

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

Dangerous Liaisons Postcolonial Perspectives on Global Citizenship Education Colonial and Postcolonial Perspectives Against International Relations Norms Views on Europe Postcolonial Perspectives on Postcommunism in Central and Eastern Europe Against International Relations Norms Race, Gender, and Culture in International Relations Unfixed Empire and After Postcolonialism Cross-Examined Liturgy in Postcolonial Perspectives The Sephardic Atlantic The Global Making of Policing Entangled Heritages Postcolonial Perspectives on the European High North Postcolonial Perspectives on Women Writers from Africa, the Caribbean, and the US Postcolonial Perspectives on the Cultures of Latin America and Lusophone Africa Provincializing the United States Travel and Exile Deconstructing Europe Colonialism and Postcolonial Development Colonialism and Beyond The Houses of History Southern and Postcolonial Perspectives on Policing, Security and Social Order Postcolonialism: A Very Short Introduction Literature: Different Perspectives and Approaches in Postcolonial Studies Postcolonial Theory and International Relations Concurrences in Postcolonial Research Postcolonial Perspectives on the Raj and Its Literature Postcolonial Theory Entangled Heritages Postcolonial Perspectives on Latin American and Lusophone Cultures Duras and Indochina Ireland and Postcolonial Theory Aspects of (Post)Colonial Linguistics Christian Worship Gendering Globalization, Globalizing Gender Concurrences in Postcolonial Research Early Childhood Education

This volume bridges the gap between contemporary theoretical debates and educational policies and practices. It applies postcolonial theory as a framework of analysis that attempts to engage with and go beyond essentialism, ethno- and euro-centrism through a critical examination of contemporary case studies and conceptual issues. From a transdisciplinary and post-colonial perspective, this book offers critiques of notions of development, progress, humanism, culture, representation, identity, and education. It also examines the implications of these critiques in terms of pedagogical approaches, social relations and possible future interventions. A quarter of a century after the fall of the Berlin Wall, and from the vantage point of a post-Cold War, globalised, world, there is a need to address the relative neglect of postcommunism in analysis of postcolonial and neo-colonial configurations of power and influence. This book proposes new critical perspectives on several themes and concepts that have emerged within, or been propagated by, postcolonial studies. These themes include structures of exclusion/inclusion; formations of nationalism, structures of othering, and representations of

difference; forms and historical realisations of anti-colonial/anti-imperial struggle; the experience of trauma (involving issues of collective memory/amnesia and the re-writing of history); resistance as a complex of cultural practices; and concepts such as alterity, ambivalence, self-colonisation, dislocation, hegemonic discourse, minority, and subaltern cultures.? Taken together, this volume suggests that some of the methodological instruments of postcolonial criticism can be fruitfully applied to the study of postcommunist cultures and, conversely, that the experience of the Soviet brand of imperialist rule in the form of communism in East-Central Europe can function as an ideological moderator in Third-World oriented, Marxist-inspired, postcolonial discourses. This book was originally published as a special issue of the *Journal of Postcolonial Writing*. Published twenty years ago, Leela Gandhi's *Postcolonial Theory* was a landmark description of the field of postcolonial studies in theoretical terms that set its intellectual context alongside poststructuralism, postmodernism, Marxism, and feminism. Gandhi examined the contributions of major thinkers such as Edward Said, Gayatri Spivak, Homi Bhabha, and the subaltern historians. The book pointed to postcolonialism's relationship with earlier anticolonial thinkers such as Frantz Fanon, Albert Memmi, Ng?g? wa Thiong'o, and M. K. Gandhi and explained pertinent concepts and schools of thought—hybridity, Orientalism, humanism, Marxist dialectics, diaspora, nationalism, gendered subalternity, globalization, and postcolonial feminism. The revised edition of this classic work reaffirms its status as a useful starting point for readers new to the field and as a provocative account that opens up possibilities for debate. It includes substantial additions: A new preface and epilogue reposition postcolonial studies within evolving intellectual contexts and take stock of important critical developments. Gandhi examines recent alliances with critical race theory and Africanist postcolonialism, considers challenges from postsecular and postcritical perspectives, and takes into account the ontological, environmental, affective, and ethical turns in the changed landscape of critical theory. She describes what is enduring in postcolonial thinking—as a critical perspective within the academy and as an attitude to the world that extends beyond the discipline of postcolonial studies. *Synergy Literature: Different Perspectives and Approaches in Postcolonial Studies* covers several individual chapters bringing new perspectives and approaches which will surprise and make the reader think and re-evaluate the literary texts from postcolonial perspective. Postcolonial theory has had the most impact in disciplines such as literature and, to some degree, history, and perhaps the least impact in the discipline of politics. However, there is growing interest in postcolonial theory within politics, and interest is especially high in the subfield of international relations. This text provides a comprehensive survey of how postcolonial theory shapes our understanding of international relations. The only history and theory textbook to include accessible extracts from a wide range of historical writing. Provides a comprehensive introduction to the theorists who have most influenced twentieth-century historians. Chapters follow a consistent structure, putting difficult ideas into an accessible context. This is the only critical reader aimed at the undergraduate market. Research in (Post)Colonial Linguistics has experienced a significant increase in contributions from different fields of linguistics. This volume aims to showcase the variety of topics relevant to the study of language(s) in colonial, postcolonial and decolonial contexts. The new

