

## Fleshing The Spirit Spirility And Activism In Chicana Latina And Indigenous Women S Lives

*This is an account of the wanderings of a spiritualist, geographical and speculative. Should the reader have no interest in psychic things—if indeed any human being can be so foolish as not to be interested in his own nature and fate, —then this is the place to put the book down. It were better also to end the matter now if you have no patience with a go-as-you-please style of narrative, which founds itself upon the conviction that thought may be as interesting as action, and which is bound by its very nature to be intensely personal. I write a record of what absorbs my mind which may be very different from that which appeals to yours. But if you are content to come with me upon these terms then let us start with my apologies in advance for the pages which may bore you, and with my hopes that some may compensate you by pleasure or by profit. I write these lines with a pad upon my knee, heaving upon the long roll of the Indian Ocean, running large and grey under a grey streaked sky, with the rain-swept hills of Ceylon, just one shade greyer, lining the Eastern skyline. So under many difficulties it will be carried on, which may explain if it does not excuse any slurring of a style, which is at its best but plain English. There was one memorable night when I walked forth with my head throbbing and my whole frame quivering from the villa of Mr. Southey at Merthyr. Behind me the brazen glare of Dowlais iron-works lit up the sky, and in front twinkled the many lights of the Welsh town. For two hours my wife and I had sat within listening to the whispering voices of the dead, voices which are so full of earnest life, and of desperate endeavours to pierce the barrier of our dull senses. They had quivered and wavered around us, giving us pet names, sweet sacred things, the intimate talk of the olden time. Graceful lights, signs of spirit power had hovered over us in the darkness. It was a different and a wonderful world*

*Spiritual Reading* explores how God, the Bible and the practices of reading are all connected. Angela Lou Harvey investigates how the spiritual reading of the Bible takes place in our modern, literate, Western culture. In this context, a spiritual reading of the Bible is one that aims to know and love God through individual Bible reading. *Spiritual Reading* discusses what it means to read the Bible well and looks at the role of the church as giving us guidance for reading it in this way. Harvey considers these ideas vis-a-vis historically orientated biblical scholarship as well as reading the Bible as a classic work of Western literature. With reference to the use of literature through a Christian framework in the works of C.S. Lewis and Alan Jacobs, Harvey analyses the significance the Bible has had in shaping other literary works. Drawing upon insights of theologians such as Karl Barth, Henri de Lubac, and Ellen F. Davis, *Spiritual Reading* suggests that a renewed understanding of faith is needed for the spiritual reading of Scripture. *Spiritual Reading* is for the reader who wishes to gain a deeper understanding on how Scripture can better connect an individual to God.

*Fleshing the Spirit* brings together established and new writers to explore the relationships between the physical body, the spirit and spirituality, and social justice activism. The anthology incorporates different genres of writing—such as poetry, testimonials, critical essays, and historical analysis—and stimulates the reader to engage spirituality in a critical, personal, and creative way.

Spirituality and spiritual experiences have been the bedrock of every civilization and together form one of the highest mechanisms for making sense of the world for billions of people. Current research paradigms, due to their limitation to empirical, sensory, psychologically, or culturally constructed realities, fail to provide a framework for exploring this essential area of human experience. The development of a spiritual research paradigm will provide researchers from the social sciences and education the tools and abilities to systematically explore fundamental questions regarding human spiritual experiences and spiritual growth. A spiritual research paradigm requires an ontology that considers all reality to be multidimensional, interconnected, and interdependent. It requires an epistemology that integrates knowing from outer sources as well as inner contemplation, acknowledging our integration of soul and spirit with the body and mind. Three additional aspects are useful to a spiritual research paradigm: axiology, methodology, and teleology. An axiology concerns what is valued, good, and ethical. A methodology is the appropriate approach to systematic inquiry. A fifth and less frequently mentioned aspect is teleology, an explanation of the goal or end (telos) to which new knowledge is applied, such as gaining wisdom and truth, touching the divine, increasing inner peace, exploring hidden dimensions, or improving society. This book takes the first step to develop such a research paradigm. We draw from world spiritual traditions as well as scholarship that has arisen from contemplative practices. We also attempt to build a bridge between science and spirituality. Spiritual research is not necessarily opposed to scientific research; in fact, each can shed light on the other.

