Toward a Decolonial Classroom

Resituating Cultural Analysis as Pedagogical Intervention

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13. Toward a Decolonial Classroom: Resituating Cultural Analysis as Pedagogical Intervention

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Abstract: Although a significant body of theory regarding decolonization and the process of decolonizing higher education exists, implementing this theory into lived educational experience remains a challenge. In this chapter, I propose that the cultural analysis framework offers a promising approach to bridge the insights of decolonial thought with the dynamics of a university classroom. Following a contextual overview of ongoing efforts aimed at decolonizing universities, I highlight three nexuses of action, pivotal in dismantling colonial knowledge paradigms. I explore the potential intersections between the decolonial critique of university and the lens of cultural analysis. I examine these dynamics through the case study of designing and implementing a course at the University of Amsterdam.

Keywords: decolonizing toolkits, coloniality, decolonial pedagogy, university, diversity, cultural analysis

A teacher needs to know how not to know.
—Mieke Bal ("Critical Intimacy" 286)

Although the theory on decoloniality and decolonizing higher education is substantial, how to translate that theory into lived learning experience remains a pressing question. As the editors of *Decolonising Curricula and Pedagogies* state, "while debates on decoloniality and decolonization have proliferated at a theoretical level, work on operationalizing them within the

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academy is just the beginning; there is a gap between high-level decolonial theory and its practices of implementation" (Morreira et al. 2). The many "decolonizing toolkits" do present some models, yet not all of these models are suitable to apply across disciplines and varying classroom compositions. The question persists: As a teacher, how do I practice decolonial pedagogy? What am I going to do when I walk into the classroom in order to avoid falling back into and repeating colonial epistemological paradigms?

Below I argue that cultural analysis framework promises concrete entry points to bridge the wisdom of decolonial thought to a university classroom setting. First, I contextualize the current initiatives to decolonize higher education, spotlighting three important nexuses of action to dismantle colonial epistemologies in learning practices. Second, I take these as a basis to elaborate on how decolonial critique of higher education and cultural analysis might be put into dialogue to imagine concrete points of entry in a learning environment. As a case study, I focus on the lived experience of designing a course modeled on decolonial pedagogy at the University of Amsterdam's Media Studies program and the collective learning environment it facilitated.

When codeveloping this course, we agreed on two key premises: "activating diversity from within" and "stimulating connections beyond the university, i.e., communities, cultural institutions, and the city."[1] Still, there were challenges in evading conventional methods. How to design a class that prompts students to delink from their "learned" expectations—of teaching, performance, assessment? How to unsettle the duality of teacher and student to stimulate critical reflection on one's own role in the knowledge production?

Can the University Be Decolonized, or Should It Even Be?

Initially, confronting the university's colonial past presents itself as a challenge: "Should decolonizing projects even be concerned with the university as an institution?" (Bhambra et al. 4). Why decolonize the university specifically? Critics of decolonizing higher education pointed to the risks of metaphorizing an activist legacy (see Tuck and Yang). When stripped of its activist praxis and legacy, "to decolonize" as an act bears

1 The course was codeveloped in 2021 with colleagues Dr. Leonie Schmidt and Dr. Reza Kartosen Wong, both faculty members the of Media Studies Department at the University of Amsterdam.

the risk of becoming hallowed out (Mbembe). Tuck and Yang spelled out these risks by provocatively naming their seminal article "Decolonization Is Not a Metaphor," which spotlighted the "ease with which the language of decolonization has been superficially adopted into education and social sciences, supplanting prior ways of talking about social justice, critical methodologies, or approaches which decentre settler perspectives" (2). While Tuck and Yang crucially diagnose a pitfall, especially in the higher education context where decolonization has become a buzzword, their definition of decolonization in that article remains strictly confined to the dispossession of land. However, as Bhambra et al. and Brah have reminded us, higher education remains a crucial front for decolonization efforts.

Brah observes a tendency in decolonial thought to "overemphasize the study of economic and political consequences of colonialism rather than knowledge practices" (12). She underlines how questions of knowledge production have always been one of the major concerns in the studies of coloniality, postcoloniality, and decoloniality, for example, citing Said's *Orientalism* among others (12). Colonial structures persist not only in socio-economic cleavages but also in epistemic and cultural ones. Said's notion of "cultural archive," which has been further developed by Gloria Wekker to explain everyday racisms in Dutch society is a pertinent example. The growing emphasis on the economic and political afterlives of colonialism in the current engagements with decolonial thought might sometimes come at the cost of discrediting the epistemic, cultural, and psychological perspectives.

