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The book presents an expose on the views of and suggestions from

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people with experience of mental health challenges and services, on how mental health can be improved for ethnic communities. It contains ideas and suggestions that people with lived experiences of mental health challenges can relate to and policy makers, mental health services professionals and students will find invaluable.

Wide-ranging and engaging, *Selves in Question* considers the various ways in which auto/biographical accounts situate and question the self in contemporary southern Africa. The twenty-seven interviews presented here consider both the ontological status and the representation of the self. They remind us that the self is constantly under construction in webs of interlocution and that its status and representation are always in question. The contributors, therefore, look at ways in which auto/biographical practices

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contribute to placing, understanding, and troubling the self and selves in postcolonies in the current global constellation. They examine topics such as the contexts conducive to production processes; the contents and forms of auto/biographical accounts; and finally, their impact on the producers and the audience. In doing so they map out a multitude of variables--including the specific historical juncture, geo-political locations, social positions, cultures, languages, generations, and genders--in their relations to auto/biographical practices. Those interviewed include the famous and the hardly known, women and men, writers and performers who communicate in a variety of languages: Afrikaans, English, Xhosa, isiZulu, Sesotho, and Yiddish. An extensive introduction offers a general framework on the contestation of self through auto/biography, a historical overview of auto/biographical

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representation in South Africa up to the present time, an outline of theoretical and thematic issues at stake in southern Africa auto/biography, and extensive primary and secondary biographies. Interviewees: Breyten Breytenbach, Dennis Brutus, Valentine Cascarino, Vanitha Chetty, Wilfred Cibane, Greig Coetzee, J. M. Coetzee, Paul Faber, David Goldblatt, Stephen Gray, Dorian Haarhoff, Rayda Jacobs, Elsa Joubert, K. Limakatso Kendall, Ester Lee, Doris Lessing, Sindiwe Magona, Margaret McCord, N. Chabani Manganyi, Zolani Mkiva, Jonathan Morgan, Esōkia Mphahlele, Rob Nixon, Mpho Nthunya, Robert Scott, Gillian Slovo, Alex J. Thembela, Pieter-Dirk Uys, Johan van Wyk, Wilhelm Verwoerd, David Wolpe, D. L. P. Yali Manisi.

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This compelling example of auto-ethnography follows the journey of a psychologist pursuing her career in apartheid-era South Africa—and reappraising her work and her worldview in the post-apartheid years. The author describes her development of a human rights perspective, rooted in an understanding of power dynamics in contexts of oppression, privilege and inequality, as it evolved from theory to real-life practice in academia and the community. Key themes include embedding core principles of social justice, and of learning and teaching, in community practice and policy work, and maximizing community action and participation in participatory action research. And in addition to her recommendations for ethical practice and professional development, the author's self-reflexive presentation models necessary steps for readers to take in building

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their own careers. Among the topics covered: Self-reflections on power relations in community practice. Learning about the decolonial lens. Empowerment as transformative practice. Policy work during post-apartheid years. Developing teaching and learning theories and practices. Power and Identity in the Struggle for Social Justice will act as both an interesting and a valuable resource for people working or planning to work with people in various community contexts. This includes psychologists who practice community psychology, social workers, and other community practitioners, particularly in social development, health, and education settings.

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Conference Proceedings of 20th European Conference on Research Methods in Business and Management

Brutally dragged 780 metres beneath a taxi, a young woman's inspiring story of survival, courage, and the will to live. 13 September 2011. The story would shock thousands and be remembered by many for years to come. It would be plastered all over the papers and continue to attract interest well after the shock factor of what happened had passed. Reports and articles would be written, and "facts", as given to reporters by some of those involved and willing to be interviewed, would be recounted and repeated in all forms of public media over the months and even years that

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followed. And although these versions would generate widespread outrage, none was entirely accurate. The stories were about me. I was there. I am Kim McCusker, "the girl who was dragged by a taxi". This, as I experienced it, is the true version of events.

One of NPR's Great Reads of 2018 An unforgettable portrait of one of the most inspiring historical figures of the twentieth century, published on the centenary of his birth. Arrested in 1962 as South Africa's apartheid regime intensified its brutal campaign against political opponents, forty-four-year-old lawyer and African National Congress activist Nelson Mandela had no idea that he would spend the next twenty-seven years in jail. During his 10,052 days of

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incarceration, the future leader of South Africa wrote a multitude of letters to unyielding prison authorities, fellow activists, government officials, and, most memorably, to his courageous wife, Winnie, and his five children. Now, 255 of these letters, many of which have never been published, provide exceptional insight into how Mandela maintained his inner spirits while living in almost complete isolation, and how he engaged with an outside world that became increasingly outraged by his plight. Organized chronologically and divided by the four venues in which he was held as a sentenced prisoner, *The Prison Letters of Nelson Mandela* begins in Pretoria Local Prison, where Mandela was held following his 1962 trial. In 1964, Mandela was taken to Robben Island Prison, where a stark existence was lightened only by visits and letters from family. After eighteen years, Mandela was transferred to Pollsmoor

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Prison, a large complex outside of Cape Town with beds and better food, but where he and four of his comrades were confined to a rooftop cell, apart from the rest of the prison population. Finally, Mandela was taken to Victor Verster Prison in 1988, where he was held until his release on February 11, 1990. With accompanying facsimiles of some of his actual letters, this landmark volume reveals how Mandela, a lawyer by training, advocated for prisoners' human rights. It reveals him to be a loving father, who wrote to his daughter, "I sometimes wish science could invent miracles and make my daughter get her missing birthday cards and have the pleasure of knowing that her Pa loves her," aware that photos and letters he sent had simply disappeared. More painful still are the letters written in 1969, when Mandela— forbidden from attending the funerals of his mother and his son Thembi—was reduced to

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consoling family members through correspondence. Yet, what emerges most powerfully is Mandela's unfaltering optimism: "Honour belongs to those who never forsake the truth even when things seem dark & grim, who try over and over again, who are never discouraged by insults, humiliation & even defeat." Whether providing unwavering support to his also-imprisoned wife or outlining a human-rights philosophy that resonates today, The Prison Letters of Nelson Mandela reveals the heroism of a man who refused to compromise his moral values in the face of extraordinary punishment. Ultimately, these letters position Mandela as one of the most inspiring figures of the twentieth century. From The Prison Letters of Nelson Mandela "A new world will be won not by those who stand at a distance with their arms folded, but by those who are in the arena, whose garments are torn by storms & whose bodies are

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maimed in the course of contest. I am convinced that floods of personal disaster can never drown a determined revolutionary nor can the cumulus of misery that accompanies tragedy suffocate him. My respect for human beings is based, not on the colour of a man's skin nor authority he may wield, but purely on merit. A good pen can also remind us of the happiest moments in our lives, bring noble ideas into our dens, our blood & our souls. It can turn tragedy into hope & victory.

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