*Spiritual Formation in Theological Perspective*

*Letras y Limpias*

*Postsecular Feminisms*

*Toward a Spiritual Research Paradigm*

*Thriving in the Cultural Borderlands*

*Writings on Art, Spirituality, and the Decolonial*

*The Spirit of a Man*

*Yolqui, a Warrior Summoned from the Spirit World*

*Shows how reproductive justice organizations' collaborative work across racial lines provides a compelling model for other groups to successfully influence change* Patricia Zavella experienced firsthand the trials and judgments imposed on a working professional mother of color: her own commitment to academia was questioned during her pregnancy, as she was shamed for having children "too young." And when she finally achieved her professorship, she felt out of place as one of the few female faculty members with children. These experiences sparked Zavella's interest in the movement for reproductive justice. In this book, she draws on five years of ethnographic research to explore collaborations among women of color engaged in reproductive justice activism. While there are numerous organizations focused on reproductive justice, most are racially specific, such as the National Asian Pacific American Women's Forum and Black Women for Wellness. Yet Zavella reveals that many of these organizations have built coalitions among themselves, sharing resources and supporting each other through different campaigns and struggles. While the coalitions are often regional—or even national—the organizations themselves remain racially or ethnically specific, presenting unique challenges and opportunities for the women involved. Zavella argues that these organizations provide a compelling model for negotiating across differences within constituencies. In the context of the war on women's reproductive rights and its disproportionate effect on women of color, and increased legal violence toward immigrants, *The Movement for Reproductive Justice* demonstrates that a truly intersectional movement built on grassroots organizing, culture shift work, and policy advocating can offer visions of strength, resiliency, and dignity for all.

*Voices from the Ancestors* brings together the reflective writings and spiritual practices of Xicanx, Latinx, and Afro-Latinx womxn and male allies in the United States who seek to heal from the historical traumas of colonization by returning to ancestral traditions and knowledge. This wisdom is based on the authors' oral traditions, research, intuitions, and lived experiences—wisdom inspired by, and created from, personal trajectories on the path to spiritual concocimiento, or inner spiritual inquiry. This concocimiento has reemerged over the last fifty years as efforts to decolonize lives, minds, spirits, and bodies have advanced. Yet this knowledge goes back many generations to the time when the ancestors understood their interconnectedness with each other, with nature, and with the sacred cosmic forces—a time when the human body was a microcosm of the universe. Reclaiming and reconstructing spirituality based on non-Western epistemologies is central to the process of decolonization, particularly in these fraught times. The wisdom offered here appears in a variety of forms—in reflective essays, poetry, prayers, specific guidelines for healing practices, communal rituals, and visual art, all meant to address life transitions and how to live holistically and with a spiritual consciousness for the challenges of the twenty-first century.

This co-edited collection explores contemporary research studies, performative writing, poetry, Latina/o studies, and gender studies through the lens of Gloria Anzaldúa's theories, methods, and concepts. These concepts include borderlands theories, nepantla, mestiza consciousness, the Coyolxauhqui Imperative, concocimiento, and spirituality.

How activists in Ghana, South Africa, and Brazil provide inspiration and strategies for combating the gender violence epidemic in the United States How can the U.S. learn from the perspectives of anti-gender violence activists in South America and Africa as we seek to end intimate violence in this country? *The U.S.* has consistently positioned itself as a moral exemplar, seeking to export its philosophy and values to other societies. Yet in this book, Traci C. West argues that the U.S. has much to learn from other countries when it comes to addressing gender-based violence. West traveled to Ghana, South Africa, and Brazil to interview activists involved in the struggle against gender violence. In each of these places, as in the United States, Christianity and anti-black racism have been implicated in violence against women. In Ghana and Brazil, in particular, their Christian colonial and trans-Atlantic slave trade histories directly connect with the socioeconomic development of the Americas and historic incidents of rape of black slave women. With a transnational focus on religion and racism, *West* brings a new perspective to efforts to systematically combat gender violence. Calling attention to forms of violence in the U.S. and international settings, such as marital rape, sex trafficking of women and girls, domestic violence, and the targeting of lesbians, the book offers an expansive and nuanced view of how to form activist solidarity in tackling this violence. It features bold and inspiring approaches by black women leaders working in each setting to uproot the myriad forms of violence against women and girls. Ultimately, *West* calls for us to learn from the lessons of Africana activists, drawing on a defiant Africana spirituality as an invaluable resource in the quest to combat the seemingly chronic problem of gender-based violence.

