Edward Said American Theory And The Politics Of Knowledge

Building on the pioneering work of Edward Said in fresh and useful ways, contributors to this volume consider both historical contacts and literary influences in the formation of Latin American constructs of the “Orient” and the “Self” from colonial times to the present. In the process, they unveil wide-ranging manifestations of Orientalism. Contributors scrutinize the “other” great encounter, not with Europeans but with Arabic, Chinese, and Japanese cultures, as they marked Latin American societies from Mexico, Central America, and the Caribbean to Peru, Argentina, and Brazil. The perspectives, experiences, and theories presented in these examples offer a comprehensive framework for understanding wide-ranging manifestations of Orientalism in Latin America and elsewhere in the developing world. Orientalism and Identity in Latin America expands current theoretical frameworks, juxtaposing historical, biographical, and literary depictions of Middle Eastern and Asian migrations, both of people and cultural elements, as they have been received, perceived, refashioned, and integrated into Latin American discourses of identity and difference. Underlying this intercultural dialogue is the hypothesis that the discourse of Orientalism and the process of Orientalization apply equally to Near Eastern and Far Eastern subjects as well as to immigrants, regardless of provenance—and indeed to any individual or group who might be construed as “Other” by a particular dominant culture.

The publication of Edward Said’s Orientalism in 1978 marks the inception of orientalism as a discourse. Since then, Orientalism has remained highly polemical and has become a widely employed epistemological tool. Three decades on, this volume sets out to survey, analyse and revisit the state of the Orientalist debate, both past and present. The leitmotiv of this book is its emphasis on an intimate connection between art, land and voyage. Orientalist art of all kinds frequently derives from a consideration of the land which is encountered on a voyage or pilgrimage, a relationship which, until now, has received little attention. Through adopting a thematic and prosopographical approach, and attempting to locate the fundamentals of the debate in the historical and cultural contexts in which they arose, this book brings together a diversity of opinions, analyses and arguments.

With their powerful blend of political and aesthetic concerns, Edward W. Said's writings have transformed the field of literary studies. This long-awaited collection of literary and cultural essays offers evidence of how much the fully engaged critical mind can contribute to the reservoir of value, thought, and action essential to our lives and culture.

For at least two decades the career of Edward Said has defined what it means to be a public intellectual today. Although attacked as a terrorist and derided as a fraud for his work on behalf of his fellow Palestinians, Said's importance extends
far beyond his political activism. In this volume a distinguished group of scholars assesses nearly every aspect of Said’s work—his contributions to postcolonial theory, his work on racism and ethnicity, his aesthetics and his resistance to the aestheticization of politics, his concepts of figuration, his assessment of the role of the exile in a metropolitan culture, and his work on music and the visual arts. In two separate interviews, Said himself comments on a variety of topics, among them the response of the American Jewish community to his political efforts in the Middle East. Yet even as the Palestinian struggle finds a central place in his work, it is essential—as the contributors demonstrate—to see that this struggle rests on and gives power to his general "critique of colonizers" and is not simply the outgrowth of a local nationalism. Perhaps more than any other person in the United States, Said has changed how the U.S. media and American intellectuals must think about and represent Palestinians, Islam, and the Middle East. Most importantly, this change arises not as a result of political action but out of a potent humanism—a breadth of knowledge and insight that has nourished many fields of inquiry. Originally a special issue of boundary 2, the book includes new articles on minority culture and on orientalism in music, as well as an interview with Said by Jacqueline Rose. Supporting the claim that the last third of the twentieth century can be called the "Age of Said," this collection will enlighten and engage students in virtually any field of humanistic study. Contributors.


