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For three decades, Spivak has been ignoring the standardized "rules" of the academy and trespassing across disciplinary boundaries. In this new book she declares the death of comparative literature and sounds an urgent call for a "new comparative literature," in which the discipline is given new life.

'Local Histories/Global Designs' is an extended argument about the "'coloniality' of power. In a shrinking world where sharp dichotomies, such as East/West and developing/developed, blur and shift, Walter Mignolo points to the inadequacy of current practices in the social sciences and area studies.

In *Habitations of Modernity*, Dipesh Chakrabarty explores the complexities of modernism in India and seeks principles of humanness grounded in everyday life that may elude grand political theories. The questions that motivate Chakrabarty are shared by all postcolonial historians and anthropologists: How do we think about the legacy of the European Enlightenment in lands far from Europe in geography or history? How can we envision ways of being modern that speak to what is shared around the world, as well as to cultural diversity? How do we resist the tendency to justify the violence accompanying triumphalist moments of modernity? Chakrabarty pursues these issues in a series of closely linked essays, ranging from a history of the influential Indian series *Subaltern Studies* to examinations of specific cultural practices in modern India, such as the use of khadi—Gandhian style of dress—by male politicians and the politics of civic consciousness in public spaces. He concludes with considerations of the ethical dilemmas that arise when one writes on behalf of social justice projects.

These ten essays culled from the five volumes of 'Subaltern Studies' aim to 'promote a systematic and informed discussion of subaltern themes in the field of South Asian studies, and thus help to rectify the elitist bias characteristic of much research and academic work in this particular area.'

The volume provides a reliable point of departure for new readers of *Subaltern Studies* and a resource base for experienced readers who want to revive critical debates. In his introduction, David Luden traces the intellectual history of subalternity and analyses trends in the globalization of academic discourse that account for the changing character of *Subaltern Studies* as well as for the shifting debates around it.

Gayatri Chakravorty Spivak's landmark essay in decolonial thought is animated for a new generation with art by Estefanía Peñafiel Loaiza. In 1985, Indian scholar Gayatri Chakravorty Spivak (born 1942) published what would become a landmark essay in the academic study of colonialism. "Can the Subaltern Speak?" interrogates the obstructions that prevent certain subjects from being heard and how this state-enforced silence maintains the degradation of those at the peripheries of society. Over three decades later, Spivak's piece is perhaps even more compelling in its affirmation of Marxism's relevance to contemporary decolonial thought. This volume revives Spivak's text for yet another generation of thinkers, placed in dialogue with artwork by Ecuadorian artist Estefanía Peñafiel Loaiza (born 1978). Loaiza's preoccupation with questions of occlusion and the need for and absence of image makes for an art series that shares a clear kinship with Spivak's line of reasoning. Loaiza's visual vocabulary echoes and refracts the central ideas put forth by Spivak in a compelling new interpretation of this essential text.

A radical contribution to the understanding of Indian history as a discipline, this book explores the politics of history-writing in modern India. It narrativizes the engagement of a civilization with the historical sensibility and modality. In doing so, it asserts that history, in order to be understood better, has to deploy the language of the layperson in India, and interact with the mythic, the ahistorical, and the folk. The endeavor is not to offer a comprehensive account over the last two centuries, but rather to explore the manner in which historical thinking inserted itself into the public domain.

This volume provides a unique and critical perspective on how Chinese, Japanese and Korean scholars engage and critique the West in their historical thinking. It showcases the dialogue between Asian experts and their Euro-American counterparts and offers valuable insights on how to challenge and overcome Eurocentrism in historical writing.

This volume examines the tumultuous changes that have occurred and are still occurring in the aftermath of European colonization of the globe from 1492 to 1947. Ranges widely over the major themes, regions, theories and practices of postcolonial study. Presents original essays by the leading proponents of postcolonial study in the Americas, Europe, India, Africa, East and

West Asia. Provides clear introductions to the major social and political movements underlying colonization and decolonization, accessible histories of the literature and culture, and separate regions affected by European colonization. Features introductory essays on the major thinkers and intellectual schools that have informed strategies of national liberation worldwide. Offers an incisive summary of the long history and theory of modern European colonization in local detail and global scale.

This classic work in subaltern studies portrays the peasant insurgency in British India from the peasant's viewpoint.

