Homing the Metropole presents a new approach to diasporic fiction that reorients postcolonial readings of migration away from processes of displacement and rupture towards those of placement and homemaking. While notions of home have frequently been associated with essentialist understandings of nation and race, an uncritical investment in tropes of homelessness can prove equally hegemonic. By synthesising postcolonial and intersectional feminist theory, this work establishes the migrant domestic space as a central location of resistance, countering notions of the private sphere as static, uncreative and apolitical. Through close readings of fiction emerging from the African, Caribbean and South Asian diasporas, it reassesses our conception of home in light of contemporary realities of globalisation and forced migration, providing a valuable critique of the celebration of unfixed subject positions that has been a central tenet of postcolonial studies.

This book examines claims for recognition of cultural difference from immigrant and Indigenous minorities, highlighting the ways in which they intersect with ideas of national community. Busbridge argues that there is an important, albeit under-explored, relationship between nation and multicultural politics of recognition. Drawing on the Australian context, the book explores how nation features as a productive, if somewhat ambivalent, discursive resource in contemporary Muslim and Aboriginal struggles to be recognised. In demanding recognition, minorities enter into the business of 'making the nation' by positing alternative conceptions of national identity, culture and belonging that are more attentive to their differences and claims. This dynamic is engaged as an expression of 'postcolonial citizenship'. Postcolonial citizenship is imagined in terms of the ways in which minority groups actualise multicultural realities through rewriting ideas of national community. It underlines the critical importance of revising the power relations that deem some groups 'more national' and others less so – and which, in Western multicultural societies, are typically tied to notions of the 'West' and its 'others'. This book is an important conceptual, theoretical and political intervention that brings postcolonialism and multiculturalism into dialogue on the increasingly potent issues of nation and national identity. It will be of great interest to scholars and students of sociology, politics, postcolonial studies, culture, identity and nation.

The readings have been selected to examine the textual and discursive nature of colonial and post-colonial discourse in relation to gender and the material effects of the post-colonial condition and practices developed in relation to it. Postcolonial theology has recently emerged as a site of intense intellectual and political energy and has taken its place in the interdisciplinary field of postcolonial studies. This volume is
animated by the conviction that postcolonial theology is now ready for a second, deeper phase of engagement with postcolonial theory, one that moves beyond the general to the specific. No critic has been more emblematic of the challenging and contested field of postcolonial theory than Gayatri Chakravorty Spivak. In this volume, the product of a theological colloquium in which Spivak herself participated, theologians and biblical scholars engage with her thought in order to catalyze a diverse range of original theological and exegetical projects. The volume opens with a topography of postcolonial theology and also includes other valuable introductory essays. At the center of the collection are transcriptions of two extended public dialogues with Spivak on theology and religion in general. A further dozen essays appropriate Spivak’s work for theological and ethical reflection. The volume is also significant for the larger field of postcolonial studies in that it is the first to focus centrally on Spivak’s immensely suggestive and vital concept of planetarity. In this book, Natalie Persadie explains that, among developing countries, the achievement of legal advances for women—at either the international or national levels—is particularly difficult where practical measures are not subsequently implemented. She examines the need for financial and human resources to make such legal measures effective. This book engages with contemporary Arab women writers from Egypt, Palestine, Lebanon and Algeria. In spite of Edward Said’s groundbreaking reappraisal of the uneven relationship between the West and the Arab world in Orientalism, there has been little postcolonial criticism of Arab writing. Anastasia Valassopoulos raises the profile of Arab women writers by examining how they negotiate contexts and experiences that have come to be identified with postcoloniality such as the preoccupation with Western feminism, political conflict and war, the social effects of non-conformity and female empowerment, and the negotiation of influential cultural discourses such as orientalism. Contemporary Arab Women Writers revitalizes theoretical concepts associated with feminism, gender studies and cultural studies, and explores how art history, popular culture, translation studies, psychoanalysis and news media all offer productive ways to associate with Arab women’s writing that work beyond a limiting socio-historical context. Discussing the writings of authors including Ahdaf Soueif, Nawal El Saadawi, Leila Sebbar, Liana Badr and Hanan Al-Shaykh, this book represents a new direction in postcolonial literary criticism that transcends constrictive monothematic approaches.
Practice examines how cross cultural comparisons of embodied practices function as a rhetorical device—with particular theoretical, social and political effects—in a range of contemporary feminist texts. It asks: Why and how are cross-cultural links among these practices drawn by feminist theorists and commentators, and what do these analogies do? What knowledges, hierarchies and figurations do these comparisons produce, disrupt and/or reify in feminist theory, and how do such effects resonate within popular culture? Taking a relational web approach that focuses on unravelling the binary threads that link specific embodied practices within a wider representational community, this book highlights how we depend on and affect one another across cultural and geo-political contexts. This book is valuable reading for undergraduates, postgraduates, and researchers in Gender Studies, Postcolonial or Race Studies, Cultural and Media Studies, and other related disciplines.

