

The Rigoberta Menchu Controversy

Central Americans are one of the largest Latino population groups in the United States. Yet, Arturo Arias argues, the cultural production of Central Americans remains little known to North Americans. In *Taking Their Word*, Arias complicates notions of the cultural production of Central America, from Mexico in the North to Panama in the South. He charts the literature of Central America's liberation struggles of the 1970s and 1980s, its transformation after peace treaties were signed, the emergence of a new Maya literature that decenters Latin American literature written in Spanish, and the rise and fall of testimonio. Arias demonstrates that Central America and its literature are marked by an indigenusness that has never before been fully theorized or critically grasped. Never one to avoid controversy, Arias proffers his views of how the immigration of Central Americans to North America has changed the cultural topography of both zones. With this groundbreaking work, Arias establishes the importance of Central American literature and provides a frame for future studies of the region's culture. Arturo Arias is director of Latin American studies at the University of Redlands. He is the author of six novels in Spanish and editor of *The Rigoberta Mench Controversy* (Minnesota, 2001).

Rigoberta Menchú is a living legend, a young woman who said that her odyssey from a Mayan Indian village to revolutionary exile was "the story of all poor Guatemalans." By turning herself into an everywoman, she became a powerful symbol for 500 years of indigenous resistance to colonialism. Her testimony, *I, Rigoberta Menchú*, denounced atrocities by the Guatemalan army and propelled her to the 1992 Nobel Peace Prize. But her story was not the eyewitness account that she claimed. In this hotly debated book, key points of which have been corroborated by the *New York Times*, David Stoll compares a cult text with local testimony from Rigoberta Menchú's hometown. His reconstruction of her story goes to the heart of debates over political correctness and identity politics and provides a dramatic illustration of the rebirth of the sacred in the postmodern academy. This expanded edition includes a new foreword from Elizabeth Burgos, the editor of *I, Rigoberta Menchú*, as well as a new afterword from Stoll, who discusses Rigoberta Menchú's recent bid for the Guatemalan presidency and addresses the many controversies and debates that have arisen since the book was first published.

Is there a way of thinking about literature that is 'outside' or 'against' literature? In *Against Literature*, John Beverley brilliantly responds to this question, arguing for a negation of the literary that would allow nonliterary forms of cultural practice to displace literature's hegemony.

This volume presents a comparative exploration of Dalit autobiographical writing from India and of Latin American testimonio as subaltern voices from two regions of the Global South. Offering frames for linking global subalternity today, the chapters address Siddalingaiah's *Ooru Keri*; Muli's *Life History*; Manoranjan Byapari and Manju Bala's narratives; and Yashica Dutt's *Coming Out as Dalit*;

among others, alongside foundational texts of the testimonio genre. While embedded in their specific experiences, the shared history of oppression and resistance on the basis of race/ethnicity and caste from where these subaltern life histories arise constitutes an alternative epistemological locus. The chapters point to the inadequacy of reading them within existing critical frameworks in autobiography studies. A fascinating set of studies juxtaposing the two genres, the book is an essential read for scholars and researchers of Dalit studies, subaltern studies, testimonio and autobiography, cultural studies, world literature, comparative literature, history, political sociology and social anthropology, arts and aesthetics, Latin American studies, and Global South studies.

Scandals and Scoundrels

Ethnography through Thick and Thin

A Novel

Rigoberta Menchu and the Story of All Poor Guatemalans

Research and Indigenous Peoples

The Rigoberta Menchú Controversy

Testimonio

How will patterns of human interaction with the earth's eco-system impact on biodiversity loss over the long term--not in the next ten or even fifty years, but on the vast temporal scale be dealt with by earth scientists? This volume brings together data from population biology, community ecology, comparative biology, and paleontology to answer this question.

