

Download Ebook Dangerous Liaisons Gender Nation And Postcolonial Perspectives Read Pdf Free

Empire, the National, and the Postcolonial, 1890-1920 Dangerous Liaisons After Independence Race, Nation, and Citizenship in Postcolonial Africa National Consciousness and Literary Cosmopolitanism The Nation and Its Fragments The Nation Across the World Multicultural Politics of Recognition and Postcolonial Citizenship Nations Unbound Politics, Ethnicity and the Postcolonial Nation Race, Nation, and Citizenship in Post-Colonial Africa Nation Making Writing the Nation Postcolonial Denmark Nationalism and Intra-State Conflicts in the Postcolonial World Postcolonial Germany Post-Colonial Nations in Historical and Cultural Context The Politics of Postcolonialism Peasant and Nation Levinas and the Postcolonial Nation And Its Fragments Colonial And Postcolonial Histories The Postnational Fantasy Nationalism and the Postcolonial Stories of women The Indivisible Globe, the Indissoluble Nation Beyond Belief En-Gendering India Nigeria and the Nation-State Nation Without Narration Spatial Politics in the Postcolonial Novel Spectral Nationality Mongrel Nation Determinations Postcolonial Nations, Islands, and Tourism After the Imperial Turn Messy Europe Nation Without Narration A Nation on the Line Zones of Instability The Zimbabwean Nation-State Project. a Historical Diagnosis of Identity

Nigeria matters. It is Africa's largest economy, and it is projected to become the third most populous country in the world by 2050, but its democratic aspirations are challenged by rising insecurity. John Campbell traces the fractured colonial history and contemporary ethnic conflicts and political corruption that define Nigeria today. It was not—and never had been—a nation-state like those of Europe. It is still not quite a nation because Nigerians are not yet united by language, religion, culture, or a common national story. It is not quite a state because the government is weak and getting weaker, beset by Islamist terrorism, insurrection, intercommunal violence, and a countrywide crime wave. This deeply knowledgeable book is an antidote to those who would make the mistakes of Vietnam, Afghanistan, and Iraq—mistakes based on misunderstanding—in Nigeria. Up to now, such mistakes have largely been avoided, but Nigeria will soon—and Campbell argues already does—require much greater attention by the West. The contributions in *Nationalism and the Postcolonial* examine forms, representations, and consequences of ubiquitous nationalisms in languages, popular culture, and literature across the globe from the perspectives of linguistics, political science, cultural studies, and literary studies. Using historical and anthropological analysis, this book examines the changing characteristics of nations globally; nation-building in Tanzania, Uganda, and Zambia; and the history of multi-culturalism in the Global South as an advantage to development in post-colonial conceptions of the nation. *Peasant and Nation* offers a major new statement on the making of national politics. Comparing the popular political cultures and discourses of postcolonial Mexico and Peru, Florencia Mallon provides a groundbreaking analysis of their effect on the evolution of these nation states. As political history from a variety of subaltern perspectives, the book takes seriously the history of peasant thought and action and the complexity of community politics. It reveals the hierarchy and the heroism, the solidarity and the surveillance, the exploitation and the reciprocity, that coexist in popular political struggle. With this book Mallon not only forges a new path for Latin American history but challenges the very concept of nationalism. Placing it squarely within the struggles for power between colonized and colonizing peoples, she argues that nationalism must be seen not as an integrated ideology that puts the interest of the nation above all other loyalties, but as a project for collective identity over which many political groups and coalitions have struggled. *Ambitious and bold*, *Peasant and Nation* both draws on monumental archival research in two countries and enters into spirited dialogue with the literatures of post-colonial studies, gender studies, and peasant studies. Li-Chun Hsiao attempts to rethink, under the rubric of globalization, several key notions in postcolonial theory and writings by revisiting what he conceives as “the primal scene of postcoloniality”—the Haitian Revolution. He unpacks and critiques the post-structuralist penchants and undercurrents of the postcolonial paradigm in First-World academia while not reinstating earlier Marxist stricture. Focusing on Edouard Glissant's, C. L. R. James's, and Derek Walcott's representations of Toussaint L'Ouverture and the Haitian Revolution, the textual analyses approach the issues of colonial mimicry, postcolonial nationalism, and postcoloniality in light of recent reconsiderations