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## What and Where is Post-colonial Theory?

The inquiry into the racist murder of Stephen Lawrence with the Metropolitan Police's admission of institutionalised racism, the defamatory and near racist language used by both sides of the political divide over the issue of asylum seekers and refugees, and the appalling and terrifying spectre of extreme right-wing domestic terrorism are just some of the news stories of the last few years which have thrown into sharp relief the debates which surround issues such as racism, nationalism, national identity, immigration, the continuing legacies of western colonial, imperial histories and the nature of society in multi-cultural urban areas.

Much of the most exciting, challenging and thought-provoking work in the fields of visual arts and literature has been focused on precisely such issues, be it from established and successful artists such as Chris Opili, Yinke Shonebare, and Zadie Smith, to less well known artists such as John Nassari, Ming Wong and others featured in this site.

In Arts and Humanities Departments in Universities throughout the world such issues and concerns have been theorised, discussed, debated and disseminated under the category of Post-colonial Theory. This site aims to provide a resource for students, artists, writers and researchers interested in finding out more about this exciting but difficult area of cultural and critical theory. It aims to introduce some of the key arguments and issues and will feature some of the most important figures in the field, whilst at the same time acknowledging that, in attempting to be accessible some of the ideas may have been somewhat skimmed. Given the wide and developing scope of this theory some key figures who have made important contributions to post-colonial theory have unfortunately been omitted. However, what is lost through this introduction is made up for in the extensive reading lists and links; the site is primarily designed to function as a research tool to enable a groundwork into the thoughts, ideas, conceptual under-pinnings and lively debates which make up the field of post-colonial theory.

Before beginning this introductory guide to post-colonial theory, it is important to place the term into some historical and intellectual contexts. As the term implies, one of the central features of post-colonial theory is an examination of the impact and continuing legacy of the European conquest, colonisation and domination of non-European lands, peoples and cultures. In short, the creation by European powers such as England and France of dominated foreign empires. Central to this critical examination is an analysis of the inherent ideas of European superiority over non-European peoples and cultures that such imperial colonisation implies.

In addition to critically analysing the assumptions that the colonisers have of the colonised, this work also seeks to uncover the damaging effects of such ideas on both the self-identity of the colonised and the instability of the conceptual under-pinnings of the colonisers. A key feature of such critical theoretical examinations is the analysis of the role played by representation in installing and perpetuating

such notions of European superiority. To put it simply, how does representation perpetuate negative stereotypes of non-European people and cultures and how do such stereotypes negatively affect the identity of those stereotyped? Furthermore, given the decolonisation of these

lands following the Second World War and the development of independent nation states, what is the role of representation in the construction of new post-colonial identities?

Given the centrality of concepts of representation, identity and history to the project of post-colonial theory, it will be of no surprise to find many of the key thinkers in the field have been influenced by the post 1960's intellectual movements of structuralism and post-structuralism. Influential thinkers such as Roland Barthes, Jacques Lacan, Michel Foucault, Jacques Derrida and Julia Kristeva have all had their conceptual and theoretical ideas used, sometimes in slightly modified or developed form, in the work of contemporary post-colonial theorists.

Three post-structuralist thinkers stand out as being largely influential in the field, these being Jacques Lacan, Michel Foucault and Jacques Derrida - Lacan, Foucault and Derrida are, in different ways, important to the work of the four key post-colonial theorists. These are Franz Fanon, Edward Said, Gayatri Chakravarty Spivak, and Homi. K. Bhabha.

## READING LIST 1

### Introductory Guides to Post-colonial Theory and General Introduction to Structuralism and Post-structuralism

McLeod, John. Beginning Post-colonialism  
Manchester University Press, Manchester 2000.

Ashcroft, Bill. Griffiths, Gareth and Tiffin, Helen.  
The Empire Writes Back: Theory and Practice in Post-colonial

#### Literatures

Routledge, London. 1989.

Ashcroft, Bill. Griffiths, Gareth and Tiffin, Helen.  
Key Concepts in Post-colonial Studies  
Routledge, London. 1998.

