

Colonialism Postcolonialism By Ania Loomba

This interdisciplinary volume attempts to expand the temporal and geographic agenda of postcolonial studies.

This seminal work—now available in a 15th anniversary edition with a new preface—is a thorough introduction to the historical and theoretical origins of postcolonial theory. Provides a clearly written and wide-ranging account of postcolonialism, empire, imperialism, and colonialism, written by one of the leading scholars on the topic Details the history of anti-colonial movements and their leaders around the world, from Europe and Latin America to Africa and Asia Analyzes the ways in which freedom struggles contributed to postcolonial discourse by producing fundamental ideas about the relationship between non-western and western societies and cultures Offers an engaging yet accessible style that will appeal to scholars as well as introductory students

The first book to document the origins and early history of environmentalism, especially its colonial and global aspects.

Revolutionary Desires examines the lives and subjectivities of militant-nationalist and communist women in India from the late 1920s, shortly after the communist movement took root, to the 1960s, when it fractured. This close study demonstrates how India's revolutionary women shaped a new female – and in some cases feminist – political subject in the twentieth century, in collaboration and contestation with Indian nationalist, liberal-feminist, and European left-wing models of womanhood. Through a wide range of writings by, and about, revolutionary and communist women, including memoirs, autobiographies, novels, party documents, and interviews, Ania Loomba traces the experiences of these women, showing how they were constrained by, but also how they questioned, the gendered norms of Indian political culture. A collection of carefully restored photographs is dispersed throughout the book, helping to evoke the texture of these women's political experiences, both public and private. Revolutionary Desires is an original and important intervention into a neglected area of leftist and feminist politics in India by a major voice in feminist studies.

En-Gendering India

Woman and Nation in Colonial and Postcolonial Narratives

On J. M. Coetzee's Jesus Fictions

Crossing the River

Postcolonialism

Men in the Sun and Other Palestinian Stories

How do states distinguish friends from enemies, partners from competitors, and communities from outsiders? Community Under Anarchy shows how the development of common social identities among political elites can lead to deeper, more cohesive forms of cooperation than what has been previously envisioned by traditional theories of international relations. Drawing from recent advances in social theory and constructivist approaches, Bruce Cronin demonstrates how these cohesive structures evolve from a series of discrete events and processes that help to diminish the conceptual boundaries dividing societies. Community Under Anarchy supports this thesis through a new and original interpretation of the Concert of Europe, the Holy Alliance, and the political integration of Italy and Germany. In the wake of the upheavals created by the French Revolution and the revolutions of 1848, political elites helped to validate new forms of governance by creating transnational reference groups from which they could draw legitimacy. As a result, European states were able to overcome the polarizing effects of anarchy and create a concert system, a common security association, and two amalgamated security communities. The empirical cases demonstrate how socially derived identities can shape state preferences and create new rules for state leaders.

This 1998 book is a feminist and post-colonial examination of Western fascination with the veiled women of the Orient.

The Relatively New Field Of Post Colonial Studies Is Surrounded By A Great Deal Of Excitement, Confusion And Scepticism. This Volume Provides A Vital Introduction To The Historical Dimensions And Thoretical Concepts Associated With Colonial And Postcolonial Discourse. Though The Study Does Not Attempt To Cover Every Major Thinker, Event Or Controversy, It Will Stimulate And Enable To Explore, And To Critique, Further Afield And Is Thus A Must For Any Student Needing To Come To Terms With This Crucial And Complex Area.

Post Colonial Identities revisits issues regarding the newer literature within the expansive African heritage of diverse regional and national groupings. It is poised at substantiating the uniformity of Africa in terms of literary and cultural movements, and lending some inter-disciplinary insights on the whole body of literature through twentieth century history.

