

Sisters Of The Yam

Sharon Doetsch-Kidder

Sisters of the Yam bell hooks, 2014-10-03 In *Sisters of the Yam*, bell hooks reflects on the ways in which the emotional health of black women has been and continues to be impacted by sexism and racism. Desiring to create a context where black females could both work on their individual efforts for self-actualization while remaining connected to a larger world of collective struggle, hooks articulates the link between self-recovery and political resistance. Both an expression of the joy of self-healing and the need to be ever vigilant in the struggle for equality, *Sisters of the Yam* continues to speak to the experience of black womanhood.

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bell hooks' Spiritual Vision Nadra Nittle, 2023-11-07 When Black feminist and scholar bell hooks died in 2021, she was widely remembered for writing more than three dozen books across genres including memoir, poetry, theory, and criticism. However, it was her book *Ain't I a Woman*, in which hooks examines how Black American women have historically faced gender, class, and racial oppression, that catapulted her to prominence as a leading feminist thinker. Nadra Nittle makes it clear that hooks identified not only as a feminist but also as a Buddhist Christian. In bell hooks' *Spiritual Vision*, Nittle recounts how hooks kept her spiritual practice private for years, fearing there was no room to discuss her faith in the feminist movement or in the academy. Ultimately, hooks decided to talk and write about her faith to give hope to students curious about her source of strength in a society she deemed an imperialist white supremacist capitalist patriarchy. Nittle traces the influences of the Rev. Martin Luther King Jr. and Buddhist monk Thich Nhat Hanh as hooks developed a spiritual practice centered on love as a force for social change. Although hooks opened up about her spiritual philosophy in the last decades of her life, Nittle argues that hooks's contributions to religious discourse are largely unheralded. bell hooks' *Spiritual Vision* reflects her identity as a feminist and a believer who knit together her political and spiritual practices. This

book offers readers a window into spirituality's role in hooks' writing on her life, love, feminism, and society. It speaks both to hooks's longtime followers and to newcomers to her writing. Regardless of their starting points, readers will get to know bell hooks for all she was--Buddhist, Christian, and feminist.

Hop on Pop Henry Jenkins III, Jane Shattuc, Tara McPherson, 2003-01-23 Hop on Pop showcases the work of a new generation of scholars—from fields such as media studies, literature, cinema, and cultural studies—whose writing has been informed by their ongoing involvement with popular culture and who draw insight from their lived experiences as critics, fans, and consumers. Proceeding from their deep political commitment to a new kind of populist grassroots politics, these writers challenge old modes of studying the everyday. As they rework traditional scholarly language, they search for new ways to write about our complex and compelling engagements with the politics and pleasures of popular culture and sketch a new and lively vocabulary for the field of cultural studies. The essays cover a wide and colorful array of subjects including pro wrestling, the computer games *Myst* and *Doom*, soap operas, baseball card collecting, the Tour de France, karaoke, lesbian desire in the Wizard of Oz, Internet fandom for the series *Babylon 5*, and the stress-management industry. Broader themes examined include the origins of popular culture, the aesthetics and politics of performance, and the social and cultural processes by which objects and practices are deemed tasteful or tasteless. The commitment that binds the contributors is to an emergent perspective in cultural studies, one that engages with popular culture as the culture that sticks to the skin, that becomes so much a part of us that it becomes increasingly difficult to examine it from a distance. By refusing to deny or rationalize their own often contradictory identifications with popular culture, the contributors ensure that the volume as a whole reflects the immediacy and vibrancy of its objects of study. Hop on Pop will appeal to those engaged in the study of popular culture, American studies, cultural studies, cinema and visual studies, as well as to the general educated reader. Contributors. John Bloom, Gerry Bloustein, Aniko Bodroghkozy, Diane Brooks, Peter Chvany, Elana Crane, Alexander Doty, Rob Drew, Stephen Duncombe, Nick Evans, Eric Freedman, Joy Fuqua, Tony Grajeda, Katherine Green, John Hartley, Heather Hendershot, Henry Jenkins, Eithne Johnson, Louis Kaplan, Maria Koundoura, Sharon Mazer, Anna McCarthy, Tara McPherson, Angela Ndalians, Edward O'Neill, Catherine Palmer, Roberta Pearson, Elayne Rapping, Eric Schaefer, Jane Shattuc, Greg Smith, Ellen Strain, Matthew Tinkhom, William Uricchio, Amy Villarego, Robyn Warhol, Charles Weigl, Alan Wexelblat, Pamela Robertson Wojcik, Nabeel Zuberi