Ashcroft, Bill. Griffiths, Gareth and Tiffin, Helen. (Eds).  
The Post-colonial Studies Reader  
Routledge, London. 1995.

Theory  
Childs, Peter. Williams, Patrick. An Introduction to Post-colonial

Harvester Wheatsheaf, London. 1997.

Loomba, Ania. Colonialism/Post-colonialism  
Routledge, London. 1998.

Moore-Gilbert, Bart. Post-colonial Theory: Contexts, Practices, Politics  
Verso. London. 1997.

Merquid, J.G. Foucault  
Fontana, London. 1985.

#### LINKS

<http://www.aber.ac.uk/media/Functions/mcs.html>, The MCS (pronounced 'mix') site is a British-based gateway to *Web* resources useful in the academic study of *media and communication*.

<http://www.theory.org.uk/>, for media theory, gender, identity and cultural studies

<http://www.culturalstudies.net/>, useful and diverse site for media and cultural studies theory.

<http://www.tiac.net/users/thaslett/>, The Black Cultural Studies website. This is an experimental Black cultural studies site set up because of a lack of resources on the internet around questions of ethnicity, race, and gender among populations of the African diaspora.

#### **Fanon**

Franz Fanon (1925-61) was born in Martinique in the French Antilles in 1925. He was educated in Martinique and in France and in 1943 he joined the Free French Forces in Dominica before being posted to Morocco. His anti racist sensibilities were sharpened by his wartime experiences as black Free French soldiers were treated as subordinate to their white counterparts and experienced racism on a daily basis. After the war, Fanon continued his studies at Lyons Medical School where he took a course in psychiatric medicine as well as studying philosophy and editing a number of political magazines. After furthering his studies in psychiatry, he was appointed head of the Blida-Joinville Psychiatric Hospital in Algeria in 1953. In 1954 he resigned to join the Algerian rebels, the FLN, fighting an armed struggle for independence from French colonial rule. This led to his expulsion from Algeria and a lifetime of critical, theoretical and practical work fighting against colonialism and racism.

As Deborah Wyrick usefully points out in her excellent introductory study, Fanon for Beginners, his work can be divided into three sections. These being; the search for black identity, the struggle against colonialism, and the process of decolonisation.<sup>2</sup> Fanon's work on black identity was formed through his experiences in psychiatry and is deeply influenced by the work of Sigmund Freud and Jacques Lacan. This stage of Fanon's work is best illustrated by his powerful book Black Skin, White Masks. This work can be seen as a pioneering

example of psychoanalytical theory being used as a critical tool in political theoretical writing.

In *Black Skin, White Masks*, Fanon suggests that colonialism, with its explicit conceptual under-pinnings of white racial superiority over non-white peoples, has created a sense of division and alienation in the self-identity of the non-white colonised peoples. The history, culture, language, customs and beliefs of the white colonisers are, under colonialism, to be considered as universal, normative and superior to the local indigenous culture of the colonised. This creates a strong sense of inferiority in the colonised subject and leads to an adoption of the language, culture and customs of the colonisers by the colonised as a way of compensating for these feelings of inferiority in their self-identity. This creates a divided sense of self in the subject formation of the colonised.

This adoption of the culture and beliefs of the colonisers leads to a sense of alienation from their own culture by the colonised. Fanon also suggests that the adoption of the language and forms of representation of the colonisers has further negative effects on the indigenous subject in that representational stereotypes are constructed which tend to infantilize, primitivise, decivilize, and essentialise them.<sup>3</sup> Fanon's work on the role of representation in the construction of self-identity clearly shows the influence of the theories of Lacan, in particular his concept of the mirror-stage of identity formation. Here Lacan outlines a theory of identity formation in reference to the image of completeness in the body of another person outside of the self. This occurs in early childhood and begins a process of identification with images in the construction of the self which continues throughout adult life.<sup>4</sup>

'As I begin to recognise that the Negro is the symbol of sin, I catch myself hating the Negro. But then I recognise that I am a Negro. There are two ways out of this conflict. Either I ask others to pay no attention to my skin, or else I want them to be aware of it. I try, then to find value for what is bad - since I have unthinkingly conceded that the black man is the colour of evil. In order to terminate this neurotic situation, in which I am compelled to choose an unhealthy, conflictual solution, fed on fantasies, hostile, inhuman in short, I have only one solution, to rise above this absurd drama that others have staged around me, to reject the two terms that are equally unacceptable, and, through one human being, to reach out for the universal.'<sup>5</sup>

