

Home And Harem Nation Gender Empire And The Cultures Of Travel Post Contemporary Interventions 1st First Edition By Grewal Inderpal 1996

By putting past and present scholarship into dialogue with each other, this book addresses accomplishments in Canadian women's and gender history, as well as ongoing silences and absences.

This edited collection poses crucial questions about the relationship between gender and genre in travel writing, asking how gender shapes formal and thematic approaches to the various generic forms employed to represent and recreate travel. While the question of the genre of travel writing has often been debated (is it a genre, a hybrid genre, a sub-genre of autobiography?), and recent years have been much attention to travel writing and gender, these have rarely been combined. This book sheds light on how the gendered nature of writing and reading about travel affect the genre choices and strategies of writers, as well as the way in which travel writing is received. It reconsiders traditional and frequently studied forms of travel writing, both European and non-European. In addition, it pursues questions about the connections between travel writing and other genres, such as the novel and films, minor forms including journalism and blogging, and new sub-genres such as the 'new nature writing'; focusing in particular on the political ramifications of genre in travel writing. The collection is international in focus with discussions of works by authors from Europe, Asia, Australia, and both North and South America; consequently, it will be of great interest to scholars and historians in those regions.

Gender, Sexuality and Colonial Modernities considers the ways in which modernity was constructed, in all its incompleteness, through colonialism. Using a variety of archival resources and equally diverse methodologies, the authors trace modernity's unstable foundations in the slippages and ruptures of colonial gender and sexual politics. As a whole, the essays illustrate that modern colonial regimes are never self-evidently hegemonic, but are always in process - subject to disruption and contest - and never finally accomplished; and are therefore unfinished business.

The essays in Home Words explore the complexity of the idea of home through various theoretical lenses and groupings of texts. One focus of this collection is the relation between the discourses of nation, which often represent the nation as home, and the discourses of home in children's literature, which variously picture home as a dwelling, family, town or region, psychological comfort, and a place to start from and return to. These essays consider the myriad ways in which discourses of home underwrite both children's and national literatures. Home Words reconfigures the field of Canadian children's literature as it is usually represented by setting the study of English- and French-language texts side by side, and by paying sustained attention to the diversity of work by Canadian writers for children, including both Aboriginal peoples and racialized Canadians. It builds on the literary histories, bibliographical essays, and biographical criticism that have dominated the scholarship to date and sets out to determine and establish new directions for the study of Canadian children's literature. Now in its third edition, Feminist Literary Theory remains the most comprehensive, single volume introduction to a vital and diverse field Fully revised and updated to reflect changes in the field over the last decade Includes extracts from all the major critics, critical approaches and theoretical positions in contemporary feminist literary studies Features a new section, Writing 'Glocal', which covers feminism's dialogue with postcolonial, global and spatial studies Revised chapter introductions provide readers with helpful contextual information while extensive notes offer recommendations for further reading

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Seeking to extend existing scholarship on gender and colonialism and on women and American religion, this cross-cultural study examines the work of American missionary women in South Asia at several levels. A primary concern of the study is to historicize the interventions of these women and situate them within the dual contexts of the sending society and the receiving culture. It focuses on missionaries Isabella Thoburn and Ida Scudder, who founded some of the premier women's colleges and hospitals in British colonial India. The book also draws upon the narratives and reminiscences of South Asian women, now in their seventies, who attended such institutions in the 1940s, and whose voices texture our understanding of American women's missionary work in "Other" cultures.

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.

This fifth volume of ASNEL Papers covers a wide range of theoretical and thematic approaches to the topics of travelling, migration, and dislocation. All migrants are travellers, but not all travellers are migrants. Migration and the figure of the migrant have become key concepts in recent post-colonial studies. However, migration is not such a new or exceptional phenomenon. From the eighteenth century onward there have been migrations from Europe to what are now called 'post-colonial' countries, and this prepared the ground for movement back to the old but also to the new centres of Europe and elsewhere. Travel and travel experience, on the other hand, have been part of the cultural codes not only of the West and not only of imperialism. The essays in this volume look at both kinds of movement, at their intersections, and at their (dis)locating effects. They cover a wide range of topics, from early seventeenth-century travel reports, through nineteenth-century women's travel writing, to such contemporary writers as Michael Ondaatje and Janette Turner Hospital.

