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Film, Theory and Philosophy

In this landmark collection, world-renowned theorists, artists, critics, and curators explore new ways of conceiving the present and understanding art and culture in

relation to it. They revisit from fresh perspectives key issues regarding modernity and postmodernity, including the relationship between art and broader social and political currents, as well as important questions about temporality and change. They also reflect on whether or not broad categories and terms such as modernity, postmodernity, globalization, and decolonization are still relevant or useful. Including twenty essays and seventy-seven images, *Antinomies of Art and Culture* is a wide-ranging yet incisive inquiry into how to understand, describe, and represent what it is to live in the contemporary moment. In the volume's introduction the theorist Terry Smith argues that predictions that postmodernity would emerge as a global successor to modernity have not materialized as anticipated. Smith suggests that the various situations of decolonized Africa, post-Soviet Europe, contemporary China, the conflicted Middle East, and an uncertain United States might be better characterized in terms of their "contemporaneity," a concept which captures the frictions of the present while denying the inevitability of all currently competing universalisms. Essays range from Antonio Negri's analysis of contemporaneity in light of the concept of multitude to Okwui Enwezor's argument that the entire world is now in a postcolonial constellation, and from Rosalind Krauss's defense of artistic modernism to Jonathan Hay's characterization of contemporary developments in terms of doubled and even para-modernities. The volume's centerpiece is a sequence of photographs from Zoe Leonard's *Analogue* project. Depicting used clothing, both as it is bundled for shipment in Brooklyn and as it is displayed for sale on the streets of Uganda, the

sequence is part of a striking visual record of new cultural forms and economies emerging as others are left behind. Contributors: Monica Amor, Nancy Condee, Okwui Enwezor, Boris Groys, Jonathan Hay, Wu Hung, Geeta Kapur, Rosalind Krauss, Bruno Latour, Zoe Leonard, Lev Manovich, James Meyer, Gao Minglu, Helen Molesworth, Antonio Negri, Sylvester Okwunodu Ogbachie, Nikos Papastergiadis, Colin Richards, Suely Rolnik, Terry Smith, McKenzie Wark

Proceed with Caution, when Engaged by Minority Writing in the Americas

Designated a Doody's Core Title! At the intersection of health care delivery and practice there lies a large area of patient care with no manual: how to provide the best care to patients who have a critically low level of comprehension and literacy. Because all patients play a central role in the outcome of their own health care, competent health care becomes almost impossible for caregivers when the boundary of low literary skills is present. In a concise and well-written format you will learn: Common myths about low literacy Examples of low health care literacy How to recognize patients with low literacy Strategies to help patients with low literacy and reduce medical errors Cultural issues in health literacy Ways to create a patient-friendly office environment How to improve patient communication Guidelines to target and overcome common problems practitioners encounter This

clear, well written book is packed with examples and tips and will serve as a much needed guide for primary care providers, nurse practitioners, hospital administrators, and others who are looking for ways to improve their communication with patients and provide the most beneficial health care to their low-literacy patients.

Territories and Trajectories

Through an interdisciplinary analysis of literary, musical, and visual works, this book proposes a cultural and historical reconfiguration of the Mediterranean.

Fictions of Dignity

This volume in the Political Theory and Contemporary Philosophy series provides a political and philosophical critique of Zionism. While other nationalisms seem to have adapted to twenty-first century realities and shifting notions of state and nation, Zionism has largely remained tethered to a nineteenth century mentality, including the glorification of the state as the only means of expressing the spirit of the people. These essays, contributed by eminent international thinkers including Slavoj Zizek, Luce Irigaray, Judith Butler, Gianni Vattimo, Walter Mignolo, Marc Ellis, and others, deconstruct the political-metaphysical myths that are the framework

for the existence of Israel. Collectively, they offer a multifaceted critique of the metaphysical, theological, and onto-political grounds of the Zionist project and the economic, geopolitical, and cultural outcomes of these foundations. A significant contribution to the debates surrounding the state of Israel today, this groundbreaking work will appeal to anyone interested in political theory, philosophy, Jewish thought, and the Middle East conflict.

