

## **Introduction Special Issue: *Tectonic Intimacies of Transformation* Knowledges of Emancipation and Narratives of Resistance and the Amplification of Global Majority Voices**

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**Abstract:** Tectonic intimacies address the relationship between violence, resistance, and hope in academia with a specific focus on Global Majority scholars. It analyses colonial power dynamics in knowledge production and the effect of such dynamics on the emotions of people and communities using the concept of tectonic shifts. The contributions highlight how intimate acts of survival, cultural assertion, and collective care serve as forms of resistance, creating ruptures within colonial epistemologies and facilitating the emergence of postcolonial knowledges. These acts, which are regarded as the strategies of personal survival, present new theoretical paradigms that problematize the dominant epistemologies. Postcolonial intimacies emerge in these practices, as scholars engage in acts of love, solidarity, and healing that challenge the violence of colonialism. Specifically, the problem raises the question of the importance of creativity, such as narrative, visual, and performative, as well as joy, as agents of change. In these various ways of involvement, the work contributes to decolonial practice and foregrounds healing, the people's power, and liberation in transforming knowledge creation processes in academic and societal contexts.

**Keywords:** Tectonic intimacies of transformation, postcolonial structures, knowledge production, global majority scholars

### **Intimacies as Our Starting Point in Knowledge Production**

The relationship between knowledge production and colonial powers has been central to postcolonial studies since Edward Said's 1978 foundational work on *Orientalism* revealed how Western academic discourse constructed and maintained colonial authority (Abu-Lughod, 2001). Similarly, the special issue examines the interrelated works of postcolonial intimacies, as one cannot separate the postcolonial experience from the intimate. In the conception of this special issue, we followed Ahmed's work on how colonial experiences not only create a sense of "affective alienation" (Antwi et al., 2013a, p.4) but also underscore the importance of making these very spaces into homes when possible (Ahmed, 2013). We examined the complex interplay of diaspora, language, culture, race, gender, and other intersecting factors. At the same time, we questioned the dynamics of violence, resistance, joy, and healing in imagining spaces that serve as homes for our knowledge production.

In our call, we envisioned an invitation to conversations bounded by our diasporic intimacy (Boym, 2001) and build community with and among Global Majority scholars who not only resist colonial knowledge structures but also actively create alternative spaces of joy and self-sovereignty. In our call, we envisioned fostering conversations rooted in our diasporic intimacy (Boym, 2001), aiming to build a sense of community among Global Majority scholars who not only challenge colonial knowledge structures but also cultivate alternative spaces of joy and self-sovereignty. As co-editors from Sudan and Syria and immigrants to the United States, we found ourselves both grappling with the material impact of proxy wars and active colonization, which not only disrupt the intimacy of our knowledge but also the lives of those we consider as intimates—our family members, friends, and communities at large.

As women from the Global South attempting to navigate our immigration experiences to the Global North, our scholarship is deeply intimate. For Youmna, this intimacy emerges from her longing for her family and language amid the protracted and shape-shifting violence in Syria—violent dictatorship, the complexities of U.S. and Russian involvement in the Middle East—and her yearning for her own children to know their grandmother and engage intimately with learning her mother language. Since 2013, she has sought an intimate academic community that embraces radical, intimate qualitative methodologies, our bodies and the affective literacies inscribed through intimate understandings, intimate affirmations and daily validations from people we consider intimate literacies of birth stories and the stories of our names to finding hope through the intimacies of the languages we experience love, pain and trauma (Deiri, 2018, 2021, 2023, 2024).

Maha straddles a world shaped by her dual identity as both African and Arab—a world where geography, ethnicity, and language converge in a delicate interplay of histories. These histories—Arab and African—intersect and confront one another, yet they also possess the potential to coexist peacefully. Maha comes from a context where her identity is constantly questioned: to many Africans, Sudanese are not African enough, while to many Arabs, Sudanese are not Arab enough. This struggle continues in the immigrant experience, where she is neither Black enough nor will she ever be white.

For Maha, this work is deeply emancipatory, as it embodies the lived practice of intersectionality. She is a Black Arab immigrant woman who refuses to be confined by identities imposed by colonial forces. Instead, she defines herself through the richness of her lived experiences, embracing the multiplicities and contradictions of her existence.

