

Postcolonial Theory And The Specter Of Capital Vivek Chibber

This superb study explores the imaginative transformation of the city by African, Asian, Caribbean and South Pacific writers since the 1950s. Leading thinkers' critiques of award-winning Postcolonial Theory, as well as the author's responses and reformulations Vivek Chibber's Postcolonial Theory and the Specter of Capital was hailed on publication as "without any doubt ... a bomb," and "the most substantive effort to dismantle the field through historical reasoning published to date." It immediately unleashed one of the most important recent debates in social theory, ranging across the humanities and social sciences, on the status of postcolonial studies, modernity, and much else. This book brings together major critics of Chibber's work to assess the efficacy of his argument from differing perspectives. Included are Chibber's own spirited responses and reformulations in light of these criticisms. With contributions by Partha Chatterjee, Gayatri Spivak, Bruce Robbins, Ho-fung Hung, William H. Sewell, Jr., Bruce Cumings, George Steinmetz, Michael Schwartz, David Pederson, Stein Sundstøl Eriksen, and Achin Vanaik.

An essential guide to understanding the issues

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which characterize post-colonialism. A comprehensive glossary has extensive cross-referencing, a bibliography of essential writings and an easy-to-use A-Z format.

Arguing that intellectual movements, such as deconstruction, postsecular theory, and political theology, have different implications for cultures and societies that live with the debilitating effects of past imperialisms, Arvind Mandair unsettles the politics of knowledge construction in which the category of "religion" continues to be central. Through a case study of Sikhism, he launches an extended critique of religion as a cultural universal. At the same time, he presents a portrait of how certain aspects of Sikh tradition were reinvented as "religion" during the late nineteenth and early twentieth centuries. India's imperial elite subtly recast Sikh tradition as a *sui generis* religion, which robbed its teachings of their political force. In turn, Sikhs began to define themselves as a "nation" and a "world religion" that was separate from, but parallel to, the rise of the Indian state and global Hinduism. Rather than investigate these processes in isolation from Europe, Mandair shifts the focus closer to the political history of ideas, thereby recovering part of Europe's repressed colonial memory. Mandair rethinks the intersection of religion and the secular in discourses such as history of religions, postcolonial theory, and recent continental philosophy. Though seemingly

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unconnected, these discourses are shown to be linked to a philosophy of "generalized translation" that emerged as a key conceptual matrix in the colonial encounter between India and the West. In this riveting study, Mandair demonstrates how this philosophy of translation continues to influence the repetitions of religion and identity politics in the lives of South Asians, and the way the academy, state, and media have analyzed such phenomena.

Extricating liberalism from the haze of anti-modernist and anti-European caricature, this book traces the role of liberal philosophy in the building of a new nation. It examines the role of toleration, rights, and mediation in the postcolony. Through the biographies of four Filipino scholar-bureaucrats—Camilo Osias, Salvador Araneta, Carlos P. Romulo, and Salvador P. Lopez—Lisandro E. Claudio argues that liberal thought served as the grammar of Filipino democracy in the 20th century. By looking at various articulations of liberalism in pedagogy, international affairs, economics, and literature, Claudio not only narrates an obscured history of the Philippine state, he also argues for a new liberalism rooted in the postcolonial experience, a timely intervention considering current developments in politics in Southeast Asia.

The Economics of Empire: Genealogies of Capital and the Colonial Encounter is a multi-disciplinary intervention into postcolonial theory that constructs

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and theorizes a political economy of empire. This comprehensive collection traces the financial genealogies associated with the colonial enterprise, the strategies of economic precarity, the pedigrees of capital, and the narratives of exploitation that underlay and determined the course of modern history. One of the first attempts to take this approach in postcolonial studies, the book seeks to sketch the commensal relation—a symbiotic "phoresy"—between capitalism and colonialism, reading them as linked structures that carried and sustained each other through and across the modern era. The scholars represented here are all postcolonial critics working in a range of disciplines, including Political Science, Sociology, History, Peace and Conflict Studies, Legal Studies, and Literary Criticism, exploring the connections between empire and capital, and the historical and political implications of that structural hinge. Each author engages existing postcolonial and poststructuralist theory and criticism while bridging it over to research and analytic lenses less frequently engaged by postcolonial critics. In so doing, they devise novel intersectional and interdisciplinary frameworks through which to produce more greatly nuanced understandings of imperialism, capitalism, and their inextricable relation, 'new' postcolonial critiques of empire for the 21st century. This book will be an excellent resource for students and researchers of

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Postcolonial Studies, Literature, History, Sociology, Economics, Political Science and International Studies, among others.

