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A manifesto from one of America's most influential activists which disrupts political, economic, and social norms by reimagining the Black Radical Tradition. Drawing on Black intellectual and grassroots organizing traditions, including the Haitian Revolution, the US civil rights movement, and LGBTQ rights and feminist movements, Unapologetic challenges all of us engaged in the social justice struggle to make the movement for Black liberation more radical, more queer, and more feminist. This book provides a vision for how social justice movements can become sharper and more effective through principled struggle, healing justice, and leadership development. It also offers a flexible model of what deeply effective organizing can be, anchored in the Chicago model of activism, which features long-term commitment, cultural sensitivity, creative strategizing, and multiple cross-group alliances. And Unapologetic provides a clear framework for activists committed to building transformative power, encouraging young people to see themselves as visionaries and leaders.

"A powerful — and personal — account of the movement and its players."—The Washington Post “ This perceptive resource on radical black liberation movements in the 21st century can inform anyone wanting to better understand . . . how to make social change. ” —Publishers Weekly The breadth and impact of Black Lives Matter in the United States has been extraordinary. Between 2012 and 2016, thousands of people marched, rallied, held vigils, and engaged in direct actions to protest and draw attention to state and vigilante violence against Black people. What began as outrage over the 2012 murder of Trayvon Martin and the exoneration of his killer, and accelerated during the Ferguson uprising of 2014, has evolved into a resurgent Black Freedom Movement, which includes a network of more than fifty organizations working together under the rubric of the Movement for Black Lives coalition. Employing a range of creative tactics and embracing group-centered leadership models, these visionary young organizers, many of them women, and many of them queer, are not only calling for an end to police violence, but demanding racial justice, gender justice, and systemic change. In Making All Black Lives Matter, award-winning historian and longtime activist Barbara Ransby outlines the scope and genealogy of this movement, documenting its roots in Black feminist politics and situating it squarely in a Black radical tradition, one that is anticapitalist, internationalist, and focused on some of the most marginalized members of the Black community. From the perspective of a participant-observer, Ransby maps the movement, profiles many of its lesser-known leaders, measures its impact, outlines its challenges, and looks toward its future.

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"45 years ago, Black American feminists convened as architects for a new revolution that thrives today, finding its home and building its strengths within Black women's online communities and digital spaces"--

In *Democracy Remixed*, award-winning scholar Cathy J. Cohen offers an authoritative and empirically powerful analysis of the state of black youth in America today. Utilizing the results from the Black Youth Project, a groundbreaking nationwide survey, Cohen focuses on what young Black Americans actually experience and think--and underscores the political repercussions. Featuring stories from cities across the country, she reveals that black youth want, in large part, what most Americans want--a good job, a fulfilling life, safety, respect, and equality. But while this generation has much in common with the rest of America, they also believe that equality does not yet exist, at least not in their lives. Many believe that they are treated as second-class citizens. Moreover, for many the future seems bleak when they look at their neighborhoods, their schools, and even their own lives and choices. Through their words, these young people provide a complex and balanced picture of the intersection of opportunity and discrimination in their lives. *Democracy Remixed* provides the insight we need to transform the future of young Black Americans and American democracy.

A study of the intersecting fields of art history, ecology, visual culture, geography, and environmental politics.

Plastered over t-shirts and tote bags, the word 'feminist' has entered the mainstream and is fast becoming a popular slogan for our generation. But feminism isn't a commodity up for purchase; it's a weapon for fighting against injustice. This revolutionary book reclaims feminism from consumerism through exploring state violence against women, reproductive justice, transmisogyny, sex work, gendered Islamophobia and much more, showing that the struggle for gendered liberation is a struggle for justice, one that can transform the world for everyone.

Since the early 2000s, the phenomenon of the “down low” —black men who have sex with men as well as women and do not identify as gay, queer, or bisexual—has exploded in news media and popular culture, from the Oprah Winfrey Show to R & B singer R. Kelly’s hip hopera *Trapped in the Closet*. Most down-low stories are morality tales in which black men are either predators who risk infecting their unsuspecting female partners with HIV or victims of a pathological black culture that repudiates openly gay identities. In both cases, down-low narratives depict black men as sexually dangerous, duplicitous, promiscuous, and contaminated. In *Nobody Is Supposed to Know*, C. Riley Snorton traces the emergence and circulation of the down low in contemporary media and popular culture to show how these portrayals reinforce troubling perceptions of black sexuality. Reworking Eve Sedgwick’s notion of the “glass closet,” Snorton advances a new theory of such representations in which black sexuality is marked by hypervisibility and confinement, spectacle and speculation. Through close readings of news, music, movies, television, and gossip blogs, *Nobody Is Supposed to Know* explores the contemporary genealogy, meaning, and functions of the down low. Snorton examines how the down low links blackness and queerness in the popular imagination and how the down low is just one example of how media and popular culture surveil and police black sexuality. Looking at figures such as Ma Rainey, Bishop Eddie L. Long, J. L. King, and Will Smith, he ultimately contends that down-low narratives reveal the

limits of current understandings of black sexuality.

