

## Colonialism Postcolonialism Ania Loomba

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

More than three decades after its first publication, Edward Said's groundbreaking critique of the West's historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging, intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, *Orientalism* remains one of the most

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important books written about our divided world.

Winner of the Society for the Study of Early Modern Women's Collaborative Book Prize 2017 *Rethinking Feminism in Early Modern Studies* is a volume of essays by leading scholars in the field of early modern studies on the history, present state, and future possibilities of feminist criticism and theory. It responds to current anxieties that feminist criticism is in a state of decline by attending to debates and differences that have emerged in light of ongoing scholarly discussions of race, affect, sexuality, and transnationalism-work that compels us continually to reassess our definitions of 'women' and gender. *Rethinking Feminism* demonstrates how studies of early modern literature, history, and culture can contribute to a reimagination of feminist aims, methods, and objects of study at this historical juncture. While the scholars contributing to *Rethinking Feminism* have very different interests and methods, they are united in their conviction that early modern studies must be in dialogue with, and indeed contribute to, larger theoretical and political debates about gender, race, and sexuality, and to the relationship between these areas. To this end, the essays not only analyze literary texts and cultural practices to shed light on early modern ideology and politics, but also address metacritical questions of methodology and theory. Taken together, they show how a consciousness of the complexity of the past allows us to rethink the genealogies and historical stakes of current scholarly norms and debates.

Postcolonialism has become one of the most exciting, expanding and challenging areas

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of literary and cultural studies today. Designed especially for those studying the topic for the first time, *Beginning Postcolonialism* introduces the major areas of concern in a clear, accessible, and organized fashion. It provides an overview of the emergence of postcolonialism as a discipline and closely examines many of its important critical writings.

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

Essay from the year 2013 in the subject English Language and Literature Studies - Culture and Applied Geography, grade: 14/20, University Hassan II. Casablanca,

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

This collection intervenes in key areas of feminist scholarship and activism in contemporary South Asia, particularly India, Pakistan, Bangladesh, and Sri Lanka, while asking how this investigation might enrich feminist theorizing and practice

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globally.

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

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

This book focuses on the work of Western-educated African and Indian women writers resisting gender identity constructions at various points in history. Author Jaspal Singh examines colonial and national gender identity constructions in female-authored texts at 'home' and the continued deployment of and resistance to gender identity impositions in various spaces. Hoping to generate a greater understanding of and appreciation for the contributions of these diasporic women writers within postcolonial literature and analysis, Singh contextualises their work within social, political, and cultural conditions. Her study aids the empowerment of Indian and African women writers as important players in the emerging field of postcolonial studies. In particular, she argues for the importance of inclusion of texts from women of different classes, religions and castes, both in the developed and the under-developed world. Singh's analysis makes reference to texts by Indian and African women in India, the West, and in other Third World spaces with large Indian communities, namely Africa and Burma.

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

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

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and an easy-to-use A-Z format.

This essential handbook explores the relationship between the postcolonial critique and the field of archaeology, a discipline that developed historically in conjunction with European colonialism and imperialism. In aiding the movement to decolonize the profession, the contributors to this volume—themselves from six continents and many representing indigenous and minority communities and disadvantaged countries—suggest strategies to strip archaeological theory and practice of its colonial heritage and create a discipline sensitive to its inherent inequalities. Summary articles review the emergence of the discipline of archaeology in conjunction with colonialism, critique the colonial legacy evident in continuing archaeological practice around the world, identify current trends, and chart future directions in postcolonial archaeological research. Contributors provide a synthesis of research, thought, and practice on their topic. The articles embrace multiple voices and case study approaches, and have consciously aimed to recognize the utility of comparative work and interdisciplinary approaches to understanding the past. This is a benchmark volume for the study of the contemporary politics, practice, and ethics of archaeology. Sponsored by the World Archaeological Congress Students of modern Indian history and the British Empire will find this book relevant & accessible. Ideologies of the Raj examines how the British sought to justify their rule over India. This interdisciplinary volume attempts to expand the temporal and geographic agenda of postcolonial studies.

