

Postcolonial Studies And Beyond

Marxism, Modernity and Postcolonial Studies provides a specifically Marxist intervention into postcolonial and cultural studies.

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 both established and emerging 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, *The Future of Postcolonial Studies* 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.

Slavery is a recurring motif in the writings of Fred D'Aguiar, John Hearne and Caryl Phillips. They narrate the fates of silenced victims who share the traumatic experience of racial violence even if otherwise separated through time, space, and gender.

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

Bringing together contributions from various disciplines and academic fields, this collection engages in interdisciplinary dialogue on postcolonial issues. Covering African, anglophone, Romance, and New-World themes, linguistic, literary, and cultural studies, and historiography, music, art history, and textile studies, the volume raises questions of (inter)disciplinarity, methodology, and entangled histories. The essays focus on the representation of slavery in the transatlantic world (the USA, Jamaica, Haiti, and the wider Caribbean, West Africa, and the UK). Drawing on a range of historical sources, material objects, and representations, they study Jamaican Creole, African masks, knitted objects, patchwork sculpture, newspapers, films, popular music, and literature of different genres from the Caribbean, West and South Africa, India, and Britain. At the same time, they reflect on theoretical problems such as intertextuality, intermediality, and cultural exchange, and explore intersections – postcolonial literature and transatlantic history; postcolonial and African-American studies; postcolonial literary and cultural studies. The final section keys in with the overall aim of challenging established disciplinary modes of knowledge production: exploring schools and universities as locations of postcolonial studies. Teachers investigate the possibilities and limits of their respective institutions and probe new ways of engaging with postcolonial concerns. With its integrative, interdisciplinary focus, this collection addresses readers interested in understanding how colonization and globalization have influenced societies and cultures around the world. Contributors: Anja Bandau, Sabine Broeck, Sarah Fekadu, Matthias Galler, Janou Glencross, Jana Gohrisch, Ellen Grünkemeier, Jessica Hemmings, Jan Hüsgen, Johannes Salim Ismaiel-Wendt, Ursula Kluwick, Henning Marquardt, Dennis Mischke, Timo Müller, Mala Pandurang, Carl Plasa, Elinor Jane Pohl, Brigitte Reinwald, Steffen Runkel, Andrea Sand, Cecile Sandten, Frank Schulze-Engler, Melanie Ulz, Reinhold Wandel, Tim Watson Jana Gohrisch and Ellen Grünkemeier are based in the English Department of Leibniz University, Hannover (Germany), where they research and lecture in British studies with a focus on (postcolonial) literatures and cultures.

The term 'postcolonial literatures in English' designates English-language literatures from Africa, Asia, the Americas and Oceania, as well as the literatures of diasporic communities who have moved from those regions to the global north. This volume introduces the central themes of postcolonial literary studies and delineates how these themes are reflected and elaborated in exemplary literary works by postcolonial authors from around the world. It also offers succinct definitions of key terms like Orientalism, hybridity, Indigeneity or writing back.

The Postcolonial Low Countries is the first book to bring together critical and comparative approaches to the emergent field of neerlandophone postcolonial studies. Each one of the contributions puts under pressure the definitive concepts of postcolonial studies in its more conventional anglophone or francophone formation, as well as perceptions of the Low Countries, Belgium and the Netherlands, as lying outside or to the side of the postcolonial domain.

This hugely popular A-Z guide provides a comprehensive overview of the issues which characterize post-colonialism: explaining what it is, where it is encountered and the crucial part it plays in debates about race, gender, politics, language and identity. For this third edition over thirty new entries have been added including: Cosmopolitanism Development Fundamentalism Nostalgia Post-colonial cinema Sustainability Trafficking World Englishes. *Post-Colonial Studies: The Key Concepts* remains an essential guide for anyone studying this vibrant field.

This volume looks at how accumulation in postcolonial capitalism blurs the boundaries of space, institutions, forms, financial regimes, labour processes, and economic segments on one hand, and creates zones and corridors on the other. It draws our attention to the peculiar but structurally necessary coexistence of both primitive and virtual modes of accumulation in the postcolony. From these two major inquiries it develops a new understanding of postcolonial capitalism. The case studies in this volume discuss the production of urban spaces of capital extraction, institutionalization of postcolonial finance capital, gendering of work forms, establishment of new forms of labour, formation of and changes in caste and racial identities and networks, and securitization—and thereby confirm that no study of contemporary capitalism is complete without thoroughly addressing the postcolonial condition. By challenging the established dualities between citizenship-based civil society and welfare-based political society, exploring critically the question of colonial and postcolonial difference, and foregrounding the material processes of accumulation against the culturalism of postcolonial studies, this volume redefines postcolonial studies in South Asia and beyond. It is invaluable reading for students and scholars of South Asian studies, sociology, cultural and critical anthropology, critical and praxis studies, and political science.

