

## **An Annotated Bibliography for Postcolonial Feminist Theories**

Ahmad, H. (2010). *Postnational Feminisms: Postcolonial Identities and Cosmopolitanism in the Works of Kamala Markandaya, Tsitsi Dangarembga, Ama Ata Aidoo, and Anita Desai*.

Peter Lang.

This work contributes to the field of postcolonial and Third World feminist studies by reevaluating the ways that Third World women writers interrogate the relationship between nation and women. Ahmad introduces the concept of “postnational feminism” to explore how these women challenged the role of women as signifiers of national cultures.

Al-wazedi, U. (2021). Postcolonial Feminism. In *Companion to Feminist Studies* (Chapter 9).

John Wiley & Sons Ltd. <https://onlinelibrary.wiley.com/doi/10.1002/9781119314967.ch9>

This chapter discusses the emergence of postcolonial feminism as a reaction to early proponents of postcolonial theory and criticizes colonial powers and the hegemonic power established by indigenous men after the Empire. The author argues that colonial Euro-American discourse has avoided the intersectionality of gender, class, race, caste, religion, and sexuality when portraying non-Western women.

Ball, A. (2012). *Palestinian Literature and Film in Postcolonial Feminist Perspective*. Taylor & Francis.

This book offers postcolonial feminist insight into the politics of nation, gender, and representation in contemporary Palestinian literature and film. Focusing on a few key historical works since 1948, such as the masculinity crises that emerged from post-intifada creative works or the feminist community fostered in the 21st-century Palestinian diaspora, this book explores how this complex interplay is represented in literature and film.

Bawa, S., & Bouka, Y. (2021). *Postcolonial African feminisms*. HUMA.

<https://www.youtube.com/watch?v=Z8mT5Af4pWo>

Scholars Yolande Bouka, assistant professor in the department of political studies at Queen's University, and Sylvia Bawa, associate professor of sociology at York University, debate around Postcolonial African Feminism. Yolande studies peace and conflict within state-society relations, political violence, gender, and field research ethics in sub-Saharan Africa. Sylvia Bawa's research centers on empowerment, decolonization, human rights, culture, and critical development.

Bonnerjee, S. (Ed.). (2020). *Subaltern Women's Narratives: Strident Voices, Dissenting Bodies*. Taylor & Francis.

An interdisciplinary collection that focuses on fictional texts, archival records, and ethnographic research to explore the lived experiences of subaltern women in varied marginalized communities as they negotiate their way through modes of labor and activism. The book seeks to look at the lived experiences of subaltern women while also examining the dissenting practices as found in texts and archives.

Goswami, N. (2019). *Subjects that Matter: Philosophy, Feminism, and Postcolonial Theory*. State University of New York Press.

In this book, Goswami draws on postcolonial and African American feminism, critical race theory, postcolonial criticism, and continental philosophy to offer postcoloniality as a model for philosophical practice. She takes us beyond Eurocentrism by understanding postcoloniality as the pursuit of heterogeneity or of a non-antagonistic understanding of difference.

Jones, R. B. (2011). *Postcolonial Representations of Women: Critical Issues for Education*. Springer Netherlands.

Drawing upon post-colonial theory, feminism, and pedagogy, Jones advocates using contemporary and subversive artistic representations of women to reform traditional stereotypes in education. In education, values and norms are intended to be bolded to keep prejudice at bay. Yet, colonialism still pervades official and unofficial education

consumed by children, resulting in distorted images of women and gender in which women appear as two-dimensional stereotypes. These images can be subverted using semiology provided by postcolonialism and transnational feminism and the work of contemporary artists who rethink and remake the visual codes of colonialism.

Kamran, G. (2017, 04 18). Feminism 101: What is Postcolonial Feminism? *femmagazine*.

<https://femmagazine.com/feminism-101-what-is-postcolonial-feminism/#:~:text=Postcolonial%20feminism%20embraces%20the%20potential,global%20experiences%20that%20comprise%20womanhood.>

This is a short article where the author briefly describes an introduction to Postcolonial Feminism, seeking to end the ramifications of sexism, racism, capitalism, and imperialism by building solidarity and awareness of the multitude of global experiences that comprise womanhood.

Lewis, R., & Mills, S. (Eds.). (2003). *Feminist Postcolonial Theory: A Reader*. Routledge.

Based on the premise that feminism and postcolonialism are allies, Reina Lewis and Sara Mills bring together an impressive selection of thinkers speaking on the categories of: "Gendering Colonialism and Postcolonialism/Radicalizing Feminism," "Rethinking Whiteness," "Redefining the 'Third World' Subject," "Sexuality and Sexual Rights," "Harem and the Veil" and "Gender and Post/colonial relations."

Mirza, H. S., & Joseph, C. (Eds.). (2013). *Black and Postcolonial Feminisms in New Times: Researching Educational Inequalities*. Taylor & Francis.

A collection of essays on the intersection of race, gender, and class in education writing by leading postcolonial feminists of color. Addressing issues like racism in the media, exclusion in higher education, and more, the book asks questions like "How are race, gender, and class inequalities reproduced and resisted in educational sites?"

Mohanram, R. (1999). *Black Body: Women, Colonialism, and Space*. University of Minnesota Press.

When viewed through a colonial lens, the female black body represents all that is dangerous and unknown in an alien land. Mohanram argues that space has been overlooked in postcolonial theory and that we should view the female black body through the lens of space.

Parashar, S. (2017, 06 28). Feminism and Postcolonialism: (En)gendering Encounters.

*Postcolonial Studies*, 19(4), 371-377. 13688790.2016.1317388

A journal article that aligns the interests of postcolonialism and feminism to understand the cycle of violence and wars within and around postcolonial states. Feminism and postcolonialism can be combined to offer a nuanced understanding of the institutionalization of violence and the way violence is embedded in the policies of these states.

Pui-Lan, K., & Donaldson, L. E. (Eds.). (2015). *Postcolonialism, Feminism and Religious*

*Discourse*. Taylor & Francis.

Postcolonial feminists examine white feminists' theology's disfigurement of Native American women, veiling by Muslim women, the symbolic dismemberment of black women by rap and sermons, and more, offering readers the potential to rewrite and reclaim canonical stories.

Tetali, N. (2023, 10 23). *What Can Feminist Foreign Policy Learn From Postcolonial Feminism?*

IPI Global Observatory.

<https://theglobalobservatory.org/2023/10/what-can-feminist-foreign-policy-learn-from-postcolonial-feminism/>

An article discusses why Feminist Foreign Policy must go beyond Global North-centrism and be informed through postcolonial-feminist theory. In doing so, policy must acknowledge colonialism's impacts on foreign policy and avoid labeling women in the Global south as victims. Nuance is the strength in building and sustaining strong Feminist Foreign Policies.

Tyagi, R. (2014, 12). Understanding Postcolonial Feminism in relation with Postcolonial and Feminist Theories. *International Journal of Language and Linguistics*, 1(2), 45-50.

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No\\_2\\_December\\_2014/7.pdf](https://ijllnet.com/journals/Vol_1_No_2_December_2014/7.pdf)

This journal article explores how postcolonial feminism offers an approach to analyzing how women in formerly colonized countries experience oppression not only from patriarchal structures but also from colonialism, contributing to a “double colonization” by both gender and power dynamics established during colonial rule. It critiques Western feminism because it often ignores marginalized voices.