

sophical defense of this is still relevant and well worth considering. Her book should not be viewed merely as further conversation in the academic culture wars, but as a powerful vision of liberal education with deep historical roots and fascinating philosophical foundations. Because of this, the book is of interest to philosophers and scholars of education as well as to lay persons for whom the book was also written.

The sections on multiculturalism and the chapter on the study of non-Western cultures have special significance for those interested in study abroad. For the readership of *Frontiers*, *Cultivating Humanity* can be seen as a sophisticated philosophical defense of the importance of study abroad.

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Ania Loomba. *Colonialism/Postcolonialism*. The New Critical Idiom Series. New York: Routledge, 1998. Pp. 289. \$16.95

Robert J. C. Young. *Postcolonialism: A Very Short Introduction*. Oxford: Oxford University Press, 2003. Pp. 178. \$9.95

Ania Loomba, a professor of English, utilizes multiple Shakespearean examples to illustrate postcolonial theory (*The Tempest* in particular). Robert J. C. Young, also a professor of English, instead uses a montage approach, providing “real world” examples of postcolonial theory before working backwards towards a definition or some exposition on power relations. A middle road between these two authors’ works might be one that quotes not Caliban (the postcolonial posterchild) but his master/oppressor, Prospero. Referring to the duplicitous brother who overthrew him as Duke of Milan, Prospero describes Antonio as “one/Who having, unto truth by telling of it,/ Made such a sinner of his memory,/ To credit his own lie,—he did believe/He was indeed the duke.” In other words, Prospero’s brother, by performing the duties associated with the Duke, came to believe that he *was* the Duke. Antonio’s hierarchical relationships—with his brothers, with his peers, with his subjects—led to the creation of a specific type of knowledge. In this realm of knowledge, it is right for Antonio to seize power from Prospero. This enforced paradigm shift (Antonio’s actions creating the parameters in which “truth” is created) was labeled by Nietzsche as “will-to-knowledge.”

The unearthing of this will-to-knowledge between colonizing powers and their colonies is the basis for postcolonial theory and literature. The

question is one of epistemology: How do I know what I know? How do I answer that question differently if I live outside the West? And do my answers reflect a system of knowledge imposed upon me by the West? If I live in a (former) colony, how would I have answered that question before the arrival of colonizing powers? If I live in a (former) colony, how do I answer that question in the absence of the colonizing power? Finally, if I live in a (former) colony, what factors—gender, religion, caste—might also impact how I answer the question, “How do I know what I know?” In short, what Nietzschean power relations have constituted knowledge in my culture, and to what degree have these relations been forced on me?

Loomba, in trying to answer these questions and provide an overview of the field of postcolonial studies, has written a book with three broad chapters. In the first, an attempt is made at defining such crucial terms as colonialism, postcolonialism, and nativism, and the philosophical, ideological, and economic arenas in which those terms are used. The second chapter discusses the creation of identity in colonial and postcolonial worlds, especially how those identities are impacted by race, gender, sexuality, and culture. Finally, the third chapter looks at “the agency of the colonized subject, or subaltern”—how nationalism has been used to reconstitute individuals and communities in decolonized areas, and the never-ending question of objectivity in studying the same.

It is disappointing, then, that in trying to define *so many* terms, highlight *so many* critical perspectives, name-drop *so many* theorists, and provide a voice to *so many* perspectives, that what results from *Colonialism/Postcolonialism* (forgiving the racially charged expression) is merely white noise. In attempting to distill such a broad field to its essence, the reader is left without a sense of what the field is or what its essential concepts are. For instance, it is fully 96 pages into the book before the author mentions that “‘postcolonial theory’ has largely emerged from within English literary studies” (perhaps an important perspective with which to start?). In addition, though the index states that the term “postcolonialism” itself is discussed for seven pages early in the book, in those pages one finds a discussion of the challenges of using “post,” the difficulties of the word “hybridity,” and an overview of poststructuralist theories of history (but no definition). In the conclusion, it is emphasized that if “postcolonial studies is to survive in any meaningful way, it needs to absorb itself far more deeply with the contemporary world, and with the local circumstances within which ideas . . . are being moulded” (256-257). Yet, examples of those circumstances are suspiciously absent from the book’s content. Perhaps the best example of the mishmash nature of the book is the closing paragraph of the second chapter:

The point, then, is not to simply pit the themes of migrancy, exile and hybridity against rootedness, nation and authenticity, but to locate and evaluate their ideological, political and emotional valencies, as well as their intersections in the multiple histories of colonialism and postcoloniality (183).

