

Postcolonial Binary Oppositions
in Spivak's "Can the Subaltern
Speak?"

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3. 1. Introduction:

The Binary Opposition is defined as a pair of related terms or concepts that are opposite in meaning. In structuralism, a binary opposition is seen as a fundamental organizer of human philosophy, culture, and language. Claude Lévi-Strauss adopted the Binary Opposition Theory. He was influenced by several leading theorists including Saussure, Jakobson, Boas, Mauss, Trubetzkoy, Rousseau and Marx (Swan, 2011). According to Francesca Marinaro, Binary Opposition is "a key concept in structuralism, a theory of sociology, anthropology and linguistics that states that all elements of human culture can only be understood in relation to one another and how they function within a larger system or the overall environment" (Marinaro, n.d.). Binary oppositions in cultural studies explore the relationships between different groups of people, for instance: upper-class and lower-class boundaries between groups of people lead to prejudice and discrimination. One group may regard the opposite group (the other) a threat. The binary opposition in literature is a system that writers employ to discover differences between groups of individuals, like cultural, class or gender differences (Marinaro, n.d.).



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Postcolonial criticism is based on various signs, metaphors and narratives of both the dominating and indigenous cultures. These were examined in terms of binary oppositions, as presented in Edward Said's notion of Orientalism (1978). In this book, Said puts the groundwork for the development of postcolonial theory, (Ray, 2008).

Postcolonial theory is "influenced by poststructuralist approaches, including deconstruction. In particular, deconstructions challenge to hierarchical, binary oppositions provided postcolonial theory with conceptual strategies for undermining the ostensible difference between center and margins, between the colonizing culture and the colonized" (Ray, 2008, 396).

In deconstruction, a deep reading of the text focuses on the relationship between common binary oppositions in the work like male/female, day/night, light/dark, good/evil, nature/society, etc, in which one term seems to be more privileged over the other. A post-structuralist reads the Binary Opposition to show how the two terms are not oppositional at all but interrelated and interdependent (Lentricchia and McLaughlins, 1990).

This work consists of five main sections and eleven subsections. It is based on the strategy of Binary Oppositions. Each Binary Opposition is devoted for a section. These sections give definitions of each pole of the Binary Opposition by some scholars, including Spivak's attitude towards these terms. She argues them in her essay "Can the Subaltern Speak?", which is the core of our research, and occasionally in other sources. The researcher derives the definitions of each key term from variant sources, including dictionaries, encyclopedias, websites, Journals, and



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secondary books. The work starts with the definition of the umbrella term Postcolonialism. It studies it as a theory and studies. This section is exclusively wider than the other sections because it examines the concept of the major term Postcolonialism, its problematic definitions, pioneering figures and their influential works in the field of Postcolonialism. The other sections present other related key terms and their concepts, arranged in Binary Oppositions. The strategy of the conceptual Binary Oppositions followed in this work is to present these postcolonial key terms and key concepts in a list as follows: (Colonialism Vs. Neocolonialism, Imperialism Vs. Neoimperialism and Capitalism Vs Socialism, Structuralism Vs. Poststructuralism, Deconstruction (Speech Vs. writing), Occidentalism Vs. Orientalism, Pure breed Vs. Hybridity, Patriarchy Vs. Feminism, Translation (the source & the target)). These terms are individually ambivalent, like the term Deconstruction, and the term Translation. Deconstruction focuses on the speech as superior to writing. Translation includes the source text as superior to the target text. These terms have two opposites' meanings; the first is the privileged, and the second is the indigenous. The meaning of each explains the meaning of the opposite. For instance, the good means the opposite of bad, the superior is the opposite of inferior, and so on.

3. 2. Postcolonialism, a Theory and Studies:

Until recently, Postcolonialism as a theory is something that does not exist. Postcolonial Theory is not actually a theory in the scientific sense of having principles and predicting results. It is an area that contains a set of studies which are related to different disciplines and activities all combined, sometimes in contrast, in order to change the relations between people in the world (Young, 2003, 6-7).



That is why it is best described as Postcolonial Studies and not Postcolonial Theory because the latter is actually the goal of those studies. As there is no exact theory for Postcolonialism, some scholars link that to the manifold nature of this area, which is a result of its connection to different disciplines and activities. Others justify this as “the dependence of Postcolonial Theory upon literary and cultural criticism and upon post-structuralism is responsible for this shift...post-structuralism is responsible for current inadequacies in theorizing postcoloniality” (Lomba, 1998, 17).

3. 3. The Problematic Definitions of the Term:

There are many problems around the term "Post colonialism"; the prefix "post", the word "colonial", and the suffix "ism". The prefix "post" implies two meanings, a temporal one (of coming after) and ideological one (of displacement). As some nations are still informally colonized (economically or culturally), this term cannot describe them as "if the inequities of colonial rule have not been erased, it is perhaps premature to proclaim the demise of colonialism" (Lomba, 1998,7). So it is not only a synonym for “After Colonialism”. It is a combination that describes the process of integrating colonialism in its new form. This entails that what matters to Postcolonial Studies is not only the colonial period with its impacts, but also accepting the fact that colonialism continues in a certain form until recently. This is known as Neocolonialism; these new ways require a study of the colonial period with regard to the cultural effects and not necessarily to the decolonized context (Liebmann and Rizvi, 2008).



Some scholars do not only argue the suffix (ism) of the term "Postcolonialism", they also object the word Colonialism with reference to the definitions in most dictionaries. The word "colonialism" in its definition neglects many aspects that present the other side of the term, accepting the fact that colonialism is "the practice by which a powerful country controls another country or other countries" as it appears in *Oxford Advanced Learner's English Dictionary* (2000, 248). The words "colony", "colonial", "colonize", "colonization", have the same skin-deep definition that hides the very negative notion of the colonial process. Loomba (1998, 11) criticizes *the Dictionary* for the definition it presents by assuming that the "definition quite remarkably, avoids any reference to people other than the colonizers, people who might already have been living in those places where colonies were established".