This intimacy manifests in Maha's unwavering commitment, as a Black woman, to creating spaces of liberation that are both personal and collective. Her work reflects a determination to carve out spaces where the deeply personal resonates with broader acts of resistance, transformation, and representation. By embracing her layered and fluid identity, Maha seeks to contribute to scholarship that is not only radical but also profoundly human.

We imagined a circle of conversations to examine the social, historical, and political structures of violence that intimately shape our lives but also help us create spaces of resistance and healing as we write against dominant colonial knowledge production. We wondered how, by focusing on the particularities of each community (Abu-Lughod, 2008), we write against dominant knowledge production while also attending to the interconnectedness of the whole (Kovach, 2016). Our call's emphasis on both capturing the everydayness of intimacies of violence and how colonial structures shape the details of our lives (Shalhoub-Kevorkian, 2015; Wozolek, 2020) and the *carving out pockets of joy, life, and self-sovereignty amid adversity* and moving from intimate alienation (Antwi et al., 2013b) to the creation of homes directly engages with Ahmed's (2013) work and Spivak's (1988) question, *can the subaltern speak?* This engagement highlights how

Global Majority scholars are not only speaking but also engaging with the intimacies of their languages, cultures, races, genders, and spaces, and the varied forms of knowledge production.

This special issue makes a unique contribution to postcolonial studies and postcolonial intimacies by deliberately focusing on the intimacies across Global Majority voices and bringing them into conversation with each other. While existing scholarship often focuses on specific cultural or regional perspectives - examining Black, African American, Latino, Indigenous, Asian, or Arabic-speaking, among others, as experiences in isolation - we intentionally create dialogue across these boundaries to create intimate public spaces (Berlant, 2009). By focusing on intimacies in knowledge production, we challenge isolation and highlight the affective, emotional, and embodied entanglements shaped by colonial histories, revealing how practices of white supremacy permeate bodies, relationalities, histories, languages, and cultures through deeply interwoven connections of proximity, vulnerability, and shared existence. Within these intimacies of violence created by white supremacy, we also uncover spaces of healing and joy that emerge in our daily lives and in the production of knowledge, offering possibilities for resistance, joy, and healing.

Through this intentional conversation across everydayness of the intimacies of knowledge production as we cross academic borders, we recognize that while different Global Majority communities face unique challenges, there is profound power in examining how our experiences of navigating colonial academic structures, creating spaces of resistance and liberation, and finding spaces of joy and healing, and spaces of sovereignty and transformation across postcolonial contexts.

### **Intimacies of Violence: Coercion and Alienation, Control and Surveillance, Affective, Epistemic**

Our contributors demonstrate how personal narrative becomes a site of both theoretical innovation and intimacies of violence, transforming individual experiences into new frameworks for understanding and action. When uncovering eugenicist logic, Tanja Burkhard revolutionizes how we understand the relationship between personal story and structural violence. Through her examination of how eugenicist logics manifest in intimate relationships between Black German women, Burkhard shows how seemingly personal betrayals reveal broader patterns of colonial violence. Her preservation of bilingual narratives goes beyond merely documenting experiences; it embodies *the creation of spaces that challenge colonial academic standards*, as envisioned in our call. By showing how language serves as both a means of survival and a vehicle for theorization, her work redefines its role in knowledge production.

Kasun Gajasinghe extends and deepens this understanding of language as both wound and weapon through his innovative concept of *apotropaic texts*. Moving beyond simply documenting linguistic trauma, Gajasinghe shows how the very experience of navigating colonial language structures can generate new theoretical tools. His weaving of childhood memories of military presence with classroom encounters demonstrates what hooks (2014) terms *teaching to transgress* - showing how educators can transform sites of oppression into spaces of resistance. Through stories like *the weight of English* and *the sword and shibboleth*, Gajasinghe reveals how personal narrative can do more than witness trauma; it can create new methodological frameworks for understanding and resistance.

Rimun Murad further develops this theoretical potential of personal narrative through his groundbreaking conceptualization of Western engagement as *fiction reading*. Building on Gajasinghe's focus on linguistic navigation, Murad shows how strategic distance itself can become a form of radical self-love and personal spaces. His analysis reveals how Arab immigrant scholars

transform apparent alienation into sophisticated theoretical insights about colonial structures. Rather than seeing emotional distance as defeat, Murad demonstrates how it enables scholars to maintain cultural sovereignty while developing new analytical frameworks.

