

John Mcleod Beginning Postcolonialism

This book examines the perceptions of European travelling writers about southern Western Australia between 1850 and 1914. Theirs was a narrow vision of space and people in the region, shaped by their individual personalities, their position in society, and the prevailing discourses and ideologies of the age. Christian, Enlightenment, and Romantic philosophies had a major influence on their responses to the land – its cultivation and conservation, and its aesthetic qualities – and on their views of both indigenous and settler colonial society – their class and assumptions of race and ethnicity. The travelling men and women perpetuated an idealised view of a colonised landscape, and a “pioneer” community that eliminated class struggle and inequality, even though an analysis of their observations suggests otherwise. Nevertheless, although limited, their narratives are invaluable as a reflection of opinions, attitudes and knowledge prevalent during an age of imperialism. Their perspectives reveal unique viewpoints that differ from those of immigrants who wrote about their hopes and fears in making a new life for themselves. These travellers were economically secure, literate and educated; foundations which provide an insight into the way power and privilege, implicit in their writings, governed the way they imagined Western Australia in the colonial and immediate post-federation period. The tinted lenses through which European travelling writers narrowly observed space and people, presented a mythical, imagined sense of southern Western Australia.

This book provides unique "insider" critical insights into the ever-growing field of Postcolonial Studies, from one of the field's original architects.

Seminar paper from the year 2006 in the subject English Language and Literature Studies - Literature, grade: 2,00, University of Gottingen (Seminar fur Englische Philologie), course: Multiethnic Britain, language: English, abstract: 1. Introduction 1.1. Brief introduction to home and belonging as a general idea Home has a significant function in our lives. Thinking of home we associate notions like shelter and comfort and when we come home we want to feel safe and welcome. John McLeod argues in this sense that "to be 'at home' is to occupy a location where we are welcome, where we can be with people very much like ourselves." We are looking for who we are, where we come from and try to find our place in life. When one is born in a country but moves to another where is one's home country then? This question is hard to answer, because migration is always a process which implies a struggle of identities. When the 2nd generation is born in the host country- where do they belong if the host country does not accept them as full members? The term home is highly complicated in a complex and multicultural world like ours. 1.2. Procedure and approach of my analyses I have centered my term paper on an attempt to identify and characterize the concepts of home and belonging in postcolonial literature. Comparing how the idea of home and belonging is presented in the novels *White Teeth* by Zadie Smith and *Small Island* by Andrea Levy, I have tried a text-extrinsic approach. Furthermore, I have analysed the authors' intentions with regard to the time of publication and the time of the narrative. However, the main aspect of my analyses is which concepts of home and belonging exist and which of them can be found in the novels of my comparison. I have chosen *White Teeth* because it is a novel that deals with the colonial past and the postcolonial present and I have selected *Small Island* because it is a novel that deals with migrat"

Tolkien's children's novel and Peter Jackson's "The Hobbit" trilogy (2012–2014) and explores the depiction of Erebor. The analysis focuses on the dwarves' reconstruction of the old kingdom, the ideas of home and belonging in the context of the dwarves' diasporic situation as well as on the destruction and the reshaping(s) of the mountain. The adverse depictions of Erebor as dwarf kingdom and dragon hoard are examined by having a closer look at the dwarves, the sinister dragon and the enormous hoard in the novel as well as in Peter Jackson's audio-visual interpretations.