of the universal and the particular in critical theories, and psychoanalytic conceptions of trauma, identity, and jouissance. Hsiao argues that postcolonial intellectuals' characteristic celebration of the Particular, together with their nuanced denunciation of the postcolonial nation and the Revolution, doesn't really do away with the category of the Universal, nor twist free of the problematic of the logics of difference/equivalence that sustains the “living on” of the nation-state, despite an ever expanding globality; rather, such a postcolonial phenomenon is symptomatic of a disavowed traumatic event that mirrors and prefigures the predicament of the postcolonial experience while invoking its simulacra and further struggles centuries later. *Mongrel Nation* surveys the history of the United Kingdom's African, Asian, and Caribbean populations from 1948 to the present, working at the juncture of cultural studies, literary criticism, and postcolonial theory. Ashley Dawson argues that during the past fifty years Asian and black intellectuals from Sam Selvon to Zadie Smith have continually challenged the United Kingdom's exclusionary definitions of citizenship, using innovative forms of cultural expression to reconfigure definitions of belonging in the postcolonial age. By examining popular culture and exploring topics such as the nexus of race and gender, the growth of transnational politics, and the clash between first- and second-generation immigrants, Dawson broadens and enlivens the field of postcolonial studies. *Mongrel Nation* gives readers a broad landscape from which to view the shifting currents of politics, literature, and culture in postcolonial Britain. At a time when the contradictions of expansionist braggadocio again dominate the world stage, *Mongrel Nation* usefully illuminates the legacy of imperialism and suggests that creative voices of resistance can never be silenced. Dawson “Elegant, eloquent, and full of imaginative insight, *Mongrel Nation* is a refreshing, engaged, and informative addition to post-colonial and diasporic literary scholarship.” —Hazel V. Carby, Yale University “Eloquent and strong, insightful and historically precise, lively and engaging, *Mongrel Nation* is an expansive history of twentieth-century internationalist encounters that provides a broader landscape from which to understand currents, shifts, and historical junctures that shaped the international postcolonial imagination.” —May Joseph, Pratt Institute Ashley Dawson is Associate Professor of English at the City University of New York's Graduate Center and the College of Staten Island. He is coeditor of the forthcoming *Exceptional State: Contemporary U.S. Culture and the New Imperialism*. This book explores the politics of ethnicity and nationalism in the Caribbean from a critical discourse-analytical perspective. Focusing on political communication in Trinidad and Tobago, it offers unique socio-political insights into one of the most complex and diverse countries of the Archipelago. Through a detailed reconstruction of Kamla Persad-Bissessar's 2010 victorious run for office, this book offers ample empirical evidence of the multimodal discursive strategies that held the key to the success of the first woman PM candidate and her inter-ethnic coalition bid to overcome political tribalism in the country. In parallel, it explores the implications and challenges of the postcolonial Trinbagonian national project, caught between pluralism and creolization. Through its innovative, context-dependent and interdisciplinary CDS approach, this book breaks new ground in Caribbean Studies while at the same time broadening the horizons of the Euro-American tradition of Political Discourse Studies to address the complexities of global postcoloniality. This far-ranging and ambitious attempt to rethink postcolonial theory's discussion of the nation and nationalism brings the problems of the postcolonial condition to bear on the philosophy of freedom. Going against orthodoxy, Pheng Cheah retraces the universal-rationalist foundations and progressive origins of political organicism in the work of Kant and its development in philosophers in the German tradition such as Fichte, Hegel, and Marx. In twelve critical and interdisciplinary essays, this text examines the relationship between the fantastic in novels, movies and video games and real-world debates about nationalism, globalization and cosmopolitanism. Topics covered include science fiction and postcolonialism, issues of ethnicity, nation and transnational discourse. Altogether, these essays chart a new discursive space, where postcolonial theory and science fiction and fantasy studies work cooperatively to expand our understanding of the fantastic, while simultaneously expanding the scope of postcolonial discussions. This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. Elleke Boehmer's work on the crucial intersections between independence, nationalism and gender has already proved canonical in the field. 