The Critical Theory Institute
University of California, Irvine

presents

The Wellek Library Lecture Series

Gayatri Chakravorty Spivak
Avalon Foundation Professor in the Humanities
Columbia University

on

“The New Comparative Literature”

Monday, May 22: “Crossing Borders”
Tuesday, May 23: “Collectivities”
Thursday, May 25: “Planet-Think/Continent-Think”

May 22, 23 & 25, 2000
5:00-7:00 pm
Humanities Instructional Building, Room 100
# GAYATRI CHAKRAVORTY SPIVAK

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On the Occasion of the 20th Wellek Library Lectures

2000

CRITICAL THEORY INSTITUTE

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Compiled by

Eddie Yeghiayan

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I. Texts by Gayatri Chakravorty Spivak

1966


1967


1968

   This issue was on “Comparative Literature” and edited by Paul de Man.

1970


1971

   Translation by André Jarry of “Allegory and the History of Poetry: An Hypothesis.”

1972


1973

   Review of Meenakshi Mukherjee’s The Twice Born Fiction: Themes and Techniques of the Indian Novel in English.

1974


Translation of 2nd Chapter of De la Grammatologie (1967).


1975

Polish translation by Maria Draminska-Joczowa of "Allégorie et histoire de la poésie: Hypothèse de travail" (1971).

Special Yeats Number.

1976


Translation of De la Grammatologie (1967).

1977

On Jacques Derrida’s Glas.

Issue is entitled "Literature and Psychoanalysis / The Question of Reading: Otherwise,” and edited by Shoshana Felman.

1978

On François Aubral and Xavier Delcourt’s Contre la nouvelle Philosophie.


1979

"Explanation and Culture: Marginalia." Humanities in Society (Summer 1979), 2(3): 201-221.


1980


1981


“Reading the World: Literary-Studies in the 80s.” College English (November 1981), 43(7):671-679. This was a talk to the Association of Departments of English in June 1980.


1982


1983


1984


1985


Angela McRobbie conducts the interview.


Issue is on "'Race', Writing, and Difference," edited by Henry Louis Gates, Jr.

1986

A Special Issue on Poetry and Anthropology.

A revised and somewhat expanded version of "'Draupadi' by Mahasweta Devi" (1981).

Issue is entitled "Sexual Difference."

"Impressions of India." [sound recording]
1 sound cassette (80 min.) : analog, mono.
Recorded in Ithaca, New York by Cornell University.
Lecture, April 30, 1986.
Sponsored by: Education Against Oppression.

Questions on behalf of Thesis Eleven were formulated by Phlipa Rothfield and Sneja Gunew and posed by Walter Adamson in 1986.


An edited transcript of a three hour interview conducted by John Hutnyk, Scott McQuire, and Nikos Papastergiadis on August 17, 1986 in Canberra, Australia.

Reprint of "Three Women's Texts and a Critique of Imperialism" (1985)

Reprint of "Unmaking and Making in To the Lighthouse" (1980).

1987


Reprint of "Imperialism and Sexual Difference" (1986).


Contents:
One: Literature
1. The Letter as Cutting Edge: 3-14
2. Finding Feminist Readings: Dante-yeats: 15-29
3. Unmaking and Making in To The Lighthouse: 30-45
4. Sex and History in The Prelude (1805): Books Nine to Thirteen: 46-76
5. Feminism and Critical Theory: 77-92

Two: Into the World
7. Explanation and Culture: Marginall: 103-117
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11. "Draupadi" by Mahasweta Devi: 179-196
12. Subaltern Studies: Deconstructing Historiography: 197-221
13. "Breast-Giver" by Mahasweta Devi: 222-240


Interview conducted by Rashmi Bhatnagar, Lola Chatterjee, and Rajeswari Sunder Rajan.


1988


The occasion was the 1985 Cultural Construction of Race Conference in Sydney, Australia. Interview with Terry Threadgold (of the journal Intervention) and Frances Bartkowski (Rutgers University).

Interview conducted by Sarah Harasym on October 31-November 1, 1987 at the University of Pittsburgh when Professor Gayatri Chakravorty Spivak was Andrew Mellon Professor of English and an Invited Affiliate of the Department of Philosophy.


1989


"Post-Coloniality and the Field of Value." [sound recording]
   1 sound cassette (91 min.): analog, mono.
   Recorded in Ithaca, New York by Cornell University.
   Lecture, April 21, 1989.

"Post-structuralism, Marginality, Post-coloniality, and Value." Sociocriticism (1989), 5(2) [10]:43-81.
   This essay is based on an address made at a conference on Cultural Value at Birbeck College, at the University of London, on July 16, 1988.

   Reprint of "Questions of Multi-Culturalism" (1986).


   Part of the 13th Alabama Symposium on English and American Literature, 1986, held at the University of Alabama.

   Reprint of "Three Women's Texts and a Critique of Imperialism" (1985).


"Woman in Difference: Mahasweta Devi's Douloti." [sound recording]
   2 sound cassettes: analog, mono.
   Recorded in Ithaca, New York by Cornell University.
   Lecture, April 22, 1989.

"Woman in Difference: Mahasweta Devi's 'Douloti the Bountiful'," Cultural Critique (Winter 1989-90), 14:105-128.
   Special Issue: "The Construction of Gender and Modes of Social Division II," edited by Donna Przybylowicz, Nancy Hartsock, and Pamela McCallum.

1990


   Part of a Symposium organized by the Journal entitled "Language, Law, and Compulsion" held on February 3-4 at the Yale Law School and the Whitney Humanities Center. Gayatri Chakravorty Spivak's contribution is one of the 4 panel discussions entitled "Constitutional Narratives." The other panelists were Elaine Scarry and Peter Brooks.


Criticism, Feminism, and the Institution (with Elizabeth Grosz):1-16
The Post-modern Condition: The End of Politics? (with Geoffrey Hawthorn, Ron Aronson, and John Dunn):17-34
Strategy, Identity, Writing (with John Hutnyk, Scott McQuire, and Nikos Papastergiadis):35-49
The Problem of Cultural Self-representation (with Walter Adamson):50-58
Questions of Multi-culturalism:59-66
The Post-colonial Critic (with Rashmi Bhatnagar, Lola Chatterjee, and Rajeshwari Sunder Rajan):67-74
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The New Historicism: Political Commitment and the Postmodern Critic:152-168
Reprint of "Poststructuralism, Marginality, Postcoloniality and Value."

Revised and expanded version of "Reading The Satanic Verses" (1989).

Reprint of "Reading The Satanic Verses" (1990).

A discussion with Philip Sipiora and Janet Atwill.

Letter on her interview by Harold Winant and other matters.


Reprint of "Draupadi" by Mahasveta Devi" (1981)

1991

Reprint of "Draupadi" by Mahasveta Devi" (1981)

Comment by Joan W. Scott, pp. 171-175.

See "French Feminism in an International Frame" (1981)


"Interview with Gayatri Spivak." *Social Text* (1991), 9(3) [28]:122-134.
Afsaneh Najmabadi conducts an interview that is primarily on Salman Rushdie's *The Satanic Verses*.


Interviewed by Robert Young.
Issue is on "Neocolonialism," edited by Robert Young.

Part of a section in the journal entitled "Collective Conversations' on 'The Gulf War.'"


An Interview with the Guest Editor, Roberta L. Salper.
This volume is entitled "Cultural Studies: Crossing the Boundaries."


A discussion with Philip Sipora and Janet Atwill.


1992


Issue is entitled "Auto-biography."

Table of Contents title "The Burden of English Studies."
This paper was delivered in a shorter form at Miranda House, Delhi University, in February 1987.


The editors have summaries and comments on pp. 252-253.
Excerpts from "Displacement and the Discourse of Woman" (1983).

Reprint of "Draupadi' by Mahasweta Devi" (1981).


Leon de Kock conducts the interview.


The undergraduate and the graduate curriculum in the context of the national origin validation concept.

32nd T.B. Davie Memorial Lecture.

Translation by Hans-Dieter Gondek of "Displacement and Discourse of Woman" (1983).


1993

Papers presented at the 44th Annual South Asia Seminar held at the University of Pennsylvania, 1988-89, on the topic "Orientalism and Beyond."

Reprint of "Can the Subaltern Speak?" (1988)

This issue is entitled "Culture and Everyday Life."
Women and Narcissism. Freud's analysis of the Myth of Echo and Narcissus as told by Ovid.


A shorter version of this essay is included in "Poststructuralism, Marginality, Postcoloniality and Value" (1990).


Contents:
in a Word: Interview:1-23
More on Power/ Knowledge: 25-51
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Scattered Speculations on the Question of Culture Studies: 255-284


Reprint of "Reading The Satanic Verses" (1990).


Interview conducted by Pheng Cheah on January 23, 1992.

1994


An Interview conducted by Alfred Arteaga.

"Can the Subaltern Speak?" In Patrick Williams and Laura Chrisman, eds.

"Deconstruction Is/In America" Conference, October 9, 1993, New York University.
In Part 1, the panelists interpret and discuss Jacques Derrida’s keynote speech, "Time Is Out of Joint."
In Part 2, Derrida responds to the panelists' comments and elaborates on his talk.

Spanish translation of "Displacement and the Discourse of Woman" (1983).

A dialogue with David Plotke.

Reprint of "Feminism and Critical Theory" (1985).

Reprint of "French Feminism in an International Frame" (1981).

Reprint in a revised version of "Feminism in Decolonization: Once Again a Leap into the Postcolonial Banal" (1991).

With Ellen Rooney.


"Psychoanalysis in Left Field: Examples to Fit the Title." American Imago (Summer 1994), 51(2):161-196.


"Essays ... presented at the 1990 meetings of the International Association for Philosophy and Literature held at the University."


An Interview with Gayatri Chakravorty Spivak and Gloria-Jean Masciarotte.
Special Issue: "Colonialisms."

1995
This is a revised version of *Thinking Academic Freedom in Gendered Post-Coloniality* (1992).


Reprint of "Constitutions and Culture Studies" (1990).

Questions addressed to Professor Gayatri Chakravorty Spivak and her responses following her keynote address "Who Claims Sexuality in the New World Order?" to the *Culture/Sex/Economies Conference* in Melbourne, Australia on December 17, 1994.


This issue is entitled "Around Derrida:"
On Jacques Derrida's *Specters of Marx*.

Includes the following by Gayatri Chakravorty Spivak:
"The Author in Conversation":ix-xxii
"Translator's Preface":xxiii-xxix
"Translator's Note":xxxii
"Afterword":197-205

Reprint in a revised version of "In a Word. *Interview.*" (1989).


Edited version of a speech given in 1993 in Lund, Sweden on a reexamination of McLuhan's *The Global Village*, and another given in London in the same year on a celebration of internationality in the metropolis.

Partial reprinting of “Reading The Satanic Verses” (1989).


Reprint with extensive revisions of “Teaching for the Times” (1992).
Chiefly revised papers originally presented at a conference held in 1991 in Amsterdam.

Reprint of “Three Women’s Texts and a Critique of Imperialism” (1985).

Reprint of “Three Women’s Texts and a Critique of Imperialism” (1985).

1996


Text of a talk delivered at Rutgers University in March 1994.


Partial reprint of “Three Women’s Texts and a Critique of Imperialism” (1985).

Reprint of the second part of “Teaching for the Times” (1992).
An anthology of contributions from SoFA Friday Events Series 1993-95, Glasgow School of Art.


Extracts from "Reading The Satanic Verses" (1989).


Contents:
Donna Landry and Gerald MacLean: Introduction: Reading Spivak:1-13
Two. Explanation and Culture: Marginailia (1979):29-51
Five. Scattered Speculations on the Question of Value (1985):107-140
Seven. Echo (1993):175-202
Eleven. Subaltern Talk: Interview with the Editors (29 October 1993):287-308


Italian translation by Paola Di Cori of "Subaltern Studies: Deconstructing Historiography" (1985)


Partial reprint of "Three Women's Texts and a Critique of Imperialism" (1985).


Interviewed by Deepika Bahri and Mary Vasudeva.


1997


An exhibition catalogue.


German translation of "Attention: Postcolonialism!" (1997).


1998


This special issue is entitled "Edward W. Said," and edited by Paul A. Bové.