The second stage of Fanon's critical activity is the struggle against colonialism, which grew out of his active involvement in the Algerian war of independence and his membership of the FLN. This can be found in his works Dying Colonialism and Toward the African Revolution. Given the revolutionary nature of these writings and the context in which they were written it will be unsurprising to find that they are deeply influenced by Marx and the discourses of Western Marxism<sup>6</sup> including the work of the Marxist structuralist Louis Althusser. The complex discussion in regard to importance of Marxist thinking to the project of post-colonial theory would entail a large digression and unfortunately will not be manifested here.<sup>7</sup>

Fanon's important contribution to the struggle against colonialism is his concern with history. For Fanon, the work of the struggle against colonialism involves the 'claiming back' of their own history by the colonised from the negative or non-existent versions of it produced by the colonisers. He stresses the vital importance of the culture and representations of their past being central to the creation of both new positive forms of subject formation and new forms of social organisation which are necessary in the newly independent post-colonial era. This emphasis on the creation or rediscovery of new forms of history or the understanding of history in the plural shows some affinity with the work of Michel Foucault, albeit from a position inspired by a Marxist concept of the dialectic rather than Foucault's non-dialectical post-structuralist analysis. Much of this work can

be found in Fanon's most famous and widely read work, The Wretched of the Earth. Published in 1961, with a preface by one of his intellectual influences, Jean-Paul Sartre, Wretched of the Earth is a passionate and revolutionary work of political critique and is a cornerstone of post-colonial theory.

'colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people and distorts, disfigures and destroys it....  
....To fight for national culture means in the first place to fight for the liberation of the nation, that material keystone which makes the building of a culture possible.'<sup>8</sup>

The process of decolonisation relates to the third stage of Fanon's critical activity. Along with the reclamation and reconstruction of their own history and culture as the basis for the new post-colonial forms of nation and national identity, Fanon also discusses two further ideas which are of vital interest to later post-colonial work. These are concepts of 'colonial space' and ideas surrounding the role of the middle-class intelligentsia in these new nations. Both of these ideas stem from Fanon's understanding that it is important for post-colonial nations to develop new forms of social democracy rather than utilise existing colonial institutions and simply fill existing administrative positions with indigenous people. Using the example of city planning and urbanism, Fanon suggests that these colonial institutions are inherently racist, as they reproduce and construct the concepts and ideas of the colonisers. For example, most colonial cities contain areas where the colonial administrators and business people live and work. These are zones of privilege which largely exclude indigenous people and as such, they construct and reproduce the ideologies of the colonisers. Fanon argues for the radical rebuilding of these urban areas and all other forms of colonial administration and government in ways which will construct more democratic, post-colonial forms of social organisation, to thoroughly reject the ideologies which underpin colonial rule.

He also argues that the education sections of the colonised population must be aware that their education is based on the ideologies and beliefs of the colonisers and although they are indigenous people, they must take care not to reproduce the concepts and beliefs of the colonisers in the period of post-colonial rebuilding.

Many of Fanon's insights have been developed by a new generation of critics and theorists who have taken his ideas as inspiration but moreover have extended their scope through the application of further contemporary forms of post-structuralist analysis, whilst retaining Fanon's radical spirit.

#### FOOTNOTES

1. For more details on these ideas see McLeod, John. Beginning Post-colonialism  
Manchester University Press, Manchester 2000 pp. 6 - 34.
2. Wyrick, Deborah. Fanon For Beginners  
Writers and Readers Publishing. London 1998 p. 3.
3. Ibid p. 34.
4. For more details on Lacon's theories see Bowie, Malcolm. Lacon  
Fontana, London. 1991 pp. 17 - 43.
5. Fanon, Franz. Black Skin, White Masks in Ashcroft, Bill. Griffiths, Gareth. Tiffin, Helen.  
The Post-Colonial Studies Reader  
Routledge, London. 1995 p. 325.
6. For more details on Marxist theory see McLellan, David. Marxism: Essential Writings  
Oxford University Press, Oxford. 1989.
7. See Wyrick, Deborah. Fanon For Beginners op. cit. pp. 122 - 132.
8. Fanon, Franz. The Wretched of the Earth in Ashcroft, B. Griffiths, G. Tiffin, H.  
The Post-Colonial Studies Reader op. cit. p. 154.