Anish Kapoor

This comprehensive introduction to the work of Homi K. Bhabha, a key figure in both postcolonial and post-structuralist theory, is accessible and engaging. It places Bhabha's work in context, considers his effect on contemporary criticism, offers readings of a range of texts to illustrate his theories, and features an interview with the theorist.

The Location of Culture

Let the reader beware. Educated readers naturally feel entitled to know what they're reading--often, if they try hard enough, to know it with the conspiratorial intimacy of a potential partner. This book reminds us that cultural differences may in fact make us targets of a text, not its co-conspirators. Some literature, especially

culturally particular or "minority" literature, actually uses its differences and distances to redirect our desire for intimacy toward more cautious, respectful engagements. To name these figures of cultural discontinuity--to describe a rhetoric of particularism in the Americas--is the purpose of *Proceed with Caution*. In a series of daring forays, from seventeenth-century Inca Garcilaso de la Vega to Julio Cortázar and Mario Vargas Llosa, Doris Sommer shows how ethnically marked texts use enticing and frustrating language games to keep readers engaged with difference: Gloria Estefan's syncopated appeal to solidarity plays on Whitman's undifferentiated ideal; unrequitable seductions echo through Rigoberta Menchú's protestations of secrecy, Toni Morrison's interrupted confession, the rebuffs in a Mexican testimonial novel. In these and other examples, Sommer trains us to notice the signs that affirm a respectful distance as a condition of political fairness and aesthetic effect--warnings that will be audible (and engaging for readings that tolerate difference) once we listen for a rhetoric of particularism.

Nation and Narration

Bhabha, in his preface, writes 'Nations, like narratives, lose their origins in the myths of time and only fully encounter their horizons in the mind's eye'. From this seemingly impossibly metaphorical beginning, this volume confronts the realities of the concept of nationhood as it is lived and the profound ambivalence of language as it is written. From Gillian Beer's reading of Virginia Woolf, Rachel

Bowlby's cultural history of Uncle Tom's Cabin and Francis Mulhern's study of Leaviste's 'English ethics'; to Doris Sommer's study of the 'magical realism' of Latin American fiction and Sneja Gunew's analysis of Australian writing, Nation and Narration is a celebration of the fact that English is no longer an English national consciousness, which is not nationalist, but is the only thing that will give us an international dimension.

Mediterranean Crossings

In Edward Said: Continuing the Conversation, Edward Said's long-time friends and collaborators continue their dialogue with Said where they had left off following his death in the fall of 2003. The essays, imagining and recalling the cadences of Said's conversation, take various forms, including elaborations on his ideas, applications of his thought to new problems, and recollections of the indescribable electricity that made conversation with him intense and memorable. This lively, personal tone is a direct result of editors Homi Bhabha and W. J. T. Mitchell urging contributors to write in the spirit of a conversation interrupted, a call on hold, a letter waiting for a reply, a question hanging in the air. This is a work of immense imaginative and intellectual force and compelling candor, honoring Said's legacy as an activist intellectual. This collection includes essays by Lila Abu-Lughod, Daniel Barenboim, Akeel Bilgrami, Paul Bové, Timothy Brennan, Noam Chomsky, Ranajit Guha, Harry Harootunian, Saree Makdisi, Amir Mufti, Roger Owen, Gyan Prakash,

Dan Rabinowitz, Jacqueline Rose, and Gayatri Spivak.

Edward Said

Research Paper from the year 2010 in the subject English - History of Literature, Eras, grade: -, Lovely Professional University, course: English Literature & Literary Theory, language: English, abstract: Objective of this paper is to discuss how culture of a nation gets formed strongly and how it affects literature of that very nation. Homi Bhabha's Location of Culture is found sufficient example of thinking culture as episteme of mimicry, liminality and hybridity of its ur-culture. The proposed paper elucidates and illustrates ideas of Homi K Bhabha, he has given in Location of Culture.

