

Diasporic Mediations Between Home And Location

How do we navigate the question of identity in the fluid and pluralist conditions of postmodern society? Even more, how do we articulate identity as a defining particularity in the disappearance of borders, boundaries, and spaces in an increasingly globalist world? What constitutes identity and the formation of narratives under such conditions? How do these issues affect not only discursive practices, but theological and ethical construction and practice? This volume explores these issues in depth. *Diasporic Feminist Theology* attempts to construct feminist theology by adopting diaspora as a theopolitical and ethical metaphor. Namsoon Kang here revisits and reexamines today's significant issues such as identity politics, dislocation, postmodernism, postcolonialism, neo-empire, Asian values, and constructs diasporic, transethnic, and glocal feminist theological discourses that create spaces of transformation, reconciliation, hospitality, worldliness, solidarity, and border-traversing. This work draws on diverse sources from contemporary critical discourses of diaspora studies, cultural studies, ethnic studies, postmodernism, postcolonialism, and feminism and feminist theology from a transterritorial space. This book is a landmark work, providing a comprehensive discourse for feminist theology today.

The first introduction to the field of Diaspora criticism that serves both as a timely guide and a rigorous critique. *Diaspora criticism* takes the concept 'diaspora' as its object of inquiry and provides a framework for discussing displaced communities in a way that takes contemporary social, cultural and economic pressures into account. It also offers an alternative to Postcolonial Studies. This book is the first to provide an accessible overview of the critical trends in Diaspora criticism and to critically evaluate the major Diaspora critics and their models, with the aim of adding to the debate on methodology. As China rose to its position of global superpower, Chinese groups in the West watched with anticipation and trepidation. In this volume, international scholars examine how artists, writers, filmmakers, and intellectuals from the Chinese diaspora represented this new China to global audiences. The chapters, often personal in nature, focus on the nexus between the political and economic rise of China and the cultural products this period produced, where new ideas of nation, identity, and diaspora were forged. The essays in this volume examine the tensions between two major political and intellectual structures: the global and the postcolonial, charting the ways in which such tensions are constitutive of changing power relations between the individual, the nation-state and global forces. Contributors ask how postcolonialism, with its emphasis on cultural difference and diversity, can respond to the new, neo-imperialist imperatives of globalization. Signalling the discursive grounds for debate is the *fissures/fusions* title, suggesting alternative categorizations of stereotypes like 'global homogenization' and 'postcolonial resistance'. Interwoven are considerations of the intellectual or writer's position today. Literary texts from a wide range of countries are analysed for their resistance to global hegemony and for representations of manipulative power structures, in order to highlight issues such as environmental loss, nationality, migrancy, and marginality. Specific topics covered include 'westernizing' the Indian academy, ecotourism and the new media of computer technology, the corporatization of creativity in 're-branding' New Zealand (including film), and the hybrid forms of Latin American photography. Writers discussed include Chinua Achebe, Samuel Beckett,

Hafid Bouazza, Bei Dao, Mahmoud Darwish, Witi Ihimaera, James Joyce, Yann Martel, Rohinton Mistry, Ellen Ombre, Michael Ondaatje, George Orwell, Arundhati Roy, Salman Rushdie, and Edward Said. Different essays stress the hegemony of global networks; the technological revolution's revitalizing of niche marketing while marginalizing postcolonial resistance; the implications of the internationalization of culture for the indigene; and the potential of cultural hybridity to collapse cultural hierarchies.

