

# Biopolitics And Memory In Postcolonial Literature And Culture

When somebody should go to the ebook stores, search instigation by shop, shelf by shelf, it is essentially problematic. This is why we provide the book compilations in this website. It will utterly ease you to see guide **Biopolitics And Memory In Postcolonial Literature And Culture** as you such as.

By searching the title, publisher, or authors of guide you essentially want, you can discover them rapidly. In the house, workplace, or perhaps in your method can be all best area within net connections. If you point to download and install the Biopolitics And Memory In Postcolonial Literature And Culture, it is enormously easy then, back currently we extend the belong to to purchase and make bargains to download and install Biopolitics And Memory In Postcolonial Literature And Culture correspondingly simple!

*Biopolitics And Memory In Postcolonial Literature And Culture*

Downloaded from [ssm.nwherald.com](http://ssm.nwherald.com) by guest

## HOOD MONTGOMERY

**Resistance and Re-existence** Cambridge Scholars Publishing

The anthology *Politics of Memory* investigates the changing relationship between artistic practices and the documentary. The document offered as an objective trace left by events, as material proof or as the creation of reality can transform a state of memory into state memory through historical removal which, ultimately challenges permanent or temporary forgetting, casting memory into the future. Bringing together the work of international artists and filmmakers including Hito Steyerl, Eric Baudelaire and Clemens von Wedemeyer and others who attended the cycle of conferences held between 2009 and 2013 at Nuova Accademia di Belle Arti Milano, this illustrated softcover publication is the result of a multi-year research project promoted by NABAs Visual Arts and Curatorial Studies program. It begins with the idea of memory as a critical exercise and act of resistance and compares a variety of artistic expressions investigating forms of documentary making and archiving.

*Foucault in an Age of Terror* Springer

Engaging philosophy with history, literature, film and testimony, this book examines the critical relationship between white Australian identity and the cultural priority of childhood in Australia.

**Life Beside Itself** A&C Black

Although the era of European colonialism has long passed, misgivings about the inequality of the encounters between European and non-European languages persist in many parts of the postcolonial world. This unfinished state of affairs, this lingering historical experience of being caught among unequal languages, is the subject of Rey Chow's book. A diverse group of personae, never before assembled in a similar manner, make their appearances in the various chapters: the young mulatto happening upon a photograph about skin color in a popular magazine; the man from Martinique hearing himself named "Negro" in public in France; call center agents in India trained to Americanize their accents while speaking with customers; the Algerian Jewish philosopher reflecting on his relation to the French language; African intellectuals debating the pros and cons of using English for purposes of creative writing; the translator acting by turns as a traitor and as a mourner in the course of cross-cultural exchange; Cantonese-speaking writers of Chinese contemplating the politics of food consumption; radio drama workers straddling the forms of traditional storytelling and mediated sound broadcast. In these riveting scenes of speaking and writing imbricated with race, pigmentation, and class demarcations, Chow suggests, postcolonial languaging becomes, de facto, an order of biopolitics. The native speaker, the fulcrum figure often accorded a transcendent status, is realigned here as the repository of illusory linguistic origins and unities. By inserting British and post-British Hong Kong (the city where she grew up) into the languaging controversies that tend to be pursued in Francophone (and occasionally Anglophone) deliberations, and by sketching the fraught situations faced by those coping with the specifics of using Chinese while negotiating with English, Chow not only redefines the geopolitical boundaries of postcolonial inquiry but also demonstrates how such inquiry must articulate historical experience to the habits, practices, affects, and imaginaries based in sounds and scripts.

*Rethinking the Past for New Conviviality* Springer Science & Business Media

The book discusses how the two interrelated questions of biopolitics and ethics influence discursive and non-discursive practices in the fields of international relations and strategic studies. The book debates the following research question of how discussions on global regimes that rule human empowerment and human fragility in international and strategic arenas require the establishment of a complex relation between the contested concepts of biopolitics and ethics. The book focuses on six main areas which are (1) the politics of (in)security, (2) complex emergencies and contemporary terrorism, (3) health, risk and population management, (4) environment and climate change, (5) the politics of memory and trauma and (6) migration and refugee flows. The usefulness of the book derives from critically questioning how, international public policies in sensitive areas like terrorism, global health, global migration flows or humanitarian assistance are being built through global policy regimes and global discursive regimes.