**Revolutionary Desires** examines the lives and subjectivities of militant-nationalist and communist women in India from the late 1920s, shortly after the communist

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

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

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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.

This collection makes available for the first time a rich archive of materials that illuminate the history of racial thought and practices in sixteenth and seventeenth century England. A comprehensive introduction shows how these writings are crucial for understanding the pre-Enlightenment lineages of racial categories. The white man's burden, darkest Africa, the seduction of the primitive: such phrases were widespread in the language Western empires used to talk about their colonial enterprises. How this language itself served imperial purposes--and how it survives today in writing about the Third World--are the subject of David Spurr's book, a revealing account of the rhetorical strategies that have defined

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Western thinking about the non-Western world. Despite historical differences among British, French, and American versions of colonialism, their rhetoric had much in common. The Rhetoric of Empire identifies these shared features—images, figures of speech, and characteristic lines of argument—and explores them in a wide variety of sources. A former correspondent for the United Press International, the author is equally at home with journalism or critical theory, travel writing or official documents, and his discussion is remarkably comprehensive. Ranging from T. E. Lawrence and Isak Dineson to Hemingway and Naipaul, from Time and the New Yorker to the National Geographic and Le Monde, from journalists such as Didion and Sontag to colonial administrators such as Frederick Lugard and Albert Sarraut, this analysis suggests the degree to which certain rhetorical tactics penetrate the popular as well as official colonial and postcolonial discourse. Finally, Spurr considers the question: Can the language itself—and with it, Western forms of interpretation--be freed of the exercise of colonial power? This ambitious book is an answer of sorts. By exposing the rhetoric of empire, Spurr begins to loosen its hold over discourse about—and between—different cultures.

This book highlights the best new interdisciplinary research on the theory and practice of cosmopolitanism, with a special focus on the cosmopolitan literatures

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of Europe, Asia, Africa, and North America, from medieval times to the present. The Oxford Handbook of Shakespeare and Embodiment brings together 42 of the most important scholars and writing on the subject today. Extending the purview of feminist criticism, it offers an intersectional paradigm for considering representations of gender in the context of race, ethnicity, sexuality, disability, and religion. In addition to sophisticated textual analysis drawing on the methods of historicism, psychoanalysis, queer theory, and posthumanism, a team of international experts discuss Shakespeare's life, contemporary editing practices, and performance of his plays on stage, on screen, and in the classroom. This theoretically sophisticated yet elegantly written Handbook includes an editor's Introduction that provides a comprehensive overview of current debates. Postcolonialism offers challenging and provocative ways of thinking about colonial and neocolonial power, about self and other, and about the discourses that perpetuate postcolonial inequality and violence. Much of the seminal work in postcolonialism has been shaped by currents in philosophy, notably Marxism and ethics. "Understanding Postcolonialism" examines the philosophy of postcolonialism in order to reveal the often conflicting systems of thought which underpin it. In so doing, the book presents a reappraisal of the major postcolonial thinkers of the twentieth century. Ranging beyond the narrow selection of

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theorists to which the field is often restricted, the book explores the work of Fanon and Sartre, Gandhi, Nandy, and the Subaltern Studies Group, Foucault and Said, Derrida and Bhabha, Khatibi and Glissant, and Spivak, Mbembe and Mudimbe. A clear and accessible introduction to the subject, "Understanding Postcolonialism" reveals how, almost half a century after decolonisation, the complex relation between politics and ethics continues to shape postcolonial thought.