With pitch-perfect, pitch-black humor, this saga refracts through one family's struggles a whole country's nightmare. The tyrant of the book is the actual pro-Nazi mystic Maximiliano Hernández Martínez, known as the Warlock, who came to power in El Salvador in 1932. An attempted coup in April of 1944 failed, but a general strike in May finally forced him out of office. The book takes place during that tumultuous month between the coup and the strike. With her husband a political prisoner and her son fleeing for his life, wealthy Haydée Aragon takes matters into her own hands. Events ricochet from one near-disaster to the next.--Publisher's description.

The twenty-first century is characterized by the global circulation of cultures, norms, representations, discourses, and human rights claims; the arising conflicts require innovative understandings of decision making. *Deliberative Acts* develops a new, cogent theory of performative deliberation. Rather than conceiving deliberation within the familiar frameworks of persuasion, identification, or procedural democracy, it privileges speech acts and bodily enactments that constitute deliberation itself, reorienting deliberative theory toward the initiating moment of recognition, a moment in which interlocutors are positioned in relationship to each other and so may begin to construct a new lifeworld. By approaching human rights not as norms or laws, but as deliberative acts, Lyon conceives rights as relationships among people and as ongoing political and historical projects developing communal norms through global and cross-cultural interactions.

During the height of the Guatemalan civil war, Tomás Guzaro, a Mayan evangelical

pastor, led more than two hundred fellow Mayas out of guerrilla-controlled Ixil territory and into the relative safety of the government army's hands. This exodus was one of the factors that caused the guerrillas to lose their grip on the Ixil, thus hastening the return of peace to the area. In *Escaping the Fire*, Guzaro relates the hardships common to most Mayas and the resulting unrest that opened the door to civil war. He details the Guatemalan army's atrocities while also describing the Guerrilla Army of the Poor's rise to power in Ixil country, which resulted in limited religious freedom, murdered church leaders, and threatened congregations. His story climaxes with the harrowing vision that induced him to guide his people out of their war-torn homeland. Guzaro also provides an intimate look at his spiritual pilgrimage through all three of Guatemala's main religions. The son of a Mayan priest, formerly a leader in the Catholic Church, and finally a convert to Protestantism, Guzaro, in detailing his religious life, offers insight into the widespread shift toward Protestantism in Latin America over the past four decades. Riveting and highly personal, *Escaping the Fire* ultimately provides a counterpoint to the usual interpretation of indigenous agency during the Guatemalan civil war by documenting the little-studied experiences of Protestants living in guerrilla-held territory.

The Great Recoil

The Making of a Revolutionary

The Life of a Black Cuban Woman in the Twentieth Century

Escaping the Fire

Reyita

Testimony

Truth and Human Rights in Guatemala

"Elvia Alvarado tells the story of her life and the life of the people of Honduras. Read it and understand the struggle against tyranny of the poor. Read it and act."--Alice Walker
This intimate, revisionist portrait of Fidel Castro, showing how an unlikely young Cuban led his country in revolution and transfixed the world, is "sure to become the standard on Castro's early life" (Publishers Weekly). Until now, biographers have treated Castro's life like prosecutors, scouring his past for evidence to convict a person they don't like or don't understand. Young Castro challenges us to put aside the caricature of a bearded, cigar-munching, anti-American hothead to discover how Castro became the dictator who acted as a thorn in the side of US presidents for nearly half a century. In this "gripping and edifying narrative...Hansen brings imposing research and notable erudition" (Booklist) to Castro's early life, showing Castro getting his toughness from a father who survived Spain's class system and colonial wars to become one of the most successful independent plantation owners in Cuba. We see a boy running around that plantation more comfortable playing with the children of his father's laborers

than his own classmates at elite boarding schools in Santiago de Cuba and Havana. We discover a young man who writes flowery love letters from prison and contemplates the meaning of life, a gregarious soul attentive to the needs of strangers but often indifferent to the needs of his own family. These pages show a liberal democrat who admires FDR's New Deal policies and is skeptical of communism, but is also hostile to American imperialism. They show an audacious militant who stages a reckless attack on a military barracks but is canny about building an army of resisters. In short, Young Castro reveals a complex man. The first American historian in a generation to gain access to the Castro archives in Havana, Jonathan Hansen was able to secure cooperation from Castro's family and closest confidants. He gained access to hundreds of never-before-seen letters and interviewed people he was the first to ask for their impressions of the man. The result is a nuanced and penetrating portrait of a man at once brilliant, arrogant, bold, vulnerable, and all too human: a man who, having grown up on an island that felt like a colonial cage, was compelled to lead his country to independence.