This handbook provides an original, comprehensive and unparalleled overview of feminist scholarship in sport, leisure and physical education. It captures the complexities of past, current and future developments in feminism while highlighting its theoretical, methodological and empirical applications. It also critically engages with policy and practice issues for women and girls taking part in sport and leisure pursuits and in physical education provision. The Palgrave Handbook of Feminism and Sport, Leisure and Physical Education is international in scope and includes the work of established and emerging feminist scholars. It will be of interest to students and scholars across a range of disciplines, including sociology, gender studies, sport sciences, and sports business and management.


This monograph is an original and important contribution to the growing body of critical studies devoted to one of Ireland’s major living poets: Eavan Boland (see Haberstroh 1996; Hagen & Zelman 2005). It details the controversies that were prompted by the inclusion of Ireland in a postcolonial framework and then tests the application of an array of cogent theories and concepts to Boland’s work. In an attempt to explore the richness and complexity of her poetry, Villar Argaiz discusses the contradictory pulls in her desire to surpass, and yet at the same time epitomize, Irish nationality. Boland’s remarkable achievement as a poet lies in her ability to stretch, by constant negotiations and re-appropriations, the borderlines of inherited definitions of nationality and femininity. Chapters include: Re-examining the postcolonial: Gender and Irish studies, Towards an understanding of Boland’s poetry as minority/postcolonial discourse, A post-nationalist or a post-colonial writer?: Boland’s revisionary stance on Mother Ireland, To a “third” space: Boland’s imposed exile as a young child, The subaltern in Boland’s poetry, Boland’s mature exile in the US: An “Orientalist” writer? and Conclusion.

Review: “This rigorous and informative exploration of the poetry of Eavan Boland by Pilar Villar-Argaiz proves the validity of drawing upon the resources of postcolonial theory to illuminate her work. Through the lens of postcolonialism, the deep-seated preoccupations and complex imaginative foundations of Boland’s writing are carefully excavated and interpreted. Villar-Argaiz, moreover, in her observant close readings of poems from different phases of the author’s oeuvre reveals how recurrent issues such as the problem of national and cultural identity, the ethical responsibility of engaging with the past, and the quest for fluidity and openness are variously engaged with, both aesthetically and philosophically. Villar-Argaiz’s sustained, meticulous, and exacting study of Eavan Boland opens up and articulates in a fresh way key dimensions of her poetry. It succeeds not only in tracking the far-reaching ramifications of Eavan Boland’s politicized aesthetic as a postcolonial writer but in urging us to revisit the crystalline and precisely etched poems of one of the...
The effect has had on Canadian education since the 1970 Royal Commission on the Status of Women, and to what end? Transforming Conversations explores post-commission feminist thought and action in the contexts of primary, secondary, post-secondary, and adult education. In this volume, teachers, professors, and educational administrators – many trailblazers themselves – document the historical experiences and outcomes of feminist action in university faculties of education, departments of educational administration, academic and professional societies, teachers’ unions, and community groups over the past five decades. They begin by exploring liberal feminism as an initial response to the historical context in which female educators spoke up for women’s rights and reshaped formal education systems. The contributors further explore how feminist theory was reconceptualized as women moved into formal leadership roles across education sectors. Last, contributors consider female educators at the intersection of gender and other systems of exclusion, such as race and class, despite ostensibly inclusive feminist theory that continues to be bounded by Western, colonial, neoliberal ideologies. Transforming Conversations considers the complex effects feminism has had and continues to have on Canadian education, acknowledges voices that have been marginalized, and invites readers to continue a transformative feminist dialogue.