'Stories of women' combines her keynote essays on the mother figure and the postcolonial nation, with incisive new work on male autobiography, 'daughter' writers, the colonial body, the trauma of the post-colony, and the nation in a transnational context. Focusing on Africa as well as South Asia, and sexuality as well as gender, Boehmer offers fine close readings of writers ranging from Achebe, Okri and Mandela to Arundhati Roy and Yvonne Vera, shaping these into a critical engagement with theorists of the nation like Fredric Jameson and Partha Chatterjee. This edition will be of interest to readers and researchers of postcolonial, international and women's writing; of nation theory, colonial history and historiography; of Indian, African, migrant and diasporic literatures, and is likely to prove a landmark study in the field. This book adopts a global approach to analysing Danish nationhood in the current context of a Europe paralysed by crises. Focusing on the global strands which have produced understandings of national selfhood as a consequence of a series of historical and contemporary global encounters, it calls for the production of narratives which better capture how European nations, including Denmark, are shaped by narratives that cannot be understood in (national) isolation, but are contingent on ideas about the nation's globality. In historical terms, this entails examining how colonialism shaped national self-perceptions; in a contemporary context, it requires looking at colonialism's unfinished business. The first chapters revisits colonialism throughout the Danish empire. In the second section, the book revisits Danish (post-1945) attempts to restage global interventions and military intervention since 2000, and considers how migration since 1965 has led to a profound questioning of relationships with the non-European world – and increasingly with Europe itself. Postcolonial Denmark situates Denmark at the centre of a number of current and ever more urgent challenges facing Europe. As such, it will appeal to scholars of sociology, political science and cultural studies with interests in Europe, the Nordic region through a postcolonial, a whiteness and a decolonial inspired approach. This book highlights the complexities of nationalism and the struggles of different groups left unaddressed within the nation-states of a postcolonial world. The central question is what happened to the worldly and radical visions of freedom, liberty, and equality that animated intellectual activists and policy makers from Woodrow Wilson in the 1920s? This book analyzes the outcome of lumping disparate groups of people together under one nation-state and holding them together against the knowledge of the incompatibility theory of plural states. In a world of arbitrarily and colonially mapped sovereign states, groups, and nations with distinctive histories and cultures trapped within the borders of sovereign states want the freedom to decide their own destinies. This book challenges, deconstructs, and decolonizes Western epistemologies related to postcolonial state formation and maintenance. In examining the freedom concept that no human group ought to be determining the independence of other human groups, this book constructs an alternative conceptualization of nations and peoples' rights in the twenty-first century, in which radical hopes and global dreams are recognized as central to internal nationalism struggles. *The Nation across the World* examines the present state of the Nation in a variety of political formations and cultural locations around the world—from smaller but no less complex nations such as Australia, India, Sri Lanka, and South Africa, to former colonial powers such as Britain and Spain, and the one suprenation of our day, the USA. In the process, a wide range of issues are explored, including colonialism, empire, race, language, ethnicity, resistance and rebellion, liberation, national self-fashioning and identity, and postcolonial migration and hybridity Attempts by writers and intellectuals in former colonies to create unique national cultures are often thwarted by a context of global modernity, which discourages particularity and uniqueness. In describing unstable social and political cultures, such “third-world intellectuals” often find themselves

torn between the competing literary requirements of the "local" culture of the colony and the cosmopolitan, "world" culture introduced by Western civilization. In *Zones of Instability*, Imre Szeman examines the complex relationship between literature and politics by exploring the production of nationalist literature in the former British empire. Taking as his case studies the regions of the British Caribbean, Nigeria, and Canada, Szeman analyzes the work of authors for whom the idea of the "nation" and literature are inexorably entwined, such as Chinua Achebe, Wole Soyinka, C.L.R. James, Frantz Fanon, and V.S. Naipaul. Szeman focuses on literature created in the two decades after World War II, decades in which the future prospects for many colonies went from extreme political optimism to extreme political disappointment. He finds that the "nation" can be read as that space in which literature is thought to be able to conjoin two things that history has separated—the writer and the people. -- Chelva Kanaganayakam

