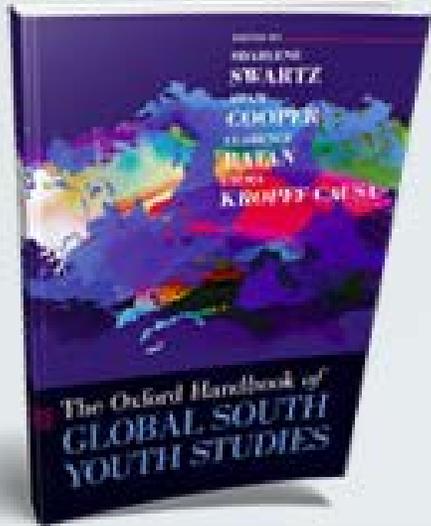


An HSRC Global South Youth Studies Community of Practice Seminar

# SOUTHERN YOUTH STUDIES AND EPISTEPRAXIS



Wednesday 2 March 2022



The Commonwealth



I I D Y P C A



HSRC  
Human Sciences  
Research Council

# SEMINAR 1 SOUTHERN YOUTH STUDIES AND EPISTEMPRACTICE

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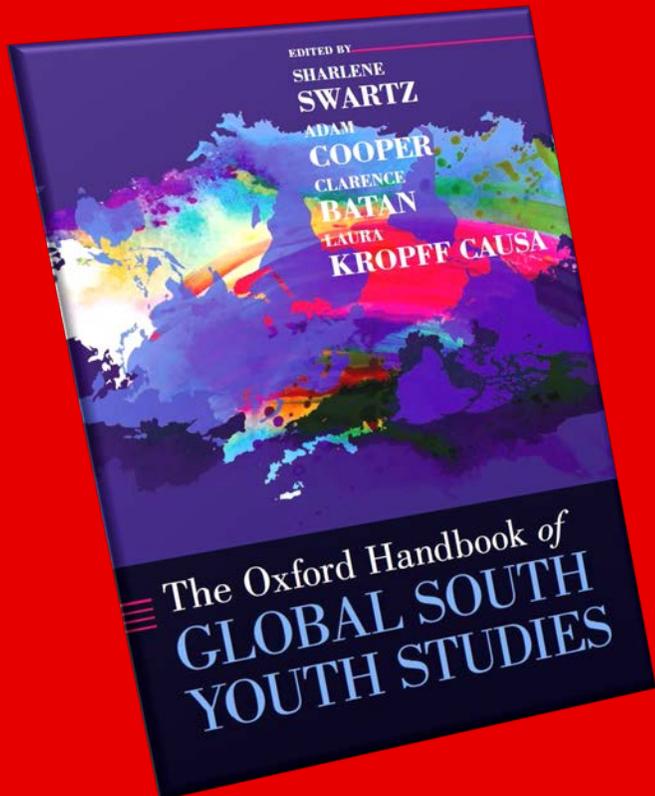


Chair: Dr Terri-Ann Gilbert Roberts (The Commonwealth)

Discussants: Prof Dan Woodman (Journal of Youth Studies)

1. A Global Youth Studies to benefit the world: Realigning theory, practice and justice  
*Prof Sharlene Swartz (HSRC)*
2. Youth in the Global South: Why their experiences matter *Dr Adam Cooper (HSRC)*
3. Youth studies, its forms and differences amongst the South *Prof Ana Miranda (CONICET)*
4. Youth studies, its forms and differences between the North and South *Prof Clarence Batan (University of Santo Tomas)*

**Prof Sharlene  
Swartz**



**A Global Youth  
Studies to benefit the  
world: Realigning  
theory, practice and  
justice**

**[Chapter 1 and 40]**

# Provenance and who contributed



1. April 2018 – Call for abstracts
2. July 2018 - Meeting in Toronto of prospective authors
3. August 2018 – Dec 2019 - Papers, 2-3 rounds of internal reviews
4. Jan - June 2020 - External reviews
5. July – December 2020 - Submission
6. Jan – June 2021 Production
7. July – September 2021 - Publication online
8. October 2021 - Printed book

