

Feminism For Real Deconstructing The Academic Industrial Complex Of Krysta Williams

Drawing on the insights of Indigenous feminist legal theory, Emily Snyder examines representations of Cree law and gender in books, videos, graphic novels, educational websites, online lectures, and a video game. Although these resources promote the revitalization of Cree law and the principle of *miyo-wîcêhtowin* (good relations), Snyder argues that they do not capture the complexities of gendered power relations. The majority of these resources either erase women's legal authority by not mentioning them, or they diminish their agency by portraying Cree laws and gender roles in inflexible, aesthetically pleasing ways that overlook power imbalances and other forms of oppression.

Toronto has long been a place that people of colour move to in order to join queer of colour communities. Yet the city's rich history of activism by queer and trans people who are Black, Indigenous, or of colour (QTBIPOC) remains largely unwritten and unarchived. While QTBIPOC have a long and visible presence in the city, they always appear as newcomers in queer urban maps and archives in which white queers appear as the only historical subjects imaginable. The first collection of its kind to feature the art, activism, and writings of QTBIPOC in Toronto, *Marvellous Grounds* tells the stories that have shaped Toronto's landscape but are frequently forgotten or erased. Responding to an unmistakable desire in QTBIPOC communities for history and lineage, this rich volume allows us to imagine new ancestors and new futures.

The subject matter of this collection is varied, but displays Jones' stance as a practicing SF writer and a feminist; the writing is characterized by both an incisive engagement with the texts and a refusal to dress that engagement in jargon. This very readable book provides insight into the work of one of the UK's most interesting writers and presents strong – sometimes even subversive – views of a range of modern SF and fantasy. "Gwyneth Jones is one of the two or three most important writers of the current sf boom in the UK... from the evidence in this book it is clear she is also one of the most reflective and readable sf critics working today."—*Science Fiction Studies*

This book collects the most important statements of the postmodern theory, including the classics essays of authors such as Lyotard, Haraway, Foucault, and Rorty.

What does it mean to be an Indigenous man today? Between October 2010 and May 2013, Sam McKegney conducted interviews with leading Indigenous artists, critics, activists, and elders on the subject of Indigenous manhood. In offices, kitchens, and coffee shops, and once in a car driving down the 401, McKegney and his participants tackled crucial questions about masculine self-worth and how to foster balanced and empowered gender relations. *Masculindians* captures twenty of these conversations in a volume that is intensely personal, yet speaks across generations, geography, and gender boundaries. As varied as their speakers, the discussions range from culture, history, and world view to gender theory, artistic representations, and activist interventions. They speak of possibility and strength, of beauty and vulnerability. They speak of sensuality, eroticism, and warriorhood, and of the corrosive influence of shame, racism, and violence. Firmly grounding Indigenous continuance in sacred landscapes, interpersonal reciprocity, and relations with other-than-human kin, these conversations honour and embolden the generative potential of healthy Indigenous masculinities.

In *Practising Feminism*, contributors drawn from a range of backgrounds in anthropology, sociology and social psychology, explore different ways of practising feminism and their effect on gendered identities. The contributors examine feminism and gender identities in different

cultures, feminism as a politics of transformation, the call for recognition of heterosexuality as a politicised identity, the practical role of feminism in nationalist struggles, power relations and gender differences, and the methodological implications of feminist practices. They all discuss identity, difference and power and their importance to feminist political practice. Practising Feminism is an important contribution to the neglected middle ground between post-modern deconstructions of difference and identity, and continued feminist concern with grounded power relations and the validity of experience.

Traditional accounts of the feminist history of philosophy have viewed reason as associated with masculinity and subsequent debates have been framed by this assumption. Yet recent debates in deconstruction have shown that gender has never been a stable matter. In the history of philosophy 'female' and 'woman' are full of ambiguity. What does deconstruction have to offer feminist criticism of the history of philosophy? Yielding Gender explores this question by examining three crucial areas; the issue of gender as 'troubled'; deconstruction; and feminist criticism of the history of philosophy. The first part of the book discusses the work of Judith Butler, Jacques Derrida, and contemporary French feminist philosophy including key figures such as Luce Irigaray. Particular attention is given to the possibilities offered by deconstruction for understanding the history of philosophy. The second part considers and then challenges feminist interpretations of some key figures in the history of philosophy. Penelope Deutscher sketches how Rousseau, St. Augustine and Simone de Beauvoir have described gender and argues that their readings of gender are in fact empowered by gender's own contradiction and instability rather than limited by it. At last - an intelligent and accessible introduction to the relationship between feminism and deconstruction. In this incisive and illuminating book, Diane Elam unravels: * the contemporary relevance of feminism and deconstruction * how we can still understand and talk about the materiality of women's bodies * whether gender can be distinguished from sex * the place of ethics and political action in the light of postmodernist theory. Clearly and brilliantly written, Feminism and Deconstruction is essential reading for anyone who needs a no-nonsense but stimulating guide through one of the mazes of contemporary theory.

