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Postcolonial theory has enjoyed wide influence in the humanities but for social science, and in particular sociology, its implications remain elusive. This special volume brings together leading sociologists to explore the concept of "postcolonial sociology," with brand new postcolonial readings of canonical thinkers like Karl Marx, Max Weber, Emile Durkheim and Robert Park. Chapters consider whether or not postcolonial theory is compatible with sociology; explore the relationship between knowledge and colonial power; and offer critical perspectives on the sociology of race and the implications of postcolonial theory for global sociology. They also unravel the complex entanglements of sociology, area studies, and postcolonial studies; give creative deployments of postcolonial concepts such as

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hybridity; and critical excavations of sociological thought in India and Mexico. In so doing this volume is among the first to craft newsociologies informed by postcolonial criticism.

Postcolonial Borges is the first systematic account of geo-political and postcolonial themes in a range of writings by Borges, from the poetry and essays of the 1920s, through the prose and poetry of the middle years (the 40s, 50s, and 60s), to the stories of El informe de Brodie and the poems of La cifra and other later collections. Robin Fiddian analyses the development of a postcolonial sensibility in works such as 'Mythical Founding of Buenos Aires', 'TI ö n, Uqbar, Orbis Tertius', 'Theme of the Traitor and the Hero', and 'Brodie's Report'. He examines Borges's treatment of national and regional identity, and of East-West relations, in several essays and poems, contained, for

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example, in *Other Inquisitions* and *Seven Nights*. The theoretical concepts of 'coloniality' and 'Occidentalism' shed new light on several works by Borges, who acquires a sharper political profile than previously acknowledged. Fiddian pays special attention to Oriental subjects in Borges's works of the 70s and 80s, where their treatment is bound up with a critique of Occidental values and assumptions.

Classified by some commentators over the years as a precursor of post-colonialism, Borges in fact emerges as a prototype of the postcolonial intellectual exemplified by James Joyce, Aim é C é saire (for example), and Edward Said. From a regional perspective, his repertoire of geopolitical and historical concerns resonates with those of Leopoldo Zea, Enrique Dussel, Eduardo Galeano, and Joaqu í n Torres Garc í a , who illustrate different strands and kinds of Latin American post-colonialism(s) of the twentieth century. At the same

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time, manifest differences in respect of political and artistic temperament mark Borges out as a postcolonial intellectual and creative writer who is sui generis.

Taking a fresh look at the political culture of the Spanish monarchy, this work investigates the politics of imperial rule & viceregal power in 17th century Mexico as well as the construction of the colonial state. It challenges long held perspectives on colonial Spanish America.

To rule their vast new American territories, the Spanish monarchs appointed viceroys in an attempt to reproduce the monarchical system of government prevailing at the time in Europe. But despite the political significance of the figure of the viceroy, little is known about the mechanisms of viceregal power and its relation to ideas of kingship.

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Examining this figure, *The King's Living Image* challenges long-held perspectives on the political nature of Spanish colonialism, recovering, at the same time, the complexity of the political discourses and practices of Spanish rule. It does so by studying the viceregal political culture that developed in New Spain in the sixteenth and seventeenth centuries and the mechanisms, both formal and informal, of viceregal rule. In so doing, *The King's Living Image* questions the very existence of a "colonial state" and contends that imperial power was constituted in ritual ceremonies. It also emphasizes the viceroys' significance in carrying out the civilizing mission of the Spanish monarchy with regard to the indigenous population. *The King's Living Image* will redefine the ways in which scholars have traditionally looked at the viceregal administration in colonial Mexico.

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"This edited volume examines the history of modern Mexico through poetry and music. It seeks to examine the cultural venues where ordinary people articulated their understandings of the social, political, and economic change they witnessed taking place during moments of tremendous upheaval, such as the U.S.-Mexican War, the Porfiriato, the Mexican Revolution, among others"--Provided by publisher.

Interpreting Spanish Colonialism offers a compelling examination of how historians in Spain and the Americas have come to understand and write about the Spanish colonial past and its meanings for national presents. Working from a transnational perspective, the book brings together scholars of Spain, Latin America, the Caribbean, and the United States. The eight essays situate historians' writings within the context of their day, suggesting how "history" has--perhaps more often

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than not--responded to present-day needs, agendas, and expectations. This collection retraces the link between historiography and nation-building in the nineteenth and twentieth centuries. It also explores how and why Spain and its colonies came to be depicted as "backward" and "marginal" to other European and U.S. "modern" regimes. Finally, it questions the contours of contemporary discussions of colonial and postcolonial histories that have remained largely silent about the legacies of centuries of Spanish rule.

When Hiram Bingham, a historian from Yale University, first saw Machu Picchu in 1911, it was a ruin obscured by overgrowth whose terraces were farmed a by few families. A century later, Machu Picchu is a UNESCO world heritage site visited by more than a million tourists annually. This remarkable transformation began with the photographs

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that accompanied Bingham's article published in National Geographic magazine, which depicted Machu Picchu as a lost city discovered. Focusing on the practices, technologies, and materializations of Bingham's three expeditions to Peru (1911, 1912, 1914 – 1915), this book makes a convincing case that visualization, particularly through the camera, played a decisive role in positioning Machu Picchu as both a scientific discovery and a Peruvian heritage site. Amy Cox Hall argues that while Bingham's expeditions relied on the labor, knowledge, and support of Peruvian elites, intellectuals, and peasants, the practice of scientific witnessing, and photography specifically, converted Machu Picchu into a cultural artifact fashioned from a distinct way of seeing. Drawing on science and technology studies, she situates letter writing, artifact collecting, and photography as important expeditionary practices that helped shape the way we understand



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Machu Picchu today. Cox Hall also demonstrates that the photographic evidence was unstable, and, as images circulated worldwide, the "lost city" took on different meanings, especially in Peru, which came to view the site as one of national patrimony in need of protection from expeditions such as Bingham's.

The global phenomenon of decolonization was born in the Americas in the late eighteenth and early nineteenth centuries. The First Wave of Decolonization is the first volume in any language to describe and analyze the scope and meanings of decolonization during this formative period. It demonstrates that the pioneers of decolonization were not twentieth-century Frenchmen or Algerians but nineteenth-century Peruvians and Colombians. In doing so, it vastly expands the horizons of decolonization, conventionally understood to be a post-

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war development emanating from Europe. The result is a provocative, new understanding of the global history of decolonization.

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