

Sigh No More

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reproduction of the original

a rallying cry to link the food justice movement to broader social justice debates the united states is a nation of foodies and food activists many of them progressives and yet their overwhelming concern for what they consume often hinders their engagement with social justice more broadly food justice now charts a path from food activism to social justice activism that integrates the two it calls on the food focused to broaden and deepen their commitment to the struggle

against structural inequalities both within and beyond the food system in an engrossing historically grounded and ethnographically rich narrative joshua sbicca argues that food justice is more than just a myopic focus on food allowing scholars and activists alike to investigate the causes behind inequities and evaluate and implement political strategies to overcome them focusing on carceral labor and immigration crises sbicca tells the stories of three california based food movement organizations showing that when activists use food to confront neoliberal capitalism and institutional racism they can creatively expand how to practice and achieve food justice sbicca sets his central argument in opposition to apolitical and individual solutions discussing national food movement campaigns and the need for economically and racially just food policies a matter of vital public concern with deep implications for building collective power across a diversity of interests

in these several pieces i have worked to trace out possible interfaces between specific scripture references and matters at the forefront of our common social life it is my hunch that almost without fail such an interface creates a very different angle of vision for any element of our common social life because it situates such a topic in the context of the biblical narrative that is occupied by the holy agency of god such an alternative angle of vision helps to defamiliarize us from our usual discernment according to the master narrative of democratic capitalism that is most widely shared across the spectrum of conservatives and progressives because our common angle of vision shared by progressives and conservatives has a very low ceiling of human ultimacy we all of us easily come to think that our particular reading of social reality is absolute and beyond question even if dominated by a tacit ideology it is my bet that an interface with biblical testimony can and will deabsolutize our excessive certitude and permit us to look again at the social facts that are in front of us i do not think and do not suggest that such interfaces with scripture are inevitable they are rather suggestive impressionistic and fleeting the kind of linkage that is available in the matrix of faith that is not fixed on certitude

parenting in england is the first study of the world of parenting in late georgian england the author joanne bailey traces ideas about parenthood in a christian

society that was responding to new cultural trends of sensibility romanticism and domesticity along with enlightenment ideas about childhood and self all these shaped how people from the poor to the genteel thought about themselves as parents and remembered their own parents with meticulous attention to detail bailey illuminates the range of intense emotions provoked by parenthood by investigating a rich array of sources from memoirs and correspondence to advice literature fiction and court records to prints engravings and ballads parenting was also a profoundly embodied experience and the book captures the effort labour and hard work it entailed such parental investment meant that the experience was fundamental to the forging of national familial and personal identities it also needed more than two parents and this book uncovers the hitherto hidden world of shared parenting at all levels of society household and kinship ties were drawn upon to lighten the labours of parenting by revealing these emotional and material parental worlds what emerges is the centrality of parenthood to mental and physical well being reputation public and personal identities and to transmitting prized values across generations yet being a parent was a contingent experience adapting from hour to hour year to year and child to child it was at once precarious as children and parents succumbed to fatal diseases and accidents yet it was also enduring because parent child relationships were not ended by death lost children and parents lived on in memory

a fast paced romp through apartheid era south africa that exemplifies the creative human capacity to overcome seemingly omnipotent enemies and overwhelming odds the picaresque hero of this novel duggie is a dispossessed black street kid turned con man duggie s response to being confined to the lowest level of south africa s oppressive and humiliating racial hierarchy is to one up its absurdity with his own glib logic and preposterous schemes duggie s story as one critic puts it offers an encyclopedic catalogue of rip offs swindles and hoaxes that regularly land him in jail and rely on his white targets refusal to admit a black man is capable of outsmarting them duggie exploits south africa s bureaucratic pass laws and leverages his artificial leg every chance he gets as a worthless embarrassment to the authorities and a bad example to the convicts duggie even manages to get himself thrown out of jail from duggie s depression era

childhood in urban johannesburg to world war ii and the rise of the white supremacist apartheid regime to his final bitter triumph boetie s narrative celebrates humanity s relentless drive to survive at any cost this new edition of boetie s out of print classic features a recently discovered photograph of the author an introduction replete with previously unpublished research numerous annotations and is accompanied by lionel abrahams haunting poem soweto funeral composed after attending boetie s interment all of which render the text accessible to a new generation of readers

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