

Rethinking Settler Colonialism History And Memory In Australia Canada Aotearoa New Zealand And South Africa Studies In Imperialism Mup

Development has remained elusive in Africa. Through theoretical contributions and case studies focusing on Southern Africa's former white settler states, South Africa and Zimbabwe, this volume responds to the current need to rethink (and unthink) development in the region. The authors explore how Africa can adapt Western development models suited to its political, economic, social and cultural circumstances, while rejecting development practices and discourses based on exploitative capitalist and colonial tendencies. Beyond the legacies of colonialism, the volume also explores other factors impacting development, including regional politics, corruption, poor policies on empowerment and indigenization, and socio-economic and cultural barriers.

What does it mean to say that Native peoples exist in the present? In *Beyond Settler Time* Mark Rifkin investigates the dangers of seeking to include Indigenous peoples within settler temporal frameworks. Claims that Native peoples should be recognized as coeval with Euro-Americans, Rifkin argues, implicitly treat dominant non-native ideologies and institutions as the basis for defining time itself. How, though, can Native peoples be understood as dynamic and changing while also not assuming that they belong to a present inherently shared with non-natives? Drawing on physics, phenomenology, queer studies, and postcolonial theory, Rifkin develops the concept of "settler time" to address how Native peoples are both consigned to the past and inserted into the present in ways that normalize non-native histories, geographies, and expectations. Through analysis of various kinds of texts, including government documents, film, fiction, and autobiography, he explores how Native experiences of time exceed and defy such settler impositions. In underscoring the existence of multiple temporalities, Rifkin illustrates how time plays a crucial role in Indigenous peoples' expressions of sovereignty and struggles for self-determination.

Traces of History presents a new approach to race and to comparative colonial studies. Bringing a historical perspective to bear on the regimes of race that colonizers have sought to impose on Aboriginal people in Australia, on Blacks and Native Americans in the United States, on Ashkenazi Jews in Western Europe, on Arab Jews in Israel/Palestine, and on people of African descent in Brazil, this book shows how race marks and reproduces the different relationships of inequality into which Europeans have coopted subaltern populations: territorial dispossession, enslavement, confinement, assimilation, and removal. Charting the different modes of domination that engender specific regimes of race and the strategies of anti-colonial resistance they entail, the book powerfully argues for cross-racial solidarities that respect these historical differences.

This book brings together Indigenous, Third World and Settler perspectives on the theory and practice of decolonizing law. Colonialism, imperialism, and settler colonialism continue to affect the lives of racialized communities and Indigenous Peoples around the world. Law, in its many iterations, has played an active role in the dispossession and disenfranchisement of colonized peoples. Law and its various institutions are the means by which colonial, imperial, and settler colonial programs and policies continue to be reinforced and sustained. There are, however, recent and historical examples in which law has played a significant role in dismantling colonial and imperial structures set up during the process of colonization. This book combines usually distinct Indigenous, Third World and Settler perspectives in order to take up the effort of decolonizing law: both in practice and in the concern to distance and to liberate the foundational theories of legal knowledge and academic engagement from the manifestations of colonialism, imperialism and settler colonialism. Including work by scholars from the Global

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South and North, this book will be of interest to academics, students and others interested in the legacy of colonial and settler law, and its overcoming.