*Restorative Justice, Humanitarian Rhetorics, and Public Memories of Colonial Camp Cultures* Duke University Press

This volume offers a unique contribution to both postcolonial studies and Austen scholarship by: \* examining the texts to illumine nineteenth century attitudes to colonialism and the expanding Empire \* revealing a new range of interpretations of Austen's work, each shaped by the critic's particular context \* exploring the ways in which the study of Austen's novels raises fresh issues for post-colonial criticism. Bringing together work by highly-respected critics from four continents and a range of disciplines, this newly paperbacked volume allows sometimes surprising and always fascinating new insights into some of the most frequently studied - and best loved - novels in the English language.

*Essays on Biopolitics and the Defence of Society* Springer

The first edited collection to bring ecocritical studies into a necessary dialogue with postcolonial literature, this volume offers rich and suggestive ways to explore the relationship between humans and nature around the globe, drawing from texts from Africa and the Caribbean, as well as the Pacific Islands and South Asia. Turning to contemporary works by both well- and little-known postcolonial writers, the diverse contributions highlight the literary imagination as crucial to representing what Eduardo Glissant calls the "aesthetics of the earth." The essays are organized around a group of thematic concerns that engage culture and cultivation, arboriculture and deforestation, the lives of animals, and the relationship between the military and the tourist industry. With chapters that address works by J. M. Coetzee, Kiran Desai, Derek Walcott, Alejo Carpentier, Zakes Mda, and many others, *Postcolonial Ecologies* makes a remarkable contribution to rethinking the role of the humanities in addressing global environmental issues.

*Women, Urbanization and Sustainability* Duke University Press

In *Cold War Ruins* Lisa Yoneyama argues that the efforts intensifying since the 1990s to bring justice to the victims of Japanese military and colonial violence have generated what she calls a "transborder redress culture." A product of failed post-World War II transitional justice that left many colonial legacies intact, this culture both contests and reiterates the complex transwar and transpacific entanglements that have sustained the Cold War unredressability and illegibility of

certain violences. By linking justice to the effects of American geopolitical hegemony, and by deploying a conjunctive cultural critique—of "comfort women" redress efforts, state-sponsored apologies and amnesties, Asian American involvement in redress cases, the ongoing effects of the U.S. occupation of Japan and Okinawa, Japanese atrocities in China, and battles over WWII memories—Yoneyama helps illuminate how redress culture across Asia and the Pacific has the potential to bring powerful new and challenging perspectives on American exceptionalism, militarized security, justice, sovereignty, forgiveness, and decolonization.

*Affective Relations* Palgrave Macmillan

Recent global appropriations of public spaces through urban activism, public uprising, and political protest have brought back democratic values, beliefs, and practices that have been historically associated with cities. Given the aggressive commodification of public re- sources, public space is critically important due to its capacity to enable forms of public dis- course and social practice which are fundamental for the well-being of democratic societies. *Public Space Reader* brings together public space scholarship by a cross-disciplinary group of academics and specialists whose essays consider fundamental questions: What is public space and how does it manifest larger cultural, social, and political processes? How are public spaces designed, socially and materially produced, and managed? How does this impact the nature and character of public experience? What roles does it play in the struggles for the just city, and the Right to The City? What critical participatory approaches can be employed to create inclusive public spaces that respond to the diverse needs, desires, and aspirations of individuals and communities alike? What are the critical global and comparative perspectives on public space that can enable further scholarly and professional work? And, what are the futures of public space in the face of global pandemics, such as COVID-19? The readers of this volume will be rewarded with an impressive array of perspectives that are bound to expand critical understanding of public space.

