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Feminism without Borders **Feminism Without Borders** *Feminism Without Borders* *Feminist Freedom Warriors* Third World Women and the Politics of Feminism **Feminist Genealogies, Colonial Legacies, Democratic Futures** **Border Thinking** *Undoing Border Imperialism* *Decolonizing Feminism* **Seeing Like a Feminist** *Prostitution, Race, and Politics* **Scattered Hegemonies** The Politics of the Female Body *Women's Activism and Globalization* **Feminist Theory Reader** **Musicking** *Critical Transnational Feminist Praxis* Decolonizing Politics **Transversing Our Borders** **Multiple InJustices** **Mohawk Interruptus** Decolonizing Data Theories of the Flesh Dancing Transnational Feminisms *Feminism and War* **Gypsy Feminism** **Decolonization and Anti-colonial Praxis** The Politics of Decolonial Investigations **Terrorist Assemblages** **Decolonizing Epistemologies** *Decolonizing International Relations* **Border Crossings** **Empire, Race and Global Justice** *The German Historical School* **The Feminist Standpoint Theory Reader** Decolonising Gender in South Asia *Decolonization* Power Interrupted **Do Unto Others** **Teaching**
Gloria E. Anzaldúa

First Published in 2004. Routledge is an imprint of Taylor & Francis, an informa company. "A theory in the flesh means one where the physical realities of our lives all fuse to create a politic born of necessity," writes activist Cherríe L. Moraga. This volume of new essays stages an intergenerational dialogue among philosophers to

introduce and deepen engagement with U.S. Latinx and Latin American feminist philosophy, and to explore their "theories in the flesh." It explores specific intellectual contributions in various topics in U.S. Latinx and Latin American feminisms that stand alone and are unique and valuable; analyzes critical contributions that U.S. Latinx and Latin American interventions have made in feminist thought more generally over the last several decades; and shows the intellectual and transformative value of reading U.S. Latinx and Latin American feminist theorizing. The collection features a series of essays analyzing decolonial approaches within U. S. Latinx and Latin American feminist philosophy, including studies of the functions of gender within feminist theory, everyday modes of resistance, and methodological questions regarding the scope and breadth of decolonization as a critical praxis. Additionally, essays examine theoretical contributions to feminist discussions of selfhood, narrativity, and genealogy, as well as novel epistemic and hermeneutical approaches within the field. A number of contributors in the book address themes of aesthetics and embodiment, including issues of visual representation, queer desire, and disability within U. S. Latinx and Latin American feminisms. Together, the essays in this volume are groundbreaking and powerful contributions in the fields of U.S. Latinx and Latin American feminist philosophy. *Decolonizing Data* yields valuable insights into the decolonization of research methods by addressing and examining health inequalities from an anti-racist and anti-oppressive standpoint. Proceedings of a colloquium, the 8th in a series of colloquia, held in 2008 at the Theological School of Drew University. *DIVEssays* by a pioneering theorist of feminism, multiculturalism, and antiracism./div Investigates the theory and practice of transnational feminist approaches to scholarship and activism. "The essays are provocative and enhance knowledge of Third World women's issues. Highly recommended . . ." —Choice " . . . the book challenges

assumptions and pushes historic and geographical boundaries that must be altered if women of all colors are to win the struggles thrust upon us by the 'new world order' of the 1990s." —New Directions for Women "This surely is a book for anyone trying to comprehend the ways sexism fuels racism in a post-colonial, post-Cold War world that remains dangerous for most women." —Cynthia H. Enloe " . . . provocative analyses of the simultaneous oppressions of race, class, gender and sexuality . . . a powerful collection." —Gloria Anzaldúa " . . . propels third world feminist perspectives from the periphery to the cutting edge of feminist theory in the 1990s." —Aihwa Ong " . . . a carefully presented wealth of much-needed information." —Audre Lorde " . . . it is a significant book." —The Bloomsbury Review " . . . excellent . . . The nondoctrinaire approach to the Third World and to feminism in general is refreshing and compelling." —World Literature Today " . . . an excellent collection of essays examining 'Third World' feminism." —The Year's Work in Critical and Cultural Theory These essays document the debates, conflicts, and contradictions among those engaged in developing third world feminist theory and politics. Contributors: Evelyne Accad, M. Jacqui Alexander, Carmen Barroso, Cristina Bruschini, Rey Chow, Juanita Diaz-Cotto, Angela Gilliam, Faye V. Harrison, Cheryl Johnson-Odim, Chandra Talpade Mohanty, Ann Russo, Barbara Smith, Nayereh Tohidi, Lourdes Torres, Cheryl L. West, & Nellie Wong. "Sylvanna M. Falcon's analysis of UN antiracism spaces, in particular the 2001 World Conference Against Racism, Racial Discrimination, Xenophobia, and Related Intolerance in Durban, South Africa, considers how an intersectional approach broadened opportunities for feminist organizing at the global level. The modern discipline of International Relations (IR) is largely an Anglo-American social science. It has been concerned mainly with the powerful states and actors in the global political economy and dominated by North American and European scholars. However, this focus can be seen as Eurocentrism. Decolonizing International

