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- 12 A. Sekula, *Fish Story*, manuscript, p. 2.
- 13 *ibid.*, p. 3.
- 14 F. Fanon, *Black Skin, White Masks*, Introduction by H. K. Bhabha (London: Pluto, 1986), pp. 218, 229, 231.
- 15 H. James, *The Portrait of a Lady* (New York: Norton, 1975), p. 360.
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- 17 T. Morrison, *Beloved* (London: Chatto & Windus, 1987), pp. 198-9.
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- 19 N. Gordimer, *My Son's Story* (London: Bloomsbury, 1990), p. 249.
- 20 S. Freud, 'The uncanny', Standard Edition XVII, p. 225; H. Arendt, *The Human Condition* (Chicago: Chicago University Press, 1958), p. 72.
- 21 Morrison, *Beloved*, p. 170.
- 22 W. H. Auden, 'The cave of making', in his *About the House* (London: Faber, 1959), p. 20.
- 23 *Goethe's Literary Essays*, J. E. Spingarn (ed.) (New York: Harcourt, Brace, 1921), pp. 98-9.
- 24 *The Autobiography of Goethe*, J. Oxenford (ed.) (London: Henry G. Bohn, 1948), p. 467.
- 25 Goethe, 'Note on world literature', p. 96.
- 26 T. Morrison, *Honey and Rue* programme notes, Carnegie Hall Concert, January 1991.
- 27 Gordimer, *My Son's Story*, pp. 20-1.
- 28 *ibid.*, p. 21.
- 29 *ibid.*, p. 230.
- 30 *ibid.*
- 31 *ibid.*, p. 241.
- 32 *ibid.*
- 33 *ibid.*
- 34 *ibid.*, p. 214.
- 35 *ibid.*, p. 243.
- 36 *ibid.*, p. 249.
- 37 E. Levinas, 'Reality and its shadow', in *Collected Philosophical Papers* (Dordrecht: Martinus Nijhoff, 1987), pp. 1-13.
- 38 *ibid.*
- 39 *ibid.*, pp. 6-7.
- 40 Robert Bernasconi quoted in 'Levinas's ethical discourse, between

- individuation and universality', in *Re-Reading Levinas*, R. Bernasconi and S. Critchley, (eds) (Bloomington: Indiana University Press, 1991), p. 90.
- 41 Morrison, *Beloved*, p. 116.
- 42 *ibid.*, p. 173.
- 43 *ibid.*, p. 213.
- 44 E. Fox-Genovese, *Within the Plantation Household* (Chapel Hill, NC: University of North Carolina Press, 1988), p. 329.
- 45 *ibid.*, p. 324.
- 46 Morrison, *Beloved*, Pt II, pp. 200-17.
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- 48 W. Benjamin, *Charles Baudelaire: A Lyric Poet in the Era of High Capitalism* (London: NLB, 1973), p. 171.

## 1 THE COMMITMENT TO THEORY

- 1 See C. Taylor, 'Eurocentric vs new thought at Edinburgh', *Framework*, 34 (1987), for an illustration of this style of argument. See particularly footnote 1 (p. 148) for an exposition of his use of 'larceny' ('the judicious distortion of African truths to fit western prejudices').
- 2 G. C. Spivak, *In Other Worlds* (London: Methuen, 1987), pp. 166-7.
- 3 See T. H. Gabriel, 'Teaching Third World cinema' and Julianne Burton, 'The politics of aesthetic distance - São Bernardo', both in *Screen*, vol. 24, no. 2 (March-April 1983), and A. Rajadhyaksha, 'Neo-traditionalism: film as popular art in India', *Framework*, 32/33 (1986).
- 4 S. Hall, 'Blue election, election blues', *Marxism Today* (July 1987), pp. 30-5.
- 5 M. Foucault, *The Archaeology of Knowledge* (London: Tavistock, 1972), pp. 102-5.
- 6 J. S. Mill, 'On Liberty', in *Utilitarianism, Liberty, Representative Government* (London: Dent & Sons, 1972), pp. 93-4.
- 7 For a significant elaboration of a similar argument see E. Laclau and C. Mouffe, *Hegemony and Socialist Strategy* (London: Verso, 1985), ch. 3.
- 8 For a philosophical underpinning of some of the concepts I am proposing here see R. Gasché, *The Tain of the Mirror* (Cambridge, Mass.: Harvard University Press, 1986), especially ch. 6:

The Otherness of unconditional heterology does not have the purity of principles. It is concerned with the principles' irreducible impurity, with

the difference that divides them in themselves against themselves. For this reason it is an impure heterology. But it is also an impure heterology because the medium of Otherness – more or less than negativity – is also a mixed milieu, precisely because the negative no longer dominates it.