The fourteen essays in this volume contribute significantly to a consideration of the interplay between nation and narration that currently dominates both literary and cultural studies. With the fervent reassertion of tribal domains throughout the world, and with the consequent threat to the stability of a common discourse in putative countries once mapped and subsequently dominated by colonizing powers, the need for such studies becomes increasingly obvious. Whose idea of a nation is to prevail throughout these postcolonial territories; whose claims to speak for a people are to be legitimized by international agreement; amid the demands of patriotic rhetoric, what role may be allowed for individual expression that attempts to transcend the immediate political agenda; who may assume positions of authority in defining an ethnic paradigm — such are the questions variously addressed in this volume. The essayists who here contribute to the discussion are students of the various national literatures that are now becoming more generally available in the West. The range of topics is broad — moving globally from the Caribbean and South America, through the African continent, and on to the Indian subcontinent, and moving temporally through the nineteenth century and into the closing days of our twentieth. We deal with poetry, fiction, and theoretical writings, and have two types of reader in mind: We hope to introduce the uninitiated to the breadth of this expanding field, and we hope to aid those with a specialized knowledge of one or other of these literatures in their consideration of the extent to which post-colonial writing may or may not form a reasonably unified field. We seek to avoid the new form of colonialism that might impose a theoretical template to these quite divergent writings, falsely rendering it all accessible and familiar. At the same time, we do note questions and concerns that cross borders, whether these imagined lines are spatial, temporal, gendered or racial. This Discussion Paper draws attention to the often overlooked aspects of the limits, poverty and contradictions embedded in the "unfinished business" of the Zimbabwe nation-state project. It is located within the broader context of the crisis of the nation-state in an African continent increasingly buffeted by waves of globalisation. It also revisits the debate on whether postcolonial nationalism can completely avoid reproducing the racial and ethnic discrimination that characterised its colonial past. Zeroing in on Zimbabwe, the paper argues that the nation-state crisis has roots in the legacy of settler colonialism, the ethnic fragmentation that marked the history of the liberation movement and the character of the nationalist elite. Its critique of the politics of the nationalist and political elite, the Lancaster House Agreement, the National Democratic Revolution and the Global Political Agreement makes this paper an important contribution to the debates on the real legacy of the liberation struggle in Zimbabwe and the prospects for a common national identity based on nationalism, social justice, inclusive democracy and development in the country. Using the economic crisis as a starting point, Messy Europe offers a critical new look at the issues of race, gender, and national understandings of self and other in contemporary Europe. It highlights and challenges historical associations of Europe with whiteness and modern civilization, and asks how these associations are re-envisioned, re-inscribed, or contested in an era characterized by crises of different kinds. This important collection provides a nuanced exploration of how racialized identities in various European regions are played out in the crisis context, and asks what work "crisis talk" does, considering how it motivates public feelings and shapes bodies, boundaries and communities. Nationalism has generated violence, bloodshed, and genocide, as well as patriotic sentiments that encourage people to help fellow citizens and place public responsibilities above personal interests. This study explores the contradictory character of African nationalism as it unfolded over decades of Tanzanian history in conflicts over public policies concerning the rights of citizens, foreigners, and the nation's Asian racial minority. These policy debates reflected a history of racial oppression and foreign domination and were shaped by a quest for economic development, racial justice, and national self-reliance. In this book, the