#### READING LIST 2

##### Fanon

- Wyrick, Deborah. Fanon For Beginners  
Writers and Readers Publishing. London. 1998.
- Gordon, Lewis, R. T. Deneon Sharpley-Whiting and Renee T. White  
(Eds). Fanon: A Critical Reader  
Blackwell, Oxford. 1996.
- Fanon, Franz. Black Skin, White Masks  
Trans. Markmann, Charles. Grove Press. 1967.
- Fanon, Franz. A Dying Colonialism

Grove Press, NY. 1970.

Fanon, Franz. Toward The African Revolution  
Trans. Chevalier, Haakon, Grove Press. NY. 1970.

Fanon, Franz. The Wretched of the Earth  
Trans. Farrington, Constance. Grove Press NY. 1963.

Barry, John. Beginning Theory  
Manchester University Press. Manchester. 1999.

Sturrock, John. The World From Paris: Essays on Modern French Thinkers and Writers.  
Verso, London. 1999.

Sturrock, John. Structuralism  
Fontana, London. 1993.

Hawks, Terence. Structuralism and Semiotics  
Routledge, London. 1992.

Sarup, Madon. An Introductory Guide to Post-structuralism and Post-modernism  
Harvester Wheatsheaf. London. 1993.

Matthews, Eric. Twentieth Century French Philosophy  
Opus. Oxford. 1996.

Behey, Catherine. Critical Practice  
Methuen, London. 1980.

Culler, Johnathon. Soussure  
Fontana, London 1990.

Culler, Johnathon Barthes  
Fontana, London. 1983.

Bowie, Malcolm. Lacon  
Fontana, London. 1991.

Leach, Edmund. Levi Strauss  
Fontana, London. 1996.

## LINKS

<http://landow.stg.brown.edu/post/poldiscourse/fanon/fanon1.html>, an introduction to Fanon.

<http://carmen.artsci.washington.edu/panop/home.htm>, *k.i.s.s. (Keep It Simple Stupid) of the panopticon is a cultural theory and new media literacy*

<http://ernie.bgsu.edu/~ckile/cultstudslinks.html>, A site for Cultural Theory links

## Edward Said

One such figure is the Palestinian-American academic and writer Edward Said (1935 - \_\_\_\_).

Born in Jerusalem in 1935, Said was educated in Egypt and in America. He has taught in a number of prestigious American universities, including Stamford, John Hopkins and Columbia, where he is currently Professor of English. In addition to his academic work, he also writes regularly in the national press on issues concerning the Palestinian struggle for self-determination and Middle Eastern political affairs.

In 1978, he published his most famous work Orientalism, a ground-breaking analysis of the stereotypes and colonial assumptions that are inherent in western representations of the 'Orient'. The 'Orient' for Said being North African Arab and Middle-Eastern peoples and cultures. In orientalism, he argues that the Orient has been represented as the binary opposite of the West or occident. In many respects, the Orient as discussed by Said, is everything about the West which it finds uncomfortable or unsettling to its superior image and which it projects onto its negative conceptualisation of the Middle-East. Here, the Orient is seen as the occident's other.

Said argues that 'orientalism' is a western fantasy of the Middle-East which is based on this 'otherness' and which is institutionalised through western representations in all media, although as an English Professor he concentrates his analysis on examples drawn from late Nineteenth and early Twentieth Century literature and academic texts. Said discusses how these orientalist representations function to reimpose colonial domination through suggesting that western values, beliefs and forms of culture are imposed to counter the inherently negative 'traits' of these so called inferior cultures. 'Orientalism' is also found by Said to be operating on two levels in representation. These are drawn from Freud, the manifest and the latent or to put it in everyday language, the explicit and stated and the implicit and unstated.