Feminist filmmakers are hitting the headlines. The last decade has witnessed: the first Best Director Academy Award won by a woman; female filmmakers reviving, or starting, careers via analogue and digital television; women filmmakers emerging from Saudi Arabia, Palestine, Pakistan, South Korea, Paraguay, Peru, Burkina Faso, Kenya and The Cree Nation; a bold emergent trans cinema; feminist porn screened at public festivals; Sweden's A-Markt for films that pass the Bechdel Test; and Pussy Riot's online videos sending shockwaves around the world. A new generation of feminist filmmakers, curators and critics is not only influencing contemporary debates on gender and sexuality, but starting to change cinema itself, calling for a film world that is intersectional, sustainable, family-friendly and far-reaching. Political Animals argues that, forty years since Laura Mulvey's seminal essay 'Visual Pleasure and Narrative Cinema' identified the urgent need for a feminist counter-cinema, this promise seems to be on the point of fulfilment. Forty years of a transnational, trans-generational cinema has given rise to conversations between the work of now well-established filmmakers such as Abigail Child, Sally Potter and Agnes Varda, twenty-first century auteurs including Kelly Reichardt and Lucretia Martel, and emerging directors such as Sandrine Bonnaire, Shonali Bose, Zeina Daccache, and Hana Makhmalbaf. A new and diverse generation of British independent filmmakers such as Franny Armstrong, Andrea Arnold, Amma Asante, Clio Barnard, Tina Gharavi, Sally El Hoseini, Carol Morley, Samantha Morton, Penny Woolcock, and Campbell X join a worldwide dialogue between filmmakers and viewers hungry for a new and informed point of view. Lovely, vigorous and brave, the new feminist cinema is a political animal that refuses to be domesticated by the persistence of everyday sexism, striking out boldly to claim the public sphere as its own.

This book highlights the experiences of feminist early career researchers and teachers from an international perspective in an increasingly neoliberal academy. It offers a new angle on a significant and increasingly important discussion on the ethos of higher education and the sector's place in society. Higher education is fast-changing, increasingly market-driven, and precarious. In this context entering the academy as an early career academic presents both challenges and opportunities. Early career academics frequently face the prospect of working on fixed term contracts, with little security and no certain prospect of advancement, while constantly looking for the next role. Being a feminist academic adds a further layer of complexity: the ethos of the marketising university where students are increasingly viewed as 'customers' may sit uneasily with a politics of equality for all. Feminist values and practice can provide a means of working through the challenges, but may also bring complications.

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Winner of the Best First Book in Native American and Indigenous Studies Prize In February 2006, the Six Nations occupation of a 132-acre construction site in Caledonia, Ontario, reignited a 200-year-long struggle to reclaim land and rights in the Grand River region. Framed by this ongoing reclamation, *In Divided Unity* explores community-based initiatives that promote Haudenosaunee traditionalism and languages at Six Nations of the Grand River as crucial enactments of sovereignty both historically and in the present. Drawing from Haudenosaunee oral traditions, languages, and community-based theorists, *In Divided Unity* engages the intersecting themes of knowledge production and resistance against the backdrop of the complicated dynamics of the Six Nations community, which has the largest population of all First Nations in Canada. Comprising the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora nations, citizens of the Six Nations Confederacy collectively refer to themselves as Haudenosaunee, which means "we build the house." Theresa McCarthy critiques settler colonial narratives of Haudenosaunee decline used to rationalize land theft and political subjugation. In particular, McCarthy illustrates that current efforts to discredit the reclamation continue to draw on the flawed characterizations of Haudenosaunee tradition, factionalism, and "failed" self-government popularized by conventional scholarship about the Iroquois. Countering these narratives of decline and failure, McCarthy argues that the 2006 reclamation ushered in an era of profound intellectual and political resurgence at Six Nations, propelled by the contributions of Haudenosaunee women. Centering Haudenosaunee intellectual traditions, *In Divided Unity* provides an important new model for community-based activism and scholarship. Through the active practice and adaptation of ancient teachings and philosophies, McCarthy shows that the Grand River Haudenosaunee are continuing to successfully meet the challenges of reclaiming their land, political autonomy, and control of their future.