paradigm invites research on subject matters such as language typology, meta-linguistics and research on language ideology as well as discourse analysis and pragmatics. Relying on the concept of a shared history, this book argues that we can speak of a shared heritage that is common in terms of the basic grammar of heritage and articulated histories, but divided alongside the basic difference between colonizers and colonized. This problematic is also evident in contemporary uses of the past. The last decades were crucial to the emergence of new debates: subcultures, new identities, hidden voices and multicultural discourse as a kind of new hegemonic platform also involving concepts of heritage and/or memory. Thereby we can observe a proliferation of heritage agents, especially beyond the scope of the nation state. This volume gets beyond a container vision of heritage that seeks to construct a diachronical continuity in a given territory. Instead, authors point out the relational character of heritage focusing on transnational and translocal flows and interchanges of ideas, concepts, and practices, as well as on the creation of contact zones where the meaning of heritage is negotiated and contested. Exploring the relevance of the politics of heritage and the uses of memory in the consolidation of these nation states, as well as in the current disputes over resistances, hidden memories, undermined pasts, or the politics of nostalgia, this book seeks to seize the local/global dimensions around heritage. Exhibition at the CBK Center for Contemporary Art, Dordrecht, The Netherlands, 23 October - 4 December 2010. In order to study the history of colonialism and its legacy from the perspective of the early 21st century, we have to think beyond old spatial and disciplinary boundaries. Starting from this insight, the essays in this volume explore the roles that race and migration played in the formation of (trans)national spaces and identities. They investigate topics such as citizenship, sovereignty, and racialized bodies, as well as transnational patterns of political activism and belonging, migration, the biopolitics of whiteness, and the history of humanitarian NGOs. As a result, this book makes an important contribution to ongoing debates about the current location of postcolonial studies. (Series: Periplus Studien - Vol. 17) *Gendering Globalization, Globalizing Gender* examines crucial questions, issues, and cases related to gender on a global scale. Drawing on an intersectional, postcolonial framework, the text exposes students to a variety of perspectives on how globalization has affected gender issues, and conversely how gender has informed global issues. Relying on the concept of a shared history, this book argues that we can speak of a shared heritage that is common in terms of the basic grammar of heritage and articulated histories, but divided alongside the basic difference between colonizers and colonized. This problematic is also evident in contemporary uses of the past. The last decades were crucial to the emergence of new debates: subcultures, new identities, hidden voices and multicultural discourse as a kind of new hegemonic platform also involving concepts of heritage and/or memory. Thereby we can observe a proliferation of heritage agents, especially beyond the scope of the nation state. This volume gets beyond a container vision of heritage that seeks to construct a diachronical continuity in a given territory. Instead, authors point out the relational character of heritage focusing on transnational and translocal flows and interchanges of ideas, concepts, and practices, as well as on the creation of contact zones where the meaning of heritage is negotiated and contested. Exploring the relevance of the politics of heritage and the uses of memory in the

