

Discourse On Colonialism

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HESTER QUENTIN

Discourse on Africana Studies Diasporic Africa Press

Seminar paper from the year 2005 in the subject English - Literature, Works, grade: 15/20, University of Glasgow (Department of English Literature), course: Shakespeare/module11/ University of Glasgow, 9 entries in the bibliography, language: English, abstract: Ever since its publication in 1609 (?), *The Tempest* has been a hugely appreciated play, most probably on account of its ability to satisfy everyone's taste: music and dancing, action, suspense, comedy and love, *The Tempest* has got it all. But just as the play is enjoyable, it is also complicated, multilayered. Recent criticism of the play, especially since the 1950s, has focused on the colonial discourse supposedly underlying the play. Stephen Greenblatt for instance, on the subject of Caliban, argues that he 'is anything but a Noble Savage'. For James Smith, he is 'one of the most obviously nightmarish figures in the play'. I have in the past six months seen two productions of *The Tempest*, and never did it strike me as being a play infused with colonial discourse. Although Shakespeare's interest in other cultures and exploring the 'exotic', the 'other' pervades the entire corpus of his work, one should be careful about freely associating this curiosity of the unknown with colonial discourse- whether deliberate or unintentional on Shakespeare's part- or race-writing. 'In discussion of value, Shakespeare is, of course, invariably treated as a special case, having come to serve as something like the gold standard of English Literature'. Although this is a contestable statement in itself, the aim of this essay is not to discuss the authority and reliability of Shakespeare as a playwright, but to question the views which label *The Tempest* as a colonial, post-colonial, proto - colonial play. There is no need to discuss the existence of othering in the play, as this would be stating the obvious. Rather, I would like to show that, although many incidents in the play may invite a reader to a colonial reading of the text, they can just as well be over- interpretations and fall victim to a subjugation of a discourse foreign to Shakespeare's intentions.

DISCOURSE OF COLONIALISM. University of Texas Press

"From Lack to Excess analyzes the narrative and rhetorical structures of Latin American colonial texts by establishing a dialogue with studies on minority discourse, minor literatures, and postcolonial theory. After reviewing the main contributions and limitations of Transatlantic, Early Modern, and Postcolonial studies for the interpretation of Latin American colonial textualities, Martinez-San Miguel takes as a point of departure the subtle yet pervasive semantic link between the terms "minority" and "colonialism" prevalent in current studies on ethnic and sexual identities. She then engages the disciplinary debate between Colonial Latin American studies and Early Modern, Transatlantic, and Postcolonial studies, paying attention to the epistemic and institutional junctures that explain the current reconfiguration of these fields." "As an alternative to an exhausted debate, Martinez-San Miguel uses Gilles Deleuze and Felix Guattari's notion of a "minor literature," along with current studies on minority discourse to propose new close readings of texts by Hernan Cortes, Alvar Nunez Cabeza de Vaca, the Inca Garcilaso de la Vega, Carlos de Sigüenza y Gongora, and Sor Juana Ines de la Cruz. From Lack to Excess traces a discursive voyage that configures a linguistic matrix from the initial lack of language to the excessive Baroque representation of American reality."--BOOK JACKET.

Unstable Images BRILL

Through a broad-ranging survey of the allegory, utopia, the historical novel and the epic in post-colonial literature, Jean-Pierre Durix proposes a critical reassessment of the theory of genres. He argues that, in the New Literatures which are often rooted in hybrid aesthetics, the often decried mimesis must be viewed from a completely different angle. Analysing texts by Gabriel García Márquez, Salman Rushdie, Alejo Carpentier, Wilson Harris and Edouard Glissant, he pleads for the

redefinition of 'magic realism' if the term is to retain generic relevance.

Savage Indignation U of Minnesota Press

The subject of colonialism encompasses a multitude of analytic concerns about the nature and extent of political controls, economic inequalities, and social hierarchies. Underlying the varied conditions of power and subordination are the diverse, sometimes contested representations of human difference that motivate, support, or question colonial practices and projects. *Unstable Images* concentrates a critical gaze on this discursive side of colonialism through close readings of a series of Western texts on the people of New Ireland from the 1870s to the 1930s--when the status of the New Ireland-New Britain region changed from precolonial to German control and finally to a League of Nations mandated Australian administration.

Colonial Discourse and Post-colonial Theory Routledge

Authors of autobiographies are always engaged in creating a "self" to present to their readers. This process of self-creation raises a number of intriguing questions: why and how does anyone choose to present herself or himself in an autobiography? Do women and men represent themselves in different ways and, if so, why? How do differences in culture affect the writing of autobiography in various parts of the world? This book tackles these questions through a close examination of Arab women's autobiographical writings. Nawar Al-Hassan Golley applies a variety of western critical theories, including Marxism, colonial discourse, feminism, and narrative theory, to the autobiographies of Huda Shaarawi, Fadwa Tuqan, Nawal el-Saadawi, and others to demonstrate what these critical methodologies can reveal about Arab women's writing. At the same time, she also interrogates these theories against the chosen texts to see how adequate or appropriate these models are for analyzing texts from other cultures. This two-fold investigation sheds important new light on how the writers or editors of Arab women's autobiographies have written, documented, presented, and organized their texts.