prominent theorist Partha Chatterjee looks at the creative and powerful results of the nationalist imagination in Asia and Africa that are posited not on identity but on difference with the nationalism propagated by the West. Arguing that scholars have been mistaken in equating political nationalism with nationalism as such, he shows how anticolonialist nationalists produced their own domain of sovereignty within colonial society well before beginning their political battle with the imperial power. These nationalists divided their culture into material and spiritual domains, and staked an early claim to the spiritual sphere, represented by religion, caste, women and the family, and peasants. Chatterjee shows how middle-class elites first imagined the nation into being in this spiritual dimension and then readied it for political contest, all the while "normalizing" the aspirations of the various marginal groups that typify the spiritual sphere. While Chatterjee's specific examples are drawn from Indian sources, with a copious use of Bengali language materials, the book is a contribution to the general theoretical discussion on nationalism and the modern state. Examining the paradoxes involved with creating first a uniquely non-Western nation in the spiritual sphere and then a universalist nation-state in the material sphere, the author finds that the search for a postcolonial modernity is necessarily linked with past struggles against modernity. DIVExplores the relation of gender and nation in postcolonial writing about India./div In 2011 the Philippines surpassed India to become what the New York Times referred to as "the world's capital of call centers." By the end of 2015 the Philippine call center industry employed over one million people and generated twenty-two billion dollars in revenue. In *A Nation on the Line* Jan M. Padios examines this massive industry in the context of globalization, race, gender, transnationalism, and postcolonialism, outlining how it has become a significant site of efforts to redefine Filipino identity and culture, the Philippine nation-state, and the value of Filipino labor. She also chronicles the many contradictory effects of call center work on Filipino identity, family, consumer culture, and sexual politics. As Padios demonstrates, the critical question of call centers does not merely expose the logic of transnational capitalism and the legacies of colonialism; it also problematizes the process of nation-building and peoplehood in the early twenty-first century. *Nations Unbound* is a pioneering study of an increasing trend in migration-transnationalism. Immigrants are no longer rooted in one location. By building transnational social networks, economic alliances and political ideologies, they are able to cross the geographic and cultural boundaries of both their countries of origin and of settlement. Through ethnographic studies of immigrant populations, the authors demonstrate that transnationalism is something other than expanded nationalism. By placing immigrants in a limbo between settler and visitor, transnationalism challenges the concepts of citizenship and of nationhood itself. Considers how real island spaces have been used in literary texts and the popular imagination to shore up the fiction of the nation in order to offer a new theory of postcolonial nationalism. In a period of vast global restructuring, unrestricted capital has eroded the traditional distinctions between nations and nationhood. In *The Politics of Postcolonialism*, Rumina Sethi devises a new form of postcolonial studies that makes sense of these dramatic changes. Returning to the origins of the discipline, Sethi identifies it as a tool for political protest and activism among people of the third world. Using a sophisticated mix of spatial theory and local politics, she examines the uneven terrain of contemporary anti-capitalism and political upsurges in Africa, Asia and Latin America, emphasising postcolonial politics, dissent and resistance. Her analysis shows that as the traditional means of direct political control have largely lost their hold, postcolonial cultures, now dominated by neoliberalism, are seeking fresh ways to express their discontent. This original and persuasive work frees the discipline from its current preoccupation with hybridity and multiculturalism, giving students of politics, cultural studies and international relations a new perspective on postcolonialism. *Beyond Belief* is a bold rethinking of the formation and consolidation of nation-state ideologies. Analyzing India during the first two decades following its foundation as a sovereign nation-state in 1947, Srirupa Roy explores how nationalists are turned into nationals, subjects into citizens, and the colonial state into a sovereign nation-state. Roy argues that the postcolonial nation-state is consolidated not, as many have asserted, by efforts to imagine a shared cultural community, but rather