This book offers new ways of constellating the literary and cinematic delineations of Indian and Pakistani Muslim diasporic and migrant trajectories narrated in the two decades after the 9/11 attacks. Focusing on four Pakistani English novels and four Indian Hindi films, it examines the aesthetic complexities of staging the historical nexus of global conflicts and unravels the multiple layers of discourses underlying the notions of diaspora, citizenship, nation and home. It scrutinises the “flirtatious” nature of transnational desires and their role in building glocal safety valves for inclusion and archiving a planetary vision of trauma. It also provides a fresh perspective on the role of Pakistani English novels and mainstream Hindi films in tracing the multiple origins and shifts in national xenophobic practices, and negotiating multiple modalities of political and cultural belonging. It discusses various books and films including *The Reluctant Fundamentalist*, *Burnt Shadows*, *My Name is Khan*, *New York, Exit West*, *Home Fire*, *AirLift* and *Tiger Zinda Hai*. In light of the twentieth anniversary of 9/11 attacks, current debates on terror, war, paranoid national imaginaries and the suspicion towards migratory movements of refugees, this book makes a significant contribution to the interdisciplinary debates on border controls and human precarity. A crucial work in transnational and diaspora criticism, it will be of great interest to researchers of literature and culture studies, media studies, politics, film studies, and South Asian studies.

This book explores the use of literary fantasy in the construction of identity and ‘home’ in contemporary diasporic Chinese women’s literature. It argues that the use of fantasy acts as a way of undermining the power of patriarchy and unsettling fixed notions of home. The idea of home explored in this book relates to complicated struggles to gain a sense of belonging, as experienced by marginalized subjects in constructing their diasporic identities — which can best be understood as unstable, shifting, and shaped by historical conditions and power relations. Fantasy is seen to operate in the corpus of this book as a literary mode, as defined by Rosemary Jackson. Literary fantasy offers a way to rework ancient myths, fairy tales, ghost stories and legends; it also subverts conventional narratives and challenges the power of patriarchy and other dominant ideologies. Through a critical reading of four diasporic Chinese women authors, namely, Maxine Hong Kingston, Adeline Yen Mah, Ying Chen and Larissa Lai, this book aims to offer critical insights into how their works re-imagine a ‘home’ through literary fantasy which leads beyond nationalist and Orientalist stereotypes; and how essentialist conceptions of diasporic culture are challenged by global geopolitics and cultural interactions.

Asian diasporas are all too often seen in terms of settlement problems in a host nation, where the focus is on issues of crime, housing, employment, racism and related concerns. The essays in this volume view Asian diasporic movements in the context of globalization and global citizenship, in which multiple cultural allegiances, influences

and claims together create complex negotiations of identity. Examining a range of cultural documents through which such negotiations are conducted — literature and other forms of writing, media, popular culture, urban spaces, military inscriptions, and so on — the essays in this volume explore the meanings and experiences involved in the two major Asian diasporic movements, those of South and East Asia.

Framed by a century and a half of racialized Chinese American musical experiences, *Claiming Diaspora* explores the thriving contemporary musical culture of Asian/Chinese America. Ranging from traditional operas to modern instrumental music, from ethnic media networks to popular music, from Asian American jazz to the work of recent avant-garde composers, author Su Zheng reveals the rich and diverse musical activities among Chinese Americans and tells of the struggles of Chinese Americans to gain a foothold in the American cultural terrain. She not only tells their stories, but also examines the dynamics of the diasporic connections of this musical culture, revealing how Chinese American musical activities both reflect and contribute to local, national, and transnational cultural politics, and challenging us to take a fresh look at the increasingly plural and complex nature of American cultural identity.

Includes statistics.

'Diaspora & Hybridity deals with those theoretical issues which concern social theory and social change in the new millennium. The volume provides a refreshing, critical and illuminating analysis of concepts of diaspora and hybridity and their impact on multi-ethnic and multi-cultural societies' - Dr Rohit Barot, Department of Archaeology and Anthropology, University of Bristol What do we mean by 'diaspora' and 'hybridity'? Why are they pivotal concepts in contemporary debates on race, culture and society? This book is an exhaustive, politically inflected, assessment of the key debates on diaspora and hybridity. It relates the topics to contemporary social struggles and cultural contexts, providing the reader with a framework to evaluate and displace the key ideological arguments, theories and narratives deployed in culturalist academic circles today. The authors demonstrate how diaspora and hybridity serve as problematic tools, cutting across traditional boundaries of nations and groups, where trans-national spaces for a range of contested cultural, political and economic outcomes might arise. Wide ranging, richly illustrated and challenging, it will be of interest to students of cultural studies, sociology, ethnicity and nationalism.