An exciting collection of essays connecting postcolonialism and the Gospel of John, written by a group of international scholars, both established and new, from Hispanic, African, Jewish, Chinese, Korean and African-American backgrounds. It explores important topics such as the appropriation of John in settler communities of the United States and Canada, and the use of John in the colonisation of Africa, Asia, Latin America and New Zealand. The interpreters represent communities of borderland dwellers, women in colonised settings, minority ethnic groups within colonised centres and others. In an era of rapid globalisation, increased travel, rising diasporic communities and neo-colonialism, it is crucial that biblical scholars find ways to address this world with critical skill and sensitivity. This book fills this need.

Moving across academic disciplines, geographical boundaries, and literary genres, Home and Harem examines how travel shaped ideas

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about culture and nation in nineteenth-century imperialist England and colonial India. Inderpal Grewal's study of the narratives and discourses of travel reveals the ways in which the colonial encounter created linked yet distinct constructs of nation and gender and explores the impact of this encounter on both English and Indian men and women. Reworking colonial discourse studies to include both sides of the colonial divide, this work is also the first to discuss Indian women traveling West as well as English women touring the East. In her look at England, Grewal draws on nineteenth-century aesthetics, landscape art, and debates about women's suffrage and working-class education to show how all social classes, not only the privileged, were educated and influenced by imperialist travel narratives. By examining diverse forms of Indian travel to the West and its colonies and focusing on forms of modernity offered by colonial notions of travel, she explores how Indian men and women adopted and appropriated aspects of European travel discourse, particularly the set of oppositions between self and other, East and West, home and abroad. Rather than being simply comparative, *Home and Harem* is a transnational cultural study of the interaction of ideas between two cultures. Addressing theoretical and methodological developments across a wide range of fields, this highly interdisciplinary work will interest scholars in the fields of postcolonial and cultural studies, feminist studies, English literature, South Asian studies, and comparative literature.

In her study of Charlotte Brontë, Harriet Martineau and George Eliot, Lesa Scholl shows how three Victorian women writers broadened their capacity for literary professionalism by participating in translation and other conventionally derivative activities such as editing and reviewing early in their careers. In the nineteenth century, a move away from translating Greek and Latin Classical texts in favour of radical French and German philosophical works took place. As England colonised the globe, Continental philosophies penetrated English shores, causing fissures of faith, understanding and cultural stability. The influence of these new texts in England was unprecedented, and Eliot, Brontë and Martineau were instrumental in both literally and figuratively translating these ideas for their English audience. Each was transformed by access to foreign languages and cultures, first through the written word and then by travel to foreign locales, and the effects of this exposure manifest in their journalism, travel writing and fiction. Ultimately, Scholl argues, their study of foreign languages and their translation of foreign-language texts, nations and cultures enabled them to transgress the physical and ideological boundaries imposed by English middle-class conventions.

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

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boundaries.

As exemplified by *Madame Butterfly*, East-West relations have often been expressed as the relations between the masculine, dominant West and the feminine, submissive East. Yet, this binary model does not account for the important role of white women in the construction of Orientalism. Mari Yoshihara's study examines a wide range of white women who were attracted to Japan and China in the late nineteenth and early twentieth century and shows how, through their engagement with Asia, these women found new forms of expression, power, and freedom that were often denied to them in other realms of their lives in America. She demonstrates how white women's attraction to Asia shaped and was shaped by a complex mix of exoticism for the foreign, admiration for the refined, desire for power and control, and love and compassion for the people of Asia. Through concrete historical narratives and careful textual analysis, she examines the ideological context for America's changing discourse about Asia and interrogates the power and appeal--as well as the problems and limitations--of American Orientalism for white women's explorations of their identities. Combining the analysis of race and gender in the United States and the study of U.S.-Asian relations, Yoshihara's work represents the transnational direction of scholarship in American Studies and U.S. history. In addition, this interdisciplinary work brings together diverse materials and approaches, including cultural history, material culture, visual arts, performance studies, and literary analysis. *Embracing the East* was the winner of the 2003 Hiroshi Shimizu Award of the Japanese Association for American Studies (best book in American Studies by a junior member of the association).