An Introduction to Cultural Studies

Metaphysical Exile

An Historical Introduction

Colonialism/Postcolonialism

Postcolonial Ecocriticism

Postcolonial Thought and Social Theory

Cultural Studies has fascinated academics and students around the globe with its deft application of complex theories to everyday life. A discipline between disciplines, it makes the academic popular and the popular, academic. Cultural Studies is concerned with the social and cultural construction of meanings, and investigates how power relations govern these meanings. This lucid introduction explains the theory and practice of Cultural Studies with the help of detailed cultural analyses. The first of its two parts discusses the contexts in which Cultural Studies evolved, and outlines the major theories it draws on—structuralism, poststructuralism, deconstruction, Marxism, postmodernism, feminism, queer theory and postcolonial theory. The second part of the book applies the methods of Cultural Studies to familiar aspects of everyday life, and contains a set of case studies in the cultures of communication, shopping and space. Examples range from shopping malls, advertisements and mobile phone cultures to property business, housekeeping and development projects of the government. Despite being central to the project of postcolonialism, the concept of resistance has received only limited theoretical examination. Writers such as Frantz Fanon, Edward Said, and Homi K. Bhabha have explored instances of revolt, opposition, or subversion, but there has been insufficient critical analysis of the concept of resistance, particularly as it relates to liberation or social and cultural transformation. In Postcolonial Resistance, David Jefferess looks to redress this critical imbalance. Jefferess argues that interpreting resistance, as these critics have done, as either acts of opposition or practices of subversion is insufficient. He discerns in the existing critical literature an alternate paradigm for postcolonial politics, and through close analyses of the work of Mohandas Gandhi and the South African reconciliation project, Postcolonial Resistance seeks to redefine resistance to reconnect an analysis of colonial discourse to material structures of colonial exploitation and inequality. Engaging works of postcolonial fiction, literary criticism, historiography, and cultural theory, Jefferess conceives of resistance and reconciliation as dependent upon the transformation of both the colonial subject and the antagonistic nature of colonial power. In doing so, he reframes postcolonial conceptions of resistance, violence, and liberation, thus inviting future scholarship in the field to reconsider past conceptualizations of political power and opposition to that power.

Essay from the year 2013 in the subject English Language and Literature Studies - Culture and Applied Geography, grade: 14/20, University Hassan II, Casablanca, course: The History and Theory of Travel, language: English, abstract: Travel writing has been, is, and probably will remain, demotized by postcolonial critics. This 'genre' has very quickly been linked to what Edward Said named Colonial Discourse, mainly for what many believe to be an intertwined relationship with colonialism. Travel writing's main 'contribution' is to have diffused sermons of difference and by difference; inferiority, which was then used a rhetorical apology by the west to conquer and colonize. David Spurr in his book The Rhetoric of Empire argues in the same direction. He suggests that travel writings constituted "a source of information" to future-colonial administrators about the situations in their future colonies; that by describing and gazing upon they already started having a sense of ownership vis-à-vis these spaces. Douglas Ivison starts his article entitled "Travel Writing at the End of Empire..." by arguing in the same direction, he says that "[t]he practice of travel writing, and that of reading travel books, was inextricably intertwined with the creation and maintenance of European imperialism. Travel and its by-product travel writing were both enabled by and essential to, both cause and effect of, the project of imperial expansionism." (2003: 1) It is thus very clear that there is a definite yet very complex interconnection between imperialism and travel writing.

First published in 2002, Routledge is an imprint of Taylor & Francis, an informa company.

Post-Colonial Shakespeares

Postcolonial Theory

Understanding Postcolonialism

Colonialism/postcolonialism

Questioning Hybridity, Postcolonialism and Globalization

Thresholds of Western Culture

An essential guide to understanding the issues which characterize post-colonialism. A comprehensive glossary has extensive cross-referencing, a bibliography of essential writings and an easy-to-use A-Z format.

*Postcolonial Shakespeares is an exciting step forward in the dialogue between postcolonial studies and Shakespearean criticism. This unique volume features original work by some of the leading critics within the growing field of Shakespeare studies and is the most authoritative collection on this topic to date. This study explores: * the colonial and racial discourses emerging in early modern Britain * how the Shakespearean text later became a colonial battlefield * how Shakespeare circulates in our post- and neo-colonial world today This collection of new essays traces the connections between early modern and contemporary vocabularies of colonization, 'race' and nationhood.*

This essential handbook explores the relationship between the postcolonial critique and the field of archaeology, a discipline that developed historically in conjunction with European colonialism and imperialism. In aiding the movement to decolonize the profession, the contributors to this volume—themselves from six continents and many representing indigenous and minority communities and disadvantaged countries—suggest strategies to strip archaeological theory and practice of its colonial heritage and create a discipline sensitive to its inherent inequalities. Summary articles review the emergence of the discipline of archaeology in conjunction with colonialism, critique the colonial legacy evident in continuing archaeological practice around the world, identify current trends and chart future directions in post-colonial archaeological research. Contributors provide a range of research, thought, and practice on their topic. The articles embrace multiple voices and case study approaches, and have consciously aimed to recognize the utility of comparative work and interdisciplinary approaches to understanding the past. This is a benchmark volume for the study of the contemporary politics, practice, and ethics of archaeology. Sponsored by the World Archaeological Congress

The white man's burden, darkest Africa, the seduction of the primitive: such phrases were widespread in the language Western empires used to talk about their colonial enterprises. How this language itself served imperial purposes—and how it survives today in writing about the Third World—are the subject of David Spurr's book, a revealing account of the rhetorical strategies that have defined Western thinking about the non-Western world. Despite historical differences among British, French, and American versions of colonialism, their rhetoric had much in common. The Rhetoric of Empire identifies these shared features—images, figures of speech, and characteristic lines of argument—and explores them in a wide variety of sources. A former correspondent for the United Press International, the author is equally at home with journalism or critical theory, travel writing or official documents, and his discussion is remarkably comprehensive.