1999


Contents:
1. Philosophy:1-111
2. Literature:112-197
3. History:198-311
4. Culture:312-421

Machine-readable data.
Audio of live internet broadcasts of conference lectures and panel discussions held on Friday, February 26, 1999 in the Teatro de Casa Italiana in New York City.
Italian Academy for Advanced Studies in America.
URL:
http://www.columbia.edu/cu/casaitaliana/lectures/complit/audio.html

Poor women as feminists.

“Martha C. Nussbaum and Her Critics: An Exchange.” New Republic (April 19, 1999), 220(16) [4,396]:43.

See “Moving Devi” (forthcoming)


Reprint of “Three Women’s Texts and a Critique of Imperialism” (1985).

2000


Reprint of "Foreword: Upon Reading the Companion to Postcolonial Studies" (1999).


A version of this was published in (1999). This Issue is on "Translator's Ink," edited by Joanne Morra and Marquard Smith.

Forthcoming


"Moving Devi." Cultural Critique.

An expanded version of "Moving Devi" (1999).

"Other Things Are Never Equal." Re-Thinking Marxism.


II. Texts about Gayatri Chakravorty Spivak

Reviews of Gayatri Chakravorty Spivak's Books, and Books She Contributed to


O'Connor, Denise. Feminist Review (Spring 1990), 34:171-175.


Gayatri Chakravorty Spivak's *A CRITIQUE OF POSTCOLONIAL REASON* (1999)


Baugn, S.L. *Midwest Quarterly* (Spring 1984), 25:345.

22


Davidson, Hugh M. *Comparative Literature* (Spring 1979), 31(2):167-169.


Gayatri Chakravorty Spivak, et al., *Literary Theory Today* (1990), edited by Peter Collier and Helga Geyer-Ryan


Bohm, A. *Queen's Quarterly* (Summer 1992), 99(2):447-449.


Gayatri Chakravorty Spivak’s *Myself I Must Remake* (1974)

*Kirkus Reviews* (February 1, 1974), 42:123.


Gayatri Chakravorty Spivak, et al., *Out There: Marginalization and Contemporary Cultures* (1990), edited by Russell Ferguson, Martha Gever, Trinh T. Minh-ha, and Cornel West


Gayatri Chakravorty Spivak, et al., **PHILOSOPHICAL APPROACHES TO LITERATURE** (1984), edited by William E. Cain


Kellman, Steven G. *Modern Fiction Studies* (Summer 1984), 30(2):399-403.

Gayatri Chakravorty Spivak's **THE POST-COLONIAL CRITIC: INTERVIEWS, STRATEGIES, DIALOGUES** (1990)


Gayatri Chakravorty Spivak, et al., **QUESTIONING FOUNDATIONS: TRUTH/SUBJECITY/CULTURE** (1993), edited by Hugh J. Silverman

Young, James O. *History of European Ideas* (September 1995), 21(5):718-719

Gayatri Chakravorty Spivak, et al., **RETHINKING POWER** (1992), edited by Thomas E. Wartenberg


Gayatri Chakravorty Spivak and Ranajit Guha, edited, **SELECTED SUBALTERN STUDIES** (1988)

Gayatri Chakravorty Spivak, et al., **SOCIALISM AND THE LIMITS OF LIBERALISM** (1991), edited by Peter Osborne


Gayatri Chakravorty Spivak, et al., **THEORY INTO PRACTICE: A READER IN MODERN LITERARY CRITICISM** (1992), edited by K.M. Newton


Gayatri Chakravorty Spivak, et al., **WHAT IS AN AUTHOR?** (1993), edited by Maurice Biriotti and Nicola Miller


Kerlin, Michael J. *Cross Currents* (Summer 1996), 4692:266-269.

Gayatri Chakravorty Spivak, et al., **WOMEN AND LANGUAGE IN LITERATURE AND SOCIETY** (1980), edited by Sally McConnell-Ginet, Ruth Borker, and Nelly Furman


Gayatri Chakravorty Spivak, et al., **WRITING AND SEXUAL DIFFERENCE** (1982), edited by Elizabeth Abel


Texts about Gayatri Chakravorty Spivak


"Gayatri Chakravorty Spivak, one of the foremost thinkers in postcolonial theory, looks at the place of her discipline in the academic 'culture wars'."


Brief entry.


This issue is entitled "La voz del otro: testimonio, subalternidad y verdad narrativa," edited by John Beverley and Hugo Achugar.


According to the author, strategic essentialism is not simply the juncture of theory and power in a post-essentialist academic setting--for Sherpas it is a description of their participation in tourist capitalism as Buddhists.


Refers to Gayatri Chakravorty Spivak's 'Imperialism and Sexual Difference' (1986).


Cites Gayatri Chakravorty Spivak's "Imperialism and Sexual Difference" (1986).

Adjarian, M. M. "Between and Beyond Boundaries in Wide Sargasso Sea." College Literature (February 1995), 22(1):208nn1, 2, 209.


Citing Gayatri Chakravorty Spivak's "Afterword" to Mahasweta's Devi's Imaginary Maps (1995) asserts that she agrees with her that the task of the post-colonial is to move away from conflating "Eurocentric migrantry with post-coloniality."


Quotes Gayatri Chakravorty Spivak’s on Devi's thoroughly researched historical fiction and uses her phrase "planetary capital."


An early version of the next essay.


Asserts that Homi Bhabha, Gayatri Chakravorty Spivak and Tejaswini Niranjan are "attempting a synthesis of poststructuralist positions concerning the instability of the subject's insertion into language and the ideological critique at the center of postcolonial studies."

This is a Special Issue on "The Places of History: Regionalism Revisited in Latin America," edited by Doris Sommer.


This issue is entitled "Reconstructing the Academy."


An Essay Review of Charles Bernheimer's *Figures of Ill Repute*.

This issue is entitled "A Feminist Miscellany."


Mentions Gayatri Chakravorty Spivak's critiques of Kristeva, Cixous, and Sandra Gilbert and Susan Gubar.


Diasporic subjectivity has been investigated by Gayatri Chakravorty Spivak and Trinh T. Minh-ha but very few attempts have been made in the social sciences and in empirical research to deal with the issues raised.

Special Issue on "Post-Colonial Issues."


Cites Gayatri Chakravorty Spivak's view of a decadent style as writing in which the references are to artifice rather than nature.


Issue is on "Cultural Studies: Disciplinarity and Divergence," edited by Faye Pickrem and Linda Hutcheon.


Abstract in *Dissertation Abstracts International* (May 1999), 59(11A):4133-A.


Quotes the following from Gayatri Chakravorty Spivak's "ThreeWomen's Texts and a Critique of Imperialism" (1985): "an allegory of the general epistemic violence of imperialism, and the construction of a self-immolating colonial subject for the glorification of the social mission of the colonizer."

This issue is entitled "Histoires coloniales," and is edited by Elizabeth Ezra.

Refers to Gayatri Chakravorty Spivak's "Foreword to "Draupadi" (1981).


Gives Gayatri Chakravorty Spivak's reasons why the subaltern cannot speak and the dangers of first-world intellectuals presuming to speak for them.


Arndt, Susanne. "'We're all free to do as we're told': Gender and Ideology in Tom Stoppard's The Real Thing." *Modern Drama* (Winter 1997), 40(4):493, 500n24.


Calls Gayatri Chakravorty Spivak "the most influential contemporary critic working with the intersection between French 'high theory' and third world political realities."


The inscription of the European colonists imperial world upon the Indian tabula rasa is what Gayatri Chakravorty Spivak calls the "worlding of a world on unscribed earth."


Latin America is "worlded" (Gayatri Chakravorty Spivak's term) by Europe, brought into existence as part of a world constructed by Eurocentrism but relegated to its periphery.


Quotes Gayatri Chakravorty Spivak's explanation of "trace" in her "Translator's Preface" to Derrida's *Of Grammatology* (1976).


This issue is on "The Writings of J.M. Coetzee," edited by Michael Valdez Moses.

This issue is entitled "Front/Lines/Border Posts," edited by Homi Bhabha.


Quoting Gayatri Chakravorty Spivak's "Displacement and the Discourse of Woman" (1983) and citing a phrase from Rousseau about the 'disorder of women' says: 'Much more recently one of these disorderly postmodern women has replied that 'the discourse of man is in the metaphor of woman'.
This issue is on "Constructing Meaningful Dialogue on Difference: Feminism and Postmodernism in Anthropology and the Academy, Part I," edited by Frances E. Mascia-Lees and Patricia Sharpe.

This issue is on "Characterization in Biblical Literature," edited by Elizabeth Struthers Malbon and Adele Berlin.

Quotes Gayatri Chakravorty Spivak's description of Devi's works as containing "problematic representations of decolonization."
This issue is part of a Forum on "After Empire."

This issue is on "Fiction of the Indian Subcontinent," edited by Aparajita Sagar.


This issue is entitled "Postcolonialism and Its Discontents."


References to Gayatri Chakravorty Spivak’s distinction between self, self-consolidating other, and absolute other.


Gives Gayatri Chakravorty Spivak’s definition of catagoresis.


This issue is on the topic “Cultural Studies and the New Historicism.”


Cites Gayatri Chakravorty Spivak’s criticism of Hegel’s narrative on the development of art forms.


Quotes Gayatri Chakravorty Spivak’s observations regarding the need to become inter-literary: “since the teaching of English literature can become critical only if it is intimately yoked to the teaching of the literary or cultural production in the mother tongue(s).”


Uses Gayatri Chakravorty Spivak’s notion of “epistemic violence.”


The article referred to in the title was published in Antipode (1992), 24:29-55.

Cites Gayatri Chakravorty Spivak’s “Can the Subaltern Speak?” and quotes her remark that her distinction between the two senses of representation are “related but irreducibly discontinuous.”


Issue is entitled "The Institution of Literature. III. Institutional Questions."


Refers to Gayatri Chakravorty Spivak's essay "Unmaking and Making in To the Lighthouse" (1980).


Issue is on "Studies in Historical Change."


Special Issue on "Locations of Culture: Identity, Home, Theory," edited by Ralph Bauer.


The subaltern cannot speak because "she is necessarily imbricated in colonialist knowledges, language not being separable from epistemology."


The epigraph of the article is the following quote from Gayatri Chakravorty Spivak: "...the critique of essentialism is understood not as an exposure of error, our own or others', but as an acknowledgment of the dangerousness of something one cannot not use." Also quotes Gayatri Chakravorty Spivak on "catachresis" and "mother tongue."


Issue is on "Psycho-Marxism and Psychoanalysis Late in the Twentieth-Century," edited by Robert Miklitsch.


Quotes the following from Gayatri Chakravorty Spivak: "It seems to me that the politics involved in presupposing the heterogeneity of one's own [cultural identity...] and the homogeneity of the other is something that one should examine."


Cites Gayatri Chakravorty Spivak's "Translator's Preface" to Derrida's *Of Grammatology* (1976) and her criticisms of Kristeva.


To support the idea of the open view that sees real sociological benefits of intercultural studies quotes Gayatri Chakravorty Spivak, who says: "Can men theorize feminism, can whites theorize racism, can the bourgeois theorize revolution...It is when only the former groups theorize..."
that the situation is politically intolerable... The position that only the subaltern can know the subaltern, only women can know women and so on, cannot be held as a theoretical presupposition either, for it predicates the possibility of knowledge on identity."

Bergren, Anne. "Review of Pietro Pucci's 
Hesiod and the Language of Poetry."

Bergero, Adriana J. "De tesoros, mercados y prestdigitadores: Reflexiones sobre la representación de América Latina." Mester (Fall 1992), 21(2):166-167n2, 169.


"Thus in one light the show's [Designing Woman episode entitled 'The Strange Case of Clarence and Anita'] stifling of Hill reproduces a version of the imperial fantasy Gayatri Chakravorty Spivak describes, in which white women 'heroically' save brown women from brown and white men."

Quotes Gayatri Chakravorty Spivak's assertion that "we learn the inscription of identity letter by letter."


Berry, Chris. "A Nation T(w/o): Chinese Cinema(s) and Nationhood(s)." East-West Film Journal (January 1993), 7(1):47n1, 50.
Special Issue on "Cinema and Nationhood."


Quotes Gayatri Chakravorty Spivak's assertion that "non-Eurocentric globe-girdling movements of Ecology, Bio-Diversity, Women, and Alternative Development" constitute "the new face of socialism."

The article begins with the following: "¿Puede hablar el subaltern?" pregunta Gayatri Spivak en una intervención ya famosa."
Points out that Spanish equivalent of the term "subaltern" (in the Gramscian sense) is "el pueblo."
This is the introduction to the issue that is entitled "La voz del otro: testimonio, subalternidad y verdad narrativa," edited by John Beverley and Hugo Achugar.