This book examines the earliest writings of Edward Said and the foundations of what came to be known as postcolonial criticism, in order to reveal how the groundbreaking author of Orientalism turned literary criticism into a form of political intervention. Tracing Said’s shifting conceptions of ‘literature’ and ‘agency’ in relation to the history of (American) literary studies in the thirty years or so between the end of World War II and the last quarter of the twentieth century, this book offers a rich and novel understanding of the critical practice of this indispensable figure and the institutional context from which it emerged. By combining broad-scale literary history with granular attention to the vocabulary of criticism, Nicolas Vandeviver brings to light the harmonizing of methodological conflicts that informs Said’s approach to literature; and argues that Said’s enduring political significance is grounded in his practice as a literary critic. A landmark work from the author of Orientalism that explores the long-overlooked connections between the Western imperial endeavor and the culture that both reflected and reinforced it. In the nineteenth and early twentieth centuries, as the Western powers built empires that stretched from Australia to the West Indies, Western artists created masterpieces ranging from Mansfield Park to Heart of Darkness and Aida. Yet most cultural critics continue to see these phenomena as separate. Edward Said looks at these works alongside those of such writers as
W. B. Yeats, Chinua Achebe, and Salman Rushdie to show how subject peoples produced their own vigorous cultures of opposition and resistance. Vast in scope and stunning in its erudition, Culture and Imperialism reopens the dialogue between literature and the life of its time.

"... brilliantly original ... brings cultural and post-colonial theory to bear on a wide range of authors with great skill and sensitivity." Terry Eagleton

Drawing on extensive archival sources and hundreds of interviews, Timothy Brennan's Places of Mind is the first comprehensive biography of Said, one of the most controversial and celebrated intellectuals of the 20th century. In Brennan's masterful work, Said, the pioneer of post-colonial studies, a tireless champion for his native Palestine, and an erudite literary critic, emerges as a self-doubting, tender, and eloquent advocate of literature's dramatic effects on politics and civic life. Places of the Mind charts the intertwined routes of Said's intellectual development, revealing him as a study in opposites: a cajoler and strategist, a New York intellectual with a foot in Beirut, an orchestra impresario in Weimar and Ramallah, a raconteur on national television, a Palestinian negotiator at the State Department, and an actor in films in which he played himself. Brennan traces the Arab influences of Said's thinking along with his tutelage under Lebanese statesmen, off-beat modernist auteurs, and New York literati, as Said grew into a scholar whose influential writings changed the face of university life forever. With both intimidating brilliance and charm, Said turned these resources into a groundbreaking counter-tradition of radical humanism, set against the backdrop of techno-scientific dominance and religious war. With unparalleled clarity, Said gave the humanities a new authority in the age of Reaganism that continues today. Drawing on the testimonies of family, friends, students, and antagonists alike, and aided by FBI files, unpublished writing, and Said's drafts of novels and personal letters, Places of the Mind captures Said's intellectual breadth and influence in an unprecedented, intimate, and compelling portrait of one of the great minds of the twentieth century.

Edward Said is one of the foremost thinkers writing today. His work as a literary and cultural critic, a political commentator, and the champion of the cause of Palestinian rights has given him a unique position in western intellectual life. This new book is a major exploration and assessment of his writings in all these main areas. Focusing on Said's insistence on the connection between literature, politics and culture, Kennedy offers an overview and assessment of the main strands of Said's work, drawing out the links and contradictions between each area. The book begins with an examination of Orientalism, one of the founding texts of post-colonial studies. Kennedy looks at the book in detail, probing both its strengths and weaknesses, and linking it to its sequel, Culture and Imperialism. She then examines Said's work on the Palestinian people, with his emphasis on the need for a Palestinian narrative to counter pro-Israeli accounts of the Middle East, and his searing criticisms of US, Israeli, and even Arab governments. The book closes with an examination of Said's importance in the field of post-colonial
studies, notably colonial discourse analysis and post-colonial theory, and his significance as a public intellectual. This book will be of great interest to anyone studying post-colonialism, literary theory, politics, and the Middle East, as well as anyone interested in Said's writings.

Essay from the year 2015 in the subject American Studies - Literature, language: English, abstract: It is commonly observed that the intellectuals are increasingly withdrawing themselves from the world and retiring into the insular cells of academic exercise. But Edward Said feels that as intellectuals are the best brains of society, they should have a genuine interest in the order of things in society and the world. This article examines Said's arguments and stakes about the role and responsibility of the intellectual. The present paper seeks to engage with certain crucial aspects of the Saidian formulations of and about the intellectuals. As an Arab Palestinian working as a professor of literature in an elite American institution, Said was fighting injustice and discrimination at all levels all through. This struggle against his overarching surroundings of power and politics also gets reflected in his deliberations on the role of the intellectuals in an increasingly globalized and conformist world.

