.
Dr. Xiaorong Gu is a sociologist who is passionate about understanding the social consequences of China’s economic reform through the lens of family changes. Her wider research interests include child and youth development, migration, family, education, social stratification, China’s political economy, and mixed-methods research. Gu is a Chinese national currently working as a research fellow at the Asia Research Institute, National University of Singapore. Her academic orientation toward producing grounded and contextualized knowledge (empirical or theoretical) has motivated her to participate in this project.

Dr. Manuel Armando Guissemo, PhD, is a researcher and lecturer at the University of Eduardo Mondlane, Mozambique. His PhD thesis, entitled Manufacturing Multilingualisms of Marginality in Mozambique—Exploring the Orders of Visibility of Local African Languages, was presented at the Center for Research on Bilingualism, Stockholm University, in 24 May 2018. He holds a master’s in Linguistics from Eduardo Mondlane University. Recent publications include “Hip Hop Activism: Dynamic Tension between the Global and Local in Mozambique” and “Linguistic Messianism: Multilingualism in Mozambique”.

Professor Siri Hettige, based in Colombo, Sri Lanka, has been engaged in sociological research on youth for nearly three decades and has published widely on related themes. His other areas of research include education, social policy, health policy, ethnic conflict, labor migration, sustainable development, urbanization, and urban planning. Currently he’s affiliated to the Department of Sociology, University of Colombo, Sri Lanka, where he was Chair of Sociology for over two decades, until 2015. He is also a member of the Working Committee on Social Sciences at the National Science Foundation, Sri Lanka. Several visiting research and teaching appointments were held by him at a number of universities in a number of other countries that included Australia, Switzerland, United Kingdom, the United States, Finland, Germany, and the
Netherlands. In Australia he held a teaching appointment at RMIT University in Melbourne in the Department of Global, Urban and Social Studies. Hettige is glad to be part of this Youth Studies handbook since it brings together diverse perspectives on the subject from different regions of the Global South.

Joshua Kalemba is a Malawian/South African currently reading for his PhD in Australia. His political and research interests are in understanding the lived experiences of young people assigned subordinate positions within systems of colonial difference.

Dr. Buhle Khanyile has a PhD from the University of Cape Town in psychology and currently works at the Impact Centre at the Human Sciences Research Council in South Africa. His areas of interest include Black existential philosophy, critical race theory, and intergroup relations. His most important publications include: “Tortured Souls and Disposed Bodies”, “Contact Theory and the Concept of Prejudice”, “Metaphysical and Moral Explorations and an Epistemological Question”, and “Interracial Contact among University and School Youth in Post-Apartheid South Africa”. For him, this project provides an opportunity to reflect on violence as a theoretical discourse and as a lived experience in the lives of young people in South Africa.

Professor Joanna Kidman (Ngāti Maniapoto, Ngāti Raukawa, Ngāti Toa Rangatira) is Professor of Māori Education at Victoria University of Wellington in New Zealand. She has worked extensively in Māori communities across Aotearoa New Zealand and with indigenous Seediq communities in mountain village schools in Taiwan where ancestral knowledge and languages have been incorporated into curricula. Her current research focuses on Māori tribal memories of colonial violence in Aotearoa and Indigenous survivance.
**Dr. Laura Kropff Causa** is an Independent researcher at the National Scientific and Technical Research Council and a professor at the National University of Río Negro (Argentina) where she is the Director of the Undergraduate Program in Anthropology. She works on anthropology of youth, ethnic studies, political anthropology and historical anthropology focusing in North-Patagonia. She has published in journals from Argentina, Brazil, Colombia, Cuba, Mexico and the United States, and is editor of *Mapuche Theatre: Dreams, Memory and Politics* and co-editor of *The Land of Others: The Territorial Dimension of indigenous Genocide in Río Negro* and the *Oxford Handbook of Global South Youth Studies*. She also was a Fulbright Scholar at New York University (2006).

**Dr. Khosi Kubeka** has a PhD in Sociology from the Ohio State University. She is a senior lecturer in the department of Social Development at the University of Cape Town, South Africa. Her research focuses on youth developmental well-being, specifically youth identity, youth health, education, employment/unemployment, and youth substance abuse. She teaches courses on youth and community development, youth social inclusion/exclusion, and research methodology courses both at undergraduate and postgraduate levels. Her research aims to examine youth experiences of exclusion/inclusion as they navigate the complex and unequal institutions and communities. Khubeka’s work also seeks to inform policy and prevention/intervention efforts on the importance of youth participation and making youth drivers of change in their developmental well-being. Developing a decolonial focused theory on youth inclusion is her current focus and resonates with this book project.