- 9 Hall, 'Blue election', p. 33.
- 10 I owe this point to Martin Thom.
- 11 Laclau and Mouffe, *Hegemony and Socialist Strategy*, ch. 3.
- 12 P. Gilroy, *There Ain't No Black in the Union Jack* (London: Hutchinson, 1987), p. 214.
- 13 F. Fanon, *The Wretched of the Earth* (Harmondsworth: Penguin, 1967 [1961]), p. 168.
- 14 J.-P. Sartre, *Politics and Literature* (London: Calder & Boyars, 1973 [1948]), pp. 16–17.
- 15 Rev. A. Duff, *India and India Missions: Including Sketches of the Gigantic System of Hinduism etc.* (Edinburgh: John Johnstone, 1839; London: John Hunter, 1839), p. 560.
- 16 Fanon, *Wretched of the Earth*, pp. 182–3.
- 17 B. Williams, *Ethics and the Limits of Philosophy* (London: Fontana, 1985), ch. 9.
- 18 M. Sahlins, *Culture and Practical Reason* (Chicago: Chicago University Press, 1976), p. 211.
- 19 B. Anderson, *Imagined Communities* (London: Verso, 1983), ch. 2.
- 20 W. Harris, *Tradition, the Writer and Society* (London: New Beacon, 1973), pp. 60–3.

## 2 INTERROGATING IDENTITY

- 1 F. Fanon, *Black Skin, White Masks*, Introduction by H. K. Bhabha (London: Pluto, 1986), p. 231 (my emphasis).
- 2 *ibid.*, p. 218.
- 3 F. Fanon, *Toward the African Revolution* (Harmondsworth: Pelican, 1967), p. 63.
- 4 Fanon, *Black Skin, White Masks*, pp. 157–8.
- 5 W. Benjamin, 'Theses on the philosophy of history', in his *Illuminations* (New York: Schocken Books, 1968), p. 257.
- 6 Fanon, *Black Skin, White Masks*, pp. 110–12.
- 7 *ibid.*, p. 116.

- 8 F. Fanon, 'Concerning violence', in his *The Wretched of the Earth* (Harmondsworth: Penguin, 1969).
- 9 *ibid.*
- 10 Fanon, *Black Skin, White Masks*, p. 16.
- 11 J. Rose, 'The imaginary', in Colin MacCabe (ed.) *The Talking Cure* (London: Macmillan, 1981).
- 12 Fanon, 'Concerning violence', p. 30.
- 13 A. Jussawalla, *Missing Person* (Clearing House, 1976), pp. 14–29.
- 14 M. Jin, 'Strangers on a Hostile Landscape', in R. Cobham and M. Collins (eds) *Watchers and Seekers* (London: The Women's Press, 1987), pp. 126–7.
- 15 E. Said, *Orientalism* (London: Routledge & Kegan Paul, 1978), pp. 26–7.
- 16 R. Barthes, 'The imagination of the sign', in his *Critical Essays* (Evanston, Ill.: Northwestern University Press, 1972), pp. 206–7.
- 17 J. Locke, *An Essay Concerning Human Understanding* (London: Fontana, 1969), pp. 212–13.
- 18 Barthes, 'Imagination of the sign', p. 207.
- 19 R. Rorty, 'Mirroring', in his *Philosophy and the Mirror of Nature* (Oxford: Blackwell, 1980), pp. 162–3.
- 20 Barthes, 'Imagination of the sign', p. 207.
- 21 Fanon, *Black Skin, White Masks*, p. 112.
- 22 *ibid.*
- 23 J. Lacan, 'Seminar of 21 January 1975', in J. Mitchell and J. Rose (eds) *Feminine Sexuality* (London: Routledge & Kegan Paul, 1982), p. 164.
- 24 Barthes, 'Imagination of the sign', pp. 209–10.
- 25 J. Lacan, 'Alienation', in his *The Four Fundamental Concepts of Psychoanalysis* (London: The Hogarth Press, 1977), p. 206.
- 26 Derrida, 'The double session', in his *Dissemination*, B. Johnson (trans.) (Chicago: University of Chicago Press, 1981), p. 212.
- 27 Derrida, 'The double session', pp. 212–13.
- 28 J. Derrida, *Of Grammatology*, G. C. Spivak (trans.) (Baltimore, Md: Johns Hopkins University Press, 1976), p. 145.
- 29 Lacan, 'Alienation', p. 207.
- 30 M. Foucault, *The Archaeology of Knowledge*, A. H. Sheridan (trans.) (London: Tavistock, 1972), p. 111.
- 31 J.-F. Lyotard and J.-L. Thebaud, *Just Gaming*, W. Godzich (trans.) (Minneapolis: University of Minnesota Press, 1985), pp. 34 and 39.
- 32 Lacan, 'Alienation', p. 88.
- 33 See Chapters 1 and 6.