Diasporas

In his forty-six short years, Mr. Mohun Biswas has been fighting against destiny to achieve some semblance of independence, only to face a lifetime of calamity. Shuttled from one residence to another after the drowning death of his father, for which he is inadvertently responsible, Mr. Biswas yearns for a place he can call home. But when he marries into the domineering Tulsi family on whom he indignantly becomes dependent, Mr. Biswas embarks on an arduous -- and endless

-- struggle to weaken their hold over him, and purchase a house of his own. From the Trade Paperback edition.

The Temptation of Despair

Discusses the time in Germany right after World War II when the country was dealing with the physical, emotional, and mental scars of obliterated cities, hungry refugees, and Nazi war crimes.

Enlightenment Orientalism

Antinomies of Art and Culture

With the Hegel Lecture 2010, held by Homi K. Bhabha, the Dahlem Humanities Center is launching the Open Access publication of the series. In his talk, Bhabha evokes the spirit of Hegel in an attempt to understand contemporary issues of ethical witness, historical memory and the rights and representations of minorities in the cultural sphere. Who is our neighbour today? What does hospitality mean for our times? Why is the recognition of others such an agonizing encounter with the alterity of the self? The lecture exemplifies how the “Third Space” - one of the key

theories of Postcolonialism - helps us to establish a new understanding of cosmopolitanism and hospitality in a globalized world, based on the right of difference in equality.

The Cinema of Catherine Breillat

With contributions by both artists and scholars, *Embodied Politics in Visual Autobiography* is a unique examination of visual autobiography's involvement in the global cultural politics of health, disability, and the body.

Health Literacy in Primary Care

A standard work which is still as up-to-date as the first edition five years ago.

Theories of Race and Racism

“Martha Minow is a voice of moral clarity: a lawyer arguing for forgiveness, a scholar arguing for evidence, a person arguing for compassion.” —Jill Lepore, author of *These Truths* In an age increasingly defined by accusation and resentment, Martha Minow makes an eloquent, deeply-researched argument in favor of strengthening the role of forgiveness in the administration of law. Through

three case studies, Minow addresses such foundational issues as: Who has the right to forgive? Who should be forgiven? And under what terms? The result is as lucid as it is compassionate: A compelling study of the mechanisms of justice by one of this country's foremost legal experts.

Our Neighbours, Ourselves

This comprehensive reader brings together foundational work in the study of race and ethnicity and writings. It is divided into the following main sections: origins and transformations; sociology, race and social theory; racism and anti-semitism; colonialism, race and the other; feminism, difference and identity; and changing boundaries and spaces. Each section begins with a brief editorial introduction, providing a guide to the readings in that section by historically contextualizing them and relating them to other writings in the reader. Cross-national in content, historical in scope and offering a variety of perspectives, this book should be a useful resource for undergraduates across a range of disciplines.

Postcolonial Modernity and the Indian Novel

Postcolonial Poetics is about how we read postcolonial and world literatures today, and about how the structures of that writing shape our reading. The book's eight

chapters explore the ways in which postcolonial writing in English from various 21st-century contexts, including southern and West Africa, and Black and Asian Britain, interacts with our imaginative understanding of the world. Throughout, the focus is on reading practices, where reading is taken as an inventive, border-traversing activity, one that postcolonial writing with its interests in margins, intersections, subversions, and crossings specifically encourages. This close, sustained focus on reading, reception, and literariness is an outstanding feature of the study, as is its wide generic range, embracing poetry, essays, and life-writing, as well as fiction. The field-defining scholar Elleke Boehmer holds that literature has the capacity to keep reimagining and refreshing how we understand ourselves in relation to the world and to some of the most pressing questions of our time, including resistance, reconciliation, survival after terror, and migration.