Nobel Laureate and two-time Booker prize-winning author of *Disgrace* and *The Life and Times of Michael K*, J. M. Coetzee reimagines Daniel DeFoe's classic novel *Robinson Crusoe* in *Foe*. Published as a Penguin Essential for the first time. In an act of breathtaking imagination, J.M Coetzee radically reinvents the story of *Robinson Crusoe*. In the early eighteenth century, Susan Barton finds herself adrift from a mutinous ship and cast ashore on a remote desert island. There she finds shelter with its only other inhabitants: a man named Cruso and his tongueless slave, Friday. In time, she builds a life for herself as Cruso's companion and, eventually, his lover. At last they are rescued by a passing ship, but only she and Friday survive the journey back to London. Determined to have her story told, she pursues the eminent man of letters Daniel Foe in the hope that he will relate truthfully her memories to the world. But with Cruso dead, Friday incapable of speech and Foe himself intent on reshaping her narrative, Barton struggles to maintain her grip on the past, only to fall victim to the seduction of storytelling itself. Treacherous, elegant and unexpectedly moving, *Foe* remains one of the most exquisitely composed of this pre-eminent author's works. 'A small miracle of a book. . . of marvellous intricacy and overwhelming power' *Washington Post* 'A superb novel'

The New York Times

The Postcolonial Novel provides a concise and invaluable introduction to the rise of postcolonial literatures in English through close readings of seminal novels. These novels which continue to generate debate long after publication and have influenced the ways in which we think about literature and literary studies provide an ideal entry point to the subject for students. Each main chapter begins with a helpful introductory overview, and then closely reads a key novel before moving on to examine the impact and significance of that particular text. The book as a whole works to introduce and explain the emergence of theoretical discourse from these close readings, drawing extensively upon leading indigenous and western critics and theorists. Students will be encouraged to use this book to debate a wide range of critical issues that have been generated by postcolonial literatures. Richard J. Lane is Professor of English, Malaspina University-College, Canada

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1 John McLeod, *Beginning*

Postcolonialism (Manchester, New York: Manchester University Press, 2000) p. 210. 2
Zadie Smith, *White Teeth* (London: Penguin Books, 2001).

The sites from which postcolonial cultural articulations develop and the sites at which they are received have undergone profound transformations within the last decades. This book traces the accelerating emergence of cultural crossovers and overlaps in a global perspective and through a variety of disciplinary approaches. It starts from the premise that after the 'spatial turn' human action and cultural representations can no longer be grasped as firmly located in or clearly demarcated by territorial entities. The collection of essays investigates postcolonial articulations of various genres and media in their spatiality and locatedness while envisaging acts of location as dynamic cultural processes. It explores the ways in which critical spatial thinking can be made Productive: Testing the uses and limitations of 'translocation' as an open exploratory model for a critically spatialized postcolonial studies, it covers a wide range of cultural expressions from the anglophone world and beyond – literature, film, TV, photography and other forms of visual art, philosophy, historical memory, and tourism. The extensive introductory chapter charts various facets of spatial thinking from a variety of disciplines, and critically discusses their implications for postcolonial studies. The Contributors' essays range from theoretical interventions into the critical routines of postcolonial criticism to case studies of specific cultural texts, objects, and events reflecting temporal and spatial, material and intellectual, physical and spiritual mobility.

What emerges is a fascinating survey of the multiple directions postcolonial translocations can take in the future. This book is aimed at students and scholars of postcolonial literary and cultural studies, diaspora studies, migration studies, transnational studies, globalisation studies, critical space studies, urban studies, film studies, media studies, art history, philosophy, history, and anthropology. Contributors: Diana Brydon, Lars Eckstein, Paloma Fresno-Calleja, Lucia Krämer, Gesa Mackenthun, Thomas Martinek, Sandra Meyer, Therese-M. Meyer, Marga Munkelt, Lynda Ng, Claudia Perner, Katharina Rennhak, Gundo Rial y Costas, Markus Schmitz, Mark Stein, Silke Stroh, Kathy-Ann Tan, Petra Tournay-Theodotou, Daria Tunca, Jessica Voges, Roland Walter, Dirk Wiemann.