Social scientists have long been resistant to the set of ideas known as "postcolonial thought."

Meanwhile, postcolonial scholars have considered social science to be an impoverished discipline that is part of the intellectual problem for postcolonial liberation, not the solution. This divergence is fitting, given that postcolonial thought emerged from the anticolonial revolutions of the twentieth century and has since become an enterprise in the academic humanities, while social theory was born as an intellectual justification for empire and has since been institutionalized in social science. Given such divisions - and at times direct opposition - is it possible to reconcile the two? *Postcolonial Thought and Social Theory* explores the divergences and generative convergences between these two distinct bodies of thought. It asks how the intellectually insurrectionary ideas of postcolonial thinkers, such as Franz Fanon, Amilcar Cabral, Edward Said, Homi Bhabha and Gayatri Spivak, among others, pose a radical epistemic challenge to social theory. It charts the different ways in which social theory might be refashioned to meet the challenge and excavates the often hidden sociological assumptions of postcolonial thought. While various scholars suggest that postcolonial thought and social science are

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incompatible, this book illuminates how they are mutually beneficial, and argues for a third wave of postcolonial thought emerging from social science but also surmounting the narrow confines of disciplinary boundaries.

This far-ranging and ambitious attempt to rethink postcolonial theory's discussion of the nation and nationalism brings the problems of the postcolonial condition to bear on the philosophy of freedom. Going against orthodoxy, Pheng Cheah retraces the universal-rationalist foundations and progressive origins of political organicism in the work of Kant and its development in philosophers in the German tradition such as Fichte, Hegel, and Marx.

A provocative intellectual assault on the Subalternists' foundational work. 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

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succumbing to Eurocentrism or reductionism.

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

A classic in psychological ethnography and the history of colonialism

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 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 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 unearths a series of misconceptions, including a flawed understanding of Europe's “bourgeois” revolutions and 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

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theories that postcolonial theorists urge us to reject. Postcolonial Theory and the Specter of Capital promises to be a turning point in contemporary social theory.

Leading thinkers' critiques of award-winning Postcolonial Theory, as well as the author's responses and reformulations Vivek Chibber's Postcolonial Theory and the Specter of Capital was hailed on publication as "without any doubt ... a bomb," and "the most substantive effort to dismantle the field through historical reasoning published to date." It immediately unleashed one of the most important recent debates in social theory, ranging across the humanities and social sciences, on the status of postcolonial studies, modernity, and much else. This book brings together major critics of Chibber's work to assess the efficacy of his argument from differing perspectives. Included are Chibber's own spirited responses and reformulations in light of these criticisms. With contributions by Partha Chatterjee, Gayatri Spivak, Bruce Robbins, Ho-fung Hung, William H. Sewell, Jr., Bruce Cumings, George Steinmetz, Michael Schwartz, David Pederson, Stein Sundstøl Eriksen, and Achin Vanaik.

How can postcolonial thought be most fruitfully translated and incorporated into sociology? This special volume brings together leading sociologists to offer some answers and examples. The chapters

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offer new postcolonial readings of canonical thinkers like Karl Marx, Max Weber, Emile Durkheim and Robert Park.

