

Postcoloniality And The Artifice Of History Who Speaks

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CHAPTER 1 Postcoloniality and the Artifice of History (pp. 27-46) It has recently been said in praise of the postcolonial project ofSubaltern Studiesthat it demonstrates, "perhaps for the first time since colonisation," that "Indians ...

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ality" in its theoretical-academic formation. The articulation of postcoloniality has gone hand in hand with the development of cultural theory and studies. If anything, postcolo-niality is being invested in as the cutting edge of cultural studies. Now what can this mean? Is this a legitimation or a depoliticization of postcoloniality as constituency?

Postcoloniality and The Boundaries of Identity

Source 2: Extracts From "Postcoloniality and the Artifice of History" by Dipesh Chakrabarty Dipesh Chakrabarty (1992): Postcoloniality and the Artifice of History: Who speaks for "Indian" Pasts?, in: Representations 37, 1-26, here 2-3. Preliminary remarks: A cofounder of "Subaltern Studies", the Indian historian Dipesh

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Chapter 1: Postcoloniality and the Artifice of History Summary : This chapter is a reworking of Chakrabarty's programmatic statement on provincializing Europe from 1992. The idea is simple enough: imperialist and third-world histories are written into a narrative of transition, which reproduces European archetypes of political modernity.

strong reading: Dipesh Chakrabarty, Provincializing Europe

Postcolonialism is a school of thought that deals with the effects of colonization on societies and peoples. The term "Postcolonialism" is a bit of a misnomer— 'post' typically means 'after', which implies that Colonialism has ended and the study of it takes place afterwards (McClintock, 259).

Postcolonialism - Making History

Postcoloniality and the Artifice of History. 27: The Two Histories of Capital. 47: Translating LifeWorlds into Labor and History. 72: Minority Histories Subaltern Pasts. 97: HISTORIES OF BELONGING. 115: Domestic Cruelty

and the Birth of the Subject. 117: Nation and Imagination. 149: Adda A History of Sociality. 180:

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Postcoloniality and the Artifice of History: Who Speaks for "Indian" Past? A prominent historian's critique of the discipline of history and call to do/use history differently. Add to My Bookmarks Export citation. Type Article Author(s) Dipesh Chakrabarty Date 01/1992 Issue 37 Page start 1 Page end 26 ...

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Continuously re-emerging postcolonial/biopolitical fractures, induced by the global/local political economy of capital and violence, also produce political (cultural/artistic/public) practices of witnessing which shake and reshuffle our quests for social and political transformation.

The politics of gender, witnessing, postcoloniality and ...

First published in 2000, Dipesh Chakrabarty's influential Provincializing Europe addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences.

Provincializing Europe | Princeton University Press

Postcoloniality and subaltern studies are studies done regarding a specific culture influenced by colonialism but the perspective in which they are done is different. Postcoloniality study by definition is a specifically post-modern intellectual dissertation that consists of reactions to, and analysis of, the cultural effects of colonialism.

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