A Macat Analysis Of Gayatri Chakravorty Spivak's Can the Subaltern Speak

Rachele Dini

An Analysis of Gayatri Chakravorty Spivak's Can the Subaltern Speak? Graham Riach, 2017-07-05 A critical analysis of Spivak's classic 1988 postcolonial studies essay, in which she argues that a core problem for the poorest and most marginalized in society (the subalterns) is that they have no platform to express their concerns and no voice to affect policy debates or demand a fairer share of society's goods. A key theme of Gayatri Spivak's work is agency: the ability of the individual to make their own decisions. While Spivak's main aim is to consider ways in which subalterns – her term for the indigenous dispossessed in colonial societies – were able to achieve agency, this paper concentrates specifically on describing the ways in which western scholars inadvertently reproduce hegemonic structures in their work. Spivak is herself a scholar, and she remains acutely aware of the difficulty and dangers of presuming to speak for the subalterns she writes about. As such, her work can be seen as predominantly a delicate exercise in the critical thinking skill of interpretation; she looks in detail at issues of meaning, specifically at the real meaning of the available evidence, and her paper is an attempt not only to highlight problems of definition, but to clarify them. What makes this one of the key works of interpretation in the Macat library is, of course, the underlying significance of this work. Interpretation, in this case, is a matter of the difference between allowing subalterns to speak for themselves, and of imposing a mode of speaking on them that – however well-intentioned – can be as damaging in the postcolonial world as the agency-stifling political structures of the colonial world itself. By clearing away the detritus of scholarly attempts at interpretation, Spivak takes a stand against a specifically intellectual form of oppression and marginalization.

An Analysis of Gayatri Chakravorty Spivak's Can the Subaltern Speak? Graham Riach, 2017-07-05 A critical analysis of Spivak's classic 1988 postcolonial studies essay, in which she argues that a core problem for the poorest and most marginalized in society (the subalterns) is that they have no platform to express their concerns and no voice to affect policy debates or demand a fairer share of society's goods. A key theme of Gayatri Spivak's work is agency: the ability of the individual to make their own decisions. While Spivak's main aim is to consider ways in which subalterns - her term for the indigenous dispossessed in colonial societies - were able to achieve agency, this paper concentrates specifically on describing the ways in which western scholars inadvertently reproduce hegemonic structures in their work. Spivak is herself a scholar, and she remains acutely aware of the difficulty and dangers of presuming to speak for the subalterns she writes about. As such, her work can be seen as predominantly a delicate exercise in the critical thinking skill of interpretation; she looks in detail at issues of meaning, specifically at the real meaning of the available evidence, and her paper is an attempt not only to highlight problems of definition, but to clarify them. What makes this one of the key works of interpretation in the Macat library is, of course, the underlying significance of this work. Interpretation, in this case, is a matter of the difference between allowing subalterns to speak for themselves, and of imposing a mode of speaking on them that – however well-intentioned – can be as damaging in the postcolonial world as the agency-stifling political structures of the colonial world itself. By clearing away the detritus of scholarly attempts at interpretation, Spivak takes a stand against a specifically intellectual form of oppression and marginalization.

The Spivak Reader Gayatri Spivak, 2013-10-18 Among the foremost feminist critics to have emerged to international eminence over the last fifteen years, Gayatri Chakravorty Spivak has relentlessly challenged the high ground of established theoretical discourse in literary and cultural studies. Although her rigorous reading of various authors has often rendered her work difficult terrain for those unfamiliar with poststructuralism, this collection makes significant strides in explicating Spivak's complicated theories of reading.