**Ben Laksana** is an Indonesian researcher focusing on sociology of education, youth citizenship, and the intersection between education and youth in Indonesia. He finished his Master’s in Education from Victoria University of Wellington. As a Southern scholar and educator, he is heavily influenced by Freirean
approaches to education and is passionate and active in challenging dominant and oppressive narratives through education. He is also the co-founder of Arkademy, an organization that focuses on using photography as critical pedagogy by critically engaging the public in social issues through the use of photo images.

**Rara Sekar Larasati** is an Indonesian researcher focusing on rural youth, anthropology of development, and participatory visual methods in Indonesia. She finished her MA in Cultural Anthropology from Victoria University of Wellington, New Zealand. As an educator, she is passionate about providing equal access to critical education to challenge dominant narratives of development and bringing Indigenous and alternative knowledge into global discourses. She also at Arkademy, an organization that focuses on using photography as critical pedagogy by critically engaging the public in social issues through the use of photo images.

**Dr. Alude Mahali** is South African and holds a Master’s degree and PhD from the University of Cape Town. She is a senior research specialist in the Inclusive Economic Development (IED) program at the Human Sciences Research Council. Alude’s research experience ranges from youth social justice work to innovative visual and participatory methodologies in the sociology of education. Alude was recently a principal investigator on three projects: one on civic education for youth, another on language policies and practices in South African higher education Institutions and a longitudinal cohort study of African tertiary alumni of the Mastercard Foundation Scholars’ Program. Her most recent publications look at the domestic worker trope; social protest and student movement; and intersectional understandings of education, language, gender, and race. She is dedicated to research that aims to inform policies relating to Africa’s complex social, economic, educational, and political environment.
Alessandra Severino da Silva Manchinery is a Master’s graduate and PhD student in Geography at the Federal University of Rondônia, Brazil. She is an Indigenous person of the Manchineri people, and works in the Indigenous movement to empower women who live in vulnerable conditions in cities. Her disciplinary background is in human geography, and she is interested in Indigenous epistemology, anthropology, geo-history, and the myths and rites of Indigenous peoples. She is committed to participating in projects concerned with the production of Manchineri knowledge and narrating from the point of view of Manchineri reality. Only in that way, does she believe, can they become authors in contrast to the many centuries lived under the sway of the knowledge of the non-Indigenous world.

Professor Xolela Mangcu was born and raised in Ginsberg Township in King William’s Town, South Africa, the home of the Black Consciousness leader, Steve Biko. In the 1980’s he served as chairman of the Black Consciousness Movement at Wits University in Johannesburg. After graduating with a BA and MSc degrees at Wits, Mangcu pursued graduate studies at the Massachusetts Institute of Technology and Cornell University, where he obtained his PhD in city and regional planning. Back in South Africa he was the founding Executive Director of the Steve Biko Foundation. He is the author of ten books, including the award-winning Biko: A Biography. His biography of Nelson Mandela will be soon be published by Yale University Press. Mangcu was Professor of Sociology at the University of Cape Town and is now Professor of Sociology and History and Director of Africana Studies at George Washington University in the United States. He is also Visiting Professor at Nelson Mandela University in South Africa.

Professor Mokong Mapadimeng is Research Director in the Inclusive Economic Development Division of the HSRC. He served on the Executive Committees of the South African Sociological Association and International Sociological
Association. His expertise is in economic sociology and sociology of development (specifically the role of culture, arts, youth, and land in development). He recently published two edited books, *Contemporary Social Issues in Africa-Cases in Gaborone, Kampala and Durban* (2010) and *Handbook of the Sociology of Youth in BRICS Countries* (2018). His contribution to this handbook is in line with his interest in youth and development.