*A Dream Map to the Sixth Sun*

*Anzaldúan Approaches to Theory, Method, and Praxis*

*Groups, Communities, and Organizations*

*From the Café to Hip Hop Theater*

*Empowering Women of Color through Social Activism*

*Drugs and Spirituality*

*Nuyorican Feminist Performance*

*A Vision of Transformation for Black Men and the Women Who Love Them*

**Letras y Limpias is the first book to explore the literary significance of the figure of the curandera within Mexican American literature. Amanda Ellis traces the significance of the curandera and her evolution across a variety of genres written by leading Mexican American authors, including Américo Paredes, Rudolfo Anaya, Gloria E. Anzaldúa, Manuel Munoz, ire'ne lara silva, and more. Ellis explores the curandera in relationship to decoloniality, bioethics, and the topic of healing while recognizing the limitations and spiritual shortcomings of Western medicine. Ellis argues that our contemporary western health-care system does not know how to fully grapple with illnesses that patients face. Ellis reads the curandera's perennial representation as an ongoing example of decolonial love useful for deconstructing narrow definitions of health and personhood, and for grappling with the effects of neoliberalism and colonialism on the health-care industry. Letras y Limpias draws from Chicana feminist theory to assert the importance of the mindbodyspirit connection. Ellis conveys theoretical insights about the continual reimagining of the figure of the curandera as a watermark across Mexican American literary texts. This literary figure points to the oppressive forces that create susto and reminds us that healing work requires specific attention to colonialism, its legacy, and an intentional choice to carry forward the traditional practices rooted in curanderismo passed on from prior generations. By turning toward the figure of the curandera, readers are better poised to challenge prevailing ideas about health, and imagine ways to confront the ongoing problems that coloniality creates. Letras y Limpias shows how the figure of the curandera offers us ways to heal that have nothing to do with copays or medical professionals refusing care, and everything to do with honoring the beauty and complexity of any, every, and all humans.**

*Postsecular Feminisms* explores the contested relationship between feminism and secularism through a series of case studies, featuring perspectives from the global North and South. It offers insights beyond those of the Abrahamic traditions, and includes multiple examples from South Asia. By decentering the European experience, *Postsecular Feminisms* shows how secularism and feminism have been constituted in North America, South Asia, and Anglophone West Africa. The book asks: can postsecular feminism offer a way to think about religion and gender so as to support women in all the variety of their lived experiences? The contributors show that postsecular feminism is a variety of feminism that is not necessarily either secularist or anti-secular. Rather it is feminism informed by a history of secularist bias within liberal feminism. *Postsecular Feminisms* explores both the potentials and pitfalls of postsecular feminisms, with some authors arguing that a contextually grounded praxis is possible, while others make a strong case against postsecular feminism as theory and practice.

The Nuyorican Poets Café has for the past forty years provided a space for multicultural artistic expression and a platform for the articulation of Puerto Rican and black cultural politics. The Café's performances—poetry, music, hip hop, comedy, and drama—have been studied in detail, but until now, little attention has been paid to the voices of its women artists. Through archival research and interview, *Nuyorican Feminist Performance* examines the contributions of 1970s and '80s performeras and how they challenged the Café's gender politics. It also looks at recent artists who have built on that foundation with hip hop performances that speak to contemporary audiences. The book spotlights the work of foundational artists such as Sandra María Esteves, Martita Morales, Luz Rodríguez, and Amina Muñoz, before turning to contemporary artists La Bruja, Mariposa, Aya de León, and Nilaja Sun, who infuse their poetry and solo pieces with both Nuyorican and hip hop aesthetics.

*Spirituality, Action, & Pedagogy: Teaching from the Heart* invites the reader to participate in a personal exploration of what it means to consciously seek the heart of education. The authors in this collection - practitioners in higher education and teaching in such diverse areas as educational foundations, communication, theater, sociology, reading and literacy, and performance studies - respond to this challenge by striking the most personal chords of their lived experience. As they relate their tales of spirituality and teaching, the reader will be coaxed into confronting the question of what it means to teach.

*Spirituality, Action, & Pedagogy* addresses the integration of spirituality into pedagogical practice by providing cutting-edge examples of applications in classroom settings.