The problem continues into the use of the suffix "ism". It is a suffix used to refer "to a set of ideas or system of beliefs or behavior" (*Oxford Advanced Learner's English Dictionary*, 2000, 721). However, Hodge and Mishra assume that "ism" has two strands of meanings: 1) the normal meaning of the kinds of situations that are usually done in the postcolonial space, 2) the meaning that refers to a doctrine, theory, or practice. However, these two strands coexist creating an ambiguity around the word that "ism" attached to. Accordingly Postcolonialism is "postcolonial thought without the thought, following postcolonial theory not as theory but as dogma, looking at its object through dangerous blinkers" (Mishra, 2005, 380).

The word Postcolonialism, as mentioned earlier, has some problems regarding the prefix "post" with its meaning that denotes the end of the colonial era. This is a problematic aspect with some scholars because there are a lot of nations who still believe that they are still controlled by colonial



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powers in an indirect way. This case is referred to as "Neo-colonialism". This is due to the fact that ex-colonial powers and some recent superpowers such as USA are continuing in controlling the world throughout a set of long established techniques. The term is derived originally from a contrast study by I. V. Lenin where he makes a distinction between the old form of Colonialism by military forces and the other way of Colonialism by using other political forms. Nowadays literature creates different terms for these two stages. However, both of these stages, in spite of their different means, have the same shared nature that colonial powers impose their ways of life over non-Western nations whether they like it or not. (Dudgeon, 2007).

Postcolonialism is a wide spread term that fits the meaning of describing the new world after colonialism with its different impacts in different fields. Ashcroft, Griffiths and Tiffin (1998,187) include, in their definition of Postcolonialism, the different aspects and levels that Postcolonialism can be seen through. According to them, it is the study of the action of the European conquest, the controlled manipulation process in that, and the reaction of the subject beings resulted throughout these gradual levels. What they refer to can be summarized in two words "operation and resistance":

Post-colonialism / postcolonialism' is now used in wide and diverse ways to include the study and analysis of European territorial conquests, the various institutions of European colonialisms, the discursive operations of empire, the subtleties of subject construction in colonial discourse and the resistance of those subjects, and, most importantly perhaps, the differing responses to such incursions and their contemporary colonial legacies in both pre and post-independence nations and communities."



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LeelaGhandi, in her book *Postcolonial Theory*, also sees Postcolonialism from a resistance point of view. She describes the current situation as amnesia that its resistance is actually what constitutes Postcolonialism:

Postcolonialism can be seen as a theoretical resistance to the mystifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past. The process of returning to the colonial scene discloses a relationship of reciprocal antagonism and desire between colonizer and colonized. And it is in the unfolding of this troubled and troubling relationship that we might start to discern the ambivalent prehistory of the postcolonial condition. (LeelaGhandi, 1998,4).

On the other hand, Salmon introduces Postcolonialism with its relation to Class, Postmodernism and Post-structuralism Nativist, third-world intellectual Cadre, ambivalent discourse of Colonialist power, oppositional form of 'reading practice', and Commonwealth' Literary Studies:

as a portmanteau term for a retooled notion of 'class', as a subset of both postmodernism and post-structuralism (and conversely, as the condition from which those two structures of cultural logic and cultural critique themselves are seen to emerge); as the name for a condition of nativist longing in post-independence national groupings; as a cultural marker of non-residency for a



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third-world intellectual cadre; as the inevitable underside of a fractured and ambivalent discourse of colonialist power; as an oppositional form of ‘reading practice’; and — and this was my first encounter with the term — as the name for a category of ‘literary’ activity which sprang from a new and welcome political energy going on within what used to be called ‘Commonwealth’ literary studies (Salmon, 1995,45).

Hodge and Mishra have defined Postcolonialism in a more romantic way, a representation that is often criticized by postcolonial scholars which is similar to the criticism of how colonized subjects are represented through postcolonial writings:

Postcolonialism” is a neologism that grew out of older elements to capture a seemingly unique moment in world history, a configuration of experiences and insights, hopes and dreams arising from a hitherto silenced part of the world, taking advantage of new conditions to “search for alternatives to the discourses of the colonial era,”¹⁴ creating an altogether different vantage point from which to review the past and the future (Hodge and Mishra, 2005, 378).



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In any account, to give a full definition for Postcolonialism in the field of literature is a difficult matter or at least it is "a work in progress" as suggested by Yang. Nevertheless, this difficulty could form a negative point towards forming a solid base for Postcolonialism, as Yang assumes that "without a solid source, scholars can debate forever what constitutes a post-colonial work and if that work gives justice to post-colonial literature as a whole" (Yang, 1999).

Therefore, Postcolonialism is the set of studies found in several areas that study the effects of Colonialism, mainly the European Colonialism, on the cultures and societies of the colonies. It aims at giving the truth, explaining, and encouraging reactions against colonialism and the colonial period. It is a postmodern and a post structural approach which interrelates studies found in philosophy, linguistics, sociology, history, feminism, literature...etc. (Ashcroft, Griffiths and Tiffin, 1998, 186-187).

Having shed light on the diverse definitions of the term Postcolonialism, referring to the different aspects of the definitions, the following sections will concentrate on postcolonial key terms and key concepts in the form of conceptual binary oppositions.