By the time of his death in 2003, Edward Said was one of the most famous literary critics of the twentieth century. Said's work has been hugely influential far beyond academia. As a prominent advocate for the Palestinian cause and noted cultural critic, Said redefined the role of the public intellectual. This volume explores the problems and opportunities afforded by Said's work: its productive and generative capacities as well as its in-built limitations. After Said captures the essence of Said's intellectual and political contribution and his extensive impact on postcolonial studies. It examines his legacy by critically elaborating his core concepts and arguments. Among the issues it tackles are humanism, Orientalism, culture and imperialism, exile and the contrapuntal, realism and postcolonial modernism, world literature, Islamophobia, and capitalism and the political economy of empire. It is an excellent resource for students, graduates and instructors studying postcolonial literary theory and the works of Said.

Edward Said has been acknowledged as one of the greatest critics and cultural theorists of our time. His groundbreaking work, Orientalism, initiated the development of 'postcolonial theory', creating a paradigm shift in re-conceptualizing, deconstructing, and re-presenting the 'Orient' as the ultimate "Other" of the 'Occident'. Despite its influence on other disciplines, the impact of his work in the field of Education has not yet been fully explored. It translates Said's complex theory into praxis for readers and educators by gleaning out key concepts and methodologies, critical and conceptual frameworks, uses and ramifications, for academic critique. The chapters investigate theoretical concepts and their possibilities for a pedagogy of the Other. Pedagogy of the Other, appropriately named after Paulo Freire's Pedagogy of the Oppressed, presents Said's theory as an interdisciplinary, intercultural and inclusive critical pedagogy of the Other. Ways and means of making the Other a part of mainstream
discourse, of culture and knowledge, are suggested in order to create an innovative postcolonial teaching practice that does not marginalize, oppress, or negate the Other, but rather, creates a counter-discourse of de-representation and empowerment.

Orientalism
This volume offers a deep interpretation of Edward Said's literary thought towards the development of educational criticism. Insofar as Said’s academic career was built around the contours of literary analysis, Leonardo demonstrates how Said’s work propels scholarship on schooling in ways that enrich our ability to generate insights about the educational enterprise. The book draws from four main themes of Said’s work – knowledge construction as part of empire, representations and reconstruction of the intellectual, the exile condition, and contrapuntal analysis. These themes cohere in providing the elements of educational criticism and placing them in the wider context of a rapidly changing sociality and educational system. The author reviews key arguments in the field whilst contributing new analyses designed to elicit wide-ranging discussions. Edward Said and Education is a valuable teaching resource for undergraduate and postgraduate students of education studies, postcolonial studies, and ethnic studies.

This reissued classic traces the ramifications and diverse understandings of the concept of "beginning" in history and offers valuable insights into the role of the intellectual and the goal of criticism.

A frank and entertaining memoir, from the daughter of Edward Said, about growing up second-generation Arab American and struggling with that identity. The daughter of a prominent Palestinian father and a sophisticated Lebanese mother, Najla Said grew up in New York City, confused and conflicted about her cultural background and identity. Said knew that her parents identified deeply with their homelands, but growing up in a Manhattan world that was defined largely by class and conformity, she felt unsure about who she was supposed to be, and was often in denial of the differences she sensed between her family and those around her. The fact that her father was the famous intellectual and outspoken Palestinian advocate Edward Said only made things more complicated. She may have been born a Palestinian Lebanese American, but in Said's mind she grew up first as a WASP, having been baptized Episcopalian in Boston and attending the wealthy Upper East Side girls' school Chapin, then as a teenage Jew, essentially denying her true roots, even to herself—until, ultimately, the psychological toll of all this self-hatred began to threaten her health. As she grew older, making increased visits to Palestine and Beirut, Said's worldview shifted. The attacks on the World Trade Center, and some of the ways in which Americans responded, finally made it impossible for Said to continue to pick and choose her identity, forcing her to see herself and her passions more clearly. Today, she has become an important voice for second-generation Arab Americans nationwide.
This social theory text combines the structure of a print reader with the ability to tailor the course via an extensive interactive website. Readings from important classical and contemporary theorists are placed in conversation with one another through core themes—the puzzle of social order, the dark side of modernity, identity, etc. The website includes videos, interactive commentaries, summaries of key concepts, exams and quizzes, annotated selections from key readings, classroom activities, and more. See the website at www.routledgesoc.com/theory