Postcolonial Studies And Beyond Postcolonial Studies and Beyond

This innovative book provides an incisive critique of well-established positions in postcolonial theory and a dramatic expansion in the range of interpretative tools available. Peter Hallward gives substantial readings of four significant writers whose work invites, to varying degrees, a singular interpretation of postcolonialism: Edouard Glissant, Charles Johnson, Mohammed Dib, and Severo Sarduy. Using a singular interpretation of postcolonialism is central to the argument this book makes, and to understanding the postcolonial paradigm.

How can postcolonial thought be most fruitfully translated and incorporated into sociology? This special volume brings together leading sociologists to offer some answers and examples. The chapters offer new postcolonial readings of canonical thinkers like Karl Marx, Max Weber, Emile Durkheim and Robert Park.

A comparative study of Latin American and francophone postcoloniality. *Imagining the Postcolonial* is the first book dedicated to comparative analysis of Latin American and francophone

postcolonial identity. Jaime Hanneken examines the disciplinary, theoretical, and political stakes involved in postcolonial identification in non-anglophone cultural spheres through readings of José Lezama Lima and Édouard Glissant's poetics of place, the symbolic value of Paris in modernista writing and in Congolese Sociétés des Ambianceurs et Personnes Élégantes (sape) rituals, and the scandals surrounding Rigoberta Menchú and Yambo Ouologuem. Hanneken argues that reorienting comparative critique to the priority of the object of study can transform rather than replicate existing conceptual formats of postcoloniality.

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, Shankar Raman 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.

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

This edited volume explores the role of (postcolonial) translation studies in addressing issues of the postcolony. It investigates the retention of the notion of postcolonial translation studies and whether one could reconsider or adapt the assumptions and methodologies of postcolonial translation studies to a new understanding of the postcolony to question the impact of postcolonial translation studies in Africa to address pertinent issues. The book also places the postcolony in historical perspective, and takes a critical look at the failures of postcolonial approaches to translation studies. The book brings together 12 chapters, which are divided into three sections: namely, Africa, the Global South, and the Global North. As such, the volume is able to consider the postcolony (and even conceptualisations beyond the postcolony) in a variety of settings worldwide.

Until recently biography and autobiography were seen to be secondary to the novel, poem, and drama. However, since late last century and what is often called the age of memoir writers and readers have turned to autobiographical writing as an innovative and dynamic field in its own right. This book returns to the late eighteenth century and slave narrative as the beginning of a long and vibrant tradition of autobiographical writing in colonial and postcolonial literatures, and it draws together a selection of topics and texts from Africa, the Caribbean, Africa, North America, and India to encourage readers and students to take a more expansive and innovative approach to this field.

"This book presents a history of the key ideas that have shaped the evolution of the shared spaces of inquiry in British Cultural Studies and Postcolonial Studies to analyse the continued significance and relevance of both disciplines beyond their British sites of origin"--Provided by publisher.

Postcoloniality, Globalization, and Diaspora: What's Next? looks forward within the field of postcolonial studies and goes beyond the notion of hybridity and postcolonial reason beyond just portraying it. This volume offers a futuristic vision going beyond the common paradigms of postcoloniality, diaspora, and globalization, speculating a framework beyond master-slave dialectic. This new paradigm locates a humanitarian space purifying ego through various forms: writing, philosophizing, and theorizing new ideas. Authors focus on writers from Mauritius to India.

Methodology and overview of findings: stories as data? -- Cameroon: (Fr)Anglophone? -- Nigeria: Generation Y -- Uganda: the power of the pen -- Kenya: rifts apart -- Malaysia: Bahasa Manglish(es) -- Singapore: mad about Singlish -- India: emerging economy, emerging literature.

Gender, Migration, and the Claims of Postcolonial Nationhood in Francophone Africa examines three major migrant women writers from Francophone Africa: Ken Bugul, Calixthe Beyala, and Fatou Diome. Coly studies what home means in the context of migration and how gender shapes the meaning of home. This is the first study to bring together migrant women from Francophone Africa. This is also the first study to offer a feminist critique of postnationalist discourses of home, specifically the application of postnationalism to the postcolonial context.