"Does class determine economic options, or is class in our heads—a matter of interpreting symbols and meanings? Cultural theorists have made the second claim, sidelining materialism. Now, amid deepening inequality, Vivek Chibber defends materialist analysis of class power, while arguing that we still have something to learn from cultural frameworks"--

Henri Lefebvre's three-volume *Critique of Everyday Life* is perhaps the richest, most prescient work by one of the twentieth century's greatest philosophers. The first volume presented an introduction to the concept of everyday life. Written twenty years later, this second volume attempts to establish the necessary formal instruments for analysis, and outlines a series of theoretical categories within everyday life such as the theory of the semantic field and the theory of moments. The moment at which the book appeared—1961—was significant both for France and for Lefebvre himself: he was just beginning his career as a lecturer in sociology at Strasbourg, and then at Nanterre, and many of the ideas which were influential in the events leading up to 1968 are to be found in this critique. In its impetuous, often undisciplined prose, the reader may catch a glimpse of how charismatic a lecturer Lefebvre must have been.

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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

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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.

In *Tropicopolitans* Srinivas Aravamudan reconstructs the colonial imagination of the eighteenth century. By exploring representations of peoples and cultures subjected to colonial discourse, he makes a case for the agency—or the capacity to resist domination—of those oppressed. Aravamudan's analysis of texts that accompanied European commercial and imperial expansion from the Glorious Revolution through the French Revolution reveals the development of anticolonial consciousness prior to the nineteenth century. “Tropicalization” is the central metaphor of this analysis, a term that incorporates both the construction of various dynamic tropes by which the colonized are viewed and the site of the study, primarily the tropics.

Tropicopolitans, then, are those people who bear and resist the representations of colonialist discourse. In readings that expose new relationships between literary representation and colonialism in the eighteenth century, Aravamudan considers such texts as Behn's *Oroonoko*, Defoe's *Robinson Crusoe* and *Captain Singleton*, Addison's *Cato*, and Swift's *Gulliver's Travels* and *The Drapier's Letters*. He extends his argument to include analyses of Johnson's *Rasselas*, Beckford's *Vathek*, Montagu's

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travel letters, Equiano's autobiography, Burke's political and aesthetic writings, and Abbé de Raynal's *Histoire des deux Indes*. Offering a radical approach to literary history, this study provides new mechanisms for understanding the development of anticolonial agency. Introducing eighteenth-century studies to a postcolonial hermeneutics, *Tropicopolitans* will interest scholars engaged in postcolonial studies, eighteenth-century literature, and literary theory.

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David Pederson, Stein Sundstl Eriksen, and Achin Vanaik.

Postcolonial studies have transformed how we think about subjectivity, national identity, globalization, history, language, literature, and international politics. Until recently, the emphasis has been almost exclusively within an Anglophone context, but the focus of postcolonial studies is shifting to a more comparative approach. One of the most intriguing developments has been within the Francophone world. A number of genealogical lines of influence are being drawn, connecting the work of the three figures most associated with the emergence of postcolonial theory—Homi Bhabha, Edward Said, and Gayatri Spivak—to an earlier generation of predominantly poststructuralist French theorists.

Within this emerging narrative of intellectual influences, the importance of the thought of Jacques Derrida and the status of deconstruction have been acknowledged, but not adequately accounted for. In *Deconstruction and the Postcolonial*, Michael Syrotinski reconsiders the underlying conceptual tensions and theoretical stakes of what he terms a "deconstructive postcolonialism" and argues that postcolonial studies stands to gain ground in terms of its political forcefulness and philosophical rigour by turning back to, and not away from, deconstruction.

Postcolonial Hauntologies is an interdisciplinary and

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comparative analysis of critical, literary, visual, and performance texts by women from different parts of Africa. While contemporary critical thought and feminist theory have largely integrated the sexual female body into their disciplines, colonial representations of African women's sexuality "haunt" contemporary postcolonial African scholarship which--by maintaining a culture of avoidance about women's sexuality--generates a discursive conscription that ultimately holds the female body hostage. Ayo A. Coly employs the concept of "hauntology" and "ghostly matters" to formulate an explicative framework in which to examine postcolonial silences surrounding the African female body as well as a theoretical framework for discerning the elusive and cautious presences of female sexuality in the texts of African women. In illuminating the pervasive silence about the sexual female body in postcolonial African scholarship, *Postcolonial Hauntologies* challenges hostile responses to critical and artistic voices that suggest the African female body represents sacred ideological-discursive ground on which one treads carefully, if at all. Coly demonstrates how "ghosts" from the colonial past are countered by discursive engagements with explicit representations of women's sexuality and bodies that emphasize African women's power and autonomy. Over the last thirty years, postcolonial critiques of

