

Dominance Without Hegemony History And Power In Colonial India

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Dominance without Hegemony: History and Power in Colonial...

Dominance without Hegemony: The Colonialist Moment Overdeterminations Colonialism as the Failure of a Universalist Project The Fabrication of a Spurious Hegemony The Bad Faith of Historiography IV. Preamble to an Autocritique PART 2: Discipline and Mobilize: Hegemony and Elite Control in Nationalist Campaigns I. Mobilization and Hegemony Anticipation of Power by Mobilization A Fight for Prestige II.

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Dominance without Hegemony — Ranajit Guha | Harvard...

Dominance Without Hegemony: History and Power in Colonial India. Link/Page Citation Dominance Without Hegemony: History and Power in Colonial India. By Ranajit Guha. (Cambridge: Harvard University Press, 1997. Pp. xv, 245. \$18.95.) This book brings together modified versions of three valuable essays published elsewhere between 1988 and 1992 by ...

Dominance Without Hegemony: History and Power in Colonial...

Ranjit Guha. The Subaltern Studies Group 's take on dominance without hegemony in India, as outlined by Guha in his book, begins with the experience of the British Raj and the inherent difference between the colonial history and that of the metropolitan bourgeois state narrative in Europe (as well as America).

Dominance without Hegemony by Ranajit Guha (1997) — Not...

hegemony denied it by history. Dominance without hegemony has a nationalist aspect as well. This follows from the structural split in politics and the coexistence of its two domains. As it has been put in the statement cited above, " The co-existence of these two domains or streams, which can be sensed by intuition and

Dominance without Hegemony — Weebly

Exercising Gramscian analytics, Guha positions " dominance without hegemony " squarely within a framework of the integral state, but in its peculiar and disjunctive colonial form: " In other words, the alienation which, in the career of a noncolonial state, comes after its emergence from civil society and is expressed in its separation from that society in order to stand above it, was already there—a foreign intrusion into the indigenous society—at the very inception of the British ...

Guha: Dominance Without Hegemony? | Territorial Masquerades

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Dominance without Hegemony: History and Power in Colonial...

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Dominance without Hegemony History and Power in Colonial India. Ranajit Guha. Add to Cart Product Details. PAPERBACK. \$41.00 • £ 32.95 • € 37.00 ISBN 9780674214835. Publication Date: 01 /15/1998. Short. 268 pages. 6-3/8 x 9-1/4 inches. 2 line illustrations, 1 table. Convergences: Inventories of the Present.

Dominance without Hegemony — Ranajit Guha | Harvard...

Dominance without Hegemony: History and Power in Colonial India Kopf, David 1999-07-01 00:00:00 172 | YOICHI NAKANO Her study of Japan 's total empire is likely to provide various comparative insights for students of modern European imperialism. Young argues that Japan 's empire in Manchuria was ' total ' because of its intense relationship with the metropolis and extensive mobilization of various social forces at home: ' Like total war, total empire was made on the home front.

Dominance without Hegemony: History and Power in Colonial...

A superpower is a state with a dominant position characterized by its extensive ability to exert influence or project power on a global scale. This is done through the combined means of economic, military, technological and cultural strength as well as diplomatic and soft power influence. Traditionally, superpowers are preeminent among the great powers.. The term was first applied in 1944 ...

What is colonialism and what is a colonial state? Ranajit Guha points out that the colonial state in South Asia was fundamentally different from the metropolitan bourgeois state which sired it. The metropolitan state was hegemonic in character, and its claim to dominance was based on a power relation in which persuasion outweighed coercion. Conversely, the colonial state was non-hegemonic, and in its structure of dominance coercion was paramount. Indeed, the originality of the South Asian colonial state lay precisely in this difference: a historical paradox, it was an autocracy set up and sustained in the East by the foremost democracy of the Western world. It was not possible for that non-hegemonic state to assimilate the civil society of the colonized to itself. Thus the colonial state, as Guha defines it in this closely argued work, was a paradox—a dominance without hegemony. Dominance without Hegemony had a nationalist aspect as well. This arose from a structural split between the elite and subaltern domains of politics, and the consequent failure of the Indian bourgeoisie to integrate vast areas of the life and consciousness of the people into an alternative hegemony. That predicament is discussed in terms of the nationalist project of anticipating power by mobilizing the masses and producing an alternative historiography. In both endeavors the elite claimed to speak for the people constituted as a nation and sought to challenge the pretensions of an alien regime to represent the colonized. A rivalry between an aspirant to power and its incumbent, this was in essence a contest for hegemony.

