Notes

Preface

2. Ibid., p. 65.
3. Ibid., p. 66.
4. In *A Critique of Postcolonial Reason Toward a History of the Vanishing Present* (1999), Spivak sets out on a deconstructive reading of Kant, the philosopher whose endeavours were highly acclaimed as resuscitating Western philosophy from its metaphysic slumber. Through the notion of the ‘native informant’ as a conceptual leveller of the system of binary oppositions between centre and periphery, Spivak tracks the figure of the other in Kant’s oeuvre.
7. Ibid., p. 16.
10. Of all postcolonial critics, Spivak is the most self-conscious. She rarely misses an occasion to talk about herself and the interconnections between the personal and the extra-personal. In her case, and as the outcome of an accident of birth, colonialism and the questions related to it have become a major concern.

1 Postcolonialism: (Un)Necessary Preamble

1. When Aijaz Ahmed published his book *In Theory: Classes Nations Literatures*, it has provoked, among other things, a blistering attack from a number of quarters to the extent that it was characterized by Bryan
Cheyette in *The Times Higher* as ‘this extraordinarily offensive volume’. The origin of the denunciation was supposed to be Ahmed’s ‘hostile’ critique of Said. The outrage was so great that Cheyette declared: ‘it is to Verso’s discredit that they have published a volume that will be grist to the mill of those who wish to dismiss out of hand any kind of theoretical thinking about “race” and “nation” in literary studies’. It is really ironic how criticism can turn into a form of recrimination! For the reception of Said and the reaction of his sympathizers, see Bart Moore Gilbert, *Postcolonial Theory: Contexts, Practices, Politics*, London & New York: Verso, 1997, p. 17.

2. In reviewing Spivak’s *A Critique of Postcolonial Reason: Toward a History of the Vanishing Present*, Terry Eagleton sets out on a quest for a baedecker, ‘a secret handbook’, for postcolonialism. His conclusion is the sum total of two rules. The first one reads: ‘begin by rejecting the whole notion of postcolonialism’. In other words, it is hard to find any one critic who can openly admit to being a postcolonial. The second rule, which I will take up at some length in Part III of this book, concerns the style of the postcolonial discourse: ‘be as obscurantist as you can decently get away with’. See Terry Eagleton, ‘In The Gaudy Supermarket’, *London Review of Books*, vol. 21, No.10, 13 May 1999.


7. With the ongoing imperialist onslaught on the Arab World (Palestine and Iraq), it is hard to see how postcolonial our times are!


2 A Four-hundred-year-old Woman

5. Ibid., p. 67.
10. Ibid. p. v.
12. Ibid., p. 103.
13. Ibid., p. 123.
16. Ibid., p. 104.
21. Ibid., p.16.
28. Ibid., p. 9.
31. Ibid., p. 156.

3 The Greatest Gift of Deconstruction

2. Ibid., p. 180.
4. Ibid., p. 183.
5. Ibid., p. 184.
6. Ibid., p. 184.
7. Ibid., pp. 185–6.
8. Ibid., pp. 185–6.
9. Ibid., p. 186.
11. Ibid., p. 95.
12. Ibid., p. 95.
13. Ibid., p. 95.
15. Ibid., p. 97.
16. Ibid., p. 96.
17. Ibid., p. 100.
20. Ibid., p. 20.
24. Ibid., p. 34.
27. Ibid., p. 133.
28. Ibid., p. 197.
29. Ibid., p. 198.
30. Ibid., p. 201.
31. Ibid., p. 204.
32. Ibid., pp. 204–5.
33. Ibid., p. 213.
34. Spivak, ‘Can The Subaltern Speak?’, p. 67.
35. Ibid., p. 63.
36. Ibid., p. 79.
37. Ibid., p. 103.
38. Ibid., p. 104.
39. Ibid., p. 104.
41. Ibid., p. 104.
4 Spivak and the Literary Canon

2. Ibid., p. 114.
4. Ibid., p. 80.
5. Ibid., p. 82.
6. Ibid., p. 89.
7. Ibid., p. 92.
9. Ibid., p. 18.
10. Ibid., p. 19.
11. Ibid., p. 20.
12. Ibid., p. 20.
14. Ibid., p. 11.
17. Spivak, *In Other Worlds*, p. 43.
18. Ibid., p. 57.
21. Ibid., p. 76.

5 Representation and Resistance

1. The range of postcolonialism is so wide that it can extend to even Western mathematics. See Alan Bishop, ‘Western Mathematics: The Secret Weapon of Cultural Imperialism’, *Race and Class*, 32(2), 1990.
5. Ibid., pp. 38–9.
8. Ibid., p. ix.
10. Ibid., p. 937.
12. Ibid., p. 39.
13. Ibid., p. 42.
22. Ibid., p. 127.
23. Ibid., p. 152.
24. Ibid., p. 283.
25. Ibid., p. 305.
27. Ibid., p. 207.
31. Ibid., pp. 165–70.
35. Ibid., p. 96.
38. Quoted in ibid., p. 27.
39. Ibid., p. 27.
40. Ibid., p. 27.
41. Quoted in ibid., p. 29.
43. Ibid., pp. 100–1.

