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""Imperial Leather is what an academic book ought to be: intelligent, informed, socially committed, engaged, and engaging."- "Women's Review of Books ""Imperial

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Leather is a wonderful book."-"Women's Review of Books "McClintock's magisterial study...is a daring articulation of the race-class-gender triad."-"Choice

Imperial Leather: Race, Gender, and Sexuality in the ...

Imperial Leather chronicles the dangerous liaisons between gender, race and class that shaped British imperialism and its bloody dismantling. Spanning the century between Victorian Britain and the current struggle for power in South Africa, the book takes up the complex relationships between race and sexuality, fetishism and money, gender and violence, domesticity and the imperial market, and the gendering of nationalism within the zones of imperial and anti-imperial power.

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4.10 · Rating details · 847 ratings · 36 reviews. Imperial Leather chronicles the dangerous liaisons between gender, race and class that shaped British imperialism and its bloody dismantling. Spanning the century between Victorian Britain and the current struggle for power in South Africa, the book takes up the complex relationships between race and sexuality, fetishism and money, gender and violence, domesticity and the.

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of class, gender, and race memberships which, as registered in Imperial Leather, take the form of "racialization of domestic space" as well as that of "the

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domestication of colonial space." While sharing certain similar concerns of European imperialism, these two books also proceed from quite distinct agendas. The starting point of *Race and the Education of Desire* is a reflection on the paradox generated by

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Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest

@inproceedings{Mcclintock1994ImperialLR, title={Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest}, author={A. McClintock}, year={1994} }

[PDF] Imperial Leather: Race, Gender, and Sexuality in the ...

Imperial Leather-the title is suggestive not just of soap but the sado-masochistic rituals of colonial sexuality. In this large and often brilliant work Anne McClintock aspires to connect race to gender, and sexuality, class, and psychoanalysis to material history. It moves through three dis-

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Imperial Leather argues that the categories of gender, race and class do not exist in isolation, but in intimate relation to one another. Drawing on diverse cultural forms -novels, diaries, oral histories, poetry and advertising the book examines imperialism not only as a poetics of ambivalence, but as a politics of violence.

Imperial leather : race, gender and sexuality in the ...

Book reviews : Imperial Leather: race, gender and sexuality in the colonial contest
By ANNE MCCLINTOCK (London and New York, Routledge, 1995). 449pp. £13.99
Tamara Jakubowska Race & Class 1996 38 : 2 , 89-92

Book reviews : Imperial Leather: race, gender and ...

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magisterial study...is a daring articulation of the race-class-gender triad." -- Choice

Amazon.com: Imperial Leather: Race, Gender and Sexuality ...

Imperial Leather: Race, Gender and Sexuality in the Colonial Contest (Routledge, 1995). 449 pp. Translated into Portuguese as Couro imperial - Raça, Gênero E Sexualidade No Embate Colonial (Lisbon: Editora Unicamp, 2011). 418 pp.

Anne McClintock | Department of English

Find helpful customer reviews and review ratings for Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest at Amazon.com. Read honest and unbiased product reviews from our users.

Amazon.com: Customer reviews: Imperial Leather: Race ...

Imperial Leather: Race, Gender, and Sexuality in the Colonial Context. Link/Page Citation The major theme of this absorbing book is concerned with the intersections of the categories of "race," social class, gender and sexuality within the imperial relation. But it has important points to make about much else as well, moving from cross-dressing ...

Imperial Leather: Race, Gender, and Sexuality in the ...

In other words, the slippage between difference and identity is rendered non-contradictory by being projected onto the axis of time as a natural function of

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imperial progress.” — Anne McClintock, *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest*

Imperial Leather Quotes by Anne McClintock
AUTONOMOUS LEARNING

AUTONOMOUS LEARNING

The Race to Fashoda: European Colonialism and African Resistance in the Scramble for Africa. 1st ed. New York: Weidenfeld & Nicolson, 1987. Lewis, Reina, and Sara Mills. *Feminist Postcolonial Theory: A Reader*. New York: Routledge, 2003. Lorcin, Patricia M. E. *Imperial Identities: Stereotyping, Prejudice and Race in Colonial Algeria, Society and*

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Looking at the way cultural competencies and sensibilities entered into the

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construction of race in the colonial context, this text proposes that 'cultural racism' in fact predates its postmodern discovery.