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European imperial practices have transformed our understanding of colonial ideology, resistance, and cultural contact. The Enlightenment has played a complex but often unacknowledged role in this discussion, alternately reviled and venerated as the harbinger of colonial dominion and avatar of liberation, as target and shield, as shadow and light. This volume brings together two arenas - eighteenth-century studies and postcolonial theory - in order to interrogate the role and reputation of Enlightenment in the context of early European colonial ambitions and postcolonial interrogations of Western imperial aspirations. With essays by leading scholars in the field, *Postcolonial Enlightenment* address issues central not only to literature and philosophy but also to natural history, religion, law, and the emerging sciences of man. The contributors situate a range of writers - from Hobbes and Herder, Behn and Burke, to Defoe and Diderot - in relation both to eighteenth-century colonial practices and to key concepts within current postcolonial theory concerning race, globalization, human rights, sovereignty, and national and personal identity. By enlarging the temporal and geographic framework through which we read, the essays in this volume open up alternate genealogies for categories, events and ideas central to the emergence of global modernity.

Offers a lucid introduction to postcolonial studies, one of the most important strands in recent literary

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theory and cultural studies.

Most historical accounts of "the West" take it for granted that the guiding principles of the Western tradition—reason, progress, and freedom—have been passed down directly from ancient Greece to modern Europe, evolving in isolation from all non-Western cultures. Today, many political analysts and cultural critics maintain that the Western tradition is fast approaching its end, for better or worse, as it becomes more and more integrated with non-Western cultures in an increasingly globalized world. But what if we are witnessing something else entirely—not the "end" of the West but rather another historical mutation of the idea of the West itself? This groundbreaking work shows that whether the West is hailed as the source of all historical progress or scorned as the root of all cultural imperialism, it remains a deeply problematic concept that is intrinsically connected to an ethnocentric view of the world. In a critical reading of the continental philosophers Husserl, Heidegger, Levinas, and Derrida as well as the postcolonial thinkers Said, Mohanty, Bhabha, and Trinh, Sean Meighoo strikes at the intellectual foundations of Western exceptionalism until its ideological supports show through. Deconstructing the concept of the West in his provocative interpretations of Martin Bernal's controversial publication *Black Athena* and the Beatles' second film *Help!*, Meighoo poses a

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formidable question to philosophers, writers, political analysts, and cultural critics alike: Can we mount an effective critique of Western ethnocentrism without reinforcing the very idea of the West?

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.

Post-colonial theory is a relatively new area in critical contemporary studies, having its foundations more Postcolonial Criticism brings together some of the most important critical writings in the field, and aims to present a clear overview of, and introduction to, one of the most exciting and rapidly developing areas of contemporary literary criticism. It charts the development of the field both historically and conceptually, from its beginnings in the early post-war period to the present day. The first phase of postcolonial criticism is recorded here in the pioneering work of thinkers like Aimé Césaire, Frantz

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Fanon, Edward Said, and Gayatri Spivak. More recently, a new generation of academics have provided fresh assessments of the interaction of class, race and gender in cultural production, and this generation is represented in the work of Aijaz Ahmad, bell hooks, Homi Bhabha, Abdul JanMohamed and David Lloyd. Topics covered include negritude, national culture, orientalism, subalternity, ambivalence, hybridity, white settler societies, gender and colonialism, culturalism, commonwealth literature, and minority discourse. The collection includes an extensive general introduction which clearly sets out the key stages, figures and debates in the field. The editors point to the variety, even conflict, within the field, but also stress connections and parallels between the various figures and debates which they identify as central to an understanding of it. The introduction is followed by a series of ten essays which have been carefully chosen to reflect both the diversity and continuity of postcolonial criticism. Each essay is supported by a short introduction which places it in context with the rest of the author's work, and identifies how its salient arguments contribute to the field as a whole. This is a field which covers many disciplines including literary theory, cultural studies, philosophy, geography, economics, history and politics. It is designed to fit into the current modular arrangement of courses, and is therefore suitable for

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undergraduate and postgraduate courses which address postcolonial issues and the 'new' literatures in English.