A concise yet comprehensive account of the roles and influences of gender over the millennia, featuring new and updated content throughout, Gender in History: Global Perspectives, Third Edition, explores the construction and evolution of gender in many of the world’s cultures from the Paleolithic era to the COVID pandemic of the twenty-first century. Broad in geographic and topical scope, this comprehensive volume discusses the ways families, religions, social hierarchies, politics, work, education, art, sexuality, and other issues are linked to various conceptions of gender. Now organized chronologically rather than topically, this extensively revised edition presents a wealth of up-to-date information based on the scholarship of the last decade. New and expanded chapters offer insights on the connections between gender and key events and trends in world history, including domestication and the development of agriculture, the growth of cities and larger-scale political structures, the spread of world religions, changing ideas of race, class, and sexuality, colonialism and imperialism, capitalism, wars, revolutions, and more. Written by a distinguished scholar in the field of women’s and gender history, this third edition of Gender in History: Examines how gender roles were shaped by family life, religious traditions, various other institutions, and how the institutions were influenced by gender, Considers why gender variations developed in different cultures and in diverse social, ethnic, and racial groups within a single culture, Addresses ideas in different cultures that shaped both informal societal norms and formalized laws, Explores debates about the origins of patriarchy, the development of complex gender hierarchies, and contemporary movements for social change, Discusses the gender implications of modern issues including the global pandemic and ongoing cultural and economic shifts, Includes an accessible introduction to key theoretical and methodological issues and an instructor’s website.

Gender in History: Global Perspectives, Third Edition, is essential reading for undergraduate and graduate students in courses such as those on women’s history, women in world history, and gender in world history, and a valuable supplement for general survey courses within History and Women’s and Gender Studies programs.
has resulted in expanded coverage of nearly every issue, including notions of the body and of honor, gendered religious symbols, religious and racial intermarriage, sexual and gender fluidity, the process of conversion, the interweaving of racial identity and religious ideologies, and the role of Indigenous and enslaved people in shaping Christian traditions and practices. It is ideal for students of the history of sexuality, early modern Christianity, and early modern gender.


Cultural theory has often been criticized for covert Eurocentric and universalist tendencies. Its concepts and ideas are implicitly applicable to everyone, ironing over any individuality or cultural difference. Postcolonial theory has challenged these limitations of cultural theory, and Postcolonial Theory and Autobiography addresses the central challenge posed by its autobiographical turn. Despite the fact that autobiography is frequently dismissed for its Western, masculine bias, David Huddart argues for its continued relevance as a central explanatory category in understanding postcolonial theory and its relation to subjectivity. Focusing on the influence of post-structuralist theory on postcolonial theory and vice versa, this study suggests that autobiography constitutes a general philosophical resistance to universal concepts and theories.

Offering a fresh perspective on familiar critical figures like Edward W. Said and Gayatri Chakravorty Spivak, by putting them in the context of readings of the work of Jacques Derrida, Gilles Deleuze, and Alain Badiou, this book relates the theory of autobiography to expressions of new universalisms that, together with postcolonial theory, rethink and extend norms of experience, investigation, and knowledge.