Relations exposes the ways in which IR has consistently ignored questions of colonialism, imperialism, race, slavery, and dispossession in the non-European world. The first part of the book addresses the form and historical origins of Eurocentrism in IR. The second part examines the colonial and racialized constitution of international relations, which tends to be ignored by the discipline. The third part begins the task of retrieval and reconstruction, providing non-Eurocentric accounts of selected themes central to international relations. Critical scholars in IR and international law, concerned with the need to decolonize knowledge, have authored the chapters of this important volume. It will appeal to students and scholars of international relations, international law, and political economy, as well as those with a special interest in the politics of knowledge, postcolonial critique, international and regional historiography, and comparative politics. Contributions by: Antony Anghie, Alison J. Ayers, B. S. Chimni, James Thuo Gathii, Siba N'Zatioula Grovogui, Branwen Gruffydd Jones, Sandra Halperin, Sankaran Krishna, Mustapha Kamal Pasha, and Julian Saurin

“Harsha Walia has played a central role in building some of North America’s most innovative, diverse, and effective new movements. That this brilliant organizer and theorist has found time to share her wisdom in this book is a tremendous gift to us all.”—Naomi Klein, author of *The Shock Doctrine Undoing Border Imperialism* combines academic discourse, lived experiences of displacement, and movement-based practices into an exciting new book. By reformulating immigrant rights movements within a transnational analysis of capitalism, labor exploitation, settler colonialism, state building, and racialized empire, it provides the alternative conceptual frameworks of border imperialism and decolonization. Drawing on the author’s experiences in *No One Is Illegal*, this work offers relevant insights for all social movement organizers on effective strategies to overcome the barriers and borders within movements in

order to cultivate fierce, loving, and sustainable communities of resistance striving toward liberation. The author grounds the book in collective vision, with short contributions from over twenty organizers and writers from across North America. Harsha Walia is a South Asian activist, writer, and popular educator rooted in emancipatory movements and communities for over a decade. Praise for *Undoing Border Imperialism*: “Border imperialism is an apt conceptualization for capturing the politics of massive displacement due to capitalist neoglobalization. Within the wealthy countries, Canada’s No One Is Illegal is one of the most effective organizations of migrants and allies. Walia is an outstanding organizer who has done a lot of thinking and can write—not a common combination. Besides being brilliantly conceived and presented, this book is the first extended work on immigration that refuses to make First Nations sovereignty invisible.”—Roxanne Dunbar Ortiz, author of *Indians of the Americas* and *Blood on the Border* “Harsha Walia’s *Undoing Border Imperialism* demonstrates that geography has certainly not ended, and nor has the urge for people to stretch out our arms across borders to create our communities. One of the most rewarding things about this book is its capaciousness—astute insights that emerge out of careful organizing linked to the voices of a generation of strugglers, trying to find their own analysis to build their own movements to make this world our own. This is both a manual and a memoir, a guide to the world and a guide to the organizer’s heart.”—Vijay Prashad, author of *The Darker Nations: A People’s History of the Third World* “This book belongs in every wannabe revolutionary’s war backpack. I addictively jumped all over its contents: a radical mixtape of ancestral wisdoms to present-day grounded organizers theorizing about their own experiences. A must for me is Walia’s decision to infuse this volume’s fight against border imperialism, white supremacy, and empire with the vulnerability of her own personal narrative. This book is a breath of fresh air and

offers an urgently needed movement-based praxis. Undoing Border Imperialism is too hot to be sitting on bookshelves; it will help make the revolution.”—Ashanti Alston, Black Panther elder and former political prisoner