The Moral Economy of Cities

Padma Desai grew up in the 1930s in the provincial world of Surat, India, where she had a sheltered and strict upbringing in a traditional Gujarati Anavil Brahmin family. Her academic brilliance won her a scholarship to Bombay University, where the first heady taste of freedom in the big city led to tragic consequences -- seduction by a fellow student whom she was then compelled to marry. In a failed attempt to end this disastrous first marriage, she converted to Christianity. A scholarship to America in 1955 launched her on her long journey to liberation from

the burdens and constraints of her life in India. With a growing self-awareness and transformation at many levels, she made a new life for herself, met and married the celebrated economist Jagdish Bhagwati, became a mother, and rose to academic eminence at Harvard and Columbia. How did she navigate the tumultuous road to assimilation in American society and culture? And what did she retain of her Indian upbringing in the process? This brave and moving memoir -- written with a novelist's skill at evoking personalities, places, and atmosphere, and a scholar's insights into culture and society, community, and family -- tells a compelling and thought-provoking human story that will resonate with readers everywhere.

A House for Mr. Biswas

Featuring essays by world-renowned scholars, *Diasporas* charts the various ways in which global population movements and associated social, political and cultural issues have been seen through the lens of diaspora. Wide-ranging and interdisciplinary, this collection considers critical concepts shaping the field, such as migration, ethnicity, post-colonialism and cosmopolitanism. It also examines key intersecting agendas and themes, including political economy, security, race, gender, and material and electronic culture. Original case studies of contemporary as well as classical diasporas are featured, mapping new directions in research and testing the usefulness of diaspora for analyzing the complexity of transnational

lives today. *Diasporas* is an essential text for anyone studying, working or interested in this increasingly vital subject.

Cosmopolitanism

Rethinking questions of identity, social agency and national affiliation, Bhabha provides a working, if controversial, theory of cultural hybridity - one that goes far beyond previous attempts by others. In *The Location of Culture*, he uses concepts such as mimicry, interstice, hybridity, and liminality to argue that cultural production is always most productive where it is most ambivalent. Speaking in a voice that combines intellectual ease with the belief that theory itself can contribute to practical political change, Bhabha has become one of the leading post-colonial theorists of this era.

The Location of Culture

As the final installment of *Public Culture's* Millennial Quartet, *Cosmopolitanism* assesses the pasts and possible futures of cosmopolitanism—or ways of thinking, feeling, and acting beyond one's particular society. With contributions from distinguished scholars in disciplines such as literary studies, art history, South Asian studies, and anthropology, this volume recenters the history and theory of

translocal political aspirations and cultural ideas from the usual Western vantage point to areas outside Europe, such as South Asia, China, and Africa. By examining new archives, proposing new theoretical formulations, and suggesting new possibilities of political practice, the contributors critically probe the concept of cosmopolitanism. On the one hand, cosmopolitanism may be taken to promise a form of supraregional political solidarity, but on the other, these essays argue, it may erode precisely those intimate cultural differences that derive their meaning from particular places and traditions. Given that most cosmopolitan political formations—from the Roman empire and European imperialism to contemporary globalization—have been coercive and unequal, can there be a noncoercive and egalitarian cosmopolitan politics? Finally, the volume asks whether cosmopolitanism can promise any universalism that is not the unwarranted generalization of some Western particular. Contributors. Ackbar Abbas, Arjun Appadurai, Homi K. Bhabha, T. K. Biaya, Carol A. Breckenridge, Dipesh Chakrabarty, Ousame Ndiaye Dago, Mamadou Diouf, Wu Hung, Walter D. Mignolo, Sheldon Pollock, Steven Randall

Postcolonial Resistance

From this study of Mark Twain, Zora Neale Hurston, and Ana Castillo arises a new model for analyzing American literature that highlights commonalities - one in which colloquial and lyrical style and content speak out against oppression.

