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This major new interdisciplinary study focuses on the representation of the body in the work of eight of Polynesia's most significant contemporary writers. Drawing on anthropology, psychoanalysis, philosophy, history and medicine, Postcolonial Pacific Writing develops an innovative postcolonial framework specific to the literatures and cultures of this region.

Beginning with an overview of European representations of the Pacific, Michelle Keown presents a broad-ranging introduction to the postcolonial literatures of the Pacific from the late 1960s through to the new millennium, focusing mainly on writing in English, but also exploring the growing corpus of francophone and hispanophone Pacific writing.

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This book offers an original and informed critique of a widespread yet often misunderstood condition – nostalgia, a pervasive human emotion connecting people across national and historical as well as personal boundaries. Often seen as merely escapist, nostalgia also offers solace and self-understanding for those displaced by the larger movements of our time. Walder analyses the writings of some of those entangled in the aftermath of empire, tracing the hidden connections underlying their yearnings for a common identity and a homeland, and their struggles to recover their histories. Through a series of comparative reflections upon the representation in literary and related cultural forms of memory, he shows how admitting the past into the present through nostalgia enables former colonial or diasporic subjects to gain a deeper understanding of the networks of power within which they are caught in the modern world – and beyond which it may yet be possible to move. Considering authors as varied as V.S Naipaul, J.G. Ballard, Doris Lessing, W.G. Sebald, and Chimamanda Ngozi Adichie, as well as versions of ‘Bushman’ song, Walder pursues the often wayward, ambiguous paths of nostalgia as it has been represented beyond, but also within, Europe, so as to identify some of those processes of communal and individual experience that constitute the present and, by implication, the future.

This transnational collection of essays, interviews, and creative pieces on the 1982 Siege of Beirut explores literary representations of the siege by a diverse set of writers alongside journalism and other media including film and art. The book investigates and promotes an awareness of an ethics of representation on questions of extreme emotional investment, comparing representations of the siege to

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representations of other traumatic events, visiting responses from those of different cultural backgrounds to the same event and considering implications with respect to comparative approaches. Chapters explore how literature, journalism and art contribute to overcoming the dangers of forgetting and denial, memorial excess and fundamentalism, the radicalization of violence, and the complete breakdown of trust on international levels, asking how they challenge geopolitical, intellectual, and psychological states of siege and instead promote awareness, acknowledgement, mourning, and justice across divided communities. The book extends the use of postcolonial methodologies affiliated with history, international relations, and psychoanalysis (memory, trauma) to Middle-Eastern studies, and visits the siege's effect on different forms of memory and memorialization: selective memory, trauma, gaps and fissures in historical accounts, recording of eyewitness reports, and artistic re-imaginings and realizations of alternative archives.

Postcolonial Life-Writing is the first attempt to offer a sustained critique of this increasingly visible and influential field of cultural production. Bart Moore-Gilbert considers the relationship between postcolonial life-writing and its western analogues, identifying the key characteristics that differentiate the genre in the postcolonial context. Focusing particularly on writing styles and narrative conceptions of the Self, this book uncovers a distinctive parallel tradition of auto/biographical writing and analyses its cultural and political significance. Original and provocative, this book brings together the two distinct fields of Postcolonial Studies and Auto/biography Studies in a fruitful and much needed dialogue.

Carrigan here examines the aesthetic portrayal of tourism in postcolonial literatures. Looking at the cultural and ecological effects of mass tourism development in states that are still grappling with the legacies of 'western' colonialism, he argues that postcolonial writers provide blueprints toward sustainable tourism futures.

The importance of Antonio Gramsci's work for postcolonial studies can hardly be exaggerated, and in this volume, contributors situate Gramsci's work in the vast and complex oeuvre of postcolonial studies. Specifically, this book endeavors to reassess the impact on postcolonial studies of the central role assigned by Gramsci to culture and literature in the formation of a truly revolutionary idea of the national—a notion that has profoundly shaped the thinking of both Frantz Fanon and Edward Said. Gramsci, as Iain Chambers has argued, has been instrumental in helping scholars rethink their understanding of historical, political, and cultural struggle by substituting the relationship between tradition and modernity with that of subaltern versus hegemonic parts of the world. Combining theoretical reflections and re-interpretations of Gramsci, the scholars in this collection present comparative geo-cultural perspectives on the meaning of the subaltern, passive revolution, hegemony, and the concept of national-popular culture in order to chart out a political map of the postcolonial through the central focus on Gramsci.

This book reconsiders the notion of liminality in postcolonial critical discourse today. By visiting Mashriqi writers of memoir, Bugeja offers a unique intervention in the understanding of 'in-between' and 'threshold' states in present-day postcolonialist thought. His analysis situates liminal space as a fraught form of consciousness that mediates between conditions of historical contingency and the memorializing present. Within the present Mashriqi memoir form, liminal spaces may be read as articulations of 'representational spaces' — narrative spaces that,

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based as they are within the histories of local communities, are nonetheless redolent with memorial and imaginary elements. Liminal consciousness today, Bugeja argues, is a direct consequence of the impact of volatile present-day memories on the re-conception of the open wounds of history. Incisive readings of life-writings by Mourid Barghouti, Amin Maalouf, Orhan Pamuk, Amos Oz, and Wadad Makdisi Cortas demonstrate the double-edged representational chasm that opens up when present acts of memorializing are brought to bear upon the elusive histories of the early-twentieth-century Mashriq. Sifting through the wide-ranging theoretical literature on liminality and challenging received views of the concept, this book proposes a nuanced, materialist, and original rethinking of the liminal as a more vigilant outlook onto the political, literary and historical predicaments of the contemporary Middle East.

This book considers twentieth and twenty-first century literary and cultural formations of the postcolonial city and the constitution of new subjects within it. Varma offers a reading of both historical and contemporary debates on urbanism through the filter of postcolonial fictions and the cultural fields surrounding and containing them. In particular, she presents a representational history of London, Nairobi and Bombay in the twentieth and twenty-first centuries and engages three key theoretical frameworks -- the city within postcolonial theory and culture (its troubled salience in the construction of postcolonial public spheres and identities, from local, rural, ethnic/"tribal", and regional to "national", cosmopolitan and transnational subjects and spaces); postcolonial fictions as constituting a new world literary space and as a site of the articulation of contending narratives of urban space, global culture and postcolonial development; and postcolonial feminist citizenship as a universal political project challenging current neo-liberal and post neo-liberal contractions and eviscerations of public spaces and rights.

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