Now a global bestseller, the remarkable life of Rigoberta Menchú, a Guatemalan peasant woman, reflects on the experiences common to many Indian communities in Latin America. Menchú suffered gross injustice and hardship in her early life: her brother, father and mother were murdered by the Guatemalan military. She learned Spanish and turned to catechistic work as an expression of political revolt as well as religious commitment. Menchú vividly conveys the traditional beliefs of her community and her personal response to feminist and socialist ideas. Above all, these pages are illuminated by the enduring courage and passionate sense of justice of an extraordinary woman.

A work of historical detection invalidates Mead's antievolutionary anthropological paradigm, revealing it to be based on the mischievous joking of Mead's native traveling companions

Taking Their Word

Tzotzil Identities in Modern Mexico

A Pussy Riot Guide to Activism

Deliberative Acts

Practicing Memory in Central American Literature

Who Speaks for Margaret Garner?

Dalit Autobiographies and the Testimonio

In 1984, indigenous rights activist Rigoberta Menchú published a harrowing account of life under a military dictatorship in Guatemala. That autobiography—I, Rigoberta Menchú—transformed the study and understanding of modern Guatemalan history and brought its author international renown. She won a Nobel Peace Prize in 1992. At that point, she became the target of historians seeking to discredit her testimony and deny US complicity in the genocidal policies of the Guatemalan regime. Told here is the story of an unlettered woman who became the spokesperson for her people and clashed with the intellectual apologists of the world's most powerful nation. What happened to her autobiography speaks volumes about power, perception and race on the world stage. This critical companion to Menchú's work will disabuse many readers of the lies that have been told about this courageous individual.

*In the 1980s, George Marcus spearheaded a major critique of cultural anthropology, expressed most clearly in the landmark book *Writing Culture*, which he coedited with James Clifford. *Ethnography through Thick and Thin* updates and advances that critique for the late 1990s. Marcus presents a series of penetrating and provocative essays on the changes that continue to sweep across anthropology. He examines, in particular, how the discipline's central practice of ethnography has been changed by "multi-sited" approaches to anthropology and how new research patterns are transforming anthropologists' careers. Marcus rejects the view, often expressed, that these changes are undermining anthropology. The combination of traditional ethnography with scholarly experimentation, he argues, will only make the discipline more lively and diverse. The book is divided into three main parts. In the first, Marcus shows how ethnographers' tradition of defining fieldwork in terms of peoples and places is now being challenged by the need to study culture by exploring connections, parallels, and contrasts among a variety of often seemingly incommensurate sites. The second part illustrates this emergent multi-sited condition of research by reflecting it in some of Marcus's own past research on Tongan elites and dynastic American fortunes. In the final section, which includes the previously unpublished essay "Sticking with Ethnography through Thick and Thin," Marcus examines the evolving professional culture of anthropology and the predicaments of its new scholars. He shows how students have increasingly been drawn to the field as much by such powerful interdisciplinary movements as feminism, postcolonial studies, and cultural studies as by anthropology's own traditions. He also considers the impact of demographic changes within the discipline--in particular the fact that anthropologists are no longer almost exclusively Euro-Americans studying non-Euro-Americans. These changes raise new issues about the identities of anthropologists in relation to those they study, and indeed, about what is to define standards of ethnographic scholarship. Filled with keen and highly illuminating observations, *Ethnography through Thick and Thin* will stimulate fresh debate about the past, present, and future of a discipline undergoing profound transformations.*

Oral history of an elderly black woman recounting the story of her nine decades in Cuba. In the years that follow the bombing of Guatemala City in 1954, young Max grows into manhood as he searches for his identity, his father, and his place in the struggles of his country.