Reading Cultural Representations of the Double Diaspora: Britain, East Africa, Gujarat is the first detailed study of the cultural life and representations of the prolific twice-displaced Gujarati East African diaspora in contemporary Britain. An exceptional community of people, this diaspora is disproportionately successful and influential in resettlement, both in East Africa and Britain. Often showcased as an example of migrant achievement, their accomplishments are paradoxically underpinned by legacies of trauma and deracination. The diaspora, despite its economic success and considerable upward social mobility in Britain, has until now been overlooked within critical literary and postcolonial studies for a number of reasons. This book attends to that gap. Parmar uniquely investigates what it is to be not just from India, but too Africa—how identity forms within, as the study coins, the “double diaspora”. Parmar focuses on cultural representation post-twice migration, via an interdisciplinary methodology, offering new contributions to debates within diaspora studies. In doing so, the book examines a range of cultures produced amongst, or about, the diaspora,

including literary representations, culinary, dance and sartorial practices, as well as visual materials.

Out-migration, driven by high unemployment and a floundering economy, has been a defining aspect of Newfoundland society for well over a century, and it reached new heights with the cod moratorium in 1992. This Newfoundland “diaspora” has had a profound impact on the province’s literature. Many writers and scholars have referred to Newfoundland out-migration as a diaspora, but few have examined the theoretical implications of applying this contested term to a predominantly inter-provincial movement of mainly white, economically motivated migrants. The Newfoundland Diaspora argues that “diaspora” helpfully references the painful displacement of a group whose members continue to identify with each other and with the “homeland.” It examines important literary works of the Newfoundland diaspora, including the poetry of E.J. Pratt, the drama of David French, the fiction of Donna Morrissey and Wayne Johnston, and the memoirs of David Macfarlane. These works are the sites of a broad inquiry into the theoretical flashpoints of affect, diasporic authenticity, nationalism, race, and ethnicity. The literature of the Newfoundland diaspora both contributes to and responds to critical movements in Canadian literature and culture, querying the place of regional, national, and ethnic affiliations in a literature drawn along the borders of the nation-state. This diaspora plays a part in defining Canada even as it looks beyond the borders of Canada as a literary community.

Bringing together a group of intellectuals from a number of disciplines, this collection breaks new ground within the field of postcolonial diaspora studies, moving beyond the Anglophone bias of much existing scholarship by investigating comparative links between a range of Anglophone, Francophone, Hispanic and Neerlandophone cultural contexts.

History, the Human, and the World Between is a philosophical investigation of the human subject and its simultaneous implication in multiple and often contradictory ways of knowing. The eminent postcolonial theorist R. Radhakrishnan argues that human subjectivity is always constituted “between”: between subjective and objective, temporality and historicity, being and knowing, the ethical and the political, nature and culture, the one and the many, identity and difference, experience and system. In this major study, he suggests that a reconstituted phenomenology has a crucial role to play in mediating between generic modes of knowledge production and an experiential return to life. Keenly appreciative of poststructuralist critiques of phenomenology, Radhakrishnan argues that there is still something profoundly vulnerable at stake in the practice of phenomenology. Radhakrishnan develops his rationale of the “between” through three linked essays where he locates the terms “world,” “history,” “human,” and “subject” between phenomenology and poststructuralism, and in the process sets forth a nuanced reading of the politics of a gendered postcolonial humanism. Critically juxtaposing the works of thinkers such as Friedrich Nietzsche, Adrienne Rich, Frantz Fanon, Edward Said, Michel Foucault, Maurice Merleau-Ponty, Martin Heidegger, David Harvey, and Ranajit Guha, Radhakrishnan examines the relationship between systems of thought and their worldly situations. History, the Human, and the World Between is a powerful argument for a theoretical perspective that combines the existential urgency of phenomenology with the discursive rigor of poststructuralist practices.