Destined to become a key work of subaltern studies and a crucial intervention in postcolonial scholarship, *Stitches on Time* probes the relationships between empire and modernity, nation and history, the colonial and the postcolonial, and power and difference. Saurabh Dube combines history and anthropology to provide critical understandings of the theory and practice of historical ethnography and contemporary historiography. Drawing on extensive archival research and innovative fieldwork as well as political economy and social theory—including considerations of gender—he unpacks the implications of specific Indian pasts from the middle of the nineteenth century through the end of the twentieth century. Dube provides incisive accounts of the interactions between North American evangelical missionaries and Christian converts of central India, and between colonial legal systems and Indian popular laws. He reflects on the difficulties of history writing by considering the production and reception of recent Hindu nationalist histories. Assessing the work of the South Asian Subaltern Studies Collective, he offers substantial critical readings of major writings by Ranajit Guha, Dipesh Chakrabarty, Partha Chatterjee, and others. Dube develops the concept and practice of a "history without warranty" as a means of rigorously rethinking categories such as modernity, colonialism, the West, the postcolonial, and the nation.

Sharing a postrevolutionary sympathy with the struggles of the poor, the contributors to this first comprehensive collection of writing on subalternity in Latin America work to actively link politics, culture, and literature. Emerging from a decade of work and debates generated by a collective known as the Latin American Studies Group, the volume privileges the category of the subaltern over that of class, as contributors focus on the possibilities of investigating history from below. In addition to an overview by Ranajit Guha, essay topics include nineteenth-century hygiene in Latin American countries, Rigoberta Menchú after the Nobel, commentaries on Haitian and Argentinian issues, the relationship between gender and race in Bolivia, and ungovernability and tragedy in Peru. Providing a radical critique of elite culture and of liberal, bourgeois, and modern epistemologies and projects, the essays included here prove that Latin American Subaltern Studies is much more than the mere translation of subaltern studies from South Asia to Latin America. Contributors: Marcelo Bergman, John Beverley, Robert Carr, Sara Castro-Klarén, Michael Clark, Beatriz González Stephan, Ranajit Guha, María Milagros López, Walter Mignolo, Alberto Moreiras, Abdul-Karim Mustapha, José Rabasa, Ileana Rodríguez, Josefina Saldaña-Portillo, Javier Sanjinés, C. Patricia Seed, Doris Sommer, Marcia Stephenson, Mónica Szurmuk, Gareth Williams, Marc Zimmerman.

Over the last century, identity as an avenue of inquiry has become both an academic growth industry and a problematic category of historical analysis. This volume shows how the study of medicine can provide new insights into colonial identity, and the possibility of accommodating multiple perspectives on identity within a single narrative. Contributors to this volume explore the perceived self-identity of colonizers; the adoption of western and traditional medicine as complementary aspects of a new, modern and nationalist identity; the creation of a modern identity for women in the colonies; and the expression of a healer's identity by physicians of traditional medicine.

Gayatri Chakravorty Spivak's seminal contribution to contemporary thought defies disciplinary boundaries. From her early translations of Derrida to her subsequent engagement with Marxism, feminism and postcolonial studies and her recent work on human rights, the war on terror and globalization, she has proved to be one of the most vital of present-day thinkers. In this book Stephen Morton offers a wide-ranging introduction to and critique of Spivak's work. He examines her engagements with philosophers and other thinkers from Kant to Paul de Man, feminists from Cixous to Helie-Lucas and literary texts by Charlotte Brontë, J. M. Coetzee, Mahasweta Devi and Jean Rhys. Spivak's thought is also situated in relation to subaltern studies. Throughout the book, Morton interrogates the materialist basis of Spivak's thought and demonstrates the ethical and political commitment which lies at the heart

of her work. Stephen Morton provides an ideal introduction to the work of this complex and increasingly important thinker.

DIVA discussion of current debates in cultural and subaltern studies, with a particular focus on Latin America, that offers the possibility of constituting new political practices./div

In the 1960s and 1970s the study of history and sociology was heavily influenced by Marxism and theories of class. But the collapse of Communism and significant changes in culture and society threw the study of class into crisis. Its most basic premises were called into question. More recently accelerating globalisation, proliferating multinational corporations and unbridled free-market capitalism have given the study of class a new significance and caused historians and sociologists to revisit the debate. This book looks at the changes that caused the crisis in the study of class and shows how new, vibrant theories have appeared that will drive forward our understanding of history and sociology.

