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This detailed ethnographic study of the issues of power, interpretation, and identity involved in becoming a lawyer follows six students through a year-long legal writing course. The book examines how language issues reflect the relationships that these first-year law students build between themselves and both the legal texts they are taught and the clients they will represent. The data considered include all of the legal memos and brief the students produced for the course, their teacher's commentary on these texts, and extensive interview data from both the students and the teacher

Torture is an open secret in Chicago. Nobody in power wants to acknowledge this grim reality, but everyone knows it happens—and that the torturers are the police. Three to five new claims are submitted to the Torture Inquiry and Relief Commission of Illinois each week. Four hundred cases are currently pending investigation. Between 1972 and 1991, at least 125 black suspects were tortured by Chicago police officers working under former Police Commander Jon Burge. As the more recent revelations from the Homan Square “black site” show, that brutal period is far from a historical anomaly. For more than fifty years, police officers who took an oath to protect and serve have instead beaten, electrocuted, suffocated, and raped hundreds—perhaps thousands—of Chicago residents. In *The Torture Letters*, Laurence Ralph chronicles the history of torture in Chicago, the burgeoning activist movement against police violence, and the American public’s complicity in perpetuating torture at home and abroad. Engaging with a long tradition of epistolary meditations on racism in the United States, from James Baldwin’s *The Fire Next Time* to Ta-Nehisi

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Coates's *Between the World and Me*, Ralph offers in this book a collection of open letters written to protesters, victims, students, and others. Through these moving, questioning, enraged letters, Ralph bears witness to police violence that began in Burge's Area Two and follows the city's networks of torture to the global War on Terror. From Vietnam to Geneva to Guantanamo Bay—Ralph's story extends as far as the legacy of American imperialism. Combining insights from fourteen years of research on torture with testimonies of victims of police violence, retired officers, lawyers, and protesters, this is a powerful indictment of police violence and a fierce challenge to all Americans to demand an end to the systems that support it. With compassion and careful skill, Ralph uncovers the tangled connections among law enforcement, the political machine, and the courts in Chicago, amplifying the voices of torture victims who are still with us—and lending a voice to those long deceased.

Envisioning new directions for an inclusive anthropology

It is no coincidence, Daphne Lamothe writes, that so many black writers and intellectuals of the first half of the twentieth century either trained formally as ethnographers or worked as amateur collectors of folklore and folk culture. In *Inventing the New Negro* Lamothe explores the process by which key figures such as Zora Neale Hurston, Katherine Dunham, W. E. B. Du Bois, James Weldon Johnson, and Sterling Brown adapted ethnography and folklore in their narratives to create a cohesive, collective, and modern black identity. Lamothe explores how these figures

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assumed the roles of self-reflective translators and explicators of African American and African diasporic cultures to Western, largely white audiences. Lamothe argues that New Negro writers ultimately shifted the presuppositions of both literary modernism and modernist anthropology by making their narratives as much about ways of understanding as they were about any quest for objective knowledge. In critiquing the ethnographic framework within which they worked, they confronted the classist, racist, and cultural biases of the dominant society and challenged their readers to imagine a different set of relations between the powerful and the oppressed. Inventing the New Negro combines an intellectual history of one of the most important eras of African American letters with nuanced and original readings of seminal works of literature. It will be of interest not only to Harlem Renaissance scholars but to anyone who is interested in the intersections of culture, literature, folklore, and ethnography.

During the twentieth century, black Greek-Letter organizations (BGLOs) united college students dedicated to excellence, fostered kinship, and uplifted African Americans. Members of these organizations include remarkable and influential individuals such as Martin Luther King Jr., Congresswoman Barbara Jordan, novelist Toni Morrison, and Wall Street pioneer Reginald F. Lewis. Despite the profound influence of these groups, many now question the continuing relevance of BGLOs, arguing that their golden age has passed. Partly because of their perceived link to hip-hop culture, black fraternities and sororities have been unfairly reduced to a media

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Stereotype—a world of hazing without any real substance. The general public knows very little about BGLOs, and surprisingly the members themselves often do not have a thorough understanding of their history and culture or of the issues currently facing their organizations. To foster a greater engagement with the history and contributions of BGLOs, *Black Greek-Letter Organizations in the Twenty-first Century: Our Fight Has Just Begun* brings together an impressive group of authors to explore the contributions and continuing possibilities of BGLOs and their members. Editor Gregory S. Parks and the contributing authors provide historical context for the development of BGLOs, exploring their service activities as well as their relationships with other prominent African American institutions. The book examines BGLOs' responses to a number of contemporary issues, including non-black membership, homosexuality within BGLOs, and the perception of BGLOs as educated gangs. As illustrated by the organized response of BGLO members to the racial injustice they observed in Jena, Louisiana, these organizations still have a vital mission. Both internally and externally, BGLOs struggle to forge a relevant identity for the new century. Internally, these groups wrestle with many issues, including hazing, homophobia, petty intergroup competition, and the difficulty of bridging the divide between college and alumni members. Externally, BGLOs face the challenge of rededicating themselves to their communities and leading an aggressive campaign against modern forms of racism, sexism, and other types of fear-driven behavior. By embracing the history of these organizations and exploring their continuing viability and relevance, *Black Greek-Letter Organizations in the Twenty-first Century*

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demonstrates that BGLOs can create a positive and enduring future and that their most important work lies ahead.