Ranging from P. F. Lamontagne to Hemingway and Naipaul, from Time and the New Yorker to the National Geographic and Le Monde, from journalists such as Didion and Sontag to colonial administrators such as Frederick Lugard and Albert Sarraute, this analysis suggests the degree to which certain rhetorical tactics penetrate the popular as well as official colonial and postcolonial discourses. Finally, Spurr considers the question: Can the language itself—and with it, Western forms of interpretation—be freed of the exercise of colonial power? This ambitious book is an answer of sorts. By exposing the rhetoric of empire, Spurr begins to loosen its hold over discourse about—and between—different cultures.

Post Colonial Identities

Women, Communism, and Feminism in India

Travel Writing in a Postcolonial World

Colonial Fantasies

Towards a Feminist Reading of Orientalism

A Reader

A study of British imperial history, intended for those who are interested in exploring the underlying realities of British expansion on the world stage. This book deals specifically with sex and its effect on the Empire.

Postcolonialism offers challenging and provocative ways of thinking about colonial and neocolonial power, about self and other, and about the discourses that perpetuate postcolonial inequality and violence. Much of the seminal work in postcolonialism has been shaped by currents in philosophy, notably Marxism and ethics. "Understanding Postcolonialism" examines the philosophy of postcolonialism in order to reveal the often conflicting systems of thought which underpin it. In so doing, the book presents a reappraisal of the major postcolonial thinkers of the twentieth century.Ranging beyond the narrow selection of theorists to which the field is often restricted, the book explores the work of Fanon and Sartre, Gandhi, Nandy, and the Subaltern Studies Group, Foucault and Said, Derrida and Bhabha, Khatibi and Glissant, and Spivak, Mbembe and Mudimbe. A clear and accessible introduction to the subject, "Understanding Postcolonialism" reveals how, almost half a century after decolonisation, the complex relation between politics and ethics continues to shape postcolonial thought.

*Colonialism/Postcolonialism*Routledge

Robert Pippin presents here the first detailed interpretation of J.M. Coetzee's "Jesus" trilogy as a whole. Pippin treats the three fictions as a philosophical fable. Everyone in the mythical land explored by Coetzee is an exile, removed from their homeland and transported to a strange new place. While discussing the social and psychological dimensions of the fable, Pippin also treats the literary aspects of the fictions as philosophical explorations of the implications of a deeper kind of homelessness—a version that characterizes late modern life itself—and he treats the theme of forgetting as a figure for modern historical amnesia and indifference to reflection and self-knowledge.

Culture, Liberation, and Transformation

The Rhetoric of Empire

The Key Concepts

Empire and Sexuality

Post-colonial Studies

Postcolonial Studies and Beyond

This study examines the ways in which Europeans of the late Middle Ages and the early modern period represented non-European peoples and took possession of their lands, in particular the New World.

Colonialism/Postcolonialism is a comprehensive yet accessible guide to the historical and theoretical dimensions of colonial and postcolonial studies. Ania Loomba deftly introduces and examines: key features of the ideologies and history of colonialism the relationship of colonial discourse to literature challenges to colonialism, including anticolonial discourses recent developments in postcolonial theories and histories issues of sexuality and colonialism, and the intersection of feminist and postcolonial thought debates about globalization and postcolonialism Recommended on courses across the academic disciplines and around the world, Colonialism/Postcolonialism has for some years been accepted as the essential introduction to a vibrant and politically charged area of literary and cultural study. With new coverage of emerging debates around globalization, this second edition will continue to serve as the ideal guide for students new to colonial discourse theory, postcolonial studies or postcolonial theory as well as a reference for advanced students and teachers.

Thresholds of Western Culture explores identity, postcoloniality and transnationalism—three closely related issues which redefine contemporary cultural identity. The book opens with an analysis of subjectivity and the cultural meltdown that accompanied fascism in the West. The situation in Africa is then explored which, while recalling modernity's dark side, highlights the intricacy of postcolonial identity. Post-Soviet Eastern Europe presents a separate case of neglected postcoloniality which emphasizes how ethnocentrism and cultural tensions have exposed the fragility of transnationalism. The book concludes with an examination of East Asia, a region which offers transnational options potentially much more fruitful than Balkanization.