Post-colonial theory is a relatively new area in critical contemporary studies, having its foundations more Postcolonial Criticism brings together some of the most important critical writings in the field, and aims to present a clear overview of, and introduction to, one of the most exciting and rapidly developing areas of contemporary literary criticism. It charts the development of the field both historically and conceptually, from its beginnings in the early post-war period to the present day. The first phase of postcolonial criticism is recorded here in the pioneering work of thinkers like Aimé Césaire, Frantz Fanon, Edward Said, and Gayatri Spivak. More recently, a new generation of academics have provided fresh assessments of the interaction of class, race and gender in cultural production, and this generation is represented in the work of Aijaz Ahmad, bell hooks, Homi Bhabha, Abdul JanMohamed and David Lloyd. Topics covered

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include negritude, national culture, orientalism, subalternity, ambivalence, hybridity, white settler societies, gender and colonialism, culturalism, commonwealth literature, and minority discourse. The collection includes an extensive general introduction which clearly sets out the key stages, figures and debates in the field. The editors point to the variety, even conflict, within the field, but also stress connections and parallels between the various figures and debates which they identify as central to an understanding of it. The introduction is followed by a series of ten essays which have been carefully chosen to reflect both the diversity and continuity of postcolonial criticism. Each essay is supported by a short introduction which places it in context with the rest of the author's work, and identifies how its salient arguments contribute to the field as a whole. This is a field which covers many disciplines including literary theory, cultural studies, philosophy, geography, economics, history and politics. It is designed to fit into the current modular arrangement of courses, and is therefore suitable for undergraduate and postgraduate courses which address postcolonial issues and the 'new' literatures in English.

Postcolonial Theory is a ground-breaking critical introduction to the burgeoning field of postcolonial studies. Leela Gandhi is the first to clearly map out this field in terms of its wider philosophical and intellectual context, drawing important connections between

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postcolonial theory and poststructuralism, postmodernism, marxism and feminism. She assesses the contribution of major theorists such as Edward Said, Gayatri Spivak and Homi Bhabha, and also points to postcolonialism's relationship to earlier thinkers such as Frantz Fanon and Mahatma Gandhi. The book is distinctive in its concern for the specific historical, material and cultural contexts for postcolonial theory, and in its attempt to sketch out the ethical possibilities for postcolonial theory as a model for living with and 'knowing' cultural differences non-violently. Postcolonial Theory is a useful starting point for readers new to the field and a provocative account which opens possibilities for debate.

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

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

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In recent years works such as Jean Rhys's *Wide Sargasso Sea*, J.M. Coetzee's *Foe* and Peter Carey's *Jack Maggs*, which 'write back' to classic English texts, have attracted considerable attention as offering a paradigm for the relationship between post-colonial writing and the 'canon'. Thieme's study provides a broad overview of such writing, focusing both on responses to texts that have frequently been associated with the colonial project or the construction of 'race' (*The Tempest*, *Robinson Crusoe*, *Heart of Darkness* and *Othello*) and texts where the interaction between culture and imperialism is slightly less overt (*Great Expectations*, *Jane Eyre* and *Wuthering Heights*). The post-colonial con-texts examined are located within their particular social and cultural backgrounds with emphasis on the different forms their responses to their pre-texts take and the extent to which they create their own discursive space. Using Edward Said's models of filiative relationships and affiliative identifications, the book argues that 'writing back' is seldom adversarial, rather that it operates along a continuum between complicity and oppositionality that dismantles hierarchical positioning. It also suggests that post-colonial appropriations of canonical pre-texts frequently generate re-readings of their 'originals'. It concludes by considering the implications of this argument for discussions of identity politics and literary genealogies more generally. Authors examined include Chinua Achebe, Margaret Atwood, Kamau Brathwaite, Peter Carey, J.M. Coetzee, Robertson Davies, Wilson Harris, Elizabeth Jolley, Robert Kroetsch, George Lamming, Margaret Laurence, Pauline Melville, V.S.

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Naipaul, Caryl Phillips, Ngugi wa Thiong'o, Jean Rhys, Salman Rushdie, Djanet Sears, Sam Selvon, Olive Senior, Jane Urquhart and Derek Walcott.

*De-Scribing Empire* is a stunning collection of first-class essays. Collectively they examine the formative role of books, writing and textuality in imperial control and the fashioning of colonial world-views. The volume as a whole puts forward strategies for understanding and neutralising that control, and as such is a major contribution to the field. It will be invaluable for students in post-colonialist criticism.