Together, these works demonstrate how individual experiences of marginalization can generate powerful theoretical innovations when scholars refuse to separate personal narrative from intellectual analysis. Their collective contribution shows how resistance operates not just through opposition but through what Sandoval (2000) terms the methodology of the oppressed - approaches that transform the very tools used to maintain colonial power. By insisting on the theoretical significance of personal experience, these scholars create spaces that defy colonial academic standards while maintaining rigorous intellectual engagement.

### **Intimacies of Resistance and Liberation: Through Collective Pedagogies of Love and Care in Educational Spaces**

While personal narrative offers one path toward liberation, our contributors also demonstrate how collective practices create powerful alternatives to colonial knowledge systems. This transformation emerges particularly clearly in works centered on community care and alternative pedagogies. Nimo Abdi, dinorah sánchez loza, and Kalia Vue's examination of *decolonial mothering* moves beyond documenting Somali mothers' experiences to theorize how collective mothering practices generate new educational paradigms. Their concept of *pedagogies of delinking* demonstrates what they call *epistemic disobedience* - showing how community practices that might appear merely personal create sophisticated alternatives to colonial education systems. By examining how mothers collectively preserve cultural knowledge while navigating hostile institutions, this work reveals how care practices become sites of *community-based creativity and knowledge*.

Thais Council, LeAnna Luney, Amica Snow, Haley Brents, and Tiffany Clark deepen this understanding of collective care as theoretical practice through their innovative research *by, for, and with* Black girls. Building on Abdi, Sánchez Loza, and Vue's insights about collective knowledge production, Council, Luney, Snow, Brents and Clark demonstrate how research itself can be reimagined through engaged pedagogy (hooks, 1996). The Black Girl Joy Fest does more than celebrate - it theorizes joy as methodology, showing how collective celebration generates new frameworks for understanding resistance. Council et al.'s emphasis on collective rather than individualistic care extends the concepts of *radical self-love* as an anti-racist pedagogy (Belle, 2023) by demonstrating how community joy becomes a revolutionary practice. Their work reveals how research, when grounded in community needs and knowledge, transforms from extraction to celebration.

Robin Brandehoff's development of Hānai Pedagogy through talk story methodology further enriches this theorization of collective knowledge production. Drawing on Native Hawaiian epistemologies, Brandehoff shows how Indigenous ways of knowing offer not just alternatives to colonial education but entirely different paradigms for understanding knowledge itself. By centering Hawaiian values of aloha (love) and interrelation, this work demonstrates decolonizing methodologies- approaches that resist not only colonial structures but also create new possibilities for knowing and being. The talk story methodology reveals how traditional knowledge systems contain sophisticated theoretical frameworks to challenge the fundamental assumptions of colonial academia.

Together, the works in this section reveal how community practices—often dismissed, erased, or denied by colonial systems as mere culture or tradition—are rich with complex

theoretical insights and pedagogical innovations. The authors show how collective care practices - from mothering to holding sacred spaces of ceremony and storytelling are sites of wisdom and knowledge production of Global Majority voices. These aren't simply alternatives to colonial knowledge systems but fundamentally different ways of understanding what knowledge is and how it can be created and shared. Their collective contribution demonstrates how our call's emphasis on *community-based creativity* extends beyond simply including marginalized voices to *fundamentally* transforming how we conceptualize knowledge itself.

### **Intimacies of Hope and Healing: Challenging Colonial Structures Through Joy and Healing**

From critique to creation, the transformative potential of joy and healing as theoretical frameworks emerges powerfully in this special issue that directly confronts colonial academic structures. Noha Mellor's autoethnographic examination of *epistemologies of division* moves beyond documenting exclusion to theorize how epistemic violence operates in Arab media scholarship. Drawing on Said's (1978) concept of Orientalism, Mellor reveals how colonial structures perpetuate what she terms a *toxic illusio* that seduces scholars even as it constrains them. Her emphasis on intra-regional collaboration demonstrates borderlands consciousness - the ability to transform margins into sites of connection and knowledge production. By showing how Arab scholars create networks of mutual support and citation, Mellor reveals how resistance to what our call terms *colonial academia's attempts to alienate Global Majority communities from one another* in order to generate new forms of intellectual community.