**A Critical Reassessment** Springer

Enables a reckoning with the legacy of the Forgotten War through literary and cinematic works of cultural memory Though often considered "the forgotten war," lost between the end of World War II and the start of the Cold War, the Korean War was, as Daniel Y. Kim argues, a watershed event that fundamentally reshaped both domestic conceptions of race and the interracial dimensions of the global empire that the United States would go on to establish. He uncovers a trail of cultural artefacts that speaks to the trauma experienced by civilians during the conflict but also evokes an expansive web of complicity in the suffering that they endured. Taking up a range of American popular media from the 1950s, Kim offers a portrait of the Korean War as it looked to Americans while they were experiencing it in real time. Kim expands this archive to read a robust host of fiction from US writers like Susan Choi, Rolando Hinojosa, Toni Morrison, and Chang-rae Lee, and the Korean author Hwang Sok-yong. The multiple and ongoing historical trajectories presented in these works testify to the resurgent afterlife of this event in US cultural memory, and of its lasting impact on multiple racialized populations, both within the US and in Korea. *The Intimacies of Conflict* offers a robust, multifaceted, and multidisciplinary analysis of the pivotal—but often unacknowledged—consequences of the Korean War in both domestic and transnational histories of race.

**The Tragedy of Colonial Enlightenment** Columbia University Press

This book focuses on the relationship between literary culture, power, society and war. It assesses the critical importance of Michel Foucault's lecture series *Society Must Be Defended* for contemporary debates about war and terror in literary and cultural studies, as well as social and political thought.

*Routledge Handbook of Feminist Peace Research* Routledge

This volume gathers together reflections on racism and nationalism, empowerment and futurity. It focuses on collective amnesia in regards to traumatic events of the European past and the ways in which memory and history are presented for the future. The essays cover and oppose the seemingly disparate genocides committed during Belgian colonialism, Austrian antisemitism and turbo-nationalism in "Republika Srpska" (Bosnia and Herzegovina), implying by no means a homogenization of the experiences. What connects these historical situations is the fact that, despite available documents, to this very day, nation-states are built on practices of oblivion regarding their past. This volume is indispensable for theoreticians, philosophers, and historians, as well as the general public. It expresses the demand to critically question our inherited knowledge and to rethink the past for a new future of conviviality.

*[Post]colonial Ontologies of Childhood, Memory and History in Australia* Univ of California Press

Researchers in the new field of literary-and-cultural studies look at social issues - especially issues of change and mobility - through the lens of literary thinking. The essays range from cultural memory and migration to electronic textuality and biopolitics.

*Muslim Political Discourse in Postcolonial India* Taylor & Francis

Jinah Kim explores Asian and Asian American texts from 1945 to the present that mourn the loss of those killed by U.S. empire building and militarism in the Pacific, showing how the refusal to heal from imperial violence may help generate a transformative antiracist and decolonial politics.

*Opposing Colonialism, Antisemitism, and Turbo-Nationalism* OUP Oxford

The essays collected in *Uncommon Wealths in Postcolonial Fiction* "follow the money" to illuminate literature's keen awareness of the multiple and often conflicting meanings of wealth and commons in formerly colonized spaces.

*Young and Free* Routledge

This collection analyses the future of 'trauma theory', a major theoretical discourse in contemporary criticism and theory. The chapters advance the current state of the field by exploring new areas, asking new questions and making new connections. Part one, *History and Culture*, begins by developing trauma theory in its more familiar post-deconstructive mode and explores how these insights might still be productive. It goes on, via a critique of existing positions, to relocate trauma theory in a postcolonial and globalized world, theoretically, aesthetically and materially, and focuses on non-Western accounts and understandings of trauma, memory and suffering. Part two, *Politics and Subjectivity*, turns explicitly to politics and subjectivity, focussing on the state and the various forms of subjection to which it gives rise, and on human rights, biopolitics and community. Each chapter, in different ways, advocates a movement beyond the sort of texts and concepts that are the usual focus for trauma criticism and moves this dynamic network of ideas forward. With contributions from an international selection of leading critics and thinkers from the US and Europe,

this volume will be a key critical intervention in one of the most important areas in contemporary literary criticism and theory.

**Biopolitics and Ethics in International Relations and Strategic Studies** NYU Press

2084 bce: In the great city of Mohenjodaro, along the banks of the Indus, a young man named Prkaa becomes increasingly mistrustful of the growing authority of a cult of priests. 455 ce: In the fabled university city of Takshasilla, Buddhamitra, a monk, is distressed by how his colleagues seem to have lost sight of the essence of the Buddha's message of compassion. 1620 ce: During the reign of the Mughal emperor Jahangir, a pair of itinerant fortune seekers endeavour to swindle the patrician elite, only to find themselves utterly disillusioned. 1857 ce: Mir Sahib, a wandering minstrel, traverses the realms of human deception even as a rebellion against the British Raj is advancing across India. 2009 ce: In contemporary Lahore, the widow Rafiya Begum navigates legal complexities in order to secure her rights and fend off predatory charlatans. 2084 ce: A scholar revisits the known history of the cataclysmic events that led to world domination by ruthless international water conglomerates. Across epochs and civilizations, these are intensely personal journeys that investigate the legitimacy of religion and authority, and chronicle the ascent of dissent. *Snuffing Out the Moon* is a dazzling debut novel that is at once a cry for freedom and a call for resistance.