Embodied Politics in Visual Autobiography

The ancient Greeks' concept of "the hero" was very different from what we understand by the term today. In 24 installments, based on the Harvard course Nagy has taught and refined since the 1970s, *The Ancient Greek Hero in 24 Hours* explores civilization's roots in Classical literature—a lineage that continues to challenge and inspire us.

When Should Law Forgive?

Homi K. Bhabha's 1994 *The Location of Culture* is one of the founding texts of the branch of literary theory called postcolonialism. While postcolonialism has many strands, at its heart lies the question of interpreting and understanding encounters between the western colonial powers and the nations across the globe that they colonized. Colonization was not just an economic, military or political process, but one that radically affected culture and identity across the world. It is a field in which interpretation comes to the fore, and much of its force depends on addressing the complex legacy of colonial encounters by careful, sustained attention to the meaning of the traces that they left on colonized cultures. What Bhabha's writing, like so much postcolonial thought, shows is that the arts of clarification and definition that underpin good interpretation are rarely the same as

simplification. Indeed, good interpretative clarification is often about pointing out and dividing the different kinds of complexity at play in a single process or term. For Bhabha, the object is identity itself, as expressed in the ideas colonial powers had about themselves. In his interpretation, what at first seems to be the coherent set of ideas behind colonialism soon breaks down into a complex mass of shifting stances - yielding something much closer to postcolonial thought than a first glance at his sometimes dauntingly complex suggests.

Homi K. Bhabha

This book tests the proposition that the humanities can, and at their best do, represent a commitment to ethical reading. And that this commitment, and the training and discipline of close reading that underlie it, represent something that the humanities need to bring to other fields: to professional training and to public life. What leverage does reading, of the attentive sort practiced in the interpretive humanities, give you on life? Does such reading represent or produce an ethics? The question was posed for many in the humanities by the "Torture Memos" released by the Justice Department a few years ago, presenting arguments that justified the use of torture by the U.S. government with the most twisted, ingenious, perverse, and unethical interpretation of legal texts. No one trained in the rigorous analysis of poetry could possibly engage in such bad-faith interpretation without professional conscience intervening to say: This is not

possible. Teaching the humanities appears to many to be an increasingly disempowered profession—and status—within American culture. Yet training in the ability to read critically the messages with which society, politics, and culture bombard us may be more necessary than ever in a world in which the manipulation of minds and hearts is more and more what running the world is all about. This volume brings together a group of distinguished scholars and intellectuals to debate the public role and importance of the humanities. Their exchange suggests that Shelley was not wrong to insist that poets are the unacknowledged legislators of mankind: Cultural change carries everything in its wake. The attentive interpretive reading practiced in the humanities ought to be an export commodity to other fields and to take its place in the public sphere.

Deconstructing Zionism

Despite being central to the project of postcolonialism, the concept of resistance has received only limited theoretical examination. Writers such as Frantz Fanon, Edward Said, and Homi K. Bhabha have explored instances of revolt, opposition, or subversion, but there has been insufficient critical analysis of the concept of resistance, particularly as it relates to liberation or social and cultural transformation. In *Postcolonial Resistance*, David Jefferess looks to redress this critical imbalance. Jefferess argues that interpreting resistance, as these critics have done, as either acts of opposition or practices of subversion is insufficient. He

discerns in the existing critical literature an alternate paradigm for postcolonial politics, and through close analyses of the work of Mohandas Gandhi and the South African reconciliation project, *Postcolonial Resistance* seeks to redefine resistance to reconnect an analysis of colonial discourse to material structures of colonial exploitation and inequality. Engaging works of postcolonial fiction, literary criticism, historiography, and cultural theory, Jefferess conceives of resistance and reconciliation as dependent upon the transformation of both the colonial subject and the antagonistic nature of colonial power. In doing so, he reframes postcolonial conceptions of resistance, violence, and liberation, thus inviting future scholarship in the field to reconsider past conceptualizations of political power and opposition to that power.