by the production of a recognizable and authoritative identity for the state. This project—of making the state the entity identified as the nation's authoritative representative—emphasizes the natural cultural diversity of the nation and upholds the state as the sole unifier or manager of the "naturally" fragmented nation; the state is unified through diversity. Roy considers several different ways that identification with the Indian nation-state was produced and consolidated during the 1950s and 1960s. She looks at how the Films Division of India, a state-owned documentary and newsreel production agency, allowed national audiences to "see the state"; how the "unity in diversity" formation of nationhood was reinforced in commemorations of India's annual Republic Day; and how the government produced a policy discourse claiming that scientific development was the ultimate national need and the most pressing priority for the state to address. She also analyzes the fate of the steel towns—industrial townships built to house the workers of nationalized steel plants—which were upheld as the exemplary national spaces of the new India. By prioritizing the role of actual manifestations of and encounters with the state, Roy moves beyond theories of nationalism and state formation based on collective belief. This book examines claims for recognition of cultural difference from immigrant and Indigenous minorities, highlighting the ways in which they intersect with ideas of national community. Busbridge argues that there is an important, albeit under-explored, relationship between nation and multicultural politics of recognition. Drawing on the Australian context, the book explores how nation features as a productive, if somewhat ambivalent, discursive resource in contemporary Muslim and Aboriginal struggles to be recognised. In demanding recognition, minorities enter into the business of 'making the nation' by positing alternative conceptions of national identity, culture and belonging that are more attentive to their differences and claims. This dynamic is engaged as an expression of 'postcolonial citizenship'. Postcolonial citizenship is imagined in terms of the ways in which minority groups actualise multicultural realities through rewriting ideas of national community. It underlines the critical importance of revising the power relations that deem some groups 'more national' and others less so – and which, in Western multicultural societies, are typically tied to notions of the 'West' and its 'others'. This book is an important conceptual, theoretical and political intervention that brings postcolonialism and multiculturalism into dialogue on the increasingly potent issues of nation and national identity. It will be of great interest to scholars and students of sociology, politics, postcolonial studies, culture, identity and nation. "This book traces the roots of the current turmoil and sheds light on overlooked factors impacting nation building in post-colonial Cameroon. It demonstrates the urgency of cross-disciplinary work on African societies and the continued relevance of postcolonial criticism as a theoretical framework. It extends the postcolonial critique inaugurated by Homi Bhabha's *Nation and Narration* into twenty-first-century sub-Saharan Africa. It also reframes the question of modernity and development in this context, suggesting an approach with bearing on people's lived experience. This study draws from a diversity of fields—political science, literature, history, cultural studies, and postcolonial studies—to demonstrate the limitations of a philosophy of nation building that turned into state consolidation. It is a timely study on Cameroon's currently volatile situation that is applicable to other postcolonial contexts, in Africa and elsewhere"-- This book explores the political and textual interrelations which linked anti-colonialists, nationalists, and modernists in the years 1890-1920. Focusing on both canonical and less well-known figures, and interconnecting Europe, India, and South Africa, the book considers how resistance to domination and nationalist processes of 'making new' emerged not only in reaction to the colonizer but due to the interaction between colonial margins at the time. The majority of the existing work on nationalism has centered on its role in the creation of new states. After Independence breaks new ground by examining the changes to nationalism after independence in seven new states. This innovative volume challenges scholars and specialists to rethink conventional views of ethnic and civic nationalism and the division between primordial and constructivist understandings of national identity. "Where do nationalists go once they get what they want? We know rather little about how nationalist movements transform themselves into the governments of new states, or how they can become opponents of new regimes that, in their view, have not taken the self-determination drive far enough. This stellar collection contributes not only to comparative theorizing on nationalist movements, but also deepens our understanding of the contentious politics of nationalism's ultimate product--new countries." --Charles King, Chair of the Faculty and Ion Ratiu Associate Professor, Georgetown University School of Foreign Service "This well-integrated volume analyzes two important variants of nationalism--postcolonial and postcommunist--in a sober, lucid way and will benefit students and scholars alike." --Zvi Gitelman, University of Michigan Lowell W. Barrington is Associate Professor of Political Science, Marquette University. DIVEssays in this collection assess