New to the second edition: Expanded web content. Teacher/student feedback employed to clarify difficult concepts. Reframed contemporary section now offers readings by Robert Merton, Bruno Latour, David Harvey, Zygmunt Bauman, and Anthony Giddens.

Edward W. Said (1935-2003) ranks as one of the most preeminent public intellectuals of our time. Through his literary criticism, his advocacy for the Palestinian cause, and his groundbreaking book Orientalism, Said elegantly enriched public discourse by unsettling the status quo. This indispensable volume, the most comprehensive and wide-ranging resource on Edward Said's life and work, spans his broad legacy both within and beyond the academy. The book brings together contributions from thirty-one luminaries--leading scholars, critics, writers, and activists--to engage Said's provocative ideas. Their essays and interviews explore the key themes of emancipation and representation through the prisms of postcolonial theory, literature, music, philosophy, and cultural studies. A deeply humanistic work, the book offers a nuanced and meditative examination of many controversial issues that are as fiercely debated today as they were during Said's life--from imperialism, Zionism, and the Palestinian-Israeli impasse to exile, secularity, and role of the intellectual.


Edward Said and the Question of Subjectivity explores the notion of subjectivity implicated in and articulated by Said in his writings. Analyzing several of his major works, Pannian argues that there is a shift in Said's intellectual trajectory that takes place after the composition of Orientalism. In so doing, Said forthrightly attempts to retrieve a theoretical and political humanism, as Pannian identifies, despite the difficult and sanguinary aspects of its past. He elaborates upon Said's understanding that only after recognising the structures of violence and coming to discern strategies of interpellation, may the individual subject effectively resist them. Pannian also explores Said's ideas on exilic subjectivity, the role of intellectuals, acts of memory, critical secularism, affiliation and solidarity before dwelling on his interface with Marxist thinkers such as Antonio Gramsci, Theodor Adorno, and Raymond Williams. This
engagement marks Said's own subject formation, and shapes his self-reflexive mode of knowledge production. Includes essays and excerpts from the author’s memoir, "Out of Place," as well as his thoughts on politics, history, literature, music, and cultural studies.

The interviewees of this volume fall into three groups: the main players who brought about the rise of theory (Fish, Gallop, Spivak, Bhabha); a younger group of post-theorists (Bérubé, Dimock, Nealon, Warren); the anti-critique theorists (Felski); and new order theorists (Puchner, Wolfe). They discuss elemental questions, such as trying to grasp what was logic and what was rhetoric; trying to see down the road while fog and turmoil held visibility to arm’s length; and trying to pick legible meanings out of the cultural blanket of deafening noise. Theorists were not only good thinkers but also pioneers who were seeking profound transformations.

This original and deeply provocative book was the first to make Palestine the subject of a serious debate—one that remains as critical as ever. With the rigorous scholarship he brought to his influential Orientalism and an exile’s passion (he is Palestinian by birth), Edward W. Said traces the fatal collision between two peoples in the Middle East and its repercussions in the lives of both the occupier and the occupied—as well as in the conscience of the West. He has updated this landmark work to portray the changed status of Palestine and its people in light of such developments as the Israeli invasion of Lebanon, the intifada, the Gulf War, and the ongoing Middle East peace initiative. For anyone interested in this region and its future, The Question of Palestine remains the most useful and authoritative account available.

No single book has encompassed the vast scope of Edward Said's erudition quite like Power, Politics and Culture - a collection of his interviews from the last three decades. In these twenty-nine interviews, Said addresses everything from Palestine to Pavarotti, from his nomadic upbringing under colonial rule to his politically active and often controversial life in America, and reflects on Austen, Beckett, Conrad, Naipaul, Mahfouz and Rushdie as well as fellow critics Bloom, Derrida and Foucault. Said speaks here with his usual candour, acuity and eloquence - confirming that he was in his lifetime among the truly most important intellects of our century.