Marxist Historiographies is the first book to examine the ebb and flow of Marxist historiography from a global and cross-cultural perspective. Since the eighteenth century, few schools of historical thought have exerted a more lasting impact than Marxism, and this impact extends far beyond the Western world within which it is most commonly analysed. Edited by two highly respected authors in the field, this book deals with the effect of Marxism on historical writings not only in parts of Europe, where it originated, but also in countries and regions in Africa, Asia, North and South America and the Middle East. Rather than presenting the chapters geographically, it is structured with respect to how Marxist influence was shown in the works of historians in a particular area. This title takes a dual approach to the subject; some chapters are national in scope, addressing the Marxist impact on historical practices within a country, whereas others deal with the varied expressions of Marxist historiography throughout a wider region. Taking a truly global perspective on this topic, Marxist Historiographies demonstrates clearly the breadth and depth of Marxism's influence in historical writing throughout the world and is essential reading for all students of historiography.

The Dispersion offers a unique account of how the word "diaspora", coined in the third century BCE, has recently become one of the more emblematic terms of the global era and a fashionable academic concept.

Part of Verso's classic Mapping series that collects the most important writings on key topics in a changing world. Inspired by Antonio Gramsci's writings on the history of subaltern classes, the authors in Mapping Subaltern Studies and the Postcolonial sought to contest the elite histories of Indian nationalists by adopting the paradigm of 'history from below'. Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha's original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak. With contributions by David Arnold, C.A. Bayly, Tom Brass, Dipesh Chakrabarty, Rajnarayan Chandavarkar, Partha Chatterjee, Ranajit Guha, Rosalind O'Hanlon, Gyanendra Pandey, Gyan Prakash, Sumit Sarkar, Gayatri Chakravorty Spivak, and David Washbrook.

A critical analysis of Spivak's classic 1988 postcolonial studies essay, in which she argues that a core problem for the poorest and most marginalized in society (the subalterns) is that they have no platform to express their concerns and no voice to affect policy debates or demand a fairer share of society's goods. A key theme of Gayatri Spivak's work is agency: the ability of the individual to make their own decisions. While Spivak's main aim is to consider ways in which "subalterns" – her term for the indigenous dispossessed in colonial societies – were able to achieve agency, this paper concentrates specifically on describing the ways in which western scholars inadvertently reproduce hegemonic structures in their work. Spivak is herself a scholar, and she remains acutely aware of the difficulty and dangers of presuming to "speak" for the subalterns she writes about. As such, her work can be seen as predominantly a delicate exercise in the critical thinking skill of interpretation; she looks in detail at issues of meaning, specifically at the real meaning of the available evidence, and her paper is an attempt not only to highlight problems of definition, but to clarify them. What makes this one of the key works of interpretation in the Macat library is, of course, the underlying significance of this work. Interpretation, in this case, is a matter of the difference between allowing subalterns to speak for themselves, and of imposing a mode of "speaking" on them that – however well-intentioned – can be as damaging in the postcolonial world as the agency-stifling political structures of the colonial world itself. By clear-

ing away the detritus of scholarly attempts at interpretation, Spivak takes a stand against a specifically intellectual form of oppression and marginalization.

Gayatri Chakravorty Spivak's original essay "Can the Subaltern Speak?" transformed the analysis of colonialism through an eloquent and uncompromising argument that affirmed the contemporary relevance of Marxism while using deconstructionist methods to explore the international division of labor and capitalism's "worlding" of the world. Spivak's essay hones in on the historical and ideological factors that obstruct the possibility of being heard for those who inhabit the periphery. It is a probing interrogation of what it means to have political subjectivity, to be able to access the state, and to suffer the burden of difference in a capitalist system that promises equality yet withholds it at every turn. Since its publication, "Can the Subaltern Speak?" has been cited, invoked, imitated, and critiqued. In these phenomenal essays, eight scholars take stock of the effects and response to Spivak's work. They begin by contextualizing the piece within the development of subaltern and postcolonial studies and the quest for human rights. Then, through the lens of Spivak's essay, they rethink historical problems of subalternity, voicing, and death. A final section situates "Can the Subaltern Speak?" within contemporary issues, particularly new international divisions of labor and the politics of silence among indigenous women of Guatemala and Mexico. In an afterword, Spivak herself considers her essay's past interpretations and future incarnations and the questions and histories that remain secreted in the original and revised versions of "Can the Subaltern Speak?" both of which are reprinted in this book.