Conversations with Gayatri Chakravorty Spivak Swapan Chakravorty, Suzana Milevska, Tani E. Barlow, 2006 Controversial, challenging and outspoken, Gayatri Chakravorty Spivak is best known as a deconstructionist and post-colonial theorist. With an awe-inspiring track record in several areas, ranging from Feminism and Marxism to Literary Criticism and of course, Post-colonialism, she has built a reputation for being simultaneously at home and an outsider in many disciplines. The interviews collected in this volume reflect the international character of her intellectual engagement as, in her criss-
crossings of the globe, she engages with activists, scholars and writers located in different cultural contexts, from America to India to Macedonia and China.

**Mapping Subaltern Studies and the Postcolonial** Vinayak Chaturvedi, 2012-11-13 Inspired by Antonio Gramsci’s writings on the history of subaltern classes, the authors in Mapping Subaltern Studies and the Postcolonial sought to contest the elite histories of Indian nationalists by adopting the paradigm of ‘history from below’. Later on, the project shifted from its social history origins by drawing upon an eclectic group of thinkers that included Edward Said, Roland Barthes, Michel Foucault, and Jacques Derrida. This book provides a comprehensive balance sheet of the project and its developments, including Ranajit Guha’s original subaltern studies manifesto, Partha Chatterjee, Dipesh Chakrabarty and Gayatri Spivak.

**Gayatri Chakravorty Spivak, ‘Can the Subaltern Speak?’ 1985, Estefania Peñafiel Loaiza Two Works Series** Gayatri Chakravorty Spivak, 2020-12 Gayatri Chakravorty Spivak's landmark essay in decolonial thought is animated for a new generation with art by Estefanía Peñafiel Loaiza In 1985, Indian scholar Gayatri Chakravorty Spivak (born 1942) published what would become a landmark essay in the academic study of colonialism. Can the Subaltern Speak? interrogates the obstructions that prevent certain subjects from being heard and how this state-enforced silence maintains the degradation of those at the peripheries of society. Over three decades later, Spivak's piece is perhaps even more compelling in its affirmation of Marxism's relevance to contemporary decolonial thought. This volume revives Spivak's text for yet another generation of thinkers, placed in dialogue with artwork by Ecuadorian artist Estefanía Peñafiel Loaiza (born 1978). Loaiza's preoccupation with questions of occlusion and the need for and absence of image makes for an art series that shares a clear kinship with Spivak's line of reasoning. Loaiza's visual vocabulary echoes and refracts the central ideas put forth by Spivak in a compelling new interpretation of this essential text.

**Nationalism and the Imagination** Gayatri Chakravorty Spivak, 2015 Author's address given to the Centre for Advanced Study, University of Sofia, hosted by Alexander Kiossev.

**An Analysis of Homi K. Bhabha's The Location of Culture** Stephen Fay, Liam Haydon, 2017-07-05 Homi K. Bhabha’s 1994 The Location of Culture is one of the founding texts of the branch of literary theory called postcolonialism. While postcolonialism has many strands, at its heart lies the question of interpreting and understanding encounters between the western colonial powers and the nations across the globe that they colonized. Colonization was not just an economic, military or political process, but one that radically affected culture and identity across the world. It is a field in which interpretation comes to the fore, and much of its force depends on addressing the complex legacy of colonial encounters by careful, sustained attention to the meaning of the traces that they left on colonized cultures. What Bhabha’s writing, like so much postcolonial thought, shows is that the arts of clarification and definition that underpin good interpretation are rarely the same as simplification. Indeed, good interpretative clarification is often about pointing out and dividing the different kinds of
complexity at play in a single process or term. For Bhabha, the object is identity itself, as expressed in the ideas colonial powers had about themselves. In his interpretation, what at first seems to be the coherent set of ideas behind colonialism soon breaks down into a complex mass of shifting stances – yielding something much closer to postcolonial thought than a first glance at his sometimes dauntingly complex suggests.