Edward Said, the famous Palestinian American scholar and activist, was one of the twentieth century's most iconic public intellectuals, whose pioneering and – to some – controversial work on Orientalism shaped Middle Eastern and postcolonial studies and beyond. But how exactly did he arrive at his famous maxim to 'speak truth to power'? This dual biographical study examines the lives of Edward Said and the eminent Lebanese philosopher and diplomat Charles Malik, a distant relative 30 years his senior whom Said knew from childhood as “Uncle Charles.” To Said, Malik was no ordinary relative; in his memoir, he called Malik “the great negative intellectual lesson of my life”, and was to describe him as “an ideal as I was growing up” only to later claim Malik “went through an ugly transformation that I could never come to terms with”. M.D. Walhout charts the development of these two remarkable figures, reconstructing in the process the way in which American power in the Middle East came to have a defining effect on Arab intellectuals in the twentieth century. Exploring issues of religion and nationalism, Walhout shows how Said came to reject much of what Malik stood for: Christian faith, hardline anti-Communism and the benign nature of American power. He argues that the example of Malik was instrumental in the development of Said's later
belief that the true vocation of the intellectual was not to compromise with power, but to resist it.

A New York Times Book Review Editors' Choice The first comprehensive biography of the most influential, controversial, and celebrated Palestinian intellectual of the twentieth century As someone who studied under Edward Said and remained a friend until his death in 2003, Timothy Brennan had unprecedented access to his thesis adviser’s ideas and legacy. In this authoritative work, Said, the pioneer of postcolonial studies, a tireless champion for his native Palestine, and an erudite literary critic, emerges as a self-doubting, tender, eloquent advocate of literature’s dramatic effects on politics and civic life. Charting the intertwined routes of Said’s intellectual development, Places of Mind reveals him as a study in opposites: a cajoler and strategist, a New York intellectual with a foot in Beirut, an orchestra impresario in Weimar and Ramallah, a raconteur on national television, a Palestinian negotiator at the State Department, and an actor in films in which he played himself. Brennan traces the Arab influences on Said’s thinking along with his tutelage under Lebanese statesmen, off-beat modernist auteurs, and New York literati, as Said grew into a scholar whose influential writings changed the face of university life forever. With both intimidating brilliance and charm, Said melded these resources into a groundbreaking and influential countertradition of radical humanism, set against the backdrop of technoscientific dominance and religious war. With unparalleled clarity, Said gave the humanities a new authority in the age of Reaganism, one that continues today. Drawing on the testimonies of family, friends, students, and antagonists alike, and aided by FBI files, unpublished writings, and Said's drafts of novels and personal letters, Places of Mind synthesizes Said’s intellectual breadth and influence into an unprecedented, intimate, and compelling portrait of one of the great minds of the twentieth century. Argues that contemporary critics force works of literature to fit their theories and examines the impact of Marxism, linguistics, psychoanalysis, and structuralism on literary criticism

In these six essays--delivered on the BBC as the prestigious Reith Lectures--Edward Said addresses the ways in which the intellectual can best serve society in the light of a heavily compromised media and of special interest groups who are protected at the cost of larger community concerns. Said suggests a recasting of the intellectual's vision to resist the lures of power, money, and specialization. In these pieces, Said eloquently illustrates his arguments by drawing on such writers as Antonio Gramsci, Jean-Paul Sartre, Regis Debray, Julien Benda, and Theodore Adorno, and by discussing current events and celebrated figures in the world of science and politics: Robert Oppenheimer, Henry Kissinger, Dan Quayle, Vietnam and the Gulf War. Said sees the modern intellectual as an editor, journalist, academic, or political adviser--in other words, a highly specialized professional--who has moved from a position of independence to an alliance with powerful corporate, institutional, or governmental organizations. He concludes that it is the exile-immigrant, the expatriate, and the amateur who must uphold the traditional role of the intellectual as the voice of integrity and courage, able to speak out against those in power.