Breaking the Silence David Ikard, 2007-02 Can black males offer useful insights on black women and patriarchy? Many black feminists are doubtful. Their skepticism derives in part from a history of explosive encounters with black men who blamed feminism for stigmatizing black men and undermining racial solidarity and in part from a perception that black male feminists are opportunists capitalizing on the current popularity of black women's writing and criticism. In *Breaking the Silence*, David Ikard goes boldly to the crux of this debate through a series of provocative readings of key African American

texts that demonstrate the possibility and value of a viable black male feminist perspective. Seeking to advance the primary objectives of black feminism, Ikard provides literary models from Chester Himes's *If He Hollers Let Him Go*, James Baldwin's *Go Tell It on the Mountain*, Toni Morrison's *Paradise*, Toni Cade Bambara's *The Salt Eaters*, and Walter Mosley's *Always Outnumbered, Always Outgunned and Walkin' the Dog* that consciously wrestle with the concept of victim status for black men and women. He looks at how complicity across gender lines, far from rooting out patriarchy in the black community, has allowed it to thrive. This complicity, Ikard explains, is a process by which victimized groups invest in victim status to the point that they unintentionally concede power to their victimizers and engage in patterns of behavior that are perceived as revolutionary but actually reinforce the status quo. While black feminism has fostered important and necessary discussions regarding the problems of patriarchy within the black community, little attention has been paid to the intersecting dynamics of complicity. By laying bare the nexus between victim status and complicity in oppression, *Breaking the Silence* charts a new direction for conceptualizing black women's complex humanity and provides the foundations for more expansive feminist approaches to resolving intraracial gender conflicts.

Women Warriors of the Afro-Latina Diaspora Marta Moreno Vega, Marinieves Alba, Yvette Modestin, 2012-04-30 Hers is one of eleven essays and four poems included in this volume in which Latina women of African descent share their stories. The authors included are from all over Latin America-Brazil, the Dominican Republic, Haiti, Panama, Puerto Rico, Venezuela- and the United States. They write about the African diaspora and issues such as colonialism, oppression and disenfranchisement. Diva Moreira, a Brazilian, writes that she experienced racism and humiliation at a very young age. The worst experience, she remembers, was her mother's bosses' conviction that Diva didn't need to go to school after the fourth grade, because blacks don't need to study more than that.

We Pursue Our Magic Marina Magloire, 2023-08-29 Drawing on the collected archives of distinguished twentieth-century Black woman writers such as Lucille Clifton, Audre Lorde, Toni Cade Bambara, Lorraine Hansberry, and others, Marina Magloire traces a new history of Black feminist thought in relation to Afro-diasporic religion. Beginning in the 1930s with the pathbreaking ethnographic work of Katherine Dunham and Zora Neale Hurston in Haiti and ending with the present-day popularity of Afro-diasporic spiritual practices among Black women, she offers an alternative genealogy of Black feminism, characterized by its desire to reconnect with ancestrally centered religions like Vodou. Magloire reveals the tension, discomfort, and doubt at the heart of each woman's efforts to connect with ancestral spiritual practices. These revered writers are often regarded as unchanging monuments to Black womanhood, but Magloire argues that their feminism is rooted less in self-empowerment than in a fluid pursuit of community despite the inevitable conflicts wrought by racial capitalism. The subjects of this book all model a nuanced Black feminist praxis grounded in the difficult work of community building between Black women across barriers of class, culture, and time.

The Shape of Spirituality Dick Houtman, Galen Watts, 2024-10-15 Around 20 percent of Americans fall into the category of “spiritual but not religious.” Yoga has become a ubiquitous pastime for middle-class Westerners. Mindfulness is increasingly incorporated into school curricula, sports programs, and even corporate culture. Hollywood icons and Silicon Valley trendsetters tout the benefits of a “spiritual” life. These developments reflect a widespread turn away from “religion” toward “spirituality.” Yet the nature of this spiritual turn is still poorly understood, and its consequences sorely underappreciated. *The Shape of Spirituality* brings together leading sociologists to challenge common notions that spirituality is individualistic, privatized, and apolitical—and to make the definitive case for its social and political significance. Contributors examine the sweeping influence of spirituality on a variety of realms, including health care and therapeutic practice, popular culture, civic engagement, public protest, conspiracy culture, and progressive politics. Leveraging cutting-edge quantitative and qualitative data, this authoritative book makes clear that, far from being marginal and inconsequential, spirituality holds profound public importance today.