Since the 1980s there has been resistance to the set of ideas known as "postcolonial thought." Meanwhile, postcolonial scholars have considered social science to be an impoverished discipline that is part of the intellectual problem for postcolonial liberation, not the solution. This divergence is fitting, given that postcolonial thought emerged from the anticolonial revolutions of the twentieth century and has since become an enterprise in the academic humanities, while social theory was born as an intellectual justification for empire and has since been institutionalized in social science. Given such divisions - and at times direct opposition - is it possible to reconcile the two? Postcolonial Thought and Social Theory explores the divergences and generative convergences between these two distinct bodies of thought. It asks how the intellectually insurrectionary ideas of postcolonial thinkers, such as Franz Fanon, Amílcar Cabral, Edward Said, Homi Bhabha and Gayatri Spivak, among others, pose a radical epistemic challenge to social theory. It charts the different ways in which social theory might be refashioned to meet the challenge and excavates the often hidden sociological assumptions of postcolonial thought. While various scholars suggest that postcolonial thought and social science are incompatible, this book illuminates how they are mutually beneficial, and argues for a third wave of postcolonial thought emerging from social science but also surmounting the narrow confines of disciplinary boundaries.

The British Experience

Revolutionary Desires

New Locations in Literature and Culture

A Documentary Companion

Gender, Race, Renaissance Drama

Colonial Discourse in Journalism, Travel Writing, and Imperial Administration

En-Gendering India offers an innovative interpretation of the role that gender played in defining the Indian state during both the colonial and postcolonial eras. Focusing on both British and Indian literary texts—primarily novels—produced between 1857 and 1947, Sangeeta Ray examines representations of "native" Indian women and shows how these representations were deployed to advance notions of Indian self-rule as well as to defend British imperialism. Through her readings of works by writers including Bankimchandra Chatterjee, Rabindranath Tagore, Harriet Martineau, Flora Annie Steel, Anita Desai, and Bapsi Sidhaa, Ray demonstrates that Indian women were presented as upper class and Hindu, an idealization that paradoxically served the needs of both colonial and nationalist discourses. The Indian nation's goal of self-rule was expected to enable women's full participation in private and public life. On the other hand, British colonial officials rendered themselves the protectors of passive Indian women against their "savage" male countrymen. Ray shows how the native woman thus became a symbol for both an incipient Indian nation and a fading British Empire. In addition, she reveals how the figure of the upper-class Hindu woman created divisions with the nationalist movement itself by underscoring caste, communal, and religious differences within the newly emerging state. As such, Ray's study has important implications for discussions about nationalism, particularly those that address the concepts of identity and nationalism. Building on recent scholarship in feminism and postcolonial studies, En-Gendering India will be of interest to scholars in those fields as well as to specialists in nationalism and nation-building and in Victorian, colonial, and postcolonial literature and culture.

This book highlights the best new interdisciplinary research on the theory and practice of cosmopolitanism, with a special focus on the cosmopolitan literatures of Europe, Asia, Africa, and North America, from medieval times to the present.

Shows how Renaissance writers and artists struggled to reconcile past traditions with experiences of 'discovery.' In what ways have colonial and postcolonial studies transformed our perceptions of early modern European texts and images? How have those perceptions enriched our broader understanding of the colonial and the postcolonial? Focusing on English, Portuguese, Spanish and French colonial projects, Shakti Khatami explains how encounters with new worlds and peoples irrevocably shaped both Europeans and their 'others.' There are in-depth case studies on: the Portuguese drama and epic of Gil Vicente and Luis Vaz de Camoes; travel narratives and exotic engravings from Theodore de Bry's influential compilations; and the English plays and verse of Christopher Marlowe, John Donne and Richard Brome.

Acherlou analyzes hybridity using a theoretical, empirical approach that reorients debates on métissage and the 'Third Space', arguing for the decolonization of postcolonialism. Hybridity is examined in the light of globalization, indicating how postcolonial discourse could become a counter-hegemonic ethics of resistance to global neoliberal doxa.