The modern discipline of International Relations (IR) is largely an Anglo-American social science. It has been concerned mainly with the powerful states and actors in the global political economy and dominated by North American and European scholars.

However, this focus can be seen as Eurocentrism.

Decolonizing International Relations exposes the ways in which IR has consistently ignored questions of colonialism, imperialism, race, slavery, and dispossession in the non-European world. The first part of the book addresses the form and historical origins of Eurocentrism in IR. The second part examines the colonial and racialized constitution of international relations, which tends to be ignored by the discipline. The third part begins the task of retrieval and reconstruction, providing non-Eurocentric accounts of selected themes central to international relations. Critical scholars in IR and international law, concerned with the need to decolonize knowledge, have authored the chapters of this important volume. It will appeal to students and scholars of international relations, international law, and political economy, as well as those with a special interest in the politics of knowledge, postcolonial critique, international and regional historiography, and comparative politics.

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Contributions by: Antony Anghie, Alison J. Ayers, B. S. Chimni, James Thuo Gathii, Siba N'Zatioula Grovogui, Branwen Gruffydd Jones, Sandra Halperin, Sankaran Krishna, Mustapha Kamal Pasha, and Julian Saurin

This book reclaims postcolonial theory, addressing persistent limitations in the geographical, disciplinary, and methodological assumptions of its dominant formations. It emerges, however, from an investment in the future of postcolonial studies and a commitment to its basic premise: namely, that literature and culture are fundamental to the response to structures of colonial and imperial domination. To a certain extent, postcolonial theory is a victim of its own success, not least because of the institutionalization of the insights that it has enabled. Now that these insights no longer seem new, it is hard to know what the field should address beyond its general commitments. Yet the renewal of popular anti-imperial energies across the globe provides an important opportunity to reassert the political and theoretical value of the postcolonial as a comparative, interdisciplinary, and oppositional paradigm. This collection makes a claim for what postcolonial theory can say through the work of scholars articulating what it still cannot or will not say. It explores ideas that a more aesthetically sophisticated postcolonial theory might be able to address, focusing on questions of visibility,

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performance, and literariness. Contributors highlight some of the shortcomings of current postcolonial theory in relation to contemporary political developments such as Zimbabwean land reform, postcommunism, and the economic rise of Asia. Finally, they address the disciplinary, geographical, and methodological exclusions from postcolonial studies through a detailed focus on new disciplinary directions (management studies, international relations, disaster studies), overlooked locations and perspectives (Palestine, Weimar Germany, the commons), and the necessity of materialist analysis for understanding both the contemporary world and world literary systems.

An examination of urban climate change response strategies and the resistance to them by grassroots activists and social movements. Cities around the world are formulating plans to respond to climate change and adapt to its impact. Often, marginalized urban residents resist these plans, offering “counterplans” to protest unjust and exclusionary actions. In this book, Kian Goh examines climate change response strategies in three cities—New York, Jakarta, and Rotterdam—and the mobilization of community groups to fight the perceived injustices and oversights of these plans. Looking through the lenses of urban design and socioecological spatial politics, Goh reveals how contested visions of the future city are produced and gain power. Goh

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describes, on the one hand, a growing global network of urban environmental planning organizations intertwined with capitalist urban development, and, on the other, social movements that themselves often harness the power of networks. She explores such initiatives as Rebuild By Design in New York, the Giant Sea Wall plan in Jakarta, and Rotterdam Climate Proof, and discovers competing narratives, including community resiliency in Brooklyn and grassroots activism in the informal “kampungs” of Jakarta. Drawing on participatory fieldwork and her own background in architecture and urban design, Goh offers both theoretical explanations and practical planning and design strategies. She reframes the critical concerns of urban climate change responses, presenting a sociospatial typology of urban adaptation and considering the notion of a “just” resilience. Finally, she proposes a theoretical framework for designing equitable and just urban climate futures.