Now part of the HBO docuseries "Exterminate All the Brutes," written and directed by Raoul Peck 2015 Recipient of the American Book Award The first history of the United States told from the perspective of indigenous peoples Today in the United States, there are more than five hundred federally recognized Indigenous nations comprising nearly three million people, descendants of the fifteen million Native people who once inhabited this land. The centuries-long genocidal program of the US settler-colonial regimen has largely been omitted from history. Now, for the first time, acclaimed historian and activist Roxanne Dunbar-Ortiz offers a history of the United States told from the perspective of Indigenous peoples and reveals how Native Americans, for centuries, actively resisted expansion of the US empire. With growing support for movements such as the campaign to abolish Columbus Day and replace it with Indigenous Peoples' Day and the Dakota Access Pipeline protest led by the Standing Rock Sioux Tribe, An Indigenous Peoples' History of the United States is an essential resource providing historical threads that are crucial for understanding the present. In An Indigenous Peoples' History of the United States, Dunbar-Ortiz adroitly challenges the founding myth of the United States and shows how policy against the Indigenous peoples was colonialist and designed to seize the territories of the original inhabitants, displacing or eliminating them. And as Dunbar-Ortiz reveals, this policy was praised in popular culture, through writers like James Fenimore Cooper and Walt Whitman, and in the highest offices of government and the military. Shockingly, as the genocidal policy reached its zenith under President Andrew Jackson, its ruthlessness was best articulated by US Army general Thomas S. Jesup, who, in 1836, wrote of the Seminoles: "The country can be rid of them only by exterminating them." Spanning more than four hundred years, this classic bottom-up peoples' history radically reframes US history and explodes the silences that have haunted our national narrative. An Indigenous Peoples' History of the United States is a 2015 PEN Oakland-Josephine Miles Award for Excellence in Literature.

A resource for all who teach and study history, this book illuminates the unmistakable centrality of American Indian history to the full sweep of American history. The nineteen essays gathered in this collaboratively produced volume, written by leading scholars in the field of Native American history, reflect the newest directions of the field and are organized to follow the chronological arc of the standard American history survey. Contributors reassess major events, themes, groups of historical actors, and approaches--social, cultural, military, and political--consistently demonstrating how Native American people, and questions of Native American sovereignty, have animated all the ways we consider the nation's past. The uniqueness of Indigenous history, as interwoven more fully in the American story, will challenge students to think in new ways about larger themes in U.S. history, such as settlement and colonization, economic and political power, citizenship and movements for equality, and the fundamental question of what it means to be an American. Contributors are Chris Andersen, Juliana Barr, David R. M. Beck, Jacob Betz, Paul T. Conrad, Mikal Brotnov Eckstrom, Margaret D. Jacobs, Adam Jortner, Rosalyn R. LaPier, John J. Laukaitis, K. Tsianina Lomawaima, Robert J. Miller, Mindy J. Morgan, Andrew Needham, Jean M. O'Brien, Jeffrey Ostler, Sarah M. S. Pearsall, James D. Rice, Phillip H. Round, Susan Sleeper-Smith, and Scott Manning Stevens.

In this highly controversial and original work, Damien Short systematically rethinks how genocide is and should be defined. Rather than focusing solely on a narrow conception of genocide as direct mass-killing, through close empirical analysis of a number of under-discussed case studies – including Palestine, Sri Lanka, Australia and Alberta, Canada – the book reveals the key role played by settler colonialism, capitalism, finite resources and the ecological crisis in driving genocidal social death on a global scale.

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This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. Siblings are our longest lasting relationships. Narratives of the Great War abound with the war stories of brothers and sisters. Their emotional experiences span the novelty of departing for war or taking up war work, the turmoil of facing combat, the effort to provide ongoing support for family members, the ever-present anxiety for soldier-brothers, the depth of sibling grief and the multifarious ways surviving siblings sought to preserve the memory of their fallen brothers. This social and cultural history places siblinghood at the heart of our understanding of the war generation and how they balanced conflicting obligations to the nation, the military and their families. Drawing on a range of material, *Brothers in the Great War*, reveals how sibling bonds sustained fighting men and presents a novel insight into twentieth-century familial life.

A transnational study of how settler colonialism remade the Victorian novel and political economy by challenging ideas of British identity.