Radhika Mohanram shows not just how British imperial culture shaped the colonies, but how the imperial rule of colonies shifted—and gave new meanings to—what it meant to be British. *Imperial White* looks at literary, social, and cultural texts on the racialization of the British body and investigates British whiteness in the colonies to address such questions as: How was the whiteness in Britishness constructed by the presence of Empire? How was whiteness incorporated into the idea of masculinity? Does heterosexuality have a color? And does domestic race differ from colonial race? In addition to these inquiries on the issues of race, class, and sexuality, Mohanram effectively applies the methods of whiteness studies to British imperial material culture to critically racialize the relationship between the metropole and the peripheral colonies. Considering whether whiteness, like theory, can travel, Mohanram also provides a new perspective on white diaspora, a phenomenon of the nineteenth century that has been largely absent in diaspora studies, ultimately rereading—and rethinking—British imperial whiteness. Radhika Mohanram teaches postcolonial cultural studies in the School of English, Communication and Philosophy at Cardiff University, Wales. She is the author of *Black Body: Women, Colonialism, Space* (Minnesota, 1999) and edits the journal *Social Semiotics*.

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The first collection to emphasize the complex interaction between gender and postcoloniality. Most people in the world, from Africa to Asia and beyond, live in the aftermath of colonialism. Their day-to-day lives are defined by their past history as colonized peoples, often in ways that are subtle or hard to define. In *Dangerous Liaisons*, eminent contributors address the issues raised by the postcolonial condition, considering nationhood, history, gender, and identity from an interdisciplinary perspective. Among the questions they address are: What are the boundaries of race and ethnicity in a diasporic world? How have women been so effectively excluded from national power? What have been the historical aftermaths of different forms of colonialism? What are the cultural and political consequences of colonial partitions of the nation-state? Representing an essential intervention, *Dangerous Liaisons* is a crucial guidebook for those concerned with understanding postcoloniality at the moment when it is becoming more and more widely discussed.

Michel Foucault's *History of Sexuality* has been one of the most influential books of the last two decades. It has had an enormous impact on cultural studies and work across many disciplines on gender, sexuality, and the body. Bringing a new set of questions to this key work, Ann Laura Stoler examines volume one of *History of Sexuality* in an unexplored light. She asks why there has been such a muted engagement with this work among students of colonialism for whom issues of sexuality and power are so essential. Why is the colonial context absent from

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Foucault's history of a European sexual discourse that for him defined the bourgeois self? In *Race and the Education of Desire*, Stoler challenges Foucault's tunnel vision of the West and his marginalization of empire. She also argues that this first volume of *History of Sexuality* contains a suggestive if not studied treatment of race. Drawing on Foucault's little-known 1976 Collège de France lectures, Stoler addresses his treatment of the relationship between biopower, bourgeois sexuality, and what he identified as "racisms of the state." In this critical and historically grounded analysis based on cultural theory and her own extensive research in Dutch and French colonial archives, Stoler suggests how Foucault's insights have in the past constrained—and in the future may help shape—the ways we trace the genealogies of race. *Race and the Education of Desire* will revise current notions of the connections between European and colonial historiography and between the European bourgeois order and the colonial treatment of sexuality. Arguing that a history of European nineteenth-century sexuality must also be a history of race, it will change the way we think about Foucault.

In her University of British Columbia Sedgwick Lecture for 2000, Professor Anne McClintock ranges from England to America, to the Congo and South Africa, and from the early nineteenth century to the present. She reveals the connections among gender, race and madness created by the dominant power centers. In her examples, she is equally at home with the short story writer Bessie Head, the novelists Charlotte Brontë and Joseph Conrad and the psychoanalyst Carl Jung? as

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well as with the many commercial advertisements from the nineteenth century that conjoin whiteness and moral superiority. While fascinated by the ways in which the self, nation and race are constructed in discourse, McClintock also asks us to move beyond discourse studies to investigate the actual people who bore the marks of imperial legislation on their bodies.

The first book-length study of women's involvement in the Chicano Movement of the late 1960s and 1970s, *Chicana Power!* tells the powerful story of the emergence of Chicana feminism within student and community-based organizations throughout southern California and the Southwest. As Chicanos engaged in widespread protest in their struggle for social justice, civil rights, and self-determination, women in *el movimiento* became increasingly militant about the gap between the rhetoric of equality and the organizational culture that suppressed women's leadership and subjected women to chauvinism, discrimination, and sexual harassment. Based on rich oral histories and extensive archival research, Maylei Blackwell analyzes the struggles over gender and sexuality within the Chicano Movement and illustrates how those struggles produced new forms of racial consciousness, gender awareness, and political identities. *Chicana Power!* provides a critical genealogy of pioneering Chicana activist and theorist Anna NietoGomez and the Hijas de Cuauhtémoc, one of the first Latina feminist organizations, who together with other Chicana activists forged an autonomous space for women's political participation and challenged the

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gendered confines of Chicano nationalism in the movement and in the formation of the field of Chicana studies. She uncovers the multifaceted vision of liberation that continues to reverberate today as contemporary activists, artists, and intellectuals, both grassroots and academic, struggle for, revise, and rework the political legacy of Chicana feminism.

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