This wide-ranging collection of essays elaborates on some of the most pressing issues in contemporary postcolonial society in their transition from conflict and contestation to dialogue and resolution. It explores from new angles questions of violent conflict, forced migration, trafficking and deportation, human rights, citizenship, transitional justice and cosmopolitanism. The volume focuses more specifically on the gendering of violence from a postcolonial perspective as it analyses unique cases that disrupt traditional visions of violence by including the history of empire and colony, and its legacies that continue to influence present-day configurations of gender, race, nationality, class and sexuality. Part One maps out the gendered and racialized contours of conflict zones, from war zones, prisons and refugee camps to peacekeeping missions and humanitarian aid, reframing the field and establishing connections between colonial legacies and postcolonial dynamics. Part Two explores how these conflict zones are played out not just outside but also within Europe, demonstrating that multicultural Europe is fraught with different legacies of violence and postcolonial melancholia. Part Three gives an idea of the kind of future that can be offered to post-conflict societies, defined as contact zones, by exploring opportunities for dialogue, restoration and reconciliation that can be envisaged from a gendered and postcolonial perspective through alternative feminist practices and the work of art and their redemptive power in mobilizing social change or increasing national healing processes. Though strongly anchored in postcolonial critique, the chapters draw from a range of traditions and expertise, including conflict studies, gender theory, visual studies, (new) media theory, sociology, race theory, international security studies and religion studies.

Dwelling in the Archives uses the writing of three 20th century Indian women to interrogate the status of the traditional archive, reading their memoirs, fictions, and histories as counter-narratives of colonial modernity. Janaki Majumdar was the daughter of the first president of the Indian National Congress. Her unpublished "Family History" (1935) stages the story of her parents' transnational marriage as a series of homes the family inhabited in Britain and India -- thereby providing a heretofore unavailable narrative of the domestic face of 19th century Indian nationalism. Cornelia Sorabji was one of the first Indian women to qualify for the bar. Her memoirs (1934 and 1936) demonstrate her determination to rescue the *zenana* (women's quarters) and *purdahashin* (secluded women) from the recesses of the orthodox home in order

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to counter the emancipationist claims of Gandhian nationalism. Last but not least, Attia Hosain's 1961 novel, "Sunlight on Broken Column" represents the violence and trauma of partition through the biography of a young heroine called Laila and her family home. Taken together, their writings raise questions about what counts as an archive, offering us new insights into the relationship of women to memory and history, gender to fact and fiction, and feminism to nationalism and postcolonialism.

This is the first monograph in English to address Orientalism in the writings of Italian travellers in the nineteenth and early twentieth centuries, and to do against a backdrop of comparative reference to works in English and French that preceded or were contemporary to them.

In the late nineteenth century, as dominance of British power in India led to the imposition of an alien culture on indigenous life-ways, the entire world of local domestic life and its most intimate relationships became contested ground. This anthology offers translated selections from nine Bengali domestic manuals written by both men and women in the course of these debates and contestations. In simple and often colloquial language these how to do it books act as guides to conducting relations within a family context, child rearing, and household management. Often presented in the form of an intimate dialogue between husband and wife in the dead of the night, the translations provide an unusual insight into the home of the Bengali bhadralok in colonial times. As one hurtles from one representation of middle-class reformism to another, it becomes clear that this anthology is an invaluable addition to the rather thin collection of translated primary sources of this period. The book will be of interest to students and scholars of gender studies, history, sociology, lay readers interested in the culture of the colonial period, as well as all informed women readers.

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.

MOVING across academic disciplines, geographical boundaries, and literary genres, *Home and Harem* examines how travel shaped ideas about culture and nation in nineteenth-century imperialist England and colonial India. Inderpal Grewal's study of the narratives and discourses of travel reveals the ways in which the colonial encounter created linked yet distinct constructs of nation and gender and explores the impact of this encounter on both English and Indian men and women. Reworking colonial discourse studies to include both sides of the colonial divide, this work is also the first to discuss Indian women traveling West as well as English women touring the East. In her look at England, Grewal draws on nineteenth-century aesthetics,

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Drawing on a wide range of Dutch, English, French, Italian, Portuguese, and Spanish sources, *Empires of Love* shows how the encounter with Asia shaped the way early modern Europeans came to define their racial and sexual identities.

This new title in the *Politics of . . .* series addresses the major theme of the politics of gender. Chapters on a variety of issues, contributed by experts in the field of gender, include Human Trafficking and EU Law, Gender in International Relations, the Gender Politics of Philosophy/Political Theory, the Construction of Masculinity in Hollywood Movies, the Politics of Law, and the Politics of Mainstreaming Gender in the Peace and Security Agenda of the African Union. An A–Z glossary offers supplementary information on key terms, with entries including abortion, Commission on the Status of Women, ecofeminism, equal access, human rights, migration, population control, and sex tourism.

