Subalternity and Representation: Arguments in Cultural Theory

Subalternity and Representation: Arguments in Cultural Theory (Post-Contemporary Interventions). “John Beverley’s Subalternity and Representation is an important and timely work. . . . It is, unquestionably, an invaluable addition to the field of cultural studies particularly for academic institutions interested in creating and/or maintaining dynamic programs capable of responding to the ever-changing landscapes of culture and identity.Â At once clear and conceptually sophisticated, this book engagingly rehearses many of the basic issues, texts and problems of the field but is in no way derivative. It is an intelligent, thorough, thoughtful reading of an increasingly important area of study.Â Brad Epps, Harvard University. An excellent book. . . . Subalternity and Representation. Arguments in Cultural Theory. Share. Post-Contemporary Interventions. More about this series.Â In this book John Beverley examines the relationship between subalternity and representation by analyzing the ways in which that relationship has been played out in the domain of Latin American studies. Dismissed by some as simply another new fashion in the critique of culture and by others as a postmarxist heresy, subaltern studies began with the work of Ranajit Guha and the South Asian Subaltern Studies collective in the 1980s.Â A brilliant discussion of current debates in cultural studies and subaltern studies. Beverley’s style is vibrant, irreverent, subversive, and a pleasure to read. Subalternity and representation: Arguments in cultural theory. . Durham: Duke University. Press.Â The five articles in this issue draw their empirical materials from contemporary India, but their arguments have significant implications for those working on other parts of Asia and the world. The articles acknowledge the inherent ambiguities and ambivalences of subaltern resistance in the face of hegemonic social formations, yet, shorn of exoticising and homogenising tendencies, resistance can be reconceptualised as the negotiation rather than negation of social power.