Matthew Barney

Homi K. Bhabha is one of the most highly renowned figures in contemporary postcolonial studies. This volume explores his writings and their influence on postcolonial theory, introducing in clear and accessible language the key concepts of his work, such as 'ambivalence', 'mimicry', 'hybridity' and 'translation'. David Huddart draws on a range of contexts, including art history, contemporary cinema and canonical texts in order to illustrate the practical application of Bhabha's theories. This introductory guidebook is ideal for all students working in the fields of literary, cultural and postcolonial theory.

The Humanities and Public Life

In *Location of Culture*, Homi Bhabha sets out the conceptual imperative and political consistency of the post-colonial intellectual project. In a provocative series of essays, Bhabha explains why the post-colonial critique has altered forever the landscape of postmodern discourse. *Location of Culture* examines the displacement of the colonist's legitimizing cultural authority; the margins of Western "civility" put under colonial stress; the complex cultural and political boundaries which exist between the spheres of gender, race, class, and sexuality; the place of language, psychic affect, and narrative discourse in the construction of social authority and cultural identity. Bhabha investigates a diverse range of texts in a bold attempt to specify the moment and the place of both colonial and post-colonial perspectives. He discusses writers such as Toni Morrison, Nadine Gordimer, and Salman Rushdie; historical documents such as those on the Indian Mutiny and by missionaries; race riots and nationhood; and he builds on the work of important cultural theorists such as Frantz Fanon and Edward Said.

Postcolonial Poetics

Kunstkatalog

Anish Kapoor

"Set across the American landscape, 'River of Fundament' is an epic story of regeneration and rebirth, inspired by Norman Mailer's 1983 novel 'Ancient Evenings.'"--p.[3].

Liminality, Mimicry, Hybridity and Ambivalent in Literary Speculations of Homi K. Bhabha

Srinivas Aravamudan here reveals how Oriental tales, pseudo-ethnographies, sexual fantasies, and political satires took Europe by storm during the eighteenth century. Naming this body of fiction Enlightenment Orientalism, he poses a range of urgent questions that uncovers the interdependence of Oriental tales and domestic fiction, thereby challenging standard scholarly narratives about the rise of the novel. More than mere exoticism, Oriental tales fascinated ordinary readers as well as intellectuals, taking the fancy of philosophers such as Voltaire, Montesquieu, and Diderot in France, and writers such as Defoe, Swift, and Goldsmith in Britain. Aravamudan shows that Enlightenment Orientalism was a significant movement that criticized irrational European practices even while sympathetically bridging differences among civilizations. A sophisticated reinterpretation of the history of the novel, Enlightenment Orientalism is sure to be

welcomed as a landmark work in eighteenth-century studies.

The Location of Culture

In *The Cinema of Catherine Breillat*, Bélot offers a detailed analysis of Breillat's films by looking at the representation of women as sexual beings. These women's search of identity echoes that of Breillat's in establishing a personal or intimate cinema.

The Vernacular Matters of American Literature

Over the past fifty years, debates about human rights have assumed an increasingly prominent place in postcolonial literature and theory. Writers from Salman Rushdie to Nawal El Saadawi have used the novel to explore both the possibilities and challenges of enacting and protecting human rights, particularly in the Global South. In *Fictions of Dignity*, Elizabeth S. Anker shows how the dual enabling fictions of human dignity and bodily integrity contribute to an anxiety about the body that helps to explain many of the contemporary and historical failures of human rights, revealing why and how lives are excluded from human rights protections along the lines of race, gender, class, disability, and species membership. In the process, Anker examines the vital work performed by a

particular kind of narrative imagination in fostering respect for human rights. Drawing on phenomenology, Anker suggests how an embodied politics of reading might restore a vital fleshiness to the overly abstract, decorporealized subject of liberal rights. Each of the novels Anker examines approaches human rights in terms of limits and paradoxes. Rushdie's *Midnight's Children* addresses the obstacles to incorporating rights into a formerly colonized nation's legal culture. El Saadawi's *Woman at Point Zero* takes up controversies over women's freedoms in Islamic society. In *Disgrace*, J. M. Coetzee considers the disappointments of post-apartheid reconciliation in South Africa. And in *The God of Small Things*, Arundhati Roy confronts an array of human rights abuses widespread in contemporary India. Each of these literary case studies further demonstrates the relevance of embodiment to both comprehending and redressing the failures of human rights, even while those narratives refuse simplistic ideals or solutions.