Shaimaa Shehneh extends this analysis through her innovative theorization of relationality and care in citizenship education. Comparable to Mellor's insights about academic alienation, Shehneh demonstrates how *micro-level interactions* contain sophisticated theoretical potential. Her work reveals how what might appear as simple daily practices - the ways scholars interact with students, colleagues, and communities, constitute differential consciousness. By examining how marginalized scholars navigate institutional spaces through strategic relationality, Shehneh shows how claiming self-sovereignty occurs not through grand gestures but through what the call envisions as *daily practices of resistance and connection*.

Carolyn Walcott's *othered but unbothered* deepens this understanding by theorizing how Black professors transform hostile spaces through what she terms *agentic pedagogy*. Moving beyond simple survival strategies, Walcott shows how professors incorporate lived experiences into teaching in ways that fundamentally challenge colonial knowledge hierarchies. Her work demonstrates hook's teaching to transgress (2014) - showing how individual acts of pedagogical resistance create collective transformation. By examining how professors maintain both academic rigor and cultural integrity, Walcott reveals how what our call terms *claiming self-sovereignty* become a theoretical framework for understanding institutional change.

Collectively, these works demonstrate how scholars transform experiences of exclusion and marginalization into sophisticated theoretical insights about institutional transformation. They reveal how resistance operates not just through opposition but through desire-based frameworks that center joy, connection, and agency (Tuck, 2009). Their collective contribution shows how claiming sovereignty within colonial structures requires both critique and creation - the ability to identify oppressive systems while simultaneously building alternative spaces of knowledge and relationship. This dual consciousness generates *spaces that defy colonial academic standards* while maintaining intellectual rigor.

## **Intimacies of Transformation and Reimagination: Methodologies and Healing Practices**

Our contributors demonstrate how centering Global Majority epistemologies transforms not just what we study but how we conduct research itself. Sherita Flake and Elizabeth Lubin’s framework of *proto-narratives* revolutionizes how we understand Black women’s experiences in STEM fields. Flake and Lubin move us beyond the limitations of counter-narrative approaches, which they assert can inadvertently center colonial perspectives as the norm. By focusing on what they call *profound truths that reside within hearts and minds*, Flake and Lubin show how marginalized scholars can create methodologies that don’t just respond to dominant frameworks but generate entirely new ways of knowing. Their approach embodies the vision of *community-based creativity and knowledge*, demonstrating how scholarship can serve as a powerful site of liberation.

Lorenzo Dalvit extends this methodological innovation through his examination of decolonial curriculum design in South Africa. Similar to Flake and Lubin’s focus on knowledge production, Dalvit illustrates how theoretical commitments manifest as praxis (Freire, 2020)—the integration of reflection and action aimed at transformation. His emphasis on fostering freedom and flexibility highlights how curricula can actively create spaces that challenge and transcend colonial academic norms.

Elizabeth Mendoza, Adria Padilla-Chávez, Beatriz Salazar, and A. Susan Jurow’s integration of curanderismo healing traditions with learning theory culminates this methodological reimaging. Drawing on ancestral wisdom traditions, Mendoza, Padilla-Chávez, Salazar, and Jurow show how Indigenous knowledge systems offer not just alternative methods but fundamentally different paradigms for understanding learning and transformation. Their work demonstrates *mestiza consciousness* - the ability to navigate between different knowledge systems while creating new theoretical frameworks (Anzaldúa, 1987). By showing how traditional healing practices contain sophisticated theories of learning and transformation, their work exemplifies the call’s emphasis on *community-based creativity* while challenging fundamental assumptions about what constitutes academic knowledge.