Literatures of the Environment Routledge

At this stalled and disillusioned juncture in postcolonial history—when many anticolonial utopias have withered into a morass of exhaustion, corruption, and authoritarianism—David Scott argues the need to reconceptualize the past in order to reimagine a more usable future. He describes how, prior to independence, anticolonialists narrated the transition from colonialism to postcolonialism as romance—as a story of overcoming and vindication, of salvation and redemption. Scott contends that postcolonial scholarship assumes the same trajectory, and that this imposes conceptual limitations. He suggests that tragedy may be a more useful narrative frame than romance. In tragedy, the future does not appear as an uninterrupted movement forward, but instead as a slow and sometimes reversible series of ups and downs. Scott explores the political and epistemological implications of how the past is conceived in relation to the present and future through a reconsideration of C. L. R. James's masterpiece of anticolonial history, *The Black Jacobins*, first published in 1938. In that book, James told the story of Toussaint L'Ouverture and the making of the Haitian Revolution as one of romantic vindication. In the second edition, published in the United States in 1963, James inserted new material suggesting that that story might usefully be told as tragedy. Scott uses James's recasting of *The Black Jacobins* to compare the relative yields of romance and tragedy. In an epilogue, he juxtaposes James's thinking about tragedy, history, and

revolution with Hannah Arendt's in *On Revolution*. He contrasts their uses of tragedy as a means of situating the past in relation to the present in order to derive a politics for a possible future.

An Impossible Inheritance Cambridge University Press

*Habeas Viscus* focuses attention on the centrality of race to notions of the human. Alexander G. Weheliye develops a theory of "racializing assemblages," taking race as a set of sociopolitical processes that discipline humanity into full humans, not-quite-humans, and nonhumans. This disciplining, while not biological per se, frequently depends on anchoring political hierarchies in human flesh. The work of the black feminist scholars Hortense Spillers and Sylvia Wynter is vital to Weheliye's argument. Particularly significant are their contributions to the intellectual project of black studies vis-à-vis racialization and the category of the human in western modernity. Wynter and Spillers configure black studies as an endeavor to disrupt the governing conception of humanity as synonymous with white, western man. Weheliye posits black feminist theories of modern humanity as useful correctives to the "bare life and biopolitics discourse" exemplified by the works of Giorgio Agamben and Michel Foucault, which, Weheliye contends, vastly underestimate the conceptual and political significance of race in constructions of the human. *Habeas Viscus* reveals the pressing need to make the insights of black studies and black feminism foundational to the study of modern humanity.

Public Space Reader Springer

*In Life Beside Itself*, Lisa Stevenson takes us on a haunting ethnographic journey through two historical moments when life for the Canadian Inuit has hung in the balance: the tuberculosis epidemic (1940s to the early 1960s) and the subsequent suicide epidemic (1980s to the present). Along the way, Stevenson troubles our commonsense understanding of what life is and what it means to care for the life of another. Through close attention to the images in which we think and dream and through which we understand the world, Stevenson describes a world in which life is beside itself: the name-soul of a teenager who dies in a crash lives again in his friend's newborn baby, a young girl shares a last smoke with a dead friend in a dream, and the possessed hands of a clock spin uncontrollably over its face. In these contexts, humanitarian policies make little sense because they attempt to save lives by merely keeping a body alive. For the Inuit, and perhaps for all of us, life is "somewhere else," and the task is to articulate forms of care for others that are adequate to that truth.

Brand Postcolonial Routledge

*Multidirectional Memory* brings together Holocaust studies and postcolonial studies for the first time to put forward a new theory of cultural memory and uncover an unacknowledged tradition of exchange between the legacies of genocide and colonialism.