In his excellent introductory study Beginning Post-Colonisation, John McLeod discussed the negative representations or stereotypes outlined by Said in his analysis. The Middle-East is represented in 'orientalist' representations in the following negative ways. The 'Orient' is 'timeless', that is without a concept of history until given one by the West. The 'Orient' is 'strange' that is odd, bizarre and weirdly irrational in contrast to the 'rational normality' of the West.

The Orient is 'feminine', that is possessive and submissive in opposition to the West's 'masculine' features of activity and domination. The Orient is 'degenerate', or lazy, weak, lustful and peopled by criminals and shady immoral characters. In short, the East is everything morally negative in comparison to the West's moral superiority.<sup>9</sup> Said also argues that orientalist forms of representation constructs crude racial and sexual stereotypes. For example, the Arab male is represented as being inherently lazy and murderously violent, while the Arab female is promiscuous, immodest and sexual licentious.

In developing his analysis of western representations of the East, Said draws heavily on the work of French post-structuralist theorist Michel Foucault.

'I have found it useful here to employ Michel Foucault's notion of a discourse, as described by him in 'The Archaeology of Knowledge' and in 'Discipline and Punish', to identify orientalism'.<sup>10</sup> Discourse can, in simple terms, be conceived of as a 'framework of thought' which occurs when dispersed utterances or 'statements' begin to coagulate into more concrete conceptual frames. Foucault's archaeological historical method is to uncover the conditions which make such 'coagulations' possible and then to analyse the rules of formation which mean these dispersed statements can be conceived of as a discourse. The rules of formation which turn these statements into discourses are, that, firstly, they should have a common object of analysis. This common object of analysis in Said's work is the Orient. The second feature which helps in the formation of discourse is that there is a common mode of speaking which unites all these statements. Here the common mode of speaking will be the speech of the colonisers and their assumptions of western superiority. The third rule which governs the formation of discourse, is that these statements employ a coherent system of concepts. The coherent system of concepts employed by the West in their representations of the East are its theoretical and conceptual principles such as liberal humanism and capitalism and their enlightenment-based philosophical under-pinnings based on scientific rationality. The last of Foucault's rules of formation of discourse is that the statements have a consistent theme which unites them. Here, the themes are the above-mentioned notions of the Middle-East as being timeless, feminine and degenerate as well as the consistent theme of the West's moral and cultural superiority.

Dangers and negative effects of the emergence of discourse on the production and dissemination of knowledge or speech prevents certain knowledge from being produced and places limits and exclusions around who can speak and on what subject. Discourse also produces 'truths' which is where a statement or concept is deemed to be truth rather than being actually or empirically true.

Discourse also forces the speaker into a subject position in relation to it, which undermines traditional notions of human ageing in the production of ideas and beliefs.<sup>11</sup>

Whilst on the subject of post-structuralist theorists and their application to post-colonial theory, it is worth briefly mentioning the work of Jacques Derrida. Derrida is associated with the critical philosophised practice of 'Deconstruction'. Deconstruction aims to unmask and unpick the conceptual binary oppositions which make up the structure of Western thought. For example, man/woman, western/eastern, mind/body, public/private ..... the list could go on. Derrida suggests that these binary oppositions are hierarchically structured with one term being privileged over the other. Moreover, he also suggests that each term is defined by its opposite and thus these conceptual oppositions are unstable.

Much post-colonial theory, from Fanon onwards also questions such hierarchical binary oppositions which maintain colonialism and colonial concepts.<sup>13</sup>

The above discussion of the work of Franz Fanon and Edward Said illustrates the theoretical and multi-disciplinary nature of the project of post-colonial theory. Drawing on theoretical and philosophical insights from areas of research such as psychoanalysis, cultural studies, feminism, marxism and the aforementioned post-structuralist theories of Lacan, Foucault, Derrida and others mean that current post-colonial theory can be an difficult area of study; it is important to reiterate the relationship between post-colonial theory and the complex theories around notions of post-modernism which are currently being debated in the university.