3. 4. Postcolonial Key Terms and Key Concepts:

Because Post-colonialism is a diverse subject, a term possessed as many meanings as there are theorists to define, many different things are said about it and there is no real right or wrong answer. Postcolonialism does not focus on one center; it deals with many different centers and looks deeper into each one. It looks at experiences and backgrounds of different groups and discourses. It is an area that contains a set of studies which are related to different



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theories, disciplines and activities. It is also related to many oppositional terms. These terms are selected and studied briefly in the form of binary oppositions in the following sections as it is beyond the scope of our study to cover all the related terms and the details of their unfixed definitions.

3. 4. 1. Colonialism, Imperialism, Capitalism Vs. Neo-colonialism, Neo-imperialism and Socialism:

Colonialism is the process of taking other lands by force and controlling its resources. It starts by the existence of some social and economic movements, mainly, Capitalism. Historians distinguish between Pre-capitalist and Capitalist Colonialism. The latter is defined as Imperialism. Lenin, at the beginning of the twentieth century introduced a new notion for the word Imperialism by assuming that Imperialism is one stage of the development to Capitalism. Capitalism started its own project due to certain facts: (1) the growth of Capital, (2) the lack of resources, (3) the lack of labor, and (4) the need for markets at certain part of the world. On the other hand, there were: (1) no capital, (2) a lot of resources, (3) labor and (4) an open wide market at the other part of the world. Those four facts were the essence and the justification for a lot of wide spread terms, like: First World/ Third World, the Original, the Subaltern, the Other, the Secondary... etc. Simply, bring these to those was the plan. The plan is actually a global system which is called Imperialism. In terms of Lenin, this is the highest stage of Capitalism (Loomba, 1998).

The term "Neo-colonialism" was first introduced by Kwame Nkrumah, the first president of independent Ghana in his Neo-colonialism: the last stage of Imperialism (1965).



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In his work, Nkrumah considers colonialism in this new notion much harder to resist and detect from Colonialism in its regular sense. He explains the essence of neocolonialism saying "The essence of neo-colonialism is that the State which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty. In reality its economic system and thus its political policy is directed from outside" (Nkrumah, 1965,3).

Neocolonialism is maintained best by what is called the "developing nations" and the "advanced industrial nations". Those advanced nations have controlled developing nations for the purpose of supporting these nations economically, much more precisely controlling systems of knowledge and the intellectual aspects. Accordingly, "Neocolonialism is partly a planned policy of advanced nations to maintain their influence in developing countries, but it is also simply a continuation of past practice" (Ashcroft, Griffiths and Tiffin, 1995,452).

Neo-colonial powers employ much more complicated indirect means shaped within the new political, social and cultural framework and structured throughout institutions of knowledge. Controlling nations in an indirect, informal way is not that easy case. Accordingly, those new hired means are deeply rooted and hard to resist. Most of them are actually used in the early colonial process, and they are rehired again according to the new goals and situations. Others are also the results of the ex-colonial process. For instance, the geographical, cultural, and social knowledge that these powers have acquired throughout the colonial time, have helped a lot in knowing points of entry into those nations. The other device that colonial powers have made use of is the ability to manipulate and structure institutions of



knowledge. Throughout the technological proceeding, and some other means, colonial powers have enhanced the deeply rooted picture that they invent earlier of the superior west and showing the oriental as inferior with too many aspects. This is one part of a long history of struggle of the other that postcolonial studies are engaged to in one way or another (Young, 2003,49-56).

Spivak's work "Can the Subaltern Speak?" has transformed the analysis of Colonialism through an argument engaged with more than just power, politics, and the postcolonial that affirmed the relevance of Marxism while using deconstructionist methods to explore the international division of labor and Capitalism's "worlding" of the world. Spivak's essay weakens the historical and ideological factors that hinder the possibility of being heard for those who inhabit the marginal areas. "what it means to have political subjectivity, to be able to access the state, and to suffer the burden of difference in a capitalist system that promises equality yet withholds it at every turn" (Morris, 2010, para 1). Spivak believes that the capital logic is the West. Imperialism, according to her, establishes the universality of the mode of narrative. To ignore the rural and indigenous subaltern today is to continue the imperialist project. The word 'transnational' suggests the unlimited financialisation of the globe, and capitalism is re-territorialized as 'democracy'. Spivak (1988) explains contemporary international division of labour to be a displacement of 19th century territorial imperialism with the decolonisation and growth of multinational capital, instead of transferring of raw material to the metropolis. To maintain the international division of labour is to keep the supply of inexpensive labour in the periphery.



3. 4. 2. Structuralism, Modernism, Vs. Post structuralism, Post modernism, and Deconstruction:

“**Structuralism**” refers to the literary movement that studies the role of languages as “meaning producers”. It focuses on hiring languages in the literary work, and its form and structure within this work. Ferdinand de Saussure proposed the thought that “language was composed of arbitrary units that have no concept or meaning until they are used in a language system that relied on differences between terms within their larger linguistic and social contexts.” (Saylor Academy, n.d).

The term “**Poststructuralism**” refers to a critical perspective that emerged during the seventies which has dethroned structuralism as the dominant trend in language and textual theory. In order to understand Poststructuralism, we need to examine it in relation to structuralism. Deconstructionist criticism subscribes to the poststructuralist vision of language, wherein the signifier (the form of a sign) does not refer to a definite signified (the content of a sign), but produces other signifiers instead. Derrida (1978, 278) takes issue with the centre inherent in the "structurality of structure". Turning to Claude Lévi-Strauss as a representative of structuralist theory, Derrida uses the prohibition of incest and the oppositions nature/culture and universal/prescriptive to show that this structure can no longer withstand scrutiny: "The incest prohibition is universal; in this sense one could call it natural. But it is also a prohibition, a system of norms and interdicts; in this sense one could call it cultural" (Derrida, 1978, 283).