In *Alien Capital* Lyko Day retheorizes the history and logic of settler colonialism by examining its intersection with capitalism and the racialization of Asian immigrants to Canada and the United States. Day explores how the historical alignment of Asian bodies and labor with capital's abstract and negative dimensions became one of settler colonialism's foundational and defining features. This alignment allowed white settlers to gloss over and expunge their complicity with capitalist exploitation from their collective memory. Day reveals this process through an analysis of a diverse body of Asian North American literature and visual culture, including depictions of Chinese railroad labor in the 1880s, filmic and literary responses to Japanese internment in the 1940s, and more recent examinations of the relations between free trade, national borders, and migrant labor. In highlighting these artists' reworking and exposing of the economic modalities of Asian racialized labor, Day pushes beyond existing approaches to settler colonialism as a Native/settler binary to formulate it as a dynamic triangulation of Native, settler, and alien populations and positionalities.

In 2008, Canada established a Truth and Reconciliation Commission to mend the deep rifts between Aboriginal peoples and the settler society that created Canada's notorious residential school system. *Unsettling the Settler Within* argues that non-Aboriginal Canadians must undergo their own process of decolonization in order to truly participate in the transformative possibilities of reconciliation. Settlers must relinquish the persistent myth of themselves as peacemakers and acknowledge the destructive legacy of a society that has stubbornly ignored and devalued Indigenous experience. A compassionate call to action, this powerful book offers a new and hopeful path toward healing the wounds of the past.

This collection represents a serious re-examination of existing work on the Aboriginal history of nineteenth-century Victoria, deploying the insights of postcolonial thought to wrench open the inner workings of territorial expropriation and its historically tenacious variability. Colonial historians have frequently asserted that the management and control of Aboriginal people in colonial Victoria was historically exceptional; by the end of the century, colonies across mainland Australia looked to Victoria as a 'model' for how to manage the problem of Aboriginal survival. This collection carefully traces the emergence and enactment of this 'model' in the years after colonial separation, the idiosyncrasies of its application and the impact it had on Aboriginal lives. It is no exaggeration to say that the work on colonial Victoria represented here is in the vanguard of what we might see as a 'new Australian colonial history'. This is a quite

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distinctive development shaped by the aftermath of the history wars within Australia and through engagement with the 'new imperial history' of Britain and its empire. It is characterised by an awareness of colonial Australia's positioning within broader imperial circuits through which key personnel, ideas and practices flowed, and also by 'local' settler society's impact upon, and entanglements with, Aboriginal Australia. The volume heralds a new, spatially aware, movement within Australian history writing. – Alan Lester This is a timely, astutely assembled and well nuanced collection that combines theoretical sophistication with empirical solidity. Theoretically, it engages knowledgeably but not uncritically with a broad range of influences, including postcolonialism, the new imperial history, settler colonial studies and critical Indigenous studies. Empirically, contributors have trawled an impressive array of archival sources, both standard and relatively unknown, bringing a fresh eye to bear on what we thought we knew but would now benefit from reconsidering. Though the collection wears its politics openly, it does so lightly and without jeopardising fidelity to its sources. – Patrick Wolfe

This is a brilliant history of anthropology from its origins in 19th century Europe to the present day. Underlying this and closely connected to this meta-narrative is the story of European settlement and colonialization of Australia and the distressing history of Australian official policy towards the Australian aboriginal population (other colonial enterprises are also examined; for instance, the book incorporates a discussion of the late 19th century development of American cultural anthropology and its relation to the European settlement of North America). He shows how anthropological theory emerged from the political and intellectual culture of Victorian England (and to a lesser extent Germany and the United States) and examines its relationship to science, particularly evolutionary science.

2020 American Indian Youth Literature Young Adult Honor Book 2020 Notable Social Studies Trade Books for Young People, selected by National Council for the Social Studies (NCSS) and the Children's Book Council 2019 Best-Of Lists: Best YA Nonfiction of 2019 (Kirkus Reviews) · Best Nonfiction of 2019 (School Library Journal) · Best Books for Teens (New York Public Library) · Best Informational Books for Older Readers (Chicago Public Library) Spanning more than 400 years, this classic bottom-up history examines the legacy of Indigenous peoples' resistance, resilience, and steadfast fight against imperialism. Going beyond the story of America as a country "discovered" by a few brave men in the "New World," Indigenous human rights advocate Roxanne Dunbar-Ortiz reveals the roles that settler colonialism and policies of American Indian genocide played in forming our national identity. The original academic text is fully adapted by renowned curriculum experts Debbie Reese and Jean Mendoza, for middle-grade and young adult readers to include discussion topics, archival images, original maps, recommendations for further reading, and other materials to encourage students, teachers, and general readers to think critically about their own place in history.

