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Originally a euphemism for
Princeton University's Female
Literary Tradition course in the
1980s, "chick lit" mutated from a
movement in American women's

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avant-garde fiction in the 1990s to become, by the turn of the century, a humorous subset of women's literature, journalism, and advice manuals. Stephanie Harzewski examines such best sellers as *Bridget Jones's Diary*, *The Devil Wears Prada*, and *Sex*

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and the City as urban appropriations of and departures from the narrative traditions of the novel of manners, the popular romance, and the bildungsroman. Further, Harzewski uses chick lit as a lens through which to view gender relations in U.S. and

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British society in the 1990s. Chick Lit and Postfeminism is the first sustained historicization of this major pop-cultural phenomenon, and Harzewski successfully demonstrates how chick lit and the critical study of it yield social observations on upheavals in

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professional lives.
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This new anthology brings together the most diverse and recent voices in postcolonial theory to emerge since 9/11, alongside classic texts in established areas of postcolonial

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studies. Brings fresh insight and renewed political energy to established domains such as nation, history, literature, and gender Engages with contemporary concerns such as globalization, digital cultures, neo-colonialism, and language

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debates Includes wide geographical coverage – from Ireland and India to Israel and Palestine Provides uniquely broad coverage, offering a full sense of the tradition, including significant essays on science, technology and development, education and

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literacy, digital cultures, and transnationalism Edited by a distinguished postcolonial scholar, this insightful volume serves scholars and students across multiple disciplines from literary and cultural studies, to anthropology and digital studies

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Scholars and readers alike need little help identifying the infamous Bridget Jones or Carrie Bradshaw. While it is no stretch to say that these fictional characters are the most recognizable within the chic lit genre, there are

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certainly many others that have helped define this body of work. While previous research has focused primarily on white American chick lit, *Theorizing Ethnicity and Nationality in the Chick Lit Genre*, takes a wider look at the genre, by exploring

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chick lit novels featuring protagonists from a variety of ethnic backgrounds set both within and outside of the US.

The first critical analysis of contemporary arranged marriage among South Asians in a global

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context Arranged marriage is an institution of global fascination—an object of curiosity, revulsion, outrage, and even envy. Marian Aguiar provides the first sustained analysis of arranged marriage as a transnational cultural

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phenomenon, revealing how its meaning has been continuously reinvented within the South Asian diaspora of Britain, the United States, and Canada. Aguiar identifies and analyzes representations of arranged marriage in an interdisciplinary

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Set of texts—from literary fiction and Bollywood films, to digital and print media, to contemporary law and policy on forced marriage. Aguiar interprets depictions of South Asian arranged marriage to show we are in a moment of conjugal

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globalization, identifying how narratives about arranged marriage bear upon questions of consent, agency, state power, and national belonging. Aguiar argues that these discourses illuminate deep divisions in the processes of globalization

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constructed on a fault line between individualist and collectivist agency and in the process, critiques neoliberal celebrations of “culture as choice” that attempt to bridge that separation. Aguiar advocates situating arranged marriage

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discourses within their social and material contexts so as to see past reductive notions of culture and grasp the global forces mediating increasingly polarized visions of agency.

Because clothing, food, and

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Shelter are basic human needs, they provide excellent entries to cultural values and individual aesthetics. Everyone gets dressed every day, but body art has not received the attention it deserves as the most common and universal of material expressions

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of culture. The Grace of Four Moons aims to document the clothing decisions made by ordinary people in their everyday lives. Based on fieldwork conducted primarily in the city of Banaras, India, Pravina Shukla conceptualizes and realizes a

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total model for the study of body art—understood as all aesthetic modifications and supplementations to the body. Shukla urges the study of the entire process of body art, from the assembly of raw materials and the manufacture of objects,

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through their sale and the interactions between merchants and consumers, to the consumer's use of objects in creating personal decoration.

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