consolidation of these nation states, as well as in the current disputes over resistances, hidden memories, undermined pasts, or the politics of nostalgia, this book seeks to seize the local/global dimensions around heritage. The concept of concurrences is a blanket term for challenging dominating statements of the past and present. Concurrent stories have varying claims to reality and fiction, as well as different, diverging, and at times competing claims to society, culture, identity, and historical past. Dominant Western narrations about colonial power relationships are challenged by alternative sources such as heritage objects and oral traditions, enabling the voice of minorities or subaltern groups to be heard. *Concurrences in Postcolonial Research* is about capturing multiple voices and multiple temporalities. As such, it is both a relational and dynamic methodology and a theoretical perspective that undergirds the multiple workings of power, uncovering asymmetrical power relations. Interdisciplinary in nature, this anthology is the outcome of scholarship from the humanities and social sciences with an interest in the multiple temporality of postcolonial issues and engagements in various places across the world. Postcolonial legacies continue to impact upon the Global South and this edited collection examines their influence on systems of policing, security management and social ordering. Expanding the Southern Criminology agenda, the book critically examines social harms, violence and war crimes, human rights abuses, environmental degradation and the criminalization of protest. The book asks how current states of policing came about, their consequences and whose interests they continue to serve through vivid international case studies, including prison struggles in Latin America and the misuse of military force. Challenging current criminological thinking on the Global South, the book considers how police and state overreach can undermine security and perpetuate racism and social conflict. The transnational dimensions of North American history attract ever more attention in recent years. Inspired by twenty first-century experiences of global entanglements, an increasing number of scholars set out to explore the past anew. Methods and concepts of this re-orientated U.S. history, however, are still a matter of dispute. This volume submits a theoretically reflected and empirically saturated contribution to this debate. Its contributions explore U.S. history from the margins, discussing topics as diverse as U.S. settler imperialism, technological and intellectual networks, Native American history, or African-American missionaries. They open up new, postcolonial perspectives on North American History, thereby provincializing United States. The concept of concurrences is a blanket term for challenging dominating statements of the past and present. Concurrent stories have varying claims to reality and fiction, as well as different, diverging, and at times competing claims to society, culture, identity, and historical past. Dominant Western narrations about colonial power relationships are challenged by alternative sources such as heritage objects and oral traditions, enabling the voice of minorities or subaltern groups to be heard. *Concurrences in Postcolonial Research* is about capturing multiple voices and multiple temporalities. As such, it is both a relational and dynamic methodology and a theoretical perspective that undergirds the multiple workings of power, uncovering asymmetrical power relations. Interdisciplinary in nature, this anthology is the outcome of scholarship from the humanities and social sciences with an interest in the multiple temporality of postcolonial issues and engagements in various