Gayatri Chakravorty Spivak's writings on the colonial or subaltern "native informant" are invoked.

Beverley, John. "The Real Thing (Our Rigoberta)." *Modern Language Quarterly* (June 1996), 57(2):131-132. Discusses what Gayatri Chakravorty Spivak was trying to show in answering in the negative "Can the Subaltern Speak?"

This is a Special Issue on "The Places of History: Regionalism Revisited in Latin America," edited by Doris Sommer.


Bevery, John. "'Through All Things Modern': Second Thoughts on Testimonio." *Boundary 2: An International Journal of Literature and Culture* (Summer 1991), 18(2):4, 11. Quotes Gayatri Chakravorty Spivak on the subaltern not speaking, and says that to have it speak would be like "Gandot arriving on a bus."

Bewell, Alan. "'Jane Eyre and Victorian Medical Geography." *ELH: English Literary History* (Fall 1996), 63(3):781, 806nn23, 29, 807n44.


"Addressing the criticism that her radical translations of Mahasweta Devi's stories are not 'sufficiently accessible to readers in India', Gayatri Spivak has acknowledged that the English of her translations 'belongs more to the rootless American-based academic prose than the more subcontinental idiom of her youth'. But she then poses an 'interesting question' unique to India: 'should Indian texts be translated into the English of the subcontinent?'".


Bhattacharya, Nandini. "Ethnopolitical Dynamics and the Language of Gendering in Dryden's *Aureng Zebe.*" *Cultural Critique* (Fall 1993), 25:171n9, 175.


Citing Gayatri Chakravorty Spivak's "The Rani of Sirmur: An Essay on Reading the Archives" (1985) says: "Recent critical work in postcolonialist history deeply troubles conventional uses of 'experience' as a historical category."
Issue is on "Contemporary Critical Theories on Women and Feminism in Medieval History."


This essay is dedicated to Gayatri Chakravorty Spivak.

Quotes Gayatri Chakravorty Spivak at length on the meanings of "pouvoir" in Foucault that are not captured by its translation as "power."

Says that her work in "Coming to Terms..." was governed by lessons learned from Gayatri Chakravorty Spivak's work on the gendered subaltern on the way to counteract Western, Eurocentric and patriarchal historicism.


Discusses at length Gayatri Chakravorty Spivak's "A Literary Representation of the Subaltern: A Woman's Text from the Third World" (1987), and citing "Can the Subaltern Speak?" (1988) observes: "subaltern not only designates a lower status in the context of a dominant/dominated discourse ideology. It also implies complex mechanisms of resistance to cultural homogenizing which runs underneath the surface of coercive rhetoric and open up new ways of interpreting difference and reciprocity."
This issue is entitled "After Genette: Current Directions in Narrative Analysis and Theory."


Issue is on "Discourse of the Other: Postcoloniality, Positionality, and Subjectivity," edited by Hamid Nafigy and Teshome H. Gabriel.

Boesky, Amy. "“Outlandish-Fruits”: Commissioning Nature for the Museum of Man.”
*ELH: English Literary History* (Summer 1991), 59(2):330n34.


"A very good introduction to the ideas of Derrida is Gayatri Chakravorty Spivak's 'Translator's Preface' to *Of Grammatology.*"


Refers to Gayatri Chakravorty Spivak's call in "Three Women's Texts and a Critique of Imperialism" (1985) "for a move way from 'isolationist high feminism' toward critical awareness of global interconnection."


Gayatri Chakravorty Spivak and Robert Young have noted the neglect in postcolonial theory of neocolonial capitalism in the third world; the author adds third world struggles over cultural production and diffusion in a neocolonialist economy to that what has been neglected.


Borossa, Julia. "The Migration of Psychoanalysis and the Psychoanalyst as Migrant.”

This issue is on "Knowledge, Learning and Migration," edited by Caroline Rooney.


Brantlinger, Patrick. "History and Empire." Victorian Literature and Culture (1991), 19:320. The author states that the two main injunctions of poststructuralist theory are: "Do not write metanarratives," and "Do not assume that you can or should ever try to represent others."


Investigates the politics of certain events/texts and uses the terms "events/texts" because of Spivak's view that events are never not discursively constituted.


Brittin, Alice A. "Close Encounters of the Third World Kind: Rigoberta Mencív and Elisabeth Burgos's *Me llamo Rigoberta Menchú*." *Latin American Perspectives* (Fall 1995), 22 (4) [87]:101, 102, 114. Gives Gayatri Chakravorty Spivak's argument on why the subaltern cannot speak. Issue is on "Redefining Democracy: Cuba and Chiapas."


Discusses Gayatri Chakravorty Spivak's comparison of Derrida's conception of "trace" to Freud's.


Cites Gayatri Chakravorty Spivak's view that the Western feminist translator of Third World women's texts has to be multilingual as a requirement of identification, and engage in the most intimate act of reading—which is what translation is.


"A recent article in a respected critical journal proposed that Jane Eyre was an imperialist text.... If described as imperialist, it ought to be described carefully."

The reference is, of course, to "Three Women's Texts and a Critique of Imperialism" (1985).


Cites Gayatri Chakravorty Spivak's explanation of Derrida's notion of "under erasure."


Cites "Can the Subaltern Speak?" (1988) and says: "Spivak is perhaps the preeminent post-colonialist, deconstructive feminist critic."


Quotes the following from Gayatri Chakravorty Spivak about the sort of deconstructive practice she prefers: "Its insistence that in disclosing, in exposing, the critic-as-subject is herself complicit with the object of her critique; its emphasis upon 'history' and upon the ethico-political as the 'trace' of that complicity."


Quotes two of Gayatri Chakravorty Spivak's observations on ethics that it is "the experience of the impossible," and that "the whole subject-ship of ethics is certainly male."


Appeals to Gayatri Chakravorty Spivak's notion of affirmative deconstruction.
Buffington, Robert and Pablo Piccato. " Tales of Two Women: The Narrative Construal of Porfian Reality." The Americas: A Quarterly Review of Inter-American Cultural History (January 1999), 55(3):421-422. States that Gayatri Chakravorty Spivak argues that as women are inserted into the historical record they are inevitably drained of their proper identity.

Bunting, Annie. "Theorizing Women’s Cultural Diversity in Feminist International Human Rights Strategies." Journal of Law and Society (Spring 1993), 20(1):11, 12, 15, 20n26, 27, 32, 36-38, 21n60, 69. The author says the term “subaltern” refers to silenced, subjugated, colonized, or oppressed groups,” and that “the Subaltern Studies group seeks to retrieve the history of colonized peoples in India,” and quotes Gayatri Chakravorty Spivak as saying that their aim is to make “a theory of consciousness or culture rather than specifically a theory of change,” and that their aim is counterhegemonic and “strategically adhering to the essentialist notion of consciousness.”


"Gayatri Spivak has shown that Marx does have occasion to use deconstructive approaches in his analysis of the commodity form."


On Alterity in Derrida and Irigaray.


Quotes a passage from Gayatri Chakrvorty Spivak that includes the sentence "Latin America has not participated in decolonization," and discusses this claim.

Special Issue on "Postcolonial Literatures: Theory and Practice," edited by Tótosys de Zepetnek and Sneja Gunew.


Refers to Gayatri Chakrvorty Spivak's remark that "if the subaltern can speak, then thank God, the subaltern is not the subaltern any more."


Quotes from Gayatri Chakrvorty Spivak's various interviews to clarify that "strategic essentialism" is not a theory but a practice.


Translated by Ileana Rodríguez and John Beverley.

This issue is entitled "La voz del otro: testimonio subalterno y verdad narrativa," edited by John Beverley and Hugo Achugar.


Borrows Gayatri Chakravorty Spivak's term "strategic essentialism."


On Bharati Mukherjee's book *Jasmine*.


This issue is entitled "Post-Colonialism and Post-Modernism."


This issue is entitled "Wordsworth and the Production of Poetry," edited by Andrzej Warnimont and Cynthia Chase.


“As Spivak (1988) argues in her controversial essay ‘Can the subaltern speak?’ recovering ‘subaltern’ voices is complicated by the fact that those voices are always already written by those in power.”


Part of a forum on "Rethinking the Canon"


Special Issue on "Studies in 20th Century Americana Literature, Criticism, and Art."

Quotes Gayatri Chakravorty Spivak on "strategic essentialism": "It is not possible, within discourse, to escape essentializing somewhere, ...you have to be aware that you are going to essentialize anyway. So then strategically you can look at essentialism, not as descriptions of the way things are, but as something one must adapt to produce a critique of anything."


Refers to Gayatri Chakravorty Spivak's discussion in "A Stylistic Contrast Between Yeats and Mallarmé" (1972).


Quotes from several Spivak interviews pertaining to "strategic essentialism" and discusses them.


This issue is entitled "Irigaray and the Political Future of Sexual Difference," edited by Pheng Cheah and Elizabeth Grosz.


This issue is on "Heidegger and Chinese Philosophy.”

The epigraph of the article is a quote from Gayatri Chakravorty Spivak, part of which says: "The gesture that the 'historical moment' requires might be to ask the 'question of man' in that special way -- what is man that the itinerary of his desire creates such a text?"


Review of Gayatri Chakravorty Spivak’s The Postcolonial Critic: Interviews, Strategies, Dialogues (1990), and a number of her essays.


Issue is entitled "Postcolonialism and Its Discontents.”

Special Issue: "Modernity and Modernism, Postmodernity and Postmodernism.”


Chrisman, Laura. "Colonialism and Feminism in Olive Schreiner’s 1890s Fiction." *English in Africa* (May 1993), 20(1):27, 38n1, 38. "Lurking around in all this is the Kantian conception of man as end-in-himself, leading to the categorial imperative of Empire to actualize this end. Revealing quite clearly what Gayatri Spivak has referred to as the epistemic violence of the imperialist approppriation of the categorical imperative, a violence implicit in the whole project of imperial subjectivity, seving and Othering."


Acknowledges a debt to Gayatri Chakravorty Spivak's "Scattered Speculations on the Question of Value" (1988) in his framing of the question of value.


The theme of this issue is "Further Inflections: Toward Ethnographies of the Future," edited by Susan Harding and Fred Myers.


Cites Gayatri Chakravorty Spivak's "Explanation and Culture: Marginalia" (1979).


Gives a detailed account of Gayatri Chakravorty Spivak’s lecture at the Conference which in contrast with the rest focused on gender issues and on political economy.

Issue is on “Nationalisms and National Identities.”


Special Issue on Cultural Studies in Canada.


The article’s epigraph is a quotation from Gayatri Chakravorty Spivak.


A section, pp. 179-182, is entitled “The Critique of Strategic Essentialism.”

Cornis-Pope, Marcel. “The Ethics of Reading in the Age of Multiculturalism.” *College Literature* (Spring 1999), 26(2):190, 191.

A review of Molly Abel Travis’ *Reading Cultures: The Construction of Readers in the Twentieth Century and Rey Chow’s Ethics After Idealism: Theory—Culture—Ethnicity—Reading*.


Uses Gayatri Chakravorty Spivak’s notion of representation as *darstellung* and *vertretung*.

This issue is on “Autobiography and African Literature,” edited by Patricia Geesey.


Crosby, Cathy. "Stranger than Truth: Feminist Literary Criticism and Speculations on Women." *Dalhousie Review* (Summer 1984), 64(2):254, 257, 259n26, 33. Quotes and expounds Gayatri Chakravorty Spivak's remark that "the discourse of man is in the metaphor of woman."


Cullens, Chris and Dorothea von Mücke. "'Love in Kleist's Penthesilea and Käthchen von Heilbronn.'" *Deutsche Vierteljahrsschrift für Literaturwissenschaft und Geistesgeschichte* (September 1989), 63(3):486n25. They refer to Gayatri Chakravorty Spivak's detailed discussion of "erasure" and "supplement."


This issue is entitled "Interculturalism and Performance."

Tabel of Contents title: "Differenze e interferenze: il femminismo etnico, di G.C. Spivak tra marxismo e decostruzione."
This issue is entitled "Gender, letteratura, cultura," edited by Donatella Izzo.


Gayatri Chakravorty Spivak rejects the binary opposition coloniser/colonised, extends her focus to gender and subaltern women and repositions the colonial and postcolonial relationship in a non-essentialist way.

