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M. Jacqui Alexander is one of the most important theorists of transnational feminism working today. Pedagogies of Crossing brings together essays she has written over the past decade, uniting her incisive critiques, which have had such a profound impact on feminist, queer, and critical race theories, with some of her more recent work. In this landmark interdisciplinary volume, Alexander points to a number of critical imperatives made all the more urgent by contemporary manifestations of neoimperialism and neocolonialism. Among these are the need for North American feminism and queer studies to take up transnational frameworks that foreground questions of colonialism, political economy, and racial formation; for a thorough re-conceptualization of modernity to account for the heteronormative regulatory practices of modern state formations; and for feminists to wrestle with the spiritual dimensions of experience and the meaning of sacred subjectivity. In these meditations, Alexander deftly unites large, often contradictory, historical processes across time and space. She focuses on the criminalization of queer communities in both the United States and the Caribbean in ways that prompt us to rethink how modernity invents its own traditions; she juxtaposes the political organizing and consciousness of women workers in global factories in Mexico, the Caribbean, and Canada with the pressing need for those in the academic factory to teach for social justice; she reflects on the limits and failures of liberal pluralism; and she presents original and compelling arguments that show how and why transgenerational memory is an indispensable spiritual practice within differently constituted women-of-color communities as it operates as a powerful antidote to oppression. In this multifaceted, visionary book, Alexander maps the terrain of alternative histories and offers new forms of knowledge with which to mold alternative futures.

Drawing on indigenous belief systems and recent work in critical 'race' studies and multicultural-feminist theory, Keating provides detailed step-by-step suggestions, based on her own teaching experiences, designed to anticipate and change students' resistance to social-justice issues. It offers a holistic approach to theory and practice.

Sing, Whisper, Shout, Pray! is an indispensable guide to the progressive politics of race, class, and gender in the new millennium from leading feminist writers of our time. Collecting essential writings of the last two decades right through the events of September 2001, the anthology provides a definitive reference work for academics and activists committed to deep and unflinching inquiry into the mechanisms of global justice in the post-Cold War world. This timely volume offers uncompromising examinations of the exploitation of Third World women under NAFTA; the real costs of the Colombian drug war; the inner dynamics of white supremacy; Zionism and anti-Semitism; ecological racism; indigenous sovereignty struggles in the U.S., Canada, and Puerto Rico; and much more. Contributors include Toni Morrison, Audre Lorde, Edwidge Danticat, Cherrie Moraga, Gloria Anzaldua, Angela Y. Davis, Winona LaDuke, and vital, new voices from an emerging activist culture. Book jacket.

Engaging with the work of M. Jacqui Alexander and Black feminist thought more generally, Alexis Pauline Gumbs's M Archive is a series of prose poems that speculatively documents the survival of Black people following a worldwide cataclysm while examining the possibilities of being that exceed the human.

Cultural Writing. Leela Fernandes' years of teaching women's studies courses at Rutgers-where she has seen frustration, paralysis and depression take hold of young students grappling with the hard realities of social activism-led her to examine the state of contemporary feminism and social justice movements. The result is an accessible social critique that goes directly to the heart of the issues. TRANSFORMING FEMINIST PRACTICE takes a hard, unrelenting

look at social justice organizations, academia, and identity politics, refocusing the struggle and opening a dialogue for a new era.

There have been few book-length engagements with the question of sexuality in Africa, let alone African homosexuality. *African Intimacies* simultaneously responds to the public debate on the "Africanness" of homosexuality and interrogates the meaningfulness of the terms "sexuality" and "homosexuality" outside Euro-American discourse. Speculating on cultural practices interpreted by missionaries as sodomy and resistance to colonialism, Neville Hoad begins by analyzing the 1886 Bugandan martyrs incident—the execution of thirty men in the royal court. Then, in a series of close readings, he addresses questions of race, sex, and globalization in the 1965 Wole Soyinka novel *The Interpreters*, examines the emblematic 1998 Lambeth conference of Anglican bishops, considers the imperial legacy in depictions of the HIV/AIDS crisis, and reveals how South African writer Phaswane Mpe's contemporary novel *Welcome to Our Hillbrow* problematizes notions of African identity and cosmopolitanism. Hoad's assessment of the historical valence of homosexuality in Africa shows how the category has served a key role in a larger story, one in which sexuality has been made in line with a vision of white Western truth, limiting an understanding of intimacy that could imagine an African universalism. Neville Hoad is assistant professor of English at the University of Texas, Austin.