<b>TOTAL NUMBER CONTRIBUTORS</b>	<b>58</b>
Contributing authors from the Global South incl. indigenous and diaspora (4)	46
Contributing authors from the Global North	12
<b>CAREER TRAJECTORY OF CONTRIBUTORS</b>	
Early career	12
Mid-career	27
Senior scholars	19

# A handbook in three parts



## Clearing opening ideas

1. Realigning theory, practice and justice
2. The Global South
3. Global South Youth
4. Youth studies, its forms and differences
5. Southern theory

## Thick theoretical concepts

Personhood  
Intersectionality  
Violences  
De-and post-coloniality  
Consciousness  
Precarity  
Fluid modernities  
Ontological insecurity  
Navigational capacities  
Collective agency  
Emancipation

## Some application

35. Representations
36. Researching the South
37. Emancipatory methodologies
38. Interventions: Freirean inspired dialogues
39. Policy: Youth and the social contract
40. Southern Charter for a Global Youth Studies

# Epistep Praxis

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1. Refers to **Youth in the Global South** - those who have emerged in the postcolonial world marked by material, social and political precarity
2. Their everyday practices constitute **embodied forms of knowing**
3. Southern youth studies involves working alongside, documenting, and **acknowledging these practices.**
4. This exercise constitutes 'epistep Praxis' – challenging the boundaries between **knowledge, practice and politics.**
5. The aim of epistep Praxis is **socially just outcomes for youth** and forms of knowledge production that are more democratic.

# A Southern Charter for GYS

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1. Biko's Black Consciousness – first alone, then together, with voice, power and vision
2. Fanon - despite emancipation the colonized still arrives “too late... everything has been predicted, discovered, proved, exploited... everything had already been said” (Fanon, 1952/2008, p. 100).
3. Informed by the report of *The South Commission* led by Julius Nyerere (1990)
  - Solidarity and self-reliance
  - Move from subordination to interdependence
  - Responsibility for change rests with those from the South
  - Development of the South of benefit to the South and to the world

# Julius Nyerere

## Development of the South of benefit to the South and to the world

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// The world should become a more just and secure habitation for all countries and all people... The South has an obligation to help to ensure, by its own response, that global responses too become worthy of humanity... the countries of the South may determine their own destinies while playing a full part in humanity's development... The South's vision has to embrace the whole world, for it is part of that world. It cannot isolate itself //

(Nyerere, 1990, p. 9 *The South Commission*).

# Jean and John Comaroff

## The South offers pressure-tested practices, theories, and methods

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// Far from tracking behind the curve of universal history, always in deficit, always playing catch-up, the South has much to offer.... it is often the first to feel the effects of, and deal with instabilities, insecurities, mobilities, change, its vast experience of “critical concerns of the present age ... about personhood, identity, difference, and belonging, about the state, sovereignty, governmentality, citizenship, and borders, about law, liberalism, and democracy, about labor and the politics of life, about history and memory //

(Comaroff and Comaroff 2012, p. 19 *Theory from the South*)

# Boaventura de Sousa Santos

## Can the North learn from the South?



// [There is a] historical opportunity for the Global North to learn from the experiences of the Global South... [but] the Global North is getting smaller and smaller in economic ... political and cultural terms.... [It] cannot make sense of the world at large other than through general theories and universal ideas... [It] seems to have little to teach the world... The truth of the matter is that, after five centuries of ‘teaching’ the world, the Global North *seems to have lost the capacity to learn from the experiences of the world*. In other words, it looks as if colonialism has disabled the Global North from learning in noncolonial terms... in terms that allow for the existence of histories other than the universal history of the West //

(Santos, 2015, p. 19 *Epistemologies from the South*)

