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Description: In the heated, often rancorous debates that are the “culture wars,” identity politics has been at the center of both popular and academic discussion. In this series of meditations on the relationship between theory and practice, R. Radhakrishnan probes the intersections of poststructuralism and postcoloniality that lie at the heart of contemporary controversies over identity and

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Diasporic subjectivity is thus necessarily double: acknowledging the imperatives of an earlier "elsewhere" in an active and critical relationship with the cultural politics of one's present home, all within the figurality of a reciprocal

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Diasporic Mediations is Radhakrishnan's attempt to find a still (not static) moment in the worldly traffic of cultural displacement. Riding high on the juggernaut of 'theory', communicating through the post-al system, does not always drive

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And Location the political home. But where is 'home' in the multivalent locations of cultural diaspora?

~~Diasporic Mediations — University of Minnesota Press~~

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Around the world will fascinate readers across a widerange of disciplines. A major intervention into debates about the postcolonial andthe global. Proposes that theory bear the burden of unevenness even as itseeks a way out of it - neither captive to the world as it is, nor naively credulous of visions of the world as it should be, theoryargues for an ethics of persuasion that is firmly rooted in political resistance. Engages with a wide range of theorists and writers from aroundthe world. Ranges over fields as diverse as critical theory, postmodernism, poststructuralism, postcolonialism, minority studies, cultural studies and anthropology.

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History, the Human, and the World Between is a philosophical investigation of the human subject and its simultaneous implication in multiple and often contradictory ways of knowing. The eminent postcolonial theorist R. Radhakrishnan argues that human subjectivity is always constituted “between”: between subjective and objective, temporality and historicity, being and knowing, the ethical and the political, nature and culture, the one and the many, identity and difference, experience and system. In this major study, he suggests that a reconstituted phenomenology has a crucial role to play in mediating between generic modes of knowledge production and an experiential

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return to life. Keenly appreciative of poststructuralist critiques of phenomenology, Radhakrishnan argues that there is still something profoundly vulnerable at stake in the practice of phenomenology. Radhakrishnan develops his rationale of the “between” through three linked essays where he locates the terms “world,” “history,” “human,” and “subject” between phenomenology and poststructuralism, and in the process sets forth a nuanced reading of the politics of a gendered postcolonial humanism. Critically juxtaposing the works of thinkers such as Friedrich Nietzsche, Adrienne Rich, Frantz Fanon, Edward Said, Michel Foucault, Maurice Merleau-Ponty,

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Martin Heidegger, David Harvey, and Ranajit Guha, Radhakrishnan examines the relationship between systems of thought and their worldly situations. *History, the Human, and the World Between* is a powerful argument for a theoretical perspective that combines the existential urgency of phenomenology with the discursive rigor of poststructuralist practices.

Arab Voices in Diaspora offers a wide-ranging overview and an insightful study of the field of anglophone Arab literature produced across the world. The first of its kind, it chronicles the development of this literature from its inception at the turn of the past century until the post

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9/11 era. The book sheds light not only on the historical but also on the cultural and aesthetic value of this literary production, which has so far received little scholarly attention. It also seeks to place anglophone Arab literary works within the larger nomenclature of postcolonial, emerging, and ethnic literature, as it finds that the authors are haunted by the same 'hybrid', 'exilic', and 'diasporic' questions that have dogged their fellow postcolonialists. Issues of belonging, loyalty, and affinity are recognized and dealt with in the various essays, as are the various concerns involved in cultural and relational identification. The contributors to this volume come from different national

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backgrounds and share in examining the nuances of this emerging literature. Authors discussed include Elmaz Abinader, Diana Abu-Jaber, Leila Aboulela, Leila Ahmed, Rabih Alameddine, Edward Atiyah, Shaw Dallah, Ibrahim Fawal, Fadia Faqir, Khalil Gibran, Suheir Hammad, Loubna Haikal, Nada Awar Jarrar, Jad El Hage, Lawrence Joseph, Mohja Kahf, Jamal Mahjoub, Hisham Matar, Dunya Mikhail, Samia Serageldine, Naomi Shihab Nye, Ameen Rihani, Mona Simpson, Ahdaf Soueif, and Cecile Yazbak. Contributors: Victoria M. Abboud, Diya M. Abdo, Samaa Abdurraqib, Marta Cariello, Carol Fadda-Conrey, Cristina Garrigós, Lamia Hammad, Yasmeen Hanoosh, Waïl S. Hassan, Richard

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E. Hishmeh, Syrine Hout, Layla Al Maleh, Brinda J. Mehta, Dawn Mirapuri, Geoffrey P. Nash, Boulus Sarru, Fadia Fayez Suyoufie

Contains analyses of literary texts written by, among others, Chinua Achebe , Samuel Beckett, James Joyce, Michael Ondaatje, George Orwell, Salman Rushdie and Edward Said.