This special issue collectively highlights how centering Global Majority ways of knowing fosters methodological innovation. It demonstrates how research methods can embody *epistemic disobedience*, rejecting the separation of knowledge production from healing, community, and transformation (Mignolo, 2011). The contributions illustrate how the emphasis on radical self-love and the creation of personal spaces transcends individual practice, reshaping our understanding of academic methodology itself. As editors, Youmna and I have sought to create a space where contributors prioritize both rigor and healing, cultivating ecologies of knowledge that challenge the colonial divide between mind and body, between theory and practice (Santos, 2015). In reading all the collective body of work in conjunction with one another, and with our focus on the everydayness of intimacies of colonial structures and the intimacies of resistance, liberation, and healing, the special issue brings a theoretical contribution we call tectonic intimacies in knowledge production.

The metaphor is intentionally used to highlight the power of destabilizing colonial structures that shape the everyday details of our lives while driving movements for change. It also underscores the responsibility of Global Majority voices to maintain integrity by critically examining how we may unintentionally contribute to reproducing colonial structures in our daily interactions. This includes relationships with those closest to us—family members, parents, children, friends, aunts, uncles, and community members—as well as with students, academic

networks, and broader communities. The focus is on understanding both the healing potential of collective transformation and the possible harm when we fail to engage in this critical reflection.

### **Tectonic Intimacies in Knowledge Production: Reimagined Collective Global Majority Voices in Community and Academic Spaces**

From the collective work in this volume, we can reimagine seismic shifts in knowledge production, transforming spaces that perpetuate violence in academia into spaces of resistance, hope, joy, and liberation. As we consider the theoretical contributions, we draw on the metaphor of tectonic dynamics to illustrate the intimate seismic shifts within the interconnected layers of violence, resistance, and hope/joy in knowledge production, particularly within the context of Global South knowledge systems. Borrowing from tectonic dynamics, this framework emphasizes the seismic shifts in relationships, actions, and emotions that reshape academic spaces, personal experiences, and global epistemologies. It serves as a tool to understand how systemic forces, relational dynamics, and emotional resonance intersect to create acts of rupture, resistance, and renewal in the practices of knowledge production.

These works collectively demonstrate how Global Majority scholars transform postcolonial theory from a framework of critique into approaches that combine theoretical sophistication with practical tools for liberation, healing, and resistance. From Burkhard's examination of intimate betrayals to Mendoza, Padilla-Chávez, Salazar, and Jurow's integration of healing traditions, our contributors show how resistance operates through multiple registers simultaneously. Their work reveals how what appears as individual survival strategies—Murad's fiction reading, Gajasinghe's apotropaic texts, and Walcott's agentic pedagogy—constitute sophisticated theoretical innovations that challenge fundamental assumptions about knowledge production.

The profound resonance across these works reveals something crucial about both colonial structures and resistance to them. When Arab immigrants navigate Western spaces through strategic distance and solidarity (Mellor, 2024; Murad, 2024), when Black girls create spaces of collective joy (Council et al., 2024), when Indigenous scholars center traditional wisdom (Brandehoff, 2024), and when Somali mothers develop collective care practices (Abdi et al., 2024), they demonstrate desire-based frameworks that move beyond damage-centered research. These scholars show how joy becomes not just personal healing but theoretical methodology, how care practices contain sophisticated epistemological frameworks, and how individual acts of survival generate collective transformation.

Through the work of every author, a reader cannot forget the violence of colonialism. Yet, as a reader, you will find that you are not held hostage by the **Intimacies of Violence**: colonial knowledge production and surveillance, pressures of emotional coercion and forced compliance, dehumanization through distortion of perception, distraction, deception, dismissal, erasure of culture, rewriting of history, language, and community, and acts of betrayal, among other injustices. Nor are you confined to the tears evoked by the authors' profound expressions of the material impact of the violent emotionality of colonization, which creates exhaustion, anger, frustration, shock, longing, nostalgia, anguish, or despair.

Instead, you will feel the power of inner sovereignty through the **Intimacies of Resistance and Liberation**: acts of reclamation, advocacy, community building, validation, defiance of compliance, solidarity, cultural assertion, and resistance to alienation. You will feel the inner strength and sovereignty of each author—both personal and academic—not only through rigorous scholarship but through their ability to invoke feelings of self and community respect, integrity,

persistence, poise, and validation of community knowledge and cultural practices. This work sheds personal and communal inner conflict while amplifying voices to disrupt oppressive norms.