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

This book reclaims postcolonial theory, addressing persistent limitations in the geographical, disciplinary, and methodological assumptions of its dominant formations. It emerges, however, from an investment in the future of postcolonial studies and a commitment to its basic premise: namely, that literature and culture are fundamental to the response to structures of colonial and imperial domination. To a certain extent, postcolonial theory is a victim of its own success, not least because of the institutionalization of the insights that it has enabled. Now that these insights no longer seem new, it is hard to know what the field should address beyond its general commitments. Yet the renewal of popular anti-imperial energies across the globe provides an important opportunity to reassert the political and theoretical value of the postcolonial as a comparative, interdisciplinary, and oppositional paradigm. This collection makes a claim for what postcolonial theory can say through the work of scholars articulating what it still cannot or will not say. It explores ideas that a more aesthetically sophisticated postcolonial theory might be able to address, focusing on questions of visibility, performance, and literariness. Contributors highlight some of the shortcomings of current postcolonial theory in relation to contemporary political developments such as Zimbabwean land reform, postcommunism, and the economic rise of Asia. Finally, they address the disciplinary, geographical, and methodological exclusions from postcolonial studies through a detailed focus on new disciplinary directions (management studies, international relations, disaster studies), overlooked locations and perspectives (Palestine, Weimar Germany, the commons), and the necessity of materialist analysis for understanding both the contemporary world and world literary systems.

The essays in this volume study the creation, adaptation, and use of science and technology in Latin America. They challenge the view that scientific ideas and technology travel unchanged from the global North to the global South -- the view of technology as "imported magic." They describe not only alternate pathways for innovation, invention, and discovery but also how ideas and technologies circulate in Latin American contexts and transnationally. The contributors' explorations of these issues, and their examination of specific Latin American experiences with science and technology, offer a broader, more

nuanced understanding of how science, technology, politics, and power interact in the past and present. The essays in this book use methods from history and the social sciences to investigate forms of local creation and use of technologies; the circulation of ideas, people, and artifacts in local and global networks; and hybrid technologies and forms of knowledge production. They address such topics as the work of female forensic geneticists in Colombia; the pioneering Argentinean use of fingerprinting technology in the late nineteenth century; the design, use, and meaning of the XO Laptops created and distributed by the One Laptop per Child Program; and the development of nuclear energy in Argentina, Mexico, and Chile. Contributors Pedro Ignacio Alonso, Morgan G. Ames, Javiera Barandiarán, João Biehl, Anita Say Chan, Amy Cox Hall, Henrique Cukierman, Ana Delgado, Rafael Dias, Adriana Díaz del Castillo H., Mariano Fressoli, Jonathan Hagood, Christina Holmes, Matthieu Hubert, Noela Invernizzi, Michael Lemon, Ivan da Costa Marques, Gisela Mateos, Eden Medina, María Fernanda Olarte Sierra, Hugo Palmarola, Tania Pérez-Bustos, Julia Rodriguez, Israel Rodríguez-Giralt, Edna Suárez Díaz, Hernán Thomas, Manuel Tironi, Dominique Vinck

Throughout the ages, vampires have transgressed the borders of gender, race, class, propriety and nations. This collection examines the vampire as a postcolonial and transnational phenomenon that maps the fear of the Other, the ravenous hunger of Empires and the transcultural rifts and intercultural common grounds that make up global society today.

The concept of political tourism is new to cultural and postcolonial studies. Nonetheless, it is a concept with major implications for scholarship. *Political Tourism and Its Texts* looks at the writings of political tourists, travellers who seek solidarity with international political struggles. With reference to the travel writing of, among others, Nancy Cunard, W.H. Auden and Christopher Isherwood, Ernesto Che Guevara, and Salman Rushdie, Maureen Moynagh demonstrates the ways in which political tourism can be a means of exploring the formation of transnational affiliations and commitments. Moynagh's aims are threefold. First, she looks at how these tourists create a sense of belonging to political struggles not their own and express their personal and political solidarity, despite the complexity of such cross-cultural relationships. Second, Moynagh analyses how these authors position their readers in relation to political movements, inviting a sense of responsibility for the struggles for social justice. Finally, the author situates key twentieth-century imperial struggles in relation to contemporary postcolonial and cultural studies theories of 'new' cosmopolitanism. Drawing on sociological, postcolonial, poststructuralist, and feminist theories, *Political Tourism and Its Texts* is at once an insightful study of modern writers and the causes that inspired them, and a call to address, with political urgency, contemporary neo-imperialism and the politics of global inequality.