*Kierkegaard and Spirituality*

*A Journey into the World Within*

*Spirituality and Activism in Chicana, Latina, and Indigenous WomenŌs Lives*

*Spirituality, Action, & Pedagogy*

*Africana Lessons on Religion, Racism, and Ending Gender Violence*

*Bringing the Arts to Spiritual Direction*

*The Chicana Motherwork Anthology*

*Solidarity and Defiant Spirituality*

**"A wondrous, sparkling fusion of wisdom and insight." - Patricia Santhuff** *What do the wonderful myths of ancient Greece, the beautiful stories in the Bible and Qur'an, and all the sacred stories from traditions around the world, have in common? They open our hearts to wonder, mystery, passion, and joy. I know, on the outside these stories seem very different, confusing, conflicting, and often violent and divisive. But when read symbolically and internally, they are all telling the same story. They show us the path of spiritual awakening and enlightenment. Sometimes the story is called "Returning to the Promised Land." Sometimes it's called "Seeking the Holy Grail." Sometimes it's called "Persephone's Return to Olympus." But whatever it's called, the inner meaning and purpose is always the same. The stories are all a call to awaken, to live passionately and consciously, and to enter the door that leads to enlightenment and communion with the divine. The door is always open. The light is always ready to receive us. But we have to learn how to tread the path! Fortunately, that's what all the sacred stories are really about. THE DOOR IS OPEN uncovers the 7 Universal Steps that are found within the symbols and allegories of all great mythology and scripture. Each chapter ends with a series of practical and enjoyable spiritual exercises and activities. You can do this work on your own, or together with a group. It could be a church or synagogue group, a book club, a classroom, or any group of friends who want to get together and expand their spiritual horizons.*

**"This collection of essays gives voice to a diversity of perspectives involved in the production, exhibition, documentation, and interpretation of landmark Chicana/o visual cultural expression since the 1960s, exploring the idea of resistance, with a unifying theme that all art is political; artwork discussed includes etching, lithography, digital retablos, wooden sculpture, photography, painting, video installation, and documentary film"--Provided by publisher.**

**We live spiritually when we live in the presence of God. The Danish philosopher Søren Kierkegaard is often read for his contributions to Christian theology, but he also has much to offer about spirituality—both Christian and more generally human. C. Stephen Evans assesses Kierkegaard's belief that true spirituality should be seen as accountability: the grateful recognition of our existence as gift. Spirituality takes on a Christian flavor when one recognizes in Jesus Christ the human incarnation of the God who gives us being. In this clearly written and substantive book a leading scholar on Kierkegaard's thought makes Kierkegaard's contributions to spirituality accessible not only to philosophers and theologians but to pastors, spiritual directors, and lay Christians. The Kierkegaard and Christian Thought series, coedited by C. Stephen Evans and Paul Martens, aims to promote an enriched understanding of nineteenth-century philosopher-theologian Søren Kierkegaard in relation to other key figures in theology and key theological concepts.**

**The thoroughly revised Women in Culture 2/e explores the intersections of gender, race, sexuality, gender identity, and spirituality from the perspectives of diverse global locations. Its strong humanities content, including illustrations and creative writing, uniquely embraces the creative aspects of the field. Each of the ten thematic chapters lead to creative readings, introducing a more Readings throughout the text encourage intersectional thinking amongst students humanistic angle than is typical of textbooks in the field This textbook is queer inclusive and allows students to engage with postcolonial/decolonial thinking, spirituality, and reproductive/environmental justice A detailed timeline of feminist history, criticism and theory is provided, and the glossary encourages the development of critical vocabulary A variety of illustrations supplement the written materials, and an accompanying**