A vibrantly illustrated introduction to intersectional feminism for next-generation changemakers. Who has power? Who creates the rules? How do identities intersect? In this next book in the *Empower the Future* series, explore the points where gender, race, class, ability, sexuality, and culture meet. Learn from author Jamia Wilson's lived experience, read the statistics, and gain strength in quotes from feminist firebrands and activists. Along the way, respond to calls to action and form your own views on the 'F' word. This book is for everyone. Discover the history and meaning of the feminist movement through 15 reasons why feminism improves life for everyone. By exploring who has been left out of the movement historically, this book makes sure everybody is included. "I am a feminist. I've been female for a long time now. It'd be stupid not to be on my own side." —Maya Angelou What have you been taught about who has power and who makes the rules? Have you ever been lost for words at an old-school family friend's 'kind' but sexist comments? Do you agree with equality and strive for justice, but struggle to take on the name 'Feminist'? Then read on. In this new feminist classic, the focus is intersectional from the beginning,

not just as an add-on. Using the framework of 'personal is political,' Jamia Wilson—former director of the Feminist Press—analyzes her own experiences, before expanding outwards and drawing on stats, quotes, and luminaries to gain strength from. Expand what feminism means to you, your community, and society by examining these 15 themes: feminism, identity, justice, education, money, power, health, wellness, freedom, relationships, media, safety, activism and movements, innovation, and an interactive exploration of what feminism means to you. You will close the book with an understanding that history and culture play a role in shaping systems of power and of what we can do with our strengths, community, and values to help change course when needed. You won't have read a feminist tome like this before. Other inspiring books authored by Jamia Wilson: *Young Gifted and Black*, *Step Into Your Power*, and *Big Ideas for Young Thinkers*.

Refugee States explores how the figure of the refugee and the concept of refuge shape the Canadian nation-state within a transnational context.

Ideas of choice and rights traditionally dominate discussions concerning reproduction and gender politics. *Fertile Ground* argues that the current political climate in Canada necessitates a broader understanding of the links between the politics of reproduction, the state, and gender relations. Three major themes are developed in the book: women's lived experiences, the role of the state in reproductive politics, and discourses around reproduction. Contributors examine unequal access to in vitro fertilization treatments depending upon class, race, age, disability, and health status; critique Health Canada's adherence to a medical model of breastfeeding; analyze marketing campaigns for birth-control products; and recount the Aamjiwnaang First Nation's experience of seeking recognition for reproductive health concerns. *Fertile Ground* links reproduction to marginalization, contestation, and the state in order to illuminate the continuity of reproductive moments and their implications for identity, activism, policy formation, and further scholarship. A timely and multidisciplinary account of reproduction and gender politics in Canada, *Fertile Ground* will interest academics, activists, and professionals involved in the areas of women's studies, politics, sociology, and public health.

Autotheory--the commingling of theory and philosophy with autobiography--as a mode of critical artistic practice indebted to feminist writing and activism. In the 2010s, the term "autotheory" began to trend in literary spheres, where it was used to describe books in which memoir and autobiography fused with theory and philosophy. In this book, Lauren Fournier extends the meaning of the term, applying it to other disciplines and practices. Fournier provides a long-awaited account of autotheory, situating it as a mode of contemporary, post-1960s artistic practice that is indebted to feminist writing, art, and activism. Investigating a series of works by writers and artists including Chris Kraus and Adrian Piper, she considers the politics, aesthetics, and ethics of autotheory.

Ellen T. Armour shows how the writings of Jacques Derrida and Luce Irigaray can be used to uncover feminism's white presumptions so that race and gender can be thought of differently. In clear, concise terms she explores the possibilities and limitations for feminist theology of Derrida's conception of "woman" and Irigaray's "multiple woman," as well as Derrida's thinking on race and Irigaray's work on religion ..."

