

Series editor's foreword

Recent years have seen borders and bordering practices gain ever-greater visibility and political purchase in a variety of locations across the globe. In *Bordering intimacy: Postcolonial governance and the policing of family*, Joe Turner powerfully examines how borders work to manage intimacy in the present. He explores how intimacy, manifest in particular ideas of the family, is constructed historically through the racial categories and processes of governance that were central to imperial and colonial formations. He does this through an exploration of ideas and practices of domestication and the deprivation of rights and of the creation of monsters and the contrast with notions of the good migrant. In particular, he suggests that ideas of family were not only used to create hierarchies of development, but that such notions were a key aspect in the processes by way of which colonised peoples were dispossessed and disinherited.

Whilst Turner's substantive focus is on Britain and the British Empire, his analysis has a much broader resonance in terms of setting out how the co-constitution of intimacy and borders has been a central feature, more generally, of modes of postcolonial governance. He traces the continuity to the present of colonial-era ideas of who is understood to be fully human or not-quite-human and therefore who has even the possibility of being able to belong. Turner expertly contextualises this in relation to the making and remaking of racialised violence in the periphery and its perpetuation in the metropole. In bringing together scholarship on coloniality, race, borders, intimacy and family, Turner extends the boundaries of the fields within which he works and marks a distinctive position for his arguments within them.

The Theory for a Global Age series, of which this book is a part, seeks to transform the standard understandings which shape our disciplines and academic fields by starting from other places. Turner brilliantly demonstrates how work that situates Britain itself as post-colonial, that recognises Britain's contemporary political landscape as

configured by its historical colonial conditions, opens up new vistas and new questions which have the potential to startle us out of our complacent renditions and understandings. This book is a powerful recontextualisation of contemporary Britain as postcolonial Britain understood in terms of its discourses and practices around borders and bordering, intimacy and family, governance and domestication. In the process, it also provokes us to rethink our understandings of borders, of intimacy, of family and of governance. It is a superb, and timely, addition to the series.

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