**website offers instructors pedagogical resources**

**Spiritual Reading**

**The Oxford Handbook of Latino Studies**

**An Intersectional Anthology for Gender and Women's Studies**

**Women in Culture**

**Transdisciplinary Feminist Research**

**New Perspectives on Canicula and Other Works by Norma Elia Cantú**

**The Door Is Open**

**Indigeneity and Decolonial Resistance**

There's a sacred and hidden path inside each one of us, a path of mysteries and amazing manifestations, where nothing is impossible, not even our wildest spiritual creations. This is the realm of impossibilities, where imagination is carried away by a spiritual insight, which is here referred as the phoenix. The allegory inside this book takes us to a subconscious realm, that can lead us to the most uplifting and unknown side of ourselves, but also to other realities as well, namely, the ones that are parallel to ours, and also other dimensions and galaxies. It is with this allegory of the phoenix that we understand the role of the dragons and serpents of our planet, and how they interfere in the Tao of our existence. As a dance of forces, vibrations of different natures, these symbols and concepts take us to the deepest truth within, of who we are and how far can we go. This is a book about the adventures of our soul, the journey within that so many Shamans live to explore. It's also about a path that all spiritualists and gurus have experienced, a path that some have called nirvana, enlightenment or awaking, but few have ever had the ability to fully describe in a way that can be perceived by the common mortal. The Native Americans have often told us about the spirit of the eagle that keeps guard over the spiritual world. This eagle, or big bird, is representative of another living force, which is the phoenix, the bird of fire. This is why many mystics of ancient times believed that only fire could take souls to another world. The fire purifies the body, but the most potent fire comes from within, as an energy that we burn with our conscious awareness. This is the fire that Buddhists, Taoists and Hindus persist in awakening from within, commonly using disciplines created specifically for this purpose, such as yoga, chikung and meditation. This fire represents the power of our own spirituality, which most people are unaware to possess. As mortals and genetically manipulated slaves of a few alien species, we've lost the physical capability to ignite it. But the phoenix can help us reach it, through the spiritual nature that is within each one of us. The one who can ride the phoenix, can travel very far, to amazing lands. And these are the ones that often come back, when they choose to, as our prophets and religious leaders. This book describes their journey to Valhalla, Heaven, Paradise, or more simply, the Laboratory of God.

At the beginning of the third decade of the 21st century, the Latino minority, the biggest and fastest growing in the United States, is at a crossroads. Is assimilation taking place in comparable ways to previous immigrant groups? Are the links to the countries of origin being redefined in the age of contested globalism? How are Latinos changing America and how is America changing Latinos? The Oxford Handbook of Latino Studies reflects on these questions, offering a sweeping exploration of Latinas and Latinos' complex experiences in the United States. Edited by leading expert Ilan Stavans, the handbook traces the emergence of Latino studies as a vibrant and interdisciplinary field of research starting in the 1980s, assessing the current state of the discipline while suggesting new paths for exploration. With its twenty-three essays and a conversation by established and emerging scholars, the book discusses various aspects of Latino life and history, from literature, popular culture, and music, to religion, philosophy, and language identity. The articles present new interpretations of important themes such as the Chicano Movement, gender and race relations, the changes in demographics, the tension between rural and urban communities, immigration and the US/Mexico border, the legacy of colonialism, and the controversy surrounding Spanglish. The first handbook on Latino Studies, this collection offers a multifaceted and thought-provoking look at how Latinos are redefining the American identity.

This reference offers reliable knowledge about women's diverse faith practices throughout history and prehistory, and across cultures. • Offers nearly 300 reference articles by international scholars of religion, women, and history • Provides an overview of the religious experiences of women across time, faiths, and cultures • Devotes sections to particular religious traditions to provide information about the role of women and the feminine devine within those faiths • Presents reference information about the experiences of women within religions • Directs the user to additional resources via suggestions for further reading and an end-of-work bibliography

A timely revision in this global age, Human Behavior and the Social Environment, Macro Level develops a sophisticated and original view of the cultural, global, spiritual, and natural worlds that people inhabit, and explores the impact of these worlds on human behavior. An ecosystems/sustainability framework emerges as a key characteristic of contemporary practice. What is sustainable social work? What are the characteristics of a sustainable community? How is the present exploitation of environmental resources unsustainable for future generations? In accordance with the 2015 Council on Social Work Education (CSWE) standards, attention is paid to environmental justice as well as diversity and difference.

Societal Constructions of Masculinity in Chicanax and Mexican Literature

Journal of American Indian Education

Voices from the Ancestors

Teaching from the Heart

Cara a Cara Encounters with Chicana/o Visual Culture

Exploring New Ways of Knowing, Researching and Being

Secular Societies, Spiritual Selves?

Restoring Harmony and Balance to Our Lives

**Designed to help spiritual directors and others use expressive arts in the context of spiritual direction.**

**Including essays from 2009 Wheaton Theology Conference keynote speakers Dallas Willard and Gordon Fee as well as contributing essays by noted presenters such as Chris Hall, David Gushee, Linda Cannell, Cherith Fee Nordling and Lawrece Cunningham, this book offers a stimulating exploration of the historical, biblical and theological dimensions of spiritual formation.**

**Introduction: In the name of the "mutha" -- What's going on? -- The dirty/earthy mother -- The gods we worship -- The Anthropocene is a motherfucker -- Color Mother Nature gone -- "Feed the green" -- "Word is born" -- Call (on) your "mutha" -- Coda: "Gather and vote."**

**Letras y Limpias is the first book to explore the literary significance of the curandera. It offers critical new insights about how traditional medicine and folk healing underwrite Mexican American literature. Amanda Ellis traces the significance of the curandera and her evolution across a variety of genres written by Mexican American authors such as Gloria E. Anzaldúa, Manuel Munoz, ire'ne lara silva, and more.**

