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reviews CLASSIC POST-COLONIAL
LITERATURE Ambivalence \u0026

Hybridity Key Terms in Post

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is POSTCOLONIALISM? What does

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Overview

Introduction to Postcolonial Literature by Shehzad Ahmed Sahir

American and Post colonial literature : An introduction |
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Feminism and postcolonialism are allies, and the impressive selection of writings brought together in this volume demonstrate how fruitful that alliance can be. Reina Lewis and Sara Mills have assembled a brilliant selection of thinkers, organizing them into six categories: "Gendering Colonialism and Postcolonialism/Radicalizing Feminism," "Rethinking Whiteness," "Redefining the 'Third World' Subject," "Sexuality and Sexual Rights," "Harem and the Veil," and "Gender and

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Post/colonial Relations." A bibliography complements the wide-ranging essays. This is the ideal volume for any reader interested in the development of postcoloniality and feminist thought.

Cultural theory has often been criticized for covert Eurocentric and universalist tendencies. Its concepts and ideas are implicitly applicable to everyone, ironing over any individuality or cultural difference. Postcolonial theory has challenged these limitations of cultural theory, and Postcolonial Theory and Autobiography addresses the central challenge posed by its autobiographical turn. Despite the fact that autobiography is

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frequently dismissed for its Western, masculine bias, David Huddart argues for its continued relevance as a central explanatory category in understanding postcolonial theory and its relation to subjectivity. Focusing on the influence of post-structuralist theory on postcolonial theory and vice versa, this study suggests that autobiography constitutes a general philosophical resistance to universal concepts and theories. Offering a fresh perspective on familiar critical figures like Edward W. Said and Gayatri Chakravorty Spivak, by putting them in the context of readings of the work of Jacques Derrida, Gilles Deleuze, and Alain Badiou, this book relates the

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theory of autobiography to expressions of new universalisms that, together with postcolonial theory, rethink and extend norms of experience, investigation, and knowledge.

Taking a strikingly interdisciplinary and global approach, *Postcolonialism Cross-Examined* reflects on the current status of postcolonial studies and attempts to break through traditional boundaries, creating a truly comparative and genuinely global phenomenon. Drawing together the field of mainstream postcolonial studies with post-Soviet postcolonial studies and studies of the late Ottoman Empire, the contributors in this volume question many of the

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concepts and assumptions we have become accustomed to in postcolonial studies, creating a fresh new version of the field. The volume calls the merits of the field into question, investigating how postcolonial studies may have perpetuated and normalized colonialism as an issue exclusive to Western colonial and imperial powers. The volume is the first to open a dialogue between three different areas of postcolonial scholarship that previously developed independently from one another: □ the wide field of postcolonial studies working on European colonialism, □ the growing field of post-Soviet postcolonial/post-imperial studies, □ the still fledgling field of post-Ottoman postcolonial/post-

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imperial studies, supported by sideways glances at the multidirectional conditions of interaction in East Africa and the East and West Indies.

Postcolonialism Cross-Examined looks at topics such as humanism, nationalism, multiculturalism, nostalgia, and the Anthropocene in order to piece together a new, broader vision for postcolonial studies in the twenty-first century. By including territories other than those covered by the postcolonial mainstream, the book strives to reframe the “postcolonial” as a genuinely global phenomenon and develop multidirectional postcolonial perspectives.

Social scientists have long been

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resistant 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

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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, Amilcar 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

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beneficial, and argues for a third wave of postcolonial thought emerging from social science but also surmounting the narrow confines of disciplinary boundaries.

Bringing together incisive contributions from an international group of colleagues and former students, *Modern Germany in Transatlantic Perspective* takes stock of the field of German history as exemplified by the extraordinary scholarly career of Konrad H. Jarausch. Through fascinating reflections on the discipline's theoretical, professional, and methodological dimensions, it explores Jarausch's monumental work as a teacher and a builder of

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scholarly institutions. In this way, it provides not merely a look back at the last fifty years of German history, but a path forward as new ideas and methods infuse the study of Germany's past.

