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resident in the united kingdom since 1958 benita parry is honorary  
professor in the department of english and comparative literary studies  
at Postcolonial Studies A.

This powerful selection of essays proposes practices of reading and  
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Using the aesthetic and political concerns of Parry ' s oeuvre as a touchstone, this book explores new directions for postcolonial studies, Marxist literary criticism, and world literature in the contemporary moment, seeking to re-imagine the field, and alongside it, new possibilities for left critique. It is the first volume of essays focusing on

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the field-defining intellectual legacy of the literary scholar Benita Parry. As a leading critic of the post-structuralist turn within postcolonial studies, Parry has not only brought Marxism and postcolonial theory into a productive, albeit tense, dialogue, but has reinvigorated the field by bringing critical questions of resistance and struggle to bear on aesthetic forms. The book 's aim is two-fold: first, to evaluate Parry 's formative influence within postcolonial studies and its interface with Marxist literary criticism, and second, to explore new terrains of scholarship opened up by Parry 's work. It provides a critical overview of Parry 's key interventions, such as her contributions to colonial discourse theory; her debate with Spivak on subaltern consciousness and representation; her critique of post-apartheid reconciliation and neoliberalism in South Africa; her materialist critique of writers such as Kipling, Conrad, and Salih; her

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work on liberation theory, resistance, and radical agency; as well as more recent work on the aesthetics of "peripheral modernity." The volume contains cutting-edge work on peripheral aesthetics, the world-literary system, critiques of global capitalism and capitalist modernity, and the resurgence of Marxism, communism, and liberation theory by a range of established and new scholars who represent a dissident and new school of thought within postcolonial studies more generally. It concludes with the first-ever detailed interview with Benita Parry about her activism, political commitments, and her life and work as a scholar.

In recent years, postcolonial theory has emerged as the most influential scholarly explanation for the historical trajectory and social anatomy of the Global South. Its leading proponents—many of whom have become academic superstars—not only reject Enlightenment political

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and economic theories, especially Marxism, but accuse them of complicity in Europe's imperial project. In this devastating critique, Vivek Chibber offers the most comprehensive response yet to postcolonial theory mounted on behalf of the radical Enlightenment tradition. Focusing on the hugely popular Subaltern Studies project, Chibber carefully examines this project's core arguments about the specificity of the Global South and the deficiencies of Western thought. He shows that their foundational arguments are based on a series of analytical and historical errors, chief among which is a flawed understanding of capitalism's "universalizing" tendency. Once the real history of capital's universalization is reconstructed, aspects of modernity that appear to be unique to the South turn out to be shared with the North—and the history of the Global South can be explained by the very theories that postcolonial theorists urge us to reject.



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Postcolonial Theory and the Specter of Capital promises to be a turning point in contemporary social theory.

In *The Postcolonial Orient*, Vasant Kaiwar analyses the formation of postcolonial studies around the 1989 moment of world history, shows its limitations via an engagement with Marxism, and provides an alternative, enriched account of interpretive possibilities inherent in the moment.

With particular reference to Deleuze, and drawing on Spinoza, Nietzsche and Bergson, Simone Bignall attends to a minor tradition within Western philosophy to argue that a non-imperial concept of social and political agency and a postcolonial philosophy of material transformation are embedded within aspects of poststructuralist social

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philosophy. Postcolonial Agency complements and balances the attention given by postcolonial theory to the revitalisation and recognition of the agency of colonised peoples. It offers new conceptual scaffolding to those who have inherited the legacy of colonial privilege, and who now seek to responsibly transform this historical injustice.

The Postcolonial Unconscious is a major attempt to reconstruct the whole field of postcolonial studies. In this magisterial and, at times, polemical study, Neil Lazarus argues that the key critical concepts that form the very foundation of the field need to be re-assessed and questioned. Drawing on a vast range of literary sources, Lazarus investigates works and authors from Latin America and the Caribbean, Africa and the Arab world, South, Southeast and East Asia, to

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reconsider them from a postcolonial perspective. Alongside this, he offers bold new readings of some of the most influential figures in the field: Fredric Jameson, Edward Said and Frantz Fanon. A tour de force of postcolonial studies, this book will set the agenda for the future, probing how the field has come to develop in the directions it has and why and how it can grow further.

Postcolonial studies has taken a significant turn since 2000 from the post-structural focus on language and identity of the 1980s and 1990s to more materialist and sociological approaches. A key theorist in inspiring this innovative new scholarship has been Pierre Bourdieu. Bourdieu and Postcolonial Studies shows the emergence of this strand of postcolonialism through collecting texts that pioneered this approach-by Graham Huggan, Chris Bongie, and Sarah Brouillette-as

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well as emerging scholarship that follows the path these critics have established. This Bourdieu-inspired work examines the institutions that structure the creation, dissemination, and reception of world literature; the foundational values of the field and its sometimes ambivalent relationship to the popular; and the ways concepts like habitus, cultural capital, consecration and anamnesis can be deployed in reading postcolonial texts. Topics include explorations of the institutions of the field such as the B.B.C.'s Caribbean voices program and the South African publishing industry; analysis of Bourdieu's fieldwork in Algeria during the decolonization era; and comparisons between Bourdieu's work and alternative versions of literary sociology such as Pascale Casanova's and Franco Moretti's. The sociological approach to literature developed in the collected essays shows how, even if the commodification of postcolonialism threatens to neutralize

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the field's potential for resistance and opposition, a renewed project of postcolonial critique can be built in the contaminated spaces of globalization.

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 Bronte, J. M. Coetzee, Mahasweta Devi and Jean Rhys.

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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.

The importance of Antonio Gramsci's work for postcolonial studies can hardly be exaggerated, and in this volume, contributors situate Gramsci's work in the vast and complex oeuvre of postcolonial studies. Specifically, this book endeavors to reassess the impact on postcolonial studies of the central role assigned by Gramsci to culture and literature in the formation of a truly revolutionary idea of the national—a notion that has profoundly shaped the thinking of both Frantz Fanon and

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Edward Said. Gramsci, as Iain Chambers has argued, has been instrumental in helping scholars rethink their understanding of historical, political, and cultural struggle by substituting the relationship between tradition and modernity with that of subaltern versus hegemonic parts of the world. Combining theoretical reflections and re-interpretations of Gramsci, the scholars in this collection present comparative geo-cultural perspectives on the meaning of the subaltern, passive revolution, hegemony, and the concept of national-popular culture in order to chart out a political map of the postcolonial through the central focus on Gramsci.

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