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*Postcoloniality And The  
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Speaks*

This timely book explains how  
recognition and misrecognition have

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the power to fuel conflict and to initiate reconciliation. Constance Duncombe presents a detailed conceptual and empirical investigation of one of the most significant flashpoints in global politics: the fraught bilateral

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relations between the US and Iran. Duncombe uses this relationship to explore the importance of representation in shaping the identity of a state, as well as how it is recognised by others on the world stage. In 2015, Iran and the US

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reached an agreement on the framework for a long-term deal that allows Iran limited nuclear technological capacity in exchange for the lifting of debilitating economic sanctions. In light of decades of animosity between Iran

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and the US, which previously thwarted attempts on both sides to reach an amicable agreement, this book asks how we can best explain the initial success of this deal given the Trump administration's 2018 US withdrawal from the agreement.

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Orientalism and Religion offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism

*Page 6/205*

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are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King

*Page 7/205*

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provides us with a challenging series of reflections on the nature of Religious Studies and Indology.

This book collects essays that take on the excavatory, critical, and generative work of rethinking the relationship between South Asia and



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the world. In examining what kind of new relationships are uncovered between these two geopolitical groupings, the chapters in this book argue that South Asian literature and literary criticism can reframe the common narrative of the

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powerful Global North and a disenfranchised Global South. This is not always a comforting reframing since it must account for the oppressive roles that South Asian nations sometimes play in regional and intranational theatres.

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Through myriad disciplinary groundings, theoretical approaches, and objects of study, the essays in this book collectively argue that South Asian literature allows us to think more critically about both the liberatory possibilities of South Asia

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as a grouping (of nations but also of ideas and aesthetics) as well as the elisions that may happen under such categorization. The chapters in this book were originally published as a special issue of the South Asia Review.

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Culture, Empire, and the Question of Being Modern explores the problematic formation of national culture within modern English society. In this ambitious work of post-colonial and cultural theory, C. J. Wan-ling Wee investigates the

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complex interaction between a modern, industrialized, metropolitan, and progressively rational English national culture and a nationalistic imperial discourse interested in territorial expansion and the valorization of an

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idealized agrarian past. Starting with the Victorian era, the work documents the complex relationship of concepts such as 'home' and 'frontier' and 'English' and 'colonial' through an analysis of key literary-cultural figures in their

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historical contexts: Rudyard Kipling, Charles Kingsley, T.S. Eliot, and V.S. Naipaul. Wee brings the discussion of modernity into the present with a consideration of post imperial Singapore-a neo-traditionalist modern society that



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reworks many of the colonial tropes and contradictions-to investigate the ambiguities and contradictions revealed in the West's engagement with modernity.

Travel writing, it has been said, helped produce the rest of the world

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for a Western audience. Could the same be said more recently of postcolonial writing? In *The Postcolonial Exotic*, Graham Huggan examines some of the processes by which value is attributed to postcolonial works

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within their cultural field. Using varied methods of analysis, Huggan discusses both the exoticist discourses that run through postcolonial studies, and the means by which postcolonial products are marketed and domesticated for

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Western consumption. Global in scope, the book takes in everything from: \* the latest 'Indo-chic' to the history of the Heinemann African Writers series \* from the celebrity stakes of the Booker Prize to those of the US academic star-system

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\*from Canadian multicultural anthologies to Australian 'tourist novels'. This timely and challenging volume points to the urgent need for a more carefully grounded understanding of the processes of production, dissemination and

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consumption that have surrounded the rapid development of the postcolonial field.

Postcolonial Thought and Historical Difference - New Edition

Postcolonial Liberalism

Spatial Politics in the Postcolonial

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Novel

The case of Iran-US relations  
Postcolonial Odysseys  
Stitches on Time  
Historiography: Politics  
Boasting new extracts from major  
works in the field, as well as an

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impressive list of contributors, this second edition of a bestselling Reader is an invaluable introduction to the most seminal texts in post-colonial theory and criticism. The Oxford Handbook of Postcolonial Studies is a major



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reference work, which aims to provide informed insights into the possible future of postcolonial studies as well as a comparative overview of the latest developments in the field.