This issue is entitled "Law and Postcolonialism," and is edited by Eve Darian-Smith and Peter Fitzpatrick.


The issue is entitled "De-centering and Transforming the Asian American Subject," edited by Russell C. Leong.

Quotes from Gayatri Chakravorty Spivak: "It seems particularly unfortunate when the emergent perspective of feminist criticism reproduces the axioms of imperialism."

Special Issue on "Reaching for Global Feminism: Approaches to Curriculum Change in the Southwestern United States," edited by Janice Monk, Anne Betteridge, and Amy W. Newhall.


Refers to Gayatri Chakravorty Spivak's definition of the "Native informant " (as do many others in this bibliography) as one "who is patronizingly considered incapable of strategy" and is consequently "identified and welcomed as the agent of an alternative history."


Quotes Gayatri Chakravorty Spivak's observation that "the colonized subaltern subject is irretrievably heterogeneous," and that to suppress that heterogeneity is to risk becoming "native informants for first-world intellectuals interested in the voice of the Other."


Quotes Gayatri Chakravorty Spivak's remark about making strategic use of positive essentialism for political reasons.

Issue is on "Revising Historical Understanding."


Discusses Gayatri Chakravorty Spivak's "Displacement and the Discourse of Woman" (1983).


Issue is on "Another Look, Another Woman: Retranslations of French Feminism."


This issue is entitled “New Directions in Television Studies: Essays in Honor of Beverle Ann Houston,” edited by Nick Browne.


Quotes several of Gayatri Chakravorty Spivak’s observations, one of which says: “Making sense of ourselves is what produces identity.”


This issue is entitled “Histoires coloniales,” edited by Elizabeth Ezra.


Special Section on Toni Morrison.


Quotes Gayatri Chakravorty Spivak’s remark about Foucault: “the awareness of the topographical reinscription of imperialism does not inform his presuppositions.”


Selected theorists from Anglophone postcolonies whose writings focus on the culture of their origin or their particular status of hybridity, and hence are not directly concerned with the United States, have been influential on literary scholars.


Issue is entitled “The Traveling Nation: India and Its Diaspora.”


On Aijaz Ahmad’s In Theory.


Didur, Jill. ‘Cracking the Nation: Gender, Minorities, and Agency in Bapsi Sidhwa’s ‘Cracking India’.” Ariel: A Review of International English Literature (July 1998), 29(3):45-46, 64.
"Spivak's critique and other examples of feminist deconstructions of the unified subject or agent do not negate or dismiss the concept of agency but rather call for its 'critical reinscription and redeployment'."


Cites Gayatri Chakravorty Spivak's criticisms of Goux' strict isomorphism.

Reviewing John Vernon's *Money and Fiction: Literary Realism in the Nineteenth and Early Twentieth Centuries* and Jean-Joseph Goux' *Les Monnayeurs du Langage*.


According to Gayatri Chakravorty Spivak the essays in *Subaltern Studies* are a form of allegorical narration, a strong reading of the past that puts it into a subversive relation to the present, effecting a displacement of present discursive systems.


Symposium on "Colonialism and Working-Class Resistance: Puerto Rican Education in the United States."


This issue is entitled: "Assia Djebar: 1996 Neustadt International Prize for Literature."


Says that much of Rey Chow's perspective (discussed in this article) is taken from her reading of Gayatri Chakravorty Spivak's "Can the Subaltern Speak?" (1988).


On Symbolic Logic and Virginia Woolf's *To the Lighthouse*.


This issue is entitled "Postcolonialism and Its Discontents."


To practice a Multicultural Sociology, we should follow, the author says, Gayatri Chakravorty Spivak's advice and unlearn our privilege and recognize the folly of the liberal tendency towards a multiculturalism that is equivalent, in Spivak's terms, to a "museumization of ethnic goods."


Quotes the following from Gayatri Chakravorty Spivak on the collective project of "Subaltern Studies": "rethinking Indian colonial historiography from the perspective of the continuous chain of peasant insurgencies during the colonial occupation."

This is a Special Issue on "Ireland, 1798-1998: From Revolution to Revisionism and Beyond."


...Praises Gayatri Chakravorty Spivak’s work on Mahasweta Devi’s Standayini (breast giver) as a powerful essay portraying the mother as a victim of class and gender oppression.


...Issue is on "Feminist Issues in Literary Scholarship."


...This issue is entitled "Speaking Out: Researching and Representing Women."


...Quotes the following from Gayatri Chakravorty Spivak’s "Translator’s Preface" (1976) to Derrida’s Of Grammatology: "Derrida acknowledges that the desire of deconstruction may itself become a desire to reappropriate the text actively through mastery, to show the text what it ‘does not know.’"


Ellsworth refers to "Can the Subaltern Speak?" (1988).


Emberley, Julia V. Special Issue on "Postcolonial Literatures: Theory and Practice," edited by Tööösy de Zepetnek and Sneja Gunew.


Erkkila asserts that Gayatri Chakravorty Spivak seeks to negotiate the potential contradiction between deconstruction theory and the identity politics of subaltern cultures by advocating a strategy of "affirmative deconstruction."


Cites Gayatri Chakravorty Spivak's view of Derrida's position on the relationship between the verbal text and the extratextual: that the so-called outside of the verbal text is articulated with the text in a web or network.


Asserts that Cornel West's term "psychic conversion" for Black nationalist movements that adopt Islamic fundamentalism is akin to Gayatri Chakravorty Spivak's "strategic essentialism."


Notes Gayatri Chakravorty Spivak's remark that it is ludicrous to elevate James Joyce to the level of the representative author of a feminist aesthetic.


Translated by Thomas Laugstien.


Cites Gayatri Chakravorty Spivak's "Displacement and the Discourse of Woman" (1983).


Findlay, L.M. "Runes of Marx and the *The University in Ruins* - Bill Readings." *University of Toronto Quarterly* (Fall 1997), 66(4):677.

Response to Bill Readings' *The University in Ruins*.


Refers to Jane Marcus’ criticisms of Gayatri Chakravorty Spivak’s for relying on male theorists and for not citing feminist critics in her footnotes.


Asserts that Gayatri Chakravorty Spivak’s position on feminine sexuality was between the essentialist biological view and the non-essentialist Lacanian linguistic view, and that her essentialism is grounded in the body.


Mentions that Gayatri Chakravorty Spivak has abandoned the "strategic essentialism" she once advocated.


On Zee Edgell’s, Tsitsi Dangarembga’s, and Farida Karodia’s novels.


Symposium on "Ethnicity and Education."


Issue is on "Deconstruction at Yale," edited by Ronald Schleifer and Robert Con Davis.


This Special Issue is entitled "Cultural Studies: Theory, Praxis, Pedagogy."


Cited Gayatri Chakravorty Spivak's "Displacement and the Discourse of Woman" (1983) and "Scattered Speculations on the Question of Value" (1985).


Fowler says the following on Gayatri Chakravorty Spivak's book: "Her critiques of French feminism and of Marxist analyses are as acute, unusual, and scholarly as her literary readings. This is a challenging and highly intelligent volume...."

Issue is on "Feminist Directions."


This issue is entitled "The Analysis of 'Culture'," and is edited by John Corner.


Fraser, Nancy. "The French Derrideans: Politicizing Deconstruction or Deconstructing the Political?" New German Critique (Fall 1984), 33:129-131, 134, 135, 137, 142.

This issue is entitled "Modernity and Postmodernity."


Special Issue on "Feminism and Postmodernism," edited by Margaret Ferguson and Jennifer Wicke.


Claims that scripts or narratives of "relational positionality" regarding self-identity are present in Gayatri Chakravorty Spivak’s writings and other contemporary feminist discourse.

Issue is entitled “Is There an Anglo-American Feminist Criticism?”


Issue is on “Virginia Woolf,” edited by Ellen Carol Jones.


In her discussion of specific speech acts that empower the speaker to resist or subvert domination, she mentions Gayatri Chakravorty Spivak’s views on the subaltern’s use of humor for the same purpose.


This volume is entitled “The Gender Issue.”


This issue is entitled “Allegory in Translation.”


Refers to Gayatri Chakravorty Spivak’s discussion of Coleridge in “The Letter as Cutting Edge” (1977).


Quotes Gayatri Chakravorty Spivak’s view that Deconstruction does not allow any absolute justification of any political position, and also discusses her view of the role of feminism in international political economy.


Quotes the following from Gayatri Chakravorty Spivak on the gendered subaltern:
"Between patriarchy and imperialism, subject-constitution and object-formation, the figure of the woman disappears, not into a pristine nothingness, but into a violent shutting which is the displaced figuration of the 'Third World woman' caught between tradition and modernization." Elsewhere in the article the author asserts: "Spivak brilliantly proposes that 'idealist and materialist predications of the 'subject' be re-integrated so that both 'consciousness' and 'labor-power' are regarded as 'materialist' determinations of value, but with necessary 'textualist' or supplementary measures. In this scheme, the 'open-endedness' of the economic transformation of labor into capital is productive of an indeterminacy, or what Spivak calls 'super-adequation'."


Double Issue on "Teaching Postcolonial and Commonwealth Literatures."


This issue’s theme is "Black Women, Spectatorship, and Visual Culture."


   The author discusses Gayatri Chakravorty Spivak’s account of the impact of imperialism on white female subjects in 19th century texts.


   Issue is on "Neocolonialism."


   This issue is entitled "Writing in/on the Canadas."


   Issue is on "On Writing Histories of Literature"

   Notes Gayatri Chakravorty Spivak’s observations on the parochial nature of multicultural debates and her advocacy of a truly global, transnational cultural studies.


"Theorists such as Gayatri Spivak, Stanley Aronowitz, and others do engage the relationship between cultural studies and pedagogy, but they constitute a small minority."


Giroux, Henry A. "Rethinking the Boundaries of Educational Discourse: Modernism, Postmodernism, and Feminism." College Literature (June-October 1990), 17(2-3):21, 50.

Special Double Issue on "The Politics of Teaching Literature."


Symposium on "Ethnicity and Education."


Quotes Gayatri Chakravorty Spivak's remark that "one of the gifts of the logic of decolonization is parliamentary democracy."


Provides a short summary of Gayatri Chakravorty Spivak's views.


Mentions Gayatri Chakravorty Spivak's view that deconstruction is the radical acceptance of vulnerability.


Refers to Gayatri Chakravorty Spivak's book In Other Worlds (1987, 1988) as an important theoretical book on race questions that goes "beyond mimetic and humanistic concerns."


Symposium: "Community and Identity: Sociological Studies"


Compares and contrasts Gayatri Chakravorty Spivak's and Cixous' perspectives on female desire.


Special Issue on "Post-Colonial Issues"


Gugelberger, Georg M. “Decolonizing the Canon: Considerations of Third World Literature.” *New Literary History: A Journal of Theory & Interpretation* (Summer 1991), 22(3):516, 523n23. This issue’s topic is entitled “Undermining Subjects.”


Part of a Forum on "Feminism and Interpretation Theory" with Meagan Morris and Anne Friedman.


This issue is entitled "Cultural Difference and its Enemies."


Cites Gayatri Chakravorty Spivak's "French Feminism in an International Frame," (1981), In Other Worlds (1987, 1988), and "Poststructuralism, Marginality and Value (1990), and quotes Spivak on Marx's theory of value, part of which says: "Marx's point of entry is the economic coding of value, but the notion itself has a much more supple range."

This issue is entitled "Bakhtin/Bakhtin': Studies in the Archive and Beyond," edited by Peter Hitchcock.

Narratives on religious discourses.

Gayatri Chakravorty Spivak's notion of "Strategic essentialism" is the claim that people employ essentialist political rhetoric as strategies rather than as eternal truths. The author then cites authors who reject the dichotomy of essentialist/constructivist.


Cites Gayatri Chakravorty Spivak's remark that the deconstructive project is not concerned with the exposure of error but with the discovery of how we produce truths.

Issue is on "Discourses about and in the Media," edited by D. Charles Whitney.


The author asserts that it is true that dominants presume to speak for subalterns, because colonials cannot hear, thereby appropriating their voices, but shouldn't one consider that those who took up the white man's burden can be regarded as benefiting brown women?


Gayatri Chakravorty Spivak discusses the Female Other, usually absent in imperialist and anti-imperialist debates who has lost the ability to speak, crushed between a masculinist, imperialist Western Self and its equally masculinist, reactionary Male Other.


Quotes Gayatri Chakravorty Spivak's well-known remark: "The putative centre welcomes selective inhabitants of the margin in order to better exclude the margin."