**Professor Ana Miranda** is the Academic Director of the Youth Research Program and a professor of Master of Youth Studies at FLACSO, Argentina. She is a researcher at the National Scientific and Technical Research Council (CONICET) and a professor at the University of Buenos Aires (UBA). She holds a degree in Sociology from the University of Buenos Aires and a PhD in social science from FLACSO. Her research and teaching are related to youth, education, inequality, and labor. Since 1998, she has worked on the design of panels for the development of longitudinal studies. She has participated in academic cooperation projects with many universities, governments, and UN organizations. She has written eight books, the most recent being *Youth, Inequality & Social Change in the Global South*, edited with Hernan Cuervo of the University of Melbourne. In July 2018 she was elected Deputy President of RC34 of the International Sociology Association (ISA) for the period 2018–2022.

**Dr. Emily Markovich Morris** is a senior professorial lecturer and director of the International Education and Training Program at American University in Washington DC. Her scholarly work explores equity and inclusion in formal and nonformal education using youth-centered research methodologies. Originally from the US, Morris lived in Zanzibar for nine years and is committed to working with Zanzibari community and government education initiatives to promote policies and programs that support marginalized and first-generation students in their pursuit of schooling. Since 2007, Morris has been working with Zanzibari
educators on a mixed-methods research partnership that follows young people across their entire schooling (preschool to tertiary) and explores gendered reasons young people are pushed out of school. She earned her doctorate from the University of Minnesota.

**Professor Robert Morrell** is director of the Next Generation Professoriate (NGP) at the University of Cape Town. He has edited and written ten books mostly in the field of gender and masculinity in Southern Africa including the much cited 2001 edited collection, *Changing Men and Masculinities in Southern Africa*. Most recently he has worked on the geopolitics of knowledge production and Southern Theory and is, together with Fran Collyer, Raewyn Connell and Joao Maia, author of *Knowledge and Global Power* (2019).

**Professor Pam Nilan**, (retired) holds the honorary position of Conjoint Professor in Sociology at the University of Newcastle, Australia. She is an Australian of Irish origins, with convict ancestors. Throughout a long career, her research focus has been primarily on youth in the Asia Pacific region, especially in Indonesia, Australia, Fiji, and Vietnam. Her motivation for involvement in the Oxford Handbook of Global South Youth Studies is to help expand beyond the less than satisfactory epistemological boundaries of Northern frameworks for studying youth. That motivation builds on her previous pioneering work with Carles Feixa and Carmen Leccardi that offered critical appraisal of the idea of “global” youth, and showcased innovative youth studies from countries beyond the Northern Metropole, conducted by in-country researchers.

**Roshni K. Nuggehalli**, an Indian woman and Executive Director at Youth for Unity and Voluntary Action (YUVA), a non-profit organization in India that works on issues of urbanization and the right to the city. YUVA facilitates people’s organizations toward their empowerment and conducts research and advocacy toward policy change. Nuggehalli has fourteen years of experience in the
development sector and has published on themes of children’s participation, youth work, and informality. She takes keen interest in enabling subaltern groups and development organizations in the South as knowledge creators, specifically by supporting them in their research and in conceptualising community development interventions. Through this essay, she hopes to foreground the theoretical frameworks which drive the work of youth-focused organizations like YUVA, and their implications for other contexts.

Anye-Nkwenti Nyamnjoh is a PhD candidate at the University of Cambridge and a co-author of *Moral Eyes: Youth and Injustice in Cameroon, Nigeria, Sierra Leone and South Africa* (2018). His doctoral research project engages with discourses of intellectual decolonization, and asks whether decolonization, as an epistemic project, is exhausted by idioms of Africanization. These research interests have a natural affinity with the emancipatory orientation of Southern theory.

Dr. Francis Badiang Oloko, PhD, is a lecturer at the department of foreign languages, University of Bergen. In his thesis he developed a discourse polyphony theory, inspired by the ScaPoLine and the praxématique models used to interpret political discourses in Cameroon on climate change. He holds a master’s in French linguistics concerned with a description of the use of French in Cameroon as a movement motivated by the need of speakers to accommodate French to their sociocultural background as well as their aspirations for the future. Camfranglais is the most visible aspect of this social movement, which is mainly embodied by the youth. He has also carried out research related to French linguistics and second-language acquisition and holds a master’s in second-language acquisition. He taught French and English in Cameroon for four years.
Dr. Adreanne Ormond is Indigenous Māori from the Nation of Rongomaiwahine where she was raised on ancestral land within her Māori community. Her Māori community continues their generational guardianship as active and resident *kaitiaki*. The personal segues into the professional so that she is able to utilize some of her experience and passion for Indigenous worldviews within the Faculty of Education at Victoria University of Wellington where she is a senior lecturer. In this role she teaches, supervises, and researches across the politics of indigeneity exploring Māori knowledge systems, issues of culture and race, and methodologies of decolonization and transformation. This scholarly activity is undertaken with the aim to support and enhance the political, economic, and social autonomy of the Māori.