Poststructuralism is a number of literary theories that fall under the larger umbrella of the term poststructuralism, including gender theory and reader-response theories. Poststructuralism pursues De Saussure's perception that in language there are only differences without positive terms and shows that the signifier and signified are, as it were, not only oppositional but also plural, pulling against each other, and, by so doing, creating numerous deferments of meaning, apparently endless criss-crossing patterns and sequences of meaning. In short, what is called 'disseminations' (Cuddon, 1999, 691).

Poststructuralism supports Jacques Derrida's theory concept of unstable, unfixed meaning as it functioned in language. According to Derrida, language is made up of units that do not contain inherent meaning and relate to other units (or signifiers) through their difference. Meaning, in deconstructionist theory, is therefore constantly deferred, never landing in one place or becoming stable. Poststructuralism emerges in this context, recognizing this lack of fixed or inherent meaning and yet also acknowledging the need for language to acquire meaning (cosaylor.org).

Poststructuralism supports Postmodernism, a move away from Modernism especially from its twin pillars, Humanism and Rationalism. This new concept was introduced into the academic circle that rejects the idea of having fixed exact laws to represent meaning. This is the general understanding of what is called Structuralism. Jacques Derrida, Michel Foucault, and Gilles Deleuze, argue that meaning is not a direct entity, or language is a system of signs, whose meaning is relational. They reject de Saussure's concept of the signifier and the signified and the way they produce meaning. They consider meaning as an unstable entity that is generated differently by



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readers, contexts and purposes and "that no single system of meaning can work in every place and at every time. To find such a system would be to imply that texts acquire meaning even before they are written".(Macherey, 1978, 28). Derrida suggests a deconstruction methodology. In the 1960s, he represented a great movement, called Deconstruction that suggeststo break all meaning's items in order to reach meaning. Deconstruction involves "a questioning of language and the very terms, systems, and concepts which are constructed by that language".(Munday,2001, 171).

Deconstruction started in the United States by the departments of literary criticism that looked for new strategies for interpreting literary texts. Therefore, deconstruction became associated and confused with other trends, including Reader Response Theory, which is based on the notion that states a text's meaning is produced through the reader's process of encountering it. In Europe, Deconstruction was a response to structuralism; it is sometimes referred to as a poststructuralist approach. Structuralism argues that individual thought is shaped by linguistic structures. It denies the relative autonomy of subjects in determining cultural meanings; it seems to dissolve the subject into the larger forces of culture. Deconstruction stands against the notion that these structures of meaning were stable, universal, or a historical (Balkin, 1995).

Jacques Derrida's theory of the sign fits into the Poststructuralist movement, which runs counter to Saussurean, confirming that the signifier (the form of a sign) refers directly to the signified (the content of a sign):



The Structuralist theory has passed down a whole current of logocentric (speech-centred) thought that originated in the time of Plato. With writing as his basis (the written sign), Derrida has taken on the task of disrupting the entire stream of metaphysical thought predicated on oppositions. He has elaborated a theory of deconstruction (of discourse, and therefore of the world) that challenges the idea of a frozen structure and advances the notion that there is no structure or centre, no univocal meaning. The notion of a direct relationship between signifier and signified is no longer tenable, and instead we have infinite shifts in meaning relayed from one signifier to another (Guillemette, Lucie and Josiane Cossette, n.d).

Derrida's theory of the sign fits into the poststructuralist movement, which encounters Saussurean structuralism. It maintains that the signifier refers directly to the signified. The structuralist theory has passed down a whole current of logocentric (speech-centred) thought that originated in the time of Plato. With writing as his basis (the written sign), Derrida has taken on the task of disrupting the entire stream of metaphysical thought predicated on oppositions. He has elaborated a theory of deconstruction that challenges the idea of "a frozen structure and advances the notion that there is no structure or centre, no univocal meaning. The notion of a direct relationship between signifier and signified is no longer tenable, and instead we have infinite shifts in meaning relayed from one signifier to another." (Guillemette, Lucie and Josiane Cossette, n.d).



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Derrida is interested in the opposition between writing and speech. Derrida's critical approach to deconstruction shows that dualisms are not equivalent because they are hierarchical. One pole (presence, good, truth, man, etc.) is privileged at the expense of the second (absence, evil, lie, woman, etc.). In speech and writing, we attribute to speech the positive qualities of originality, **center** and presence, whereas writing is relegated to a secondary status. Plato considered the word as a mere representation of the spoken word, the logocentric tradition of Western according to Derrida who conducted a deconstructionist reading of a famous text by Plato in which there is a merging of opposite poles; according to this reading, the *pharmakon*, this 'medicine' which acts as both remedy and poison, already introduces itself into the body of the discourse with all its ambivalence. The *pharmakon* is ambivalent because it constitutes the medium in which opposites are opposed, linked and reversed, or make one side cross over into the other (soul/body, good/evil, inside/outside, memory/forgetfulness, speech/writing, etc.) (Kakoliris, 1981, 127).

To deconstruct is "to bypass all rigid conceptual oppositions (masculine/feminine, nature/culture, subject/object, perception/understanding, past/present, and so on) and to not treat concepts as if some were different from others. Each category has a trace of the opposite category" (Lucie and Cossette, n.d).

To sum up Derrida's theory of deconstruction, it is based on the following fundamentals:

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1. No text has absolute meaning.
2. There is always some possibility of some new interpretation.
3. A text is multilayered.
4. Language is eternally metaphorical.
5. The distinction between literature and non-literature is demolished.

In the United States, it is understood by its subjectivist claim that texts mean whatever a person wants them to mean. Many deconstructive arguments revolve around the analysis of conceptual oppositions, like the opposition between writing and speech (Derrida, 1976).