Extending the inquiry of his early groundbreaking books, Christopher Small strikes at the heart of traditional studies of Western music by asserting that music is not a thing, but rather an activity. In this new book, Small outlines a theory of what he terms "musicking," a verb that encompasses all musical activity from composing to performing to listening to a Walkman to singing in the shower. Using Gregory Bateson's philosophy of mind and a Geertzian thick description of a typical concert in a typical symphony hall, Small demonstrates how musicking forms a ritual through which all the participants explore and celebrate the relationships that constitute their social identity. This engaging and deftly written trip through the concert hall will have readers rethinking every aspect of their musical worlds. Is it possible to simultaneously belong to and be exiled from a community? In *Politics of the Female Body*, Ketu H. Katrak argues that it is not only possible, but common, especially for women who have been subjects of colonial empires. Through her careful analysis of postcolonial literary texts, Katrak uncovers the ways that the female body becomes a site of both oppression and resistance. She examines writers working in the English language, including Anita Desai from India, Ama Ata Aidoo from Ghana, and Merle Hodge from Trinidad, among others. The writers share colonial histories, a sense of solidarity, and resistance strategies in the on-going struggles of decolonization that center on the body. Bringing together a rich selection of primary texts, Katrak examines published novels, poems, stories, and essays, as well as activist materials, oral histories, and pamphlets—forms that push against the boundaries of what is considered strictly literary. In these varied materials, she reveals common political and feminist alliances across geographic boundaries. 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. Born out of an engagement with anti-racist feminist struggles as women of color from the Global South, Feminist Freedom Warriors (FFW) is a project showcasing cross-generational histories of feminist activism addressing economic, anti-racist, social justice, and anti-capitalist issues across national borders. This feminist reader is a companion to the FFW video archive project that is currently available online. Using text and images, the book presents short narratives from the women featured in the FFW project and illustrates the intersecting struggles for justice in the fight against oppression. These are stories of sister-comrades, whose ideas, words, actions, and visions of economic and social justice continue to inspire a new generation of women activists. The third edition of the Feminist Theory Reader anthologizes the important classical and contemporary works of feminist theory within a multiracial transnational framework. This edition includes 16 new essays; the editors have organized the readings into four sections, which challenge the prevailing representation of feminist movements as waves. Introductory essays at the beginning of each section lay out the framework that brings the readings together and provide historical and intellectual context. Instructors who have adopted the book can email SalesHSS@taylorandfrancis.com to receive test questions associated with the readings. Please include your school and location (state/province/county/country) in the email. Now available for the first time in eBook format 978-0-203-59831-3. 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 Alexander and Chandra Talpade

Mohanty, charts the underlying theoretical perspectives and organization practices of the different varieties of feminism that take on questions of colonialism, imperialism, and the repressive 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 sheapes 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.

Since 1899, the significant role Australian gunners have played in supporting the Australian Military Forces' campaigns has been well-documented. They have gallantly and whole-heartedly supported Australian, British, New Zealand and Indian armies in both World Wars, the Korean and Borneo Confrontation Wars and most recently the Vietnam War. *Do Unto Others* is a comprehensive account of the history of counter bombardment, including the development of Australian techniques, equipment and procedures through the campaigns up until Vietnam, with references to the techniques and actions of the British and American artillery included where appropriate to place the Australian experience in perspective. It is also the story of the brave men behind the artillery and their outstanding efforts and results across these varied campaigns.