Dr. Joschka Philipps is a political sociologist at the University of Basel, a senior researcher at the Swiss Peace Foundation, and a lecturer in sociology, political science, and African studies in Basel, Switzerland. His research has focused on urban youth and political protest formations in Conakry, Guinea and Kampala, Uganda, and has been published by the *Review of African Political Economy, Africa Spectrum*, and the *Journal of Youth Studies*. His book *Ambivalent Rage. Youth Gangs and Urban Protest in Conakry, Guinea* (2013) won the Junior Researcher Award by the Association for African Studies in Germany. Philipps’ current research concentrates on conspiracy theories in a postcolonial context, disruptive events and political change, and methodological problems of “researching the unfamiliar;” i.e., exploring social realities across cultural and generational contexts.

Dr. Viviane Pinheiro is an Assistant Professor in the School of Education at the University of São Paulo, Brazil, where she conducts research on sociomoral and socioemotional development, moral education, and active learning methodologies. She also works in teacher training and develops materials for moral education and socioemotional education.
Dr. Sharmla Rama is a South African Sociologist, based at the School of Social Sciences, University of KwaZulu-Natal. She teaches a third-year contemporary social theory course (focusing on decolonial and postcolonial thinkers) and an honors research methods module. Rama’s current research interests are in gender and child and youth studies with a particular, but not exclusive, focus on mobility (transport), place, space, and locality. Her PhD in Sociology (2014) entitled “Child Mobility, Time Use, and Social Exclusion: Reframing the Discourse and Debates” raised questions about the epistemological worldview and evidence-base supporting mobility research, policies and practices in South Africa. Rama is engaged in research on decolonizing and Africanizing the higher education curriculum, in particular how this relates to the teaching and learning of undergraduate Sociology modules in South Africa. The issues raised in her current research and her teaching areas complement the foci of this book.

Molemo Ramphalile is a PhD candidate in the Political Studies department at the University of the Witwatersrand in Johannesburg, South Africa. His scholarly fields of interests include Black studies, critical race studies, feminist theory, decolonial studies, and cultural studies. His involvement in this global Youth Studies project comes about as somewhat of a culmination of working closely alongside researchers with a primary expertise in youth studies; taking seriously the decolonial imperative of critically developing frameworks and conceptual paradigms that account for and do not marginalize the perspectives, voices, and lives of those from the Global South; and noting how various African youth and student movements across Africa in the past decade represent an urgent appeal to consider the hopes, aspirations, visions, and innovations of young people as central to shifting local and global power dynamics and toward a substantive egalitarianism.
Dr. Torun Reite, PhD, was affiliated with Stockholm University and is currently working as a political and economic governance advisor also engaging actively in research at the intersection between sociology of language, sociolinguistics, and economics. Her ethnographically grounded thesis discusses contemporary coloniality and re(b)ordering in the discursive practices of youth in Mozambique. She holds a Master of Philosophy in Portuguese language from University of Oslo (2013) and a Master of Economics and Business Administration from the Norwegian School of Economics (1989). For the last thirty years Reite has worked with international development, mainly as an economic governance advisor. Her areas of specialization are public sector governance, emerging economies, resource-rich countries, and former Portuguese colonies in Africa. Recent publications include Language Spatiality in Urban Mozambique and Translanguaging Space? Metalinguistic Discourses of Young Mozambicans on Languaging.