A critical examination of post-

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colonial Indian history-writing. In the years preceding formal Independence from British colonial rule, Indians found themselves responding to the panorama of sin and suffering that constituted the modern present in a variety of

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imaginative ways. This book is a critical analysis of the uses made of India ' s often millennial past by nationalist ideologues who sought a specific solution to India ' s predicament on its way to becoming a post-colonial state.

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From independence to the present, it considers the competing visions of India ' s liberation from her apocalyptic present to be found in the thinking of Gandhi, V. D. Savarkar, Nehru and B. R. Ambedkar as well as V. S. Naipaul

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and Salman Rushdie. It examines some of the archetypal elements in historical consciousness that find their echo in often brutal unhistorical ways in everyday life. This book is a valuable resource for researchers interested in South

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Asian History, Historiography or  
Theory of History, Cultural Studies,  
English Literature, Post Colonial  
Writing and Literary Criticism.

In Behind the Postcolonial Abidin  
Kusno shows how colonial  
representations have been revived

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and rearticulated in postcolonial Indonesia. The book shows how architecture and urban space can be seen, both historically and theoretically, as representations of political and cultural tendencies that characterize an emerging as well

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as a declining social order. It addresses the complex interactions between public memories of the present and past, between images of global urban cultures and the concrete historical meanings of the local. It shows how one might write



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a political history of postcolonial architecture and urban space that recognizes the political cultures of the present without neglecting the importance of the colonial past. In the process, it poses serious questions for the analysis and

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understanding of postcolonial states.

This interdisciplinary work brings the humanities and social sciences into dialogue by examining issues such as globalized capital, discourses of antiterrorism, and

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identity politics. Essayists from the fields of postcolonial studies and globalization theory address the ethical and pragmatic ramifications of opposing interpretations of these issues and, for the first time, seek common ground. Contributors: Pal

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Economics; Robert Stam, New York U; Madina Tlostanova, Russian Peoples ' Friendship U; Harish Trivedi, U of Delhi. Revathi Krishnaswamy is associate professor of English at San Jose State University. John C. Hawley is

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professor and chair of English at  
Santa Clara University.

National and Cosmopolitan  
Narratives in English

The Post-colonial Studies Reader

The Postcolonial Aura

The Postcolonial Studies Dictionary



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Medieval through Modern

The Oxford Handbook of  
Postcolonial Studies  
The essays in this volume range  
from questions of cultural self-  
representation in China to more

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general problems of reconceptualizing global relationships in response to contemporary changes.

Although the new era of global capitalism calls for the remapping of global relations,

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such remapping must be informed both by a grasp of contemporary structures of economic, political, and cultural power and by memories of earlier radical visions of society. Without these two conditions,

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Arif Dirlik argues, the current preoccupation with Eurocentrism, ethnic diversity, and multiculturalism distract from issues of power that dominate global relations and that find expression in

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murderous ethnic conflicts.

Dirlik offers multi-historicalism, which presupposes a historically grounded conception of cultural difference, seeks in different histories alternative visions of human society, and stresses

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divergent historical trajectories against a future colonized presently by an ideology of capital. Arguing that the operations of capital have brought the question of the local to the fore, he points to

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indigenism as a source of paradigms of social relations, and relationships to nature, to challenge the voracious developmentalism that undermines local welfare globally.

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This volume invokes the “postcolonial contemporary” in order to recognize and reflect upon the emphatically postcolonial character of the contemporary conjuncture, as well as to inquire into whether



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postcolonial criticism can  
adequately grasp it. Neither  
simply for nor against  
postcolonialism, the volume  
seeks to cut across this false  
alternative, and to think with  
postcolonial theory about

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political contemporaneity. Many of the most influential frameworks of postcolonial theory were developed during the 1970s and 1990s, during what we may now recognize as the twilight of the postwar

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period. If forms of capitalist imperialism are entering into new configurations of neoliberal privatization, wars-without-end, xenophobic nationalism and unsustainable extraction, what aspects of postcolonial inquiry

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must be reworked or revised in order to grasp our political present? In twelve essays that draw from a number of disciplines—history, anthropology, literature, geography, indigenous studies—

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and regional locations (the Black Atlantic, South Africa, South Asia, East Asia, Australia, Argentina) The Postcolonial Contemporary seeks to move beyond the habitual oppositions that have often characterized

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the field, such as universal vs. particular; Marxism vs. postcolonialism; and politics vs. culture. These essays signal an attempt to reckon with new and persisting postcolonial predicaments and do so under

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four inter-related analytics:  
Postcolonial Temporality;  
Deprovincializing the Global  
South; Beyond Marxism versus  
Postcolonial Studies; and  
Postcolonial Spatiality and New  
Political Imaginaries.