Additionally, the work of Gayatri Chakravarty Spivak and Homi Bhabha and their important ideas in areas where post-modernism, feminism, contemporary advanced cultural theory, philosophy and post-colonial theory overlap is worth exploring. Much of this advanced work is published in post-colonial theory readers and compilations of extracts from key texts, many of which contain useful contextualising introductory essays.

It will be clear that two of the central concerns of postcolonial theory are identity and representation. Much current work in the field draws on post structuralism insights into the role of representation in the construction of identity and the instabilities that this process entails. The three areas of current concern in post colonial theory which venture into this territory and open it up to fruitful analytic debate are notions of Hybridity, Ethnicity and cultural Location. These are not, of course, unrelated nor are they the only areas of post colonial critical analysis but by concluded with a brief discussion of these areas some light may be thrown onto these debates and the work in visual culture which relates to them. Key texts in the debates surrounding Hybridity, Ethnicity\_and Location can be found in The Post Colonial Studies Reader, Eds. Tiffin, Ashcroft and Griffiths, which also contains very useful contextualising introductory paragraphs on these areas.

### **Hybridity**

As we have already seen, one of the earlier stages of postcolonial analysis involved the reclamation of pre-colonial forms of history and culture and the construction of new national identities based on specific and local knowledges and histories. In many respects this process of identity formation through the construction of myths<sup>14</sup> “of nation and national identity refers to the humanist Cartesian notion that self identity is a forced and stable category based on a knowable, “transcendental” and “autonomous” sense of self<sup>15</sup>, closer analysis however, reveals that patterns of migration, both the movement of colonisers into the colonised area and immigration from the “colonies” to the “colonial power”, result in national identity being much more hybrid than was originally understood.

“That the need to assert such myths of origin was an important feature of early post colonial theory and writing and that it was a vital part of the collective political resistance which focused on issues of separate identity and cultural distinctiveness is made clear [...] But what is also made clear is how problematic such construction is and how it has come under question in more recent accounts... [...]”

Hybridity occurs in post colonial societies both as a result of conscious movements of cultural suppression, as when the colonial power invades to consolidate political and economic control, or when settler-invaders disposes indigenous peoples and force them to “assimilate” to new social patterns. It may also occur in later periods when patterns of immigration from metropolitan societies and from other imperial areas of influence [...] continue to produce complex cultural palimpsests with the post colonial world”.<sup>16</sup>

An example of the hybrid nature of national identity may be found in recent popular culture with the chart hit football song, Vindaloo by Fat Les, where English national identity is constructed in and through the cultural representation of football and the consumption of Indian food.

### **Ethnicity**

Closely related to the notion that post colonial national identities are of a hybrid nature is the body of work which surrounds concepts of Ethnicity. The development of the term ethnicity in current post colonial theory marks a shift from earlier discussions of “race “ and some brief analysis of the two terms should help throw some light onto current debates in this area.

Earlier struggles against racism and colonialism centred upon the construction of the positive identity of being “black” and as such this concept of “blackness” was primarily based on physical features and characteristics as a marker of identity. Useful as this may have been to the political struggles against racism and colonialism, it tended to homogenise and universalise the experience of all black people and to deny that there are a multitude of diverse cultures within the “black” community. Furthermore this approach tended to “privilege” black people as being the only victims of racism and colonialism. For these reasons, the term Ethnicity rather than race came into use in postcolonial analysis. Ethnicity recognises the social, cultural and religious practices which help to constitute a cultural identity and is less reductive than the more physically based concept of race. Furthermore, this shift towards “Ethnicity” as a focus for critical activity and analysis recognises and to some extent foregrounds the aforementioned concepts of Hybridity and cultural identity.

### **Location**

The above mentioned concepts of the hybridity of cultural identity and the analysis identity in terms of ethnicity rather than race, leads to a more complex understanding of cultural location. Space does not permit a detailed discussion

of current thinking in this area except to say that location is less concerned with analysis of a particular geographical area and its relationships to identity but rather with the analysis of the social, cultural, religious and linguistic processes which constitute a cultural identity regardless of the specific location in which these occur. This concern with the non-geographic aspects of cultural location results in a more sophisticated analysis of political struggles against racism and colonialism and takes into account both the migrations of diaspora communities and their interaction with other social groups, be they indigenous peoples or other cultural diasporas.