Professor Inés Rojas Avendaño is from Mérida, Venezuela and is a professor of intercultural communication, human rights, and international organizations at the University of Los Andes in Venezuela. She has a BA in English language and translation and a Master’s in linguistics from Universidad de Los Andes, and a Master’s in political science and a Doctorate in political science from Georgia State University in the United States. She has taught at the University of Los Andes for twenty-five years, and her research areas include social movements, women’s human rights, and gender policy reform, as well as civic engagement through citizen participation and experiential learning. Her motivation to work on this project stems from her desire to understand the multiple Venezuelan youths who have been radically transformed by the changing landscape of social, economic, and political struggles and contradictions of the last decades with the hope of including them in the positive transformation of Venezuelan society.
Dr Niousha Roshani (Côte d’Ivoire) works at the nexus of youth, economic empowerment, race and ethnicity, violence, inequalities, and digital technologies. She holds a PhD in Education from University College London and a Master’s degree in international development from Cornell University. She is the co-founder of Global Black Youth, convening the world’s most innovative, disruptive, and entrepreneurial young Black leaders and supporting them in generating knowledge and solutions that transform their ability to impact the world. As a fellow at the Portulans Institute, she is currently conducting research on artificial intelligence in Africa and Latin America. In her past roles, she has advised governments, organizations and the private sector on child rights, youth advancement, digital rights strategies, and establishing global partnerships. As an African having lived in Latin America for nearly two decades and maladjusted to an unjust status quo, Roshani is compelled to dedicate her efforts to the advancement of young people of African descent and build bridges between young communities of knowledge in Africa and Latin America.

Professor Crain Soudien is formerly a deputy vice-chancellor and director of the School of Education at the University of Cape Town, past CEO of the Human Sciences Research Council, and joint professor in Education and African Studies at the University of Cape Town. He has published over 180 articles, reviews, reports, and book chapters in the areas of social difference, culture, education policy, comparative education, educational change, public history and popular culture. Amongst his publications are *The Making of Youth Identity in Contemporary South Africa: Race, Culture and Schooling* (2007), *Realising the Dream: Unlearning the Logic of Race In the South African School* (2012), and *The Cape Radicals* (2019). He was educated at the University of Cape Town, South Africa and holds a PhD from the State University of New York at Buffalo. He is a former president of the World Council of Comparative Education Societies, has chaired the highly influential
Ministerial Committee on Transformation in Higher Education in South Africa, the Mandela Initiative on Poverty and Inequality, and is currently the chair of the Ministerial Committee to evaluate textbooks for discrimination. He is an A rated, antiracism scholar, committed to nuanced examination of all forms of discrimination in the Global South.

**Dr. Oki Rahadianto Sutopo** is a scholar of youth and social change in Indonesia. He is director of the Youth Studies Centre and Associate Professor of Sociology at Universitas Gadjah Mada, Indonesia. He is Editor in Chief of *Jurnal Studi Pemuda*. He believes in the global collaborations among youth scholars as an entry point to construct a more democratic knowledge production in youth studies.

**Professor Sharlene Swartz** is a nationally rated South African researcher at the Human Sciences Research Council, an adjunct professor of philosophy at the University of Fort Hare and a former adjunct associate professor of Sociology at the University of Cape Town. She holds undergraduate degrees in philosophy and science from South African universities (Wits and Zululand respectively), a Masters degree in Education from Harvard University, and a PhD from the University of Cambridge. Her expertise and current research centers on the just inclusion of youth in a transforming society. She has an extensive publication record that includes the books *Studying While Black: Race, Education and Emancipation in South African Universities* (2018); *Another Country: Everyday Social Restitution* (2016); *Youth Citizenship and the Politics of Belonging* (2013); *Ikasi: The Moral Ecology of South Africa’s Township Youth* (2009); and *Teenage Tata: Voices of Young Fathers in South Africa* (2009). She is also the current President of the Sociology of Youth Research Committee of the International Sociological Association.
Dr. Huia Tomlins-Jahnke (Ngāti Kahungunu, Ngāti Toa Rangātira, Ngāi Tahu, Ngāti Hine) is Professor of Māori and Indigenous Education at Massey University, Director of Toi Kura Centre for Māori and Indigenous Education and past Director of Te Mata o Te Tau Academy for Māori Research and Scholarship. She is the inaugural Te Toi Wānanga Research Fellow. Huia coordinates two kaupapa Māori immersion initial teacher education programs that prepare graduates for teaching in the kura kaupapa Māori system of education. Her research interests include Māori and Indigenous development, Indigenous research methodologies, and critical Māori and Indigenous studies in Higher Education.