Postcolonialism has become one of the most exciting, expanding and challenging areas of literary and cultural studies today. Designed especially for those studying the topic for the first time, *Beginning Postcolonialism* introduces the major areas of concern in a clear, accessible, and organized fashion. It provides an overview of the emergence of postcolonialism as a discipline and closely examines many of its important critical writings.

Arab Voices in Diaspora offers a wide-ranging overview and an insightful study of the field of anglophone Arab literature produced across the world. The first of its kind, it chronicles the development of this literature from its inception at the turn of the past century until the post 9/11 era. The book sheds light not only on the historical but also on the cultural and aesthetic value of this literary production, which has so far received little scholarly attention. It also seeks to place anglophone Arab literary works within the larger nomenclature of postcolonial, emerging, and ethnic literature, as it finds that the authors are haunted by the same 'hybrid', 'exilic', and 'diasporic' questions that have dogged their fellow postcolonialists. Issues of belonging, loyalty, and affinity are recognized and dealt with in the various essays, as are the various concerns involved in cultural and relational identification. The contributors to this volume come from different national backgrounds and share in examining the nuances of this emerging literature. Authors discussed include Elmaz Abinader, Diana Abu-Jaber, Leila Aboulela, Leila Ahmed, Rabih Alameddine, Edward Atiyah, Shaw Dallal, Ibrahim Fawal, Fadia Faqir, Khalil Gibran, Suheir Hammad, Loubna Haikal, Nada Awar Jarrar, Jad El Hage, Lawrence Joseph, Mohja Kahf, Jamal Mahjoub, Hisham Matar, Dunya Mikhail, Samia Serageldine, Naomi Shihab Nye, Ameen Rihani, Mona Simpson, Ahdaf Soueif, and Cecile Yazbak. Contributors: Victoria M. Abboud, Diya M. Abdo, Samaa Abdurraqib, Marta Cariello, Carol Fadda-Conrey, Cristina Garrigós, Lamia Hammad, Yasmeen Hanoosh, Wail S. Hassan, Richard E. Hishmeh, Syrine Hout, Layla Al Maleh, Brinda J. Mehta, Dawn Mirapuri, Geoffrey P. Nash, Boulus Sarru, Fadia Fayez Suyoufie

The Indian diaspora is one of the largest and most significant in the world today with between nine and twelve million people of Indian origin living outside South Asia. With successive waves of migration over the last two hundred years to almost every continent, it has assumed increasing self-consciousness and importance. *Culture and Economy in the Indian Diaspora* examines the Indian diaspora in Mauritius, South Africa, Malaysia, Sri Lanka, the Middle East, Trinidad, Australia, the US, Canada and the UK and addresses the core issues of demography, economy, culture and future development. It provides a comprehensive analysis of the crucial relationship between culture and economy in the diaspora over time. This book will appeal to all those interested in transnational communities, migration, ethnicity and racial studies, and South Asia.

The argument offered in this book is that new technology, as opposed to traditional media such as television, radio, and newspaper, is working against the national grain to weaken its imagined community. Online activities and communications between people and across borders suggest that digital media has strong implications for different articulations of identity and belongingness, which open new ways of thinking about the imagined community. The findings are based on transnational activities by Kurdish diaspora members across borders that have pushed them to rethink notions of belonging and identity. Through a multidisciplinary and comparative approach, and