**Decolonial Medicine and Holistic Healing in Mexican American Literature**

**A Study of the Christian Practice of Reading Scripture**

**Encyclopedia of Women in World Religions: Faith and Culture across History [2 volumes]**

**Religion and Gender in Transnational Context**

**Born of Resistance**

**meXicana Fashions**

**Word Images**

**Xicanx and Latinx Spiritual Expressions and Healing Practices**

**This book explores and celebrates works by Norma Elia Cantau, focusing on her critically-acclaimed book, Canaicula: Snapshots of a Girlhood en La Frontera, a fictionalized memoir of Laredo in the 1940s, 1950s, and early 1960s--Provided by publisher.**

**Discover The World of Archangels Free Bonus Gift Included Inside Create a Deeper Relationship with Some of The Most Universal Beings of Today's Time Archangels are beings of the spiritual realm that can increase your insight and provide the needed wisdom for the spiritual lesson that we experience in life. Learning how to create a relationship with your specific Archangel will give you a mysterious advantage in life to help you reach goals that you thought were unachievable. The information and techniques provided in this book will give you tools you need to discover which Archangel guides your step but also how utilize each one to help you reach the ultimate level of success You will learn that there are many benefits of knowing about the Archangels and how to connect with them. And with the use of this book you will be able to fast track your way to success and master the language of the Archangels. 7 Reasons to Buy This Book 1. In this book you will learn in detail about each Archangel. 2. This book will give you the knowledge you need to make contact. 3. Discover the meaning and the representation of the Archangels in each individual religion sectors. 4. This book will teach you about the strengths that each Archangel provides. 5. Learn about the physical attributes that each Archangel possesses. 6. Discover if making contact with Archangels can be harmful. 7. Use this book to help you reach success with your Archangel! Here Is A Preview Of What You'll Learn... What is An Archangel? Who Are the 7 Archangels The Worship of Angels The Seven Angels of Palermo Symbolism of the Archangel Michael Wings of Archangels Connect To an Archangel Benefits of an Archangels Improve Health and Emotional system Can Archangel Harm Us Frequently Asked Question Much, much more! Want To Learn More? Take action today and download this book for a limited time discount of only \$2.99! Download Your Copy Right Now! ----- TAGS: Archangel, Angels, Spirit Guides, Spirituality**

**Collecting the perspectives of scholars who reflect on their own relationships to particular garments, analyze the politics of dress, and examine the role of consumerism and entrepreneurialism in the production of creating and selling a style, meXicana Fashions examines and searches for meaning in these visible, performative aspects of identity. Focusing primarily on Chicanas but also considering trends connected to other Latin American communities, the authors highlight specific constituencies that are defined by region ("Tejana style," "L.A. style"), age group ("homie," "chola"), and social class (marked by haute couture labels such as Carolina Herrera and Oscar de la Renta). The essays acknowledge the complex layers of these styles, which are not mutually exclusive but instead reflect a range of intersections in occupation, origin, personality, sexuality, and fads. Other elements include urban indigenous fashion shows, the shifting quinceañera market, "walking altars" on the Days of the Dead, plus-size clothing, huipiles in the workplace, and dressing in drag. Together, these chapters illuminate the full array of messages woven into a vibrant social fabric.**

**In this book, twelve eminent Latina Psychologists illustrate how they practice gender- and culture-sensitive psychotherapy, counseling, research, pedagogy, social justice, and mentoring. They share how they create their own path in the midst of oppression - by becoming aware of the connection between their lives and their gendered, cultural, social, and political circumstances - and how they liberate themselves and those who seek their psychological services. Based on lived experiences, they reveal how they integrate a borderlands theory, a testimonio method, and an embodiment analysis into a Latina Feminist Psychology. More importantly, these Latina Psychologists offer easy-to-follow advice to help readers thrive while living in the cultural borderlands.**