**Bodies That Matter** Judith Butler, 2014-09-03 In Bodies That Matter, Judith Butler further develops her distinctive theory of gender by examining the workings of power at the most material dimensions of sex and sexuality. Deepening the inquiries she began in Gender Trouble, Butler offers an original reformulation of the materiality of bodies, examining how the power of heterosexual hegemony forms the matter of bodies, sex, and gender. Butler argues that power operates to constrain sex from the start, delimiting what counts as a viable sex. She offers a clarification of the notion of performativity introduced in Gender Trouble and explores the meaning of a citational politics. The text includes readings of Plato, Irigaray, Lacan, and Freud on the formation of materiality and bodily boundaries; Paris is Burning, Nella Larsen's Passing, and short stories by Willa Cather; along with a reconsideration of performativity and politics in feminist, queer, and radical democratic theory.

**An Analysis of Mahmood Mamdani's Citizen and Subject** Meike de Goede, 2017-07-05 Mahmood Mamdani’s 1996 Citizen and Subject is a powerful work of analysis that lays bare the sources of the problems that plagued, and often still plague, African governments. Analysis is one of the broadest and most fundamental critical thinking skills, and involves understanding the structure and features of arguments. Mamdani’s strong analytical skills form the basis of an original investigation of the problems faced by the independent African governments in the wake of the collapse of the colonial regimes imposed by European powers such as Great Britain and France. It had long been clear that these newly-independent governments faced many problems – corruption, the imposition of anti-democratic rule, and many basic failures of day-to-day governance. They also tended to replicate many of the racially and ethnically prejudiced structures that were part of colonial rule. Mamdani analyses the many arguments about the sources of these problems, drawing out their hidden implications and assumptions in order to clear the way for his own creative new vision of the way to overcome the obstacles to democratization in Africa. A dense and brilliant analysis of the true nature of colonialism’s legacy in Africa, Mamdani’s book remains influential to this day.

**An Analysis of Judith Butler's Gender Trouble** Tim Smith-Laing, 2017-07-05 Judith Butler's Gender Trouble is a perfect example of creative thinking. The book redefines feminism’s struggle against patriarchy as part of a much broader issue: the damaging effects of all our assumptions about gender and identity. Looking at the factionalism of contemporary (1980s) feminism, Butler saw a movement split by identity politics. Riven by arguments over what it meant to be a women, over sexuality, and over class and race, feminism was falling prey to internal problems of identity, and was failing to move towards broader solidarity with other liberation movements such as LGBT. Butler turned these issues on their head by
questioning the basis that supposedly fundamental and fixed identities such as 'masculine/feminine' or 'straight/gay' actually have. Tracing these binary definitions back to the binary nature of human anatomy ('male/female'), she argues that there is no necessary link between our anatomies and our identities. Subjecting a wide range of evidence from philosophy, cultural theory, anthropology, psychology and anthropology to a renewed search for meaning, Butler shows both that sex (biology) and gender (identity) are separate, and that even biological sex is not simplistically either/or male/female. Separating our biology from identity then allows her to argue that, while categories such as 'masculine/feminine/straight/gay' are real, they are not necessary; rather, they are the product of society's assumptions, and the constant reproduction of those assumptions by everyone around us. That opens up some small hope for change: a hope that – 25 years after Gender Trouble's publication – is having a huge impact on societies and politics across the world.

An Analysis of Frantz Fanon's Black Skin, White Masks Rachele Dini, 2017-07-05 Frantz Fanon’s explosive Black Skin, White Masks is a merciless exposé of the psychological damage done by colonial rule across the world. Using Fanon’s incisive analytical abilities to expose the consequences of colonialism on the psyches of colonized peoples, it is both a crucial text in post-colonial theory, and a lesson in the power of analytical skills to reveal the realities that hide beneath the surface of things. Fanon was himself part of a colonized nation – Martinique – and grew up with the values and beliefs of French culture imposed upon him, while remaining relegated to an inferior status in society. Qualifying as a psychiatrist in France before working in Algeria (a French colony subject to brutal repression), his own experiences granted him a sharp insight into the psychological problems associated with colonial rule. Like any good analytical thinker, Fanon’s particular skill was in breaking things down and joining dots. His analysis of colonial rule exposed its implicit assumptions – and how they were replicated in colonised populations – allowing Fanon to unpick the hidden reasons behind his own conflicted psychological make up, and those of his patients. Unflinchingly clear-sighted in doing so, Black Skin White Masks remains a shocking read today.

