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Global Critical Race Feminism is the first anthology to focus explicitly on the legal rights of women of color around the world. Containing nearly thirty essays, the book addresses such topical themes as responses to white feminism; the flashpoint issue of female genital mutilation; the intersections of international law with U.S. law; "Third World" women in the "First Wor.

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Critical Race Feminism gives voice to African American, Latina, Asian, Native American, and Arab women, both heterosexual and lesbian. Both a forceful statement and a platform for change, the anthology addresses an ambitious range of subjects, from life in the workplace and motherhood to sexual harassment, domestic violence, and other criminal justice issues.

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Summary This chapter introduces critical race feminism (CRF) as an analytical tool to assess the legal plight of women in various jurisdictions. Developed primarily by U.S. legal authors, CRF draws from several other jurisprudential trends.

~~Critical race feminism (Chapter 9) Theories of Race and ...~~

Critical Race, Feminism, and Education provides a transformative next step in the evolution of critical race and Black feminist scholarship. Focusing on praxis, the relationship between the construction of race, class, and gender categories and social justice outcomes is analyzed. An applied

"The book is an idea that has finally found its time." --Publisher's Weekly "I think your book on Christopher Columbus is important. I'm more grateful for that book than any other book I have read in a couple of years." --Kurt Vonnegut

Now in its second edition, the acclaimed anthology *Critical Race Feminism* presents over 40 readings on the legal status of women of color by leading authors and scholars such as Anita Hill, Lani Guinier, Kathleen Neal Cleaver, and Angela Harris. This second edition features 25 new essays and a new introduction by Adrien Katherine Wing. *Critical Race Feminism* gives voice to African American, Latina, Asian, Native American, and Arab women, both heterosexual and lesbian. Both a forceful statement and a platform for change, the anthology addresses an ambitious range of subjects, from life in the workplace and motherhood to sexual harassment, domestic violence, and other criminal justice issues. Extending beyond national borders, the volume tackles global issues such as the rights of Muslim women, immigration, multiculturalism, and global capitalism. Revealing how the historical experiences and contemporary realities of women of color are profoundly influenced by a legacy of racism and sexism that is neither linear nor logical, *Critical Race Feminism* serves up a panoramic perspective, illustrating how women of color can find strength in the face of oppression.

What is a Canadian critical race feminism? As the contributors to this book note, the interventions of Canadian critical race feminists work to explicitly engage the Canadian state as a white settler society. The collection examines Indigenous peoples within the Canadian settler state and Indigenous women within feminism; the challenges posed by the settler state for women of colour and Indigenous women; and the possibilities and limits of an anti-colonial praxis. Critical race feminism, like critical race theory more broadly, interrogates questions about race and gender through an emancipatory lens, posing fundamental questions about the persistence if not magnification of race and the "colour line" in the twenty-first century. The writers of these articles whether exploring campus politics around issues of equity, the media's circulation of ideas about a tolerant multicultural and feminist Canada, security practices that confine people of colour to spaces of exception,

Indigenous women's navigation of both nationalism and feminism, Western feminist responses to the War on Terror, or the new forms of whiteness that persist in ideas about a post-racial world or in transnational movements for social justice insist that we must study racialized power in all its gender and class dimensions. The contributors are all members of Researchers and Academics of Colour for Equity.

Critical Race, Feminism, and Education provides a transformative next step in the evolution of critical race and Black feminist scholarship. Focusing on praxis, the relationship between the construction of race, class, and gender categories and social justice outcomes is analyzed. An applied transdisciplinary model - integrating law, sociology, history, and social movement theory - demonstrates how marginalized groups are oppressed by ideologies of power and privilege in the legal system, the education system, and the media. Pratt-Clarke documents the effects of racism, patriarchy, classism, and nationalism on Black females and males in the single-sex school debate.

