

POSTCOLONIAL WORD AND BOOK LIST



A FREE INFORMATION PACK!

Pizzeria Babylon

You are holding a **Pizzeria Babylon** art work by Kalle Hamm, Minna L. Henriksson, Dzamil Kamanger and Sezgin Boynik, which is distributed to the households of Helsinki.

Pizzeria Babylon is part of the international **Centrifugal** art project, the third sequence of which took place in Helsinki 4.-14.9.2007.

<http://centri.wordpress.com>

THE WHOLE WORLD



DELIVERED TO YOUR DOOR

FINLANDIA (specialities of the house)

1. NATION STATE

The nation state is built on the notion of people as a cultural community. It is both a notion that defines society and an ideal according to which the political and the cultural community should be one and the same.

2. NATIONALISM

Nationalism is a political ideology that claims that states should be culturally homogeneous. Often the ideal is also linguistic homogeneity i.e. that all share the same mother tongue.

3. RACE AND 'ETHNOS'

The notions of race and 'ethnos' were only created as recently as the 19th century. Contemporary researchers do not see the concept of race as useful, and many argue that it is not even supported by biology

4. INDEPENDENCE

The Finnish national identity was intentionally created at the turn of the last century. Its aim was the foundation of a nation state. It failed to recognise some ethnic groups of the country, such as the Sami.

5. ETHNOCENTRICITY

Ethnocentricity refers to a tendency to see the values of one's own ethnic group as superior to those of others, or in other words, to apply the norms of one's own ethnic group to the values and behaviour of others.

6. CULTURAL CANON

The cultural canon prescribe those aspects of the culture with which all the residents of the country should be familiar. These lists limit multiculturalism and produce an official culture for the state.

7. XENOPHOBIA (*fear of strangers*)

Xenophobia is claimed to be a natural reaction rooted in the human survival instinct. Racists aim to support their views with the argument that this phenomenon is universal and natural.

8. NEORACISM

Neoracism appears as exclusion: "Finland for the Finns". Difference is seen as a threat to one's own culture and therefore as dangerous. Instead of biological differences the cultural differences between groups are emphasised.

9. EXOTICISM

Exoticism is an admiration of the aspects of faraway lands and foreign cultures, which are seen as fascinating due to their unfamiliarity. This carries the risk of a superficial view on the other culture.

CALZONE (folded pizza)

10. ASSIMILATION

Immigrants are expected to assimilate linguistically, culturally and socially into the society. The model in France.

11. SECULARISM (*Laisité*)

A law in France that forbids the use of "noticeable" religious symbols in schools and public sector workplaces.

12. INTEGRATION

Immigrants are expected to take part in the practices of the society, e.g. school and work, but they can preserve their own language and culture. The model in Finland.

13. ACCULTURATION

Acculturation refers to the spread of cultural influences from one to another so that they cause structural changes and demand adaptation in the recipient culture.

14. MULTICULTURALISM

Allowing space for the modes of living and identities of different groups. Immigrants become part of the society through their own community. The model in Sweden, the UK (until recently) and the Netherlands, target for Finland.

15. ISOLATION

Cultural isolation is a method of the repressed and excluded to turn against the majority culture and its ideological practices and to question its power.

16. SEGREGATION

In segregation it is accepted that ethnic and cultural communities live apart from each other and from the rest of society, as with the various Chinatowns in the US, and partly the Turkish in Germany.

17. TERRORISM

Terrorism relies on the media. Terrorism and the media are said to be in an unholy relationship: terrorism needs the media in order to increase its impact while the media demand news to increase circulation.

18. TOURISM

Tourists travel because the world appears irresistible. Refugees travel because the immediate world has become unbearable.

FANTASY (as you wish)

19. INDIVIDUALITY

In an individualistic culture anyone can be a potential friend or foe. The success of the individual is of his own making, so the individual must be able to trust the society.

20. COLLECTIVITY

In collective culture members of one's own group are friends and others potential enemies. The success of an individual depends on the group; the dominant society may represent an 'enemy' group.

21. PARADISE LOST

This refers to the golden age of a culture before the arrival of foreign conquerors. This past has been lost and cannot be retrieved.