This is the first comparative analysis of the political transitions in South Africa and Palestine since the 1990s. Clarno's study is grounded in impressive ethnographic fieldwork, taking him from South African townships to Palestinian refugee camps, where he talked to a wide array of informants, from local residents to policymakers, political activists, business representatives, and local and international security personnel. The

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resulting inquiry accounts for the simultaneous development of extreme inequality, racialized poverty, and advanced strategies for securing the powerful and policing the poor in South Africa and Palestine/Israel over the last 20 years. Clarno places these transitions in a global context while arguing that a new form of neoliberal apartheid has emerged in both countries. The width and depth of Clarno's research, combined with wide-ranging first-hand accounts of realities otherwise difficult for researchers to access, make *Neoliberal Apartheid* a path-breaking contribution to the study of social change, political transitions, and security dynamics in highly unequal societies. Take one example of Clarno's major themes, to wit, the issue of security. Both places have generated advanced strategies for securing the powerful and policing the racialized poor. In South Africa, racialized anxieties about black crime shape the growth of private security forces that police poor black South Africans in wealthy neighborhoods. Meanwhile, a discourse of Muslim terrorism informs the coordinated network of security forces involving Israel, the United States, Jordan, and the Palestinian Authority that polices Palestinians in the West Bank. Overall, Clarno's pathbreaking book shows how the shifting relationship between racism, capitalism, colonialism, and empire has generated inequality and insecurity, marginalization and securitization in South Africa, Palestine/Israel, and other parts of the world."

Debunks the pervasive and self-congratulatory myth that our country is proudly founded by and for immigrants, and urges readers to embrace a more complex and honest history of the United States. Whether in political debates or discussions about immigration around the kitchen table, many Americans, regardless of party affiliation, will say proudly that we are a nation of immigrants. In this bold new book, historian Roxanne Dunbar-Ortiz asserts this ideology is harmful and dishonest because it serves to mask and diminish the US's history of settler colonialism, genocide, white supremacy, slavery, and structural inequality, all of which we still grapple with today. She explains that the idea that we are living in a land of opportunity—founded and built by immigrants—was a convenient response by the ruling class and its brain trust to the 1960s demands for decolonialization, justice, reparations, and social equality. Moreover, Dunbar-Ortiz charges that this feel good—but inaccurate—story promotes a benign narrative of progress, obscuring that the country was founded in violence as a settler state, and imperialist since its inception. While some of us are immigrants or descendants of immigrants, others are descendants of white settlers who arrived as colonizers to displace those who were here since time immemorial, and still others are descendants of those who were kidnapped and forced here against their will. This paradigm shifting new book from the highly acclaimed author of *An Indigenous Peoples' History of the United States* charges that we need to stop believing and perpetuating this simplistic and a historical idea and embrace the real (and often horrific) history of the United States.

The aim of this *Element* is to foreground Native American conceptions of sovereignty and power in order to refine the place of settler colonialism in American colonial and early republican history. It argues that Indigenous concepts of sovereignty were rooted in complex metaphorical language, in historical understandings of alliance, and in mobility in a landscape of layered interconnections of power. Where some versions of the interpretive paradigm of settler colonialism emphasise the violent 'elimination of the native', this work reveals that diplomatic transactions between the Iroquois Confederacy

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and British colonial and imperial agents reveal a hybrid language of alliance, sovereignty and territory. These languages and concepts of inter-cultural diplomacy provide contexts that suggest a more nuanced and dynamic relationship between colonialism and Indigenous power.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. Postmodern, postcolonial and post-truth are broadly used terms. But where do they come from? When and why did the habit of interpreting the world in post-terms emerge? And who exactly were the 'post boys' responsible for this? Post-everything examines why post-Christian, post-industrial and post-bourgeois were terms that resonated, not only among academics, but also in the popular press. It delves into the historical roots of postmodern and poststructuralist, while also subjecting more recent post-constructions (posthumanist, postfeminist) to critical scrutiny. This study is the first to offer a comprehensive history of post-concepts. In tracing how these concepts found their way into a broad range of genres and disciplines, Post-everything contributes to a rapprochement between the history of the humanities and the history of the social sciences.