The Struggle for Development and Democracy Alessandro Olsaretti, 2021-12-13 In The Struggle for Development and Democracy Alessandro Olsaretti proposes a humanist social science as a first step to overcome the flaws of neoliberalism, and to recover a balanced approach that is needed in the wake of the 9/11 attacks.

The 7 Principles of Public Speaking Richard Zeoli, 2008-11-17 Frequently cited as the number one fear among A proven, gimmick-free lesson guaranteed to business executives, public speaking doesn’t make anyone a better speaker and come naturally to most people. Pitching an idea, presenter. selling a product, or presenting a program doesn’t have to be a stomach-clenching experience to be struggled through. It can be an opportunity to relish and a chance to shine in front of a group. Whether you are selling an idea to two colleagues in a conference room or presenting a major corporate strategy to a ballroom filled with shareholders, the key to success is a clear, confident, memorable presentation. With The 7 Principles of
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An Analysis of Edmund Gettier’s Is Justified True Belief Knowledge? Jason Schukraft, 2017-07-05 For 2,000 years, the standard philosophical model of knowledge was that it could be defined as a justified true belief. According to this way of thinking, we can know, for example, that we are human because [1] we believe ourselves to be human; [2] that belief is justified (others treat us as humans, not as dogs); and [3] the belief is true. This definition, which dates to Plato, was challenged by Edmund Gettier in one of the most influential works of philosophy published in the last century - a three page paper that produced two clear examples of justified true beliefs that could not, in fact, be considered knowledge. Gettier’s achievement rests on solid foundations provided by his mastery of the critical thinking skill of analysis. By understanding the way in which Plato - and every other epistemologist - had built their arguments, he was able to identify the relationships between the parts, and the assumptions that underpinned them. That precise understanding was what Gettier required to mount a convincing challenge to the theory - one that was bolstered by a reasoning skill that put his counter case pithily, and in a form his colleagues found all but unchallengeable.

The Black Jacobins Nick Broten, 2017-07-05 Today we take it for granted that history is much more than the story of great men and the elites from which they spring. Other forms of history - the histories of gender, class, rebellion and nonconformity - add much-needed context and color to our understanding of the past. But this has not always been so. In CLR James’s The Black Jacobins, we have one of the earliest, and most defining, examples of how ‘history from below’ ought to be written. James’s approach is based on his need to resolve two central problems: to understand why the Haitian slave revolt was the only example of a successful slave rebellion in history, and also to grasp the ways in which its history was intertwined with the history of the French Revolution. The book’s originality, and its value, rests on its author's ability to ask and answer productive questions of this sort, and in the creativity with which he proved able to generate new hypotheses as a result. As any enduring work of history must be, The Black Jacobins is rooted in sound archival research - but its true greatness lies in the originality of James's approach.

Iran Hamid Dabashi, 2007

How to Write Best-Selling Fiction James Scott Bell, 2019-02-15

An Analysis of Richard J. Evans’s In Defence of History Nicholas Piercey, Tom Stammers, 2017-07-05 La 4ème de couv. indique : Postmodernist thinkers consider history to be not very far removed from a work of fiction, something
dependent on historians' own interpretations of the past. Evans, however, argues that we can trust history and it is possible
to be objective about what happened and what caused it to happen because historians are contrained and enabled by the
surviving evidence. Evans shows how an understanding of social issues and rigorous scientific research give history shape,
and why history is not simply what we make of it. He argues that this postmodernist view is contradictory and can lead to
dangerous problems if we accept all historical interpretations as equally valid.

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