This book locates spatial dimensions possible for a global identity, while incorporating the presence of collaborative and contentious religious, psycho-social and physical borders. It highlights the significance of space in the construction of racial, gender, religious, cultural idiosyncrasies where private and public space projects the power mechanisms which allocate borders. The literary narratives discussed in this collection project a trajectory of voices of the East and West, male and female, crossing boundaries between identity, race, gender and class. The book proffers that spatial borders are social constructs to propagate the power mechanisms of hierarchical structures, defying imbrications, explored here, which may be used to reflect diversity as a model for global space. These explorations are journeys back and forth in time and

dismembered, remembered, abducted or ghostly body, in Africa, Australasia and the Pacific, Canada, the Caribbean, Great Britain and Eire

Nahbeziehungen, die über familiäre und verwandtschaftliche Bindungen hinausgehen, haben sich zu einem vielbeachteten Thema interdisziplinärer Forschung entwickelt. Beziehungen wie Freundschaft, Patronage und soziale Netzwerke als Variationen sozialer Bindungen sind das Ergebnis unterschiedlicher historischer wie kultureller Kontexte und stellen deshalb einen wesentlichen, aber immer noch unterrepräsentierten Gegenstand interdisziplinären Forschens dar. Fragen nach sich ändernden Freundschaftssemantiken, historischen und interkulturellen bzw. politischen Praktiken von Freundschaft, Patronage und Loyalität standen im Mittelpunkt einer internationalen Tagung, die eine kritische Diskussion und Neubewertung von Werten und Normen, die z.B. Freundschaft in verschiedenen Kulturen und historischen Epochen konstituieren, sowie der sozialen Umstände, die diese Nahbeziehungen bedingen, vorgenommen hat. Aspekte wie Konstitution und Repräsentation von Körper und Gender und das Entstehen von Vertrauen und Betrug waren dabei ebenso von Interesse wie die kulturell und historisch unterschiedliche Praxis und Semantik von Freundschaft und Patronage sowie deren jeweilige Wahrnehmung in Abhängigkeit von ihrer gesellschaftlichen Situation in verschiedenen sozialen und historischen Kontexten. Die Ergebnisse dieser Tagung werden nun im vorliegenden Band präsentiert.

London's histories of migration and settlement and the resulting diverse, hybrid communities have engendered new forms of social and cultural activity reflected in a wealth of novels, poems, films and songs. Postcolonial London explores the imaginative transformation of the city by African, Asian, Caribbean and South Pacific writers since the 1950s. John McLeod

engages freshly with the work of both well-known and emergent writers, including Sam Selvon, Doris Lessing, V. S. Naipaul, Salman Rushdie, Hanif Kureishi, Colin MacInnes, Bernardine Evaristo, Linton Kwesi Johnson and Fred D'Aguiar. In reading a select body of writing in its social contexts and exploring contrasting attitudes to London's diasporic transformation, he traces an exciting history of resistance to the prejudice and racism that have at least in part characterised the postcolonial city. Rewritings of London, he argues, bear witness to the determination, imagination and creativity of the city's migrants and their descendants. This is a superb study of the ways in which 'imperial centre' might be rewritten as postcolonial metropolis. It represents essential reading for those interested in British or postcolonial literature, or in theorisations of the city and metropolitan culture.

This is the first extended, English-language study to focus exclusively on the fiction of Juan Rulfo in over twenty years, analyzing a selection of short stories from Rulfo's collection and also two of the main characters of his masterpiece, *Pedro Páramo*.

The Routledge Companion to Postcolonial Studies offers a unique and up-to-date mapping of the postcolonial world, and is composed of essays as well as shorter entries for ease of reference. Introducing students to the history of the great European empires and the cultural legacies created in their wake, this book brings together an international range of contributors on such topics as: the colonial histories of Britain, France, Spain and Portugal the diverse postcolonial and diasporic cultural endeavours from Africa, the Americas, Australasia, Europe, and South and East Asia the major theoretical formulations: poststructuralist, materialist, culturalist, psychological. With a comprehensive A to Z of forty key writers and thinkers central to contemporary postcolonial studies and featuring historical maps, this is both a concise