A Reader's Guide to Contemporary Literary Theory is a classic introduction to the complex yet crucial area of literary theory. This book is known for its clear, accessible style and its thorough, logical approach, guiding the reader through the essentials of literary theory. It includes two new chapters: 'New Materialisms' which incorporates ecocriticism, animal studies, posthumanism and thing theory; '21st Century and Future Developments' which includes technology, digital humanities, ethics and affect.
In recent years, there has been an escalating discussion on the role of spirituality within health care. This scholarly volume is rooted in the belief that not only is religion integral to nursing care, but the religious beliefs of both nurse and patient can significantly influence care and its outcome. It offers an in-depth analysis of the ways in which religion influences the discipline of nursing, its practitioners, and treatment outcomes. Through the contributions of an international cadre of nurse scholars representing the world’s major religious traditions, the book explores how theories, history and theologies shape the discipline, bioethical decision making, and the perspective of the nurse or patient who embraces a particular religion. It examines the commonalities between the values and thinking of nursing and religion and identifies basic domains in which additional research is necessary. The authors believe that ultimately, scholarly dialogue on the relationship between religion and nursing will foster and enhance nursing practice that is ethical and respectful of personal values.

Key Features:
- Offers in-depth analysis of how religion influences the discipline of nursing, its practitioners, and treatment outcomes
- Uses critical theories to explore the intersections of religion, ethics, culture, health, gender, power, and health policy
- Includes an overview of all major world religions
- Focuses on the implications of religion for nursing practice rather than nursing interventions


There is a crisis in contemporary postcolonial theory: while an enormous body of challenging research has been produced under its auspices, severely critical questions about the validity and usefulness of this theory have also been raised. This Reader is positioned at the juncture where it can address these contestations. It makes available some of the ‘classics’ of the field; engages with the issues raised by contemporary practitioners; but also offers several of the arguments that strongly critique postcolonial theory. Although postcolonial theory purports to be inter-disciplinary and frequently anti-foundationalist, traces of disciplinary formations and linearity have continued to haunt its articulations. This Reader, on the other hand, offers a uniquely inter-disciplinary mapping. It is concerned with three main areas: definitional problems and contests including the current challenges to postcolonial theory; the ‘disciplining of knowledge’, where the multiple resonances of the word ‘disciplining’ are all engaged; and the location of practice where the relations between intellectual practice and historical conditions are explored. Finally, since the guiding principle of this Reader is simultaneous attention to the enabling and constraining mechanisms of historical realities and institutional practices, the commentary problematizes the writing of histories, the formations of canons, and indeed the production of Readers.
Diskursanalyse? Wer und was soll mit der Kritik erreicht werden: die Kritisierten, die Wissenschaft oder ein "allgemeines" Publikum? Was sind Gegenstände der Kritik: bestimmte diskursive Praktiken, institutionelle Strukturen, die Diskurse ermöglichen, einzelne Akteur*innen oder Diskurswirkungen (wie Normalisierungen, Subjektivierungen etc.)? Wie hängen methodisches Vorgehen und kritische Haltung zusammen? Wie wird Kritik versprachlicht?

Und schließlich: Soll Diskursanalyse überhaupt einen kritischen Anspruch erheben und, falls ja, wie wäre ein solcher zu verstehen und zu begründen?

Der Inhalt

Diskursanalyse als Kritik? Theoretische Einlassungen ● Annährungen: Diskursanalyse und kritische Theorie(n) ● Diskursanalytische Praxis

Die Herausgeber*innen

Dr. Antje Langer ist Professorin für Schulpädagogik und Geschlechterforschung am Institut für Erziehungswissenschaften der Universität Paderborn. Dr. Martin Nonhoff ist Professor für Politische Theorie am Institut für Interkulturelle und Internationale Studien der Universität Bremen.

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This edited collection addresses the relationship between diaspora, religion and the politics of identity in the modern world. It illuminates religious understandings of citizenship, association and civil society, and situates them historically within diverse cultures of memory and state traditions.