Politics after Populism and Pandemic

A Historical Analysis Of Her Samoan Research

Buried Secrets

Literature and the Signs of Central America

Between Two Armies in the Ixil Towns of Guatemala

Telling Maya Tales

New Foreword by Elizabeth Burgos

What comes after neoliberalism? In these times of health emergency, economic collapse, populist anger and ecological threat, societies are forced to turn inward in search of protection. Neoliberalism, the ideology that presided over decades of market globalisation, is on trial, while state intervention is making a spectacular comeback amid lockdowns, mass vaccination programmes, deficit spending and climate planning. This is the Great Recoil, the era when the neo-statist endopolitics of national sovereignty, economic protection and democratic control overrides the neoliberal exopolitics of free markets, labour flexibility and business opportunity. Looking back to the role of the state in Plato, Machiavelli, Hobbes, Hegel, Gramsci and Polanyi, and exploring the discourses, electoral programs and class blocs of the nationalist right and socialist left, Paolo Gerbaudo fleshes out the contours of the different statisms and populisms that inform contemporary politics. The central issue in dispute is what mission the post-pandemic state should pursue: whether it should protect native workers from immigration and the rich against redistributive demands, as proposed by the right's authoritarian protectionism; or reassert social security and popular sovereignty against the rapacity of financial and tech elites, as advocated by the left's social protectivism. Only by addressing the widespread sense of exposure and vulnerability may socialists turn the present phase of involution into an opportunity for social transformation.

An exposé of Guatemala's genocidal campaign against the Maya in the late 1970s and mid-1980s documents the massacres and displacements that took place as well as the experiences of Maya survivors seeking justice and healing.

Her story reflects the experiences common to many Indian communities in Latin America today. Rigoberta suffered gross injustice and hardship in her early life: her brother, father and mother were murdered by the Guatemalan military. She learned Spanish and turned to catechist work as an expression of political revolt as well as religious commitment. The anthropologist Elisabeth Burgos-Debray, herself a Latin American woman, conducted a series of interviews with Rigoberta Menchu. The result is a book unique in contemporary literature which records the detail of everyday Indian life. Rigoberta's gift for striking expression vividly conveys both the religious and superstitious beliefs of her community and her personal response to feminist and socialist ideas. Above all, these pages are illuminated by the enduring courage and passionate sense of justice of an extraordinary woman.

In this book, Nobel Peace Prize winner and Maya activist Rigoberta Menchú Tum returns to the world of her childhood. The Honey Jar brings us the ancient stories her grandparents told her when she was a little girl, and we can imagine her listening to them by the fire at night. These Maya tales include creation myths, a classic story about the magic twins (which can also be found in the Popol Vuh), explanations of how and why certain natural phenomena came to exist, and animal tales. The underworld, the sky, the sun and moon, plants, people, animals, gods and demi-gods are all present in these stories, and through them we come to know more about the elements that shaped the Mayas' understanding of the world. Rich and vibrant illustrations by noted Mazatec-Mexican artist Domi perfectly complement these magical Maya tales. Key Text Features illustrations Correlates to the Common Core State Standards in English Language Arts: CCSS.ELA-LITERACY.RL.3.2 Recount stories, including fables, folktales, and myths from diverse cultures; determine the central message, lesson, or moral

and explain how it is conveyed through key details in the text.