Brah refuses to exclusively focus on one ongoing aspect of coloniality. She reminds that an effective political strategy would always include the analysis of all these dimensions, and how these are interconnected. As Mignolo underlines: "[K]nowledge itself is an integral part of imperial processes of appropriation" (205). Thus, a focus on knowledge regimes alongside the analysis of economic and political dimensions of coloniality/decoloniality remains crucial (Brah 11). Decolonizing higher education plays a significant role here; however, it's not a universal or a simple process, nor can it be isolated from other dimensions mentioned earlier. Crucially, it should consider the historically specific and geographically particular articulation of coloniality, while charting out the struggles for dismantling its persistent effects. Since colonial domination was not only expansive but also varied in its methods across geographies and centuries, the struggle for decolonization cannot be reduced to a single goal and single method, but as Sylvia Tamale underlines, it's a "multi-pronged process" (xiv).

In the multi-pronged process of dismantling the persistent structures of colonial domination, the university is one front for a few reasons: "It was in the university that colonial intellectuals developed theories of racism, popularized discourses that bolstered support for colonial endeavors and provided ethical and intellectual grounds for the dispossession, oppression and domination of colonized subjects" (Bhambra et al. 5). The Rhodes Must Fall movement, which ignited and popularized the calls to decolonize higher education, is a case in point. In 2015, University of Cape Town students staged a series of protests, demanding the university to remove the statue of Cecil Rhodes, a British colonialist. The demands to dismantle the statue amplified the demands to dismantle colonial structures that persist in the university. "We want a complete shift in the thinking about curriculum," said one student, "[I]t can't be Eurocentric anymore. We need a curriculum that is about our continent, and not just the negatives, but the positives as well" (Boroughs). These words resonate with Bhambra et al.'s contention that "the fall of formal empires did little to change the logic of Western universities.... The content of university knowledge remains principally governed by the West for the West" (5). This being a ubiquitous phenomenon, the message of Rhodes Must Fall resonated with the experiences of students *globally*, and soon the demands of the movement spread across campuses worldwide, urging universities to decolonize their curricula and pedagogies.

That same year, the Maagdenhuis Occupation[2] urged the University of Amsterdam to convene a diversity commission, chaired by Surinamese-Dutch cultural anthropologist Gloria Wekker, to prepare a report charting out the state of diversity and providing a roadmap for improvement in line with the protestors' demand to democratization and decolonization of the university (Icaza and Vázquez 108). The report was entitled *Diversiteit is een werkwoord* (translated into English as *Let's Do Diversity*, but a more accurate translation, "Diversity is a verb," spotlights the urgency and imperative of *taking action*). It included concrete recommendations to the university to diversify its staff and student population as well as curricula, pedagogies, and research methodologies. Decolonization (along with intersectionality) was cited as an underlying framework, which "allows us to see how the dynamics of power differences, social exclusion and discrimination ... are

2 Maagdenhuis houses the executive board and central administration of the University of Amsterdam. In 2015, students occupied this location to protest the neoliberalization of the university and the fact that the university being "both in terms of demographics and in terms of curricula still overwhelmingly white, male and heteronormative" (Van Reekum).

connected to the ongoing legacy of … colonial history" (Wekker et al. 10). In addition, the report underlined how decoloniality "helps us understand the role of the university as a modern/colonial institution in the reinforcement of Western perspectives at the expense of the plurality of knowledges of the world" (10). How then to activate the plurality of knowledges? Or, as commission members put it, how to overcome the epistemic diversity deficits of the university? How to enrich practices of knowledge that are undervalued and disregarded? (Icaza and Vázquez 109).

Colonial Afterlives of the Universities

In "Decolonizing the University: New Directions" which is penned following the protests at the University of Cape Town, Mbembe elaborates on the idea that the institutions of higher learning are "Westernized" (32). This is crucial before we begin to imagine a decolonial classroom, where these structures are transformed and dismantled, not simply deconstructed, diversified, and/or substituted. The process and practice of decolonizing curricula and pedagogies do not simply equal de-Westernizing or *diversifying*. To decolonize (as a verb) higher education entails *transforming* the dominant academic model to delink from underlying and persisting colonial structures of learning, teaching, and thinking.

