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Home and Harem: Nation, Gender, Empire and the Cultures of ... Inderpal Grewal is Professor of Women's, Gender, and Sexuality Studies at Yale University. She is the author of Transnational America: Feminisms, Diasporas, Neoliberalisms and Home and Harem: Nation, Gender, Empire, and the Cultures of Travel , and coeditor of Theorizing NGOs: States, Feminisms, and Neoliberalism , all also published by Duke University Press.

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In Saving the Security State Inderpal Grewal traces the changing relations between the US state and its citizens in an era she calls advanced neoliberalism. Marked by the decline of US geopolitical power, endless war, and increasing surveillance, advanced neoliberalism militarizes everyday life while producing the " exceptional citizens "—primarily white Christian men who reinforce the security state as they claim responsibility for protecting the country from racialized others. Under advanced neoliberalism, Grewal shows, others in the United States strive to become exceptional by participating in humanitarian projects that compensate for the security state's inability to provide for the welfare of its citizens. In her analyses of microfinance programs in the global South, security moms, the murders at a Sikh temple in Wisconsin, and the post-9/11 crackdown on Muslim charities, Grewal exposes the fissures and contradictions at the heart of the US neoliberal empire and the centrality of race, gender, and religion to the securitized state.

In Transnational America, Inderpal Grewal examines how the circulation of people, goods, social movements, and rights discourses during the 1990s created transnational subjects shaped by a global American culture. Rather than simply frame the United States as an imperialist nation-state that imposes unilateral political power in the world, Grewal analyzes how the concept of " America " functions as a nationalist discourse beyond the boundaries of the United States by disseminating an ideal of democratic citizenship through consumer practices. She develops her argument by focusing on South Asians in India and the United States. Grewal combines a postcolonial perspective with social and cultural theory to argue that contemporary notions of gender, race, class, and nationality are linked to earlier histories of colonization. Through an analysis of Mattel ' s sales of Barbie dolls in India, she discusses the consumption of American products by middle-class Indian women newly empowered with financial means created by India ' s market liberalization. Considering the fate of asylum-seekers, Grewal looks at how a global feminism in which female refugees are figured as human rights victims emerged from a distinctly Western perspective. She reveals in the work of three novelists who emigrated from India to the United States—Bharati Mukherjee, Chitra Banerjee Divakaruni, and Amitav Ghosh—a concept of Americanness linked to cosmopolitanism. In Transnational America Grewal makes a powerful, nuanced case that the United States must be understood—and studied—as a dynamic entity produced and transformed both within and far beyond its territorial boundaries.

In this creative, ethnographic, and historical critique of labor practices on an Indian plantation, Piya Chatterjee provides a sophisticated examination of the production, consumption, and circulation of tea. A Time for Tea reveals how the female tea-pluckers seen in advertisements—picturesque women in mist-shrouded fields—came to symbolize the heart of colonialism in India. Chatterjee exposes how this image has distracted from terrible working conditions, low wages, and coercive labor practices enforced by the patronage system. Allowing personal, scholarly, and artistic voices to speak in turn and in tandem, Chatterjee discusses the fetishization of women who labor under colonial, postcolonial, and now neofeudal conditions. In telling the overarching story of commodity and empire, A Time for Tea demonstrates that at the heart of these narratives of travel, conquest, and settlement are compelling stories of women workers. While exploring the global and political dimensions of local practices of gendered labor, Chatterjee also reflects on the privileges and paradoxes of her own " decolonization " as a Third World feminist anthropologist. The book concludes with an extended reflection on the cultures of hierarchy, power, and difference in the plantation ' s villages. It explores the overlapping processes by which gender, caste, and ethnicity constitute the interlocked patronage system of villages and their fields of labor. The tropes of coercion, consent, and resistance are threaded through the discussion. A Time for Tea will appeal to anthropologists and historians, South Asianists, and those interested in colonialism, postcolonialism, labor studies, and comparative or international feminism. Designated a John Hope Franklin Center book by the John Hope Franklin Seminar Group on Race, Religion, and Globalization.

Colonial masculinity places masculinity at the centre of colonial and nationalist politics in the late 19th century in India. Mrinalini Sinha situates the analysis very specifically in the context of an imperial social formation, examining colonial masculinity not only in the context of social forces within India, but also as framed by and framing political, economic, and ideological shifts in Britain.

Organizing Empire critically examines how concepts of individualism functioned to support and resist British imperialism in India. Through readings of British colonial and Indian nationalist narratives that emerged in parliamentary debates, popular colonial histories, newsletters, memoirs, biographies, and novels, Purnima Bose investigates the ramifications of reducing collective activism to individual intentions. Paying particular attention to the construction of gender, she shows that ideas of individualism rhetorically and theoretically bind colonials, feminists, nationalists, and neocolonials to one another. She demonstrates how reliance on ideas of the individual—as scapegoat or hero—enabled colonial and neocolonial powers to deny the violence that they perpetrated. At the same time, she shows how analyses of the role of the individual provide a window into the dynamics and limitations of state formations and feminist and nationalist resistance movements. From a historically grounded, feminist perspective, Bose offers four case studies, each of which illuminates a distinct individualizing rhetorical strategy. She looks at the parliamentary debates on the Amritsar Massacre of 1919, in which several hundred unarmed Indian protesters were killed; Margaret Cousins ' s firsthand account of feminist organizing in Ireland and India; Kalpana Dutt ' s memoir of the Bengali terrorist movement of the 1930s, which was modeled in part on Irish anticolonial activity; and the popular histories generated by ex-colonial officials and their wives. Bringing to the fore the constraints that colonial domination placed upon agency and activism, Organizing Empire highlights the complexity of the multiple narratives that constitute British colonial history.

An interdisciplinary study of visual representations of British colonial power in the eighteenth century.

By focusing on the religio-political dimension of the Gospel of John and using a postcolonial framework, Kim reads the Gospel of John as a Jewish nationalist discourse that develops at the expense of its female characters.

Focusing the perspectives of gender scholarship on the study of empire, this is an original volume full of fascinating insights about the conduct of men as well as women. Bringing together disparate fields - politics, medicine, sexuality, childhood, religion, migration, and many more topics - this collection of essays demonstrates the richness of studying empire through the lens of gender. This is a more inclusive look at empire, which asks not only why the empire was dominated by men, but how that domination affected the conduct of imperial politics. The fresh, new interpretations of the British Empire offered here, will interest readers across a wide range, demonstrating the vitality of this innovative approach and the new historical questions it raises.

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