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Transformation Now! Connecting the cultural domains of sex, race, and work, this book encompasses aspects of feminist theory, post-structuralist materialisms, Victorian thought, and two prominent 19th-century women's novels (Charlotte Brontë's V ilette and G eorge Eliot's M idd l emar ch) - to understand desire between women as a form of "spiritual materialism."

M A rchive in this lively, thought-provoking study, a Nalou K eating S eeks to explore the nature of this discipline in the work of the first generation of women who were active in the movement. Through an analysis of the work of a number of authors, including G loria E. A nzaldúa, the author argues that these women's work is not just a reaction to the dominant discourses of the time, but an active shaping of the discourse itself. The book explores how these authors used their writing to critique and challenge the dominant ideologies of their time, and how they were able to create a new space for women's voices and experiences.

Pedagogies in the Flesh Focusing on such varied sites as British cinema, global celebrity, racialized education policy, and the gender and sexual politics of sport, culture Pedagogies offers insights into such varied manifestations of "the imperial university" as CIA recruitment at black and Latino colleges, the connections between universities and civilian and military prisons, and the gender and sexual politics of academic repression. Contributors: T homas A. B owd, T ut s U , V ictor B ascara, U C L A ; D ana C ollins, C alifornia S tate U , F ul lerton; N icholas D e G enova; R icardo D ominguez, U C S a n Diego; S ylvia F alcon, U C S a nta C ru z ; F ara h G o drej, U C R iverside; R oberto J . G onza lez, S a n J ose S tate U ; A lexis P auline G um b e, S hamil I . L o d h a , S anta C la ra U ; J ulia C . O p ar ah, M ills C ollege; V ijay P rashad, T rinity C ollege; J asbir P uar, R utgers U; L aura P ulido, U of S outhern C alifornia; A na C larissa R ujas D urazo, C alifornia S tate U ; L ong B each; S teven S alada, V irginia T ech; M olly T alcott, C alifornia S tate U , L os A ngeles.

Pedagogies of Crossing In contemporary F rance, particularly in the b anlieues of F rance, the figure of the young, virile, hypermasculine M uslim looms large. So large, in fact, it often supersedes liberal secular society's understanding of gender and sexuality altogether. G eneralizing the nexus of race, gender, nation, and sexuality, S exagon seeks to broad b razed the Africo-Aboriginal identity in the context of F rench culture and its assumptions about appropriate modes of sexual and gender expression, both gay and straight. S exagon studies representations of young M uslim men and women in literature, film, popular journalism, television, and erotica as well as in psychoanalysis, ethnography, and gay and lesbian activist rhetoric. M aehamed A madeu M aek reveals the myriad ways in which the communities of immigrant origin are continually and consistently scapegoated as already and always outside the boundary of French citizenship regardless of where the individuals within these communities were born. A t the same time, through deft readings of—among other things—fashion photography and online hook-up sites, M aek shows how F rance-Arab youth culture is commodified and fetishized to the point of sexual fantasy. O fficial F rench culture, M aek suggests, has judged the integration of M uslim immigrants from N orth and W est A frica—as well as their F rench descendants—according to their presumed attitudes about gender and sexuality. M ore precisely, M aek argues, the frustrations consistently expressed by the F rench establishment in the face of the alleged M uslim refusal to assimilate is not only symptomatic of anxieties regarding changes to a "F amiliar" F rance but also indicative of an unacknowledged preoccupation with what M aek identifies as the "virility cultures" of F rance-Arabs, rendering M uslim youth as both sexualized objects and unruly subjects. Th e perceived volatility of this banlieue virility serves to animate F rench characterizations of the "difficult" black, A rab, and M uslim boy— and girl— across a variety of sensational newscasts and entertainment media, which are crucially inflamed by the clandestine nature of the b anlieues themselves and non-European expressions of virility. M irroring the secret and underground qualities of "illegal" immigration, M aek shows, F rance-Arab youth increasingly choose to withdraw from official
scrutiny of the French Republic and to thwart its desires for universalism and transparency. For their impenetrability, these sealed-off domains of banlieue virility are deemed all the more threatening to the surveillance of mainstream French society and the state apparatus.

Bodies and Bones PHILOSOPHY/EASTERN RELIGIONS

The Feminist Bookstore Movement The concluding volume in a poetic trilogy, A lex’s Pauline Gum t’s Dub: Finding Ceremony takes inspiration from theorist Sylvia Wynter, dub poetry, and ocean life to offer a catalog of possible methods for remembering, healing, listening, and living otherwise. In these prose poems, Gumbs channels the voices of her ancestors, including whales, coral, and oceanic bacteria, to tell stories of diaspora, indigeneity, migration, blackness, genius, mothering, grief, and harm. Tracing the origins of colonialism, genocide, and slavery as they converge in Black feminist practice, Gumbs explores the potential for the poetic and narrative undoing of the knowledge that underpins the concept of Western humanity. Throughout, she reminds us that dominant modes of being human and the oppression those modes create can be challenged, and that it is possible to make ourselves and our planet anew.