For Mbembe, the dominant academic model in higher education is based on a Eurocentric "epistemic canon"—one that "attributes truth only to the Western way of knowledge production" and "disregards other epistemic traditions," hence it is monocultural (32). It thus assumes universal validity and objectivity. This is a colonial paradigm because it cooperates with other economic and political structures to establish and maintain colonial rule. Hence, decolonization of higher education must involve dismantling this paradigm.

First, in this paradigm, knowledge is not localized, nor is it situated or embodied. It relies on an abstract and disembodied vantage point of the knower. In the efforts to decolonize education, reemphasizing positionality and situatedness is therefore crucial to counter this abstract, disembodied vantage point of the knower. This first point, I will call the nexus of "positionality." Icaza and Vázquez prefer the term "pedagogies of positionality" which more directly addresses the learning practice (119). I chose the word "nexus" here to acknowledge the relevance and rich legacy of "positionality" as an action point within decolonial thought and activism at large. In the classroom, positionality helps to situate the source of knowledge.

The second significant characteristic of the Eurocentric epistemic canon is the underlying claim that "the known" (or the knowledge *of* something) is detached from "the knower" (Mbembe 32). As such, this epistemic canon rests on a division "between mind and world, or between reason and nature as an ontological a priori" (32). In this view, "the knowing subject is enclosed in itself and peeks out at a world of objects and produces supposedly objective knowledge of those objects" (33). They are thus able to know the world *without being part of that world* and by all accounts able to "produce knowledge that is supposed to be universal and independent of context" (33). For Mbembe, this way of producing and spreading knowledge has become hegemonic and got detached from its discursive foundations. Dismantling it entails making these discursive foundations visible as *one* way of producing and spreading knowledge. Implicated in this process is acknowledging other ways of attaining the knowledge of something, for example, through bodily senses, other languages, and a nonhegemonic, dialogic relationality between the knower and the known. Such critical reflection on and multiplication of methods of knowing are crucial in decolonizing education. This second point then addresses "relationality," as in, one's *relation to* and *relation with* the object of knowledge, the unknown, the world.

Following Icaza and Vázquez, the classroom should be where this nexus of relationality is reimagined and practiced: "The classroom is a space in which power hierarchies and forms of exclusion get reproduced" (119). Then, "changing the content of knowledge, or positioning the canon" is not enough to decolonize the university (120). Relationality brings into focus "the practices of knowledge that contribute to fostering diversity," and this doesn't only mean diverse backgrounds and different participants in the room being valued and heard equally (120). It also means, in my view, fostering nonhierarchical ways of attaining knowledge, which decenters the knower as the ultimate key to explaining and understanding the world. It allows for other forms of knowledge as well as limits to knowledge, accommodating the silences and the unknowable. The nexus of relationality, then, suggests a dialogical view of knowledge production, among knowers as well as between the knower and the object of knowledge, that is not hierarchical.

A third characteristic of the European epistemic canon is that it obscures the power dynamics between the colonizer and the colonized in knowledge production. The same colonial domination structures persist in the established research methodologies within higher education. Linda Tuhiwai Smith stated that "from the vantage point of the colonized,… the term research is inextricably linked to European imperialism and colonialism" (1), bringing with it "critical questions that communities and indigenous activists often

ask," such as "Whose research is it? Who owns it? Whose interests does it serve? Who will benefit from it? Who has designed its questions and framed its scope? Who will carry it out? Who will write it up? How will its results be disseminated?" (15).

Decolonization is a process that engages with imperialism and colonialism at multiple levels. For researchers, one of those levels is concerned with having a more critical understanding of the underlying assumptions, motivations, and values that inform research practices. This third point of action then concerns "the meaning of knowledge" as in the ways in which it's generated as well as the ways in which it's being used. I borrow from Icaza and Vázquez and call this third point nexus of "transitionality." The university, as well as its knowledge practices, are related to the specific socio-historical conditions: "Transitionality puts emphasis on undoing the abstract position of knowledge and recognizing how the university is implicated in a politics of knowledge" (120). A pedagogy of transition, then, "never loses sight of how the knowledge addressed and produced impacts the social and/or the Earth" (120).