This ambitious volume provides a comparative perspective on the challenges facing the discipline of history as Eurocentrism fades as a lens for viewing the world. Exploring the state of history and the struggle over its ownership throughout the world, the authors address the issues of globalization, postmodernism, and postcolonialism that have been largely ignored by practicing historians despite their importance to cultural studies and their relevance to history. Engaging in a vigorous critique of Eurocentrism, the volume at the same time reaffirms the importance of historical ways of knowing.

If ancient history is particularly susceptible to a top-down approach, due to the nature of our evidence and its traditional exploitation by modern scholars, another ancient history—'from below'—is actually possible. This volume examines the possibilities and challenges involved in writing it. Despite undeniable advances in recent decades, 'our slowness to reconstruct plausible visions of almost any aspect of society beyond the top-most strata of wealth, power or status' (as Nicholas Purcell has put it) remains a persistent feature of the field. Therefore, this book concerns a historical field and social groups that are still today neglected by modern scholarship. However, writing ancient history 'from below' means much more than taking into account the anonymous masses, the subaltern classes and the non-elites. Our task is also, in the felicitous expression coined by Walter Benjamin, 'to brush history against the grain,' to rescue the viewpoint of the subordinated, the traditions of the oppressed. In other words, we should understand the bulk of ancient populations in light of their own experience and their own reactions to that experience. But, how do we do such a history? What sources can we use? What methods and approaches can we employ? What concepts are required to this endeavour? The contributions mainly engage with questions of theory and methodology, but they also constitute inspiring case studies in their own right, ranging from classical Greece to the late antique world. This book is aimed not only at readers working on classical Greece, republican and imperial Rome and late antiquity but at anyone interested in 'bottom-up' history and social and population history in general. Although the book is primarily intended for scholars, it will also appeal to graduate and undergraduate students of history, archaeology and classical studies.

The Subaltern Studies Collective, founded in 1982, was begun with the goal of examining the subsequent history of colonized countries. This new group of essays from the Collective's founders chart the course of subaltern history from early peasant revolts and insurgency to more complex processes of domination and subordination in a variety of changing institutions and practices.

What is colonialism and what is a colonial state? Ranajit Guha points out that the colonial state in South Asia was fundamentally different from the metropolitan bourgeois state which sired it. The metropolitan state was hegemonic in character, and its claim to dominance was based on a power relation in which persuasion outweighed coercion. Conversely, the colonial state was non-hegemonic, and in its structure of dominance coercion was paramount.

Indeed, the originality of the South Asian colonial state lay precisely in this difference: a historical paradox, it was an autocracy set up and sustained in the East by the foremost democracy of the Western world. It was not possible for that non-hegemonic state to assimilate the civil society of the colonized to itself. Thus the colonial state, as Guha defines it in this closely argued work, was a paradox—a dominance without hegemony. Dominance without Hegemony had a nationalist aspect as well. This arose from a structural split between the elite and subaltern domains of politics, and the consequent failure of the Indian bourgeoisie to integrate vast areas of the life and consciousness of the people into an alternative hegemony. That predicament is discussed in terms of the nationalist project of anticipating power by mobilizing the masses and producing an alternative historiography. In both endeavors the elite claimed to speak for the people constituted as a nation and sought to challenge the pretensions of an alien regime to represent the colonized. A rivalry between an aspirant to power and its incumbent, this was in essence a contest for hegemony. Inspired by Antonio Gramsci's writings on the history of subaltern classes, the authors in *Mapping Subaltern Studies and the Postcolonial* sought to contest the elite histories of Indian nationalists by adopting the paradigm of 'history from below'. Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha's original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak.

This book considers the politics of the Protestant Unionist Loyalist population in Northern Ireland during and following the peace process, and the political positioning of the main organizations representing organizations representing them as they inch towards a post-conflict society. Throughout the contemporary period, unionism has remained multilayered in its responses to key political events, sometimes reacting in complex and fractured ways that make it difficult for those outside that world to comprehend. One central question, however, remains. However, remains. How, if at all, has unionism changed following the political accord and the establishment of devolved government? The book sets out in detail how senses of identity and political processes are understood within unionism and how unionists and loyalists interpret these as a basis for social and political action. Using a wide range of sources the book highlights how new (and often competing) political discourses emerging from within have caused the reorganization of unionism, especially in response to those political groupings, which became known as 'new loyalism' and 'new unionism'. The book further investigates the dynamics behind the social and political fractures within unionism, identifying various fractions within contemporary unionism and loyalism and suggesting reasons for the flux within unionist politics.