The Future of Postcolonial Studies

Shakespeare, Race, and Colonialism

In the Castle of My Skin

Race in Early Modern England

Postcolonial Resistance

Colonialism-postcolonialism

In Postcolonial Ecocriticism, Graham Huggan and Helen Tiffin examine relationships between humans, animals and the environment in postcolonial texts. Divided into two sections that consider the postcolonial first from an environmental and then a zoocritical perspective, the book looks at: narratives of development in postcolonial writing entitlement and belonging in the pastoral genre colonialist 'asset stripping' and the Christian mission the politics of eating and representations of cannibalism animality and spirituality sentimentality and anthropomorphism the place of the human and the animal in a 'posthuman' world. Making use of the work of authors as diverse as J.M. Coetzee, Joseph Conrad, Daniel Defoe, Jamaica Kincaid and V.S. Naipaul, the authors argue that human liberation will never be fully achieved without challenging how human societies have constructed themselves in hierarchical relation to other human and nonhuman communities, and without imagining new ways in which these ecologically connected groupings can be creatively transformed.

This collection makes available for the first time a rich archive of materials that illuminate the history of racial thought and practices in sixteenth and seventeenth century England. A comprehensive introduction shows how these writings are crucial for understanding the pre-Enlightenment lineages of racial categories.

Ania Loomba examines how Shakespeare's plays contribute to, and are themselves crafted from, contemporary ideas about social and cultural difference. This study places the racial question in Shakespeare's plays alongside the histories with which the plays converse.

DIVA collection of foundational and contemporary essays in postcolonial science studies./div

Colonial Discourse and Post-colonial Theory

The Postcolonial Science and Technology Studies Reader

The Wonder of the New World

A critical introduction

Cosmopolitan Geographies

Colonial Expansion, 'Tropical Island Edens and the Origins of Environmentalism, 1600-1860

Shortlisted for the Booker Prize Winner of the James Tait Black Memorial Prize for Fiction Caryl Phillips' ambitious and powerful novel spans two hundred and fifty years of the African diaspora. It tracks two brothers and a sister on their separate journeys through different epochs and continents: one as a missionary to Liberia in the 1830s, one a pioneer on a wagon that century, and one a GI posted to a Yorkshire village in the Second World War. Epic and frequently astonishing: The Times 'Its resonance continues to deepen' New York Times

This text analyses the role of music in the work of Nancy, Lacoue-Labarthe and Badiou, and the role of gender in the history of philosophy of music.

This collection of important stories by novelist, journalist, teacher and Palestinian activist Ghassan Kanafani includes 'Men in the Sun,' the basis of the film 'The Deceived.' Also in the volume are 'The Land of Sad Oranges,' 'If You Were A Horse,' 'The Falcon' and 'Letter from Gaza.'

The Future of Postcolonial Studies celebrates the twenty-fifth anniversary of the publication of The Empire Writes Back by the now famous troika - Bill Ashcroft, Gareth Griffiths and Helen Tiffin. When The Empire Writes Back first appeared in 1989, it put postcolonial cultures and their post-invasion narratives on the map. This vibrant collection of fifteen chapters by leading scholars taps into this early mapping while merging these concerns with present trends which have been grouped as: comparing, converting, greening, post-queering and utopia. The postcolonial is a centrifugal force that continues to energize globalization, transnational, diaspora, area and queer studies. Spanning the colonial period from the 1860s to the present, T ventures into other postcolonies outside of the Anglophone purview. In reassessing the nation-state, language, race, religion, sexuality, the environment, and the very idea of 'the future,' this volume reasserts the notion that postcolonial is an "anticipatory discourse" and bears testimony to the driving energy and thus the future of postcolonial studies.

Green Imperialism

Renaissance Literatures and Postcolonial Studies

Identity, Postcoloniality, Transnationalism

Literature, Animals, Environment

Music, Philosophy and Gender in Nancy, Lacoue-Labarthe, Badiou

Handbook of Postcolonial Archaeology

Postcolonial Theory is a ground-breaking critical introduction to the burgeoning field of postcolonial studies. Leela Gandhi is the first to clearly map out this field in terms of its wider philosophical and intellectual context, drawing important connections between postcolonial theory and poststructuralism, postmodernism, marxism and feminism. She assesses the contribution of major theorists such as Edward Said, Gayatri Spivak and Homi Bhabha, and also points to postcolonialism's relationship to earlier thinkers such as Franz Fanon and Mahatma Gandhi. The book is distinctive in its concern for the specific historical, material and cultural contexts for postcolonial theory, and in its attempt to sketch out the ethical possibilities for postcolonial theory as a model for living with and 'knowing' cultural differences non-violently. Postcolonial Theory is a useful starting point for readers new to the field and a provocative account which opens possibilities for debate.

Marvelous Possessions