**This Bridge We Call Communication**

**Calling the Soul Back**

**Innovations in Theory, Method and Practice**

**Awakening the Creative Spirit**

**Accountability as the Meaning of Human Existence**

**A Deliberately Dirty-Minded Manifesto for the Earth Mother in the Anthropocene**

**The Movement for Reproductive Justice**

**Embodied Spirituality in Chicanax Narrative**

The Chicana M(other)work Anthology weaves together emerging scholarship and testimonios by and about self-identified Chicana and Women of Color mother-scholars, activists, and allies who center mothering as transformative labor through an intersectional lens. Contributors provide narratives that make feminized labor visible and that prioritize collective action and holistic healing for mother-scholars of color, their children, and their communities within and outside academia. The volume is organized in four parts: (1) separation, migration, state violence, and detention; (2) Chicana/Latina/WOC mother-activists; (3) intergenerational mothering; and (4) loss, reproductive justice, and holistic pregnancy. Contributors offer a just framework for Chicana and Women of Color mother-scholars, activists, and allies to thrive within and outside of the academy. They describe a new interpretation of motherwork that addresses the layers of care work needed for collective resistance to structural oppression and inequality. This anthology is a call to action for justice. Contributions are both theoretical and epistemological, and they offer an understanding of motherwork through Chicana and Women of Color experiences.

2019 SPE Outstanding Book Award Honorable Mention To be able to promote effective anti-colonial and decolonial education, it is imperative that educators employ indigenous epistemologies that seek to threaten, replace and reimagine colonial thinking and practice. Indigeneity and Decolonial Resistance hopes to contribute to the search for a more radical decolonial education and practice that allows for the coexistence of, and conversation among, "multiple-epistemes." The book approaches the topics from three perspectives: • the thought that our epistemological frameworks must consider the body of the knowledge producer, place, history, politics and contexts within which knowledge is produced, • that the anti-colonial is intimately connected to decolonization, and by extension, decolonization cannot happen solely through Western science scholarship, and • that the complex problems and challenges facing the world today defy universalist solutions, but can still be remedied. Indigeneity and Decolonial Resistance is an excellent text for use in a variety of upper-division undergraduate and graduate classrooms. It is also a valuable addition to the libraries of writers and researchers interested in indigenous studies and decolonialism. Perfect for courses such as: Anti-Colonial Thought, Indigenous Knowledges, and Decolonization, Education, Social Development, and Social Justice Research in Education, Race, Indigeneity, and the Colonial Politics of Recognition, Marginality and the Politics of Resistance, Indigenous Settler Relations Issues for Teachers, Education Leadership, Reform, and Curriculum Innovation, Leadership in Social-Change Organizations, Adaptive Leadership: Power, Identity, and Social Change, Equity & Anti-Oppression in Practice and the Promise of Diversity: Addressing Race and Power in Education Settings, Strategies and Policies for Narrowing Racial Achievement, and Major Concepts and Issues in Education.

What is feminist transdisciplinary research? Why is it important? How do we do it? Through 19 contributions from leading international feminist scholars, this book provides new insights into activating transdisciplinary feminist theories, methods and practices in original, creative and exciting ways – ways that make a difference both to what research is and does, and to what counts as knowledge. The contributors draw on their own original research and engage an impressive array of contemporary theorising – including new materialism, decolonialism, critical disability studies, historical analyses, Black, Indigenous and Latina Feminisms, queer feminisms, Womanist Methodologies, trans studies, arts-based research, philosophy, spirituality, science studies and sports studies – to trouble traditional conceptions of research, method and praxis. The authors show how working beyond disciplinary boundaries, and integrating insights from different disciplines to produce new knowledge, can prompt important new transdisciplinarity thinking and activism in relation to ongoing feminist concerns about knowledge, power and gender. In doing so, the book attends to the multiple lineages of feminist theory and practice and seeks to bring these historical differences and intersections into play with current changes, challenges and opportunities in feminism. The book's practically-grounded examples and wide-ranging theoretical orbit are likely to make it an invaluable resource for established scholars and emerging researchers in the social sciences, arts, humanities, education and beyond.

Secular Societies, Spiritual Selves? is the first volume to address the gendered intersections of religion, spirituality and the secular through an ethnographic approach. The book examines how 'spirituality' has emerged as a relatively 'silent' category with which people often signal that they are looking for a way to navigate between the categories of the religious and the secular, and considers how this is related to gendered ways of being and relating. Using a lived religion approach the contributors analyse the intersections between spirituality, religion and secularism in different geographical areas, ranging from the Netherlands, Portugal and Italy to Canada, the United States and Mexico. The chapters explore the spiritual experiences of women and their struggle for a more gender equal way of approaching the divine, as well as the experience of men and of those who challenge binary sexual identities advocating for a queer spirituality. This volume will be of interest to anthropologists and sociologists as well as scholars in other disciplines who seek to understand the role of spirituality in creating the complex gendered dynamics of modern societies.