Although deconstructive arguments show that conceptual oppositions are not fully stable, they do not show that all such oppositions can be abolished. The principle of nested opposition suggests that a suppressed conceptual opposition reappears in a new guise. Although all conceptual oppositions are potentially deconstructible in theory, not all are equally incoherent in practice.

Deconstructive analysis studies how the use of conceptual oppositions in legal thought has ideological effects. How their instability or ambiguity is disguised or suppressed so that they lend unwarranted plausibility to legal arguments and doctrines. Because all legal distinctions are potentially deconstructible, the question when a particular conceptual opposition or legal distinction is just or appropriate turns on pragmatic considerations (Balkin, 1996).



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Since her translation and preface to Derrida's *Of Grammatology*, Spivak applied deconstructive strategies to her various theoretical studies and textual analyses, including Feminism, Marxism, and Literary Criticism to, most recently, Postcolonialism (Kilburn, 2012, introduction). Spivak shows how deconstruction brings dangerous blind spots in the notions of truth and reality at work in both political narratives and practices. Like Jacques Derrida and Edward Said, "she was engaged with the ways in which the world of reality is constituted by networks of texts" (Morton, 2003).

Spivak, in an interview with Alfred Arteaga, describes her defense and indebtedness to deconstruction in order to explain the postcolonial critic's responsibility to question the assumptions of the social formations under their scrutiny and their own critical and institutional allegiances:

So right from the beginning, the deconstructive move. Deconstruction does not say there is no subject, there is no truth, there is no history. It simply questions the privileging of identity so that someone is believed to have the truth. It is not the exposure of error. It is constantly and persistently looking into how truths are produced. That's why deconstruction doesn't say logocentrism is pathology, or metaphysical enclosures are something you can escape. Deconstruction, if one wants a formula, is among other things, a persistent critique of what one cannot want. And in that sense, yes, it's right there at the beginning. (Craves, 1998,).



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3. 4. 3. Hybridity VS. Purebred:

The word Hybrid, according to *Oxford Advanced Learner's Dictionary*, means "something that is the product of mixing two or more different things". Hybridity as a postcolonial term, according to Ashcroft, et al (1998:118) refers to the "creation of new transcultural forms within the contact zone produced by colonization". According to Bhabha(1994:112) it is "the sign of the productivity of colonial power", so it is generated by colonialism and in the same time, it is used by colonial powers nowadays to ensure the continuation of their colonialism. This is due to the fact that hybridity is the existence of transcultural groups from different nations, colors, and classes who happen to live at the same place as a result of the colonial period and its impacts. Hybridity refers to culture, related to the three interconnected realms of race, language, and ethnicity. Hybridity achieves hegemony throughout its transcultural forms (Thomas: 1975,1).

Prabhu(2007, 12) asserts that the place of hybridity is connected to the way it is viewed; this place can be seen from different angles; each one is the core assumption of some intellectual's presentation of hybridity. He demonstrates that hybridity can be considered within three areas:



- 1- Hybridity is the victorious form of resistance. It is in everywhere.
- 2- Hybridity is only restricted to the elite. It is not everywhere.
- 3- Hybridity, in details, can be considered as a source of a historical account of the long history of slavery, discrimination, rape and colonialism.

Spivak notes the dangerous impact of hybridity in 'hybridist triumphalism' which celebrates the existence of all different flavors with having its own that can differentiate one from another in any kind of specialty. She also fears the utopian visions of global transcultural communities that overlook the racial, social, and cultural struggles for existence at the contemporary world (Heidemann and Toro: 2006).

Colonial 'hybridity' is a strategy based on cultural purity, and aimed at stabilizing the status -quo (the state of affairs that existed previously). In practice, anti-colonial movements and individuals often drew upon western ideas and vocabularies to challenge colonial rule. Indeed they hybridized what they borrowed by juxtaposing it with domestic ideas. They read it through their own interpretive lens, and used it to assert cultural alterity (otherness) or insist on an unbridgeable difference between colonizer and colonized (Loomba, 1998).



3. 4. 4. Globalization Vs. Localization:

The adjective global, according to *Webster's New World Dictionary*, means "of, relating to, or including the whole earth" (1982, 594). In this dictionary, the notion of globalism suggests "a policy, outlook, etc. that is worldwide in scope" (1982, 594). In *Oxford Advance Learner's Dictionary*, Globalization is the movement and influence of ideas and cultures, "covering and affecting the whole world" (2000, 571).

The opposite of globalization is localization. Both processes, globalization and localization, affect the international relationships of nations in this world. There have been attempts from various nations to move in both directions. Each process comes with advantages and costs (123helpme, n.d). Krishna argues that "neoliberal globalization is the latest intellectual heir of the first story, namely, modernization, and postcolonialism is the child of the second story, that of underdevelopment and of resistance to the story of modernization" (2009, 2). In a collection of essays entitled *Death of a Discipline*, Spivak thinks the idea of planetarity is the opposite of globalization. She argues that planetarity is "the imposition of the same values and system of exchange everywhere. According to Spivak, planetarity in contrast, the precapitalist cultures of planet, outside the global exchange flows, determined by international business" (Basnett, 2006).