By contrast, Young's *Postcolonialism: A Very Short Introduction* is clear and concise. This book is no "Postcolonialism for dummies." Definitions are readily available and accessible. A second-person writing format is often used to draw in the reader ("You find yourself a refugee"; "Have you ever been the only person of your own colour or ethnicity in a large group or gathering?"). "Real world" examples are readily available, spanning various world regions and oppressed peoples. Called "Almost poetic in conception" by one Indian reviewer, Young floats between the disciplines of history, political science, literary theory, and economics to show how postcolonialism "comprises instead a related set of perspectives, which are juxtaposed against one another, on occasion contradictorily" (7). He very much succeeds in his stated goal: to show how "postcolonial theory" involves a conceptual reorientation towards the perspectives of knowledges, as well as needs, developed outside the west" (6).

Young summarizes the disparate theoretical underpinnings of postcolonialism and its oppositional political stances in the term "translation." "Nothing comes closer to the central activity and political dynamic of postcolonialism than the concept of translation" (138). Translation involves the (apparently neutral) activity of reworking one text into the language of another. Likewise, a colony begins as the reworking/copying of one culture to another place on the map: "New England. New Spain. New Amsterdam. New York. Colonial clone" (139). Translation means *materially* superimposing the identity of one text onto another ("there are no perfect translations"). In a colonial apparatus, this means the superimposition of one culture on another, a dematerialization that occurs at the expense of that indigenous culture. Translation also implies hierarchy (original text, inferior copy). This aspect of translation applies both metaphorically and literally in the colonial experience, as not only are all aspects of the colonizing power considered superior, but also the colonizing language is forced (often violently) on local peoples, cultures, geography (deterritorialization). Postcolonialism, then, is that state that occurs when the relationship of translation ends, when the departure or eviction of a colonial power leaves in its wake a situation of inequality. "Postcolonialism names a politics and philosophy of activism that contests that disparity, and so continues in a new way the anti-colonial struggles of the past" (4).

It is in the importance of translation as *resistance* that postcolonialism finds its foremost opportunities for interaction with the field of overseas education. Taking the three points above, it is obvious that study abroad itself can have colonializing tendencies. First, overseas education fits into the colonization/translation matrix by presenting itself as value-neutral. Current trends in the field include internationalizing the campus, curriculum integration, and outcomes assessment: all seemingly objective, quantifiable terms. Professional development issues center around health and safety, marketing, and liability issues (again, all value-neutral). Even the Forum on Education Abroad's groundbreaking *Standards of Good Practice* ventures into the qualitative for only half a page in the 17-page document, in the subsection on "Inter-Cultural Understanding." Second, as a field we foster deterritorialization of the host culture in our demands for student services. It isn't enough that economic forces have created the famous "McWorld" phenomenon, ensuring our students their coffee brands and clothing lines wherever they go. We purposely create programs—or demand from our program providers—that dormitory rooms have email access, that "someone be there at the airport," that mobile phones are included in "the package." In other words, we deterritorialize the host country by making it as much like home as possible. Finally, any *Open Doors* survey reveals the clear hierarchy that exists, as with colonialism, in study abroad. To borrow a term from philosopher Paul Virilio, US students practice the high levels of endocolonialism, traveling in droves to the "usual suspects" (other colonial powers such as the UK, Spain, France, etc.) as compared to, say, less than 3% of students studying in Africa.