An Indian Woman in Guatemala

The Story of Hilaria Supa Huamán, a Rural Quechua Woman

Tyrant Memory

Threads of My Life

Subalternities in India and Latin America

Indigenous Absence in Transatlantic Literatures

Rigoberta Menchu And The Story Of All Poor Guatemalans

Who is a victim? Considerations of innocence typically figure in our notions of victimhood, as do judgments about causation, responsibility, and harm. Those identified as victims are sometimes silenced or blamed for their misfortune—responses that are typically mistaken and often damaging. However, other problems arise when we defer too much to victims, being reluctant to criticize their judgments or testimony. Reaching a sensitive and yet critical stand on victims' credibility is a difficult matter. In this book, Trudy Govier carefully examines the concept of victimhood and considers the practical implications of the various attitudes with which we may respond to victims. These issues are explored with reference to a range of complex examples, including child victims of institutional abuse and the famed Rigoberta Menchú controversy. Further topics include the authority of personal experience, restorative justice, restitution, forgiveness, and closure.

A Queer Mother for the Nation weaves a nuanced understanding of how Gabriela Mistral (1889-1957), the first Latin American to win the Nobel Prize for Literature, cooperated with authority and fashioned herself as the figure of Motherhood in collaboration with the state.

A former rural schoolteacher gives an account of a village (fictitious name) and villagers destroyed by elements of the Guatemalan army in search of revolutionaries and guerrillas.

Guatemalan indigenous rights activist Rigoberta Menchu first came to international prominence following the 1983 publication of her memoir, *I, Rigoberta Menchu*, which chronicled in compelling detail the violence and misery that she and her people suffered during her country's brutal civil war. The book focused world attention on Guatemala and led to her being awarded the Nobel Peace Prize in 1992. In 1999, a book by David Stoll challenged the veracity of key details in Menchu's account, generating a storm of controversy. Journalists and scholars squared off regarding whether Menchu had lied about her past and, if so, what that would mean about the larger truths revealed in her book. In *The Rigoberta Menchu Controversy*, Arturo Arias has assembled a casebook that offers a balanced perspective on the debate. The first section of this volume collects the primary documents -- newspaper articles, interviews, and official statements -- in which the debate raged, many translated into English for the first time. In the second section, a distinguished group of

international scholars assesses the political, historical, and cultural contexts of the debate, and considers its implications for such issues as the "culture wars", historical truth, and the politics of memory. Also included is a new essay by David Stoll in which he responds to his critics.

A Queer Mother for the Nation

Don't Be Afraid, Gringo: A Honduran Woman Speaks From The Heart

The Story of Elvia Alvarado

I, Rigoberta Menchú

Death of a Guatemalan Village

After the Bombs

Illiberal Education

With poetry and insight, the author recalls her life in a concentration camp as one of Argentina's 30,000 "disappeared"

These four germinal essays by John Beverley sparked the widespread discussion and debate surrounding testimonio--the socially and politically charged Latin American narrative of witnessing--that culminated, with David Stoll's highly publicized attack on Rigoberta Menchu's celebrated testimonial text. Challenging Hardt and Negri's "Empire, Beverley's extensive new introduction examines the broader historical, political, and ethical issues that this literature raises, tracing the development of testimonio from its emergence in the Cold War era to the rise of a globalized economy and of U.S. political hegemony. Informed by postcolonial studies and the current debate over multiculturalism and identity politics, "Testimonio reaches across disciplinary boundaries to show how this particular literature at once represents and enacts new forms of agency on the part of previously repressed social subjects, as well as its potential as a new form of "alliance politics" between those subjects and artists, scientists, teachers, and intellectuals in a variety of local, national, and international contexts.

Telling Maya Tales offers an experimental ethnographic portrait of the San Juan Chamula, the largest and most influential Maya community of Highland Chiapas, in the late twentieth century--the era of the Zapatistas. In this collection of essays, the author, whose field work in the area spans two generations of anthropological thought, explores several expressions of Tzotzil ethnic affirmation, ranging from oral narrative to ritual drama and political action. His work covers the current era, when the Chamula Tzotzils mingle chaotically and sometimes violently with the social and political space of modern Mexico--most recently, in the context of the Maya Zapatista movement of 1994.

