



Book Review

Global Raciality: Empire, PostColoniality, DeColoniality

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Bacchetta, P., Maira, S., & Winant, H. (Eds.) (2017). *Global Raciality: Empire, PostColoniality, DeColoniality*. New York, NY: Routledge. ISBN 978-1-138-39164-2.

This book oriented by racial formation theory and critical race theory takes on the challenge of global raciality in the contemporary moment of the rise in right wing, racist and quasi-racist social movements in several parts of the world. The editors in the introduction argue that global racialities does not just mean a comparative view of raciality in different countries, but “also the multiple and differential, intersecting and co-constituting, constructions of race, processes of racialization, and practices of racism as they manifest in distinct sites across the planet” (p. 9). What holds this perspective together is the emphasis on the concepts of empire, postcoloniality and decoloniality in understanding raciality, which attempts to rethink the earlier paradigm of race, racialization and racism to offer new perspectives that can address shifting racial formations. These three concepts also organize the three sections of the book. The Preface by Howard Winant sets up the ambitious global dimensions of the book, which is also a call to action in the contemporary moment of the ascension of right wing politics around the world.

Part 1(Empire) brings together three articles which engage with questions of empire in the context of racialization of Native Americans as “Indians” in the US (Leece M. Lee-Oliver); the interaction of race, empire and labor in the mines of colonial Burma of the Burma Corporation, which was a transnational corporation (David Baillargeon); and the racialization of Afro and Asian Mexicans in Mexico which incorporates them partially into national narratives and politics (Bettina Ng’weno and Lok Siu).

Part 2 (Postcoloniality) has three chapters. W. Rae Schneider argues that to talk about race in Haiti one has to talk of the racialization of property through imperial law and global capital, which is reflected in law and bureaucratic practices. Kimberley D. Mckinson situates contemporary Jamaican discourses about security, violence, and race within the history of the Caribbean plantations. The third chapter is by Greg Burris. Burris shows how globalized policies of policing and militarization plays out on black and brown bodies that have brought Palestinians and African Americans together in transnational solidarity movements such as Ferguson-Gaza. This is a good example of global racialities beyond the comparative framework. In a similar vein the chapter by Padma D. Maitland in the next section on Black Buddhist highlights the connection that Dalit communities in India have made historically with African American communities and

resistance. The last chapter of the book by Chandra Russo studies affective solidarity movements that challenge imperial practices such as torture in Guantanamo and Abu Ghraib, the persecution of immigrants, and the use of death squads and *desaparicion*.

In the last section entitled Decoloniality, Hareem Khan explores how “color” in India is distinct and linked to “race” and how that relates to histories of colonialism, caste, gender, region, ethnic and religious hierarchies. She analyzes this through the images of the “new Indian women” as represented in advertisements for skin lightening creams. Paola Bachetta, Fatima El-Tayeb and Jin Haritaworn focus on how lesbian, queer, and transgender people of color are erased from activist accounts and social movements in Europe. The afterword by Vijay Prashad, calls for new research on the contours of empire and nationalism today that understands imperialism in a world of multi-polarity.

Even though the three sections of the book are organized around three distinct concepts, they are not watertight, rather each section foregrounds one concept and demonstrates its link to the other categories and the larger thematic of global racialities. By doing so, the book illustrates what an interdisciplinary approach to global racialities could be that emphasizes different geopolitical locations, which are true to local politics as well as its intersection and co-constitution by larger global processes. This important and timely book will be useful for scholars and students in Ethnic and Race Studies, Gender, Women and Sexuality Studies, Sociology, Postcolonial Studies, Education and other allied interdisciplinary fields.

This book in its call for a need to develop the capacity for democracy, equality and inclusion on a global scale is timely in the current moment of resurgent racist nationalism in the Global North and the South. As Winant notes “We must do so or expect exclusion, expulsion, and apartheid the racist right wants to create” (p. xi).



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