The concepts of Hybridity, Ethnicity and Location are just three areas of postcolonial theory which emphasize the heterogeneity of postcolonial cultural identity and its constructed and unstable nature. This has led to a more complex and sophisticated analysis of the politics of identity as it relates to the condition of life in a postmodern, postcolonial world.

The purpose of this piece is to map the terrain of the debates rather than take a position within them. It is worth, however, grappling with the theory discussed above, as the insights that much of it contains can be usefully applied to the analysis of our electronic based, image centred, consumer culture and much of this work has provided useful critiques of such concepts as history, identity, the self or subject and representation and consequence that characterise the shift towards the condition of post-coloniality.

This essay contains many useful links to other websites exploring the ideas expressed above. In addition, it is worth searching the Links section of this site as many other relevant websites and projects are referenced there.

## FOOTNOTES

9. See McLeod, John. Beginning Post-colonialism op. cit. pp. 39 - 50.
10. Said, Edward. Orientalism Penguin, Harmondsworth. p. 3.
11. For a more detailed account of Foucault's thoughts see McNay, Lois. Foucault: A Critical Introduction Polity Press, London. 1994.
12. See Sarap, Madon. An Introductory Guide to Post-structuralism and Post-modernism Harvester Wheatsheaf London. 1993 pp. 32 - 56 and Parker, Stuart. Reflective Teaching in the Post-modern World Open University Press, Buckingham. 1993. pp. 67 - 91.
13. See Wyrick, Deborah. op. cit. p. 51 - 53.
14. For more details on the concept of myth see Barthes Roland, Myth Today in Mythologies Verso London. 1972.

- 15 For more details on various post structuralist critiques of the Cartesian concept of the self and the subsequent re conceptualisation of this as “subject” see Sarup, Madon An Introductory Guide to Post Structuralism and Post Modernism Harvester Wheatsheaf London. 1993
- 16 Tippin, Ashcroft and Griffiths, Eds. The Post Colonial Studies Reader. Op. cit p183.

### READING LIST 3

#### Edward Said

Mackenzie, John. Orientalism: History, Theory and The Arts  
Manchester University Press. 1995.

Young, Robert. White Mythologies: Writing History and the West  
Routledge, London. 1990.

Said, Edward, W. Orientalism  
Penguin, Harmondsworth. 1978.

Said, Edward, W. Culture and Imperialism  
Vintage, London. 1993.

Said, Edward, W. The World, The Text, The Critic  
Vintage, London. 1993.

### LINKS

<http://www.emory.edu/ENGLISH/Bahri/Orientalism.html>, an introduction to Said.

<http://nias.ku.dk/Nytt/Thematic/Orientalism/tableoutline.html>, further work on Orientalism

<http://carmen.artsci.washington.edu/panop/home.htm>, *k.i.s.s. (Keep It Simple Stupid) of the panopticon is a cultural theory and new media literacy*

<http://ernie.bgsu.edu/~ckile/cultstudslinks.html>, A site for Cultural Theory links

<http://www.emory.edu/ENGLISH/Bahri/>, The **Postcolonial Studies at Emory. And extensive site in postcolonial theory.**

<http://www.emory.edu/ENGLISH/Bahri/Spivak.html>, an introduction to spivak.

<http://landow.stg.brown.edu/post/misc/postov.html>, Contemporary postcolonial and postimperial literature in English. An expansive site in postcolonial studies

### READING LIST 4

#### Advanced Post-structuralist influenced Post-colonial Theory

#### Politics

Spivak, Gayatri Chakravarty. In Other Worlds: Essays in Cultural  
Routledge, London. 1982.

Spivak, Gayatri Chakravarty.

The Post-colonial Critic: Interview, Strategies, Dialogues  
Ed. Harasym, S. Routledge, London. 1990.

Spivak, Gayatri Chakravarty. Outside In The Teaching Machine  
Routledge, London. 1993.

Bhabha, Homi, K. The Location of Culture  
Routledge, London. 1994.