'A landmark in the process of decolonizing imperial Western knowledge.' Walter D. Mignolo, Duke University To the colonized, the term 'research' is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as 'regimes of truth.' Concepts such as 'discovery' and 'claiming' are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being. Now in its eagerly awaited second edition, this bestselling book has been substantially revised, with new case-studies and examples and important additions on new indigenous literature, the role of research in indigenous struggles for social justice, which brings this essential volume urgently up-to-date.

Democracy, Rhetoric, and Rights

Against Literature

Crossing Borders

The State and Gabriela Mistral

How an Ixil Mayan Pastor Led His People Out of a Holocaust During the Guatemalan Civil War
Who Is Rigoberta Menchu?

Victims and Victimhood

This book intervenes in transatlantic and hemispheric studies by positing "America" as not a particular country or continent but a foundational narrative, in which conquerors arrive at a shore intent on overwriting local versions of humanity, culture, and landscape with inscriptions of their own design. This imposition of foreign textualities, however dominant, is never complete because the absences of the disappeared still linger manifestly, still are present. That apparent paradox results in a haunted America, whose conquest is always partial and whose conquered are always contestatory. Readers of scholarship by transatlanticists such as Paul Gilroy and hemispherists such as Diana Taylor will find new conceptualizations here of an America that knows no geographic boundaries, whose absences are collective but not necessarily interrelated by genealogy. The five principal texts at hand - Columbus's diary of his first voyage, the Popol Vuh of the Maya-K'iche', Defoe's Robinson Crusoe, Evita's Cuando los Combes luchaban (the first African novel in Spanish), and Pynchon's Mason & Dixon - are examined as foundational stories of America in their imaginings of its transatlantic commencement. Interspersed too are shorter studies of narratives by William Carlos Williams, Rigoberta Menchú, Álvaro Núñez Cabeza de Vaca, José Martí, Mark Knopfler (former lead singer of Dire Straits) and Gabriel García Márquez. These texts are rarely if ever read together because of their discrete provenances in time and place, yet their juxtaposition reveals how the disjunctions and ruptures that took place on the eastern and western shores of the Atlantic upon the arrival of Europeans became insinuated as recurring and resistant absences in narratives ostensibly contextualized by the Conquest. The book concludes by proposing that Mary Shelley's Frankenstein is the great American novel. After Specters of Conquest: Indigenous Absence in Transatlantic Literatures, America will never seem the same.

"The most extensive record available in English of the ugly story."—Elisabeth Rubinfein, New York Newsday Over 100,000 women across Asia were victims of enforced prostitution by the Japanese Imperial Forces during World War II. Until as recently as 1993 the Japanese government continued to deny this shameful aspect of its wartime history. George Hicks's book is the only history in English regarding this terrible enslavement of women.

Details the life of the Nobel Peace Prize winner, her flight from Guatemala to Mexico in 1981, and her resolve to dedicate her life to Indian causes

Margaret has written Katie's oral testimony as an engaging and moving

biography that spans the late nineteenth century into the apartheid years. We read of Katie's travels to England, her presentation to Queen Victoria; and her return to South Africa.

I, Rigoberta Menchu

On the Politics of Truth

Specters of Conquest

The Comfort Women: Japan's Brutal Regime of Enforced Prostitution in the Second World War

The Calling of Katie Makanya

Tales of Disappearance and Survival

Decolonizing Methodologies

"Rigoberta Menchú is a living legend, a young woman who said that her odyssey from a Mayan Indian village to revolutionary exile was "the story of all poor Guatemalans." By turning herself into an ever"

Through penetrating analysis of twentieth-century historical fiction from Central America this book asks: why do so many literary texts in the region address historical issues? What kinds of stories are told about the past when authors choose the fictional realm to represent history? Why access memory through fiction and poetry? Nicole Caso traces the active interplay between language, space, and memory in the continuous process of defining local identities through literature. Ultimately, this book looks to the dynamic between form and content to identify potential maps that are suggested in each of these texts in order to imagine possibilities of action in the future.