Dr. Paul Ugor is an associate professor in the Department of English at Illinois State University, Normal, Illinois. His research interests are in Anglophone world literatures, postcolonial studies, cultural theory, new media cultures; and modern African literatures and cultures. He is the author of Nollywood: Popular Culture and Narratives of Youth Struggles in Nigeria (2016). Dr. Ugor has also coedited several collections including, African Youth Cultures in the Age of Globalization: Challenges, Agency and Resistance (2015/2017); “Contemporary Youth Cultures in Africa,” a special issue of Postcolonial Text (2013); and “Youth, Cultural Politics and New Social Spaces in an Era of Globalization,” a special issue of Review of Education, Pedagogy and Cultural Studies (2009). His research and teaching interests are concerned with emerging trends in global politics, economy, communication technologies, cultural/textual representations, and everyday life, especially in the postcolonial world.

Dr. Pirjo Kristiina Virtanen has a PhD in Latin American Studies and is the coordinator of Indigenous Studies at the University of Helsinki, Finland. Her current research interests include long-term analysis of environmental diversity in Amazonia, human–environment relationality, and decolonization of the Anthropocene. She has worked in Brazilian Amazonia since 2003.

**Gunjan Wadhwa** is a researcher in education and international development. She completed a PhD in Education at the Centre for International Education, University of Sussex, UK, on Adivasi identities in an area of civil unrest in India. She is currently an Economic and Social Research Council postdoctoral fellow at Brunel University in London. Wadhwa’s research troubles the dominant discursive strains that produce the post-colonial nation-state and citizen, positioning marginalized groups like the Adivasis in opposition to ideas linked to modernity. In engaging with national policy and local community voices, her work encourages a critical approach to social categories and difference in the Global South, simultaneously providing the motivation for participating in this project.

**Dr. Bronwyn Wood**, born in India and now at the Victoria University of Wellington, New Zealand, is interested in exploring ways to address the enduring inequalities between research from the Global North and South. Her research interests center on youth citizenship and experiences of diverse youth growing up in multicultural communities in New Zealand. She is Editor-in-Chief of the *Journal of Applied Youth Studies* and a regional editor for the journals *Theory, Research and Social Education*, *Citizenship Teaching and Learning*, and *The Curriculum Journal*.

**Dr. Dan Woodman** is a scholar of young adulthood and generational change. He is TR Ashworth Associate Professor of Sociology at the University of Melbourne, in Australia. He is President of The Australian Sociological Association and
Vice President for Oceania in the Sociology of Youth Research Committee of the International Sociological Association. He is co-editor in chief of the *Journal of Youth Studies*. He believes in the value of a global dialogue among youth scholars about the impact of change on young lives and that priority in this dialogue needs to be given to the experiences of young people, and theoretical insights developed, in the majority world.
Ninety percent of the world’s youth live in Africa, Latin America and the developing countries of Asia. Despite this, the field of Youth Studies, like many others, is dominated by the knowledge economy of the Global North. To address these geo-political inequalities of knowledge, The Oxford Handbook of Global South Youth Studies offers a contribution from Southern scholars to remake Youth Studies from its current state, that universalises Northern perspectives, into a truly Global Youth Studies.

Contributors from across various regions of the Global South, including from the Diaspora, Indigenous and Aboriginal communities, locate and define “the Global South”, articulate the necessity of studying Southern lives to enrich, re-interpret, legitimate and offer symmetry to Youth Studies, and utilize and innovate Southern theory to do so. Eleven concepts are re-imagined and represented throughout the Handbook—personhood, intersectionality, violences, de- and post-coloniality, consciousness, precarity, fluid modernities, ontological insecurity, navigational capacities, collective agency and emancipation. The outcome is a series of everyday practices such as hustling, navigating, fixing, waiting, being on standby, silence as protest, and life-writing, that demonstrate how youth living in adversity experiment with and push back against routine and conformity, and how research may support them in these endeavors and, simultaneously, redefine the relationships between knowledge, practice and politics—what the volume editors term “epistepraxis”. The Handbook concludes with a nascent charter for a Global Youth Studies of benefit to the world, that no longer excludes, assumes or elides but rather includes new possibilities for representing youth, researching amongst them, and devising policies and interventions to better serve them.

This book of abstracts serves to introduce you to the handbook, and to the scholars, researchers, and students who form a community of practice committed to ensuring the field of Youth Studies becomes a truly Global endeavor.

Image credit: © Antonio Erasmus