Two-Spirit people, identified by many different tribally specific names and standings within their communities, have been living, loving, and creating art since time immemorial. It wasn't until the 1970s, however, that contemporary queer Native literature gained any public notice. Even now, only a handful of books address it specifically, most notably the 1988 collection *Living the Spirit: A Gay American Indian Anthology*. Since that book's publication twenty-three years ago, there has not been another

collection published that focuses explicitly on the writing and art of Indigenous Two-Spirit and Queer people. This landmark collection strives to reflect the complexity of identities within Native Gay, Lesbian, Bisexual, Transgender, Queer, and Two-Spirit (GLBTQ2) communities. Gathering together the work of established writers and talented new voices, this anthology spans genres (fiction, nonfiction, poetry, and essay) and themes (memory, history, sexuality, indigeneity, friendship, family, love, and loss) and represents a watershed moment in Native American and Indigenous literatures, Queer studies, and the intersections between the two. Collaboratively, the pieces in *Sovereign Erotics* demonstrate not only the radical diversity among the voices of today's Indigenous GLBTQ2 writers but also the beauty, strength, and resilience of Indigenous GLBTQ2 people in the twenty-first century. Contributors: Indira Allegra, Louise Esme Cruz, Paula Gunn Allen, Qwo-Li Driskill, Laura Furlan, Janice Gould, Carrie House, Daniel Heath Justice, Maurice Kenny, Michael Koby, M. Carmen Lane, Jaynie Lara, Chip Livingston, Luna Maia, Janet McAdams, Deborah Miranda, Daniel David Moses, D. M. O'Brien, Malea Powell, Cheryl Savageau, Kim Shuck, Sarah Tsigeyu Sharp, James Thomas Stevens, Dan Taulapapa McMullin, William Raymond Taylor, Joel Waters, and Craig Womack

Staging Dissent: Young Women of Color and Transnational Activism seeks to interrupt normative histories of girlhood dominated by North American contexts and Western feminisms to offer an alternative history of girlhoods produced by and through globalization. Weems does this by offering three case studies that exemplify how transnational and indigenous youth dissent against capitalism and colonialism through situated "guerilla pedagogies."

With contributions from some of the most prominent voices writing on gender, law and religion today, this book illuminates some of the conflicts at the intersection of feminism, theology and law. Among the themes discussed are the cross-over between religious and secular values and assumptions in the search for a just jurisprudence for women, the application of theological insights from religious traditions to legal issues at the core of feminist work, feminist legal readings of scriptural texts on women's rights and the place that religious law has assigned to women in ecclesiastic life. The book is essential reading for legal and religious academics and students working in the area of gender and law or law and religion.

Using perspectives from both fans and detractors of the series, this title discusses whether the character of Bella, and the series in general, is antifeminist or an example of modern feminism, and whether the relationship between Bella and Edward is healthy or maladjusted.

"Against a backdrop exposing a 500+ year legacy of colonization and oppression, *Feminism for real* explores what has led us to the existence of 'feminism', who gets to decide what it is, and why"--P. [4] of cover.

This book presents testimony of feminisms in process. The accounts are filled with tensions, not least an uneasiness with feminism itself, and the question of what exactly it means to be a feminist in education in the contemporary world. It is their respect for their own differences and the honesty with which they write that makes this such a rich text. From the Foreword by Kathleen Weiler Educators committed to social change face the common dilemma of how to take up the work of transformation without reinscribing systems of domination. The struggle with the concept of imposition is central to the emergence of many educators'

identities and provides a site for exploring the complex relationship between power, knowledge, and teacher identity. This book chronicles the collaborative efforts of five diverse women educators (Native American, European, Jewish American, rural, midwestern, working class) to grapple with the tensions of taking up a political position while honoring the cultural, social, and historical context of others. Their dialogue across feminist, critical, and postmodern theories and practices explores the process of fusing theory with political work in the world. What emerges is the continual repositioning and disruption of taken for granted meanings as central to enhancing emancipatory education.

Based on research that was awarded the Governor General's Academic Gold Medal, *Healing Home* is an exploration of the lives and health of young women experiencing homelessness. Vanessa Oliver employs an innovative methodology that blends sociology and storytelling practices to investigate these women's access to health services, their understandings of health and health care delivery, and their health-seeking behaviours. Through their life stories, Oliver demonstrates how personal and social experiences shape health outcomes. In contrast to many previous studies that have focused on the deficits of these young people, *Healing Home* is both youth-centric and youth-positive in its approach: by foregrounding the narratives of the women themselves, Oliver empowers a sub-section of the population that traditionally has not had a voice in determining policies that shape their realities. Applying a strong, articulate, and systemic analysis to on-the-ground narratives, Oliver is able to offer fresh, incisive recommendations for health and social service providers with the potential to effect real-world change for this marginalized population.