A comprehensive overview of feminist scholarship edited by an internationally recognized and leading figure in the field

Companion to Feminist Studies provides a broad overview of the rich history and the multitude of approaches, theories, concepts, and debates central to this dynamic interdisciplinary field. Comprehensive yet accessible, this edited volume offers expert insights from contributors of diverse academic, national, and activist backgrounds—discussing contemporary research and themes while offering international, postcolonial, and intersectional perspectives on social, political, cultural, and economic institutions, social media, social justice movements, everyday discourse, and more. Organized around three different dimensions of Feminist Studies, the Companion begins by exploring ten theoretical frameworks, including feminist epistemologies examining Marxist and Socialist Feminism, the activism of radical feminists, the contributions of Black feminist thought, and interrelated approaches to the fluidity of gender and sexuality. The second section focuses on methodologies and analytical frameworks developed by feminist scholars, including empiricists, economists, ethnographers, cultural analysts, and historiographers. The volume concludes with detailed discussion of the many ways in which pedagogy, political ecology, social justice, globalization, and other areas within Feminist Studies are shaped by feminism in practice. A major contribution to scholarship on both the theoretical foundations and contemporary debates in the field, this volume:

- Provides an international and interdisciplinary range of the essays of high relevance to scholars, students, and practitioners alike
- Examines various historical and modern approaches to the analysis of gender and sexual differences
- Addresses timely issues such as the difference between radical and cultural feminism, the lack of women working as scientists in academia and other research positions, and how activism continues to reformulate feminist approaches
- Draws insight from the positionality of postcolonial, comparative and transnational feminists
- Explores how gender, class, and race intersect to shape women's experiences and inform their perspectives

Companion to Feminist Studies is an essential resource for students and faculty in Women's, Gender and Sexuality Studies, Feminist Studies programs, and related disciplines including anthropology, psychology, history, political science, and sociology, and for researchers, scholars, practitioners, policymakers, activists, and advocates working on issues related to gender, sexuality, and social justice.
Palestinian Literature and Film in Postcolonial Feminist Perspective is the first sustained study of gender-consciousness in the Palestinian creative imagination. Drawing on concepts from postcolonial feminist theory, Ball analyses a range of literary and filmic works by major creative practitioners including Michel Khleifi, Liana Badr, Annemarie Jacir, Elia Suleiman, Mona Hatoum and Suheir Hammad, and reveals a hitherto unrecognized trajectory in gender-consciousness under development in the Palestinian imagination from the start of the twentieth century. The book explores how these works resonate with questions of power, identity, nation, resistance, and self-representation in the Palestinian imagination more broadly, and asks how these gender-conscious narratives transform our understanding of Palestine's struggle for postcoloniality. Working at the cusp of postcolonial, feminist and cultural enquiry, Ball seeks to open up vital new directions in the interdisciplinary study of Palestine.


Probing essays that examine critical issues surrounding the United States's ever-expanding international cultural identity in the postcolonial era. Download Plain Text version.

At the beginning of the twenty-first century, we may be in a "transnational" moment, increasingly aware of the ways in which local and national narratives, in literature and elsewhere, cannot be conceived apart from a radically new sense of shared human histories and global interdependence. To think transnationally about literature, history, and culture requires a study of the evolution of hybrid identities within nation-states and diasporic identities across national boundaries. Studies addressing issues of race, ethnicity, and empire in U.S. culture have provided some of the most innovative and controversial contributions to recent scholarship. Postcolonial Theory and the United States: Race, Ethnicity, and Literature represents a new chapter in the emerging dialogues about the importance of borders on a global scale. This book collects nineteen essays written in the 1990s in this emergent field by both well established and up-and-coming scholars. Almost all the essays have been either especially written for this volume or revised for inclusion here. These essays are accessible, well-focused resources for college and university students and their teachers, displaying both historical depth and theoretical finesse as they attempt close and lively readings. The anthology includes more than one discussion of each literary tradition associated with major racial or ethnic communities. Such a gathering of diverse, complementary, and often competing viewpoints provides a good introduction to the cultural differences and commonalities that comprise the United States today. The volume opens with two essays by the editors: first, a survey of the ideas in the individual pieces, and, second, a long essay that places current debates in U.S. ethnicity and race studies within both the history of American studies as a whole and recent developments in postcolonial theory. Amritjit Singh, a professor of English and African American studies at Rhode Island College, is coeditor of Conversations with Ralph Ellison and Conversations with Ishmael Reed (both from University Press of Mississippi). Peter Schmidt, a professor of English at Swarthmore College, is the author of The Heart of the Story: Eudora...