Black Women Writers at Work ‘Learning Capoeira’ is an ethnographic study of a African Brazilian martial art that combines dance & acrobatics in a bid to control space & knock down an opponent. This book takes an experience-centred approach to explore how the art affects the perceptions & social interactions of participants outside the ring.

Passport Photos Experts often assume that the poor, hungry, rural, and/or precariously need external interventions. They frequently fail to recognize how the same people create politics and knowledge by living and honoring 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, 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 academically 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 different identity 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.

Safeguarding M indfulness in Schools and Higher Education

Teaching To Transgress From the 1970s through the 1990s more than one hundred feminist bookstores built a transnational network that helped shape some of feminism's most complex conversations. Kristen Hogan traces the feminist bookstore movement's rise and eventual fall, restoring its radical work to public feminist memory. The bookwomen at the heart of this story—mostly lesbians and including women of color—measured their success not by profit, but by developing theories and practices of lesbian antiracism and feminist accountability. At bookstores like BookW oman in Austin, the Toronto Women’s Bookstore, and Old W ivers Tales in San Francisco, and in the essential Feminist Bookstore News, bookwomen changed people’s lives and the world. In retelling their stories, Hogan not only shares the movements tools with contemporary queer antiracist feminist activists and theorists, she gives us a vocabulary, strategy, and legacy for thinking through today's feminisms.

Deep Stories Sociologist A diyey M ears takes us behind the brightly lit runways and glossy advertisements of the fashion industry in this insider’s study of the world of modeling. M ears, who worked as a model in New York and London, draws on observations as well as as extensive interviews with male and female models, agents, clients, photographers, stylists, and others, to explore the economics and politics—and the arbitrariness—behind the business of glamour. Exploring a largely hidden arena of cultural production, she shows how the right "look" is discovered, developed, and packaged to become a prized commodity. She examines how models sell themselves, how agents promote them, and how clients decide to hire them. An original contribution to the sociology of work in the new cultural economy, Pricing Beauty offers rich, accessible analysis of the invisible ways in which gender, race, and class shape wealth in the marketplace.

The Reorder of Things Writing about the ambiguity of the notion of womanhood, Denise Riley examines, in the manner of Foucault, shifting historical constructions of the category of "women" in relation to other categories central to concepts of personhood: the soul, the mind, the body, nature, the social. Feminist movements, Riley argues, have had no choice but to play out this indeterminacy of women. This is made plain in their oscillations, between the 1790s, between concepts of equality and of difference. To fully recognize the ambiguity of the category of “women” is, she contends, a necessary condition for an effective feminist political philosophy.

Examined Life Studies of race and media are dominated by textual approaches that explore the politics of representation. But there is little understanding of how and why representations of race in the media take the shape that they do. How, one might ask, is race created by cultural industries? In this important new book, A nam k Saha encourages readers to focus on the production of representations of racial and ethnic minorities in film, television, music, and the arts. His interdisciplinary approach combines critical media studies and media industries research with postcolonial studies and critical race perspectives to reveal how political economic forces and legacies of empire shape industrial cultural production and, in turn, media discourses around race. Race and the Cultural Industries is required reading for students and scholars of media and cultural studies, as well as anyone interested in why historical representations of the Other persist in the media and how they are to be challenged.

Pedagogies of Crossing Black Women Writing and Identity is an exciting work by one of the most imaginative and acute feminist scholars of her generation. A lex Mears examines the ways in which male and female models, agents, clients, photographers, stylists, and others, to explore the economics and politics—and the arbitrariness—behind the business of glamour. Exploring a largely hidden arena of cultural production, she shows how the right "look" is discovered, developed, and packaged to become a prized commodity. She examines how models sell themselves, how agents promote them, and how clients decide to hire them. An original contribution to the sociology of work in the new cultural economy, Pricing Beauty offers rich, accessible analysis of the invisible ways in which gender, race, and class shape wealth in the marketplace.

When Life Becomes Precious DIVA collection of essays by Alexander examining the implications of transnational thinking for our understanding of gender, sex, sexuality, and race/div

Pedagogies of Crossing 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 volume, Alexander points to a number of critical imperatives made all the more urgent by contemporary manifestations of neoliberalism 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 inverts 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 academy 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 resource for dealing with the legacies of colonizer and colonized culture in all its forms. In this multifaceted, visionary book, Alexander maps the terrain of alternative histories and offers new forms of knowledge with which to mold alternative futures.
A unique comparative look at women's literary work and its relationship to the body in third world societies, this text will be of interest to literary scholars and to those working in the fields of postcolonial studies and women's studies.