What is colonialism and what is a colonial state? In exploring these questions, Ranajit Guha points out that the South Asian colonial state was a historical paradox. Britain may have ruled India as a colony, but it never achieved hegemony over most of the population, collaborating with the nationalist elite but never persuading the masses. Thus the colonial state, as Guha defines it in this closely argued work, was a paradox—a dominance without hegemony. His work will be essential to an understanding of Indian history.

This Book Points Out That The Colonial State In South Asia Was Fundamentally Different From The Metropolitan Bourgeois State Which Sired It.

From the world's foremost intellectual activist, an irrefutable analysis of America's pursuit of total domination and the catastrophic consequences that are sure to follow The United States is in the process of staking out not just the globe but the last unarmed spot in our neighborhood—the heavens—as a militarized sphere of influence. Our earth and its skies are, for the Bush administration, the final frontiers of imperial control. In *Hegemony or Survival*, Noam Chomsky investigates how we came to this moment, what kind of peril we find ourselves in, and why our rulers are willing to jeopardize the future of our species. With the striking logic that is his trademark, Chomsky dissects America's quest for global supremacy, tracking the U.S. government's aggressive pursuit of policies intended to achieve "full spectrum dominance" at any cost. He lays out vividly how the various strands of policy—the militarization of space, the ballistic-missile defense program, unilateralism, the dismantling of international agreements, and the response to the Iraqi crisis—cohere in a drive for hegemony that ultimately threatens our survival. In our era, he argues, empire is a recipe for an earthly wasteland. Lucid, rigorous, and thoroughly documented, *Hegemony or Survival* promises to be Chomsky's most urgent and sweeping work in years, certain to spark widespread debate.

Based on fieldwork in Chiapas and Oaxaca, Mexico, this book examines the production of space within the global political economy. Drawing on multiple disciplines, Hesketh's discussion of state formation in Mexico takes us beyond the national level to explore the interplay between global, regional, national, and sub-national articulations of power.

The past is not just, as has been famously said, another country with foreign customs: it is a contested and colonized terrain. Indigenous histories have been expropriated, eclipsed, sometimes even wholly eradicated, in the service of imperialist aims buttressed by a distinctly Western philosophy of history. Ranajit Guha, perhaps the most influential figure in postcolonial and subaltern studies at work today, offers a critique of such historiography by taking issue with the Hegelian concept of World-history. That concept, he contends, reduces the course of human history to the amoral record of states and empires, great men and clashing civilizations. It renders invisible the quotidian experience of ordinary people and casts off all that came before it into the nether-existence known as "Prehistory." On the Indian subcontinent, Guha believes, this Western way of looking at the past was so successfully insinuated by British colonization that few today can see clearly its ongoing and pernicious influence. He argues that to break out of this habit of mind and go beyond the Eurocentric and statist limit of World-history historians should learn from literature to make their narratives doubly inclusive: to extend them in scope not only to make room for the pasts of the so-called peoples without history but to address the historicity of everyday life as well. Only then, as Guha demonstrates through an examination of Rabindranath Tagore's critique of historiography, can we recapture a more fully human past of "experience and wonder."

History records only one peaceful transition of hegemonic power: the passage from British to American dominance of the international order. To explain why this transition was nonviolent, Kori Schake explores nine points of crisis between Britain and the U.S., from the Monroe Doctrine to the unequal " special relationship " during World War II.

Through Gramsci and Fanon, Salem centers anticolonial politics by exploring the connections between Egypt's moment of decolonization and the 2011 revolution.

In *The Postcolonial Orient*, Vasant Kaiwar analyses the formation of postcolonial studies around the 1989 moment of world history, shows its limitations via an engagement with Marxism, and provides an alternative, enriched account of interpretive possibilities inherent in the moment.

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