6 English in the Clamped Mortar of Empire

2. To the question, ‘why do you write in French?’, Senghor replied ‘mais on me posera la question: “pourquoi, dès lors, écrivez-vous en Français?” parce que nous sommes des métis culturels, parce que, si nous sentons en nègres, nous nous exprimons en Français, parce que le Français est une langue à vocation universelle, que notre message s’adresse aussi aux Français de France et aux autres hommes, parce que le français est une langue de gentillesse et d’honnêteté … Et puis le Français nous a fait don de ses mots abstraits si rares dans nos langues maternelles ou les larmes se font pierres précieuses. Chez nous, les mots sont naturellement nimbés d’un halo de sève et de sang; les mots du français rayonnent “de mille feux, comme des diamants, des fusées qui éclairent notre nuit’’’ (In Wa Thiong’o, Ngugi, ‘The Language of African Literature’ In Colonial Discourse and Postcolonial Theory: A Reader, eds Patrick Williams and Laura Chrisman, London: Harvester Wheatsheaf, 1988, p. 454, note 11).


4. Cited in ibid., p. 36.


8. Thomas Macaulay, ibid., p. 430.


11. This phenomenon of one language devouring and annihilating another language is what the French critic, Louis-Jean Calvet, calls ‘glotophagia’.

12. A similar debate has been unfolding about the status of French in Francophone Africa. For an insider perspective on this question in Morocco, see B. Himmich, Al Francphonia wa Maasato Adabina al Faransi, Casablanca: Imprimerie Najah al Jadida, 2002.


17. Ibid., p. 443.


21. Cited in ibid., p. 49.

7 Identity

3. Ibid., p. xii.
12. Quoted in Ania Loomba, * Colonialism/Postcolonialism*, p. 211.
Notes

20. Ibid., p. xii.
24. Ibid., p. 28.
30. Ibid., p. 395.
31. Ibid., p. 401.
33. Homi Bhabha, ‘Signs Taken for Wonder: Question of Ambivalence and Authority under a Tree Outside Delhi, May 1817’, in Race, Writing, and Difference, p. 173.
34. Ania Loomba, Colonialism / Postcolonialism, p. 178.

8 Nationalism

4. Ibid., p. 12.
6. Ibid., p. 87.
8. Quoted ibid., p. 39.
11. Ibid., p. 155.
15. This model can be gauged against Michel Pêcheux’s schema alluded to earlier.
16. Ibid., p. 147.
20. Ibid., p. 338.

9 The Essay and the Essayist

2. Ibid., p. 70.
5. Ibid., p. 50.
7. Ibid., p. 220.
11. Quoted in Benedict Anderson, Imagined Communities, p. 70.
12. Ibid., p. 71.

10 For Language, Against Style

2. Ibid., p. v.
3. Ibid., pp. x–xi.
14. Quoted in Anna Smith, p. 5.
15. Ibid., p. 5.
16. Ibid., p. 4.
17. In her *A Critique of Postcolonial Reason*, Spivak underscores once again that difference by criticising Kristeva attitude following the 9/11 events in USA. She quotes Kristeva as saying: “this challenged giant (the United States)... may, in fact, be on the point of becoming a David before the growing Goliath of the Third World. I dream that our children will prefer to join this David, with his errors and impasses, armed with our erring and circling about the Idea, the Logos, the Form: in short, the old Judeo-Christian Europe. If it is only an illusion, I like to think it may have a future”, p. 66.
18. Spivak, ‘Draupadi’, in *In Other Worlds*, p. 188.
22. Quoted in J. Culler, p. 76.
23. Ibid., pp. 76–7.
25. Ibid., p. 9.

11 Utopian in a World Without Utopia

2. Ibid., p. 120.
3. Ibid., p. 123.
5. Ibid., p. 39.
6. Ibid., p. 39.
7. Ibid., p. 39.
8. Ibid., p. 31.
10. Ibid., p. 167.
11. Ibid., p. 75.
15. Ibid., p. 76.
18. Ibid., p. 5.

12 The Complicity Between Postcolonialism and Imperialism

4. Ibid., p. 422.
5. Ibid., p. 25.
10. Ibid., p. 20.
11. Ibid., p. 20.
12. Ibid., p. 20.
13. Ibid., p. 21.
17. Ibid., pp. 26–7.
22. Benita Parry, p. 28.
32. Ibid., p. 21.
33. Ibid., p. 21.
34. Ibid., p. 23.
35. Ibid., p. 24.

### 13 Feminism and the Risks of High Theory

2. Ibid., p. 40.
6. Quoted in Ania Loomba, p. 228.
8. As an instance of such a tendency see Aicha Oudeh, *Ahlam bi Al Houria* (Dreams of Freedom), Beirut: Centre for Arab Studies, 2004.

**Conclusion**

2. Ibid., p. 427.
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