This Volume Confronts A Whole Range Of New Issues Raised By The Relations Between Community, Gender, And The Politics Of Violence. Subaltern Studies Has Been Widely Recognized As The Most Exciting Intervention In Indian Historical And Cultural Studies Over The Past Two Decades.

Postcolonial theory has become enormously influential as a framework for understanding the Global South. It is also a school of thought popular because of its rejection of the supposedly universalizing categories of the Enlightenment. In this devastating critique, mounted on behalf of the radical Enlightenment tradition, Vivek Chibber offers the most comprehensive response yet to postcolonial theory. Focusing on the hugely popular Subaltern Studies project, Chibber shows that its foundational arguments are based on a series of analytical and historical misapprehensions. He demonstrates that it is possible to affirm a universalizing theory without succumbing to Eurocentrism or reductionism. Postcolonial Theory and the Specter of Capital promises to be a historical milestone in contemporary social theory.

This book is a thematic history of the communist movement in Kerala, the first major region (in terms of population) in the world to democratically elect a communist government. It analyzes the nature of the transformation brought about by the communist movement in Kerala, and what its implications could be for other postcolonial societies. The volume engages with the key theoretical concepts in postcolonial theory and Subaltern Studies, and contributes to the debate between Marxism and postcolonial theory, especially its recent articulations. The volume presents a fresh empirical engagement with theoretical critiques of Subaltern Studies and postcolonial theory, in the context of their decades-long scholarship in India. It discusses important thematic moments in Kerala's communist history which include — the processes by which it established its hegemony, its cultural interventions,

the institution of land reforms and workers' rights, and the democratic decentralization project, and, ultimately, communism's incomplete national-popular and its massive failures with regard to the caste question. A significant contribution to scholarship on democracy and modernity in the Global South, this volume will be of great interest to scholars and researchers of politics, specifically political theory, democracy and political participation, political sociology, development studies, postcolonial theory, Subaltern Studies, Global South Studies, and South Asia Studies.

A refreshingly innovative approach to charting geographical knowledge. A wide range of authors trace the social construction and contestation of geographical ideas through the sites of their production and their relational geographies of engagement. This creative and comprehensive book offers an extremely valuable tool to professionals and students alike. - Victoria Lawson, University of Washington "A Handbook that recasts geograph's history in original, thought-provoking ways. Eschewing the usual chronological march through leading figures and big ideas, it looks at geography against the backdrop of the places and institutional contexts where it has been produced, and the social-cum-intellectual currents underlying some of its most important concepts." - Alexander B. Murphy, University of Oregon The SAGE Handbook of Geographical Knowledge is a critical inquiry into how geography as a field of knowledge has been produced, re-produced, and re-imagined. It comprises three sections on geographical orientations, geography's venues, and critical geographical concepts and controversies. The first provides an overview of the genealogy of "geography". The second highlights the types of spatial settings and locations in which geographical knowledge has been produced. The third focuses on venues of primary importance in the historical geography of geographical thought. Orientations includes chapters on: Geography - the Genealogy of a Term; Geography's Narratives and Intellectual History Geography's Venues includes chapters on: Field; Laboratory; Observatory; Archive; Centre of Calculation; Mission Station; Battlefield; Museum; Public Sphere; Subaltern Space; Financial Space; Art Studio; Botanical/Zoological Gardens; Learned Societies Critical concepts and controversies - includes chapters on: Environmental Determinism; Region; Place; Nature and Culture; Development; Conservation; Geopolitics; Landscape; Time; Cycle of Erosion; Time; Gender; Race/Ethnicity; Social Class; Spatial Analysis; Glaciation; Ice Ages; Map; Climate Change; Urban/Rural. Comprehensive without claiming to be encyclopedic, textured and nuanced, this Handbook will be a key resource for all researchers with an interest in the pasts, presents and futures of geography. DIVArgues for the saliency of the category of the subaltern over that of class/div

Are the "culture wars" over? When did they begin? What is their relationship to gender struggle and the dynamics of class? In her first full treatment of postcolonial studies, a field that she helped define, Gayatri Chakravorty Spivak, one of the world's foremost literary theorists, poses these questions from within the postcolonial enclave.

Among the foremost feminist critics to have emerged to international eminence over the last fifteen years, Gayatri Chakravorty Spivak has relentlessly challenged the high ground of established theoretical discourse in literary and cultural studies. Although her rigorous reading of various authors has often rendered her work difficult terrain for those unfamiliar with poststructuralism, this collection makes significant strides in explicating Spivak's complicated theories of reading.

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