This collection explores how South Asian migrations in modern history have shaped key aspects of globalization since the 1830s. Including original research from colonial India, Fiji, Mexico, South Africa, North America and the Middle East, the essays explore indentured labour and its legacies, law as a site of regulation and historical biography. Including recent scholarship on the legacy of issues such as consent, sovereignty and skilled/unskilled labour distinctions from the history of indentured labour migrations, this volume brings together a range of historical changes that can only be understood by studying South Asian migrants within a globalized world system. Centering south Asian migrations as a site of analysis in global history, the contributors offer a lens into the ongoing regulation of labourers after the abolition of slavery that intersect with histories in the Global North and Global South. The use of historical biography showcases experiences from below, and showcases a world history outside empire and nation. A vivid exploration of the history of a very powerful and long lasting idea: building European worlds outside of Europe. Veracini outlines how the founding of new societies was envisaged and practiced and explores the specific ways in which settler colonial projects tried to establish ideal and regenerated political bodies.

A series of portraits of 'imperial lives' to rethink the history of the British Empire in the nineteenth century.

The nation-state and the colonial state have always been the same thing: the ethnic and religious majorities of the former created only through the violent "minoritization" inherent in the latter. Assessing cases from the United States to Eastern Europe, Israel, and Sudan, Mahmood Mamdani suggests a radical solution: the state without a nation. Rethinking settler colonialism focuses on the long history of contact between indigenous peoples and the white colonial communities who settled in Australia, Aotearoa New Zealand, Canada and South Africa. It interrogates how histories of colonial settlement have been mythologised, narrated and embodied in public culture in the twentieth century (through monuments, exhibitions and images) and charts some of the vociferous challenges to such histories that have emerged over recent years. Despite a shared familiarity with cultural and political institutions, practices and policies amongst the white settler communities, the distinctiveness which marked these

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constituencies as variously, 'Australian', 'South African', 'Canadian' or 'New Zealander', was fundamentally contingent upon their relationship to and with the various indigenous communities they encountered. In each of these countries these communities were displaced, marginalised and sometimes subjected to attempted genocide through the colonial process. Recently these groups have renewed their claims for greater political representation and autonomy. The essays and artwork in this book insist that an understanding of the political and cultural institutions and practices which shaped settler-colonial societies in the past can provide important insights into how this legacy of unequal rights can be contested in the present. It will be of interest to those studying the effects of colonial powers on indigenous populations, and the legacies of imperial rule in postcolonial societies.

The Routledge Handbook of the History of Settler Colonialism examines the global history of settler colonialism as a distinct mode of domination from ancient times to the present day. It explores the ways in which new polities were established in freshly discovered 'New Worlds', and covers the history of many countries, including Australia, New Zealand, Israel, Japan, South Africa, Liberia, Algeria, Canada, and the USA. Chronologically as well as geographically wide-reaching, this volume focuses on an extensive array of topics and regions ranging from settler colonialism in the Neo-Assyrian and Roman empires, to relationships between indigenes and newcomers in New Spain and the early Mexican republic, to the settler-dominated polities of Africa during the twentieth century. Its twenty-nine inter-disciplinary chapters focus on single colonies or on regional developments that straddle the borders of present-day states, on successful settlements that would go on to become powerful settler nations, on failed settler colonies, and on the historiographies of these experiences. Taking a fundamentally international approach to the topic, this book analyses the varied experiences of settler colonialism in countries around the world. With a synthesizing yet original introduction, this is a landmark contribution to the emerging field of settler colonial studies and will be a valuable resource for anyone interested in the global history of imperialism and colonialism.