The Ancient Greek Hero in 24 Hours

The contributors to *Territories and Trajectories* propose a model of cultural production and transmission based on the global diffusion, circulation, and exchange of people, things, and ideas across time and space. This model eschews a static, geographically bounded notion of cultural origins and authenticity, privileging instead a mobility of culture that shapes and is shaped by geographic spaces. Reading a diverse array of texts and objects, from Ethiopian song and

ancient Chinese travel writing to Japanese literature and aerial and nautical images of the Indian Ocean, the contributors decenter national borders to examine global flows of culture and the relationship between thinking at transnational and local scales. Throughout, they make a case for methods of inquiry that encourage innovative understandings of borders, oceans, and territories and that transgress disciplinary divides. Contributors. Homi Bhabha, Jacqueline Bhabha, Lindsay Bremner, Finbarr Barry Flood, Rosario Hubert, Alina Payne, Kay Kaufman Shelemay, Shu-mei Shih, Diana Sorensen, Karen Thornber, Xiaofei Tian

Cosmopolitan Style

Philosophy, and in particular continental philosophy, has provided a conceptual underpinning for cinema since its beginnings, especially in the development of cinematic aesthetics. In its turn, film has rethought the abstractions of space and time and the categories of sex and gender and has created new concepts which illuminate phenomenology, metaphysics and epistemology. "Film and Philosophy" brings together leading scholars to provide a detailed overview of the key thinkers who have shaped the field of film philosophy. The thinkers include continental and 'post-continental' philosophers, analytic philosophers, film-makers, film reviewers, sociologists, and cultural theorists. The essays reveal how philosophy can be applied to film analysis and how film can be used to illustrate philosophical problems. But more importantly, the essays explore how film has shaped what

philosophy thinks and how philosophy has lead to a reappraisal of film. The book will prove an invaluable reference and guide to readers interested in a deeper understanding of the issues and insights presented by film philosophy." Film and Philosophy" includes essays on: Hugo Munsterberg, Vilem Flusser, Siegfried Kracauer, Theodor Adorno, Antonin Artaud, Henri Bergson, Maurice Merleau-Ponty, Emmanuel Levinas, Andre Bazin, Roland Barthes, Serge Daney, Jean-Luc Godard, Stanley Cavell, Jean-Luc Nancy, Jacques Derrida, Gilles Deleuze, Sarah Kofman, Paul Virilio, Jean Baudrillard, Jean-Francois Lyotard, Fredric Jameson, Felix Guattari, Raymond Bellour, Christian Metz, Julia Kristeva, Laura Mulvey, Homi Bhabha, Slavoj Zizek, Stephen Heath, Alain Badiou, Jacques Ranciere, Leo Bersani, Giorgio Agamben, and Michel Chion.

Homi K. Bhabha

German critic Walter Benjamin wrote some immensely influential words on the work of art in the age of mechanical reproduction. Luxury fashion houses would say something shorter and sharper and much more legally binding on the rip-off merchants who fake their products. Marcus Boon, a Canadian English professor with an accessible turn of phrase, takes us on an erudite voyage through the theme in a serious but engaging encounter with the ideas of thinkers as varied as Plato, Hegel, Orson Welles, Benjamin, Heidegger, Louis Vuitton, Takashi Murakami and many more, on topics as philosophically taxing and pop-culture-light as

mimesis, Christianity, capitalism, authenticity, Uma Thurman's handbag and Disneyland.