Postcolonialism Routledge

This book on post-colonial theory has a wide geographic range and a breadth of historical perspectives. Central to the book is a critique of the very idea of the 'postcolonial' itself.

The Discourse Strategies of Imperialist Writing Duke University Press

"If it isn't obvious from the title of this book that this is going to be full of postmodern jargon, it becomes clear quite quickly that Chatterjee prefers difficult terms like 'problematic', 'thematic' and 'discourse' without always defining them - he even admits his admiration for Rorty, Barthes, Foucault and Derrida. Nonetheless, underneath all of this verbiage is a strong and convincing argument about the three stages of nationalism in India: the moment of departure (epitomized by Bankimchandra Chattopadhyay), the moment of manoeuvre (Gandhi) and the moment of arrival (Nehru). Chatterjee clearly shows how nationalism in India was akin to Gramsci's concept of the 'passive revolution' - i.e. merely a drive towards independence, not towards transforming or breaking up colonial institutions. He argues that, instead of supporting nationalism, we should instead challenge the marriage between reason and capital. From the title of this book one might expect Chatterjee to draw links to other anti-colonial nationalisms but he doesn't; rather he only discusses India (not even other parts of South Asia). While this approach doesn't really make this book too useful for examining anti-colonial nationalisms in general, for someone like me who has never read a book on Indian nationalism this is a good introduction." -- from Amazon.ca.

Violence, Colonialism and Empire in the Modern World Manchester University Press

This book on post-colonial theory has a wide geographic range and a breadth of historical perspectives. Central to the book is a critique of the very idea of the 'postcolonial' itself.

Discourse on Colonialism Associated University Presse

This comparative study, the first of its kind, discusses paradise discourse in a wide range of writing from Mexico, Zanzibar, and Sri Lanka, including novels by authors such as Malcolm Lowry, Leonard

Woolf, Juan Rulfo, Wilson Harris, Abdulrazak Gurnah, and Romesh Gunsekera. Tracing dialectical tropes of paradise across the "long modernity" of the capitalist world-system, Deckard reads literature from postcolonial nations in context with colonial discourse in order to demonstrate how paradise begins as a topos motivating European exploration and colonization, shifts into an ideological myth justifying imperial exploitation, and finally becomes a literary motif used by contemporary writers to critique neocolonial representations and conditions in the age of globalization. Combining a range of critical perspectives—cultural materialist, ecocritical, and postcolonial—the volume opens up a deeper understanding of the relation between paradise discourse and the destructive dynamics of plantation, tourism, and global capital. Deckard uncovers literature from East Africa and South Asia which has been previously overlooked in mainstream postcolonial criticism, and gestures to how the utopian dimensions of the paradise myth might be reclaimed to promote cultural resistance.

[German Images of the Self and the Other](#) Duke University Press

Drawing on locally compiled Arabic language sources, this book offers a comprehensive examination of the role of Muslim scholars as popular intellectuals and reformers in southern Somalia during the late nineteenth and early twentieth centuries.

[The Rhetoric of Empire](#) U of Nebraska Press

This classic work, first published in France in 1955, profoundly influenced the generation of scholars and activists at the forefront of liberation struggles in Africa, Latin America, and the Caribbean. Nearly twenty years later, when published for the first time in English, *Discourse on Colonialism* inspired a new generation engaged in the Civil Rights, Black Power, and anti-war movements and has sold more than 75,000 copies to date. Aimé Césaire eloquently describes the brutal impact of capitalism and colonialism on both the colonizer and colonized, exposing the contradictions and hypocrisy implicit in western notions of "progress" and "civilization" upon encountering the "savage," "uncultured," or "primitive." Here, Césaire reaffirms African values, identity, and culture, and their relevance, reminding us that "the relationship between consciousness and reality are extremely complex. . . . It is equally necessary to decolonize our minds, our inner life, at the same time that we decolonize society." An interview with Césaire by the poet René Depestre is also included. -- Amazon.com.

[The Rest Write Back: Discourse and Decolonization](#) Taylor & Francis

This book provides a detailed linguistic analysis of the nationalist discourses of the German Second Reich, which most effectively demonstrate the contrasting images of the German Self and its various Others, such as Jews, native Africans, gypsies and the enemy Other during the First World War.

[Shadows of Empire](#) NYU Press

Provides an in-depth introduction to debates within post-colonial theory and criticism. The many contributors include Frantz Fanon, Amílcar Cabral, Gayatri Chakravorty Spivak, Homi Bhabha, Edward Said, Anthony Giddens, Anne McClintock, Stuart Hall, Paul Gilroy, and bell hooks.

