

Biopolitics And Memory In Postcolonial Literature And Culture

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Postcolonial Realms of Memory Sites and Symbols in the Modern Francosphere **School of Resistance, Episode Eight: **"**The Paranoia of the Western Mind**" **with Achille Mbembe What is Biopolitics? | Michel Foucault | Keyword Postcolonialism: WTF? An Intro to Postcolonial Theory A-Level English Literature—Postcolonial Ways of Reading Hybridity: Some Tentative Thoughts| Homi Bhabha| Postcolonial Theory| Webinar Excerpt What is Postcolonialism? (Some Basic Ideas about Postcolonial Theory)| Postcolonial Literary Theory Lecture 01—Introduction: What is Postcolonialism? GDS 2020 - Biopower and Necropolitics - Lepp Q \u0026 A Series: Answer to a Question about Biopolitics and Necropolitics| Foucault| Agamben** Postcolonialism Course (Session 4) Ella Shohat: Notes on the PostcolonialHow to Read a Postcolonial Novel?| Postcolonialism| Reading Tips Kehinde Andrews with Russell Brand: How Racism \u0026 Colonialism Still Rule the World *Bodies and Borders // Achille Mbembe // AMP 2019 Postcolonial Concepts: Diaspora What is Postcolonialism?(URDU)| Postcolonial Theory in Urdu|Postcolonialism Explained in Urdu/ Hindi* What is Biopolitics? (See link below a video lecture on \Foucault's Theory of Power") Why "Third-World" Feminism Matters | Barani Maung Maung | TEDxOccidentalCollege *Can we afford Foucault's critique of biopolitics in the COVID-19 era? Decoloniality: A home for us all | Aliyah Hasinah | TEDxYouth@Brum* Prof. Homi Bhabha on Post Colonial Studies *Lecture 14 -Homi Bhabha and the concept of Cultural Hybridity* Re-membering Mwanga: Queer Memory and Belonging in Postcolonial Uganda, SOAS, University of LondonIntroduction: What is Postcolonialism? Colonialism and Post-Colonial Literary Criticism Postcolonialism Course (Session 4) Ella Shohat: Notes on the Postcolonial| Postcolonial Theory ENLIGHT Lecture \Literature, Narrative, and Covid-19" WHAT IS POSTCOLONIALISM? Roundtable: Comparative Racisms Traces of Racial Exception: Racializing Israeli Settler Colonialism | SOAS University of London **Biopolitics And Memory In Postcolonial** One might immediately recall the spectacle of Japanese atrocities to answer Ilteto's question, but that would only reinforce Ilteto's point about the politics of historical memory ... A Queer ...

Filipino Studies: Palimpsests of Nation and Diaspora

Mann, Harveen 2001. South Asian Partition Literature and the Gendered Rape and Silence of the National Body. South Asian Review, Vol. 22, Issue. 1, p. 3.

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From the Truth and Reconciliation Commission in South Africa to the United Nations Permanent Memorial to the Victims of Slavery and the Transatlantic Slave Trade, many worthwhile processes of public memory have been enacted on the national and international levels. But how do these extant practices of memory function to precipitate justice and recompense? Are there moments when such techniques, performances, and displays of memory serve to obscure and elide aspects of the history of colonial governmentality? This collection addresses these and other questions in essays that take up the varied legacies, continuities, modes of memorialization, and poetics of remaking that attend colonial governmentality in spaces as varied as the Maghreb and the Solomon Islands. Highlighting the continued injustices arising from a process whose aftermath is far from settled, the contributors examine works by twentieth-century authors representing Asia, Africa, North America, Latin America, Australia, and Europe. Imperial practices throughout the world have fomented a veritable culture of memory. The essays in this volume show how the legacy of colonialism's attempt to transform the mode of life of colonized peoples has been central to the largely unequal phenomenon of globalization.

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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.

annotation pending.

The Oxford Handbook of Postcolonial Studies provides a comprehensive overview of the latest scholarship in postcolonial studies, while also considering possible future developments in the field. Original chapters written by a worldwide team of contributors are organised into five cross-referenced sections, 'The Imperial Past', 'The Colonial Present', 'Theory and Practice', 'Across the Disciplines', and 'Across the World'. The chapters offer both country-specific and comparative approaches to current issues, offering a wide range of new and interesting perspectives. The Handbook reflects the increasingly multidisciplinary nature of postcolonial studies and reiterates its continuing relevance to the study of both the colonial past, in its multiple manifestations, and the contemporary globalized world. Taken together, these essays, the dialogues they pursue, and the editorial comments that surround them constitute nothing less than a blueprint for the future of a much-contested but intellectually vibrant and politically engaged field.

This work considers the city as a gendered space and examines women's experiences and engagement in both urbanization and sustainability. Such a focus offers distinctive insights into the question of what it means for a city to be sustainable, asking further how sustainability needs to work with gender and the gendered lives of cities' inhabitants. Vitially, it considers women's lives in cities and their work to forge more sustainable cities through a wide variety of means, including governmental, non-governmental and local grassroots and individual efforts towards sustainable urban life. The volume is transnational, offering case-studies from a wide range of city sites and sustainability efforts. It explores crucial questions such as the gendered nature and women's experiences of current urbanization; the gendered nature of urban sustainability thinking and programmes; and local alternatives and resistances to dominant modes of addressing urbanization challenges.

This book provides a fresh interdisciplinary analysis into the lives of migrant children and youth over the course of the twentieth century and up to the present day. Adopting biopolitics as a theoretical framework, the authors examine the complex interplay of structures, contexts and relations of power which influence the evolution of child migration across national borders. The volume also investigates children's experiences, views, priorities and expectations and their roles as active agents in their own migration. Using a great variety of methodologies (archival research, ethnographic observation, interviews) and sources (drawings, documents produced by governments and experts, films and press), the authors provide richly documented case studies which cover a wide geographical area within Europe, both West (Belgium, France, Germany) and East (Romania, Russia, Ukraine), South (Italy, Portugal, Turkey) and North (Sweden), enabling a deep understanding of the diversity of migrant childhoods in the European context.

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 mediatized 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.

"Using the Chiayi Prison as a primary case study, this thesis examines the power and politics behind architectural conservation, because the Chiayi Prison exemplifies a problematic heritage under the dissonant ideologies, and its transformation into a museum reflects the shifting attitudes toward conservation of physical space and construction of cultural identity. This thesis questions: How does architectural conservation manipulate historical memories and narratives? How can cultural production change the local imagination and identity? To what ends has the fabrication of heritage been deployed?" -- Page [2].

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.

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