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DIPESH CHAKRABARTY Postcoloniality and the Artifice of History: Who Speaks for "Indian" Pasts? Push thought to extremes. -Louis Althusser I IT HAS RECENTLY BEEN SAID in praise of the postcolonial project of Subaltern Studies that it demonstrates, "perhaps for the first time since coloniza-

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Postcoloniality and the Artifice of History. Push thought to extremes. (Louis Althusser) IT HAS RECENTLY BEEN SAID in praise of the postcolonial project of Subal- tern Studiethat it demonstrates, [perhaps for the first time since coloni- sation,] that [Indians are showing sustained signs of reappropriating the capacity to represent themselves [within the discipline of history].]1As a

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historian who is a member of theSubaltern ...

Postcoloniality and the Artifice of History

Chakrabarty, D 2002, 'Postcoloniality and the Artifice of History', in Salah Hassan and Iftikhar Dadi (ed.), Unpacking Europe: Towards a Critical Reading, NAI Publishers, Rotterdam, pp. 178-195.

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Postcoloniality and the Artifice of History Miscellaneous: Hist 597 - Directed Studies for Graduate from University of California, Los Angeles

UCLA HIST 597 - Postcoloniality and the Artifice of ...

Hi, guys. I completely forgot that we are extending our discussion of last week's topic/readings to this week, which means that I accidentally read ahead. Since I already did the extra work, I figured I might as well share some thoughts/questions I have about next week's reading (specifically the Chakrabarty essay). I want to call

Thoughts on Chakrabarty's Postcoloniality and the ...

While the rest of this article will elaborate on this proposition, let me enter a few qualifications. "Europe" and "India" are
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Source 2: Extracts From "Postcoloniality and the Artifice of History" by Dipesh Chakrabarty Dipesh Chakrabarty (1992): Postcoloniality and the Artifice of History: Who speaks for "Indian" Pasts?, in: Representations 37, 1-26, here 2-3. Preliminary remarks: A cofounder of "Subaltern Studies", the Indian historian Dipesh

Making Sense of Postcolonial Theories and Applying them to ... The opening article (Dipesh Chakrabarty, "Postcoloniality and the Artifice of History: Who Speaks for 'Indian' Pasts?" pp. 1-26) tries to imagine what a peripheral history might look like without referring to the center. The subaltern without the suburban. Nicholas B. Dirks ("Castes of Mind," pp. 56-78) from a traditional

Post-Anti-Colonial Histories: Representing the Other in ... Chapter 1: Postcoloniality and the Artifice of History Summary : This chapter is a reworking of Chakrabarty's programmatic statement on provincializing Europe from 1992. The idea is simple enough: imperialist and third-world histories are written into a narrative of transition, which reproduces European archetypes of political modernity.

strong reading: Dipesh Chakrabarty, Provincializing Europe JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.. University of California Press is collaborating with ...

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Provincializing Europe: Postcolonial Thought and ...

Postcoloniality and the Artifice of History: Who Speaks for "Indian" Pasts? Original statement of thesis on provincializing Europe

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Postcoloniality and the Artifice of History. 27: The Two Histories of Capital. 47: Translating LifeWorlds into Labor and History. 72: Minority Histories Subaltern Pasts. 97: HISTORIES OF BELONGING. 115: Domestic Cruelty and the Birth of the Subject. 117: Nation and Imagination. 149: Adda A History of Sociality. 180:

Provincializing Europe: Postcolonial Thought and ...

Dipesh Chakrabarty (born 1948, in Kolkata, India) is an Indian

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historian, who has also made contributions to postcolonial theory and subaltern studies. He is the Lawrence A. Kimpton Distinguished Service Professor in history at the University of Chicago, and is the recipient of the 2014 Toynbee Prize, named for Professor Arnold J. Toynbee, that recognizes social scientists for significant ...

Boasting new extracts from major works in the field, as well as an impressive list of contributors, this second edition of a bestselling Reader is an invaluable introduction to the most seminal texts in post-colonial theory and criticism.

First published in 2000, Dipesh Chakrabarty's influential *Provincializing Europe* addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty. Measured against such mythical standards, capitalist transition in the third world has often seemed either incomplete or lacking. *Provincializing Europe* proposes that every case of transition to capitalism is a case of translation as well--a translation of existing worlds and their thought--categories into the categories and self-understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how it may be renewed both for and from the margins.

This collection aims to enable the reader to disentangle some of the ambiguities and confusions which have characterized the use of the term 'historiography'.

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The Post-Colonial Studies Reader is the most comprehensive selection of key texts in post-colonial theory and criticism yet compiled. This collection covers a huge range of topics, featuring nearly ninety of the discipline's most widely read works.