This new anthology brings together the most diverse and recent voices in postcolonial theory to emerge since 9/11, alongside classic texts in established areas of postcolonial studies. Brings fresh insight and renewed political energy to established domains such as nation, history, literature, and gender Engages with contemporary concerns such as globalization, digital cultures, neo-colonialism, and language debates Includes wide geographical coverage from Ireland and India to Israel and Palestine Provides uniquely broad coverage, offering a full sense of the tradition, including significant essays on science, technology and development, education and literacy, digital cultures, and transnationalism Edited by a distinguished postcolonial scholar, this insightful volume serves scholars and students across multiple disciplines from literary and cultural studies, to anthropology and digital studies

"In this volume Suvir Kaul addresses the relations between literary culture, English commercial and colonial expansion, and the making of 'Great Britain' in the late seventeenth and eighteenth centuries. He argues that literary writing played a crucial role in generating the vocabulary of British nationalism, both in inter-national terms and in attempts to realign political and cultural relations between England, Scotland, and Ireland. The formal innovations and practices characteristic of eighteenth-century English literature were often responses to the worlds brought into view by travel writers, merchants, and colonists. Writers (even those suspicious of mercantile and colonial expansion) worked with a growing sense of a 'national literature' whose achievements would provide the cultural capital adequate to global imperial power, and would distinguish Great Britain for its twin success in 'arms and arts'. The book ranges from Davenant's theatre to Smollet's *Roderick Random* to --

Confronts the cultural challenges of globalization.

"The knowledge that for more than a century has been disseminated by universities, and mobilized by states to govern populations, first emerged in the early modern period in Europe. It subsequently became globalized through colonialism and Western global dominance; despite the historical and cultural specificity of its origins, it was claimed to have transcended these particularities such that, unlike pre-modern and non-Western knowledges, it could be assumed to be 'universal', that is, true for all times and places. *Beyond Reason* traverses many disciplines, including debates in science studies, social history, art and music history, political science and anthropology, to demonstrate that the presuppositions underpinning and enabling modern Western knowledge are under sustained challenge, and that defences of a singular and universal Reason are no longer persuasive. Drawing upon and deriving its critical energies principally from postcolonial theory, *Beyond Reason* argues that modern knowledge and the social sciences are a product of Western modernity claiming a spurious universality: and that they embody a form of reasoning, rather than Reason itself. It proceeds to focus on History and Political Science for the further elaboration of its argument. If the social sciences are not explained and validated simply by the fact that they are 'true', it becomes possible to ask what they 'do'. *Beyond Reason* asks what representations and relations with the past and with politics the disciplines of history and political science enable, and what possibilities they foreclose"--

The *Pre-Occupation of Postcolonial Studies* contains essays by both leading figures and younger scholars engaged in the field of postcolonial studies. In this state-of-the-field reader, editors Fawzia Afzal-Khan and Kalpana Seshadri-Crooks have created a dynamic forum for contributors from a variety of theoretical and disciplinary vantage points to

question both the limits and the limitations of postcolonial thought. Since it burst on the academic scene as the "hot" new disciplinary field during the final decade of the twentieth century, postcolonial studies has faced criticism from those who question its "troubling" trajectories, its sometimes suspect epistemological and pedagogical methods, and its relatively narrow focus. With diverse essays that emerge from such disciplines as South Asian, Latin American, Arab, and Jewish studies, this volume responds to skeptics and adherers alike, addressing not only the broad theoretical issues at stake within the field but also the position of the field itself within the academy, as well as its relationship to modern, postmodern, and Marxist discourses. Contributors offer critiques on ahistorical and universalizing tendencies in postcolonial work and confront the need for scholars to attend to issues of class, ideology, and the effects of neocolonial practices. Seeking to broaden the field's traditionally literary spectrum of methodologies, these essayists take up large thematic issues to examine specific sites of colonial activities with all of their historical, political, and cultural significance. Closing the volume is an insightful interview with Homi Bhabha, in which he discusses postcolonial studies in the context of contemporary cultural politics and theory. The Pre-Occupation of Postcolonial Studies not only offers an overview of the discipline but also pushes and pulls at the edges of postcolonial studies, offering a comprehensive view of the field's diversity of thought and envisioning clear pathways for its future. Contributors. Fawzia Afzal-Khan, Ali Behdad, Homi Bhabha, Daniel Boyarin, Neil Larsen, Saree Makdisi, Joseph Massad, Walter Mignolo, Hamid Naficy, Ngugi Wa Thingo, Timothy B. Powell, R. Radhakrishnan, Bruce Robbins, Kalpana Seshadri-Crooks, Ella Shohat, Rajeswari Sunder Rajan