Postcolonialism is a book that examines the influence of postcolonial theory in critical geographical thought and scholarship. Aimed at advanced-level students and researchers, the book is a lively, stimulating and relevant introduction to 'postcolonial geography' that elaborates on the critical interventions in social, cultural and political life this important subfield is poised to make. The book is structured around three intersecting parts – Spaces,

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'Identity'/hybridity, Knowledge – that broadly follow the trajectory of postcolonial studies since the late 1970s. It comprises ten main chapters, each of which is situated at the intersections of postcolonialism and critical human geography. In doing so, Postcolonialism develops three key arguments. First, that postcolonialism is best conceived as an intellectually creative and practical set of methodologies or approaches for critically engaging existing manifestations of power and exclusion in everyday life and in taken-as-given spaces. Second, that postcolonialism is, at its core, concerned with the politics of representation, both in terms of how people and space are represented, but also the politics

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surrounding who is able to represent themselves and on what/whose terms. Third, the book argues that postcolonialism itself is an inherently geographical intellectual enterprise, despite its origins in literary theory. In developing these arguments and addressing a series of relevant and international case studies and examples throughout, Postcolonialism not only demonstrates the importance of postcolonial theory to the contemporary critical geographical imagination. It also argues that geographers have much to offer to continued theorizations and workings of postcolonial theory, politics and intellectual debates going

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forward. This is a book that brings critical analyses of the continued and omnipresent legacies of colonialism and imperialism to the heart of human geography, but also one that returns an avowedly critical geographical disposition to the core of interdisciplinary postcolonial studies.

Provides a fresh account of modernist writing in a perspective based on the reading strategies developed by postcolonial studies Neither modernity nor colonialism (and likewise, neither postmodernity nor postcoloniality) can be properly understood without recognition of their intertwined development. This book interprets modernity as

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an asymmetrically global phenomenon complexly connected to the course of Western imperialism, and demonstrates how the impact of Western modernism produced new developments in writing from all the former colonies of Europe and the US. These developments constitute the afterlife of Western modernism. The various ways in which the aesthetic ideologies and writing strategies of Western modernism have been adapted, transposed and modified by some of the most innovative writers of the twentieth century is demonstrated in the book through a set of case studies, each of which juxtaposes a canonical modernist text with a postcolonial text that shows how modernist

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modes metamorphosed in interaction with the turbulent and volatile realities of colonies and new nations struggling to arrive at a modernity of their own in contexts marked by colonial histories. Thus Kafka's allegories are juxtaposed with the use of allegory in writers like Salman Rushdie and J.M.Coetzee; the gendered modernity of Virginia Woolf is juxtaposed with the disturbing and powerful fictions of writers such as Jean Rhys and Katherine Mansfield; the intellectualized and urbanized spirituality of T.S. Eliot's *The Waste Land* is re-read in the revisionist contexts created by the brilliant and troubled urban spirituality of writers such as Arun Kolatkar from India and a text

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such as *The Woman Who Had Two Navels*, from the Philippines.

This book explores the culture, politics, and ideas of the nineteenth-century German secularist movements of Free Religion, Freethought, Ethical Culture, and Monism. In it, Todd H. Weir argues that although secularists challenged church establishment and conservative orthodoxy, they were subjected to the forces of religious competition.

The built environment of former socialist countries is often deemed uniform and drab, an apt reflection of a repressive regime. *Building the State* peeks behind the grey façade to reveal a

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colourful struggle over competing meanings of the nation, Europe, modernity and the past in a divided continent. Examining how social change is closely intertwined with transformations of the built environment, this volume focuses on the relationship between architecture and state politics in postwar Central Europe using examples from Hungary and Germany. Built around four case studies, the book traces how architecture was politically mobilized in the service of social change, first in socialist modernization programs and then in the postsocialist transition. Building the State does not only offer a comprehensive survey of the diverse political uses of architecture in postwar Central

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Europe but is the first book to explore how transformations of the built environment can offer a lens into broader processes of state formation and social change.

Curriculum as Cultural Practice aims to revitalize current discourses of curriculum research and reform from a postcolonial perspective.

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