Too Heavy a Yoke Chanequa Walker-Barnes, 2014-06-19 Black women are strong. At least that's what everyone says and how they are constantly depicted. But what, exactly, does this strength entail? And what price do Black women pay for it? In this book, the author, a psychologist and pastoral theologian, examines the burdensome yoke that the ideology of the Strong Black Woman places upon African American women. She demonstrates how the three core features of the ideology--emotional strength, caregiving, and independence--constrain the lives of African American women and predispose them to physical and emotional health problems, including obesity, diabetes, hypertension, and anxiety. She traces the historical, social, and theological influences that resulted in the evolution and maintenance of the Strong Black Woman, including the Christian church, R & B and hip-hop artists, and popular television and film. Drawing upon womanist pastoral theology and twelve-step philosophy, she calls upon pastoral caregivers to aid in the healing of African American women's identities and crafts a twelve-step program for Strong Black Women in recovery.

Black Women Taught Us Jenn M. Jackson, 2024-01-23 A reclamation of essential history and a hopeful gesture toward a better political future, this is what listening to Black women looks like—from a professor of political science and columnist for *Teen Vogue*. “Jenn M. Jackson is a beautiful writer and excellent scholar. In this book, they pay tribute to generations of Black women organizers and set forward a bold and courageous blueprint for our collective liberation.”—Imani Perry, author of *South to America* FINALIST FOR THE PEN OPEN BOOK AWARD This is my offering. My love letter to them, and to us. Jenn M. Jackson, PhD, has been known to bring historical acuity to some of the most controversial topics in America today. Now, in their first book, Jackson applies their critical analysis to the questions that have long energized their work: Why has Black women’s freedom fighting been so overlooked throughout history, and what has our society lost because of our refusal to engage with our forestrugglers’ lessons? A love letter to those who have been minimized and forgotten, this collection

repositions Black women's intellectual and political work at the center of today's liberation movements. Across eleven original essays that explore the legacy of Black women writers and leaders—from Harriet Jacobs and Ida B. Wells to the Combahee River Collective and Audre Lorde—Jackson sets the record straight about Black women's longtime movement organizing, theorizing, and coalition building in the name of racial, gender, and sexual justice in the United States and abroad. These essays show, in both critical and deeply personal terms, how Black women have been at the center of modern liberation movements despite the erasure and misrecognition of their efforts. Jackson illustrates how Black women have frequently done the work of liberation at great risk to their lives and livelihoods. For a new generation of movement organizers and co-strugglers, *Black Women Taught Us* serves as a reminder that Black women were the first ones to teach us how to fight racism, how to name that fight, and how to imagine a more just world for everyone.

I Bring the Voices of My People Chanequa Walker-Barnes, 2019-10-01 Disrupting the racist and sexist biases in conversations on reconciliation Chanequa Walker-Barnes offers a compelling argument that the Christian racial reconciliation movement is incapable of responding to modern-day racism. She demonstrates how reconciliation's roots in the evangelical, male-centered Promise Keepers' movement has resulted in a patriarchal and largely symbolic effort, focused upon improving relationships between men from various racial-ethnic groups. Walker-Barnes argues that highlighting the voices of women of color is critical to developing any genuine efforts toward reconciliation. Drawing upon intersectionality theory and critical race studies, she demonstrates how living at the intersection of racism and sexism exposes women of color to unique experiences of gendered racism that are not about relationships, but rather are about systems of power and inequity. Refuting the idea that race and racism are "one-size-fits-all," *I Bring the Voices of My People* highlights the particular work that White Americans must do to repent of racism and to work toward racial justice and offers a constructive view of reconciliation that prioritizes eliminating racial injustice and healing the damage that it has done to African Americans and other people of color.

Social Change and Intersectional Activism Sharon Doetsch-Kidder, 2012-06-04 Reading texts in relation to feminist, queer, and race theory and Buddhist philosophy, this book argues that an understanding of spirit is critical to explaining the power that social movements have to change hearts, minds, and social structures.