She loves life in spite of everything. Conceived as the result of a rape, she herself was raped at the age of 14. Her name is Hilaria Supa Huamán. She is 47 years old and self-educated. She has lived in Lima, the capital of Peru. She now lives in Huallacocha, in Cuzco. She campaigns for agriculture and for the women of the countryside. For more than 20 years, she has been dedicated to organizing women and preserving the ancient wisdom and culture of the Andes. For the last six years, she has also been working in search of justice for women who were forcibly sterilized.—1000 Women for the Nobel Peace Prize
Ron Robin takes an intriguing look at the shifting nature of academic and public discourse in this incisive consideration of recent academic scandals—including charges of plagiarism against Stephen Ambrose, Derek Freeman's attempt to debunk Margaret Mead's research, Michael Bellesiles's alleged fabrication of an early America without weapons, Joseph Ellis's imaginary participation in major historical events of the 1960s, Napoleon Chagnon's creation and manipulation of a "Stone Age people," and accusations that Nobel Peace Prize winner Rigoberta Menchú's

testimony on the Maya holocaust was in part fiction. Scandals and Scoundrels makes the case that, contrary to popular imagery, we're not living in particularly deviant times and there is no fundamental flaw permeating a decadent academy. Instead, Robin argues, latter-day scandals are media events, tailored for the melodramatic and sensationalist formats of mass mediation. In addition, the contentious and uninhibited nature of cyberdebates fosters acrimonious exposure. Ron convincingly demonstrates that scandals are part of a necessary process of rule making and reinvention rather than a symptom of the bankruptcy of the scientific enterprise.

Seven Cases That Shook the Academy

Young Castro

The Honey Jar

Read & Riot

Political Correctness and the College Experience

The Fateful Hoaxing Of Margaret Mead

The Little School

"Stylish, striking, and elegantly packaged...as indispensable to confronting, say, your domineering mother-in-law or your local city council as it is to helping foment an ongoing and ever-escalating insurrection against, say, a sexist, racist, nepotistic power-mad oligarchy threatening to destroy democracy as we know it...My advice: Buy one"--VOGUE From artist, activist, and Pussy Riot founder Nadya Tolokonnikova, a guerilla guide to radical protest and joyful political resistance The face of modern protest is wearing a brightly colored ski mask. Nadya Tolokonnikova, founding member of the Russian activist group Pussy Riot, is a creative activist, professional protestor, brazen feminist, shocking visual artist, and force to be reckoned with. Her spontaneous, explosive approach to political action has involved jumping over barbed wire, kissing police officers, giving guerilla performances in crowded subway cars, and going on a hunger strike to protest the abuse of prisoners. She's been horse-whipped by police in Sochi, temporarily blinded when officers threw green paint in her eyes, and monitored by the Russian government. But what made Nadya an activist icon overnight happened on February 21, 2012, when she was arrested for performing an anti-Putin protest song in a Moscow church. She was sent to a Russian prison for 18 months and emerged as an international symbol of radical resistance, as calls to "Free Pussy Riot" resounded around the world. With her emblematic ski mask, black lipstick, and unwavering bravery, Nadya has become an emissary of hope and optimism despite overwhelming and ugly political corruption. Read & Riot is structured around Nadya's ten rules for revolution (Be a pirate! Make your government shit its pants! Take back the joy!) and illustrated throughout with stunning examples from her extraordinary life and the philosophies of other revolutionary rebels throughout history. Rooted in action and going beyond the typical "call your senator" guidelines, Read & Riot gives us a

Where To Download The Rigoberta Menchu Controversy

refreshing model for civil disobedience, and encourages our right to question every status quo and make political action exciting—even joyful.