The first volume to explore the role of race and empire in political theory debates over global justice. Clumsy stereotypes of the Romani and Travellers communities abound, not only culturally in programmes such as *Big Fat Gypsy Weddings*, but also amongst educators, social workers, administrators and the medical profession. Gypsy cultures are invariably presented as ruled by tradition and machismo. Women are presented as helpless victims, especially when it comes to gendered forms of violence. The reality, however, is much more complicated. In *Gypsy Feminism*, Laura Corradi

demonstrates how Romaphobia – racist and anti-Gypsy rhetoric and prejudice, pervading every level of society – has led to a situation where Romani communities face multiple discrimination. In this context, the empowerment of women and girls becomes still more difficult: until recently, for example, women have largely remained silent about domestic violence in order to protect their communities, which are already under attack. Examining feminist research and action within Romani communities, Corradi demonstrates the importance of an intersectional approach in order to make visible the combination of racism and sexism that Gypsy women face every day. This concise and authoritative book will appeal to scholars and students in the areas of Sociology, Cultural Studies, Women's and Gender Studies and Anthropology, as well as Politics, Media Studies, Social Policy, and Social Work. It is also an invaluable resource for activists, community and social service workers, and policymakers. With the increasing acceptance of evolutionary and institutional thinking among economists, general interest in the German Historical School has risen steadily during the last decade. This book traces the development and transformation of the School, covering its leading figures such as Adam Muller, Wilhelm Roscher, Karl Knies and Lujo Brentano. In *The Politics of Decolonial Investigations* Walter D. Mignolo provides a sweeping examination of how coloniality has operated around the world in its myriad forms from the sixteenth century to the twenty-first. Decolonial border thinking allows Mignolo to outline how the combination of the self-fashioned narratives of Western civilization and the hegemony of Eurocentric thought served to eradicate all knowledges in non-European languages and praxes of living and being. Mignolo also traces the geopolitical origins of racialized and gendered classifications, modernity, globalization, and cosmopolitanism, placing them all within the framework of coloniality. Drawing on the work of theorists and decolonial practitioners from the Global South

and the Global East, Mignolo shows how coloniality has provoked the emergence of decolonial politics initiated by delinking from all forms of Western knowledge and subjectivities. The urgent task, Mignolo stresses, is the epistemic reconstitution of categories of thought and praxes of living destituted in the very process of building Western civilization and the idea of modernity. The overcoming of the long-lasting hegemony of the West and its distorted legacies is already underway in all areas of human existence. Mignolo underscores the relevance of the politics of decolonial investigations, in and outside the academy, to liberate ourselves from canonized knowledge, ways of knowing, and praxes of living. Rich accounts of how Latinx migrant youth experience belonging across borders As anti-immigrant nationalist discourses escalate globally, *Border Thinking* offers critical insights into how young people in the Latinx diaspora experience belonging, make sense of racism, and long for change. Every year thousands of youth leave Latin America for the United States and Europe, and often the young migrants are portrayed as invaders and, if able to stay, told to integrate into their new society. *Border Thinking* asks not how to help the diaspora youth assimilate but what the United States and Europe can learn about citizenship from these diasporic youth. Working in the United States, Spain, and El Salvador, Andrea Dyrness and Enrique Sepúlveda III use participatory action research to collaborate with these young people to analyze how they make sense of their experiences in the borderlands. Dyrness and Sepúlveda engage them in reflecting on their feelings of belonging in multiple places—including some places that treat them as outsiders and criminals. Because of their transnational existence and connections to both home and host countries, diaspora youth have a critical perspective on national citizenship and yearn for new forms of belonging not restricted to national borders. The authors demonstrate how *acompañamiento*—spaces for solidarity and

community-building among migrants—allow youth to critically reflect on their experiences and create support among one another. Even as national borders grow more restricted and the subject of immigration becomes ever more politically fraught, young people's identities are increasingly diasporic. As the so-called migrant crisis continues, change in how citizenship and belonging are constructed is necessary, and urgent, to create inclusive and sustainable futures. In *Border Thinking*, Dyrness and Sepúlveda decouple citizenship from the nation-state, calling for new understandings of civic engagement and belonging. Women across the globe are being dramatically affected by war as currently waged by the USA. But there has been little public space for dialogue about the complex relationship between feminism, women, and war. The editors of *Feminism and War* have brought together a diverse set of leading theorists and activists who examine the questions raised by ongoing American military initiatives, such as: What are the implications of an imperial nation/state laying claim to women's liberation? What is the relation between this claim and resulting American foreign policy and military action? Did American intervention and invasion in fact result in liberation for women in Afghanistan and Iraq? What multiple concepts are embedded in the phrase "women's liberation"? How are these connected to the specifics of religion, culture, history, economics, and nation within current conflicts? What is the relation between the lives of Afghan and Iraqi women before and after invasion, and that of women living in the US? How do women who define themselves as feminists resist or acquiesce to this nation/state claim in current theory and organizing? *Feminism and War* reveals and critically analyzes the complicated ways in which America uses gender, race, class, nationalism, imperialism to justify, legitimate, and continue war. Each chapter builds on the next to develop an anti-racist, feminist politics that places imperialist power, and forms of resistance to it, central to its comprehensive analysis.