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This book places the lens on postcolonial agency and resistance in a social and geopolitical context that has witnessed great transformations in international politics. What does postcolonial politics mean



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in a late modern context of interventions that seek to govern postcolonial populations? Drawing on historic and contemporary articulations of agency and resistance and highlighting voices from the

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postcolonial world, the book explores the transition from colonial modernity to the late modern postcolonial era. It shows that at each moment wherein the claim to politics is made, the postcolonial subject

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comes face to face with global operations of power that seek to control and govern. As seen in the Middle East and elsewhere, these operations have variously drawn on war, policing, as well as pedagogical practices geared

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at governing the political aspirations of target societies. The book provides a conceptualisation of postcolonial political subjectivity, discusses moments of its emergence, and exposes

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the security agendas that seek to govern it. Engaging with political thought, from Hannah Arendt, to Frantz Fanon, Michel Foucault, and Edward Said, among other critical and postcolonial theorists, and

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drawing on art, literature, and film from the postcolonial world, this work will be of great interest to students and scholars of critical international relations, postcolonial theory, and political theory.

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This new Dictionary features a thoughtfully collated collection of over 150 jargon-free definitions of key terms and concepts in postcolonial theory. Features a brief introduction to postcolonial theory and a list of

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suggested further reading that includes the texts in which many of these terms originated Each entry includes the origins of the term, where traceable; a detailed explanation of its perceived meaning; and



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examples of the term's use in  
literary-cultural texts  
Incorporates terms and  
concepts from multiple  
disciplines, including  
anthropology, literary studies,  
science, economics,

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globalization studies, politics,  
and philosophy Provides an  
ideal companion text to the  
forthcoming Postcolonial  
Studies: An Anthology, which is  
also edited by Pramod K. Nayar,  
a highly-respected authority in

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the field

This reader collects together articles by key historians, literary critics and anthropologists on the cultures of colonialism in the British Empire in the 19th and 20th

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centuries. It is divided into three sections: theoretical, emphasizing approaches; the colonisers "at home"; and "away".

Nationalism and Cultural  
Practice in the Postcolonial

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World

Secularism in the Postcolonial  
Indian Novel

Colonial Textures and  
Postcolonial Tangles

Contemporary Indian Novels in  
English

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Television at Large in South Asia  
Female Masculinity and Courage  
in Ancient Greek and Sanskrit  
Literature

Postcolonial Economies

First Published in 2007. Routledge  
is an imprint of Taylor & Francis, an

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informa company.

Scholars have long been divided on the question of whether the Amazons of Greek legend actually existed. Notably, Soviet archaeologists' discoveries of the bodies of women warriors in the

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1980s appeared to directly contradict western classicists' denial of the veracity of the Amazon myth, and there have been few concessions between the two schools of thought since. Postcolonial Amazons offers a ground-breaking re-evaluation of



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the place of martial women in the ancient world, bridging the gap between myth and historical reality and expanding our conception of the Amazon archetype. By shifting the center of debate to the periphery of the region known to the Greeks, the

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startling conclusion emerges that the ancient Athenian conception of women as weak and fearful was not at all typical of the world of that time, even within Greece.

Surrounding the Athenians were numerous peoples who held that

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women could be courageous, able, clever, and daring, suggesting that although Greek stories of Amazons may be exaggerations, they were based upon a real historical understanding of women who fought. While re-examining the

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sources of the Amazon myth, this compelling volume also resituates the Amazons in the broader context from which they have been extracted, illustrating that although they were the quintessential example of female masculinity in ancient

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Greek thought, they were not the only instance of this phenomenon: masculine women were masqueraded on the Greek stage, described in the Hippocratic corpus, took part in the struggle to control Alexander the Great's empire after

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his death, and served as bodyguards in ancient India. Against the backdrop of the ongoing debates surrounding gender norms and fluidity, *Postcolonial Amazons* breaks new ground as an ancient history of female masculinity and

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demonstrates that these ideas have a much longer and more durable heritage than we may have supposed.

