

Post-Colonial Theory and Race Theory

Edward Said: Orientalism

1. In Edward Said's *Orientalism* what is the Orient?
2. Following Michel Foucault's concept of "power/knowledge" where knowledge equals power and power equals knowledge, how does Edward Said adapt "power/knowledge" in *Orientalism*?
3. How the "Orientals" were represented by European authors in paintings, novels, academic articles to a European audience?
4. or Said, the representation of the "oriental" by the European was a way to self-conceive themselves as the opposite. If the orientalism were "dirty" the Europeans were "clean."

TrueFalse
5. Said says that Orientalism was a form for Europeans to create this "Other," those which are not like Europeans..

TrueFalse
6. Following Michel Foucault's concept that once a "fact" and its interpretations is accepted, it begins circulating in the society, according to Edward Said what happened to the descriptions of the "Orientals" in Europe?

Edward Said *Culture as Imperialism*

7. What is the role of culture and European imperialism?
- 8.
9. Empire propagandist started using certain vocabulary that claimed the rights of European to rule foreign lands. What happened to this vocabulary?

Homi Bhabha's *Stereotypes*

10. Traditionally, the stereotypes were part of the form to _____ other races or groups of people.
11. What is the relationship between cultural "fixity" and the racist?
12. According to Homi Bhabha, why is there anxiety in every constant repetition of stereotype?

Gloria Anzaldúa's *How to Tame a Wild Tongue*

13. What is "Locus of Enunciation"
14. Why is the "locus of enunciation" important in our Post-Colonial Studies?

15. Who attacks Gloria Anzaldúa, who speaks “archaic” Spanish in southern Texas although she is descendant of the original Spanish settlers in the area?
16. Gloria Anzaldua says that if someone attacks her language is a attack on her? Why is that?
17. Finish the sentences For Gloria Anzaldua, “Ethnic identity is twin skin to linguistic _____ - I am my _____. Until I take pride in my language, I cannot take pride in _____.”
18. Gloria Anzaldua’s *Borderlands* reflect what happens to the local people when a new culture imposes on them. In particular, the hate receives by the dominant culture that affects the self-esteem of those who already lived in the area. It reflects Fanon’s statement that “it is the racist that makes his inferior.”

True
Falso

Stuart Hall Race as a Floating Signifier

19. If Ronald Barthes says that the signifier (the word) empties itself and obtains another meaning (think, for example how the word cool originally referred to specific temperature and now it means a socially-engaging person or thing). And Jacques Lacan says that the signifier slides (slowly changes meaning) such as the word “men” in the Declaration of the Independence has expanded its meaning beyond the land-owning white men, what Stuart Hall means when he says “race is a floating signifier.” For example, the word “black” or “white” are “floating signifiers.”
20. For Stuart Hall, race “black or white” are not natural, but rather, race is a _____ construct.
21. In exam 1, I asked the following question: **What is a discourse?** Tell me what it is.
22. If, according to Stuart Hall, race is a discursive construct, what does that mean?
23. In following Michel Foucault’s concept that power creates knowledge and knowledge creates power, what doe s Stuart Hall thinks is the relationship between the classification of human being and power?
24. According to Stuart Hall, until you classify human being you cannot create....
25. For most people, the classification stabilizes the system. And most are born into the system believing that is how reality is and should be, what happens when someone “breaks” the order of things? (e.g. a supposedly “stupid” African is actually really intelligent). Stuart Hall uses the metaphor “the dirt is in the bedroom rather than in its natural place, the garden. What creates in a society that wants the state of things fixed?
26. In the following paragraph, the reflect the anxiety and policing that happens when the “order of things” is broken as well as the necessity to “police” these socially constructed boundaries.

“As Elizabeth continued walking south down Park, more and more of the people lining the street fell in behind her. Some were Central students, others adults. They started shouting at her. The primitive television cameras, for all their bulkiness, had no sound equipment. But the reporters on the scene scribbled down what they heard: “Lynch her! Lynch her!” “No nigger bitch is going to get in our school!” “Go home, nigger!” Looking for a friendly face, Elizabeth turned to an old white woman. The woman spat on her.

Three young girls, barely into their teens, fell in directly behind Elizabeth. They were clearly together, and clearly students; two of them, like Elizabeth, carried books. They wanted to be at the very center of things. And they wanted to get really close to Elizabeth – close enough to let her know that they didn’t want her in their school.



“Two, four, six, eight! We don’t want to integrate!” they chanted.

One girl, Hazel Bryan, looked livid, her face poisoned with hate. As Benjamin Fine of The New York Times later described her, she was “screaming, just hysterical, just like one of these Elvis Presley hysterical deals, where these kids are fainting with hysteria”. Her eyes narrowed, her brow furrowed, her teeth clenched, Hazel shouted: “Go home, nigger! Go back to A-”. Click. “-frica!” Will Counts, a photographer for the Arkansas Democrat, had his picture

27. Write a small paragraph about the anxiety and the need to police the accepted “natural” boundaries when the “order of things” is broken.
28. 21. Using W. E. B. Du Bois, Stuart Hall describe African Americans not by the color of their skin. But rather, they are a group because “they have a common...
29. 22. Using Vladimir Prop’s concept of writing poetry as a vertical selection of available and knowable vocabulary, including metaphors and metonymies, that are intimately related (e.g. the subject, a person can be replaced by a police officer, or a human being, or a worker, etc. as they are intimately relatable), Stuart Hall use this theory to describe how “the order of thing” has specific racist vocabulary associated with specific groups of people. For example, for the society living in a stable division of “superior” and “inferior,” what are the vocabulary our society has to intimately associate with a “black person?”

Frantz Fanon. The Fact of Blackness

30. Fanon writes “As long as the black man is among his own, he will have no occasion, except in minor internal conflicts, to experience his being through others. There is of course the moment of “being for others,” of which Hegel speaks, but every ontology is made unattainable in a colonized and civilized society.” Why is this “being for others” very important for Fanon? What happens to his very existence in this “being for others?”
31. Fanon hates the social significance of his skin color (not his skin color). The following human interaction proves the reasons why: “Look, a Negro!” It was an external stimulus that flicked over me as I passed by. I made a tight smile. “Look, a Negro!” It was true. It amused me. “Look, a Negro!” The circle was a drawing a bit tighter. I made no secret of my amusement. **“Mama, see the Negro! I’m frightened!” Frightened! Frightened!** Now they were beginning to be afraid of me. I made up my mind to laugh myself to tears, but laughter had become impossible.” Why is the child afraid of Fanon (actually, afraid of the social significance of his skin color?)
32. Fanon writes, “And then the occasion arose when I had to meet the white man’s eyes. An unfamiliar weight burdened me. The real world challenged my claims. In the white world the man of color encounters difficulties

in the development of his bodily schema. Consciousness of the body is solely a negating activity. It is a third-person consciousness. The body is surrounded by an atmosphere of certain uncertainty." What is he talking about?

33. While the white man can objectify (turn into an object) the black body (or the humanity of people of color), why do the blacks cannot do the same to the white man?

Kendall. Understanding White Privilege

34. How is white privilege understood?
35. Give the example Kendall uses to say that "White people's privileges are bestowed prenatally."
36. How does "white" equals "normal" in our society? Give an example.
37. How is the following cartoon representing white privilege?