Special Issue On Literature.


Citing several works, including Gayatri Chakravorty Spivak's "Can the Subaltern Speak?" (1988) asserts: "For discussions of the silencing of marginal peoples -- denial to them of literacy, of access to dissemination of writing, of institutional resources, and even of the right to consciousness, 'experience', subjectivity and history."


Quotes Gayatri Chakravorty Spivak’s remark that "each act of reading 'the text' is a preface to the next."


Cites Gayatri Chakravorty Spivak’s account of the Derrida-Searle debate in her "Revolutions That as Yet Have No Model" (1980).


Cites a lecture by Gayatri Chakravorty Spivak entitled "Rethinking the Political Economy of Women" given at Pembroke Center Conference on "Feminism Theory Politics," Providence, Rhode Island, March 14-16, 1985. The quoted material pertains to narratives that are psychobiographies of Third World Women.


Quotes Gayatri Chakravorty Spivak’s self-description as a "practical deconstructivist feminist Marxist."


Symposium on "Critical Race Theory."


Quotes Gayatri Chakravorty Spivak on a basic procedure of deconstruction. This issue is entitled "Centennial of Matthew Arnold 1822-1888," edited by John P. Farrell and Jerold J. Savory.


Refers to Gayatri Chakravorty Spivak’s "Can the Subaltern Speak?" (1988).


"Spivak questions or disrupts the way she is classified as a theorist or cultural worker: there are some who would not call her a deconstructionist, some not a Marxist, some not a materialist, and others in her own class in India would disown her work and not want her to represent them. How then, Spivak asks, can she be a spokesperson for 'the third world.'"


Cites and borrows Gayatri Chakravorty Spivak’s notion of political catachreses for the author’s notion of divested metaphor.


Says we must, following Gayatri Chakravorty Spivak’s advice, practice through “sanctioned ignorance, translation-as-violation.”


Cites Gayatri Chakravorty Spivak’s distinction between representation meaning either political representation or portrayal or depiction.


This issue is on "Fiction on the Indian Subcontinent," edited by Aparajita Sagar.

Acknowledges a debt to Gayatri Chakravorty Spivak's notion of double displacement.


This issue is entitled "After Theory," edited by Paul Smith.

Uses Gayatri Chakravorty Spivak's comments on Derrida's practice of writing "under erasure."


Quotes from Gayatri Chakravorty Spivak's "Translator's Preface" to Derrida's *Of Grammatology* (1976) on binary oppositions or dubious dichotomies.
Special Issue: "Rescuing Creusa: New Methodological Approaches to Women in Antiquity," edited by Marilyn Skinner.


Refers to Gayatri Chakravorty Spivak's criticisms of the term "women of color" as reproducing colonialist values by a global erasure of local particularity.


Asserts that Gayatri Chakravorty Spivak uses poststructuralist ideas to critique dominant and oppositional ideologies.

Issue is on "Cultural Studies: Disciplinarity and Divergence," edited by Faye Pickrem and Linda Hutcheon.


Hirsch, Susan F. "Subjects in Spite of Themselves: Legal Consciousness Among Working-Class Americans."


Review of Sally Engle Merry's *Getting Justice and Getting Even: Legal Consequences among Working-Class Americans.*


Uses Gayatri Chakravorty Spivak's development of a feature of representation as a stamp that cuts in her article "The Letter as a Cutting Edge" (1977).


Hogan, Patrick Colm. "Reading for Ethos: Literary Study and Moral Thought."


Holland, Eugene W. "Marx and Poststructuralist Philosophies of Difference." *South Atlantic Quarterly* (Summer 1997), 96(3):538n1, 3.

Issue is entitled "A Deleuzian Century?" edited by Ian Buchanan.


The author says: "Women and sexual difference do not, as Gayatri Spivak, points out, represent just one more area to be studied. Rather, sexual difference defines men as well as women: 'Women's voice is not one voice to be added to the orchestra; every voice is inhabited by the sexual differential.' Gayatri Spivak, 'The Politics of Interpretations.'"

This issue is on "Discourse of the Other: Postcoloniality, Positionality, and Subjectivity," edited by Hamid Naifcy and Teshome N. Gabriel.


Refers to Gayatri Chakravorty Spivak's critique of Iriaray.


"Gayatri Spivak has eloquently written of deconstructive awareness as a standpoint compelling critical vigilance."


Special Issue on "Women in the Renaissance: An Interdisciplinary Forum (MLA 1989)," edited by Ann Rosalind Jones and Betty S. Travitsky.


Review of Gayatri Chakravorty Spivak's *Outside The Teaching Machine* (1993), and Homi K. Bhabha's *The Location of Culture*.


On Aijaz Ahmad's *In Theory*.


Cites material from a course Gayatri Chakravorty Spivak taught, "The Production of Colonial Discourse: A Marxist-Feminist Reading," as part of a 1983 Summer Institute on "Marxism and the Interpretation of Culture."


Issue is on "Another Look, Another Woman: Retranslating of French Feminism."


Issue is on "Postindependence Voices in South Asian Writings."


This issue is entitled "South Asian Connections."


Ingram, Penelope. "'One Drifts Apart': To the Lighthouse as Art of Response." Philosophy and Literature (April 1999), 23(1):95n12.


Jackson, Peter. "Constructions of 'Whiteness' in the Geographical Imagination." Area (June 1998), 30(2):100, 106. Says that Gayatri Chakravorty Spivak has argued that all knowledge is partial and situated.

Jacobs, Ellen. "Eileen Power's Asian Journey, 1920-21: History, Narrative, and
"Gayatri Spivak speaks with critical brilliance of the various invasive postures of 'translation-as-violation'."


Reviewing Alistair Fowler’s Kinds of Literature: An Introduction to the Theory of Genres and Modes.

The article’s epigraph is from Gayatri Chakravorty Spivak.


This section of the Journal is entitled "The Social Construction of Information Poverty."


This issue is entitled "The Baltic Literatures in the 1990s."


This issue is entitled "Poststructural Criticism and the Bible: Text/History/Discourse," edited by Gary A. Phillips.


Kamdar, Mira. "Subjectification and Mimesis: Colonizing History." *American Journal of Semiotics* (1990), 7(3):91-92, 96, 99n4, 100. Referring to Gayatri Chakravorty Spivak's "Can the Subaltern Speak?" (1988) discusses her criticisms of Foucault and Deleuze & Guattari ignoring of the international division of labor and confusing two distinct senses of representation, and her connecting of Marx's denial of agency by the individual in History to Kant's critique of Descartes' individual subject.


Quotes the following from Gayatri Chakravorty Spivak: "It is not possible, within discourse, to escape essentializing somewhere... So then strategically you can look at essentialisms, not as descriptions of the way things are, but as something that one must adopt to produce a critique of anything." The Post-Colonial Critic (1990), p. 51.
Keso, Sylvia. ""Across Never": Postmodern Theory and Narrative Praxis in Samuel R. Delany's _NEVÆRYON Cycle." _Science-Fiction Studies_ (July 1997), 24 (2) [72]:298, 300, 301.

Kemp, Sandra. "'But How Describe a World Seen without a Self?' Feminism, Fiction and Modernism." _Critical Quarterly_ (Spring 1990), 32(1):118n67.


Kilcooley, Annette. "Lesbians Who As Yet Have No Name." _Feminism & Psychology_ (August 1994), 4(3):490, 492. Cites Gayatri Chakravorty Spivak's "Revolutions That As Yet Have No Model" (1980) and quotes her assertion on "the hidden agenda of ethico-political exclusion."


King, Richard. "Orientalism and the Modern Myth of 'Hinduism.'" _Numen: International Review for the History of Religions_ (1999), 46(2):147, 185. Asserts that Gayatri Chakravorty Spivak refuses to endorse a blanket return to "native" languages in India, and that she suggests an "inter-literary" approach, in which "the teaching of English literature can become critical only if it is intimately yoked to the teaching of the literary or cultural production in the mother tongue."


This issue is on "Constructing Meaningful Dialogue on Difference: Feminism and Postmodernism in Anthropology and the Academy, Part II," edited by Frances E. Maslia-Lees and Patricia Sharpe.


Kondo, Dorinne K. "M. Butterfly: Orientalism, Gender, and a Critique of Essentialist Identity." Cultural Critique (Fall 1990), 16:25n24.


Konkie, Maureen. "Indian Literacy, U.S. Colonialism, and Literary Criticism." American Literature: A Journal of Literary History, Criticism, and Bibliography (September 1997), 69(3):459, 481n9, 10. The author asserts that it is not possible to transfer the insights of postcolonial theory to the United States because of the unique features of U.S. Colonialism and quotes Gayatri Chakravorty Spivak as saying that native peoples were only capable of "prepolitical movements" before their subjugation to "whole colonization and destruction."


Kosher, Rudy J. "Playing the Cerebral Savage: Notes on Writing German History before the Linguistic Turn." Central European History (September-December 1989), 22(3-4):349.


Kumar, Amitava. "The Poet's Corpse in the Capitalist's Fish Tank." Critical Inquiry (Summer 1997), 23(4):899. This section continues the issue entitled "Front/Lines/Border Posts," edited by Homi Bhabha.


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Explain Gayatri Chakravorty Spivak's "Three Women's Texts and a Critique of Imperialism" (1985) with the following observation: "The native female becomes a means to the end—the white female's situation of her self in relation to patriarchal discourse. It is the white female's occlusion of the Other woman that renders these post-colonial readings vulnerable to the imperialist project."


This issue Focus is on Luisa Valenzuela.


This issue is on "Redefining Marginality," which is based on the fourth annual Comparative Literature Symposium held at the University of Tulsa in Spring 1989, where Gayatri Chakravorty Spivak gave a version of her essay "Theory in the Margin: Coetzee's Foe Reading Defoe's Crusoe/Roxanna" (1990).


The author's concluding sentence: "It is not that colonialism does not allow the other to speak but rather that it reserves the last word for itself, reserving it by the process, as I have suggested, of constituting certain incidents as 'events' which are then inscribed into history."


Quotes Gayatri Chakravorty Spivak's observation that a poststructuralist critique of cultural studies may be "misread as 'postmodern modesties replacing Marxist certitudes'."
Reviewing Patrick Brantlinger's *Crusoe's Footprints: Culture Studies in Britain and America* and Henri Lefebvre's *Everyday Life in the Modern World.*


Quotes Gayatri Chakravorty Spivak's remark: "For me, the question 'Who should speak?' is less crucial than 'Who will listen?'


This volume is entitled "Writing Ethnicity."


Cites "Three Women's Texts and a Critique of Imperialism" (1986) by Gayatri Chakravorty Spivak who says in the essay about Brontë's Jane Eyre that she is trying "to situate feminist individualism in its historical determination."


Asserts that only Gayatari Chakravorty Spivak and Ann K. Mellor have hinted at Frankenstein's anti-imperialistic concerns.


Issue is entitled "Postcolonialism and Its Discontents"


This issue is entitled "Is There an Anglo-American Feminist Criticism?"


Calls attention to the Hegelian terminology of Gayatari Chakravorty Spivak's discussion of the burdens and benefits of "speaking as," "speaking for," and "speaking about."

Issue is entitled "W.E.B. Du Bois: Of Cultural and Racial Identity."


Cites Gayatari Chakravorty Spivak's use of the notion of "syntax" as a metaphor to describe the use of women as a commodity.

Lindsey, William D. "Public Theology as Civil Discourse: What Are We Talking About?" Horizons (Spring 1992), 19(1):62n81.


The author, citing Gayatari Chakravorty Spivak and others, states that the subaltern point of view is both anticolonial and anti-elite, since it distinguishes the perspective of 'inferior' groups from that of indigenous postcolonial elites.

Issue is on "The Politics of Tradition in the Pacific," edited by Margaret Jolly and Nicholas Thomas.


Asserts that Gayatari Chakravorty Spivak has demonstrated how poststructuralists often perpetuate the Eurocentric biases they presume to challenge.


This issue is entitled "A Feminist Miscellany."


Cites Gayatri Chakravorty Spivak's "Three Women's Texts and a Critique of Imperialism" (1985) and quotes her description of Jane Eyre as "a cult text of feminism."


Discusses Gayatri Chakravorty Spivak's case-history, the Rani of Simur, on the "worlding of the Third World" and the epistemic violence to which it was subjected.

This issue is entitled "Neocolonialism."


