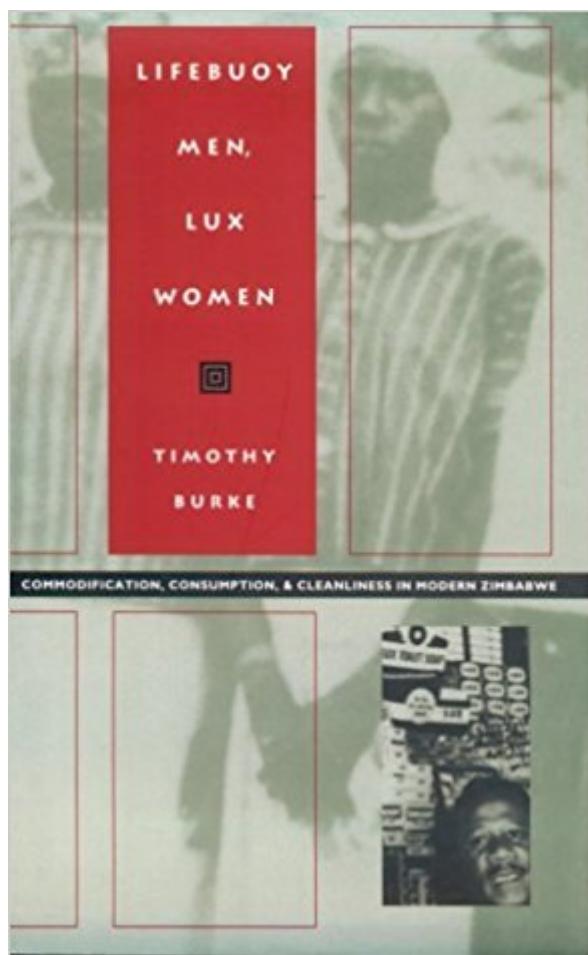


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# Lifebuoy Men, Lux Women: Commodification, Consumption, And Cleanliness In Modern Zimbabwe (Body, Commodity, Text)



## Synopsis

How do people come to need products they never even knew they wanted? How, for example, did indigenous Zimbabweans of the 1940s begin to believe that they required Lifebuoy soap? Offering a glimpse into the intimate workings of modern colonialism and global capitalism, Timothy Burke takes up these questions in *Lifebuoy Men, Lux Women*, a study of post-World War II commodity culture in Zimbabwe. With particular attention to cosmetic products and the contrast between colonial and pre-colonial ideas of cleanliness, Burke examines the role played by commodity culture, changing patterns of consumption, and the spread of advertising in the making of modern Zimbabwe. His work combines history, anthropology, and political economy to show how the development of commodification in the region relates to the social history of hygiene. Within this framework, and drawing on a wide variety of historical sources, Burke explores dense interactions between commodity culture and embodied aspects of race, gender, sexuality, domesticity, health, and aesthetics in a colonial society. Rather than viewing the production of needs simply as an imposition from above, *Lifebuoy Men, Lux Women* shows what heterogeneous and complex processes, involving the aims and histories of both colonizers and colonized, produced these changes in Zimbabwean society. Integrating political economy, cultural studies, and a wide range of the social sciences, *Lifebuoy Men, Lux Women* will find readers among scholars of colonialism, African history, and ethnography as well those for whom the problem of commodification is a significant theoretical issue.

## Book Information

Series: Body, Commodity, Text

Paperback: 312 pages

Publisher: Duke University Press Books (May 9, 1996)

Language: English

ISBN-10: 0822317621

ISBN-13: 978-0822317623

Product Dimensions: 9.2 x 6 x 0.9 inches

Shipping Weight: 1.2 pounds (View shipping rates and policies)

Average Customer Review: 5.0 out of 5 stars 1 customer review

Best Sellers Rank: #1,308,045 in Books (See Top 100 in Books) #14 in Books > Medical Books > Administration & Medicine Economics > Rural Health #103 in Books > History > Africa > Zimbabwe #595 in Books > Politics & Social Sciences > Sociology > Rural

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“An exciting and original contribution to a number of areas of study: the history of Africa, the history of the body, and the history of commodification. It is clearly the result of painstakingly thorough research combined with considerable analytical skill and historical imagination. It is one of the few pieces of African historical writing I have read recently which successfully combines empirical research with a real grasp of theory.”—Megan Anne Vaughan, Oxford University

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Great book used as a text in my Anthropology graduate program.

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