From one of the most important intellectuals of our time comes an extraordinary story of exile and a celebration of an irrecoverable past. A fatal medical diagnosis in 1991 convinced Edward Said that he should leave a record of where he was born and spent
his childhood, and so with this memoir he redisCOVERs the lost Arab world of his early
years in Palestine, Lebanon, and Egypt. Said writes with great passion and wit about
his family and his friends from his birthplace in Jerusalem, schools in Cairo, and
summers in the mountains above Beirut, to boarding school and college in the United
States, revealing an unimaginable world of rich, colorful characters and exotic eastern
landscapes. Underscoring all is the confusion of identity the young Said experienced as
he came to terms with the dissonance of being an American citizen, a Christian and a
Palestinian, and, ultimately, an outsider. Richly detailed, moving, often profound, Out of
Place depicts a young man's coming of age and the genesis of a great modern thinker.
A provocative critique of Western attitudes about the Orient, this history examines the
ways in which the West has discovered, invented, and sought to control the East from
the 1700s to the present.

History tells us a story of ourselves--without it, we lack a language with which to
articulate not only where we come from, but in fact who we are.

Entry

More than three decades after its first publication, Edward Said's groundbreaking
critique of the West's historical, cultural, and political perceptions of the East has
become a modern classic. In this wide-ranging, intellectually vigorous study, Said
traces the origins of "orientalism" to the centuries-long period during which Europe
dominated the Middle and Near East and, from its position of power, defined "the
orient" simply as "other than" the occident. This entrenched view continues to dominate
western ideas and, because it does not allow the East to represent itself, prevents true
understanding. Essential, and still eye-opening, Orientalism remains one of the most
important books written about our divided world.

This insightful critical biography shows us an Edward Said we did not know. H. Aram
Veeser brings forth not the Said of tabloid culture, or Said the remote philosopher, but
the actual man, embedded in the politics of the Middle East but soaked in the values of
the West and struggling to advance the best European ideas. Veeser shows the
organic ties connecting his life, politics, and criticism. Drawing on what he learned over
35 years as Said's student and skeptical admirer, Veeser uses never-before-published
interviews, debate transcripts, and photographs to discover a Said who had few
inhibitions and loathed conventional routine. He stood for originality, loved unique
ideas, wore marvelous clothes, and fought with molten fury. For twenty years he
embraced and rejected, at the same time, not only the West, but also literary theory and
the PLO. At last, his disgust with business-as-usual politics and criticism marooned him
on the sidelines of both. The candid tale of Said's rise from elite academic precincts to
the world stage transforms not only our understanding of Said—the man and the
myth—but also our perception of how intellectuals can make their way in the world.

The final collection of writings by the late intellectual and author of Culture and
Imperialism emphasizes the importance of humanism in today's complex, dangerous,
and high-tech world, explaining why humanistic values and democratic principles are
essential in an era of heightened animosity, aggression, and violence.

Edward Said is perhaps best known as the author of the landmark study Orientalism, a
book which changed the face of critical theory and shaped the emerging field of post-
colonial studies, and for his controversial journalism on the Palestinian political
situation. Looking at the context and the impact of Said's scholarship and journalism,
this book examines Said's key ideas, including: the significance of 'worldliness', 'amateurism', 'secular criticism', 'affiliation' and 'contrapuntal reading' the place of text and critic in 'the world' knowledge, power and the construction of the 'Other' links between culture and imperialism exile, identity and the plight of Palestine a new chapter looking at Said's later work and style This popular guide has been fully updated and revised in a new edition, suitable for readers approaching Said's work for the first time as well as those already familiar with the work of this important theorist. The result is the ideal guide to one of the twentieth century's most engaging critical thinkers.

In a collection of intriguing essays on the work of Edward Said, internationally-recognized scholars pay homage to the late critic by addressing many aspects of his oeuvre, including his breakthrough Orientalism, the role of the intellectual, the Question of Palestine, and finally his dramatic memoir, Out of Place. This volume is a useful contribution for classroom use, as well as recreational reading for those interested in the work of this controversial thinker.