This issue of the journal is on "On India: Writing, History, Culture, Post-Coloniality," edited by Ania Loomba and Suvin Kaul.


Citing Gayatri Chakravorty Spivak's "New Historicism" (1989) says: "Through authorial mediation, the literary testimonial strategically bypasses what we might call the subaltern fallacy: that is, the notion that if a marginal individual becomes sufficiently enfranchised so as to tell her own story, he or she can no longer be considered subaltern."


Cites the term "operational essentialisms" from a talk by Gayatri Chakravorty Spivak at the Center for the Humanities, Wesleyan University.
Quotes Gayatri Chakravorty Spivak on Derrida's notion of trace.
Special issue on William Faulkner, edited by Donald M. Kartiganer

"Black Film Issue," edited by Valerie Smith, Camille Billups, and Ada Griffin.


Translated by Hannelore M. Spence.
This issue is entitled "Multiculturalism in Contemporary German Literature."


Quotes Gayatri Chakravorty Spivak's observations on proper names.


Cites Gayatri Chakravorty Spivak with others as proponents of feminist critiques of the Eurocentric construction of knowledge.


Mardorossian, Carine Melkorn. "Double (De)Colonization and the Feminist Criticism of Wide Sargasso Sea." *College Literature* (Spring 1999), 26(2):90n7, 92n16, 94.


The author states that her understanding of the concept "subaltern" is derived mostly from Gayatri Chakravorty Spivak.


This issue is on "Post-Colonialism and Post-Modernism."


In the *Village Voice* (December 8, 1987), 32(49).


Cover-title: "Cherchez le féminisme."

"Spivak's field of battle is academia, and her persona that of the lonely gunslinger...Spivak is a threat to academia for any number of reasons: She understands Derrida...she's female, and she isn't white."


Quotes Gayatri Chakravorty Spivak's remark that Western ideology was imperialist and sexist believed that "white men are saving yellow women from yellow men."


This issue is entitled "Debating Discourses, Practising Feminisms."


Quotes Gayatri Chakravorty Spivak's observation that Rushdie has an "anxiety to write woman into the narrative of history."


Issue is entitled "The Traveling Nation: India and Its Diaspora."


Takes certain observations of Gayatri Chakravorty Spivak to uncover the depiction of the displaced space of the modern South Asian (subproletariat or subaltern) woman in the fictional worlds of Urdu Pakistani writer Saadat Hassan Manto and the Bengali Indian writer Mahasweta Devi.


Marchetti, Gina. "Transnational Cinéma, Hybrid Identities and the Films of Evans Chan."


This issue is on "Feminist Issues in Literary Scholarship."

Part of a section on "Feminist Theory."

Special Issue on "Last Laughs: Perspectives on Women And Comedy," edited by Regina Barreca.


Finds a quintessential instance of the "discursive displacement" that Gayatri Chakravorty Spivak claims is a fundamental strategy of subaltern discourse.


Discusses Gayatri Chakravorty Spivak's essay "Feminism and Critical Theory" (1978) and her essay "Responsibility" included in this collection, Gendered Agents.


This is a longer version of the next essay.


Says that in Gayatri Chakravorty Spivak's reading of Jane Eyre she compels "its imperialist and racist rhetoric to come out into the open."

This Special Issue is on "Literary Theory in the Classroom."


Discusses Gayatri Chakravorty Spivak's phrase "the worlding of the Third World."


Quotes Gayatri Chakravorty Spivak's views on the fraying or disrupting of logic with rhetoric and figuration.

Introduction to the special topic of the journal: "The Teaching of Literature."


Quotes Gayatri Chakravorty Spivak's comment: "What I am very suspicious of is how anti-essentialism, really more than essentialism, is allowing women to call names and to congratulate ourselves."


Citing Gayatri Chakravorty Spivak says the image of the margins invading the center would challenge one of the key elements in the contemporary discourse of globalization.

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Refers to Gayatri Chakravorty Spivak's remarks on archives and historical records and texts and "the planned epistemic violence of the imperialist project" in "The Rani of Sirmur: An Essay in Reading the Archives" (1989).


Quotes, among other observations, the following from Gayatri Chakravorty Spivak: "There is something even faintly comical about Joyce rising above sexual identities and bequeathing the proper mind-set to the woman's movement.”

Special Issue:"Feminist Readings of Joyce," edited by Ellen Carol Jones.


This issue is entitled "Black Women's Culture Issue".


Refers to Gayatri Chakravorty Spivak's "Three Women's Texts and a Critique of Imperialism" (1986) and her view that Mary Shelley's *Frankenstein* characters represent Kant's three-part conception of the human subject: practical reason, aesthetic judgment and theoretical reason.


McLeod, Bruce. "Staking Out the University (Or, the Spaced-Out University)." *Journal of the Midwest Modern Language Association* (Spring 1994), 27(1):85, 90, 91, 93.

The epigraph of the article is the following quotation from Gayatri Chakravorty Spivak:

"There is interest, often unperceived by us, in not allowing transnational compulsivities to be perceived."


Referring to Fuss and Gayatri Chakravorty Spivak asserts that without some kind of essentialism it is hard to see how one can be a feminist, however it is "one of the points of my discussion is that it is hard to see how something like essentialism, with its built-in commitment to general principles, can actually be held 'strategically'."


Practicum on Teaching Postcolonial Literatures section of an issue devoted to "Teaching Postcolonial and Commonwealth Literatures."


Refers to Gayatri Chakravorty Spivak's discussion of Coleridge in "The Letter as Cutting Edge" (1977).


Mehuron, Kate. “Flesh Memory/Skin Practice.” *Research in Phenomenology* (1993), 23:80, 88n3, 89n24. Gayatri Chakravorty Spivak “has initiated the thematization of the figure of the subaltern in literary productions.”


Citing Gayatri Chakravorty Spivak’s essay, “Can the Subaltern Speak?” (1988), concludes: “People of color are seen but do not see, are represented but do not represent, and are photographed but do not photograph. This racist regime of representation preserved and defended the racial privilege of European Americans.”


Issue is entitled "Postcolonialism and Its Discontents"


Asserts that Gayatri Chakravorty Spivak and bell hooks have challenged the universalizing of woman's experience.


This issue is entitled "Loci of Enunciation and Imaginary Constructions: the Case of (Latin) America, II," edited by Walter D. Mignolo.


This issue is entitled "Loci of Enunciation and Imaginary Constructions: the Case of (Latin) America, II," edited by Walter D. Mignolo.


Refers to Gayatri Chakravorty Spivak's remarks on the historical role of margins.


From a low-theory, experience-near perspective, the question is not "Can the Subaltern Speak?" but "How, and under what circumstances, can or does the hegemonic hear?" Gayatri Chakravorty Spivak's question "seems more indicative of high theory's hearing problem than of any subaltern Philomena syndrome."


Gayatri Chakravorty Spivak points out that liberal curricular practices reify the third world: "To think of the Third World as distant cultures, exploited but with rich, intact heritages waiting to be recovered, interpreted, and curricularized in English translation helps the emergence of 'the Third World' as a signifier that allows us to forget [its] 'worlding,' even as it expands the empire of the discipline." The authors add that this produces "the idea of an undifferentiated and often ahistorical 'Third World,' while doing precious little to question its ideological construction."

The authors also acknowledge their indebtedness to Gayatri Chakravorty Spivak's analysis of Devi's "Stanadavni." This issue is entitled "Teaching Minority Literatures"


A quote from Gayatri Chakravorty Spivak is an epigraph to the article that the author claims captures the trend of post-Fordist extensification of capitalism as affecting the politics of the academy.


"Gayatri Spivak has forcefully argued that postcolonial texts are caught up in the ideology of neo-imperialism and are often read in ways that implicitly serve the interests of multinational capitalism by privileging an aspiring bourgeois elite identified with the postcolonial space as the authentic voice of the margins ('Poststructuralism')."


Quotes Gayatri Chakravorty Spivak's observation that all explanations are suspect because they marginalize, and that we must narrate rather than explain. Special Topic: "Colonialism and the Postcolonial Condition," edited by Linda Hutcheon.


Refers to Gayatri Chakravorty Spivak's reading of the role of Bertha's character in the context of imperialism.


Moore, Henrietta. "Divided We Stand: Sex, Gender and Sexual Difference." Feminist Review (Summer 1994), 47:93n8, 95.


Contains an abstract of Gayatri Chakravorty Spivak's essay "Feminism and Deconstruction: Again: Negotiating with Unacknowledged Masculinism" (1989).


This issue Focus is on Luisa Valenzuela.


"The post-colonial critic Gayatri Spivak has led the way in retrieving the voices and histories of subaltern subjects, those 'objects' of colonial processes whose own speaking positions have been silenced. While she is interested in uncovering voices of resistance against oppression, she also argues for subaltern voices that are heterogeneous and not 'essentialized fictions'."


Has a quotation from Gayatri Chakravorty Spivak that includes this line: "There are many subject positions which one must inhabit; one is not just one thing."


This issue is on "The Questing Fictions of J.M.G. Le Clezio."

This issue is entitled "Recherches comparatistes de la Renaissance à nos jours."


"Visual Culture: A Special Issue"


"For despite the doubts expressed by Gayatri Spivak, the subaltern does sometimes speak, although not necessarily in the texts of bourgeois writers."


"Quotes the following from Spivak: "Structuralists question humanism by exposing its hero—the sovereign subject as author, the subject of authority, legitimacy and power."


Cites Gayatri Chakravorty Spivak's "Can the Subaltern Speak?" (1988)


"Quotes Gayatri Chakravorty Spivak: "there is no space from where the subaltern (sexed) subject can speak."


"Asserts that Gayatri Chakravorty Spivak is bothered by postmodernism's seemingly totalizing nature.


Double Issue on “Teaching Postcolonial and Commonwealth Literatures.”


This issue is entitled "Nationalisms and National Identities"


Refer to Gayatri Chakravorty Spivak's "Three Women's Texts and a Critique of Imperialism" (1985).


Experiences of the South Asian immigrant.

Issue is entitled “The Traveling Nation: India and Its Diaspora.”


This issue is on 'Fiction on the Indian Subcontinent,' edited by Aparajita Sagar.


This issue of the journal is on "On India: Writing, History, Culture, Post-Coloniality," edited by Ania Loomba and Suviir Kaul.


Refers to Gayatri Chakravorty Spivak's article "Love Me, Love My Ombre, Elle" (1984).


Applies the methodology of Ranajit Guha's theory of negative consciousness and discusses Gayatri Chakravorty Spivak's assessment of it.


The struggle for representation has a double sense, according to Spivak, meaning how one is portrayed or meaning speaking for oneself.


Refers to and quotes from "Reading the World: Literary Studies in the 80s" (1981). This issue is entitled "Media Matters: Technologies of Literary Production," edited by Joseph Donatelli and Geoffrey Winthrop-Young.


This issue is on "Feministische Literaturwissenschaft: Methoden, Kontroversen und Perspektiven."


Special Issue on "Queer Utilities: Textual Studies, Theory, Pedagogy, Praxis"


Refers to Gayatri Chakravorty Spivak's remarks about the absence of the concept of ideology in critical discussions.


This issue is entitled "A Feminist Miscellany."


Discusses Gayatri Chakravorty Spivak's view that translation involves surrendering to "the rhetoricity of language."


Uses Gayatri Chakravorty Spivak's phrases, that the "axiomatics of imperialism" produce Bertha Rochester, the "not-yet human Other."

Part of a "Cluster on South African Writing."


The General Topic of this issue is "Philosophy And Literary Theory"

This issue is entitled "In Defense of History: Marxism and the Postmodern Agenda," edited by Ellen Meiksins Wood and John Bellamy Foster.
Quotes and discusses Gayatri Chakravorty Spivak's remarks, for example, that "Class is the purest form of signifier," and that "Socialism has no historically adequate referent in India."

This issue is entitled "Is There an Anglo-American Feminist Criticism?"


O’Driscoill, Sally. "Such critics—Radhakrishnan, Homi Bhabha, Gayatri Spivak, among others—use Western postmodern theory to offer a solution to the split between a third-world identity that runs the danger of essentialism and a depoliticized metropolei deconstructed identity."


Oellemans, Onno. "The issue of value surfaces in literary criticism with reference to canon-formation. From this narrowed perspective, the first move is a counter-question: why a canon? What is the ethico-political agenda that operates a canon?"


Ono, Kent A. "This issue is entitled "Thinking Theory in Asian American Studies," edited by Micaheh Omi and Dana Takagi.