Postcolonial Theory and the Specter of Capital Verso Books

The 1987 publication of *You Can't Get Lost in Cape Town* won Zo Wicomb an international readership and wide critical acclaim. As richly imagined and stylistically innovative as Wicomb's debut work, *David's Story* is a mesmerizing novel, multilayered and multivoiced, at times elegiac, wry, and expansive. Unfolding in South Africa at the moment

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of Nelson Mandela's release from prison in 1991, the novel explores the life and vision of David Dirkse, part of the underground world of activists, spies, and saboteurs in the liberation movement a world seldom revealed to outsiders. With "time to think" after the unbanning of the movement, David is researching his roots in the history of the mixed-race "Coloured" people of South Africa and of their antecedents among the indigenous people and early colonial settlers. But David soon learns that he is on a hit list, and, caught in a web of betrayal and surveillance, he is forced to rethink his role in the struggle for "nonracial democracy," the loyalty of his "comrades," and his own conceptions of freedom. Through voices and stories of David and the women who surround him responding to, illuminating, and sometimes contradicting one another Wicomb offers a moving exploration of the nature of political vision, memory, and truth.

Why were some countries able to build "developmental states" in the decades after World War II while others were not? Through a richly detailed examination of India's experience, *Locked in Place* argues that the critical factor was the reaction of domestic capitalists to the state-building project. During the 1950s and 1960s, India launched an extremely ambitious and highly regarded program of state-led development. But it soon became clear that the Indian state lacked the institutional capacity to

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carry out rapid industrialization. Drawing on newly available archival sources, Vivek Chibber mounts a forceful challenge to conventional arguments by showing that the insufficient state capacity stemmed mainly from Indian industrialists' massive campaign, in the years after Independence, against a strong developmental state. Chibber contrasts India's experience with the success of a similar program of state-building in South Korea, where political elites managed to harness domestic capitalists to their agenda. He then develops a theory of the structural conditions that can account for the different reactions of Indian and Korean capitalists as rational responses to the distinct development models adopted in each country. Provocative and marked by clarity of prose, this book is also the first historical study of India's post-colonial industrial strategy. Emphasizing the central role of capital in the state-building process, and restoring class analysis to the core of the political economy of development, *Locked in Place* is an innovative work of theoretical power that will interest development specialists, political scientists, and historians of the subcontinent.

In this wide-ranging study, Neil Lazarus explores the subject of cultural practice in the modern world system. The book contains individual chapters on a range of topics from modernity, globalization and the 'West', and nationalism and decolonization, to cricket

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and popular consciousness in the English-speaking Caribbean. Lazarus analyses social movements, ideas and cultural practices that have migrated from the 'First world' to the 'Third world' over the course of the twentieth century. *Nationalism and Cultural Practice in the Postcolonial World* offers an enormously erudite reading of culture and society in today's world and includes extended discussion of the work of such influential writers, critics and activists as Frantz Fanon, C. L. R. James, Edward Said, Gayatri Spivak, Samir Amin, Raymond Williams, Paul Gilroy and Partha Chatterjee. This book is a politically focused, materialist intervention into postcolonial and cultural studies, and constitutes a major reappraisal of the debates on politics and culture in these fields.

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Teaching Religion and Violence is designed to help instructors to equip students to think critically about religious violence, particularly in the multicultural classroom.

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.

