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Anthropologist Sandya Hewamanne spent time in a Sri Lankan free trade zone (FTZ) working and living among the workers to learn about their lives. "They were poor women from rural areas," Hewamanne writes, "who migrated to do garment work in transnational factories of a global assembly line. Their difficult work routines and sad living conditions have been examined in detail. When I was with them I often wondered whether anyone noticed the smiles, winks, smirks, gestures, tones of voice, the movies they saw, or the songs they sang." Hewamanne deftly weaves theories of identity, globalization, and cultural politics throughout her detailed accounts of the workers' efforts to negotiate ever shifting roles and

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Expectations of gender, class, and sexuality. By analyzing how these workers claim political subjectivity, Hewamanne's *Stitching Identities in a Free Trade Zone* challenges conventional notions about women at the bottom of the global economy. The book offers a fascinating journey through the vibrant subaltern universe of Sri Lankan female migrant workers, from the FTZ factory shop floor to boarding houses, from urban movie theaters to temples and beaches and back to their native rural villages. *Stitching Identities in a Free Trade Zone* captures the spirit with which women confront power and violence through everyday poetics and politics, exploring how female workers construct themselves

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as different while investigating this difference as the space where deep anxieties and ambivalences over notions of nation, modernity, and globalization get played out.

Sandya Hewamanne's *Stitching Identities in a Free Trade Zone* analyzed how female factory workers in Sri Lanka's free trade zones challenged conventional notions about marginalized women at the bottom of the global economy. In *Restitching Identities in Rural Sri Lanka* Hewamanne now follows many of these same women to explore the ways in which they

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negotiate their social and economic lives once back in their home villages. Drawing on ethnographic fieldwork conducted over fifteen years, the book explores how the former free-trade-zone workers manipulate varied forms of capital—social, cultural, and monetary— to become local entrepreneurs and community leaders, while simultaneously initiating gradual changes in rural social hierarchies and gender norms. Free trade zones introduce Sri Lankan women to neoliberal ways of fashioning selves, Hewamanne contends. Her book illustrates how varied manifestations of neoliberal attitudes within local contexts result in new articulations of what it is to be an entrepreneur as well as a good woman. By

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focusing on how former workers decenter neoliberal market relations while using their entrepreneurial and civic activities to reimagine social life in ways more satisfying to them and their loved ones—what the author calls a politics of contentment—the book sheds light on new political possibilities in contexts where both reproduction of neoliberal economic relations and implementation of alternatives co-exist.

Social theorists focus on the everyday lives and experiences of people living in South Asia in this book composed of papers that clearly convey important facets of the history, diversity, and richness of the region's social-cultural life, as well as speak to

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theoretical questions and concerns viewed as vital by a range of contemporary scholars. This edition contains many updated versions of those from the original book, as well as new papers from scholars whose work focuses on the kinds of critical contemporary issues that have impacted the region and grabbed the media over recent years: young, middle-class workers in call centers, the impact on local gender systems of the massive out-migration of Sri Lankan housemaids to oil-producing Middle East, the force and flavor of new Hindu nationalisms, contemporary terrain of homosexualities and local "global gay" movements, "brain-drain in reverse" of professionals to India, and the emergence of new

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*middle-class lifeways amidst far reaching processes of cultural economic liberalization and globalization.*

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author calls a politics of contentment—the book sheds light on new political possibilities in contexts where both reproduction of neoliberal economic relations and implementation of alternatives co-exist.

Fifty-four images and more than ninety classic and contemporary texts introduce Sri Lanka's recorded history of more than two and a half millennia.

Today, gender and gender identity is at the forefront of discussion as the plight of women around the world and issues of gender equality and human rights have become an international concern for politicians, government agencies, social activists, and the

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Discourse Analysis as a Tool for Understanding Gender Identity, Representation, and Equality provides a thorough analysis of what language use and linguistic expression can teach us about gender identity in addition to current discussions on topics related to women's rights and gender inequality. Focusing on issues related to women in developing countries, workplace inequalities, and social freedom, this publication is an essential reference source for researchers, graduate-level students, and theorists in the fields of sociology, women's studies, economics, and government.

In Sri Lanka, the Free Trade Zone (FTZ) employs

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thousands of unmarried rural women, and their migration has aroused deep anxieties over female morality and ideal conduct. This book focuses on the global factory workers based in the FTZ, and analyzes intersections of gender, class and sexuality by looking at the sexual lives and struggles of the female workers. Exploring the alternative sexual world created by Sri Lanka's female global factory workers who engage in practices—such as premarital sex, unmarried cohabitation, and, to a lesser extent, lesbianism—that mainstream Sinhalese Buddhist culture considers taboo, the author demonstrates that the articulations of good and bad women in relation to sexual behavior has rendered global workers' sexual

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In Sri Lanka, the Free Trade Zone (FTZ) employs thousands of unmarried rural women, and their migration has aroused deep anxieties over female morality and ideal conduct. This book focuses on the global factory workers based in the FTZ, and analyzes intersections of gender, class and sexuality by looking at the sexual lives and struggles of the female workers. Exploring the alternative sexual world created by Sri Lanka's female global factory workers who engage in practices—such as premarital sex, unmarried cohabitation, and, to a lesser extent, lesbianism—that mainstream Sinhalese Buddhist

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particularly how it is shaped by global production networks as well as patriarchal nationalist projects. It is of interest to students and scholars of South Asian Studies and Gender Studies.

For South Asia, fashion and consumption have come to play an increasingly important role in the lives of young people and in the formation of youth cultures. Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka have all, in related and distinctive ways, been producing confident young fashion consumers, who are proving to be an important market for fashion. This book explores South Asian youth cultures and fashion across the



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countries of this region and their diasporas from a transnational perspective. Through visual and textual analysis of film, photography and digital cultures, as well as ethnographic fieldwork, the expert contributors look at how gender, sexuality, class, the media and faith intersect with and style youth cultures. By establishing the heterogeneous nature of South Asia and its youth cultures, they also dismantle grand western narratives that tend to understand the region's diverse cultural modernity through the lens of homogeneity.

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