'Post-Multicultural Writers as Neo-Cosmopolitan Mediators' argues the need to move beyond the monolingual paradigm within Anglophone literary studies. Using Lyotard's concept of post as the future anterior (back to the future), this book sets up a concept of post-multiculturalism salvaging the elements within

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multiculturalism that have been forgotten in its contemporary denigration. Gunew attaches this discussion to debates in neo-cosmopolitanism over the last decade, creating a framework for re-evaluating post-multicultural and Indigenous writers in settler colonies such as Canada and Australia. She links these writers with transnational writers across diasporas from Eastern Europe, South-East Asia, China and India to construct a new framework for literary and cultural studies.

The figure of the diasporic or migrant writer has recently come to be seen as the 'Everyman' of the late modern period, a symbol of the global and the local, a cultural traveller who can

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traverse the national, political and ethnic boundaries of the new millennium. Home Truths: Fictions of the South Asian Diaspora in Britain seeks not only to place the individual works of now world famous writers such as VS Naipaul, Salman Rushdie, Sam Selvon or Hanif Kureishi within a diverse tradition of im/migrant writing that has evolved in Britain since the Second World War, but also locates their work, as well as many lesser known writers such as Attia Hosain, GV Desani, Aubrey Menen, Ravinder Randhawa and Romesh Gunesequera within a historical, cultural and aesthetic framework which has its roots prior to postwar migrations and derives from long established indigenous

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And Location! traditions as well as colonial and post-colonial visions of 'home' and 'abroad'. Close critical readings combine with a historical and theoretical overview in this first book to chart the crucial role played by writers of South Asian origin in the belated acceptance of a literary poetics of black and Asian writing in Britain today.

In Postcolonial Past & Present twelve outstanding scholars look to those spaces Epeli Hau'ofa has insisted are full not empty to analyse the ways artists and intellectuals in the postcolonial world make sense of turbulent local and global forces.

This book by eminent author Jasbir Jain explores the many

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ways the diaspora remembers and reflects upon the lost homeland, and their relationship with their own ancestry, history of the homeland, culture and the current political conflicts.

Amongst the questions this book asks is, 'how does the diaspora relate to their home, and what is the homeland's relationship to the diaspora as representatives of the contemporary homeland in another country?'. The last is an interesting point of discussion since the 'present' of the homeland and of the diaspora cannot be equated. The transformations that new locations have brought about as migrants have travelled through time and interacted with the politics of their settled

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And Location. Africa, Fiji, the Caribbean Islands, the UK, the US, Canada, as well as the countries created out of British India, such as Pakistan and Bangladesh---have altered their affiliations and perspectives. This book gathers multiple dispersions of emigrant writers and artistes from South Asia across time and space to the various homelands they relate to now. The word 'write' is used in its multiplicity to refer to creative expression, as an inscription, as connectivity, and remembrance. Writing is also a representation and carries its own baggage of poetics and aesthetics, categories which need to be problematised vis-à-vis the writer and his/her emotional location.

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Memories establish a connection between a collective and individual past, between origins, heritage, and history. Those who have left their places of birth to make homes elsewhere are familiar with the question, "Where do you come from?" and respond in innumerable well-rehearsed ways. Diasporas construct racialized, sexualized, gendered, and oppositional subjectivities and shape the cosmopolitan intellectual commitment of scholars. The diasporic individual often has a double consciousness, a privileged knowledge and perspective that is consonant with postmodernity and globalization. The essays in this volume reflect on the movements of people and cultures in the

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present day, when physical, social, and mental borders and boundaries are being challenged and sometimes successfully dismantled. The contributors - from a variety of disciplinary perspectives - discuss the diasporic experiences of ethnic and racial groups living in Canada from their perspective, including the experiences of South Asians, Iranians, West Indians, Chinese, and Eritreans. *Diaspora, Memory, and Identity* is an exciting and innovative collection of essays that examines the nuanced development of theories of Diaspora, subjectivity, double-consciousness, gender and class experiences, and the nature of home.

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