Feminist Foremothers in Women's Studies, Psychology, and Mental Health Ellen Cole, Esther D Rothblum, Phyllis Chesler, 2014-05-12 *Feminist Foremothers in Women's Studies, Psychology, and Mental Health* is by and about the more recent wave of feminist foremothers; those who were awakened in the 1960s and '70s to the realization that something was terribly wrong. These are the women who created the fields of feminist therapy, feminist psychology, and women's mental health as they exist today. The 48 women share their life stories in the hope that they will inspire and encourage readers to take their own risks and their own journeys to the outer edges of human possibility. Authors write about what led up to their

achievements, what their accomplishments were, and how their lives were consequently changed. They describe their personal stages of development in becoming feminists, from unawareness to activism to action. Some women focus on the painful barriers to success, fame, and social change; others focus on the surprise they experience at how well they, and the women's movement, have done. Some well-known feminist foremothers featured include: Phyllis Chesler Gloria Steinem Kate Millett Starhawk Judy Chicago Zsuzanna Emese Budapest Andrea Dworkin Jean Baker Miller Carol Gilligan In *Feminist Foremothers in Women's Studies, Psychology, and Mental Health*, many of the women see in hindsight how prior projects and ideas and even dreams were the forerunners to their most important work. They note the importance of sisterhood and the presence of other women and the loneliness and isolation experienced when they don't exist. They note the validation they have received from grassroots feminists in contrast to disbelief from professionals. Although these women have been and continue to be looked up to as foremothers, they realize how little recognition they've been given from society-at-large and how much better off their male counterparts are. Some foremothers write about the feeling of being different, not meshing with the culture of the time and about challenging the system as an outsider, not an insider. These are women who had few mentors, who had to forge their own way, "hit the ground running." Their stories will challenge readers to press on, to continue the work these foremothers so courageously started. Throughout the pages of *Feminist Foremothers in Women's Studies, Psychology, and Mental Health* runs a sense of excitement and vibrancy of lives lived well, of being there during the early years of the women's movement, of making sacrifices, of taking risks and living to see enormous changes result. Throughout these pages, too, sounds a call not to take these changes for granted but to recognize that feminists, rather than arguing over picayune issues or splitting politically correct hairs, are battling for the very soul of the world.

Contemporary Perspectives on Rhetoric Sonja K. Foss, Karen A. Foss, Robert Trapp, 2014-04-04 The anniversary edition marks thirty years of offering an indispensable review and analysis of thinkers who have exerted a profound influence on contemporary rhetorical theory: I. A. Richards, Ernesto Grassi, Chaïm Perelman and Lucie Olbrechts-Tyteca, Stephen Toulmin, Richard Weaver, Kenneth Burke, Jürgen Habermas, bell hooks, Jean Baudrillard, and Michel Foucault. The brief biographical sketches locate the theorists in time and place, showing how life experiences influenced perspectives on rhetorical thought. The concise explanations of complex concepts are clear, engaging, insightful, and highly accessible, serving as an excellent primer for reading the major works of these scholars. The critical commentary is carefully chosen to highlight implications and to place the theories within a broader rhetorical context. Each chapter ends with a complete bibliography of works by the theorists.

The WomanSource Catalog & Review Ilene Rosoff, 1995

Gender and Colonialism Geraldine Moane, 2010-12-14 Drawing on the writings of diverse authors, including Jean Baker Miller, Bell Hooks, Mary Daly, Frantz Fanon, Paulo Freire and Ignacio Martin-Baro, as well as on women's experiences, this

book aims to develop a 'liberation psychology'; which would aid in transforming the damaging psychological patterns associated with oppression and taking action to bring about social change. The book makes systematic links between social conditions and psychological patterns, and identifies processes such as building strengths, cultivating creativity, and developing solidarity.

Appalachia in Regional Context Dwight B. Billings, Ann E. Kingsolver, 2018-03-02 In an increasingly globalized world, place matters more than ever. This concept especially holds true in Appalachian studies—a field that brings scholars, activists, artists, and citizens together around the region to contest misappropriations of resources and power and to combat stereotypes of isolation and intolerance. In *Appalachia in Regional Context: Place Matters*, Dwight B. Billings and Ann E. Kingsolver assemble scholars and artists from a variety of disciplines to broaden the conversation and challenge the binary opposition between regionalism and globalism. In addition to theoretical explorations of place, some of the case studies examine foodways, depictions of gendered and racialized Appalachian identity in popular culture, the experiences of rural LGBTQ youth, and the pitfalls and promises of teaching regional studies. Drawing on ideas from cultural anthropology, sociology, and a variety of other fields, and interleaved with poems by bell hooks, this volume furthers the examination of new perspectives on one of America's most compelling and misunderstood regions.