As you move through this journey, you may also be captivated by a third thread: the **Intimacies of Hope, Care, Joy, Healing, and Transformation**. These intimacies manifest in intentional acts of cultural practice, community care, collective joy, and mentorship as sacred ceremonies. They emerge in personal creative expressions, community storytelling, and many other acts of self and collective affirmation, engaging the Global Majority voices in knowledge production.

As co-editors, we affirm the intimacy of this work to our own scholarly work and how it relates to our daily lives as well as its relation to the works of each author through a theoretical framework we call *Tectonic Intimacies*.

1. **Intimacies of Violence:** Shaking up the foundations by bringing awareness to the actions of violence of the colonial power structures that shape our lives and the emotions they evoke, serving as a force to critique and create ruptures and fractures within colonial systems of knowledge. Some of the practices and acts of intimate violence are
2. **Intimacies of Resistance and Liberation:** Manifesting through acts of radical self-love (Belle, 2024), collective love, and resistance, experienced both within the intimacy of one's own being and through building solidarities among close communities. These interconnected acts generate shifts and tensions that drive resistance and liberation across diverse communities and the amplification of voices within one's own community and other collective communities impacted by colonial violence in knowledge production.
3. **Intimacies of Hope, Care, Joy, Healing, and Transformation:** Creating new landforms as emerging paradigms shaped by the voices and epistemologies engaging, creative expression through art, poetry, storytelling, postcolonial creative memories, to radical self and collective love.

In this interplay of taxonomy of Global Majority voices knowledge production by Global Majority voices through Tectonic Intimacies, the interlocking and cyclical nature of these intimacies becomes evident. While each category focuses on a particular experience—whether community-based or within the confines of academic spaces—the collective experiences are often shared and simultaneously lived within a single individual. This means that the experience of *Othering* is not unique to one another, and so are the experiences of resistance and transformation. All three forms of intimacies are, to varying degrees, interconnected and imprinted upon the same person, shaping their lived realities and knowledge production.

By traversing such a spectrum of tectonic intimacies, we hope that bringing these diverse voices into dialogue generates more than a collection of survival strategies. It embodies decolonial praxis—the deliberate creation of alternative ways of knowing and being within academic spaces. These works reveal that resistance extends beyond opposition, rooting itself in epistemologies of the Global South that fundamentally challenge prevailing assumptions about the nature of knowledge and the processes through which it is created and shared. When scholars from different backgrounds find common ground in both the weight of colonial structures and the joy of resistance, they demonstrate how academic spaces can nurture “the erotic as power”—the ability to feel deeply, think critically, and create collectively (Lorde, 2012).



## I. Appendix Table of Intimacies of Violence

### 1. Control and Surveillance, Affective, Epistemic:

Control and surveillance are used to enforce compliance with culturally scripted expectations, regulate emotional responses, and prioritize deficit-based views of worth and intelligence. Policing behaviors and appearances deemed "acceptable" and forcing compliance comply with prescribed emotional responses while invalidating emotions that deviate from these norms. In addition to epistemic control through acts of constraining, degrading, dehumanizing, intellectual contributions through narrow academic frameworks, curricula, research methodologies, and knowledge rooted in Eurocentric standards, resulting in feelings of alienation and devaluation.

### 2. Coercion and Alienation

Coercion operates relationally and socially, severing connections to cultural roots, communities, and epistemic sovereignty. This includes:

- i. **Relational Coercion:** Acts of intimate betrayal, silencing, and social othering that fracture connections within families and communities.
- ii. **Affective Alienation:** Suppressing emotions that resist dominant narratives, creating disconnection from one's own emotional experience.
- iii. **Epistemic Alienation:** Marginalizing non-western traditions, wisdoms, and languages, while imposing incongruent norms of acceptance based on Western frameworks.

### 3. Erasure and Dehumanization

Erasure systematically removes or dismisses cultural practices, histories, and ways of knowing, leading to cycles of dehumanization. This includes:

- i. **Cultural Erasure:** Eliminating language practices, traditions, and collective memories that affirm identity and belonging.
- ii. **Deficit Perceptions:** Framing Non-western ways of being and knowing as inferior or irrelevant.

### 4. Dehumanization in Relationships

Introducing deficit views into everyday relationships, creating physical and emotional borders that limit intimacy and connection.

