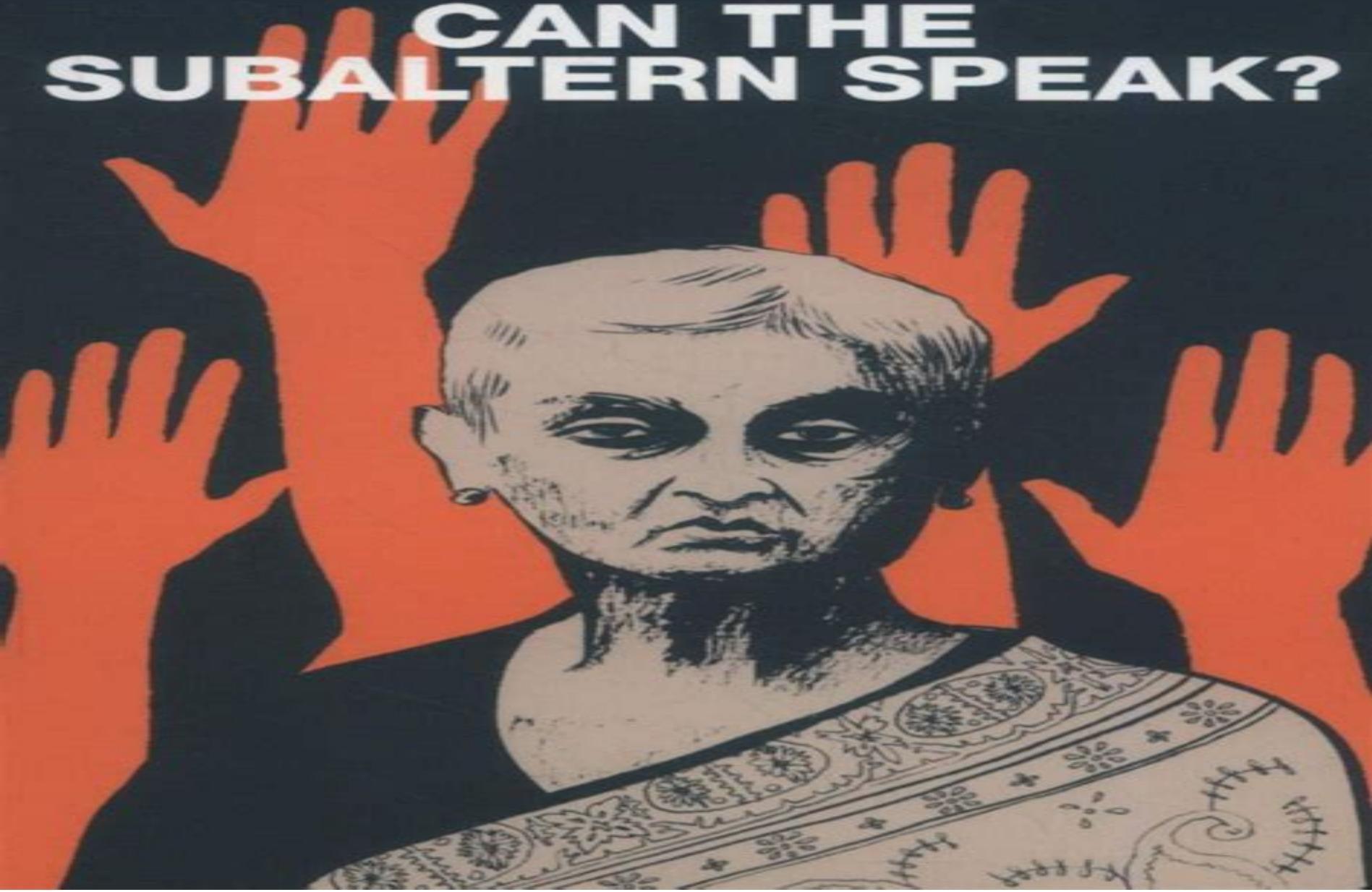


GAYATRI CHAKRAVORTY SPIVAK

# CAN THE SUBALTERN SPEAK?



# Subaltern Speak

**Charles Carrington**



## **Subaltern Speak:**

*Can the Subaltern Speak?* Rosalind C. Morris, 2010-03-16 Gayatri Chakravorty Spivak's original essay *Can the Subaltern Speak* transformed the analysis of colonialism through an eloquent and uncompromising argument that affirmed the contemporary relevance of Marxism while using deconstructionist methods to explore the international division of labor and capitalism's worlding of the world. Spivak's essay hones in on the historical and ideological factors that obstruct the possibility of being heard for those who inhabit the periphery. It is a probing interrogation of what it means to have political subjectivity to be able to access the state and to suffer the burden of difference in a capitalist system that promises equality yet withholds it at every turn. Since its publication *Can the Subaltern Speak* has been cited, invoked, imitated, and critiqued. In these phenomenal essays, eight scholars take stock of the effects and response to Spivak's work. They begin by contextualizing the piece within the development of subaltern and postcolonial studies and the quest for human rights. Then, through the lens of Spivak's essay, they rethink historical problems of subalternity, voicing and death. A final section situates *Can the Subaltern Speak* within contemporary issues, particularly new international divisions of labor and the politics of silence among indigenous women of Guatemala and Mexico. In an afterword, Spivak herself considers her essay's past interpretations and future incarnations and the questions and histories that remain secreted in the original and revised versions of *Can the Subaltern Speak*, both of which are reprinted in this book.

**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.

**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 Estefania 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 Estefania 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.

**The Post-colonial Studies Reader** Bill Ashcroft, Gareth Griffiths, Helen Tiffin, 2006 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.