3. 4. 5. Occidentalism, the (us) Vs.Orientalism, the (them):

Occidentalism refers to the ways in which non-Western intellectuals, artists, and the general public comprehend and present the West. It seems to be an inversion of Orientalism. The practices and discourses of Occidentalism vary from time to time and region to region. If we divide the world into West and East, the Eastern people, like the Western, had their own understanding of the West long before the terms: Occidentalism and Orientalism were coined. It was due to the influence of Edward Said's *Orientalism*(1978) that the use of the term *Occidentalism* gradually gained currency in academic circles from the 1990s and on. The two discourses juxtapose and overlap with one another; the non-Western people "present the West either as a contrast, or an exemplar, reminding one of the principal practices of Orientalism among the Westerners"(Wang,2005). The term "**Occidentalism**" refers to the negative views of the West about East today. Many Western cultural themes and images began in Asian art and culture. In **Japan**, in the late twentieth century, English words and phrases are prominent in Japanese **advertising** and popular culture. Many Japanese anime are written around characters, settings, themes, and **mythological** figures derived from Western cultural traditions. (New World Encyclopedia, 2015).

If Occidentalism is regarded as the privileged term(the I), which refers to superior hegemonic power, the other term of this Binary Opposition is Orientalism (the other), which refers to the inferior. In *Dictionary of Literary Terms and Literary Theory*, Orientalism is defined as it appears in literature:

A term pertaining to the Orient as discovered, recorded, described, defined, imagined, produced and, in a sense, 'invented' by Europe and the West. As far as literature is concerned it refers to the discourse by the



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West about the East, which comprises a vast corpus of texts - literary, sociological, scientific, historical, linguistic/ philosophical, political, anthropological— which has been accumulating since the Renaissance and particularly since the 18th c. and to which there is no counterpart in the East about the West. (Cuddon, 1998, 618).

Edward Said, the founder of Postcolonial criticism, is best known for describing and critiquing Orientalism; he perceives it as false assumptions underlying Western views of the East. In his book *Orientalism*, Said described the Eurocentric prejudice against Arab-Islamic peoples and their culture. In this book, he argues that "a long tradition of false and romanticized images of Asia and the Middle East in Western culture had served as an implicit justification for Europe's and America's colonial and imperial ambitions. Just as fiercely, he denounced the practice of Arab elites who internalized the American and British orientalists' ideas of Arabic culture" (Philosophers of the Arabs: Edward Said).

Said argues that beyond the physical and economic aspects of Colonialism was the aspect of defining of the "Other." The Other, according to him, is the result of a binary worldview, in which the world was divided into the structure of us-and-them. Said employs the term "Orientalism" in order to describe the process of "Othering" of the Eastern colonies by the Western metropole. The West defined the East as inferior and itself as superior. Said argues, the West cannot exist without the East. He concludes that Western writings about the Orient is an irrational, weak, and has feminized the Other. Supporters and critics of Edward Said acknowledge the influence of his book *Orientalism* on the vision of the humanities. Said's critics regard his influence as limiting. His supporters describe his influence as liberating (Metapedia, 2014).



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Spivak, as Morris states, referred that Edward Said criticized Foucault for being a partner in the reservation of power over oppressed people by power and by ignoring institutional responsibility. Said believed that Foucault and other European intellectuals were caught up in the constitution of Europe as Subject. The Other is represented by the intellectual as "the Self's shadow" , according to Spivak. Both writers agree the position of the One is "epistemic violence," the "heterogeneous project" to constitute the Colonial Subject as the Other. As Spivak writes: "This S/subject, curiously sewn together into a transparency by denegation, belongs to the exploiters' side of the international division of labor. It is impossible for contemporary French intellectuals to imagine the kind of Power and Desire that would inhabit the unnamed subject of the Other of Europe" (Morris, 2010, 35).

3. 4. 6. Comparative (The National literature Vs. The Other Literature), World Literature (The National and the Other Literatures):

Comparative Literature is "the study of literature beyond the confines of one particular country, and the study of the relationships between literature on the one hand and the other areas of knowledge and belief, such as the arts...., the sciences, religion, etc., on the other " (Remak, 1961, p.3). In Dictionary of Literary Terms and Literary Theory, Comparative Literature is defined as "The examination and analysis of the relationships and similarities of the literatures of different peoples and nations. The comparative study of literature is like the comparative study of religions is relatively recent" (Cuddon, 1999,163-4). Comparative Literature ambivalent poles refer to the influential national literature and the influenced one. The first is the superior, and the second is the inferior. The term World Literature, as



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Goethe labels it in German Weltliteratur, is "the ideal of the unification of all literatures into one great synthesis, where each nation would play its part in a universal concert." (Wellek and Warren, 1970, 48). Because each nation is proud of its individuality; we cannot find a single nation that wants to give up its individuality, as Goethe believes. Nowadays, the World Literature is used as a synonym for masterpieces "It may mean the great treasure-house of the classics, such as Homer, Dante, Cervantes, Shakespeare, and Goethe whose reputation has spread all over the world and has lasted a considerable time.(Wellek and Warren, 1970, 49).The ambivalence in this term is that the influential literatures in the world whose literary masterpieces were and are still followed are hegemonic and those which imitate these literatures are the subaltern ones from the point of view of superior literatures. The renewal of Comparative and World Literature in the twenty-first century begins with the repetition as a dominant feature of the world literary works "in the forms of (typology, influence, translation, postcolonial critiques of Orientalism, and Eurocentric frameworks of comparison. The role of repetition in literary practice and theory expands the scale, speed, and geographical reach of copying in the age of Globalization and digital technologies" (Edmond,n.d).

At the time when Comparative Literature, less than a discipline, is losing its ground in the West, and becomes more likely a branch of something else, as mentioned by Susan Bassnett. Though Comparative Literature regards Translation Studies as a sub-category, "**Translation Studies**" takes the opposite side and established itself as a subject based in inter-cultural study offering a methodology of theoretical and descriptive work. The term Translation Studies was used since the seventies of the previous century.