The Reader's 90 extracts are designed to introduce the major issues and debates in the field of post-colonial literary studies. This field itself, however, has become so varied that no collection of readings could encompass every voice which is now giving itself the name "post-colonial." The editors, in order to avoid a volume which is simply a critical canon, have selected works representing arguments with which they do not necessarily agree, but rather which above all stimulate discussion, thought and further exploration. Post-colonial "theory" has occurred in all societies into which the imperial force of Europe has intruded, though not always in the official form of theoretical text. Like the description of any other field the term has come to mean many things, but this volume hinges on one incontestable phenomenon: the "historical fact" of colonialism, and the palpable consequences to which this phenomenon gave rise. The topic involves talk about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender, place, and reaction to the European influence, and about the fundamental experiences of speaking and writing by which all these come into being. In compiling this reader, the editors have sought to stimulate people to ask: "How might a genuinely post-colonial literary enterprise proceed?" The fourteen sections include: Issues and Debates; Universality and Difference; Textual Representation and Resistance; Postmodernism and Post-Colonialism; Nationalism; Hybridity; Ethnicity and Indigeneity; Feminism and Post-Colonialism; Language; The Body and Performance; History; Place; Education; and Production and Consumption. Contributors include many of the leading post-colonial theorists and critics--such as Franz Fanon, Chinua Achebe, Gayatri Chakravorty Spivak, Ngũgĩ wa Thiong'o, Homi Bhabha, Derek Walcott, Edward Said, and Trinh T. Minh-ha--in addition to a number of the discourse's

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newer voices. The Post-Colonial Studies Reader will prove an authoritative compilation, representing an invaluable contribution to the study of post-colonial theory and criticism.

This book presents an account of postcolonial liberalism, and argues the case for its sustainability.

The Subaltern Studies Collective, founded in 1982, was begun with the goal of examining the subsequent history of colonized countries. This new group of essays from the Collective's founders chart the course of subaltern history from early peasant revolts and insurgency to more complex processes of domination and subordination in a variety of changing institutions and practices.

A critical examination of post-colonial Indian history-writing. In the years preceding formal Independence from British colonial rule, Indians found themselves responding to the panorama of sin and suffering that constituted the modern present in a variety of imaginative ways. This book is a critical analysis of the uses made of India's often millennial past by nationalist ideologues who sought a specific solution to India's predicament on its way to becoming a post-colonial state. From independence to the present, it considers the competing visions of India's liberation from her apocalyptic present to be found in the thinking of Gandhi, V. D. Savarkar, Nehru and B. R. Ambedkar as well as V. S. Naipaul and Salman Rushdie. It examines some of the archetypal elements in historical consciousness that find their echo in often brutal unhistorical ways in everyday life. This book is a valuable resource for researchers interested in South Asian History, Historiography or Theory of History, Cultural Studies, English Literature, Post Colonial Writing and Literary Criticism.

This reader collects together articles by key historians, literary critics and anthropologists on the cultures of colonialism in the

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British Empire in the 19th and 20th centuries. It is divided into three sections: theoretical, emphasizing approaches; the colonisers "at home"; and "away".

This timely book explains how recognition and misrecognition have the power to fuel conflict and to initiate reconciliation. Constance Duncombe presents a detailed conceptual and empirical investigation of one of the most significant flashpoints in global politics: the fraught bilateral relations between the US and Iran. Duncombe uses this relationship to explore the importance of representation in shaping the identity of a state, as well as how it is recognised by others on the world stage. In 2015, Iran and the US reached an agreement on the framework for a long-term deal that allows Iran limited nuclear technological capacity in exchange for the lifting of debilitating economic sanctions. In light of decades of animosity between Iran and the US, which previously thwarted attempts on both sides to reach an amicable agreement, this book asks how we can best explain the initial success of this deal given the Trump administration's 2018 US withdrawal from the agreement.

This essential handbook explores the relationship between the postcolonial critique and the field of archaeology, a discipline that developed historically in conjunction with European colonialism and imperialism. In aiding the movement to decolonize the profession, the contributors to this volume—themselves from six continents and many representing indigenous and minority communities and disadvantaged countries—suggest strategies to strip archaeological theory and practice of its colonial heritage and create a discipline sensitive to its inherent inequalities. Summary articles review the emergence of the discipline of archaeology in conjunction with colonialism, critique the colonial legacy evident in continuing archaeological practice around the world, identify current trends, and chart future directions in postcolonial

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archaeological research. Contributors provide a synthesis of research, thought, and practice on their topic. The articles embrace multiple voices and case study approaches, and have consciously aimed to recognize the utility of comparative work and interdisciplinary approaches to understanding the past. This is a benchmark volume for the study of the contemporary politics, practice, and ethics of archaeology. Sponsored by the World Archaeological Congress

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