**The Faithfulness of Self-Realisation** Jaimee van Gemerden, 2026-04-28 This book focuses on self-realisation as a faithful way to pursue relationship with God. It considers the issue of objectification faced by women within Christian religion and makes a theological case for the pursuit of selfhood as understood in an existentialist ontology which is not selfish or individualistic. For many Christian women, there is arguably a belief that relationship with God requires a form of selflessness in which their self must be abnegated in order to embody faithful Christian living. The author explores how self-realisation could function as a remedy for objectification and allow women to truly be in relationship with God. Firstly, Simone de Beauvoir's work on objectification and women's situation establishes a foundation for considering the importance of self-realisation and the possibility of this as a relational, not individualistic, framework. Then, considered with Kathryn Tanner's work on divine transcendence and immanence, relationship with God can be considered as something which does not overwhelm human particularity but rather is the place where the self is encouraged and empowered to fully be. Finally, practices of kenosis and story-telling are offered as avenues for the abnegation of objectification and the realisation of the self in relationship with others and with God. Ultimately, this volume shows that the self is no longer something to lose or hide in dependence on an Other; there is no longer an imperative to be objectified but rather an encouragement to self-realisation as part of a faithful relationship with God. This book will be of particular interest to scholars of feminist theology.

**Post-Orientalism** Hamid Dabashi, 2017-07-28 *Post-Orientalism* is a sustained record of Hamid Dabashi's reflections over many years on the question of authority and power. Who gets to represent whom and by what authority? Dabashi's work picks up where Edward Said's *Orientalism* left off. Said traced the origin of the power of representation and the normative agency that it entails to

the colonial hubris that carried a militant band of mercenary merchants military officers Christian missionaries and European Orientalists around the globe This hubris enabled them to write and represent the people they sought to rule Dabashi's book is not as much a critique of colonial representation as it is of the manners and modes of fighting back and resisting it He does not question the significance of Orientalism and its principal concern with the colonial acts of representation but he provides a different angle that argues for the primacy of the question of postcolonial agency Dabashi uses the United States as an example of a country that initiated militant acts of representation in Iraq and Afghanistan He attempts to unearth and examine the United States deeply rooted claim to normative and moral agency particularly in light of the world's post 9 11 political reality