Critical reflection and dialogue about the formation of the self, identity, and social inequality on the level of the preconscious body.

Strange Affinities This book presents a collection of vivid, theoretically informed descriptions of flashpoints—educational moments when the implicit sociocultural knowledge carried in the body becomes a salient feature of experience. The flashpoints will ignite critical reflection and dialogue about the formation of the self, identity, and social inequality on the level of the preconscious body.

Pricing Beauty Have you ever wondered what makes storytelling and digital media a powerful combination? This edited volume examines the opportunities to think, to do, and create jointly afforded by digital storytelling. The editors of this volume contend that digital storytelling and digital media can create spaces of empowerment and transformation by facilitating multiple kinds of border crossings and convergences involving groups of peoples, places, knowledge, methodologies, and teaching pedagogies. The book is unique in its inclusion of anthropological and education practitioners and its emphasis on multiple subfields in anthropology. The contributors discuss digital storytelling in the context of educational programs, teaching anthropology, and ethnographic research involving a variety of populations and subjects that will appeal to researchers and practitioners engaged with qualitative methods and pedagogies that rely on media technology.

Connections, and Work—the volume brings together scholarly essays, interviews, Lorde's unpublished speech about Europe, and personal reflections and testimonials from key figures throughout the world. Using a range of interdisciplinary approaches, contributors analyze and circulate oppositional and dissenting voices of different communities, audiences, and circles. They also shed new light on the work Lorde inspired across disciplinary borders. In addition the volume editors, contributors include Sarah Cefai, Cassandra Ellebre-Dueck, Paul M. Farber, Tiffany N. Florvil, Katharina Gerund, Alexis Pauline Gumbs, Glorja Joseph, Jackie Kay, Mary K. A. M'Rhaf, Christiana Lambrioudis, Zebedee M'Pher-Pomiel, Nilsa Nissim, Charant Oakes, Lester C. Olson, Prathiba Parmer, Peggy Piesche, Dagmar Schultz, Tamara Lea Spira, and Gloria Wekker.

God Between Their Lips In the 1960s and 1970s, minority and women students at colleges and universities across the United States organized protest movements to end racial and gender inequality on campus. A rich American, Chicano, A sia American, American Indian, women, and queer activists demanded the creation of departments that reflected their histories and experiences, resulting in the formation of interdisciplinary studies programs that hoped to transform both the university and the wider society beyond the campus. In The Reorder of Things, however, Roderick A. Ferguson traces and assesses the ways in which the rise of interdisciplinarity—departments of race, gender, and ethnicity—fields such as queer studies—were not simply a challenge to contemporary power as manifest in academia, and the state, and global capitalism but were, rather, constitutive of it. Ferguson delineates precisely how minority culture and difference as affirmed by legacies of the student movements were appropriated and institutionalized by established networks of power. Critically examining liberationalist social movements and the cultural products that have been informed by them, including works by Adriian Piper, Toni Cade Bambara, Jhumpa Lahiri, and Zadie Smith, The Reorder of Things argues for the need to recognize the vulnerabilities of cultural studies to co-option by state power and to develop modes of debate and analysis that may be institutional but are, unequivocally, not of it.

A udre Lorde's Transnational Legacies Although mindfulness can be located in a number of different traditions and disciplines, it was originally an esoteric and powerful practice based on developing a capacity attainable only by certain people. After previously publishing on the positive outcomes, in this book the author identifies a range of adverse effects of mindfulness for some individuals; from the point of view of mindfulness in schools and higher education, represents uncharted territory. The author also sheds new light on the work Lorde inspired across disciplinary borders. In addition the volume editors, contributors include Sarah Cefai, Cassandra Ellebre-Dueck, Paul M. Farber, Tiffany N. Florvil, Katharina Gerund, Alexis Pauline Gumbs, Glorja Joseph, Jackie Kay, Mary K. A. M'Rhaf, Christiana Lambrioudis, Zebedee M'Pher-Pomiel, Nilsa Nissim, Charant Oakes, Lester C. Olson, Prathiba Parmer, Peggy Piesche, Dagmar Schultz, Tamara Lea Spira, and Gloria Wekker.
A nzalidza is a pragmatic and inspiring idea of how to apply A nzalidza’s ideas to the classroom and is included in the collection rather than simply discussing them as theory. The book gathers nineteen essays by scholars, activists, teachers, and professors who share how their first-hand use of A nzalidza’s theories in their classrooms and community environments. The collection is divided into three main parts, according to the ways the text has been used. “Curriculum Design,” “Pedagogy and Praxis,” and “Decolonizing Pedagogy.”