multifaceted (online-offline) methodologies, the book unveils tensions between new and old media, and how the former is not only changing social relations but also exposing existing ones. Living in two or more cultures, speaking multiple languages, and engaging in transnational practices, diaspora individuals may have created a momentum that discloses how the imagined nation is diminishing in this digital era. The Indian diaspora, comprising over 20 million people spread across a hundred countries, continues to grow in size and make its presence felt. This collection traces various forms of plurality within the diaspora: geographical dispersion, historical contexts, temporal frames, authorial positions and political affiliations. It is an assemblage, not a narrative, and purposefully so. It does not attempt to produce a new boundary around diasporic identifications, but rather to unsettle diaspora by loosely juxtaposing a set of chapters that provide complementary, sometimes conflicting perspectives on diasporic locations, identifications and representations. Some sections of the compilation probe the migratory movements that have led to the formation of the Indian diaspora, unpacking its geographical scope and highlighting its different locales. Others look at diasporic practices, focusing on the ways and means of remembering and enacting diasporic belonging and the sites and spaces where such narratives of belonging are performed. This work is an invaluable resource for students, researchers and academicians working in the fields of anthropology, geography, history, political science, sociology, Asian studies, diaspora studies, South Asian studies, literary studies, cultural studies, ethnic and migration studies.

Memories establish a connection between a collective and individual past, between origins, heritage, and history. Those who have left their places of birth to make homes elsewhere are familiar with the question, "Where do you come from?" and respond in innumerable well-rehearsed ways. Diasporas construct racialized, sexualized, gendered, and oppositional subjectivities and shape the cosmopolitan intellectual commitment of scholars. The diasporic individual often has a double consciousness, a privileged knowledge and perspective that is consonant with postmodernity and globalization. The essays in this volume reflect on the movements of people and cultures in the present day, when physical, social, and mental borders and boundaries are being challenged and sometimes successfully dismantled. The contributors - from a variety of disciplinary perspectives - discuss the diasporic experiences of ethnic and racial groups living in Canada from their perspective, including the experiences of South Asians, Iranians, West Indians, Chinese, and Eritreans. *Diaspora, Memory, and Identity* is an exciting and innovative collection of essays that examines the nuanced development of theories of Diaspora, subjectivity, double-consciousness, gender and class experiences, and the nature of home.

For migrant communities residing outside of their home countries, various transnational media have played a key role in maintaining, reviving and transforming ethnic and religious identities. A vital element is how media outlets report and represent ethno-national conflict in the home country. Janroj Yilmaz Keles here examines how this plays out among Kurdish and Turkish communities in Europe. He offers an analysis of how Turkish and Kurdish migrants in Europe react to the myriad mediated narratives. A vital element is how media outlets report and represent the ethno-national conflict between the Turkish state and the Kurdish PKK. Janroj Yilmaz Keles here offers an examination of how Turkish and Kurdish migrants in Europe react to the myriad narratives that arise.

Taking as his starting point an analysis of the nature of nationalisms in the modern age, Keles shows how language is often a central element in the struggle for hegemony within a state. The media has become a site for the clash of representations in both Turkish and Kurdish languages, especially for those based in the diaspora in Europe. These 'virtual communities', connected by television and the internet, in turn influence and are influenced by the way the conflict between the Turkish state and subaltern Kurds is played out, both in the media and on the ground. By looking at first, second and third generations of Turkish and Kurdish populations in Europe, Keles highlights the dynamics of migration, settlement and integration that often depend on the policies of each settlement country. Since these settlement states often see the proliferation of such media as an impediment to integration, *Media, Diaspora and Conflict* offers timely analysis concerning the nature of diasporas and the construction of identity.

This book by eminent author Jasbir Jain explores the many ways the diaspora remembers and reflects upon the lost homeland, and their relationship with their own ancestry, history of the homeland, culture and the current political conflicts. Amongst the questions this book asks is, 'how does the diaspora relate to their home, and what is the homeland's relationship to the diaspora as representatives of the contemporary homeland in another country?'. The last is an interesting point of discussion since the 'present' of the homeland and of the diaspora cannot be equated. The transformations that new locations have brought about as migrants have travelled through time and interacted with the politics of their settled lands---Africa, Fiji, the Caribbean Islands, the UK, the US, Canada, as well as the countries created out of British India, such as Pakistan and Bangladesh---have altered their affiliations and perspectives. This book gathers multiple dispersions of emigrant writers and artistes from South Asia across time and space to the various homelands they relate to now. The word 'write' is used in its multiplicity to refer to creative expression, as an inscription, as connectivity, and remembrance. Writing is also a representation and carries its own baggage of poetics and aesthetics, categories which need to be problematised vis-à-vis the writer and his/her emotional location.