**Women, Culture, and International Relations** Vivienne Jabri, Eleanor O'Gorman, 1999 This text expands the agenda of feminist international relations by considering the heterogeneity of women's voices in the realm of world politics as well as the challenges that this diversity poses The authors develop a theoretical discourse that incorporates the combined notion of difference and emancipation in a discussion of the agency of women and their transformative capacity They use a normative approach to understanding the multiple subjectivities of women and the plurality of their experiences

**Edouard Glissant and Postcolonial Theory** Celia Britton, 1999 Edouard Glissant has written extensively in French about the colonial experience in the Caribbean Since he is known primarily as a novelist and poet his theoretical essays have so far remained largely unread by the English language theorists in this field This book situates Glissant within ongoing debates in postcolonial theory making illuminating connections between his work and that of Frantz Fanon Gayatri Spivak Homi Bhabha and Henry Louis Gates Jr Focusing on language and subjectivity Edouard Glissant and Postcolonial Theory moves between an analysis of Glissant's theoretical work and detailed readings of his novels to elucidate a network of related issues Celia Britton addresses the major themes central to his writing the reappropriation of history standard and vernacular language hybridity subalternity the problematizing of identity and the colonial construction of the Other and asks provocative questions relating to each How does the colonized subject relate to a language initially imposed by the colonizer but subsequently to some extent subverted and reappropriated How does this strategic use of language come to function as a crucial mode of cultural resistance What role can fictional representation play in this process This book represents the first presentation of Glissant's incisive theoretical work and analysis of his immensely powerful and subtle novels in the context of postcolonial studies By juxtaposing them Britton illuminates the significant contribution Glissant has made to this theoretical endeavor

**Landscapes of Postmodernity** Petra Eckhard, Michael Fuchs, Walter W. Holbling, 2010 In *Landscapes of Postmodernity* a group of young scholars link key concepts of postmodern thought to our present everyday experience in which we change our identities on a regular basis While many of the essays look at less conventional modes of aesthetic representation computer games graphic novels telenovelas queer and animated films others analyze more canonical works following less conventional approaches Either way the cultural and literary cartographies presented in this book allow

America to be conceived as polymorphous or transnational celebrating a new American self that is aware and proud of its non Anglo Saxon origins Critique and Praxis Bernard E. Harcourt,2020-08-11 Critical philosophy has always challenged the division between theory and practice At its best it aims to turn contemplation into emancipation seeking to transform society in pursuit of equality autonomy and human flourishing Yet today s critical theory often seems to engage only in critique These times of crisis demand more Bernard E Harcourt challenges us to move beyond decades of philosophical detours and to harness critical thought to the need for action In a time of increasing awareness of economic and social inequality Harcourt calls on us to make society more equal and just Only critical theory can guide us toward a more self reflexive pursuit of justice Charting a vision for political action and social transformation Harcourt argues that instead of posing the question What is to be done we must now turn it back onto ourselves and ask and answer What more am I to do Critique and Praxis advocates for a new path forward that constantly challenges each and every one of us to ask what more we can do to realize a society based on equality and justice Joining his decades of activism social justice litigation and political engagement with his years of critical theory and philosophical work Harcourt has written a magnum opus The Subaltern Speak Michael W. Apple,Kristen L. Buras,2013-01-11 The question of whose perspective experience and history is privileged in educational institutions has shaped curriculum debates for decades In this insightful collection Michael W Apple and Kristen L Buras interrogate the notion that some knowledge is worth more than others The Subaltern Speak combines an analysis of the ways in which various forms of power now operate with a specific focus on spaces in which subaltern groups act to reassert their own perceived identities cultures and histories **Crossings** ,1997 The Sketch ,1915 **On Feminist Ethics and Politics** Claudia Card,1999 For years mainstream feminist ethics focused criticism on male supremacy Feminist philosophers in this volume adopt a less male focused stance to look closely at oppression s impact on women s agency and on women s relations with women Examining legal social and physical relationships these philosophers confront moral ambiguity moral compromise and complicity in perpetuating oppression Combining personal experience with philosophical inquiry they vividly portray their daily engagement with oppression as both victims and perpetrators They explore such issues as how pornography silences women and radical feminist politics complicity in racism Among these insightful essays Sandra Bartky argues that women share guilt for racism when they benefit from it without protest Susan Brison reflects on uses of narrative in trauma recovery from such experiences as being targeted for rape or murder Joan Callahan examines fallout of derogatory speech directed at lesbians Virginia Held proposes carrying care into marketplaces and governments and in her introduction Claudia Card draws on Primo Levi s conception of gray zones in exploring dangers of character damage to victims of misogyny A fitting companion to Card s highly regarded Feminist Ethics this volume interweaves observations on character political ethics violence and love into an accessible sourcebook for students It tackles some of feminism s most pressing issues and helps readers to identify and then overcome the real damage caused by