places across the world. The growing debate over British national identity, and the place of "Englishness" within it, raises crucial questions about multiculturalism, postimperial culture and identity, and the past and future histories of globalization. However, discussions of Englishness have too often been limited by insular conceptions of national literature, culture, and history, which serve to erase or marginalize the colonial and postcolonial locations in which British national identity has been articulated. This volume breaks new ground by drawing together a range of disciplinary approaches in order to resituate the relationship between British national identity and Englishness within a global framework. Ranging from the literature and history of empire to analyses of contemporary culture, postcolonial writing, political rhetoric, and postimperial memory after 9/11, this collection demonstrates that far from being parochial or self-involved, the question of Englishness offers an important avenue for thinking about the politics of national identity in our postcolonial and globalized world. International relations theory has broadened out considerably since the end of the Cold War. Topics and issues once deemed irrelevant to the discipline have been systematically drawn into the debate and great strides have been made in the areas of culture/identity, race, and gender in the discipline. However, despite these major developments over the last two decades, currently there are no comprehensive textbooks that deal with race, gender, and culture in IR from a postcolonial perspective. This textbook fills this important gap. Persaud and Sajed have drawn together an outstanding lineup of scholars, with each chapter illustrating the ways these specific lenses (race, gender, culture) condition or alter our assumptions about world politics. This book: covers a wide range of topics including war, global inequality, postcolonialism, nation/nationalism, indigeneity, sexuality, celebrity humanitarianism, and religion; follows a clear structure, with each chapter situating the topic within IR, reviewing the main approaches and debates surrounding the topic and illustrating the subject matter through case studies; features pedagogical tools and resources in every chapter - boxes to highlight major points; illustrative narratives; and a list of suggested readings. Drawing together prominent scholars in critical International Relations, this work shows why and how race, gender and culture matter and will be essential reading for all students of global politics and International Relations theory. Early childhood education the world over is heavily influenced by Western discourses which emphasize play-based, child centered education. Dr Viruru offers an alternative understanding of preschool education from the postcolonial perspective which does not aim at discovering universal laws that will be valid regardless of contexts. She emphasizes the need for meaningful and respectful interactions with children as complete human beings and stresses that early childhood education should be constructed on the basis of the lived experiences of individual children rather than on collective anonymity. Perhaps the first full-length study to explore current issues in early childhood education through the lens of postcolonial theory, this book will be of considerable value to those involved in education, child development, developmental psychology, social anthropology and sociology. This collection gathers together 12 essays by Irish intellectuals and international postcolonial critics as they engage in the debate over how postcolonial Ireland was and is. The approach in all the essays is theoretical, historical and comparative. Combining postcolonial perspectives with race and culture based

studies, which have merged the fields of African and black American studies, this volume concentrates on women writers, exploring how the (post) colonial condition is reflected in women's literature. The essays are united by their focus on attempts to create alternative value systems through the rewriting of history or the reclassification of the woman's position in society. By examining such strategies these essays illuminate the diversity and coherence of the postcolonial project. This volume contributes to the growing field of Early Modern Jewish Atlantic History, while stimulating new discussions at the interface between Jewish Studies and Postcolonial Studies. It is a collection of substantive, sophisticated and variegated essays, combining case studies with theoretical reflections, organized into three sections: race and blood, metropolises and colonies, and history and memory. Twelve chapters treat converso slave traders, race and early Afro-Portuguese relations in West Africa, Sephardim and people of color in nineteenth-century Curaçao, Portuguese converso/Sephardic imperialist behavior, Caspar Barlaeus' attitude toward Jews in the Sephardic Atlantic, Jewish-Creole historiography in eighteenth-century Suriname, Savannah's eighteenth-century Sephardic community in an Atlantic setting, Freemasonry and Sephardim in the British Empire, the figure of Columbus in popular literature about the Caribbean, key works of Caribbean postcolonial literature on Sephardim, the holocaust, slavery and race, Canadian Jewish identity in the reception history of Esther Brandeau/Jacques La Fargue and Moroccan-Jewish memories of a sixteenth-century Portuguese military defeat. Aimed at a readership in postcolonial, Luso-Brazilian and Latin American Studies, this surveys the range of texts, authors and topics from the literary and non-literary cultures of Latin America and Lusophone Africa, adopting perspectives that are grounded in the discipline of postcolonial studies. This volume surveys the range of texts, authors and topics from the literary and non-literary cultures of Latin America and Lusophone Africa, adopting a set of perspectives that are grounded in the discipline of postcolonial studies. Using comparative and contrastive methods, *Postcolonial Perspectives* reinterprets cultural landmarks and traditions of Latin America and Lusophone Africa. 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. This edited volume analyses the global making of security institutions and practices in our postcolonial world. The volume will offer readers the opportunity to gain a deeper understanding of the global making of how security is thought of and practiced, from US urban policing, diaspora politics and transnational security professionals to policing encounters in Afghanistan, Palestine,

