



Journal of Cape Verdean Studies

Volume 3 | Issue 1

Article 1

5-2018

Traversing Transdisciplinary Pathways: Suturing Knowledges in Search of Elucidation

João Rosa
Bridgewater State University

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Recommended Citation

Rosa, João. (2018). Traversing Transdisciplinary Pathways: Suturing Knowledges in Search of Elucidation. *Journal of Cape Verdean Studies*, 3(1), 1-2.

Available at: <http://vc.bridgew.edu/jcvs/vol3/iss1/1>

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João Rosa

The silos of rigid disciplinary boundaries have long given way to more malleable and permeable fields of investigation. Sciences, humanities, the arts, in each sphere of knowledge, we encounter today the tendency to absorb the insights of others as we seek to build new understandings. Even if there are those who recalcitrantly hold fast to the past, the exigencies of the present demand a more temperate orientation in the crafting of an optimistic future.

If as Cabral noted, “Culture is simultaneously the fruit of a people’s history and a determinant of that history” (Cabral, 1979)¹, it is the responsibility of all to examine and if need be, deconstruct social practices and relationships that ultimately seek to arrest the body and imprison the mind. Far from averting the challenge, the current edition of the *Journal of Cape Verdean Studies*, in its valiant commitment to seek out deeper truths, exemplifies a nuanced understanding of the permeability of fields. The current edition traverses broad terrain in shedding light on issues such as female political participation in Cabo Verde, literacy practices, the social and psychological trauma of gender-based violence, economic development as well as the cultural production of music through counter hegemonic currents.

The Pedro Pires Institute for Cape Verdean Studies at Bridgewater State University offers through this edition of the *Journal of Cape Verdean Studies*, a subtle compromise between Kurosawa’s admonition that “Human beings are incapable of being honest with themselves about themselves” (Kurosawa, 1987)² and Steven Biko’s powerful insight that “The greatest weapon in the hands of the oppressor is the mind of the oppressed”(Biko,

¹ Amilcar Cabral (1979). “Unity and Struggle: Speeches and Writings of Amilcar Cabral”, p.141, NYU Press.

² Akira Kurosawa, Donald Richie (1987). “Rashomon”, p.116, Rutgers University Press

1971).³ In essence, providing the platform, we create a space of dissonance that holds us fully accountable to ourselves in an effort liberate both oppressor and oppressed.

João J. Rosa, Ph.D.

Executive Director

Pedro Pires Institute for Cape Verdean Studies

Bridgewater State University

³ "White Racism and Black Consciousness" (paper presented at workshop sponsored by Abe Bailey Institute of Interracial Studies), Cape Town, South Africa, Jan. 1971.