This scholarly collection explores the method and theory of the archaeological study of indigenous persistence and long-term colonial entanglement. Each contributor offers an examination of the complex ways that indigenous communities in the Americas have navigated the circumstances of colonial and postcolonial life, which in turn provides a clearer understanding of anthropological concepts of ethnogenesis and hybridity, survivance, persistence, and refusal. *Indigenous Persistence in the Colonized Americas* highlights the unique ability of historical anthropology to bring together various kinds of materials—including excavated objects, documents in archives, and print and oral histories—to provide more textured histories illuminated by the archaeological record. The work also extends the study of historical archaeology by tracing indigenous societies long after their initial entanglement with European settlers and colonial regimes. The contributors engage a geographic scope that spans Spanish, English, French, Dutch, and other models of colonization.

The essays presented in this collection consider a wide range of cultural, social and intellectual topics specific to British History from the mid-19th to the mid-20th century. The book attempts to show the centrality of the Empire in the history of various nations created by the British diaspora overseas. It examines numerous topics relating to

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British history, including the history of the old self-governing Dominions -- Canada, South Africa, New Zealand and Australia -- and seeks to uncover the true nature of how British Imperial history has been written. Rejecting a nostalgic point of view, these essays written by leaders in the field, are cast in a critical light asking the reader to evaluate the historiographical context of British history.

Empire of the People examines the constitutive role of settler colonialism in the historical construction of modern American democratic thought. It traces how the ideological disavowal of colonial dispossession and land appropriation established the conceptual and theoretical architecture of American democratic politics.

From portrayals of African women's bodies in early modern European travel accounts to the relation between celibacy and Indian nationalism to the fate of the Korean "comfort women" forced into prostitution by the occupying Japanese army during the Second World War, the essays collected in *Bodies in Contact* demonstrate how a focus on the body as a site of cultural encounter provides essential insights into world history. Together these essays reveal the "body as contact zone" as a powerful analytic rubric for interpreting the mechanisms and legacies of colonialism and illuminating how attention to gender alters understandings of world history. Rather than privileging the operations of the Foreign Office or gentlemanly capitalists, these historical studies render the home, the street, the school, the club, and the marketplace visible as sites of imperial ideologies. *Bodies in Contact* brings together important scholarship on colonial gender studies gathered from journals around the world. Breaking with approaches to world history as the history of "the West and the rest," the contributors offer a panoramic perspective. They examine aspects of imperial regimes including the Ottoman, Mughal, Soviet, British, Han, and Spanish, over a span of six hundred years—from the fifteenth century through the mid-twentieth. Discussing subjects as diverse as slavery and travel, ecclesiastical colonialism and military occupation, marriage and property, nationalism and football, immigration and temperance, *Bodies in Contact* puts women, gender, and sexuality at the center of the "master narratives" of imperialism and world history. Contributors. Joseph S. Alter, Tony Ballantyne, Antoinette Burton, Elisa Camiscioli, Mary Ann Fay, Carter Vaughn Findley, Heidi Gengenbach, Shoshana Keller, Hyun Sook Kim, Mire Koikari, Siobhan Lambert-Hurley, Melani McAlister, Patrick McDevitt, Jennifer L. Morgan, Lucy Eldersveld Murphy, Rosalind O'Hanlon, Rebecca Overmyer-Velázquez, Fiona Paisley, Adele Perry, Sean Quinlan, Mrinalini Sinha, Emma Jinhua Teng, Julia C. Wells

Postcolonial Europe: Comparative Reflections after the Empires brings together scholars from across disciplines to rethink European colonialism in the light of its vanishing empires and the rise of new global power structures.

