The Transoceanic Studies series rests on the assumption of a one-world system. This system—simultaneously modern and colonial and now postmodern and postcolonial (global)—profoundly restructured the world, displaced the Mediterranean *mare nostrum* as a center of power and knowledge, and constructed dis-centered, transoceanic, waterways that reached across the world. The vast imaginary undergirding this system was Eurocentric in nature and intent. Europe was viewed as the sole culture-producing center. But Eurocentrism, theorized as the “coloniality of power” and “of knowledge,” was contested from its inception, generating a rich, enormous, alternate corpus. In disputing Eurocentrism, books in this series will acknowledge above all the contributions coming from other areas of the world, colonial and postcolonial, without which neither the aspirations to universalism put forth by the Enlightenment nor those of globalization promoted by postmodernism will be fulfilled.

*National Consciousness and Literary Cosmopolitics: Postcolonial Literature in a Global Moment*

Weihsin Gui

*Writing AIDS: (Re)Conceptualizing the Individual and Social Body in Spanish American Literature*

Jodie Parys

*Learning to Unlearn: Decolonial Reflections from Eurasia and the Americas*

Madina V. Tlostanova and Walter D. Mignolo

*Oriental Shadows: The Presence of the East in Early American Literature*

Jim Egan
National Consciousness and Literary Cosmopolitics: Postcolonial Literature in a Global Moment by Weihsin Gui argues that postcolonial literature written within a framework of globalization still takes nationalism seriously rather than dismissing it as obsolete. Authors and texts often regarded as cosmopolitan, diasporic, or migrant actually challenge globalization’s tendency to treat nations as absolute and homogenous sociocultural entities.

While social scientific theories of globalization after 1945 represent nationalism as antithetical to transnational economic and cultural flows, National Consciousness and Literary Cosmopolitics contends that postcolonial literature represents nationalism as a form of cosmopolitical engagement with what lies beyond the nation’s borders. Postcolonial literature never gave up on anticolonial nationalism but rather revised its meaning, extending the idea of the nation beyond an identity position into an interrogation of globalization and the neocolonial state through political consciousness and cultural critique.

The literary cosmopolitics evident in the works of Kazuo Ishiguro, Derek Walcott, Shirley Geok-lin Lim, Preeta Samarasan, and Twan Eng Tan distinguish between an instrumental national identity and a critical nationality that negates the subordination of nationalism by neocolonial regimes and global capitalism. Through their formal innovations, these writers represent nationalism not as a monolithic or essentialized identity or body of people but as a cosmopolitical constellation of political, social, and cultural forces.

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