R. Aída Hernández Castillo synthesizes twenty-four years of research and activism among indigenous women's organizations in Latin America, offering a critical new contribution to the field of activist anthropology and for anyone interested in social justice. First published in 2002. Routledge is an imprint of Taylor & Francis, an informa company. Gloria Evangelina Anzaldúa—theorist, Chicana, feminist—famously called on scholars to do work that matters. This pronouncement was a rallying call, inspiring scholars across disciplines to become scholar-activists and to channel their intellectual energy and labor toward the betterment of society. Scholars and activists alike have encountered and expanded on these pathbreaking theories and concepts first introduced by Anzaldúa in *Borderlands/La frontera* and other texts. *Teaching Gloria E. Anzaldúa* is a pragmatic and inspiring offering of how to apply Anzaldúa's ideas to the classroom and in the community 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 Anzaldúa'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 Pedagogies." As a pedagogical text, *Teaching Gloria E. Anzaldúa* also offers practical advice in the form of lesson plans, activities, and other suggested resources for the classroom. This volume offers practical and inspiring ways to deploy Anzaldúa's transformative theories with real and meaningful action. Contributors Carolina E. Alonso Cordelia Barrera Christina Bleyer Altheria Caldera Norma E. Cantú Margaret Cantú-Sánchez Freyca Calderon-Berumen Stephanie Cariaga Dylan Marie Colvin Candace de León-Zepeda Miryam Espinosa-Dulanto Alma Itzé Flores Christine Garcia Patricia M. García Patricia Pedroza González María del Socorro Gutiérrez-Magallanes Leandra H. Hernández Nina Hoechstl Rían Lozano

Socorro Morales Anthony Nuño Karla O'Donald Christina Puntasecca Dagoberto Eli Ramirez José L. Saldívar Tanya J. Gaxiola Serrano Verónica Solís Alexander V. Stehn Carlos A. Tarin Sarah De Los Santos Upton Carla Wilson Kelli Zaytoun

Decolonising Gender in South Asia is the first full-length compilation of cutting-edge research on the challenging debates around decolonial thought and gender studies in South Asia. The book elaborates on various ways of thinking about gender outside the epistemic frame of coloniality/modernity that is bound to the European colonial project. Following Walter Mignolo, the book calls for epistemic disobedience using border thinking as the necessary condition for thinking decolonially. Borders in this case are conceptualised not just as geographical borders of nation states, they also signify the borders of modern/colonial world, epistemic and ontological orders that the gendered and racialised populations of ex-colonies inhabit. Dwelling, thinking and writing from these borders create conditions of epistemic disobedience to coloniality/modernity discourses of the West. The contributors to this collection, all ethnic minority women from South Asia and the South Asian diaspora, write from and about these borders that challenge the colonial universality of thinking about gender. They are writing from, and with, subalternised racial/ethnic/sexual spaces and bodies located geographically in South Asia and South Asian diasporic contexts. In this way, when coloniality/modernity is shaping universalist understandings of gender, we are able to use a broader canon of thought to produce a more pluriversal understanding of the world. The chapters in this book were originally published as a special issue of *Third World Thematics*. Bringing together classic and new writings of the trailblazing feminist theorist Chandra Talpade Mohanty, *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,

Mohanty 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 scholarship to organizing and social movements. Mohanty offers here a sustained critique of globalization and urges a reorientation of transnational feminist practice toward anticapitalist struggles. *Feminism without Borders* opens with Mohanty'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, Mohanty 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 like Women's Studies and Race and Ethnic Studies; pedagogies of accommodation and dissent; and transnational women's movements for grassroots ecological solutions and consumer, health, and reproductive rights. Mohanty's probing and provocative analyses of key concepts in feminist thought—"home," "sisterhood," "experience," "community"—lead the way toward a feminism without borders, a feminism fully engaged with the realities of a transnational world. *Mohawk Interruptus* is a bold challenge to dominant thinking in the fields of Native studies and anthropology. Combining political theory with ethnographic research among the Mohawks of Kahnawà:ke, a reserve community in what is now southwestern Quebec, Audra Simpson examines their struggles to articulate and maintain political sovereignty through centuries of settler colonialism.