Like postcolonial theory/literature, study abroad is a matter of translation. It is matter of the student translating herself into a new culture. It is a matter of the student translating his experiences to his own ethical system. Most importantly, study abroad is an active, value-laden (as opposed to a passive, value-neutral) exercise in epistemology; like postcolonialism, it challenges students to question how they know what they know, and how that same knowledge is constructed in their host culture. Following Loomba and Young's lead, then, a postcolonial approach to overseas education might have the following attributes:

- If there is oppression (political, economic, religious, etc) in the world, it behooves us to learn about it in order to change it. Study abroad can do this by encouraging students to engage in Whole World study, going to those areas of the globe inhabited by the 'subaltern,' or dispossessed (see <http://www.secussa.nafsa.org/wwwc.html>).

- As Loomba argues, “nations are communities created not simply by forging certain bonds but by fracturing or disallowing others” (202); a postcolonial approach to study abroad would necessitate study of the subaltern even in the West (e.g. students in Australia required to learn about Aboriginal culture, students in Europe required to learn about “Travelers” or “gypsies”). Further, since “The framework of postcolonial politics is such that gender constitutes one of its enabling conditions” (Young 114), gender studies should be an important part of any study abroad curriculum. In direct-enroll programs, this curriculum development means steering students towards courses in Women’s Studies departments; in non-immersion or “hybrid,” programs, this means study centers hiring local faculty to design courses within this framework.
- Along these same lines, postcolonial study abroad would include pedagogical elements of political science and political theory, helping students to understand the difference between “state” and “nation.” Discussing the important issue of transnationalism, Young writes “Resistance to the oppression of the colony or the nation can best be broken by cutting through its boundaries and reaching out beyond them” (64).
- Postcolonial study abroad would offer a variety of different texts for acceptance packets, predeparture orientations, in-country culture courses, or distance-learning required readings: Edward Said, Frantz Fanon, and Gayatri Spivak have applications to student learning regardless of host country.
- To quote from Paulo Freire’s *Pedagogy of the Oppressed*, “Education is suffering from narration sickness.” The same hierarchical power structures that lead to colonialism are reflected in the classroom: education becomes a matter of the teacher depositing knowledge “into” the student, a “banking” concept of education. Just as postcolonialism rails against these hierarchies, a postcolonial study abroad would work to undermine this structure. Students’ overseas programs should have elements of dialogue, curiosity-driven independent research, and authentic reflection. In short, programs should incorporate experiential education.
- Finally, postcolonial study abroad furthers the idea of self-translation, continuing the learning process for students after they return to their

home culture. This active learning requires students be given the chance to continue reflection on their experience, somehow beyond the standard “welcome back reception.” As a concept, this goes back to St. Augustine: “Once again they [memories] have to be brought together so as to be capable of being known; that means they have to be gathered from their dispersed state.” This continued self-translation provides the springboard for later activism.

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Nicholas Crane, *Mercator: The Man who Mapped the Planet*. London: Phoenix, 2003. Pp. 326. Notes, Index, Select Bibliography, Illustrations. \$16.00, paperback.

Nicholas Crane has constructed a compelling narrative of the story of Gerard Mercator, the early cartographer who we remember for the Mercator Projection. Crane has written an easy-to-read but well-researched volume on a most unusual individual who lived in a dynamic period of European history and geography.

To establish a timeline, Crane places the reader in the village where Mercator is born, on a muddy flood plain in Belgium in 1512. The harsh life of peasant farmers is vividly illustrated in the story of Mercator's early childhood, bringing to life the early historical geography of this area. Crane's narrative of Mercator's life leads us through turbulent and dynamic period of human history which included the Reformation, the Inquisition, wars in Europe and the age of geographical discovery. The latter factor had the most lasting impact on Mercator.

In his mid fifties, at an age when many of his contemporaries had already died, Mercator produced a cosmography. The cosmography consisted of five parts: first, the creation of the earth; second, the heavens; third, a representation of the land and sea; fourth, the order and succession of kings who found cities and kingdoms; fifth, a chronology of world events from creation to Mercator's day. Today, the third piece of the cosmography, the representation of the land and sea, is best remembered. Although he had never been to sea, Mercator recognized the need for rectilinear rhumb-lines, so that mariners and cartographers could each work from the same map. With his new projection, Mercator was able to harmonize the geography of globes and maps, the three-dimensional with the two-dimensional, the spherical with the planar. When Mercator