What are men doing in feminist discourse? Although many feminists have commented on the relation, actual or possible, of men to feminist thinking and practice, and although some male academics have written about feminism, there has so far been little shared discussion. *Men in Feminism* is the first substantial attempt to produce a dialogue between feminists and their male allies. This lively book, comprised of essays by both men and women, is a controversial sally in the current debate over the future of feminist theory. Its focus is one seemingly direct and yet surprisingly prickly question: the actual and potential relationship of men to the now impressive and widely recognized body of feminist writing. Each essay attempts to assess the benefits or damage of male participation in feminism; several of the contributions stand in direct dialogue with others. The editors present, mediate and reflect upon the agreements and arguments in the book, as well as between themselves as editors. Their dialogue-afterword draws together the questions at the heart of the volume. Offering few comfortable answers, *Men in Feminism* will open up discussion of this theoretical and thoroughly political issue.

How can multicultural governance respond to our increasingly complex migratory world?

Science, Technology and Gender studies (STG) include the different approaches to feminist epistemologies, their current debates and also the theoretical analysis of different scientific controversies around cases that involve women's bodies and health, sex/gender, and techno-scientific practices. These studies are linked to the demand for another type of hybrid knowledge that revalorizes the practices, the embodied experience and care, as well as the subject positions traditionally excluded from the scientific community. The diversity of voices has allowed a plural knowledge in techno-scientific practices to emerge as well as the identification of gender, class, sexuality, race, functional diversity inequalities, for example. This has made possible a bioethical reflection which is not understood as abstract normative principles but linked to

the practices and lived experience. Divided into three parts, this edited volume presents original and insightful research on STG from feminist epistemologies. The first part addresses fundamental theoretical questions that feminist epistemologies raise; and how they confront complex social problems, such as gender-based violence. The second part deals with research practices or processes, explicitly showing the relationship between science and policy. Finally, the third part presents some case studies that show the multidimensionality of the problems and the depth and richness of these analyses. The contributions included in the volume present original and in-depth research on local case studies within Spain. Not only challenging the hegemonic and global perspectives on different issues, this volume also opens up and enables discussion of these global narratives. This edited volume is a useful tool for researchers and university students in multiple fields such as gender studies, feminist epistemologies, STS, cultural history or transgender studies.

This collection of original essays integrates the exciting recent scholarship on feminist theories and methods into developmental psychology. It also acquaints women's studies scholars with issues in developmental psychology that raise interesting questions for feminist theories. Its focus goes beyond that of traditional scholarship that tends to focus only on sex differences and sex roles; instead it considers alternative views of what is worth studying, how one should study it, etc. The chapters provide new, feminist perspectives on topics of great current interest to developmental psychologists.

Challenging the myth of African Canadian leadership "in crisis," this book opens a broad vista of inquiry into the many and dynamic ways leadership practices occur in Black Canadian communities. Exploring topics including Black women's contributions to African Canadian communities, the Black Lives Matter movement, Black LGBTQ, HIV/AIDS advocacy, motherhood and grieving, mentoring, and anti-racism, contributors appraise the complex history and contemporary reality of blackness and leadership in Canada. With Canada as a complex site of Black diasporas, contributors offer an account of multiple forms of leadership and suggest that through surveillance and disruption, practices of self-determined Black leadership are incompatible with, and threatening to, White "structures" of power in Canada. As a whole, African Canadian Leadership offers perspectives that are complex, non-aligned, and in critical conversation about class, gender, sexuality, and the politics of African Canadian communities.

Since the early 1970s, social psychology has been in crisis. At the time *Reconstructing Social Psychology* (Armistead) provided a critical review of theories and assumptions in the discipline. Originally published in 1990, this title not only updates that review but illustrates the ways in which assumptions had changed at the time. The crisis is no longer seen as one which can be resolved within social psychology itself, but rather as one more deeply rooted in modern society. The contributors look at the issues raised by deconstruction in the other human sciences, as well as investigating the claims made by social psychology as a discipline. They examine the rhetoric and texts of social psychology, analysing how the texts which hold the discipline together obtain their power. The arguments include the political implications of deconstructive ideas, focusing on particular issues such as research, therapy and feminism. *Deconstructing Social Psychology* presents a strong selection of new critical writing in social psychology. It will still be a useful text for students of psychology, social science, and sociology, and for those working in the area of language.