This important book on Land Education offers critical analysis of the paths forward for education on Indigenous land. This analysis discusses the necessity of centring historical and current contexts of colonization in education on and in relation to land. In addition, contributors explore the intersections of environmentalism and Indigenous rights, in part inspired by the realisation that the specifics of geography and community matter for how environmental education can be engaged. This edited volume suggests how place-based pedagogies can respond to issues of colonialism and Indigenous sovereignty. Through dynamic new empirical and conceptual studies, international contributors examine settler colonialism, Indigenous cosmologies, Indigenous land rights, and language as key aspects of Land Education. The book invites readers to rethink 'pedagogies of place' from various Indigenous, postcolonial, and decolonizing perspectives. This book was originally published as a special issue of *Environmental Education Research*.

Rethinking settler colonialism History and memory in Australia, Canada, Aotearoa New Zealand and South Africa Manchester University Press

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This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. This collection brings together for the first time literary studies of British colonies in nineteenth-century Australia, New Zealand, South Africa, South America, Southeast Asia, and the South Pacific Islands. Drawing on hemispheric studies, Indigenous studies, and southern theory to decentre British and other European metropolises, the collection offers a groundbreaking challenge to national paradigms and traditional literary periodisations and canons by prioritising southern cultural networks in multiple regional centres from Cape Town to Dunedin. Worlding the south examines the dialectics of literary worldedness in ways that recognise inequalities of power, textual and material violence, and literary and cultural resistance. The collection revises current literary histories of the 'British world' by arguing for the distinctiveness of settler colonialism in the southern hemisphere, and by incorporating Indigenous, diasporic, and south-south perspectives.

Bridging the multiple histories and present-day iterations of U.S. settler colonialism in North America and its overseas imperialism in the Caribbean and the Pacific, the essays in this groundbreaking volume underscore the United States as a fluctuating constellation of geopolitical entities marked by overlapping and variable practices of colonization. By rethinking the intertwined experiences of Native Americans, Puerto Ricans, Chamorros, Filipinos, Hawaiians, Samoans, and others subjected to U.S. imperial rule, the contributors consider how the diversity of settler claims, territorial annexations, overseas occupations, and circuits of slavery and labor—along with their attendant forms of jurisprudence, racialization, and militarism—both facilitate and delimit the conditions of colonial dispossession. Drawing on the insights of critical indigenous and ethnic studies, postcolonial theory, critical geography, ethnography, and social history, this volume emphasizes the significance of U.S. colonialisms as a vital analytic framework for understanding how and why the United States is what it is today. Contributors: Julian Aguon, Joanne Barker, Berenika Byszewski, Jennifer Nez Denetdale, Augusto Espiritu, Alyosha Goldstein, J. K?haulani Kauanui, Barbara Krauthamer, Lorena Oropeza, Vicente L. Rafael, Dean Itsuji Saranillio, Lanny Thompson, Fa'anofo Lisaclaire Uperesa, Manu Vimalassery

Modern colonization is generally defined as a process by which a state settles and dominates a foreign land and people. This book argues that through the nineteenth and into the first half of the twentieth centuries, thousands of domestic colonies were proposed and/or created by governments and civil society organizations for fellow citizens as opposed to foreigners and within their own borders rather than overseas. Such colonies sought to solve every social problem arising within industrializing and urbanizing states. *Domestic Colonies* argues that colonization ought to be seen during this period as a domestic policy designed to solve social problems at home as well as foreign policy designed to expend imperial power. Three kind of domestic colonies are analysed in this book: labour colonies for the idle poor, farm colonies for the mentally ill and disabled, and utopian colonies for racial, religious, and political minorities. All of them were justified by an ideology of colonialism that argued if people were segregated in colonies located on empty land and engaged in agrarian labour, this would improve both the people and the land. Key domestic colonialists analysed in this book include Alexis de Tocqueville, Abraham Lincoln, Peter Kropotkin, Robert Owen, and Booker T. Washington. The turn inward to colony thus requires us to rethink the meaning and scope of colonization and colonialism in modern political theory and practice.