Here we can now clearly see/feel why decolonizing is not simply to diversify, nor is it a straightforward deconstruction: "the point is not simply to deconstruct such understandings, but to transform them" (Bhambra et al. 2). These three characteristics and the struggle to delink from them should be reflected in both curriculum (what we teach) and pedagogy (how we teach). This struggle cannot be limited to, nor can it be achieved in, a single course. It should be embraced university-wide, which will take complex planning and replanning, with the involvement of students and teachers. While at the University of Amsterdam there are promising steps being taken to implement decolonization, and our elective "Decolonizing Media Studies" is one symptom of this ongoing change in the university policy, there are challenges for students and teachers to become involved and invested in decolonial pedagogical practices. Such challenges require a broader structural approach, eventually addressing the academia at large.

Teaching Decolonization or Practicing It?

Going back to the complexities of designing a course that addresses decolonization, we might feel facing two options. The first is a conventional course that *teaches* decolonial theory of education using conventional pedagogical methods. Such a course could feature a diverse curriculum, with the aim to decenter the Eurocentric epistemic canon. Its learning

aims would spotlight deconstructing the established knowledge, moving the focus to the margins where that knowledge has been being challenged all along. Such pluriversality of voices and perspectives would surely be a step in the right direction to improve and ensure diversity. This would then be a course *on* decolonization.

The second option is to follow Mbembe's reminder and to aim at transforming the classroom through unsettling colonial structures as much as possible. Such a teaching and learning model does not necessarily have to be *on* decolonization; it can be any course on any topic. Although more challenging, this option was more desirable considering the key premises of "Decolonizing Media Studies: From Theory to Practice." The aim was that the students would not only learn about decolonial thought, but they would also practice decolonial methods.

Initially, to undermine the hierarchical model of instructors unilaterally transferring knowledge, we decided to change the terminology to signal the equality of everyone partaking in the class. We emphasized that we all are "class members," engaging with mutual act of teaching and learning from each other (Dovey). To further activate such equal distribution of intellectual labor, we divided the course into two sections: The first few weeks focused on broader debates on decolonizing education and its activist legacy. It aimed to prompt a discussion on the "positionality" of each and every class member, with the ability to critically reflect on that positionality. The second half of the course was given shape by students who had formed groups earlier and were asked to bring any piece of reading and/or object to discuss and analyze in class. The instructors took on a mainly facilitating role, from being more active and involved in the first weeks to minimizing the intervention toward the end. They focused on giving continuous feedback and guidance to the groups working toward their final project.

The final assignment prompted students to explore decolonial praxis in their own ways and at their own pace. It primarily emphasized collective work, coinvestigation, and mutual care, instead of individual achievement. Students worked as a group on a final project of their choice, ranging from a (desktop) documentary to a video essay, podcast, poem, walking tour, screening program, zine, debate, and syllabus among others (with inspiration from "Unessays" by Hillary Green). They were only given three themes, loosely defined to spotlight a certain topic/theme in decolonial critique and praxis: media analysis, unwritten memories, and global screen worlds. Each theme had recommendations for methodology and a final project.

The coteachers observed that it was difficult for some students to immediately shed the ethics and expectations of individual achievement in

group work. They needed more steering and feedback than we imagined. Additionally, the reflex to hold on to the Eurocentric epistemic canon and its methodologies was also persistent. The readiness to open oneself to alternate knowledges and alternate ways of knowing was difficult to activate across a short range of time. This convinced us that decolonial pedagogy should be an ongoing practice across courses, programs, and disciplines.

Besides these challenges, we observed how acknowledging and encouraging the diversity-from-within enriched the learning environment for all of us. The focus on positionality, relationality, and transitionality helped acknowledging the colonial afterlives of knowledge practices. We collectively worked toward transforming them as much as possible over a few weeks. With students coming from various disciplines—e.g., economics, religion, design, or history—alongside media studies, each member felt encouraged to step out, move across, and diminish disciplinary borders. This multidisciplinary environment stimulated critical reflection on established ways of knowing. We explored alternative ways to relate to a single object of knowledge.

Similarly, encouraging each member to link to their cultural repositories enriched the topics and themes brought to the class. The versatility of topics brought by students exceeded the possibility of any syllabus we could have imagined. This structure also helped undermine the hierarchy between the instructors and students because we all felt there were limits to our knowledges, as well as times when they can be put to use. Overall, this consolidated the communal feeling of "class members" in the classroom.