The civil rights movement has become national legend, lauded by presidents from Reagan to Obama to Trump, as proof of the power of American democracy. This fable, featuring dreamy heroes and accidental heroines, has shuttered the movement firmly in the past, whitewashed the forces that stood in its way, and diminished its scope. And it is used perniciously in our own times to chastise present-day movements and obscure contemporary injustice. In *A More Beautiful and Terrible History* award-winning historian Jeanne Theoharis dissects this national myth-making, teasing apart the accepted stories to show them in a strikingly different light. We see Rosa Parks not simply as a bus lady but a lifelong criminal justice activist and radical; Martin Luther King, Jr. as not only challenging Southern sheriffs but Northern liberals, too; and Coretta Scott King not only as a "helpmate" but a lifelong economic justice and peace activist who pushed her husband's activism in these directions. Moving from "the histories we get" to "the histories we need," Theoharis challenges nine key aspects of the fable to reveal the diversity of people, especially women and young people, who led the movement; the work and disruption it took; the role of the media and "polite racism" in maintaining injustice; and the immense barriers and repression activists faced. Theoharis makes us reckon with the fact that far from being acceptable, passive or unified, the civil rights movement was unpopular, disruptive, and courageously persevering. Activists embraced an expansive vision of justice - which a majority of Americans opposed and which the federal government feared. By showing us the complex reality of the movement, the power of its organizing, and the beauty and scope of the vision, Theoharis proves that there was nothing natural or inevitable about the progress that occurred.

A compelling and readable narrative history, *How Long? How Long?* presents both a rethinking of social movement theory and a controversial thesis: that chroniclers have egregiously neglected the most important leaders of the Civil Rights movement, African-American women, in favor of higher-profile African-American men and white women. Author Belinda Robnett argues that the diversity of experiences of the African-American women organizers has been underemphasized in favor of monolithic treatments of their femaleness and blackness. Drawing heavily on interviews with actual participants in the American Civil Rights movement, this work retells the movement as seen through the eyes and spoken through the voices of African-American women participants. It is the first book to provide an analysis of race, class, gender, and culture as substructures that shaped the organization and outcome of the movement. Robnett examines the differences among women participants in the movement and offers the first cohesive analysis of the gendered relations and interactions among its black activists, thus demonstrating that femaleness and blackness cannot be viewed as sufficient signifiers for movement experience and individual identity. Finally, this book makes a significant contribution to social movement theory by providing a crucial understanding of the continuity and complexity of social movements, clarifying the need for different layers of leadership that come to satisfy different movement needs. An engaging narrative history as well as a major contribution to social movement and feminist theory, *How Long? How Long?* will appeal to students and scholars of social activism, women's studies, American history, and African-American studies, and to general readers interested in the perennially fascinating story of the American Civil Rights movement.

The author of *Race for Profit* carries out " [a] searching examination of the social, political and economic dimensions of the prevailing racial order " (Michelle Alexander, author of *The New Jim Crow*). In this winner of the Lannan Cultural Freedom Prize for an Especially Notable

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Book, Keeanga-Yamahtta Taylor “ not only exposes the canard of color-blindness but reveals how structural racism and class oppression are joined at the hip ” (Robin D. G. Kelley, author of Freedom Dreams). The eruption of mass protests in the wake of the police murders of Michael Brown in Ferguson, Missouri, and Eric Garner in New York City have challenged the impunity with which officers of the law carry out violence against black people and punctured the illusion of a post-racial America. The Black Lives Matter movement has awakened a new generation of activists. In this stirring and insightful analysis, activist and scholar Keeanga-Yamahtta Taylor surveys the historical and contemporary ravages of racism and the persistence of structural inequality, such as mass incarceration and black unemployment. In this context, she argues that this new struggle against police violence holds the potential to reignite a broader push for black liberation. “ This brilliant book is the best analysis we have of the #BlackLivesMatter moment of the long struggle for freedom in America. Keeanga-Yamahtta Taylor has emerged as the most sophisticated and courageous radical intellectual of her generation. ” —Dr. Cornel West, author of Race Matters “ A must read for everyone who is serious about the ongoing praxis of freedom. ” —Barbara Ransby, author of Ella Baker and the Black Freedom Movement “ [A] penetrating, vital analysis of race and class at this critical moment in America ’ s racial history. ” —Gary Younge, author of The Speech: The Story Behind Dr. Martin Luther King Jr.'s Dream

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