This volume invokes the “postcolonial contemporary” in order to recognize and reflect upon the emphatically postcolonial character of the contemporary conjuncture, as well as to inquire into whether postcolonial criticism can adequately

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grasp it. Neither simply for nor against postcolonialism, the volume seeks to cut across this false alternative, and to think with postcolonial theory about political contemporaneity. Many of the most influential frameworks of postcolonial theory were developed during the 1970s and 1990s, during what we may now recognize as the twilight of the postwar period. If forms of capitalist imperialism are entering into new configurations of neoliberal privatization, wars-without-end, xenophobic nationalism and unsustainable extraction, what aspects of postcolonial inquiry must be reworked or revised in order to grasp our political present? In twelve essays that draw from a number of disciplines—history, anthropology, literature, geography, indigenous studies— and regional locations (the Black Atlantic, South Africa, South Asia, East Asia, Australia, Argentina) *The Postcolonial Contemporary* seeks to move beyond the habitual oppositions that have often characterized the field, such as universal vs. particular; Marxism vs. postcolonialism; and politics vs. culture. These essays signal an attempt to reckon with new and persisting postcolonial predicaments and do so under four inter-related analytics: Postcolonial Temporality; Deprovincializing the Global South; Beyond Marxism versus Postcolonial Studies; and Postcolonial Spatiality and New Political Imaginaries.

The Oxford Handbook of the Study of Religion provides a comprehensive overview of the academic study of religion. Written by an international team of leading scholars, its fifty-one chapters are divided thematically into seven sections. The first section addresses five major conceptual aspects of research on religion. Part two surveys eleven main frameworks of analysis, interpretation, and explanation of religion. Reflecting recent turns in the humanities and social sciences, part three considers eight forms of the expression of religion. Part four provides a discussion of the ways societies and religions, or religious organizations, are shaped

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by different forms of allocation of resources. Other chapters in this section consider law, the media, nature, medicine, politics, science, sports, and tourism. Part five reviews important developments, distinctions, and arguments for each of the selected topics. The study of religion addresses religion as a historical phenomenon and part six looks at seven historical processes. Religion is studied in various ways by many disciplines, and this Handbook shows that the study of religion is an academic discipline in its own right. The disciplinary profile of this volume is reflected in part seven, which considers the history of the discipline and its relevance. Each chapter in the Handbook references at least two different religions to provide fresh and innovative perspectives on key issues in the field. This authoritative collection will advance the state of the discipline and is an invaluable reference for students and scholars.

Postcolonialism is a book that examines the influence of postcolonial theory in critical geographical thought and scholarship. Aimed at advanced-level students and researchers, the book is a lively, stimulating and relevant introduction to 'postcolonial geography' that elaborates on the critical interventions in social, cultural and political life this important subfield is poised to make. The book is structured around three intersecting parts – Spaces, 'Identity'/hybridity, Knowledge – that broadly follow the trajectory of postcolonial studies since the late 1970s. It comprises ten main chapters, each of which is situated at the intersections of postcolonialism and critical human geography. In doing so, Postcolonialism develops three key arguments. First, that postcolonialism is best conceived as an intellectually creative and practical set of methodologies or approaches for critically engaging existing manifestations of power and exclusion in everyday life and in taken-as-given spaces. Second, that postcolonialism is, at its core, concerned with the politics of

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representation, both in terms of how people and space are represented, but also the politics surrounding who is able to represent themselves and on what/whose terms. Third, the book argues that postcolonialism itself is an inherently geographical intellectual enterprise, despite its origins in literary theory. In developing these arguments and addressing a series of relevant and international case studies and examples throughout, Postcolonialism not only demonstrates the importance of postcolonial theory to the contemporary critical geographical imagination. It also argues that geographers have much to offer to continued theorizations and workings of postcolonial theory, politics and intellectual debates going forward. This is a book that brings critical analyses of the continued and omnipresent legacies of colonialism and imperialism to the heart of human geography, but also one that returns an avowedly critical geographical disposition to the core of interdisciplinary postcolonial studies. 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. In this major intervention into the "Asian Century," Gayatri Chakravorty Spivak challenges the reader to re-think Asia, in its political and cultural complexity, in the global South and in

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the metropole. Among the chapters in this volume are: “Foucault and Najibullah,” in which she looks at Afghanistan in its own historical and gendered narrative “Moving Devi,” in which she addresses the authority of autobiography and writes as a diasporic “Responsibility,” in which she examines the limits of “theory” upon the floodplains of Bangladesh “Megacity,” where she reads cyberliteracy in Bangalore. Other chapters focus on, among other things, Human Rights, and the turbulent “present” of the Caucasus.

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