In Dialogue: Decolonial Praxis and Cultural Analysis

Based on the literature and practice of decolonial pedagogy, I have earlier emphasized the following practices: (1) nexus of positionality, which encourages students to reflect on their own position in the society at large and in the knowledge production in particular; (2) relationality, which stimulates a critical reflection on one's *relation to* and *relation with* the object of knowledge, the unknown, the world; and (3) transitionality, or epistemological multiplicity, or ways of knowing, which urges a diversification of research methodologies beyond the Eurocentric paradigms and methodologies.

Below I elaborate on how putting decolonial pedagogy in dialogue with cultural analysis methodology can help imagine a few entry points toward a decolonial classroom. In creating this dialogue, my intention is not to suggest

that decolonial pedagogy is inapplicable to higher education and thus must be complemented by cultural analysis. Nor is it my aim to instrumentalize the cultural analytical framework for pedagogical practices. Instead, I am interested in expanding both frameworks through bringing them into dialogue. I also intend to contribute to the growing efforts to "operationalize" decolonial thinking "within the academy," and to imagine ways of bridging through practice the "gap between high-level decolonial theory and its practices of implementation" (Morreira et al. 2).

In many ways, cultural analysis methodology is very hands-on and that could be an advantage to anchor actors of decolonial learning. One of the foundational principles of cultural analysis is that it's always anchored in *now and here*; even though it might deal with historical objects or memory, its focus is always on the present (Bal, *Travelling Concepts* 9). The knower engages with the object of knowledge in a dialogical relationship, where the conventional hierarchy and split between the knower and the known is undermined. The knower does not hold any power on the object; as another important principle teaches us that the object always *speaks back* (45) This allows, among others, the knower to encounter the limits of their self, knowledge, and method, and to critically reflect on these as products/outcomes/symptoms of a certain culture. This puts the knower in the same level as the object. In this dialogical relationship, both are simultaneously products and actors within the larger culture from which they have emerged. Reconsidering the relationship this way undermines the claim of meta-narratives as applicable models to explain the world through abstractions.

In my own experiments with putting decolonial pedagogy into practice, these foundational principles of cultural analysis proved effective and below I give an overview of how cultural analysis and decolonial pedagogy may be put into conversation, across three principles of both that I explained up until here.

Positionality and Self-reflexivity

In *The Practice of Cultural Analysis*, Mieke Bal quotes the influential post-colonial thinker Gayatri Spivak: "Often the analysis involves 'saying no to what you inhabit'" ("Introduction" 12). This is a crucial departure point to start exploring the nexus of positionality, which is key in decolonial learning. In a classroom setting, this begins with "saying no to" predetermined positions of teacher and student; they both engage with teaching and learning. Additionally, positionality involves becoming aware of the intersectional positionings that one inhabits in society at large and how that impacts their experience of learning. Every class member is encouraged to acknowledge

and critique their cultural repositories of knowledge. They are encouraged to use this positionality as a unique perspective when engaging with objects. In this process, they slowly learn to shed, or delink from (to use Mignolo's term), colonial meta-narratives that shape the ways they have come to perform in a learning environment. In a decolonial classroom, the cultural analysis principle "there is no master discourse" could be a valuable reminder to unsettle the Eurocentric epistemic canon.

Relationality and Dialogic Presence

The cultural analysis framework posits a different relationality between "the knower" and the object. As opposed to the knower being the active agent who explains the object and thus practices some mastery over it, cultural analysis insists that none is superior; they strictly engage in a relationship and this relationship is dialogical.

This dialogical presence undermines the so-called decoding relationship with intellect; it is always already corporeal, affective, relational. Bal writes, "the object, although mute, is present. This presentness matters. It is one of the defining features of cultural analysis to focus on this present quality of cultural objects, including those that came to us from the past" ("Introduction" 8). The knower is always already *situated* in a cultural space-time, and so is the object, no matter what. Reconsidering the relation between the knower and the object as situated and dialogical helps dismantle the universal validity as well as the hierarchical domination of the knower.

In a classroom setting, this may begin by asking class members to reconsider their roles and their reflexes in the process of engaging with or interrogating an object. Inviting them to attend to the object on equal grounds ("object always speaks back") may stimulate this dialogical presence and seek a nonhierarchical relationship with their object of research.