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It was developed rapidly through publishing, conferences, the establishment of Chairs in the universities and research programmes. Despite the fact that Comparative Literature regards Translation Studies as a sub-category, the rapid development, Translation Studies as a discipline make Comparative literature as part of it. The title of this branch of knowledge is dissolved, taking other names, like Post-Colonial Literatures, and Cross-cultural Criticism (Bassnett, 1993).

Instead of announcing a manifesto for a new Comparative Literature, the title of Spivak's book *Death of a Discipline* refers to a requiem (a Mass for the repose of the souls of the dead). Comparative Literature prevails into dominant discourses of multiculturalism crossing the arts and sciences, confronting a stubborn humanism that continues to organize cultural studies. Spivak argues that the interest of comparison in cultural otherness not only produces knowledge and facilitates cross-cultural interaction; it enacts "the West" as a boundary that does not exist prior to comparison. Spivak radicalizes pedestrian critique of comparative ethnocentrism and cultural essentialism by observing that while cultural analysis readily acknowledges the way comparison embodies the distinctions it analyzes, there is a tendency for this reification to endure without troubling the narcissism of the comparative gaze. This persistence makes apparent an underlying humanism common to liberal multiculturalism, "muscular Marxism," and social scientific rationalism (Waggoner, 2003). In this book, Spivak suggests that:

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Comparative Literature might save itself from the fate of becoming a monolingual discipline of World Literature by borrowing certain key features of Area Studies, Other Asias called for a kind of strategic essentialism on a continental scale, making a “claim to the word ‘Asia,’ however historically unjustified”. Neither an appeal to a necessary, original identity (racial, religious, cultural, or other), nor a straightforward embrace of the legacies of Euro-American geographies, Other Asias attempted to provoke a “critical regionalism” that might superficially resemble Area Studies or the pan-movements of a century ago, but without their underlying essentialism (Bush,2014).

As Matt Waggoner states "Spivak's purpose , in short, is to suggest that the literary practices of reading and translation as counter-measures, instruments for demonstration and disfiguring the self rather than assimilating the other" (Gairola, cited in Waggoner, 2005, 130). The point is to interrupt the comparativist's look in order to make its anonymous origin visible, holding up the hegemony by reconstituting the positions of subject and object.

Spivak has published a collection of essays entitled *Death of a Discipline*(2003), in which she argues that a new comparative literature needs to 'undermine and undo' the tendency of dominant cultures to appropriate emergent ones. This suggests Comparative Literature needs "to move beyond the parameters of Western literatures and societies and reposition itself within a planetary context. The original



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enterprise of comparative literature, which sought to read literature trans-nationally in terms of themes, movements, genres, periods, *zeitgeist*, history of ideas is out-dated and needs to be rethought in the writing of other cultures" (Bassnett, 2006, p.3).

The violation of *Death of Discipline* is a practice of translation. Translating the difference into the idiom of the self, the goal of translation is to translate oneself into the idiom of the other, to write the self at its other most. If there will be a new comparative Religious Studies to join Spivak's new Comparative Literature, it will not satisfy the desire of the migrant in the metropolis, but instead work to displace the discipline itself. Spivak describes the impossibility of translation. "Like the organization of the noir universe itself, *Death of a Discipline* identifies this propulsion into the visibility of the other as the founding gesture of a responsive and responsible cultural study" (Waggoner, 2003, 140).

Nowadays Postcolonialism and Translation become closer in the areas of study. Within the long history of Colonialism, Translation was an incorporated tool. It started when interpreters were helping the colonizers to understand their language. With the early conquerors, for instance, the ancient Greeks and Romans thought that learning the language of the conquered people was regarded undignified (Furmanek and Achenbach, 2004).

Translation had a significant role in translating texts for colonial institutions. The relationship between Translation and Postcolonialism is not only translation of languages but also translation of culture. When Postcolonial scholars began their studies, they find that culture can be mediated by language. Therefore, translation is the "intercultural phenomenon" that plays the main role within this field (San Diego, 2004).

Scholars in translation have attempted to present many methods and theories. Some have tried to explain the



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importance of these differences. Venuti discusses the way that translators have when they want to present the culture of the source language or the target language. He introduces concepts of domestication and foreignisation. The translator can domesticate the text to preserve the target language culture, or he/she can foreignise a text to follow the target language culture (Munday, 2001).

A concept similar to domesticating is the localization of the text. Localization means "localizing a product, either with respect to some material aspect that accommodates it to local practices or from a translational point of view, the particular language situation of a specific market" (Young, 2011). When these writers choose to have their works translated to the Hegemonic languages, then the translator is going to localize the text in order to make it accessible to the target language reader.

Translation now is used within the discourse of power. All of the translation methods provided by scholars exist for the imperfection of translation theory. Wherever there is a weakness point in the translation process, a lack of producing a perfect translation, there will be a space to manipulate. Translation has also been responsible for the representation of the colonial and the colonized. As translation takes the shape of the body of the institution it is part of it will make it then much easier for the colonized to represent themselves through translation. The process of producing identity and subjectivity is the colonial powers who exert their shapes for the production of the colonized in a certain way that decrease the violence accompanied in the process of establishing the colonial Subjectivity (Venuti, 2008).



Postcolonialism argues the way hegemonic powers have controlled the Third-World nations, whereas Translation Studies have controlled the way one culture is taken over the other culture according to the method of that process Niranjana(1992) sees the translator as an agent, who should have the ability to reconstruct the same ideas and senses of the original into a new target text at the shadow of translation. Translation in this regard is seen as a shadow of the original text, a copy, or a subaltern.

Spivak clarifies the way translations should be in relation to original text. She talks about “the complete surrender” to the original text, and “the exchange of language”. She means by the latter the equal relationship that must be established between the original text and the translation so as to ensure that no text would be superior over the other.