oppression     The Idea of Democracy in the Modern Era Ralph Ketcham,2004 Although the last half of the twentieth century has been called the Age of Democracy the twenty first has already demonstrated the fragility of its apparent triumph as the dominant form of government throughout the world Reassessing the fate of democracy for our time distinguished political theorist Ralph Ketcham traces the evolution of this idea over the course of four hundred years He traces democracy s bumpy ride in a book that is both an exercise in the history of ideas and an explication of democratic theory Ketcham examines the rationales for democratic government identifies the fault lines that separate democracy from good government and suggests ways to strengthen it in order to meet future challenges Drawing on an encyclopedic command of history and politics he examines the rationales that have been offered for democratic government over the course of four manifestations of modernity that he identifies in the Western and East Asian world since 1600 Ketcham first considers the fundamental axioms established by theorists of the Enlightenment Bacon Locke Jefferson and reflected in America s founding then moves on to the mostly post Darwinian critiques by Bentham Veblen Dewey and others that produced theories of the liberal corporate state He explains late nineteenth century Asian responses to democracy as the third manifestation grounded in Confucian respect for communal and hierarchical norms followed by late twentieth century postmodernist thought that views democratic states as oppressive and seeks to empower marginalized groups Ketcham critiques the first second and fourth modernity rationales for democracy and suggests that the Asian approach may represent a reconciliation of ancient wisdom and modern science better suited to today s world He advocates a reorientation of democracy that de emphasizes group or identity politics and restores the wholeness of the civic community proposing a return to the Jeffersonian universalism that which informed the founding of the United States if democracy is to flourish in a fifth manifestation The Idea of Democracy in the Modern Era is an erudite interdisciplinary work of great breadth and complexity that looks to the past in order to reframe the future With its global overview and comparative insights it will stimulate discussion of how democracy can survive and thrive in the coming era     Tentative Transgressions Severino J. Albuquerque,2004-04-27 Transgression homosexuality and the theatre in Brazil Modernist and neo realist backtracking Beyond evasiveness AIDS subalternity and the stage

Intersections Lisa Suhair Majaj,Paula W. Sunderman,Therese Saliba,2002-11 This rigorously documented collection brings together for the first time original essays by leading authorities in the field on nine contemporary Arab women novelists from Algeria Egypt Lebanon and Palestine The essays focus on texts available in English translation and explore with great theoretical sophistication the relationship of these authors texts to contemporary phenomena of feminism nationalism postcolonialism war transnationalism and societal change     A Subaltern's War Charles Carrington,1929

**The Way of Peace** Edward Arthur Burroughs (bp. of Ripon),1920     *A Subaltern's War, Being a Memoir of the Great War from the Point of View of a Romantic Young Man* Charles Carrington,1930

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