Choice Outstanding Academic Title In the discipline's early days, anthropologists by definition were assumed to be white and male. Women and black scholars were relegated to the field's periphery. From this marginal place, white feminist anthropologists have successfully carved out an acknowledged intellectual space, identified as feminist anthropology. Unfortunately, the works of black and non-western feminist anthropologists are rarely cited, and they have yet to be respected as significant shapers of the direction and transformation of feminist anthropology. In this volume, Irma McClaurin has collected-for the first time-essays that explore the role and contributions of black feminist anthropologists. She has asked her contributors to disclose how their experiences as black women have influenced their anthropological practice in Africa, the Caribbean, and the United States, and how anthropology has influenced their development as black feminists. Every chapter is a unique journey that enables the reader to see how scholars are made. The writers present material from their own fieldwork to demonstrate how these experiences were shaped by their identities. Finally, each essay suggests how the author's field experiences have influenced the theoretical and methodological choices she has made throughout her career. Not since Diane Wolf's *Feminist Dilemmas in the Field* or Hortense Powdermaker's *Stranger and Friend* have we had such a breadth of women anthropologists discussing the critical (and personal) issues that emerge when doing

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Strategic partnership offers writing centers a framework for responding to disruptive innovations in higher education. Through partnership, writing centers can simultaneously secure resources and support the practice of tutoring writing in ways that enable moments of resistance, where writing consultants and students can tactically challenge the corporate university through their methods of practice. *Disrupting the Center* explicates, analyzes, and critiques one particular writing center's partnership approach to collaboration with disciplinary faculty and upper administrators across the curriculum. Using on-site research and critical ethnographic study from one university writing center, Rebecca Hallman Martini establishes an innovative, cross-disciplinary partnership approach to writing instruction in which peer tutoring plays an integral curricular role. Case studies detail three partnerships that respond directly to existing or potential disruptive innovations in higher education and showcase important concepts: mapping mutual benefit and stakeholder engagement in an online studio/hybrid first-year writing program partnership in response to online education, creating negotiated space to work through ethical issues involved when working with a public-private partnership to develop a required extracurricular portfolio project in a business school, and building transformational partnerships through establishing a writing-in-the-professions curriculum in the College of Engineering in response to career readiness initiatives. *Disrupting the Center* uses interviews, observations, focus groups,

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analysis of consultations, meetings, and shared documents such as annual reports, budgets, assessment data, assignments, and syllabi to generate a wide view of how systems work. Writing centers are flexible university-wide service spaces where students go for one-on-one and group writing support that can become dynamic spaces for writing pedagogy by disrupting, revitalizing, and reinventing the epistemic foundations of current rhetoric and composition landscapes and traditional approaches to writing.

With growing anxiety about American identity fueling debates about the nation ' s borders, ethnicities, and languages, *Crossing Borders, Drawing Boundaries* provides a timely and important rhetorical exploration of divisionary bounds that divide an Us from a Them. The concept of “ border ” calls for attention, and the authors in this collection respond by describing it, challenging it, confounding it, and, at times, erasing it. Motivating us to see anew the many lines that unite, divide, and define us, the essays in this volume highlight how discourse at borders and boundaries can create or thwart conditions for establishing identity and admitting difference. Each chapter analyzes how public discourse at the site of physical or metaphorical borders presents or confounds these conditions and, consequently, effective participation—a key criterion for a modern democracy. The settings are various, encompassing vast public spaces such as cities and areas within them; the rhetorical spaces of history books, museum displays, activist events, and media outlets; and the intimate settings of community and classroom conversations. *Crossing Borders, Drawing Boundaries*

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Shows how rich communication can be when diverse cultures intersect and create new opportunities for human connection, even while different populations, cultures, age groups, and political parties adopt irreconcilable positions. It will be of interest to scholars in rhetoric and literacy studies and students in rhetorical analysis and public discourse. Contributors include Andrea Alden, Cori Brewster, Robert Brooke, Randolph Cauthen, Jennifer Clifton, Barbara Couture, Vanessa Cozza, Anita C. Hernández, Roberta J. Herter, Judy Holiday, Elenore Long, José A. Montelongo, Karen P. Peirce, Jonathan P. Rossing, Susan A. Schiller, Christopher Schroeder, Tricia C. Serviss, Mónica Torres, Kathryn Valentine, Victor Villanueva, and Patti Wojahn.

This book explores ethnographic studies of diagnostic work in diverse settings. Switching attention from product ('diagnosis') to process ('diagnosing'), it reveals the importance of collaborative, socio-material, technologically augmented practices, exploring the potential of the multi-disciplinary studies presented to inform innovation.

Offering a new theory of poetic constraint, this book analyses contributions of bound people to the history of the lyric.