This book provides a distinctive account of Edward Said's critique of modern culture by highlighting the religion-secularism distinction on which it is predicated. It refers to religious and secular traditions and to tropes that extend the meaning and reference of religion and secularism in indeterminate ways. It covers Said's heterogeneous corpus--from Joseph Conrad and the Fiction of Autobiography, his first book, to Orientalism, his most influential book, to his recent writings on the Palestinian question. The religion-secularism distinction lies behind Said's cultural criticism, and his notion of intellectual responsibility.

One of the most famous literary critics of the twentieth century, Edward Said's work has been hugely influential far beyond academia. As a prominent advocate for the Palestinian cause and a noted music critic, Said redefined the role of the public intellectual. In his books, as scholarly as they are readable, he challenged conventional critical demarcations between disciplines. His major opus, Orientalism, is a key text in postcolonial studies that continues to influence as well as challenge scholars in the field. Conor McCarthy introduces the reader to Said's major works and examines how his work and life were intertwined. He explains recurring themes in Said's writings on literature and empire, on intellectuals and literary theory, on music and on the Israel/Palestine conflict. This concise, informative and clearly written introduction for students beginning to study Said is ideally set up to explain the complexities of his work to new audiences.

This book is dedicated to Edward Said (1935-2003), a major literary and cultural critic, who has been instrumental in promoting decolonization through his analytical and critical writing. Scholarly articles tackle various aspects of Said's writing on fiction, criticism, politics, and music, and the volume includes an extensive bibliography of Edward Said. Edward Said and Critical Decolonization strives to cover the multifaceted career of Said, with emphasis on his critical contribution to decolonization and resistance to hegemony. There are moving testimonies by friends and relatives, students and colleagues, which throw light on his personality. An article by Said himself on the idea of the university is published here for the first time. The volume also includes articles exploring in depth Said's political, critical, and aesthetic positions--including his views on intellectuals and secular criticism, on traveling theory, and humanism. And Said's thought is explored in relation to other major thinkers such as Freud and Foucault. Contributors: Fadwa Abdel Rahman, Richard Armstrong, Mostafa Bayoumi, Terry Eagleton, Rokus de Groot, Stathis Gourgouris, Hoda Guindi, Ananya Kabir, Lamis El Nakkash, Daisuke Nishihara, Rubén Chuaqui, Yasmine Ramadan, Andrew Rubin, Edward Said, Najla Said, Yumna Siddiqi, David Sweet, Michael Wood, and Youssef Yacoubi.

A definitive volume expanded and updated to do justice to the four decade career of one of the most important cultural and intellectual thinkers of the 21st century. The renowned literary and
cultural critic and political thinker Edward Said was one of our era's most provocative and important thinkers. This comprehensive collection of his work, expanded from the earlier Edward Said Reader, now draws from across his entire four-decade career, including his posthumously published books, making it a definitive one-volume source. The Selected Works includes key sections from all of Said's books, including his groundbreaking Orientalism; his memoir, Out of Place; and his last book, On Late Style. Whether writing of Zionism or Palestinian self-determination, Jane Austen or Yeats, or of music or the media, Said's uncompromising intelligence casts urgent light on every subject he undertakes. The Selected Works is a joy for the general reader and an indispensable resource for scholars in the many fields that his work has influenced and transformed.

With the untimely death of Edward W. Said in 2003, various academic and public intellectuals worldwide have begun to reassess the writings of this powerful oppositional intellectual. Figures on the neoconservative right have already begun to discredit Said's work as that of a subversive intent on slandering America's benign global image and undermining its global authority. On the left, a significant number of oppositional intellectuals are eager to counter this neoconservative vilification, proffering a Said who, in marked opposition to the "anti-humanism" of the great poststructuralist thinkers who were his contemporaries--Jacques Derrida, Jean-François Lyotard, Jacques Lacan, Louis Althusser, and Michel Foucault--reaffirms humanism and thus rejects poststructuralist theory. In this provocative assessment of Edward Said's lifework, William V. Spanos argues that Said's lifelong anti-imperialist project is actually a fulfillment of the revolutionary possibilities of poststructuralist theory. Spanos examines Said, his legacy, and the various texts he wrote--including Orientalism, Culture and Imperialism, and Humanism and Democratic Criticism--that are now being considered for their lasting political impact.

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