Diasporic Marvellous Realism urges a deeper dialogue between postcolonial and Latin American literary theory in order to analyse the influence that the latter has exerted on the former and thus to indicate the constant feedback between these two traditions. The papers presented in this volume represent a wide variety of Indian diasporic experiences. From indenture labour to the present day immigrations, Indian diasporic narrative offers opportunities to evaluate afresh notions of ethnicity, race, caste, gender and religious diversity.

This collection offers an essential, structured survey of contemporary fictions of South Asia in English, and includes specially commissioned chapters on each of the national traditions of the region. It covers less well known writings from Pakistan, Sri Lanka and Bangladesh as well as the more firmly established canon of contemporary Indian literature, and features chapters on important new and emergent forms such as the graphic novel, genre fiction and the short story. It also contextualizes some key 'transformative' aspects of recent fiction such as border and diaspora identities; new middle-class narratives and popular genres; and literary response to terror and conflict. Edited and designed with researchers and students in mind, the book updates existing criticism and represents a readable guide to a dynamic, rapidly changing area of global

literature.

The contributors to this volume were born in Beijing, Shanghai, and Hong Kong; they have been immigrants, foreign students, settlers, permanent residents, citizens, and above all-"travelers." They are both geographic inhabitants of various overseas diaspora Chinese communities as well as figurative inhabitants of imagined heterogeneous and hybrid communities. Their migratory histories are here presented as an interdisciplinary collection of texts in distinctive voices: law professor, journalist, historian, poet, choreographer, film scholar, tai-chi expert, translator, writer, literary scholar.

'Jayaram provides a well-presented overview of the patterns of emigration from India, highlighting the key disciplinary perspectives and strategic approaches.... The papers provide a very valuable contribution to the literature on the Indian diaspora and are a useful addition to one's collection' - The Journal of the Royal Anthropological Institute
The study of Indian diaspora has emerged as a rich and variegated area of multidisciplinary research interest. This volume brings together nine seminal articles by well-known scholars which deal with the empirical reality of Indian diaspora and the theoretical and methodological issues raised by it. Between them they cover a variety of important aspects such as social adjustment, family change, religion, language, ethnicity and culture.

Daughters of the Diaspora features the creative writing of 20 Hispanophone women of African descent, as well as the interpretive essays of 15 literary critics. The collection is unique in its combination of genres, including poetry, short stories, essays, excerpts from novels and personal narratives, many of which are being translated into English for the first time. They address issues of ethnicity, sexuality, social class and self-representation and in so doing shape a revolutionary discourse that questions and subverts historical assumptions and literary conventions. Miriam DeCosta-Willis's comprehensive Introduction, biographical sketches of the authors and their chronological arrangement within the text, provide an accessible history of the evolution of an Afro-Hispanic literary tradition in the Caribbean, Africa and Latin America. The book will be useful as textbook in courses in Africana Studies, Women's Studies, Caribbean, Latina and Latin American Studies as well as courses in literature and the humanities.