Global Intersectionality and Contemporary Human Rights argues for an expansive definition of human rights, one that encompasses the harm caused by multiple, intersecting forms of subordination. Intersectionality theory posits that aspects of identity, such as race and gender, are mutually constitutive and intersect to create unique experiences of discrimination and subordination. Perpetrators of sexual violence in armed conflict, of example, often target women based on both gender and ethnicity. Human rights remedies that fail to capture the intersectional nature of human rights violations do not offer comprehensive redress to victims. This title explores the influence of intersectionality theory on human rights in the modern era and traces the evolution of intersectionality as a theoretical framework in the United States and around the world. It draws upon feminist theory and human rights jurisprudence to argue that scholars and activists have under-utilized intersectionality theory in the global discourse of human rights. As the central intergovernmental organization charged with the protection of human rights, the United Nations has been slow to embrace the insights gained from intersectionality theory. This work argues that the United Nations and other human rights organizations must more actively embrace intersectionality as an analytical framework in order to fully address the complexity of human rights violations around the world.

This exciting new Handbook offers a comprehensive overview of the contemporary state of the field in feminist philosophy. The editors' introduction and forty-five essays cover feminist critical engagements with philosophy and adjacent scholarly fields, as well as feminist approaches to current debates and crises across the world. Authors cover topics ranging from the ways in which feminist philosophy attends to other systems of oppression, and the gendered, racialized, and classed assumptions embedded in philosophical concepts, to feminist perspectives on prominent subfields of philosophy. The first section contains chapters that explore feminist philosophical engagement with mainstream and marginalized histories and traditions, while the second section parses feminist philosophy's contributions to numerous philosophical subfields, for example metaphysics and bioethics. A third section explores what feminist philosophy can illuminate about crucial moral

and political issues of identity, gender, the body, autonomy, prisons, among numerous others. The Handbook concludes with the field's engagement with other theories and movements, including trans studies, queer theory, critical race, theory, postcolonial theory, and decolonial theory. The volume provides a rigorous but accessible resource for students and scholars who are interested in feminist philosophy, and how feminist philosophers situate their work in relation to the philosophical mainstream and other disciplines. Above all it aims to showcase the rich diversity of subject matter, approach, and method among feminist philosophers.

Its opponents call it part of "the lunatic fringe," a justification for "black separateness," "the most embarrassing trend in American publishing." "It" is Critical Race Theory. But what is Critical Race Theory? How did it develop? Where does it stand now? Where should it go in the future? In this volume, thirty-one CRT scholars present their views on the ideas and methods of CRT, its role in academia and in the culture at large, and its past, present, and future. Critical race theorists assert that both the procedures and the substance of American law are structured to maintain white privilege. The neutrality and objectivity of the law are not just unattainable ideals; they are harmful actions that obscure the law's role in protecting white supremacy. This notion—so obvious to some, so unthinkable to others—has stimulated and divided legal thinking in this country and, increasingly, abroad. The essays in *Crossroads, Directions, and a New Critical Race Theory*—all original—address this notion in a variety of helpful and exciting ways. They use analysis, personal experience, historical narrative, and many other techniques to explain the importance of looking critically at how race permeates our national consciousness.

An authoritative and cutting-edge collection of theoretically grounded and empirically informed essays exploring the contemporary terrain of race and racism.

A radically inclusive, intersectional, and transnational approach to the fight for women's rights. Upper-middle-class white women have long been heralded as "experts" on feminism. They have presided over multinational feminist organizations and written much of what we consider the feminist canon, espousing sexual liberation and satisfaction, LGBTQ inclusion, and racial solidarity, all while branding the language of the movement itself in whiteness and speaking over Black and Brown women in an effort to uphold privilege and perceived cultural superiority. An American Muslim woman, attorney, and political philosopher, Rafia Zakaria champions a reconstruction of feminism in *Against White Feminism*, centering women of color in this transformative overview and counter-manifesto to white feminism's global, long-standing affinity with colonial, patriarchal, and white supremacist ideals. Covering such ground as the legacy of the British feminist imperialist savior complex and "the colonial thesis that all reform comes from the West" to the condescension of the white feminist-led "aid industrial complex" and the conflation of sexual liberation as the "sum total of empowerment," Zakaria follows in the

tradition of intersectional feminist forebears Kimberlé Crenshaw, Adrienne Rich, and Audre Lorde. Zakaria ultimately refutes and reimagines the apolitical aspirations of white feminist empowerment in this staggering, radical critique, with Black and Brown feminist thought at the forefront.

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