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demonstrate how

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Reina Lewis and

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Lewis, Sara

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and positions of  
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theory, Marxism,  
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useful material  
on feminism and  
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bringing  
together some of  
the most  
influential  
writings in  
gender and  
postcolonial  
theory --

Johanna Kantola

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useful material,  
exactly what one  
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experienced  
scholars in the  
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feminism also  
seeks to

illuminate the  
tendency of  
Western feminist  
thought to apply  
its claims to  
women around the  
world because  
the scope of  
feminist theory  
is limited. In

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theory A

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this way, postcolonial feminism attempts to account for perceived weaknesses within both postcolonial theory and within Western feminism.

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have been  
selected to  
examine the  
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relation to  
gender and the  
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anthology are  
anchored by five  
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concepts—gender,  
difference,  
women's  
experiences, the  
personal is  
political, and  
especially inter  
sectionality—whi  
ch are integral



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continues to

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voices of

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scholars with

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giving it a

sharper focus on

the materiality

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of gender  
injustices,

racisms,

ableisms,

colonialisms,

and especially

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politics, cross-

border

solidarity

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throughout the

volume. With the

new essays and

the addition of

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and will

continue to be a

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well as

academics in the

field, for many

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relations are  
constituted as  
gendered, raced  
and classed  
within the  
colonial and  
imperial

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years, cinema  
has been a vital  
terrain on which  
feminist debates  
about culture,  
representation,  
and identity  
have been  
fought. This

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images, "woman"  
as fetishized  
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black women and

lesbian women,

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Butler, Carol J.  
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partners from  
competitors, and  
communities from  
outsiders?

Community Under

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in social theory  
and

constructivist  
approaches,

Bruce Cronin  
demonstrates how  
these cohesive  
structures  
evolve from a

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series of discrete events  
and processes  
that help to

diminish the  
conceptual  
boundaries  
dividing  
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through a new  
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of 1848,  
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from which they  
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result, European

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leaders.

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contestations.  
It makes  
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issues raised by  
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but also offers

several of the

arguments that

strongly

critique

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the writing of  
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Readers.

Social

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Postcolonial  
Theorists have  
long been  
resistant to the  
set of ideas  
known as  
"postcolonial  
thought."

Meanwhile,  
postcolonial  
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to be an  
impoverished

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discipline that  
is part of the  
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liberation, not  
the solution.  
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is fitting,  
given that  
postcolonial  
thought emerged  
from the  
anticolonial

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since become an  
enterprise in  
the academic  
humanities,  
while social  
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as an  
intellectual  
justification  
for empire and  
has since been i

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and at times

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explores the



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Postcolonial and

generative

convergences

between these

two distinct

bodies of

thought. It asks

how the

intellectually

insurrectionary

ideas of

postcolonial

thinkers, such

as Franz Fanon,

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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

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Postcolonial

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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Postcolonial,

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

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of disciplinary  
boundaries.

Postcolonial

Theory is a  
ground-breaking  
critical  
introduction to  
the burgeoning  
field of  
postcolonial  
studies. Leela  
Gandhi is the  
first to clearly

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map out this

field in terms

of its wider

philosophical

and intellectual

context, drawing

important

connections

between

postcolonial

theory and posts

tructuralism,

postmodernism,

marxism and

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Postcolonial. She assesses the contribution of major theorists such as Edward Said, Gayatri Spivak and Homi Bhabha, and also points to postcolonialism's relationship to earlier thinkers such as Frantz Fanon and

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Mahatma Gandhi.

The book is distinctive in its concern for the specific historical, material and cultural contexts for postcolonial theory, and in its attempt to sketch out the ethical



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Postcolonial

possibilities  
for postcolonial  
theory as a  
model for living

with and

'knowing'

cultural

differences non-  
violently.

Postcolonial

Theory is a

useful starting  
point for

readers new to

Acces PDF

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the field and a

provocative

account which

opens

possibilities

for debate.

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