First published in 2000, Dipesh Chakrabarty's influential

Provincializing Europe addresses

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the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very



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idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty. Measured against such mythical standards, capitalist transition in the third world has often seemed either

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incomplete or lacking.

Provincializing Europe proposes that every case of transition to capitalism is a case of translation as well--a translation of existing worlds and their thought--categories into the categories and self-

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understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how it may be renewed both for and from the margins.

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This book explores the empirical and theoretical significance of understanding television as a dynamic technology, a creative industry, and a vibrant cultural form that is "at large" in South Asia. Bringing together prominent

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scholars who have shaped television studies in South Asia, as well as emerging scholars who address new topics, this book decisively positions television as a key site in the study of South Asian History and Culture. In doing so, it also positions the

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study of television in South Asia and the South Asian diaspora as crucial in the rethinking of global television history and opens up new directions for the future of television studies.

This volume will be essential reading for scholars and teachers of

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media and communication studies, media history, anthropology, and sociology, besides being of great interest to policymakers and media professionals. This book was originally published as a special issue of South Asian History and

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Culture.

In her innovative study of spatial locations in postcolonial texts, Sara Upstone adopts a transnational and comparative approach that challenges the tendency to engage with authors in isolation or in



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relation to other writers from a single geographical setting.

Suggesting that isolating authors in terms of geography reinforces the primacy of the nation, Upstone instead illuminates the power of spatial locales such as the journey,

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city, home, and body to enable personal or communal statements of resistance against colonial prejudice and its neo-colonial legacies. While focusing on the major texts of Wilson Harris, Toni Morrison, and Salman Rushdie in relation to

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particular spatial locations, Upstone offers a wide range of examples from other postcolonial authors, including Michael Ondaatje, Keri Hulme, J. M. Coetzee, Arundhati Roy, Tsitsi Dangarembga, and Abdulrazak Gurnah. The result is a

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strong case for what Upstone terms the 'postcolonial spatial imagination', independent of geography though always fully contextualised. Written in accessible and unhurried prose, Upstone's study is marked by its respect for the

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ways in which the writers  
themselves resist not only  
geographical boundaries but  
academic categorisation.

A Subaltern Studies Reader,  
1986-1995

Comparing Postcolonial Literatures

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Genres of Modernity

Post-Colonial Theory, India and  
"The Mystic East"

The Cambridge Companion to the  
Postcolonial Novel

Provincializing Europe

Architecture, Urban Space and

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Political Cultures in Indonesia

*Much theoretical and historical work engaged with the question of the "postcolonial" is built upon an imagined, unified premodern "Middle Ages" in Europe. One of the results of this has been that in recent years*

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*scholars in medieval and early modern studies have been critically assessing the uses of postcolonial and subaltern theoretical perspectives in their fields, and considering what their periods have to say to postcolonial theorists. This book offers a series of original*



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*essays that explore with specificity the methodological, textual, cultural, and historiographic moves required for postcolonial engagements with premodern times.*

*In The Postcolonial Orient, Vasant Kaiwar analyses the formation of*

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*postcolonial studies around the 1989 moment of world history, shows its limitations via an engagement with Marxism, and provides an alternative, enriched account of interpretive possibilities inherent in the moment. Coloma compiles 20 essays that trace*

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*the history of imperialism and colonialism as well as anti-imperialism and decolonization, noting that there is a lack of consideration of education in studies of these topics and vice versa. Education scholars from North America, the UK, Australia, and*

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*Qatar consider the operations and effects of colonialism during and after occupation and the way colonized individuals navigate and resist imperialism in schooling, educational policy, and cultural and knowledge production.*

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*The Cambridge Companion to the Postcolonial Novel provides an engaging account of the postcolonial novel, from Joseph Conrad to Jean Rhys. Reflecting the development of postcolonial literary studies into a significant and intellectually vibrant*

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*field, this Companion explores genres and theoretical movements such as magical realism, crime fiction, ecocriticism, and gender and sexuality. Written by a host of leading scholars in the field, this book offers insight into the representative movements,*

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*cultural settings, and critical reception that define the postcolonial novel.*

*Covering subjects from disability and diaspora to the sublime and the city, this Companion reveals the myriad traditions that have shaped the postcolonial literary landscape, and*

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*will serve as a valuable resource to students and established scholars alike. The Subaltern Studies Collective, founded in 1982, was begun with the goal of examining the subsequent history of colonized countries. This new group of essays from the*