Colombia or Haiti. It critically examines and decentres conventional perspectives on security governance and policing. In doing so, the book offers a fresh analytical approach, moving beyond dominant, one-sided perspectives on the transnational character of security governance, which suggest a diffusion of models and practices from a 'Western' centre to the rest of the globe. Such perspectives omit much of the experimenting and learning going on in the (post)colony as well as the active agency and participation of seemingly subaltern actors in producing and co-constituting what is conventionally thought of as 'Western' policing practice, knowledge and institutions. This is the first book that studies the truly global making of security institutions and practices from a postcolonial perspective, by bringing together highly innovative, in-depth empirical cases studies from across the globe. It will be of particular interest to students and scholars interested in International Relations and Global Studies, (critical) Security Studies, Criminology and Postcolonial Studies. Transcript of papers presented at a two successive international conferences. Taking a strikingly interdisciplinary and global approach, *Postcolonialism Cross-Examined* reflects on the current status of postcolonial studies and attempts to break through traditional boundaries, creating a truly comparative and genuinely global phenomenon. Drawing together the field of mainstream postcolonial studies with post-Soviet postcolonial studies and studies of the late Ottoman Empire, the contributors in this volume question many of the concepts and assumptions we have become accustomed to in postcolonial studies, creating a fresh new version of the field. The volume calls the merits of the field into question, investigating how postcolonial studies may have perpetuated and normalized colonialism as an issue exclusive to Western colonial and imperial powers. The volume is the first to open a dialogue between three different areas of postcolonial scholarship that previously developed independently from one another: • the wide field of postcolonial studies working on European colonialism, • the growing field of post-Soviet postcolonial/post-imperial studies, • the still fledgling field of post-Ottoman postcolonial/post-imperial studies, supported by sideways glances at the multidirectional conditions of interaction in East Africa and the East and West Indies. *Postcolonialism Cross-Examined* looks at topics such as humanism, nationalism, multiculturalism, nostalgia, and the Anthropocene in order to piece together a new, broader vision for postcolonial studies in the twenty-first century. By including territories other than those covered by the postcolonial mainstream, the book strives to reframe the "postcolonial" as a genuinely global phenomenon and develop multidirectional postcolonial perspectives. The history of travel has long been constructed and described almost exclusively as a history of "European", male mobility, without, however, explicitly making the gender and whiteness of the travellers a topic. The anthology takes this as an occasion to focus on journeys to Europe that gave "non-Europeans" the opportunity to glance at "Europe" and to draw a picture of it by themselves. So far, little attention has been paid to the questions with which attributes these travellers endowed "Europe" and its people, which similarities and differences they observed and which idea(s) of "Europe" they produced. The focus is once again on "Europe", but not as the starting point for conquests or journeys. From a postcolonial and gender historical view, the anthology's contributions rather juxtapose (self-)representations of "Europe" with perspectives that move in a field of tension between

agreement, contradiction and oscillation. Collection of articles and papers presented at a seminar on Anglo-India literature, post-colonial perspectives, held on 8th October 1992. In this comparative-historical analysis of Spanish America, Mahoney offers a new theory of colonialism and postcolonial development. He explores why certain kinds of societies are subject to certain kinds of colonialism and why these forms of colonialism give rise to countries with differing levels of economic prosperity and social well-being. Mahoney contends that differences in the extent of colonialism are best explained by the potentially evolving fit between the institutions of the colonizing nation and those of the colonized society. Moreover, he shows how institutions forged under colonialism bring countries to relative levels of development that may prove remarkably enduring in the postcolonial period. The argument is sure to stir discussion and debate, both among experts on Spanish America who believe that development is not tightly bound by the colonial past, and among scholars of colonialism who suggest that the institutional identity of the colonizing nation is of little consequence. This book engages with the question of what makes Europe postcolonial and how memory, whiteness and religion figure in representations and manifestations of European 'identity' and self-perception. To deconstruct Europe is necessary as its definition is now contested more than ever, both internally (through the proliferation of ethnic, religious, regional differences) and externally (Europe expanding its boundaries but closing its borders). This edited volume explores a number of theoretical discussions on the meaning of Europe and proposes analyzing some of the deeds committed, both today and in the past, in the name of Europe by foregrounding a postcolonial approach. To deconstruct Europe as a postcolonial place does not imply that Europe's imperial past is over, but on the contrary that Europe's idea of self, and of its polity, is still struggling with the continuing hold of colonialist and imperialist attitudes. The objective of this volume is to account for historical legacies which have been denied, forgotten or silenced, such as the histories of minor and peripheral colonialisms (Nordic colonialisms or Austrian, Spanish and Italian colonialism) and to account for the realities of geographical margins within Europe, such as the Mediterranean and the Eastern border while tracing alternative models for solidarity and conviviality. The chapters deal with social and political formations as well as cultural and artistic practices drawing from different disciplinary backgrounds and methodological traditions. As such it creates an innovative space for comparative and cross-disciplinary exchanges. This book was previously published as a special issue of the journal *Social Identities*. This book approaches the Arctic from a postcolonial perspective, taking into account both its historical status as a colonised region and new, economically driven forms of colonialism. One catchphrase currently being used to describe these new colonialisms is 'the scramble for the Arctic'. This cross-disciplinary study, featuring contributions from an international team of experts in the field, offers a set of broadly postcolonial perspectives on the European Arctic, which is taken here as ranging from Greenland and Iceland in the North Atlantic to the upper regions of Norway and Sweden in the European High North. While the contributors acknowledge the renewed scramble for resources that characterises the region, it also argues the need to 'unscramble' the Arctic, wresting it away from its persistent status as a fixed object of western control and knowledge. Instead, the book encourages a reassertion of micro-