Until the late 1960s, the authorities on abortion were for the most part men—politicians, clergy, lawyers, physicians, all of whom had an interest in regulating women's bodies. Even today, when we hear women speak publicly about abortion, the voices are usually those of the leaders of women's and abortion rights organizations, women who hold political office, and, on occasion, female physicians. We also hear quite frequently from spokeswomen for anti-abortion groups. Rarely, however, do we hear the voices of ordinary women—women whose lives

have been in some way touched by abortion. Their thoughts typically owe more to human circumstance than to ideology, and without them, we run the risk of thinking and talking about the issue of abortion only in the abstract. Without Apology seeks to address this issue by gathering the voices of activists, feminists, and scholars as well as abortion providers and clinic support staff alongside the stories of women whose experience with abortion is more personal. With the particular aim of moving beyond the polarizing rhetoric that has characterized the issue of abortion and reproductive justice for so long, Without Apology is an engrossing and arresting account that will promote both reflection and discussion.

Brings together eleven recent essays by Angela McRobbie in a collection which deals with the issues which have dominated cultural studies over the last ten years.

How close is feminist psychology to contemporary feminism? How can feminist psychological practice address issues of 'difference' between women in meaningful ways? What price has feminist psychology had to pay for attempting to engage with mainstream psychology to revise and improve it? This book critiques feminist practice within psychology, and reflects the diversity from across the globe of feminist struggles around psychology. An international group of key feminist psychologists explore the relations between feminist politics and psychological practices in: transitional and postcolonial contexts; the distinct European traditions of critical psychology and women's studies; and psychology's colonial 'centre' in the United

Do Muslim Women Need Saving? is an indictment of a mindset that has justified all manner of foreign interference, including military invasion, in the name of rescuing women from Islam. It offers a detailed, moving portrait of the actual experiences of ordinary Muslim women, and of the contingencies with which they live.

Feminism for Real Deconstructing the Academic Industrial Complex of Feminism Canadian Centre for Policy Alternatives = Centre Canadien de

Native Studies Keywords explores selected concepts in Native studies and the words commonly used to describe them, words whose meanings have been insufficiently examined. This edited volume focuses on the following eight concepts: sovereignty, land, indigeneity, nation, blood, tradition, colonialism, and indigenous knowledge. Each section includes three or four essays and provides definitions, meanings, and significance to the concept, lending a historical, social, and political context. Take sovereignty, for example. The word has served as the battle cry for social justice in Indian Country. But what is the meaning of sovereignty? Native peoples with diverse political beliefs all might say they support sovereignty—without understanding fully the meaning and implications packed in the word. The field of Native studies is filled with many such words whose meanings are presumed, rather than articulated or debated. Consequently, the foundational terms within Native studies always have multiple and conflicting meanings. These terms carry the colonial baggage that has accrued from centuries of contested words. Native Studies Keywords is a genealogical project that looks at the history of words that claim to have no history. It is the first book to examine the foundational concepts of Native American studies, offering multiple perspectives and opening a critical new conversation.

Today, when it seems like everything has been privatized, when austerity is too often seen as an economic or political problem that can be solved through better policy, and when the idea of moral values has been commandeered by the right, how can we re-imagine the forces used as weapons against community, solidarity, ecology and life itself? In this stirring call to arms, Max Haiven argues that capitalism has colonized how we all imagine and express what is valuable. Looking at the decline of the public sphere, the corporatization of education, the

privatization of creativity, and the power of finance capital in opposition to the power of the imagination and the growth of contemporary social movements, Haiven provides a powerful argument for creating an anti-capitalist commons. Capitalism is not in crisis, it is the crisis, and moving beyond it is the only key to survival. Crucial reading for all those questioning the imposition of austerity and hoping for a fairer future beyond it.

The present volume of Critical Studies is a collection of selected essays on the topic of feminism and femininity in Chinese literature. Although feminism has been a hot topic in Chinese literary circles in recent years, this remarkable collection represents one of the first of its kind to be published in English. The essays have been written by well-known scholars and feminists including Kang-I Sun Chang of Yale University, and Li Ziyun, a writer and feminist in Shanghai, China. The essays are inter- and multi-disciplinary, covering several historical periods in poetry and fiction (from the Ming-Qing periods to the twentieth century). In particular, the development of women's writing in the New Period (post-1976) is examined in depth. The articles thus offer the reader a composite and broad perspective of feminism and the treatment of the female in Chinese literature. As this remarkable new collection attests, the voices of women in China have begun calling out loudly, in ways that challenge prevalent views about the Chinese female persona.

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