In our experience, group assignments and/or group discussions were productive in encouraging two levels of relationality: the relationality of different voices to each other without any of them being dominant over others, and the relationality of different voices to a single object of knowledge. At times, the multiplicity of disciplines in a single group led to in-depth discussions on how to study an object and sometimes even what constitutes an object. For example, in one group, the language turned into an object itself and was taken up by the group members as a consequential factor in their matrilineage research into intergenerational memories of migration and the "unspoken." Instead of trying to eliminate differences, the group turned the multidisciplinary and multilingual composition into an object of self-reflexive analysis. They interrogated the role played by disciplines

and languages in producing a certain type of knowledge. In this way, group members collectively comprehended the multiplicity of dialogues that can be set in motion in the presence of an object. Eventually, the group chose to keep these multiplicities visible, and presented a multilingual final outcome at the end of their research.

Transitionality of Knowledge and Epistemological Multiplicity

On this third point, cultural analysis's insightful take on "method as a cultural product" is relevant as an effective way to reflect on research methodologies and knowledge production practices in the university setting. Here there are two levels: According to Bal, "the reading becomes part of the meaning it yields" ("Introduction" 10). Implementing this in the classroom, for example, through reflecting on the immediacy between how we produce knowledge and what kind of knowledge is thus produced could help students to acknowledge and appreciate different methods, yielding different knowledges. Secondly, it encourages a reflection on the taken-for-granted and established methodologies, enabling class members to see their geohistorical roots and positions. This discussion can lead to the production of knowledge and systematic use of it to spread, maintain, and safeguard colonial domination.

Usually, this discussion starts with a seemingly simple question—*How do we know what we know?*—which eventually can lead to a discussion of kinds of knowledges and methods that are undervalued, disregarded, or even excluded/silenced. This allows the group to contemplate on the ethics implicated in methodological choices. Similarly, how "the meaning of knowledge" thus created as well as the ways/forms of distributing that knowledge cannot be detached from this process. In our course, groups discuss and decide on their own methodologies but also the form in which they share their findings. In other words, they are asked to have a critical conversation about their chosen method and how they want to spread that knowledge. They are asked to reflect on this and its implications in decolonial learning specifically (and decolonial thought at large).

In many ways, being very hands-on and anchoring in the here and now, the cultural analysis framework provided concrete entry points to translate decolonial thought to a classroom setting in the case of our "Decolonizing Media Studies" elective at the University of Amsterdam. In a context of increasing student mobilizations since the second decade of the twentieth century, as well as increasing interest in decolonization, surely the experiments, experiences, and self-reflective practices on this very question will only grow. Crucially, there is no single way of implementing decolonial

thought and practice in the classroom. Such attempts should take into consideration the geohistorical circumstances and specificity of colonial practices in a region, and it should address the university as an institution at many levels, ranging from research methodologies, curricula, and pedagogies to recruitment policies, social safety processes, and tuition fees.

In light of the discussion so far, we may conclude two main points: First, bringing decolonial pedagogy and cultural analysis in the dialogical presence of each other, may enrich the learning environment toward a decolonial classroom that is inherently self-reflexive, pluriversal, and transformative. The three nexuses of action, namely positionality, relationality, and transitionality, resonated powerfully with cultural analytical principles of self-reflexivity, dialogical presence, and analysis of method. Specifically in a multidisciplinary and multilingual classroom setting, these cultural analytical principles provided effective starting points.

Second, this dialogue promises to expand the educational implementations of the cultural analysis method toward the frameworks of decolonial thought and pedagogy. While the cultural analysis field has grown over the years in dialogue with postcolonial scholarship, the growing interest in decolonial thought and its activist legacy at present brings along new urgencies and a somewhat different set of questions (see Bhambra). This may, or perhaps even should, prompt cultural analysis to new dialogues beyond its interlocutors within the Eurocentric epistemic canon. On the specific question of education—e.g., the figure/role of the teacher, the classroom, and students as interlocutors—cultural analysis may be brought in more active dialogue with the intellectual and activist legacy of decolonial pedagogies, such as Paolo Freire and bell hooks, among others. In the long run, such new "critical intimacies" would not only expand both fields but also reimagine the classroom at the intersection of the two (Bal "Critical Intimacy").

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