Barker, Francis, Huline, Peter and Iversen, Marapret (Eds).  
Colonial Discourse/Post-colonial Theory  
Manchestser University Press. 1994.

Gates, Henry, Louis, Jnr. (Ed). 'Race' Writing and Difference  
University of Chicago Press. 1986.

## LINKS (section)

### Some university research and debates

<http://www.uel.ac.uk/cner/index.htm>, , *Centre for New Ethnicities Research, University of East London*

<http://www.transcomm.ox.ac.uk>, m / *Transnational Communities. An ESRC Research Programme*

<http://libarts.udmercy.edu/pi/>, *Post Identity* (ISSN 1094-8414) welcomes a variety of theoretical perspectives, especially those that problematize the narratives underlying essentialist conceptions of identity.

<http://www.ukc.ac.uk/secl/philosophy/rp/>, *Radical Philosophy* is a journal of socialist and feminist philosophy....

<http://www.lse.ac.uk/Depts/European/Asen/default.htm>, ASEN is composed of academics, researchers, students, journalists and others directly concerned with advancing the study of ethnicity and nationalism.

<http://www.shef.ac.uk/uni/academic/I-M/merc/>, . A Centre for 'race'-related research throughout the University's social science community

<http://www.code1.com/cybercolonies/eram/index.htm>, ERaM is devoted to all aspects pertaining to the role of mass media in generating and disseminating representations of race and ethnicity

### General Introduction to Theory

<http://carmen.artsci.washington.edu/panop/home.htm>, *k.i.s.s. (Keep It Simple Stupid) of the panopticon is a cultural theory and new media literacy*

<http://www.aber.ac.uk/media/Functions/mcs.html>, The MCS (pronounced 'mix') site is a British-based gateway to *Web* resources useful in the academic study of *media and communication*.

<http://www.theory.org.uk/>, for media theory, gender, identity and cultural studies

<http://landow.stg.brown.edu/post/misc/postov.html>, Contemporary postcolonial and postimperial literature in English. An expansive site in postcolonial studies

[http://www.cudenver.edu/~mryder/itc\\_data/postmodern.html](http://www.cudenver.edu/~mryder/itc_data/postmodern.html), Contemporary Philosophy, Critical Theory and Postmodern Thought

<http://ernie.bgsu.edu/~ckile/cultstudlinks.html>, a site for Cultural Theory links.

<http://www.emory.edu/ENGLISH/Bahri/>, the **Postcolonial Studies at Emory. And extensive site for postcolonial theory.**

<http://www.culturalstudies.net/>, Cultural Studies Central. A large site for cultural studies.theory.

<http://www.tiac.net/users/thaslett/>, The Black Cultural Studies website. This is an experimental Black cultural studies site set up because of a lack of resources on the internet around questions of ethnicity, race, and gender among populations of the African diaspora.

HYBRIDITY LINK:

<http://www.emory.edu/ENGLISH/Bahri/>, The Postcolonial Studies website. A resource for students of postcolonial literature and theory .

## **Other useful sites and projects**

<http://www.multicultural.net/index1.htm>, index into programs, awards and funding. A network of broadcasters, training institutes, and multicultural organisations set up to improve the representation of ethnic minorities in broadcasting,

<http://www.ercomer.org/>, The European Research Centre on Migration and Ethnic Relations. A European research centre with a strong interest in comparative research in the fields of international migration and ethnic relations within the European context.

<http://www.eastside.ndirect.co.uk/pages/eastarchive.html>, The People Archive, is a new project which EASTSIDE is running dedicated to the new Millennium

<http://www.millennium.newham.net/static/index.htm>, EASTSIDE has created a site to bring together the many incredible smaller museum, archives and heritage sites which are hidden away on the east side of London, England.

<http://www.iniva.org/>, INIVA is a contemporary arts organisation with a special interest in new technologies, commissioning site specific art works and international collaborations

<http://www.channel.org.uk/excile/>, an interactive art project for artist and audiences



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#### Edward Said

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### Advanced Post-structuralist influenced Post-colonial Theory

#### Politics

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Ed. Harasym, S. Routledge, London. 1990.

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