The *Handbook of Critical Methodologies* covers everything from the history of critical and indigenous theory and how it came to inform and impact qualitative research and indigenous peoples to the critical constructs themselves, including race/diversity, gender representation (queer theory, feminism), culture, and politics to the meaning of "critical" concepts within specific disciplines (critical psychology, critical communication/mass communication, media studies, cultural studies, political economy, education, sociology, anthropology, history, etc. - all in an effort to define emancipatory research and explore what critical qualitative research can do for social change and social justice.

'Home' is a significant geographical and social concept. It is not only a three-dimensional structure, a shelter, but it is also a matrix of social relations and has wide symbolic and ideological meanings; home can be feelings of belonging or of alienation; feelings of home can be stretched across the world, connected to a nation or attached to a house; the spaces and imaginaries of home are central to the construction of people's identities. An essential guide to studying home and domesticity, this book locates 'home' within wider traditions of thought. It analyzes different sources, methods and examples in both historical and contemporary contexts; ranging from homes on the American frontier and imperial domesticity in British India, to Australian suburbs, multicultural London, and South Asian diasporic homes. The core argument of the book has three main parts that cut across each of its chapters: home-making identity and belonging homely and unhomely spaces. Each chapter includes text boxes and exercises and is well illustrated with cartoons, line drawings, and photographs. Outlining the social relations shaping, (and

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being influenced by) the geographies of home; and the imaginative as well as material importance of home, this book will be a valuable reference for students of geography, sociology, gender studies, and those interested in the home and domesticity. *DIV*Re-examines the relations between African Americans and the Soviet Union from a more transnational perspective and shows how these relations were crucial in the formation of Black modernism./div

Gender and colonial space is a trenchant analysis of the complex relation between social relations – including notions of class, nationality and gender – and spatial relations, landscape, architecture and topography – in post-colonial contexts. Arguing against much of the psychoanalytic focus of much current post-colonial theory, Mills aims to set out in a new direction, drawing on a wide range of literary and non-literary texts to develop a more materialist approach. She foregrounds gender in this field where it has often been marginalised by the critical orthodoxies, demonstrating its importance not only in spatial theorising in general, but in the post-colonial theorising of space in particular. Concentrating on the period of ‘high’ British colonialism at the close of the nineteenth century, she adroitly examines a range of contexts, looking at a range of colonial contexts such as India, Africa, America, Canada, Australia and Britain, illustrating how relations must be analysed for the way in which different colonial contexts define and constitute each other.

This monumental work maps the field of women's studies publications, covering thousands of titles and Web sites in 19 subject areas published in the last two decades of the 20th century.

Whilst terms such as *Lebensraum* are commonly associated with National-Socialist ideology of the 1930s and 40s, ideas of racial living space were in fact generated in the previous decades by an international geographic community of explorers and academics. Focusing on one of the most influential figures within this group, Sven Hedin, this is the first study that systematically connects the geographic community to the intellectual history of the development of National-Socialist ideology and genocidal practices. The book demonstrates how colonial, racial and nationalistic policies were often spearheaded by explorers and geographers such as Hedin. In Germany, Britain, France, and Russia their positions as publicly recognized authors and reputable academics made them highly influential with politicians. Whilst this influence was to become most visible within Hitler's Germany, the debates were not by any means restricted to or even originated in, Germany. Germany was the home of some of the most prominent geographers, but this scientific community had a tradition of international debate and exchange with especially British, French and Russian geographic societies and institutions. Many issues that were later discussed and championed by National-Socialist ideology were aired and debated in this international setting - raising important questions about the international character and impact of National-Socialism. Tracing the intellectual history of the international geographic community and its relationship to National-Socialism, this study provides an assessment of Hedin's close involvement with the Nazi elite as a culmination of decades of political and scientific work. In so doing the book uncovers a long ignored or overlooked important connection between exploration, geographers, and genocide.