"the nation" as a subject of disciplinary inquiry, considering both its enduring relevance and its inadequacy as an analytical category for studying history, literature, and culture./div

The first collection to emphasize the complex interaction between gender and postcoloniality. Most people in the world, from Africa to Asia and beyond, live in the aftermath of colonialism. Their day-to-day lives are defined by their past history as colonized peoples, often in ways that are subtle or hard to define. In *Dangerous Liaisons*, eminent contributors address the issues raised by the postcolonial condition, considering nationhood, history, gender, and identity from an inter-disciplinary perspective. Among the questions they address are: What are the boundaries of race and ethnicity in a diasporic world? How have women been so effectively excluded from national power? What have been the historical aftermaths of different forms of colonialism? What are the cultural and political consequences of colonial partitions of the nation-state? Representing an essential intervention, *Dangerous Liaisons* is a crucial guidebook for those concerned with understanding postcoloniality at the moment when it is becoming more and more widely discussed. The first comprehensive account of the memory of colonialism in Germany from 1919 until the present day. 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 Dangaremba, 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. The idea of the Other is central to both Levinas' philosophy and to postcolonialism, but they both apply the concept in different ways. Now, John Drabinski asks what we can learn from reading Levinas alongside postcolonial theories of difference. Examines the process of nation making in Fiji, Papua New Guinea, the Solomon Islands, and Vanuatu Introduction --Part I. The struggle for independence and birth of a nation --Colonialism, racism, and modernity --Foreigners and nation building --Race and the nation-building project --Part II. The socialist experiment --African socialism : the challenges of nation building --Socialism, self-reliance, and foreigners --Nationalism, state socialism, and the politics of race --Part III. Neoliberalism, global capitalism, and the nation-state --Neoliberalism and the transition from state socialism to capitalism --Neoliberalism, foreigners, and globalization --Neoliberalism, race, and the global economy --Conclusion : race, nation, and citizenship in historical and comparative perspective. In essays that engage the current theoretical parlances of 'ambivalence', 'hybridity' and the 'subaltern', Larsen concludes with a critical reassessment of Benedict Anderson's *Imagined Communities*.

- [Empire The National And The Postcolonial 1890 1920](#)
- [Dangerous Liaisons](#)
- [After Independence](#)
- [Race Nation And Citizenship In Postcolonial Africa](#)
- [National Consciousness And Literary Cosmopolitanism](#)
- [The Nation And Its Fragments](#)
- [The Nation Across The World](#)
- [Multicultural Politics Of Recognition And Postcolonial Citizenship](#)
- [Nations Unbound](#)
- [Politics Ethnicity And The Postcolonial Nation](#)
- [Race Nation And Citizenship In Post Colonial Africa](#)
- [Nation Making](#)
- [Writing The Nation](#)
- [Postcolonial Denmark](#)
- [Nationalism And Intra State Conflicts In The Postcolonial World](#)
- [Postcolonial Germany](#)
- [Post Colonial Nations In Historical And Cultural Context](#)
- [The Politics Of Postcolonialism](#)
- [Peasant And Nation](#)
- [Levinas And The Postcolonial](#)
- [Nation And Its Fragments Colonial And Postcolonial Histories](#)
- [The Postnational Fantasy](#)
- [Nationalism And The Postcolonial](#)
- [Stories Of Women](#)
- [The Indivisible Globe The Indissoluble Nation](#)
- [Beyond Belief](#)
- [En Gendering India](#)
- [Nigeria And The Nation State](#)
- [Nation Without Narration](#)
- [Spatial Politics In The Postcolonial Novel](#)
- [Spectral Nationality](#)
- [Mongrel Nation](#)
- [Determinations](#)
- [Postcolonial Nations Islands And Tourism](#)
- [After The Imperial Turn](#)
- [Messy Europe](#)
- [Nation Without Narration](#)
- [A Nation On The Line](#)
- [Zones Of Instability](#)
- [The Zimbabwean Nation State Project A Historical Diagnosis Of Identity](#)