histories of Arctic space and territory that complicate western grand narratives of technological progress, politico-economic development, and ecological 'state change'. It will be of interest to scholars of Arctic Studies across all disciplines. Postcolonialism has greatly influenced biblical and theological criticism but has not yet entered the realm of church worship and practice. 'Christian Worship' brings the insights of postcolonial thinking to the rituals of religious life. The book critically analyses liturgical theology through the lens of postcolonialism and explores the challenges of appropriating postcolonial perspectives in Christian worship. Ranging from liturgical texts and song to Scripture, lectionaries, festivals and sacraments, this volume offers a fresh approach to liturgy that will be of interest to students of theology, seminarians and church practitioners. This innovative and lively book is quite unlike any other introduction to postcolonialism. Robert Young examines the political, social, and cultural after-effects of decolonization by presenting situations, experiences, and testimony rather than going through the theory at an abstract level. He situates the debate in a wide cultural context, discussing its importance as an historical condition, with examples such as the status of aboriginal people, of those dispossessed from their land, Algerian *raï* music, postcolonial feminism, and global social and ecological movements. Above all, Young argues, postcolonialism offers a political philosophy of activism that contests the current situation of global inequality, and so in a new way continues the anti-colonial struggles of the past.

**ABOUT THE SERIES:** The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable. This book brings Christian, Jewish and Muslim scholars from different fields of knowledge and many places across the globe to introduce/expand the dialogue between the field of liturgy and postcolonial/decolonial thinking. Connecting main themes in both fields, this book shows what is at stake in this dialectical scholarship. This volume uses the concept of 'norms' to initiate a long overdue conversation between the constructivist and postcolonial scholarships on how to appraise the ordering processes of international politics. Drawing together insights from a broad range of scholars, it evaluates what it means to theorise international politics from a postcolonial perspective, understood not as a unified body of thought or a new '-ism' for IR, but as a 'situated perspective' offering ex-centred, post-Eurocentric sites for practices of situated critique. Through in-depth engagements with the norms constructivist scholarship, the contributors expose the theoretical, epistemological and practical erasures that have been implicitly effected by the uncritical adoption of 'norms' as the dominant lens for analysing the ideational dynamics of international politics. They show how these are often the very erasures that sustained the workings of colonisation in the first place, whose uneven power relations are thereby further sustained by the study of international politics. The volume makes the case for shifting from a static analysis of 'norms' to a dynamic and deeply historical understanding of the drawing of the initial line between the 'normal' and the 'abnormal' that served to exclude from focus the 'strange' and the unfamiliar that were necessarily brought into play in the encounters between the West and the rest of the world. A timely intervention, it will be of great interest to

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