Sporting Pedagogies In Bodies and Bones, Tanya Shield reports that a repeated engagement with the Caribbean’s iconic and historic touches offers a new sense of the alternative feminist belonging that brings an alternative and dynamic vision to the gendered legacy of brutality against black bodies, flesh, and bone. Using a distinctive methodology she calls “feminist rehearsal” to chart the multiplicity of contradictory accounts of historical events, the author highlights the gendered and emergent connections between art, history, and belonging. By drawing on a significant range of genres—novels, short stories, poetry, plays, public statuary, and painting—Shields proposes innovative interpretations of the work of Grace Nichols, Pauline M. El vieville, Fred D’ A guair, A lejo Carpenter, E. Dwi dge Dantico, A ime Césaire, Marie-Hélène Cauvin, and Rose Marie Desrusseaux. She shows how empathetic alliances can challenge both hierarchical institutions and regressive narratives and facilitate more democratic impact.

Freedom with Violence Feminist Genealogies, Colonial Legacies, Democratic Futures provides a feminist analysis of the questions of sexual and gender politics, economic and cultural marginality, and anti-racist and anti-colonial practices both in the “West” and in the “Third World.” This collection, edited by Jacqui A lexander and Chandra Talpade M. M. hany, charts the underlying theoretical perspectives and organization practices of the different varieties of feminism that take on questions of colonialism, imperialism, and the oppressive rule of colonial, post-colonial and advanced capitalist nation-states. It provides a comparative, relational, historically grounded conception of feminist praxis that differs markedly from the liberal pluralist, multicultural understanding that shapes some of the dominant version of Euro-American feminism. As a whole, the collection poses a unique challenge to the naturalization of gender based in the experiences, histories and practices of Euro-American women.

A Pedagogy of Possibility Bringing together classic and new writings of the trailblazing feminist theorist Chandra Talpade M. M. hany, Feminism without Borders addresses some of the most pressing and complex issues facing contemporary feminism. Forging vital links between daily life and collective action and between theory and pedagogy, Feminism without Borders has been at the vanguard of Third World and international feminist thought and activism for nearly two decades. This collection highlights the concerns running throughout her pioneering work: the politics of difference and solidarity, decolonizing and democratizing feminist practice, the crossing of borders, and the relation of feminist knowledge and solidarity to organizing and social movements. M. M. hany offers here a sustained critique of globalization and urges a reorientation of transnational feminist practice toward anticapitalist struggles. Feminism without Borders opens with M. M. hany’s influential critique of western feminism (“Under Western Eyes”) and closes with a reconsideration of that piece based on her latest thinking regarding the ways that gender matters in the racial, class, and national formations of globalization. In between these essays, M. M. hany meditates on the lives of women workers at different ends of the global assembly line (in India, the United Kingdom, and the United States); feminist writing on experience, identity, and community; dominant conceptions of multiculturalism and citizenship; and the corporatization of the North American academy. She considers the evolution of interdisciplinary programs in Women’s Studies and Race and Ethnic Studies; pedagogies of accommodation and dissident; and transnational women’s movements for grassroots ecological solutions and consumer, human, and reproductive rights. M. M. hany’s probing and provocative analyses of key concepts in feminist thought: “—home,” “—isterhood,” “—perience,” “—ommunity”—lead the way toward Feminism without Borders, a feminism fully engaged with the realities of a transnational world.

The Politics of the Female Body 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” that is ever more apparent, and precisely, because race liberates as the condition of possibility for the modern subject. Rejecting liberal notions of modernity as freedom from violence or revolutionary ideals of freedom through violence, Reddy contends that liberal modernity is a structure for establishing state violence. Contemporary neoliberal societies link freedom to the notion of legitimate (state) violence and produce new narratives of liberty that tie rights and citizenship to institutionalized violence. To counter these formulations, Reddy proposes a different analysis of politics 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 Engaging with the work of M. J. acqui A lexander and Black feminist thought more generally, A lexis Pauline Gumbs’s M. A. archive is a series of prose poems that speculatecally documents the survival of Black people following a worldwide cataclysm while examining the possibilities of being that exceed the human.

Performing the US Latina and Latino Borderlands M. J. acqui A lexander 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 inclusive 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, A lexander points to a number of critical imbalances made the more urgent by contemporary manifestations of neoliberalism and neocolonialism. Among these are the need for North American feminism and queer studies to take up transnational frameworks that foreground questions of the 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, A lexander 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 inverts 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 think for social justice; she reflects on the limits of liberal feminisms and the need for those in the academic factory to think for social justice; she reflects on the limits of liberal feminisms and the need for those in the academic factory to think...