The figure of the diasporic or migrant writer has recently come to be seen as the 'Everyman' of the late modern period, a symbol of the global and the local, a cultural traveller who can traverse the national, political and ethnic boundaries of the new millennium. Home Truths: Fictions of the South Asian Diaspora in Britain seeks not only to place the individual works of now world famous writers such as VS Naipaul, Salman Rushdie, Sam Selvon or Hanif Kureishi within a diverse tradition of immigrant writing that has evolved in Britain since the Second World War, but also locates their work, as well as many lesser known writers such as Attia Hosain, GV Desani, Aubrey Menen, Ravinder Randhawa and Romesh Gunesekera within a historical, cultural and aesthetic framework which has its roots prior to postwar migrations and derives from long established indigenous traditions as well as colonial and post-colonial visions of 'home' and 'abroad'. Close critical readings combine with a historical and theoretical overview in this first book to chart the crucial role played by writers of South Asian origin in the belated acceptance of a literary poetics of black and Asian writing in Britain today.

Probing essays that examine critical issues surrounding the United States's ever-expanding international cultural identity in the postcolonial era Download Plain Text version At the beginning of the twenty-first century, we may be in a "transnational" moment, increasingly aware of the ways in which local and national narratives, in literature and elsewhere, cannot be conceived apart from a radically new sense of shared human histories and global interdependence. To think transnationally about literature, history, and culture requires a study of the evolution of hybrid identities within nation-states and diasporic identities across national boundaries. Studies addressing issues of race, ethnicity, and empire in U.S. culture have provided some of the most innovative and controversial contributions to recent scholarship. *Postcolonial Theory and the United States: Race, Ethnicity, and Literature* represents a new chapter in the emerging dialogues about the importance of borders on a global scale. This book collects nineteen essays written in the 1990s in this emergent field by both well established and up-and-coming scholars. Almost all the essays have been either especially written for this volume or revised for inclusion here. These essays are accessible, well-focused resources for college and university students and their teachers, displaying both historical depth and theoretical finesse as they attempt close and lively readings. The anthology includes more than one discussion of each literary tradition associated with major racial or ethnic communities. Such a gathering of diverse, complementary, and often competing viewpoints provides a good introduction to the cultural differences and commonalities that comprise the United States today. The volume opens with two essays by the editors: first, a survey of the ideas in the individual pieces, and, second, a long essay that places current debates in U.S. ethnicity and race studies within both the history of American studies as a whole and recent developments in postcolonial theory. Amritjit Singh, a professor of English and African American studies at Rhode Island College, is coeditor of *Conversations with Ralph Ellison* and *Conversations with Ishmael Reed* (both from University Press of Mississippi). Peter Schmidt, a professor of English at Swarthmore College, is the author of *The Heart of the Story: Eudora Welty's Short Fiction* (University Press of Mississippi). In *Postcolonial Past & Present* twelve outstanding scholars look to those spaces Epeli Hau'ofa has insisted are full not empty to analyse the ways artists and intellectuals in the postcolonial world make sense of turbulent local and global forces. This book investigates the identity issues of South Asians in the diaspora. It engages the theoretical and methodological debates concerning processes of culture and identity in the contemporary context of globalisation and transnationalism. It analyses the South Asian diaspora - a perfect route to a deeper understanding of contemporary socio-cultural transformations and the way in which information and communication technology functions as both a catalyst and indicator of such transformations. The book will be of interest to scholars of diaspora studies, cultural studies, international migration studies, and ethnic and racial studies. This book is a collection of papers from the journal *South Asian Diaspora*. Focusing on the problems and conflicts of doing African diaspora research from various disciplinary perspectives, these essays situate, describe, and reflect on the current practice of diaspora scholarship. Tejumola Olaniyan, James H. Sweet, and the international group of contributors assembled here seek to enlarge understanding of how the diaspora is conceived and explore possibilities for the future of its study. With

the aim of initiating interdisciplinary dialogue on the practice of African diaspora studies, they emphasize learning from new perspectives that take advantage of intersections between disciplines. Ultimately, they advocate a fuller sense of what it means to study the African diaspora in a truly global way.