[Renewers of the Age](#) Basic Books

Written during the crucial first phase of English empire-building in the New World, *Paradise Lost* registers the radically divided attitudes toward the settlement of America that existed in seventeenth-century Protestant England. Evans looks at the relationship between Milton's epic and the pervasive colonial discourse of Milton's time. Evans bases his analysis on the literature of exploration and colonialism. The primary sources on which he draws range from sermons about the New World justifying colonization and exhorting virtue among colonists to promotional pamphlets designed to lure people and investment into the colonies. Evans's research allows him to create a richly textured picture of anxiety and optimism, guilt and moral certitude. The central question is whether Milton supported England's colonization or covertly attempted to subvert it. In contrast to those who attribute to *Paradise Lost* a specific political agenda for the American colonies, Evans maintains that Milton reflects the complexity and ambivalence of attitudes held by English society. Analyzing *Paradise Lost* against this background, Evans offers a new perspective on such fundamental issues as the narrator's shifting stance in the poem, the unique character of Milton's prelapsarian paradise, and the moral and intellectual status of Adam and Eve before and after the fall. From Satan's arrival in Hell to the expulsion from the garden of Eden, Milton's version of the Genesis myth resonates with the complex thematics of Renaissance colonialism.

[English and the Discourses of Colonialism](#) Oxford University Press, USA

"Carrying the inquiry into zones previous itineraries have typically avoided—the creation of races, sexual relations, invention of tradition, and regional rulers' strategies for dealing with the

conquerors—the book brings out features of European expansion and contraction we have not seen well before."—Charles Tilly, *The New School for Social Research* "What is important about this book is its commitment to shaping theory through the careful interpretation of grounded, empirically-based historical and ethnographic studies. . . . By far the best collection I have seen on the subject."—Sherry B. Ortner, Columbia University

[Discourse on Colonialism](#) BRILL

John Milton, Aphra Behn, Thomas Southerne, John Arbuthnot, Alexander Pope, Jonathan Swift, and John Gay toward the end of their literary careers and at the limits of their patience employed colonial discourse to address notions that the material reality of the New World had thrown into flux: liberty, equality, slavery, race, property, and pleasure."--Jacket.

[Milton's Imperial Epic](#) Manchester University Press

English and the Discourses of Colonialism opens with the British departure from Hong Kong marking the end of British colonialism. Yet Alastair Pennycook argues that this dramatic exit masks the crucial issue that the traces left by colonialism run deep. This challenging and provocative book looks particularly at English, English language teaching, and colonialism. It reveals how the practice of colonialism permeated the cultures and discourses of both the colonial and colonized nations, the effects of which are still evident today. Pennycook explores the extent to which English is, as commonly assumed, a language of neutrality and global communication, and to what extent it is, by contrast, a language laden with meanings and still weighed down with colonial discourses that have come to adhere to it. Travel writing, newspaper articles and popular books on English, are all referred to, as well as personal experiences and interviews with learners of English in India, Malaysia, China and Australia. Pennycook concludes by appealing to postcolonial writing, to create a politics of opposition and dislodge the discourses of colonialism from English.

[From Lack to Excess](#) Springer

Acheraiou challenges postcolonial discourse analysis and proposes a new model of interpretation that resituates the historical, ideological and conceptual denseness of the Colonial idea. He questions key issues, including hybridity, Otherness and territoriality, and expands the postcolonial field by introducing ground-breaking theoretical concepts.

[Paradise Discourse, Imperialism, and Globalization](#) Routledge

Enlightenment or Empire is a crucial contribution to our understanding of the culture of European colonialism. The book opens with a bold reconsideration of the relationship between the Enlightenment and colonialism, at the heart of which is an examination of two parallel texts—Captain James Cook's and Georg Foster's accounts of Cook's voyage of 1773. Berman then examines geography, religion, gender, and fiction in the writings of nineteenth-century travelers in Africa. He concludes with a discussion of the alternative anti-colonial traditions of Germany and France. Berman's book is a provocative contribution to current debates about the Enlightenment and its political legacy. In opposition to contemporary critics who argue that the Enlightenment is fully implicated in structures of domination, including colonialism, Berman argues for a more subtle, complex understanding of the political and cultural consequences of the Enlightenment. Russell A. Berman is a professor of German studies and comparative literature at Stanford University. He is the author of *The Rise of the Modern German Novel: Crisis and Charisma; Modern Culture and Critical Theory: Art, Politics, and the Legacy of the Frankfurt School; and Cultural Studies of Modern Germany: History, Representation, and Nationhood.*

[Nationalist Thought and the Colonial World](#) Routledge

"Césaire's essay stands as an important document in the development of third world consciousness—a process in which [he] played a prominent role." --Library Journal This classic work, first published in France in 1955, profoundly influenced the generation of scholars and activists at the forefront of liberation struggles in Africa, Latin America, and the Caribbean. Nearly twenty years later, when published for the first time in English, *Discourse on Colonialism* inspired a new generation engaged in the Civil Rights, Black Power, and anti-war movements and has sold more than 75,000 copies to date. Aimé Césaire eloquently describes the brutal impact of capitalism and colonialism on both the colonizer and colonized, exposing the contradictions and hypocrisy implicit in western notions of "progress" and "civilization" upon encountering the "savage," "uncultured," or "primitive." Here, Césaire reaffirms African values, identity, and culture, and their relevance, reminding us that "the relationship between consciousness and reality are extremely complex. . . . It is equally necessary to decolonize our minds, our inner life, at the same time that we decolonize society." An interview with Césaire by the poet René Depestre is also included.

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