- i. **Exclusion and Dismissal:** Exclusion actively marginalizes relational and community-focused knowledge systems, denying their legitimacy within institutional and social frameworks. This is achieved through:
  - **Curricular Exclusion:** Designing Western-centric curricula that prioritize individualism over communal ways of knowing.
  - **Epistemic Dismissal:** Silencing or discrediting knowledge that emphasizes relationality, interdependence, and cultural specificity.
  - **Social Marginalization:** Excluding non-Western-centric religious practices and cultural traditions, further marginalizing diverse ways of being.

## II. Appendix Table of Intimacies of Resistance and Liberation

### 1. Reclaiming Agency and Knowledge

- i. **Storytelling as Resistance:** Centering marginalized voices and personal narratives to challenge colonial ideologies (Burkhard; Gajasinghe).
- ii. **Reclaiming Spaces:** Murad’s “fiction reading” subverts alienation into a source of cultural sovereignty, resisting colonial narratives.
- iii. **Decolonizing Curricula:** Dalvit’s focus on fostering freedom and flexibility in curriculum design emphasizes Indigenous and culturally responsive pedagogies.
- iv. **Integrating Healing Traditions:** Mendoza et al. use ancestral wisdom, such as curanderismo, to create alternative learning paradigms rooted in Indigenous knowledge.

### 2. Building Solidarity

- i. **Intergenerational Mentorship:** Abdi, Sánchez Loza, and Vue’s study of Somali mothers highlights collective mothering practices as a form of resistance and advocacy for cultural preservation.
- ii. **Community Celebration:** The Black Girl Joy Fest by Council et al. exemplifies how joy and collective celebration foster solidarity and amplify community voices.
- iii. **Collaborative Knowledge Production:** Mellor’s work demonstrates the power of cross-regional collaboration among Global South scholars, resisting the epistemic silos imposed by colonial academia.

### 3. Disrupting Norms

- i. **Critical Pedagogy:** Walcott’s agentic pedagogy reframes oppressive academic spaces as sites of empowerment and inclusion.
- ii. **Challenging Epistemic Hegemony:** Flake and Lubin’s proto-narratives critique Western-centric perspectives in STEM, creating space for the validation of Black women’s cultural identities.
- iii. **Rejecting Internalized Colonial Norms:** Gajasinghe’s “apotropaic texts” transform linguistic trauma into tools for self-determination and theoretical innovation.

### 4. Acts of Care and Resistance

- i. **Cultural Assertion:** Incorporating traditional practices such as Hānai Pedagogy (Brandehoff) and storytelling fosters relational care and community resilience.
- ii. **Strategic Relationality:** Shehneh highlights everyday acts of relational care in institutional spaces as micro-level forms of resistance.
- iii. **Collective Advocacy:** Somali mothers collectively challenge educational institutions to respect and integrate their cultural values.

### 5. Emotional Impacts of Resistance

- i. **Empowerment:** From reclaiming identity and cultural practices in the face of systemic oppression.
- ii. **Validation:** Affirmation of voices and contributions that colonial systems often dismiss.
- iii. **Solidarity:** Building collective strength through shared struggles and celebrations.
- iv. **Hope:** Envisioning and working toward systemic transformation and liberation.

### III. Appendix Table of Intimacies of Healing Joy and Transformation

#### 1. Relational Care

- i. **Intergenerational Mentorship:** Somali mothers demonstrate care and connection through collective mothering practices that nurture children and preserve cultural values.
- ii. **Classrooms as Spaces of Care:** Hānai Pedagogy integrates relational care by treating classrooms as familial spaces, emphasizing mutual respect and emotional safety.
- iii. **Daily Acts of Relational Support:** Building environments that center empathy, attentiveness, and interconnectedness to support well-being.

#### 2. Cultural and Personal Affirmation

- i. **Storytelling and Narrative Healing:** Utilizing storytelling methods, such as “talk story” in Native Hawaiian traditions, to reclaim narratives and affirm cultural identities.
- ii. **Integration of Ancestral Wisdom:** Incorporating healing traditions like curanderismo and hummingbird medicine into educational frameworks to bridge cultural and academic practices.
- iii. **Celebration of Identity:** Emphasizing joy and pride in Black Girl Joy Fest and other cultural celebrations that highlight resilience and community strength.