Spanning two hundred years of history from the nineteenth century to the 1990s, *Sisters or Strangers?* explores the complex lives of immigrant, ethnic, and racialized women in Canada. The volume deals with a cross-section of peoples - including Japanese, Chinese, Black, Aboriginal, Irish, Finnish, Ukrainian, Jewish, Mennonite, Armenian, and South Asian Hindu women - and diverse groups of women, including white settlers, refugees, domestic servants, consumer activists, nurses, wives, and mothers. The central themes of *Sisters or Strangers?* include discourses of race in the context of nation-building, encounters with the state and public institutions, symbolic and media

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representations of women, familial relations, domestic violence and racism, and analyses of history and memory. In different ways, the authors question whether the historical experience of women in Canada represents a 'sisterhood' of challenge and opportunity, or if the racial, class, or marginalized identity of the immigrant and minority women made them in fact 'strangers' in a country where privilege and opportunity fall according to criteria of exclusion. Using a variety of theoretical approaches, this collaborative work reminds us that victimization and agency are never mutually exclusive, and encourages us to reflect critically on the categories of race, gender, and the nation.

Sarah De Mul is a Postdoctoral Fellow of the Research Foundation Flanders (FWO-Vlaanderen) in the Department of Literary Studies at the University of Leuven. Her publications and research interests are in the field of comparative postcolonial studies, with a particular focus on gender, memory, and empire in Neerlandophone and Anglophone literature.

This is the first substantial reference work in English on the various forms that constitute "life writing." As this term suggests, the Encyclopedia explores not only autobiography and biography proper, but also letters, diaries, memoirs, family histories, case histories, and other ways in which individual lives have been recorded and structured. It includes entries on genres and subgenres, national and regional traditions from around the world, and important auto-biographical writers, as well as articles on related areas such as oral history, anthropology, testimonies, and the representation of life stories in non-verbal art forms.

A Companion to Gender Studies presents a unified and comprehensive vision of its field, and its new directions. It is designed to demonstrate in action the rich interplay between gender and other markers of social position and (dis)privilege, such as race, class, ethnicity, and nationality. Presents a unified and comprehensive vision of gender studies, and its new directions, injecting a much-needed infusion of new ideas into the field; Organized thematically and written in a lucid and lively fashion, each chapter gives insightful consideration to the differing views on its topic, and also clarifies each contributor's own position; Features original contributions from an international panel of leading experts in the field, and is co-edited by the well-known and internationally respected David Theo Goldberg.

From explorers' accounts to boys' adventure fiction, how Arctic exploration served as a metaphor for nation-building and empire in nineteenth-century Britain.

In addition to shouldering the blame for the increasing incidence of venereal disease among sailors and soldiers, prostitutes throughout the British Empire also bore the burden of the contagious diseases ordinances that the British government passed. By studying how British authorities enforced these laws in four colonial sites between the 1860s and the end of the First World War, Philippa Levine reveals how myths and prejudices about the sexual practices of colonized peoples not only had a direct and often punishing effect on how the laws operated, but how they also further justified the distinction between the colonizer and the colonized.

An examination of the ways in which gender intersects with informal and formal education in England, Germany, Indonesia, South Africa, USA and the Netherlands. The book looks at various issues including: citizenship; authority; colonialism and education; and the construction of national identities.

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.

"... a lively and interesting book..." -- American Historical Review These writers reveal the power relations of gender, class, race, and sexuality at the heart of the imperialisms, colonialisms, and nationalisms that have shaped our modern world. Topics include the (mis)representations of Native women by European colonizers, the violent displacement of women through imperialisms and nationalisms,

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and the relations between and among feminism, nationalism, imperialism, and colonialism.

"This book deepens analyses of the relationships among race, gender, sexuality, nation, ability, and political economy by foregrounding justice-oriented intersectional movements and scholarship including: Black, Indigenous, and women of color feminisms; transnational feminisms; queer of color critique; trans, disability, and fat studies; feminist science studies; and critiques of the state, law, and prisons that emerge from within queer and women of color justice movements"--

This book explores the gender issues associated with international migration in dual career households. Adopting a feminist approach, the author links research in economics, sociology, management and business and human geography to explore post-industrial managerial and professional careers. Particular emphasis is placed on the way in which social mobility and spatial mobility are entwined. The author explores the location and mobility decisions of dual career households, examining their personal and household biographies as well as published statistics. Of essential interest to scholars of human geography, sociology and gender studies, this book will also interest those working in organizational, migration and urban studies.

A novel and important argument that the articulation of women's rights was a necessary prerequisite to the development of a coherent and universal theory of human rights. This title was made Open Access by libraries from around the world through Knowledge Unlatched.

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