Women's Work Courtney Thorsson, 2013-06-17 In *Women's Work*, Courtney Thorsson reconsiders the gender, genre, and geography of African American nationalism as she explores the aesthetic history of African American writing by women. Building on and departing from the Black Arts Movement, the literary fiction of such writers as Toni Cade Bambara, Paule Marshall, Gloria Naylor, Ntozake Shange, and Toni Morrison employs a cultural nationalism—practiced by their characters as women's work—that defines a distinct contemporary literary movement, demanding attention to the continued relevance of nation in post-Black Arts writing. Identifying five forms of women's work as organizing, dancing, mapping, cooking, and inscribing, Thorsson shows how these writers reclaimed and revised cultural nationalism to hail African America.

Talking Leadership Mary S. Hartman, 1999 Interviews with 13 women, in areas ranging from philanthropy to politics and from business to academia, present a thought-provoking look at differences and commonalities in the lives and leadership approaches of women committed to social change. Beyond personal details and anecdotes, conversations capture a variety of experiences and insights reflecting what it's like to be a woman and a major leader in America at the close of the 20th century. Hartman is a professor and director for the Institute of Women's Leadership at Douglass College, Rutgers University. Lacks a subject index. Annotation copyrighted by Book News, Inc., Portland, OR

Allegories of the Anthropocene Elizabeth M. DeLoughrey, 2019-06-28 Elizabeth M. DeLoughrey traces how indigenous and postcolonial peoples in the Caribbean and Pacific Islands grapple with the enormity of colonialism and anthropogenic climate change through art, poetry, and literature by using allegorical narratives.

Uncover the mysteries within Explore with is enigmatic creation, Embark on a Mystery with **Sisters Of The Yam** . This downloadable ebook, shrouded in suspense, is available in a PDF format (*). Dive into a world of uncertainty and anticipation. Download now to unravel the secrets hidden within the pages.

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Table of Contents Sisters Of The Yam

- | | | |
|---|--|--|
| <ol style="list-style-type: none"> 1. Understanding the eBook Sisters Of The Yam <ul style="list-style-type: none"> ◦ The Rise of Digital Reading Sisters Of The Yam ◦ Advantages of eBooks Over Traditional Books 2. Identifying Sisters Of The Yam <ul style="list-style-type: none"> ◦ Exploring Different Genres ◦ Considering Fiction vs. Non-Fiction ◦ Determining Your Reading Goals 3. Choosing the Right eBook Platform <ul style="list-style-type: none"> ◦ Popular eBook Platforms ◦ Features to Look for in an | <ol style="list-style-type: none"> Sisters Of The Yam <ul style="list-style-type: none"> ◦ User-Friendly Interface 4. Exploring eBook Recommendations from Sisters Of The Yam <ul style="list-style-type: none"> ◦ Personalized Recommendations ◦ Sisters Of The Yam User Reviews and Ratings ◦ Sisters Of The Yam and Bestseller Lists 5. Accessing Sisters Of The Yam Free and Paid eBooks <ul style="list-style-type: none"> ◦ Sisters Of The Yam Public Domain eBooks ◦ Sisters Of The Yam eBook Subscription Services ◦ Sisters Of The Yam Budget-Friendly Options 6. Navigating Sisters Of The Yam | <ol style="list-style-type: none"> eBook Formats <ul style="list-style-type: none"> ◦ ePub, PDF, MOBI, and More ◦ Sisters Of The Yam Compatibility with Devices ◦ Sisters Of The Yam Enhanced eBook Features 7. Enhancing Your Reading Experience <ul style="list-style-type: none"> ◦ Adjustable Fonts and Text Sizes of Sisters Of The Yam ◦ Highlighting and Note-Taking Sisters Of The Yam ◦ Interactive Elements Sisters Of The Yam 8. Staying Engaged with Sisters Of The Yam <ul style="list-style-type: none"> ◦ Joining Online Reading Communities ◦ Participating in Virtual |
|---|--|--|

- Book Clubs
 - Following Authors and Publishers Sisters Of The Yam
- 9. Balancing eBooks and Physical Books Sisters Of The Yam
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Sisters Of The Yam
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Sisters Of The Yam
 - Setting Reading Goals Sisters Of The Yam
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Sisters Of The Yam
 - Fact-Checking eBook Content of Sisters Of The Yam
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill

Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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