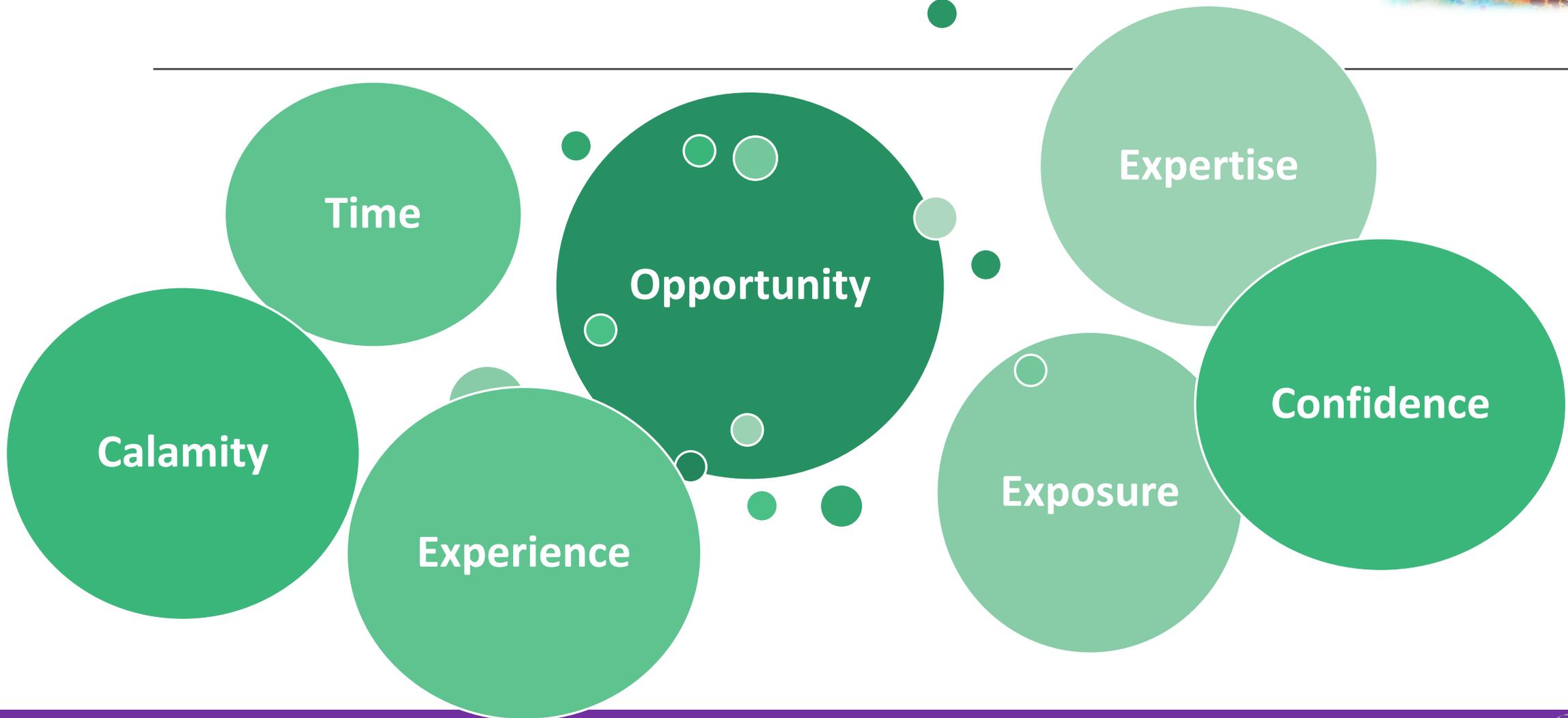
# Lessons



1. Finding Southern scholars to write; Southern scholars living precarious lives
2. The struggle to focus on theory and change register
3. Unexpected alliances with Northern scholars; the wealth of existing Southern scholarship

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# What prevents Southern contributions?



# A Southern Charter for GYS (1)



1. Starting from the South but **of benefit to the world**
2. Must **promote the well being of Southern youth**
3. We don't want a Southern Youth studies **ultimately but an egalitarian GYS**
4. **Southern institutions must be strengthened**
5. Southern scholars need to **know each other's contexts** – some Southern Associations are needed
6. Southern scholars must be helped to **confidently mobilise their contribution**
7. Southern scholars' need some **affirmative resources** e.g. Southern-based Institutes for Advanced Youth Studies, Sabbatical Grants, and an intentional focus on theory-based journals.