Orr, Bridget. "Jameson’s binary opposition between imperial subject and colonial other excludes the creole, the figure whose narrativisation in Rhys’ Wide Sargasso Sea Gayatri Spivak uses to critique the imperialist axiomatics latent both in Charlotte Bronte’s Jane Eyre and in first world feminist accounts of the novel."

This issue is entitled: "Nationalism, National Identity and Europe in Modern Fiction," edited by Mary Orr.


This issue is entitled "Law and Postcolonialism," and is edited by Eve Darian-Smith and Peter Fitzpatrick.


His text is informed by several of Gayatri Chakravorty Spivak's remarks, particularly those on ideology and the avant-garde's disavowal of imperialism.


Pala, Mauro. "Gramsci's Spelling of Keywords: From Williams' and Gramsci's Theories of Language to Cultural Hegemony." Philosophical Forum (Spring-Summer 1998), 29(3-4):251n1.


Uses Gayatri Chakravorty Spivak's "double semiotic" of representing, in the sense of either "mimetically representing" or "ideologically speaking on behalf of."


This issue is entitled "Thinking Theory in Asian American Studies," edited by Micahel Om and Dana Takagi.


Reviewing Alex Callinicos' Is There a Future for Marxism?

Parker, Andrew. "Politics In Theory." Public Culture: Society for Transnational Cultural Studies (Fall 1993), 6(1):140-141, 142

On Aijaz Ahmad's In Theory.


The author says: "What is ultimately fascinating about the Coree story is how a discursive trajectory that starts off with the attempt to annex a subaltern figure to England's colonial project as well as to Europe's philosophical disquisitions collapses to reveal that figure speaking (albeit by proxy) radically resisting. One of the effects of such a reading is to call into question the assertion now umbilically associated with Gayatri Chakravorty Spivak, to the effect that 'the subaltern cannot speak'."


This issue is entitled "Colonialism and Other Essays."


Special Issue is on "Queer Utilities: Textual Studies, Theory, Pedagogy, Praxis."


The authors acknowledge a debt to the work of Gayatri Chakravorty Spivak that goes beyond the citations and quotations in their article.


This issue is entitled "Practices of Hybridity," and is edited by Mireille Rosello.


Cites Gayatri Chakravorty Spivak's "French Feminism in an International Frame" (1981). Most of the essays in this issue are on "Autobiography and Subjunctivity: Constructing the Self."


This number is entitled "Special Theory Issue."


Gayatri Chakravorty Spivak on deconstruction, postmodernism and poststructuralism. This is a Special Issue entitled "Theorizing Lesbian Experience," edited by Toni A.H. McNaron, Gloria Anzaldúa, Lourdes Argüelles, and Elizabeth Lapovsky Kennedy.


Refers to Gayatri Chakravorty Spivak's discussion of the need for literary and historiographical skills to read colonial histories against the grain: the historian "unravels the text to assign a new position to the subaltern"; the literary scholar "unravels the text to make visible the assignment of subject positions."

Special Issue on "Cultural Studies of Science and Technology," edited by Ann Balsamo.


Special Issue on "Michel de Certeau and Narrative Tactics," edited by Richard Peerece.


The epigraph to the article is a quotation from Gayatri Chakravorty Spivak.


Discusses Gayatri Chakravorty Spivak's "Echo" (1993).


Cites Gayatri Chakravorty Spivak's criticism of Kristeva: that she assumes that there is homogeneous category of woman without distinctions of class and culture.


Poovey, Mary. "Feminism and Deconstruction." *Feminist Studies* (Spring 1988), 14(1):64nv1, 2.


Prakash, Gyan. "Postcolonial Criticism and Indian Historiography." *Social Text* (1992), 10(2-3) (31-32):8, 9, 12, 15, 18nn1, 3, 11, 12, 17.


A review of reviews of Edward Said's *Orientalism*.


Quotes a number of Spivak's observations on what Deconstruction is and isn't.


Rabasa, José. "Dialogue as Conquest: Mapping Spaces for Counter-Discourse." Cultural Critique (Spring 1987), 6:140n25

Rabasa, José. "Can the Subaltern Speak?" (1988) for her discussion of the concept of representation as either political or aesthetic, as either Vertretung or Darstellung.

Rabasa, José. "Dialogue as Conquest: Mapping Spaces for Counter-Discourse." Cultural Critique (Spring 1987), 6:140n25

Rabasa, José. "Dialogue as Conquest: Mapping Spaces for Counter-Discourse." Cultural Critique (Spring 1987), 6:140n25

Rabassa, José. "Dialogue as Conquest: Mapping Spaces for Counter-Discourse." Cultural Critique (Spring 1987), 6:140n25


Gayatri Chakravorty Spivak rejects the alternatives of letting subalterns speak for themselves or radical critics speaking for them. Rather, the post-colonial critic learns to speak in a form that is taken seriously by disenfranchised gendered subalterns.


On Shammi Kapoor, the Elvis of Indian films.


A Review Article.


On *That Long Silence* by Sashi Deshpande, and *Yatra (The Journey)* by Nina Sibal. This issue is on "Fiction on the Indian Subcontinent," edited by Aparajita Sagar.


In a section entitled "Review of Women Studies."


This issue is entitled "Front/Lines/Border Posts," edited by Homi Bhabha.


This issue is entitled "Fiction on the Indian Subcontinent," edited by Aparajita Sagar.


Special Issue on "Third World Women's Inscriptions"

Comments on Virginia R. Dominguez 'A Taste for 'the Other': Intellectual Complicity in Racializing Practices,' pp. 333-338.


Discusses in particular Gayatri Chakravorty Spivak’s "Displacement and the Discourse of Woman" (1983).

Says that Gayatri Chakravorty Spivak could be said to be the unacknowledged other/woman of Gallop's text.
This issue is entitled: "We're Here: Gay and Lesbian Presence in Art and Art History."

Issue is on "Postcolonial/Postindependence Perspective: Children's and Young Adult Literature," edited by Soderick McGillis and Meena Khorana.

Gayatri Chakravorty Spivak’s essays splice together the mimetic with the antimimetic, "nonrepresentational critical analyses with very literal accounts of personal experiences.
This issue is entitled "Around Derrida."


This issue is entitled "Women and Medicine," edited by Caroline Whitbeck.


Special Issue: Philosophy and Language.


Cites Spivak's notion of "rememoration" in her discussion of The Prelude.

Readings, Rill. "Canon and On: From Concept to Figure." *Journal of the American Academy of Religion* (Spring 1989), 57(1):150n1, 172.

"Gayatri Chakravorty Spivak provides an exemplary analysis of the 'current and continued subalternization of so-called third world literatures'."


Rée, Jonathan. "Being Foreign Is Different: Can We Find Equivalents for Philosophical Terms?" *TLS* [The Times Literary Supplement] (September 6, 1996), 4875:13.


Part of a section entitled "A Range of Critical Perspectives: Rethinking the Canon."


Uses Gayatri Chakravorty Spivak's notion of strategic essentialism in discussing Jane Tomkins' views on antebellum women.


If the subaltern cannot speak, the viable corrective to the silence, according to Gayatri Chakravorty Spivak, is "to learn to speak to (rather than listen to or speak for) the historically muted subject." ("Can the Subaltern Speak?" 1988, p. 297.)


Explains the double allegory Gayatri Chakravorty Spivak finds in *Jane Eyre*.


   Cites Gayatri Chakravorty Spivak's explanations of the Derridean terms "under erasure" and "supplement."


Robertson, R.M. "Disinterring the 'Scandal' of Willa Cather: *Youth and the Bright Medusa.*" *Criticism: A Quarterly for Literature and the Arts* (Fall 1990), 32(4):505n1, 509.


   Special Issue: "The Construction of Gender and Modes of Social Division," edited by Donna Przybylowicz, Nancy Hartsock, and Pamela McCallum.

   Discusses themes of castration and fetishism in the works of Jacques Derrida.


   This issue is on "The Writings of J.M. Coetzee," edited by Michael Valdez Moses.


   Issue is on "Cultural Studies: Disciplinarity and Divergence," edited by Faye Pickren and Linda Hutcheon.


This issue is on "Knowledge, Learning and Migration," edited by Caroline Rooney.


Discusses problems in translation, particularly of Camus, Sartre and Derrida.


The author says that she agrees with Gayatri Chakravorty Spivak's observation that future educators in humanities should acquire transnational literacy but that "to achieve literacy is not to become an expert in it."

This issue is entitled "Practices of Hybridity," and is edited by Mireille Rosello.


Refers to Gayatri Chakravorty Spivak's distinction between the two uses of "representation."
This Special Issue is entitled "Critical Geopolitics," edited by Simon Dalby and Gearoid Ó Tuathail.


Cites Gayatri Chakravorty Spivak's critique of Deleuze and Foucault and her distinction between two meanings of "representation."


Argues against recent interpretations that read the novel as unambiguous feminist, non-racist discourse and that overlook the tenacity of Brontë's Tory convictions.


Sakellaridou, Elizabeth. "The Kore of the Kore---or Persephone’s Optics: The Case of Pam Gems’s Deborah’s Daughter." Women’s Studies International Forum (September-December 1995), 18(S-6):608, 605n5, 8, 610. Uses Gayatri Chakravorty Spivak’s analysis of subaltern subjectivity and representation to discuss the play Deborah’s Daughter.


Salgado, Minoli. "Myths of the Nation and Female (Self)Sacrifice in Nayantara Sahgal’s Narratives." Journal of Commonwealth Literature (1996), 31(2):61, 67, 72n2, 73n15, 21. She explores what Gayatri Chakravorty Spivak has called an ideological minefield, the interaction between "the auras of widow sacrifice and Gandhian resistance."

Saliba, Therese. "On The Bodies of Third World Women: Cultural Impurity, Prostitution, and Other Nervous Conditions." College Literature (February 1995), 22(1):132, 137, 146. This Special issue is entitled "Third World Women’s Inscriptions"

Quotes the following from Gayatri Chakravorty Spivak about the intellectual sin of "essentialism" that it is "used by non-philosophers simply to mean all kinds of things, when they don’t know what other word to use...anti-essentialism is a way of not doing one’s theoretical homework."


Points out that Gayatri Chakravorty Spivak is less suspicious of Marxist meta-narratives than Edward Said.


Abstract in Dissertation Abstracts International (March 1997), 57(9A):3951-A.


Sarkar, Bhaskar. "Epic (Ms)takes: Nation, Religion and Gender on Television." Quarterly Review of Film and Video (July 1995), 16(1):75n37.


Mentions Gayatri Chakravorty Spivak’s view of the essentialism in Marx’s dialectic and also her substantive discussion of the pre-colonial and colonial discourses on sati (widow immolation).

This issue of the journal is on "On India: Writing, History, Culture, Post-Coloniality," edited by Ania Loomba and Suvir Kaul.


Saur, Pamela S. "A Feminist Reading of Barbara Frischmuth’s Trilogy." Modern Austrian Literature (1990), 23(3-4):177n12.


The author says: “An especially suggestive framework for the case at hand comes from scholars associated with *Subaltern Studies*, a journal dedicated to South Asian history. Contributors to this journal creatively mesh Antonio Gramsci, Karl Marx, Michel Foucault, and cultural studies into a singular approach to popular culture and popular—especially peasant—movements.”


Gives Gayatri Chakravorty Spivak’s main argument in “Can the Subaltern Speak?” (1988) and sees it as a critique of the modernist project of development.


Cites Gayatri Chakravorty Spivak’s “Displacement and the Discourse of Woman” (1983) in raising the issue of the methodological and ideological compatibility/compatibility of feminism and deconstruction.


Refers to Gayatri Chakravorty Spivak's "Translator's Preface" to Jacques Derrida's Of Grammatology (1976) for an analysis of "dissemination" as a "feminist gesture."


In a section of the journal entitled "Questions of Evidence" edited by James Chandler, Arnold I. Davidson, and Harry Harootunian.


Scott, Joan W. "History in Crisis? The Other's Side of the Story." American Historical Review (June 1989), 94(3):689n29, 691.

Cites "Can the Subaltern Speak?" (1988)


Cites Gayatri Chakravorty Spivak's In Other Worlds: Essays in Cultural Politics (1987, 1988) as one of several works trying to tease a coherent politics out of Derrida's writings.


States that Gayatri Chakravorty Spivak's theory is a rigorous, Derridean strand of feminist poststructuralism critical of the Lacanian version of difference theory.