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*Collective's founders chart the course of subaltern history from early peasant revolts and insurgency to more complex processes of domination and subordination in a variety of changing institutions and practices.*

*Marketing the Margins*

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*Global South Asia*

*Comparative Studies in Asian and  
Latin American Philosophies  
From Improvement to Development  
The Postcolonial and the Global  
Cultures of Empire  
The Pre-occupation of Postcolonial*

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*Studies*

*This book presents an account of postcolonial liberalism, and argues the case for its sustainability.*

*This collection aims to*

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*enable the reader to  
disentangle some of the  
ambiguities and  
confusions which have  
characterized the use of  
the term  
'historiography'.*

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*There is a crisis in contemporary postcolonial theory: while an enormous body of challenging research has been produced under its auspices, severely*

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*critical questions about the validity and usefulness of this theory have also been raised. This Reader is positioned at the juncture where it can*

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*address these  
contestations. It makes  
available some of the  
'classics' of the field;  
engages with the issues  
raised by contemporary  
practitioners; but also*

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*offers several of the arguments that strongly critique postcolonial theory. Although postcolonial theory purports to be interdisciplinary and*



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*frequently anti-  
foundationalist, traces  
of disciplinary  
formations and linearity  
have continued to haunt  
its articulations. This  
Reader, on the other*

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*hand, offers a uniquely  
inter-disciplinary  
mapping. It is concerned  
with three main areas:  
definitional problems  
and contests including  
the current challenges*

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*to postcolonial theory;  
the 'disciplining of  
knowledge', where the  
multiple resonances of  
the word 'disciplining'  
are all engaged; and the  
location of practice*

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*where the relations  
between intellectual  
practice and historical  
conditions are explored.  
Finally, since the  
guiding principle of  
this Reader is*

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*simultaneous attention  
to the enabling and  
constraining mechanisms  
of historical realities  
and institutional  
practices, the  
commentary problematizes*

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histories, the  
formations of canons,  
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*of Homecoming highlights the importance of the trope of voyaging in Derek Walcott's poetics, primarily as it pertains to the poet's engagement with classical verse.*

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*Focusing specifically on  
the engagement with  
Homeric myth, and The  
Odyssey in particular,  
it articulates the  
manner in which  
Walcott's postcolonial*



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*reconfigurations of epic  
verse both highlights  
the endurance of the  
classics as well as  
demonstrating how  
cultural practices can  
remake and transform*

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*ancient texts.*

*Concomitant with the poet's presentation of self as divided, this study traces opposing forces in operation within this trope: a*

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*centrifugal force that corresponds to the outward journey away from his island home in search of greater publishing opportunities and broader readerships,*

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*and a centripetal force  
corresponding to the  
return journey, or  
homecoming. The enabling  
potential of Greek myth  
is marked by a similar  
to-ing and fro-ing in*

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*Walcott's verse as he repeatedly engages with, and simultaneously disavows, Homeric configurations.*

*Insisting on the reciprocal nature of*

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the act of rewriting  
also signalling new ways  
of rereading, Walcott's  
appropriations  
effectively enter into a  
critical dialogue with*

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Bearden and James Joyce.  
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interdisciplinary and  
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nature, transgressing*

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*the borderline between  
poetry and prose, and  
that of literary and  
artistic disciplines.  
Highlighting the  
permeability of such  
boundaries, it*

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prototypical wanderer,  
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*elites/intellectuals are often complicit in this neo-colonial knowledge production. Noble gestures such as giving foreign aid or promoting participation and*



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*democracy frequently  
mask their institutional  
biases and economic and  
geopolitical interests,  
while silencing the  
subaltern (marginalized  
groups), on whose behalf*

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*they purportedly work.  
In response, the book  
argues for a radical  
ethical and political  
self-reflexivity that is  
vigilant to our  
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amenable to public  
contestation of  
development priorities.  
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subaltern political  
strategies that can (and*

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*do) lead to greater  
democratic dialogue.*

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**colonial activities with all  
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**clear pathways for its  
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**historically in conjunction  
with European  
colonialism and  
imperialism. In aiding the  
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the profession, the  
contributors to this**

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**volume—themselves from  
six continents and many  
representing indigenous  
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strategies to strip**

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in conjunction with  
colonialism, critique the  
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practice around the  
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