# A Southern Charter for GYS (2)



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8. Southern Youth Studies scholars need **equip themselves with advanced skills** and access to technologies
  9. The aim is for Southern scholars to **achieve interdependence** with Northern partners – a restructure of global relationships
  10. **Epistepaxis** – an aligning of theory, method, practice and justice is a guiding principle, with **redefinitions of what partnership, ethics and participation** in youth research mean.
  11. **Responsibility for change rests with those from the South** since it is the South who suffers if it does not assume this responsibility

# A Southern Charter for GYS (3)



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12. Southern scholars need to insistently offer perspectives and solutions, **no longer as extractive reservoirs but offering ‘beneficiated’ recommendations**, i.e., theory-driven ideas for policy, practice and intervention.
  13. Ultimately **we seek an undivided world** in which there would be no ‘South’ and no ‘North’ – where the South take their place as equals. Those who do not agree must be free to pursue their own Northern Youth Studies, which should **not be mis-labeled as ‘Youth Studies’**.
  14. Southern scholars need to **speak out** and insist on space; **speak back** while remaining ethically, and theoretically grounded; **speak up** rooted in emancipatory methodologies and ontologies; and **never be spoken for**.

# Ideas for a Community of Practice



## ORGANIC ASSOCIATION

1. Through these 4 webinars, possibly continued
2. Meeting on the side-lines of other global meetings, in SIGs
3. An unobtrusive list serve
4. A low key website
5. A second book, collaborating on other publications
6. Taking the ideas of the charter forward e.g. Advanced Institute, preferential access

## INDIVIDUAL MEMBERS IN A LOOSE AFFILIATION (listed on website)



## INSTITUTIONAL ALLIES



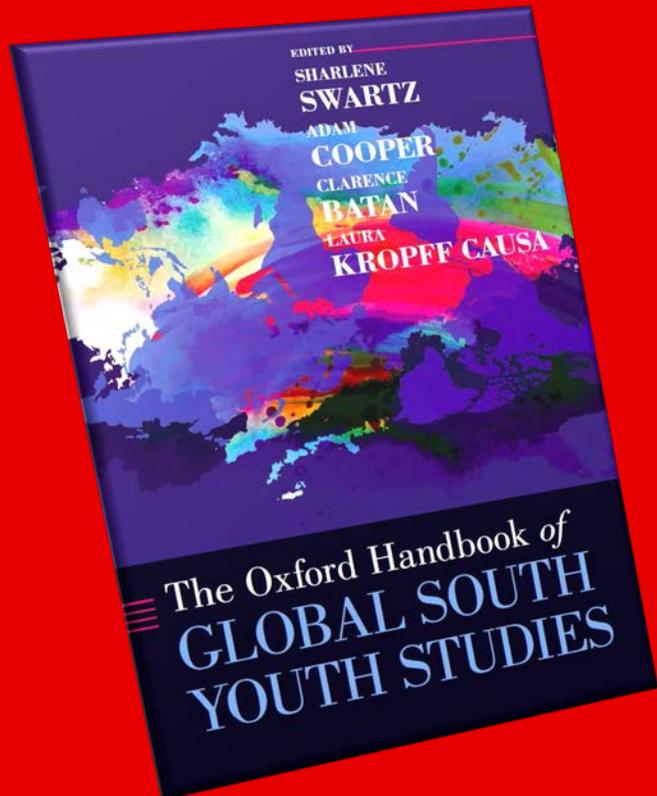
# Questions for Discussion [Breakout Groups]

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1. How best can a **COMMUNITY OF PRACTICE** work for Global South Youth Studies?
2. What other **CONCEPTS** currently in circulation from the South already constitute epistep Praxis?
3. How will **ACADEMIC FREEDOM/ DEMANDS** prevent Global South Youth Studies become established/thrive?
4. When will we know **IT'S TIME** for a Global Youth Studies?

**Prof Sharlene  
Swartz**



**A Global Youth  
Studies to benefit the  
world: Realigning  
theory, practice and  
justice**

**Thank You**