Evaluates Aijaz Ahmad's criticisms of Gayatri Chakravorty Spivak in his article "The Politics of Literary Postcoloniality."

Special Issue on "National and Postnational Narratives."

Quotes Gayatri Chakravorty Spivak on the delusions of the romantic notion of an extended family.


On literature and imperialism in British India.

Cites Gayatri Chakravorty Spivak's discussion of the epistemic violence done by British translators in transforming Hindu legal quaternaries into European binary categories.


Cites "Can the Subaltern Speak?" (1988).


Discusses Gayatri Chakravorty Spivak's reading of Mahasweta Devi's "Stanadayin" (Breast-Giver) and "Doulot."".


This issue is on "Discourse of the Other: Postcoloniality, Positionality, and Subjectivity," edited by Hamid Naficy and Teshome H. Gabriel.


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Referring to Gayatri Chakravorty Spivak's works says in relation to attempts to make a representation through ethnographic research: "The defence of representation of those who cannot get a hearing is easily encountered by the accusation of representation of those who are thereby further silenced by being spoken for."


Issue is entitled "Feminist Issues in Literary Scholarship."


Shuman Amy and Charles L. Briggs. Introduction." *Western Folklore Issued by the California Folklore Society* (April-October 1993), 52(2-4):115, 125, 134

Issue is on "Theorizing Folklore, Toward New Perspectives on the Politics of Culture," edited by Charles Briggs and Amy Shuman.


Quotes Gayatri Chakravorty Spivak's assertion: "a morphology of disclosing complicities in place of oppositions," as a paradigm of deconstructionist logic.

The General Topic of this issue is: "Philosophy and Literary Theory."


This is the Tenth Anniversary Issue entitled "To Honor René Girard."


Also reviews Paul Le Gallez & The Rhys Woman, Mary Lou Emery's Jean Rhys at 'World's End': Novels of Colonial and Sexual Exile, and Margaret Jolly and Martha Macintyre's *Family and Gender in the Pacific: Domestic Contradictions and the Colonial Impact."


Also reviews Paul Le Gallez, The Rhys Woman, Mary Lou Emery's Jean Rhys at 'World's End': Novels of Colonial and Sexual Exile, and Margaret Jolly and Martha Macintyre's *Family and Gender in the Pacific: Domestic Contradictions and the Colonial Impact."


Asserts that the distinction between global capitalism (economic exploitation or domination) and nation-state alliances (geopolitical domination) can be found in Gayatri Chakravorty Spivak’s works.


“Spivak in her work on the subaltern, representation and post-colonial literature, combines Marxist categories with an inclusive post-structuralist sensibility, and frequently introduces such categories as ‘the international division of labour’; ‘neocolonialism’ and ‘global capitalism’, while also deploying an adapted ‘Derridean gaze’.”


Asserts that Gayatri Chakravorty Spivak in her analysis of Devi’s stories implicitly questions Jameson’s view of third-world literature as national allegories.


Special Double Issue on “Teaching Postcolonial and Commonwealth Literatures.”


This article attempts to engage with some of the issues of the “politics of translation” (Spivak’s phrase) when language is regarded as a processing of meaning construction.


19th century imperialism and colonialism has been described by Gayatri Chakravorty Spivak as “the worlding of the Third World.”

Special Issue on “Urban Geography and Cultural Studies,” edited by David Ley.


This issue is on the topic "Cultural Studies and the New Historicism."

Smith, R. McClure. "I don’t dream about it any more: The Textual Unconscious in Jean Rhys’s *Wide Sargasso Sea*.” *Journal of Narrative Technique* (Spring 1996), 26(2):131n5, 136


Cites phrases such as "risk of essence" and "anthropologize the West" from two MLA presentations by Gayatri Chakravorty Spivak in 1982 and 1988. Issue is on "Women Writing Autobiography"


Cites Gayatri Chakravorty Spivak's discussion of regulative psychobiography.


Special Issue "Discovering America," edited by Frederick E. Hoxie.


Issue is on "Black Textual Strategies, Vol. I: Theory."


Special Issue on "Lesbian, Gay, Bisexual, and Transgender People and Education."


Quotes the following from Gayatri Chakravorty Spivak: "In the texts of the Great Tradition, the most remotely occluded and transparently mediating figure is woman."


This issue is devoted to "Theories of Ethnicity," edited by John H. Stanfield II.


Special Issue on "Queer Utilities: Textual Studies, Theory, Pedagogy, Praxis."


Discusses "strategic essentialism."

A Special Issue on "The State of Literary History."


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Repeats Robert Scholes' claim that Gayatri Chakravorty Spivak's distinction between "essentialism" and "strategic essentialism" was anticipated by John Locke's distinction between 'real and nominal essences.


Also includes a review of Judith Butler's Bodies that Matter: On the Discursive Limits of 'Sex' and Anna Yeatman's Postmodern Revisionings of the Political.


Discusses several of Gayatri Chakravorty Spivak's writings on value.


Quotes the following question that Gayatri Chakravorty Spivak says she always asks her students: "Do you really think that in order for the world to change, everybody must learn how to cognitively map the place of a hotel in Los Angeles on the geopolitical grid?"

Review of Sophie Watson and Katherine Gibson, eds. Postmodern Cities and Spaces.


A review of Robert Young's White Mythologies: Writing History and the West.


Issue is on "Redefining Marginality."


Citing Gayatri Chakravorty Spivak, the authors' opening statement: "Representation has two central dimensions: political speaking for others, and mediated presentation through word and image."

Srikanth, Rajini. "Why I, a Woman of Color from India, Enjoy Teaching William Faulkner." Mississippi Quarterly (Summer 1999), 49(3):446.

Gives Gayatri Chakravorty Spivak's observations on reading life as a text.

Special Issue on William Faulkner, edited by James M. Mellard.


Quotes Gayatri Chakravorty Spivak on the importance of marginalia.

Issue is entitled "An Homage to French Poet Yves Bonnefoy."

Asserts that Gayatri Chakravorty Spivak implicitly relies on as-if thinking (à la Vaihinger) in her discussion of subaltern consciousness.


Posits the need in the global village for what Gayatri Chakravorty Spivak calls "transnational cultural studies."
Editor's Column.


This issue is on "Culture and Politics."
This issue is entitled "Powers of Transgression/Kristeva," edited by Anne-Marie Smith.


Special Issue on "Postcolonial Literatures: Theory and Practice," edited by Tótösy de Zepetnek and Sneja Gunew.


This issue is on "Imagining Technologies, Inscribing Science 2," edited by Paula A. Treichler and Lisa Cartwright.


Quotes Gayatri Chakravorty Spivak on class interest being an artificial, strategic, second-level consciousness.


The first epigraph of the article is a quotation from Gayatri Chakravorty Spivak from an interview about what deconstruction is and is not.


Cites Gayatri Chakravorty Spivak's terms "self-consolidating other" (identity-making involves a consolidation of the self) and "absolute other."


Quotes from Gayatri Chakravorty Spivak's "Criticism, Feminism and the Institution" (1984).

Sutherland, Kathryn. "Jane Eyre's Literary History: The Case for Mansfield Park.” *ELH: English Literary History* (Summer 1992), 59(2):440n42.

Footnote's Gayatri Chakravorty Spivak's "Three Women's Texts and a Critique of Imperialism" (1985).


Refers to Gayatri Chakravorty Spivak's discussion of "worlding."


In Korean.


This special issue is entitled "Theorizing Nationality, Sexuality, and Race."


Quoting Gayatri Chakravorty Spivak’s texts on subaltern cognitive failure and epistemic violence, asserts: “This epistemic violence invariably accompanies a dominating power relation and constitutes the legitimizing ideology.”


Refers to Gayatri Chakravorty Spivak’s critique of Kristeva and the necessity of strategic essentialism for political action.


This issue of the journal is on “On India: Writing, History, Culture, Post-Coloniality,” edited by Ania Loomba and Suvir Kaul.


Cites Gayatri Chakravorty Spivak’s criticisms of the master narratives approach in the early work of the Subaltern Studies Group.


Reviews:
Foster, Thomas C. MFS: Modern Fiction Studies (Summer 1997), 43(2):562-564.


On Aijaz Ahmad's In Theory.


Makes the following observation about the Subaltern Studies Group: "Guha's, Spivak's, and Chakrabarty's willingness to embrace provisional essentialism, class consciousness, and mode-of-production narrative seems old-fashioned, déclassé, a bit out-of-it. In order to remain completely oppositional, they repudiate even post-structuralist orthodoxies that they once espoused." Earlier he includes also "nationalism," and calls all of these dubious leftovers of humanism.

This issue is on the topic "Cultural Studies and the New Historicism."


Discusses Gayatri Chakravorty Spivak's critique of Deheuze and Foucault.

This issue is entitled "Minorities and Minority Discourse.


Quotes Spivak's remark that "it is hard for us to think of a genuine subaltern in the First World."


Special Issue: "Transnational Communities," edited by Alejandro Portes, Luis E. Guarnizo and Patrice Landolt.

(see http://www.transcomm.ox.ac.uk).


This issue is on 19th Century Money and Culture.


Symposium on "Colonialism and Working-Class Resistance: Puerto Rican Education in the United States."


Notes that Gayatri Chakravorty Spivak has distanced herself from her previous position of "strategic essentialism" by attempting to "bring anti-essentialist metaphysics into crisis."

Special Issue: "History and Heterogeneity, Part 2."

Wang, Ning. "Postcolonial Theory and the 'Decolonization' of Chinese Culture."


Issue is entitled "China and Postcolonialism."


Cites Gayatri Chakravorty Spivak's "Il faut s'y prendre en s'en prenant à elles‖ (1981).


"In writing under erasure we use a term, strike through it, then print both word and deletion. We recognise that the term is inadequate, so we cross it out, but because it is necessary, the term remains legible."


According to the author, the avatars of the literature on postcolonialism are Homi Bhabha and Gayatri Spivak. Gayatri Spivak "seeks to retrieve the subaltern, to make her/him viable, to pose the question how, and under what conditions, can the subaltern enunciate?"


\[\text{Refers to Gayatri Chakravorty Spivak's essay "Three Women's Texts and a Critique of Imperialism" (1985).}\]


\[\text{Refers to Gayatri Chakravorty Spivak's psychoanalytic and feminist reading of Echo and Narcissus in "Echo" (1993).}\]


\[\text{Interview with Gayatri Chakravorty Spivak.}\]


\[\text{This issue is entitled "Postcolonial Identities."}\]

\[\text{This issue is entitled "Inequality/Theory 1: Post-Colonialism, Racism and Cultural Difference," edited by Richard H. King and Patrick Williams.}\]


Williamson, Amy R.  "Re-Writing in the Margins: Caro's Valor, agrario y mujer as Challenge to


Interview with Gayatri Chakravorty Spivak.
"Introduccion" by Donald Lowe, Michael Rosenthal and Ron Silliman, pp. 81-84.
Issue is entitled “North-South Relations in the New World Order.”

This issue is entitled "Problems in Feminism."

The issue is entitled "Symposium: The Subject of Pedagogical Politics/The Politics of Publication."

Quotes Gayatri Chakravorty Spivak as expressing contempt for those who are looking for roots.
Special Focus Issue: "[De]Colonizing Reading/[Dis]Covering the Other."


A Review Essay.


On Ethelreda Lewis' novel.
Part of a Forum on "South African Women Writing."

Worth, Fabienne. "Postmodern Pedagogy in the Multicultural Classroom: For Inappropriate Teachers and Imperfect Spectators.” Cultural Critique (Fall 1993), 25:5, 9, 29n12, 32.

"Though Spivak is not really interested in performance, her elegant account of the 'politics of translation' verges on the politics of theater, in refocusing the activity of theater away from the 'faithful' reproduction of a text toward a more searching encounter with agency..."


Robert Young interviews Gayatri Chakravorty Spivak.


"Issue is on "Neocolonialism," edited by Robert Young.


On Benita Parry and South African politics.


Chapter 9: Spivak: Decolonization, Deconstruction, pp. 157-175.


Quotes an observation of Gayatri Chakravorty Spivak and applies it to Mariama Bâ's Novels: that there is "implicit in all feminist activity: the deconstruction of the opposition between the private and the public."


Refers to "that other which is forever absent" in Gayatri Chakravorty Spivak's Preface to Jacques Derrida's Of Grammatology (1976).


The issue is on "Another Look, Another Woman: Retranslations of French Feminism."