This collection focuses fresh attention on the relationships between "homeland" and "diaspora" communities in today's world. Based on in-depth anthropological studies by leading scholars in the field, the book highlights the changing character of homeland-diaspora ties. *Homelands and Diasporas* offers new understandings of the issues that these communities face and explores the roots of their fascinating, yet sometimes paradoxical, interactions. The book provides a keen look at how "homeland" and "diaspora" appear in the lives of both Israeli Jews and Israeli Palestinians and also explores how these issues influence Pakistanis who make their home in England, Armenians in Cyprus and England, Cambodians in France, and African-Americans in Israel. The critical views advanced in this collection should lead to a reorientation in diaspora studies and to a better understanding of the often contradictory changes in the relationships between people whose lives are led both "at home and away."

'Post-Multicultural Writers as Neo-Cosmopolitan Mediators' argues the need to move beyond the monolingual paradigm within Anglophone literary studies. Using Lyotard's concept of post as the future anterior (back to the future), this book sets up a concept of post-multiculturalism salvaging the elements within multiculturalism that have been forgotten in its contemporary denigration. Gunew attaches this discussion to debates in neo-cosmopolitanism over the last decade, creating a framework for re-evaluating post-multicultural and Indigenous writers in settler colonies such as Canada and Australia. She links these writers with transnational writers across diasporas from Eastern Europe, South-East Asia, China and India to construct a new framework for literary and cultural studies.

This volume brings into focus a range of emergent issues related to women in the Indian diaspora. The conditions propelling women's migration and their experiences during the process of migration and settlement have always been different and very specific to them. Standing 'in-between' the two worlds of origin and adoption, women tend to experience dialectic tensions between freedom and subjugation, but they often use this space to assert independence, and to redefine their roles and perceptions of self. The central idea in this volume is to understand women's agency in addressing and redressing the complex issues faced by them; in restructuring the cultural formats of patriarchy and gender relations; managing the emerging conflicts over what is to be transmitted to the following generations; renegotiating their domestic roles and embracing new professional and educational successes; and adjusting to the institutional structures of the host state. The essays included in the volume discuss women in the Indian diaspora from multidisciplinary perspectives involving social, economic, cultural, and political aspects. Such an effort privileges diasporic women's experiences and perspectives in the academia and among policy makers.

Diasporic Africa presents the most recent research on the history and experiences of people of African descent outside of the African continent. By incorporating Europe and North Africa as well as North America, Latin America, and the Caribbean, this reader shifts the discourse on the African diaspora away from its focus solely on the Americas, underscoring the fact that much of the movement of people of African descent took

place in Old World contexts. This broader view allows for a more comprehensive approach to the study of the African diaspora. The volume provides an overview of African diaspora studies and features as a major concern a rigorous interrogation of "identity." Other primary themes include contributions to western civilization, from religion, music, and sports to agricultural production and medicine, as well as the way in which our understanding of the African diaspora fits into larger studies of transnational phenomena.

The proliferation of old age homes and increasing numbers of elderly living alone are startling new phenomena in India. These trends are related to extensive overseas migration and the transnational dispersal of families. In this moving and insightful account, Sarah Lamb shows that older persons are innovative agents in the processes of social-cultural change. Lamb's study probes debates and cultural assumptions in both India and the United States regarding how best to age; the proper social-moral relationship among individuals, genders, families, the market, and the state; and ways of finding meaning in the human life course.

This major intervention into debates about the postcolonial and the global proposes that theory should embody unevenness as symptom even as it envisions strategies to get beyond unevenness. Radhakrishnan's thought-provoking engagement with theorists and writers from around the world will fascinate readers across a wide range of disciplines. A major intervention into debates about the postcolonial and the global. Proposes that theory bear the burden of unevenness even as it seeks a way out of it - neither captive to the world as it is, nor naively credulous of visions of the world as it should be, theory argues for an ethics of persuasion that is firmly rooted in political resistance. Engages with a wide range of theorists and writers from around the world. Ranges over fields as diverse as critical theory, postmodernism, poststructuralism, postcolonialism, minority studies, cultural studies and anthropology.

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