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

*Colonialism/Postcolonialism* is a comprehensive yet accessible guide to the historical and theoretical dimensions of colonial and postcolonial studies. Ania Loomba deftly introduces and examines: key features of the ideologies and history of colonialism the relationship of colonial discourse to literature challenges to colonialism, including

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anticolonial discourses recent developments in postcolonial theories and histories issues of sexuality and colonialism, and the intersection of feminist and postcolonial thought debates about globalization and postcolonialism Recommended on courses across the academic disciplines and around the world, Colonialism/Postcolonialism has for some years been accepted as the essential introduction to a vibrant and politically charged area of literary and cultural study. With new coverage of emerging debates around globalization, this second edition will continue to serve as the ideal guide for students new to colonial discourse theory, postcolonial studies or postcolonial theory as well as a reference for advanced students and teachers.

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

Cultural Studies has fascinated academics and students around the globe with its deft application of complex theories to everyday life. A discipline between disciplines, it makes the academic popular and the popular, academic. Cultural Studies is concerned with the social and cultural construction of meanings, and investigates how power relations govern these meanings. This lucid introduction explains the theory and practice of Cultural Studies with the help of detailed cultural analyses. The first of its two parts discusses the contexts in which Cultural Studies evolved, and outlines the major theories it draws on-structuralism, poststructuralism, deconstruction, Marxism, postmodernism, feminism, queer theory and postcolonial theory. The second part of the

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book applies the methods of Cultural Studies to familiar aspects of everyday life, and contains a set of case studies in the cultures of communication, shopping and space. Examples range from shopping malls, advertisements and mobile phone cultures to property business, housekeeping and development projects of the government. Exploring, amongst other themes, representations of the other, strategies adopted to resist such representations, the issues of identity, nationalism, colonialism, feminism, subaltern studies and the English language within the context of Empire, this book projects a study of post-colonialism through the work of Gayatri Chakravorty Spivak. In 1870 barely one tenth of Africa was under European control. By 1914 only about one tenth – Abyssinia (Ethiopia) and Liberia – was not. This book offers a clear and concise account of the 'scramble' or 'race' for Africa, the period of around 20 years during which European powers carved up the continent with little or no consultation of its inhabitants. In her classic overview, M.E. Chamberlain: Contrasts the Victorian image of Africa with what we now know of African civilisation and history Examines in detail case histories from Egypt to Zimbabwe Argues that the history and background of Africa are as important as European politics and diplomacy in understanding the 'scramble' Considers the historiography of the topic, taking into account Marxist and anti-Marxist, financial, economic, political and strategic theories of European imperialism This indispensable introduction, now in a fully updated third edition, provides the most accessible survey of the 'scramble for Africa' currently available. The new edition

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includes primary source material unpublished elsewhere, new illustrations and additional pedagogical features. It is the perfect starting point for any study of this period in African history.

Globalization has become a widely used buzzword, yet popular discussions often miss its deeper realities. This book offers the first clear explanation of the impact of colonialist legacies in a globalized world in an era defined by the "War on Terror." Sankaran Krishna explores the history of the relationship between Western dominance and the forms of resistance that have emerged to challenge it. Moving beyond the simple formulation of "They hate us because we are rich, we are free, and they are crazy," he asks, "What have we done that might generate such animosity? What face has the United States presented to the developing world over time? Krishna argues that we live on an interrelated globe, that history matters a great deal in constructing contemporary realities, and that others create stories or narratives about the world based on their experiences just as we do based on ours. He contends that the interactions between the West and the non-West have not been politically innocent, economically egalitarian, or culturally benign in their consequences. Presenting a lucid exploration of the intertwined histories of both globalization and postcolonialism, this book uses compelling real-world examples to make sense of this crucial relationship. How do states distinguish friends from enemies, partners from competitors, and communities from outsiders? *Community Under Anarchy* shows how the development