#### 3. Joy as a Methodology

- i. **Community Celebrations:** Black Girl Joy Fest exemplifies joy as a collective methodology, emphasizing shared achievements and resilience.
- ii. **Decolonial Love and Hope:** Emphasizing joy as a revolutionary practice that transcends damage-centered frameworks, fostering liberation through self-love and connection.

#### 4. Restorative Practices

- i. **Healing from Educational Harm:** Implementing alternative pedagogies like curanderismo to mend the emotional and epistemic damage caused by colonial academic practices.
- ii. **Creative Expression as Restoration:** Encouraging activities like gardening, mural painting, and reflective writing to restore balance and foster emotional healing.
- iii. **Reclaiming Knowledge:** Flake and Lubin’s proto-narratives highlight the restoration of cultural pride and self-worth through the amplification of Black women’s experiences in STEM.

#### 5. Collective Care and Solidarity

- i. **Building Support Networks:** Forming communities of mutual support, such as Somali mothers organizing against exclusionary practices and advocating for cultural integration.
- ii. **Mentorship and Guidance:** Establishing relational bonds between educators, students, and communities to foster shared learning and care.
- iii. **Decolonial Pedagogies:** Frameworks like Hānai Pedagogy challenge individualism by promoting interdependence and community-focused learning.

#### 6. Envisioning Hopeful Futures

- i. **Speculative Storytelling:** Using creative writing to imagine decolonized futures that prioritize relationality, equity, and joy.

- ii. **Joy as Liberation:** Emphasizing the creation of safe, inclusive spaces where marginalized individuals and communities can thrive.
- iii. **Educational Transformation:** Reimagining curricula to reflect the values of cultural affirmation, relational care, and holistic learning.

### 7. Emotional Impacts

- i. **Joy:** Found in collective celebrations of resilience and identity.
- ii. **Belonging:** Cultivated through culturally affirming practices and relational care.
- iii. **Healing:** Achieved through reclaiming suppressed traditions and integrating them into everyday practices.
- iv. **Restoration:** Renewed strength and pride derived from cultural resilience and communal bonds.
- v. **Hope:** Sustained by envisioning systemic transformation and fostering collective well-being.

### Tectonic Notes from Co-editors:

#### Younna:

*Tectonic Intimacies* reflect the enduring memory of violence through the ruptures of natural disasters, the earthquake of Aleppo in 2024, the political oppression of over 250,000 disappeared Syrians, and 13000,0000 others displaced. It embodies the intimacies of resistance and liberation through acts of survival, collective care, and defiance against systems of oppression and transforming our communities in collective care, love and healing.

It is also a special thank you to my co-editor Maha, who, in every single meeting, created prolonged spaces of validation and support as I navigated the intimacies of violence, disrupting my relationships through personal family strife while resisting and seeking healing from acts of injustice.

This special issue also holds a sacred space for the work of each author, who has crafted a space of love and compassion. Their astounding contributions—coming from people who were once strangers—now resonate with words, integrity, and honesty, transforming the intimacy of violence, resistance, and hope into a profound force for healing and liberation.

And, as always, my gratitude extends to everyone who is intimate in my life: to my tectonic-spirited mother, who showered me with inner power; to the enduring, beautiful memory of my father, who taught me the value of equal humanity; to my five siblings, who showed me the power of unconditional love and how to wade through conflict to achieve peace; to Nate and Naya, who teach me the paradox of unconditional love and the self-awareness of the shortcomings of mothering and parenting within western dominant encounters; and to my life partner Chris who teaches me gentleness.

#### Maha:

*Tectonic Intimacies* reflect not only the ruptures caused by violence and oppression but also the resilience, care, and liberation that emerge through acts of defiance and collective transformation. It holds space for the deeply personal and the profoundly political, embodying the struggles, joys, and healing that define our shared humanity.

My heartfelt thanks go to my co-editor, Youmna, whose vision and generosity have been a source of constant inspiration. This special issue also honors the extraordinary contributions of

each author, whose work stands as a testament to the intimacy of resistance and hope. Their words and insights, born from a diversity of lived experiences, weave together a tapestry of authenticity, integrity, and a commitment to liberation.

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