22. HYBRID

The hybrid is a new phenomenon produced by and with aspects of both majority and minority cultures. Hybrids reveal that majority culture is not unchangeable.

23. CULTURAL RELATIVISM

Cultural relativism does not see the habits and values of one's own group as the right ones, the absolutely and automatically best, but aims at caution when generalising the group's values.

24. BIOPOLITICS (*According to Foucault*)

Biopolitics makes humanity part of a politics that reduces individual human value. Living beings become part of international power politics.

25. CULTURAL PLURALISM

Cultural pluralism is an ideal of a diverse society, where each individual has the right to decide how and what they identify with culturally.

26. THIRD SPACE (*According to Bhabha*)

Third space deconstructs strict oppositions such as man-woman, familiar-strange. It implies that no opposition is *either-or*, but more like *both-and*.

27. SCENES OF TRANSLATIONS

"The new international space is the meeting ground for a multiplicity of tongues and styles. These do not so much translate into one another as translate to produce difference."
Sarat Maharaj

FIND OUT MORE!



**HELSINKI HERRA
HERTZBERGIN SILMIN**
Life in 1880s Helsinki

ed. Rolf Martinsen
Helsinki: Helsinki Seura, 2004

ONLY IN FINNISH



SIDE BY SIDE
*An exhibition catalogue and articles
on art and multiculturalism*

ed. Pia Hovi, Marketta Seppälä
Rauma: Pori Art Museum Publications 40, 1997

ENGLISH & FINNISH



MONENKIRJAVA RASISMI
*Essays on racism: its historical roots and as
an actual social problem*

ed. Raisa Simola, Kaija Häkkinen
Joensuu: Joensuu University Press, 2003

ONLY IN FINNISH



**MAAILMANKANSALAISEN
ETIIKKA**
On the Ethics of Global Citizenship

Juha Sihvola
Helsinki: Otava, 2004

ONLY IN FINNISH



GUNS, GERMS, AND STEEL
The fates of human societies

Jared Diamond
New York: W.W.Norton & Co, 1997



**THE WRETCHED
OF THE EARTH**

Frantz Fanon
New York: Grove Weidenfeld, 1963 (1961)



EVERYTHING OR NOTHING
*Critical theory, Contemporary Art
and Visual Culture*

Mika Hannula
Helsinki: Academy of Fine Arts Publications, 2003



IMAGINED COMMUNITIES
*Reflections on the origin and the spread of
nationalism*

Benedict Anderson
London: Verso, 1991 (1983)



ISLAM KUVASTIMESSA
*A new holistic point of view for
understanding of Islam*

Ari Hukari
Helsinki: WSOY, 2006

ONLY IN FINNISH



EXTRA FILLINGS 1

*Pizzeria Babylon offers a quick
introduction into the key concepts of
postcolonial thinking.*

Postcolonial thought is not a uniform theory but a collection of texts from different thinkers, who aim to deconstruct stereotypes and to redefine histories and identities. It also searches for alternative modes of understanding citizenship and nationality as well as how these notions are defined in the contemporary global condition.

Postcolonial thought requires such a temporal ordering of the modern and contemporary world that distinguishes colonialism (the era of European domination over foreign territories), neocolonialism (the imperialistic economic and cultural tendencies that appear after the collapse of the colonial order) and postcolonialism (the current form of global power).



EXTRA FILLINGS 2

*Participation in the postcolonial
discussion has not always been seen
as relevant in Finland.*

Reasons given for this non-participation have ranged from neutrality and ethical points to the fact that Finland has not been a coloniser. However, it should be remembered that Finland has been part of Sweden and the empire of Russia. Similarly there are so called old ethnic minorities in Finland, such as the Sami, Roma and Tatars, who have not always been treated as full Finnish citizens. Nowadays Finland is also part of the global economy and therefore exercises global power. Simultaneously Finland is becoming multicultural instead of a monoculture and our country is inhabited by a growing number of people for whom colonialism is part of their own personal history.

Postcolonial thought is not merely a discussion between the conquerors and the conquered. Neither is it a comparison of cultures. Rather it offers new points of view from a global perspective into the history of nations. It can also give voice to those groups who are not or have not been part of the official history.

ENJOY YOUR READING!