Terror and the Postcolonial is a major comparative study of terrorism and its representations in postcolonial theory, literature, and culture. A ground-breaking study addressing and theorizing the relationship between postcolonial studies, colonial history, and terrorism through a series of contemporary and historical case studies from various postcolonial contexts Critically analyzes the figuration of terrorism in a variety of postcolonial literary texts from South Asia, Africa, and the Middle East Raises the subject of terror as both an expression of globalization and a postcolonial product Features key essays by well-known theorists, such as Robert J. C. Young, Derek Gregory, and Achille Mbembe, and Vron Ware

Coloma compiles 20 essays that trace 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 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.

Prominent scholars in this book move boldly beyond critique to show how and why the critical functions of a democratically informed civic education (not merely professional training) must become the core of the university's mission. They show why higher education must address what it means to relate knowledge to public life, and social responsibility to the demands of critical citizenship. Moreover, they show why democratic forms of education and various elements of a critical pedagogy are vital not only to individual students, but also to our economy and our democratic institutions and future leadership. Visit our website for sample chapters!

This volume seeks to recognize and reflect upon the postcolonial character of the contemporary conjuncture while asking whether postcolonial criticism can adequately grasp it. Neither simply for nor against postcolonialism, *The Postcolonial Contemporary* cuts across the false alternative, thinking with postcolonial theory about political contemporaneity. Many of the most influential frameworks of postcolonial theory were developed from the 1970s to the 1990s, during what we may now recognize as the twilight of the postwar 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 post-colonial inquiry must be reworked or revised in order to grasp our political present? The book's twelve contributors, from a range of disciplines and regional locations--history, anthropology, literature, geography, indigenous studies; the Black Atlantic; South Africa, South Asia, East Asia, Australia, Argentina--push past our habitual oppositions: universal versus particular; Marxism versus postcolonialism; politics versus culture. They reckon with colonial temporality, deprovincializing the Global South, beyond Marxism versus postcolonial studies, and postcolonial spatiality and new political imaginaries. From the book's powerful and substantial Introduction through its dozen compelling chapters, *The Postcolonial Contemporary* will be a landmark volume for reassessing a crucial critical framework for today's world--back cover.

In order to study the history of colonialism and its legacy from the perspective of the early 21st century, we have to think beyond old spatial and disciplinary boundaries. Starting from this insight, the essays in this volume explore the roles that race and migration played in the formation of (trans)national spaces and identities. They investigate topics such as citizenship, sovereignty, and racialized bodies, as well as transnational patterns of political activism and belonging, migration, the biopolitics of whiteness, and the history of humanitarian NGOs. As a result, this book makes an important contribution to ongoing debates about the current location of postcolonial studies. (Series: Periplus Studien - Vol. 17)

Postcolonial studies has taken a significant turn since 2000 from the post-structural focus on language and identity of the 1980s and 1990s to more materialist and sociological approaches. A key theorist in inspiring this innovative new scholarship has been Pierre Bourdieu. *Bourdieu and Postcolonial Studies* shows the emergence of this strand of postcolonialism through collecting texts that pioneered this approach-by Graham Huggan, Chris Bongie, and Sarah Brouillette-as well as emerging scholarship that follows the path these critics have established. This Bourdieu-inspired work examines the institutions that structure the creation, dissemination, and reception of world literature; the foundational values of the field and its sometimes ambivalent relationship to the popular; and the ways concepts like habitus, cultural capital, consecration and anamnesis can be deployed in reading postcolonial texts. Topics include explorations of the institutions of the field such as the B.B.C.'s Caribbean voices program and the South African publishing

industry; analysis of Bourdieu's fieldwork in Algeria during the decolonization era; and comparisons between Bourdieu's work and alternative versions of literary sociology such as Pascale Casanova's and Franco Moretti's. The sociological approach to literature developed in the collected essays shows how, even if the commodification of postcolonialism threatens to neutralize the field's potential for resistance and opposition, a renewed project of postcolonial critique can be built in the contaminated spaces of globalization.

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