In *Freedom with Violence*, Chandan Reddy develops a new paradigm for understanding race, sexuality, and national citizenship. He examines a crucial contradiction at the heart of modernity: the nation-state's claim to provide freedom from violence depends on its systematic deployment of violence against peoples perceived as nonnormative and irrational. Reddy argues that the modern liberal state is organized as a "counterviolence" to race even as, and precisely because, race persists as the condition of possibility for the modern subject. Rejecting liberal notions of modernity as freedom from violence or revolutionary ideas of freedom through violence, Reddy contends that liberal modernity is a structure for authorizing state violence. Contemporary neoliberal societies link freedom to the notion of legitimate (state) violence and produce narratives of liberty that tie rights and citizenship to institutionalized violence. To counter these formulations, Reddy proposes an alternative politics of knowledge grounded in queer of color critique and critical ethnic studies. He uses issues that include asylum law and the military's "don't ask, don't tell" policy to illustrate this major rethinking of the terms of liberal modernity.

Black Women Writing and Identity is an exciting work by one of the most imaginative and acute writers around. The book explores a complex and fascinating set of interrelated issues, establishing the significance of such wide-ranging subjects as: * re-mapping, re-naming and cultural crossings * tourist ideologies and playful world travelling * gender, heritage and identity * African women's writing and resistance to domination * marginality, effacement and decentering * gender, language and the politics of location Carole Boyce-Davies is at the forefront of attempts to broaden the discourse surrounding the representation of and by black women and women of colour. *Black Women Writing and Identity* represents an extraordinary achievement in this field, taking our understanding of identity, location and representation to new levels.

The first book of its kind, *Our Caribbean* is an anthology of lesbian and gay writing from across the Antilles. The author and activist Thomas Glave has gathered outstanding fiction, nonfiction, memoir, and poetry by little-known writers together with selections by internationally celebrated figures such as José Alcántara Almánzar, Reinaldo Arenas, Dionne Brand, Michelle Cliff, Audre Lorde, Achy Obejas, and Assotto Saint. The result is an unprecedented literary conversation on gay, lesbian, bisexual, and transgendered experiences throughout the Caribbean and its far-flung diaspora. Many selections were originally published in Spanish, Dutch, or creole languages; some are translated into English here for the first time. The thirty-seven authors hail from the Bahamas, Barbados, Cuba, the Dominican Republic, Grenada, Guyana, Haiti, Jamaica, Panama, Puerto Rico, St. Vincent, St. Kitts, Suriname, and Trinidad. Many have lived outside the Caribbean, and their writing depicts histories of voluntary migration as well as exile from repressive governments, communities, and families. Many pieces have a political urgency that reflects their authors' work as activists, teachers, community organizers, and performers. Desire commingles with ostracism and alienation throughout: in the evocative portrayals of same-sex love and longing, and in the selections addressing religion, family, race, and class. From the poem "Saturday Night in San Juan with the Right Sailors" to the poignant narrative "We Came All the Way from Cuba So You Could Dress Like This?" to an eloquent call for the embrace of difference that appeared in the *Nassau Daily Tribune* on the eve of an anti-gay protest, *Our Caribbean* is a brave and necessary book. Contributors: José Alcántara Almánzar, Aldo Alvarez, Reinaldo Arenas, Rane Arroyo, Jesús J. Barquet, Marilyn Bobes, Dionne Brand, Timothy S. Chin, Michelle Cliff, Wesley E. A. Crichtlow, Mabel Rodríguez Cuesta, Ochy Curiel, Faizal Deen, Pedro de Jesús, R. Erica Doyle, Thomas Glave, Rosamond S. King, Helen Klonaris, Lawrence La Fountain-Stokes, Audre Lorde, Shani Mootoo, Anton Nimblett, Achy Obejas, Leonardo Padura Fuentes, Virgilio Piñera, Patricia Powell, Kevin Everod Quashie, Juanita Ramos, Colin Robinson, Assotto Saint, Andrew Salkey, Lawrence Scott, Makeda Silvera, H. Nigel Thomas, Rinaldo Walcott, Gloria Wekker, Lawson Williams

Experts often assume that the poor, hungry, rural, and/or precarious need external interventions. They frequently fail to recognize how the same people create politics and knowledge by living and honing their own dynamic visions. How might scholars and teachers working in the Global North ethically participate in producing knowledge in ways that connect across different meanings of struggle, hunger, hope, and the good life? Informed by over twenty years of experiences in India and the United States, *Hungry Translations* bridges these divides with a fresh approach to academic theorizing. Through in-depth reflections on her collaborations with activists, theatre artists, writers, and students, Richa Nagar discusses the ongoing work of building embodied alliances among those who occupy different locations in predominant hierarchies. She argues that such alliances can sensitively engage difference through a kind of full-bodied immersion and translation that refuses comfortable closures or transparent renderings of meanings. While the shared and unending labor of politics makes perfect translation—or retelling—impossible, hungry translations strive to make our knowledges more humble, more tentative, and more alive to the creativity of struggle.

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