A free open access ebook is available upon publication. Learn more at www.luminosoa.org. The quest for an inclusive and independent state has been at the center of the Palestinian national struggle for a very long time. This book critically explores the meaning of Palestinian statehood and the challenges that face alternative models to it. Giving prominence to a young set of diverse Palestinian scholars, this groundbreaking book shows how notions of citizenship, sovereignty, and nationhood are being rethought within the broader context of decolonization.

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Bringing forth critical and multifaceted engagements with what modern Palestinian self-determination entails, *Rethinking Statehood* sets the terms of debate for the future of Palestine beyond partition.

Shows how Japanese anxiety about overpopulation was used to justify expansion, blurring lines between migration and settler colonialism. This title is also available as Open Access. This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. This book focuses on the ways in which the British settler colonies of Australia, Canada, New Zealand and South Africa treated indigenous peoples in relation to political rights, commencing with the imperial policies of the 1830s and ending with the national political settlements in place by 1910. Drawing on a wide range of sources, its comparative approach provides an insight into the historical foundations of present-day controversies in these settler societies.

The lively essays collected here explore colonial history, culture, and thought as it intersects with Jewish studies. Connecting the Jewish experience with colonialism to mobility and exchange, diaspora, internationalism, racial discrimination, and Zionism, the volume presents the work of Jewish historians who recognize the challenge that colonialism brings to their work and sheds light on the diverse topics that reflect the myriad ways that Jews engaged with empire in modern times. Taken together, these essays reveal the interpretive power of the "Imperial Turn" and present a rethinking of the history of Jews in colonial societies in light of postcolonial critiques and destabilized categories of analysis. A provocative discussion forum about Zionism as colonialism is also included. In recent years 'race' has fallen out of historiographical fashion, being eclipsed by seemingly more benign terms such as 'culture,' 'ethnicity' and 'difference.' This timely and highly readable collection of essays re-energises the debate by carefully focusing our attention on local articulations of race and their intersections with colonialism and its aftermath. In *Rethinking the Racial Moment: Essays on the Colonial Encounter* Alison Holland and Barbara Brookes have produced a collection of studies that shift our historical understanding of colonialism in significant new directions. Their generous and exciting brief will ensure that the book has immediate appeal for multiple readers engaged in critical theory, as well as those more specifically involved in Australian and New Zealand history. Collectively, they offer new and invigorating approaches to understanding colonialism and cultural encounters in history via the interpretive (not merely temporal) frame of 'the moment.'

How do we live in and with empire? The contributors to *Ethnographies of U.S. Empire* pursue this question by examining empire as an unequally shared present. Here empire stands as an entrenched, if often invisible, part of everyday life central to making and remaking a world in which it is too often presented as an aberration rather than as a structuring condition. This volume presents scholarship from across U.S. imperial formations: settler colonialism, overseas territories, communities impacted by U.S. military action or political intervention,

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Cold War alliances and fissures, and, most recently, new forms of U.S. empire after 9/11. From the Mohawk Nation, Korea, and the Philippines to Iraq and the hills of New Jersey, the contributors show how a methodological and theoretical commitment to ethnography sharpens all of our understandings of the novel and timeworn ways people live, thrive, and resist in the imperial present. Contributors: Kevin K. Birth, Joe Bryan, John F. Collins, Jean Dennison, Erin Fitz-Henry, Adriana María Garriga-López, Olívia Maria Gomes da Cunha, Matthew Gutmann, Ju Hui Judy Han, J. K?haulani Kauanui, Eleana Kim, Heonik Kwon, Soo Ah Kwon, Darryl Li, Catherine Lutz, Sunaina Maira, Carole McGranahan, Sean T. Mitchell, Jan M. Padios, Melissa Rosario, Audra Simpson, Ann Laura Stoler, Fa'anofo Lisaclaire Uperesa, David Vine

This book examines the performative life reconciliation and its discontents in settler societies. It explores the refoundings of the settler state and reimaginings of its alternatives, as well as the way the past is mobilized and reworked in the name of social transformation within a new global paradigm of reconciliation and the 'age of apology'.

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