Ecological Urbanism

In this broad-ranging and ambitious intervention in the debates over the politics, ethics, and aesthetics of cosmopolitanism, Rebecca L. Walkowitz argues that modernist literary style has been crucial to new ways of thinking and acting beyond the nation. While she focuses on modernist narrative, Walkowitz suggests that style conceived expansively as attitude, stance, posture, and consciousness helps to explain many other, nonliterary formations of cosmopolitanism in history, anthropology, sociology, transcultural studies, and media studies. Walkowitz shows that James Joyce, Joseph Conrad, Virginia Woolf, Salman Rushdie, Kazuo Ishiguro, and W. G. Sebald use the salient features of literary modernism in their novels to explore different versions of transnational thought, question moral and political norms, and renovate the meanings of national culture and international attachment. By deploying literary tactics of naturalness, triviality, evasion, mix-up, treason, and vertigo, these six authors promote ideas of democratic individualism on the one hand and collective projects of antifascism or anti-imperialism on the other. Joyce, Conrad, and Woolf made their most significant contribution to this "critical cosmopolitanism" in their reflection on the relationships between narrative and political ideas of progress, aesthetic and social demands for literalism, and

sexual and conceptual decorousness. Specifically, Walkowitz considers Joyce's critique of British imperialism and Irish nativism; Conrad's understanding of the classification of foreigners; and Woolf's exploration of how colonizing policies rely on ideas of honor and masculinity. Rushdie, Ishiguro, and Sebald have revived efforts to question the definitions and uses of naturalness, argument, utility, attentiveness, reasonableness, and explicitness, but their novels also address a range of "new ethnicities" in late-twentieth-century Britain and the different internationalisms of contemporary life. They use modernist strategies to articulate dynamic conceptions of local and global affiliation, with Rushdie in particular adding playfulness and confusion to the politics of antiracism. In this unique and engaging study, Walkowitz shows how Joyce, Conrad, and Woolf developed a repertoire of narrative strategies at the beginning of the twentieth century that were transformed by Rushdie, Ishiguro, and Sebald at the end. Her book brings to the forefront the artful idiosyncrasies and political ambiguities of twentieth-century modernist fiction.

Breaking Out

What makes a good city? This question has long preoccupied groups interested and involved in the making and remaking of city spaces. In *The Moral Economy of Cities*, Evelyn S. Ruppert contends that the vision of the 'good city' embraced by professionals in the business of city making recognizes the interests of a dominant

public, namely middle class consumers, office workers, tourists, and families. This vision stigmatizes certain members of the public like street youth, panhandlers, discount- and low-income shoppers, and the language used to extol the virtues of the good city inherently moralizes social conduct in the city. Using the redevelopment of the Yonge-Dundas intersection in downtown Toronto in the mid-1990s as a case study, Ruppert examines the language of planners, urban designers, architects, and marketing analysts to reveal the extent to which moralization legitimizes these professions in the public eye and buttresses the very projects they produce. Ruppert's conclusion that economic practices are not free from moral investment encourages the considerable task of re-examining the implications of city planning and development worldwide. *The Moral Economy of Cities* is mandatory reading for urban studies scholars and practitioners, and their critics. Electronic Format Disclaimer: Images removed at the request of the rights holder.

In Praise of Copying

This book argues that modernity in postcolonial India has been synonymous with catastrophe and crisis. Focusing on the literary works of the 1943 Bengal Famine, the 1967–72 Naxalbari Movement, and the 1975–77 Indian Emergency, it shows that there is a long-term, colonially-engineered agrarian crisis enabling these catastrophic events. Novelists such as Bhabani Bhattacharya, Mahasweta Devi,

Salman Rushdie, Rohinton Mistry, Nabarun Bhattacharya, and Nayantara Sahgal, among others, have captured the relationship between the long-term crisis and the catastrophic aspects of the events through different aesthetic modalities within realism, ranging from analytical-affective, critical realist, quest modes to apparently non-realist ones such as metafictional, urban fantastic, magical realist, and others. These realist modalities are together read here as postcolonial catastrophic realism.

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