The Kahnawà:ke Mohawks are part of the Haudenosaunee or Iroquois Confederacy. Like many Iroquois peoples, they insist on the integrity of Haudenosaunee governance and refuse American or Canadian citizenship. Audra Simpson thinks through this politics of refusal, which stands in stark contrast to the politics of cultural recognition. Tracing the implications of refusal, Simpson argues that one sovereign political order can exist nested within a sovereign state, albeit with enormous tension around issues of jurisdiction and legitimacy. Finally, Simpson critiques anthropologists and political scientists, whom, she argues, have too readily accepted the assumption that the colonial project is complete. Belying that notion, *Mohawk Interruptus* calls for and demonstrates more robust and evenhanded forms of inquiry into indigenous politics in the teeth of settler governance. Forging vital links between daily life and collective action and between theory and pedagogy, this collection highlights the concerns running throughout Mohanty's pioneering work: the politics of difference and solidarity, decolonising and democratising feminist practice, the crossing of borders, and the relation of feminist knowledge and scholarship to organising social movements. Mohanty offers a sustained critique of globalization and urges a reorientation of transnational feminist practice towards anticapitalist struggles. Her probing and provocative analyses of key concepts in feminist thought home, sisterhood, community lead the way toward a feminism without borders, a feminism fully engaged with the realities of a transnational world.

THE WORLD THROUGH A FEMINIST LENS For Nivedita Menon, feminism is not about a moment of final triumph over patriarchy but about the gradual transformation of the social field so decisively that old markers shift forever. From sexual harassment charges against international figures to the challenge that caste politics poses to feminism, from the ban on the veil in France to the attempt to impose skirts on international women badminton players, from queer politics to

domestic servants' unions to the Pink Chaddi campaign, Menon deftly illustrates how feminism complicates the field irrevocably. Incisive, eclectic and politically engaged, *Seeing like a Feminist* is a bold and wide-ranging book that reorders contemporary society. This volume presents empirical research on contemporary forms of decolonization and anti-colonialism in practice within areas of Indigeneity, citizenship, migration, education, language and social work. The contributions will be of interest to interdisciplinary education practitioners and students. Political science emerged as a response to the challenges of imperial administration and the demands of colonial rule. While not all political scientists were colonial cheerleaders, their thinking was nevertheless framed by colonial assumptions that influence the study of politics to this day. This book offers students a lens through which to decolonize the main themes and issues of political science - from human nature, rights, and citizenship, to development and global justice. Not content with revealing the colonial legacies that still inform the discipline, the book also introduces students to a wide range of intellectual resources from the (post)colonial world that will help them think through the same themes and issues more expansively. *Decolonizing Politics* is a much-needed critical guide for students of political science. It shifts the study of political science from the centers of power to its margins, where the majority of humanity lives. Ultimately, the book argues that those who occupy the margins are not powerless. Rather, marginal positions might afford a deeper understanding of politics than can be provided by mainstream approaches. Publisher description The concept of border and border crossing has important implications for how we theorize cultural politics, power, ideology, pedagogy and critical intellectual work. This completely revised and updated edition takes these areas and draws new connections between postmodernism, feminism, cultural studies and critical pedagogy. Highly relevant to the times which we