A colony begins as a translation, a copy of the original located elsewhere on the map (Young, 2003: 139). In order to translate a text from one language to another means change its material identity. However, in colonialism, the process of changing the status of an indigenous culture to a subordinate one requires a process of “translational dematerialization” (Young, 2003: 140). Accordingly, the text would lose its significance, its soul, and its originality. Just like a colony that lost its originality in the process of hybridizing its culture with the exotic flavor of the colonial powers. This will make a “literature of a woman in Palestine resembles something by a man in Taiwan” (Spivak, 1993, 182).



Spivak here criticizes Western women who are not supporting third world women by letting them speak English not by their own will, but by the feeling of superiority.

3. 4. 7. Patriarchy Vs. Feminism:

The concept of patriarchy was used within women's movement to study women's oppression. The concept is not new. It has a history within feminist thought. It was used by earlier feminists like Virginia Woolf, the Fabian Women's Group and Vera Britain. It was used by Max Weber (1968), an anti-Marxist sociologist. Politically speaking, feminists obstructed the concept of patriarchy in order to express the feelings of oppression and subordination, and to transform feelings of rebellion into a political practice and theory. Theoretically speaking, the concept of patriarchy is used to focus on the question of the subordination of women. The concept of the term patriarchy refers to male domination and to the power relationships by which men dominate women. It was adopted by Marxist feminists to transform Marxist theory for the subordination of women as well as for the forms of class exploitation. (Beechey: 1979). Spivak, in her monograph *Can the Subaltern speak?* Explains how hegemonic cultures are controlling other cultures. She gives the example of the Sati suicide at India to explain the relation of subalternity of woman into the colonial discourse that attempts to save them (Spivak, CSS, part 4): "white men saving brown women from brown men" Spivak gives a similar idea when she criticizes the way Western thinkers investigate postcolonial issues as voices for the subaltern, while they are producing materials for their own Western academic circle. The theory of deconstruction was taken up by many literary scholars and writers particularly the feminists, who have used the deconstructionist approach and the strategy of *différance* to give birth to new terms that avoid dualisms in general, especially the feminine/masculine dualism founded on pathos/logos and other/self.



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3. 4. 8. Translation and Feminism:

Translation brings into being the concepts of reality and representation. These concepts stopped the violence that accompanies the construction of the colonial subject, as Niranja (1992) puts it. The notions of language and meaning of the non-essentialist theory have influenced feminist translation in theory and practice. Their consciousness about the contextual and ideological nature of language, translations, and identities is an indication of this influence. Patriarchal perspectives have shaped both the identity of men and women in language and in real life. These perspectives led to the marginalization of women and translations; therefore, feminist translation theorists and translators have engaged in deconstructing these perspectives. Radical feminist writing in the late twentieth century was experimental in that it discussed new ground; it aimed to develop new ideas and a new language for women. Writers have tried out new words, new spellings, new grammatical constructions, new images and metaphors in an attempt to get beyond the conventions of patriarchal language that, in their view, determine what women can think and write. Like their post-colonial colleagues, feminist translators faced an interventionist practice in their translations. Feminist translators make their political attitude and gendered perspective visible in "the metatexts, including the statements, theoretical writings, prefaces and footnotes that were added to work published since the late 1970s. They consider themselves as (re) writers, who are not interested in the hierarchical binary opposition that classify a writer in a superior position. One of the projects, put into practice by feminist translators is that of recovering



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lost women translators. Another project is that of rewriting or retranslating existing translations. An example that attracts attention is the rewriting of the Bible. Terms such as (brethren) or (king) which have exclusively male referents have been replaced by (sisters and brothers). The phrases (women and men) or words such as (people or person) replace the generic word (man), depending on the context. As it is seen, masculine nouns are replaced with neutral or plural nouns. Feminist consciousness of gender and asymmetrical relations of power in language use have brought some innovative thinking to translation theory and practice in the period of 1990-2010 (Culhaoglu: 1997, 67).

3. 4. 9. Deconstruction and Feminism:

The shift from the views of the essentialist to non-essentialist thinking inspired by poststructuralism, especially deconstruction, has caused the binary oppositions: original/translation, literal/free, alienating/naturalizing. This gives a way to new conceptualizations. The cultural turn in Translation Studies in the first half of the 1990s is the result of this paradigm shift. The relations between translation and ideology, power, and identities have a significant place in translation theory. Another change has taken place in the thinking and discourse on the role of the translator and the ethics of translation (Culhaoglu: 2014, 52).

Like critical legal scholars, feminists found deconstruction as a useful method of ideological critique, directed at patriarchal thought and institutions. Feminists use deconstructive arguments to critique the suppression



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and marginalization of women and femininity. The deconstructive theory of meaning seemed to suggest avenues of resistance to patriarchy, and the possibility of feminist critique as social meanings are adjustable and unstable. Deconstruction tends to destabilize not only patriarchy, but also femininity and feminine identity (Balkin: 1996, cited in Cornell, 1991).

The deconstructive arguments on suppression or marginalization of women's perspectives, women's interests, or femininity are based on two important questions: 1) Can there be such relatively stable and determinate entities, 2) Do they form nested oppositions with what they are claimed to oppose. Feminists employing deconstructive critiques are faced with "two important conflicting goals: to identify and honor the feminine that has been suppressed or marginalized, and to recognize the instability and contested nature of the identity so honored" (Cornell: 1991).

In her ethical risks with privileged intellectuals, Spivak makes political claims for the oppressed groups. She takes western feminism to think in a reductive way when it claims to speak for all women, failing to differentiate between nationality, class, religion, culture or language (Desibantu: 2010).



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