currently live, Giroux reflects on the limits and possibilities of border crossings in the twenty-first century and argues that in the post-9/11 world, borders have not been collapsing but vigorously rebuilt. The author identifies the most pressing issues facing critical educators at the turn of the century and discusses topics such as the struggle over the academic canon; the role of popular culture in the curriculum; and the cultural war the New Right has waged on schools. New sections deal with militarization in public spaces, empire building, and the cultural politics of neoliberalism. Those interested in cultural studies, critical race theory, education, sociology and speech communication will find this a valuable source of information. Extrait de la couverture : " 'Those of us who take intellectual production as a site for politics badly need the kind of profound and sophisticated thinking that went into this collection... The pleasures of this text are rare multiple : it reminds us that critique can be an act of creation and alliance ; it opens up needful conversations ; it establishes the difference between understanding what it means to refer to the global without mistaking it for all that there is.' - Wahneema Lubiano, Princeton University." The end of colonial rule in Asia, Africa, and the Caribbean was one of the most important and dramatic developments of the twentieth century. In the decades after World War II, dozens of new states emerged as actors in global politics. Long-established imperial regimes collapsed, some more or less peacefully, others amid mass violence. This book takes an incisive look at decolonization and its long-term consequences, revealing it to be a coherent yet multidimensional process at the heart of modern history. Jan Jansen and Jürgen Osterhammel trace the decline of European, American, and Japanese colonial supremacy from World War I to the 1990s. Providing a comparative perspective on the decolonization process, they shed light on its key aspects while taking into account the unique regional and imperial contexts in which it unfolded. Jansen and Osterhammel show how

the seeds of decolonization were sown during the interwar period and argue that the geopolitical restructuring of the world was intrinsically connected to a sea change in the global normative order. They examine the economic repercussions of decolonization and its impact on international power structures, its consequences for envisioning world order, and the long shadow it continues to cast over new states and former colonial powers alike. Concise and authoritative, *Decolonization* is the essential introduction to this momentous chapter in history, the aftershocks of which are still being felt today. -- "Dancing Transnational Feminisms brings together reflections and critical responses about the embodied creative practices that have been part of the work of Ananya Dance Theatre (ADT), a Twin Cities-based dance company of women of color who work at the intersections of artistic excellence and social justice. Focusing on ADT's creative processes and organizational strategies, the book highlights how women and femme artists of color, working with a marginalized movement aesthetic, claim and transform the spaces of contemporary concert dance into sites of empowerment, resistance, and knowledge production. Blending essays with epistolary texts, interviews and poems, the collection's contributors offer up a multigenre exploration of how dance and other artistic undertakings can be intersectionally reimaged. Building on more than fifteen years of collaborative dance-making and sustained dialogues, *Dancing Transnational Feminisms* delves into timely questions surrounding race and performance, art and politics, global and local inequities and the responsibilities of artists towards the communities they come from"-- Tenth Anniversary Expanded Edition Ten years on, Jasbir K. Puar's pathbreaking *Terrorist Assemblages* remains one of the most influential queer theory texts and continues to reverberate across multiple political landscapes, activist projects, and scholarly pursuits. Puar argues that configurations of sexuality, race, gender, nation, class, and

ethnicity are realigning in relation to contemporary forces of securitization, counterterrorism, and nationalism. She examines how liberal politics incorporate certain queer subjects into the fold of the nation-state, shifting queers from their construction as figures of death to subjects tied to ideas of life and productivity. This tenuous inclusion of some queer subjects depends, however, on the production of populations of Orientalized terrorist bodies. Heteronormative ideologies that the U.S. nation-state has long relied on are now accompanied by what Puar calls homonationalism—a fusing of homosexuality to U.S. pro-war, pro-imperialist agendas. As a concept and tool of biopolitical management, homonationalism is here to stay. Puar’s incisive analyses of feminist and queer responses to the Abu Ghraib photographs, the decriminalization of sodomy in the wake of the Patriot Act, and the profiling of Sikh Americans and South Asian diasporic queers are not instances of a particular historical moment; rather, they are reflective of the dynamics saturating power, sexuality, race, and politics today. This Tenth Anniversary Expanded Edition features a new foreword by Tavia Nyong’o and a postscript by Puar entitled “Homonationalism in Trump Times.” Nyong’o and Puar recontextualize the book in light of the current political moment while reposing its original questions to illuminate how Puar’s interventions are even more vital and necessary than ever. In a time of globalization, what does an inclusive feminist politics entail? This accessible volume addresses the key issues in, and most significant challenges for, contemporary transnational feminist politics and political theory. Ideal for courses in Gender and Globalization, Transnational Feminism and Feminist Theory.

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