Alternatives to Colonial Thinking and Practice

Complete Beginner's Guide to Understanding Archangels, Advancing Your Life Spiritually, and Accomplishing Your Goals With Unseen Forces

Human Behavior and the Social Environment, Macro Level

Latina Psychologists

From Machismo to Feminist Masculinity

Archangels

Fleshing the Spirit

Life in the Spirit

Heavily autobiographical, *Drugs and Spirituality* follows one man's journey into the self; first with drugs and then later with Spirituality. A practical guide for anyone using drugs to explore the self, France's advice is both encouraging and cautionary. An entertaining and informative look into the world of drugs, spirituality, and the true seeker. Whether you are at the beginning of your journey or approaching Buddha like status, this book can help you understand yourself better and give you some options on how to proceed. France's honest writing lays it all out there for the reader to lap up like primordial soup. Meander with France through the barely eventful early times and then be thrust full force into his debauchorous San Francisco Ecstasy years - only to crash down in Los Angeles, where, through spirituality, he was finally able to work his way into a true understanding of the world. His journey is your chance to understand your own.

'Societal Constructions of Masculinity in Chicana and Mexican Literature: From Machismo to Feminist Masculinity' demonstrates how masculinity has been constructed and deconstructed as a challenge or reinforcement of patriarchy in cultural works over the last 50 years. The discussion therein focuses on the cultural shift towards a feminist masculinity and how this change is represented in Chicana and Mexican literature and Mexican telenovelas. The book begins with how violence, citizenship, and masculinity become intertwined as patriarchy fights, both literally and figuratively, to regain the ground it lost to women's agency during WWII. It explores the author's subversion of the status quo through imagining a new aesthetic based on a poetic masculinity which highlights new forms of social relations that validate new masculinities. This is followed by examining texts from the aftermath of the Mexican Revolution that demonstrate how, by pairing the successes and failures of the nation with masculinity, one can see that as time progresses the very definition of what it signifies to be a Mexican male has been adapting along with the State. The book also explains how fatherhood has been represented in Chicana literature and considers masculine relationships more broadly. The analysis of the telenovelas in this volume indicates how homosexuality serves as the catalyst for a reconfiguring of gender narratives, ultimately leading to change and acceptance within Mexican society while providing an unequivocal look into the future of masculinity as it begins to overthrow its historical gender binaries. This book will appeal to advanced undergraduates, graduate students, and professionals, both specialists and generalists, in fields including Gender Studies, Women's Studies, Comparative Studies, Chicana/o Studies, Latina/o Studies, Latin and American Studies, and Cultural Studies. Feminists and activists for human rights will also find this an interesting and valuable text.

Spirituality has consistently been present in the political and cultural counternarratives of Chicana literature. Calling the *Soul Back* focuses on the embodied aspects of a spirituality integrating body, mind, and soul. Centering the relationship between embodiment and literary narrative, Christina Garcia Lopez shows narrative as healing work through which writers and readers ritually call back the soul—one's unique immaterial essence—into union with the body, counteracting the wounding fragmentation that emerged out of colonization and imperialism. These readings feature both underanalyzed and more popular works by pivotal writers such as Gloria Anzaldúa, Sandra Cisneros, and Rudolfo Anaya, in addition to works by less commonly acknowledged authors. Calling the *Soul Back* explores the spiritual and ancestral knowledge offered in narratives of bodies in trauma, bodies engaged in ritual, grieving bodies, bodies immersed in and becoming part of nature, and dreaming bodies. Reading across narrative nonfiction, performative monologue, short fiction, fables, illustrated children's books, and a novel, Garcia Lopez asks how these narratives draw on the embodied intersections of ways of knowing and being to shift readers' consciousness regarding relationships to space, time, and natural environments. Using an interdisciplinary approach, Calling the *Soul Back* draws on literary and Chicana studies scholars as well as those in religious studies, feminist studies, sociology, environmental studies, philosophy, and Indigenous studies, to reveal narrative's healing potential to bring the soul into balance with the body and mind.

In *Eros Ideologies* Laura E. Pérez explores the decolonial through Western and non-Western thought concerning personal and social well-being. Drawing upon Jungian, people-of-color, and spiritual psychology alongside non-Western spiritual philosophies of the interdependence of all life-forms, she writes of the decolonial as an ongoing project rooted in love as an ideology to frame respectful coexistence of social and cultural diversity. In readings of art that includes self-portraits by Frida Kahlo, Ana Mendieta, and Yreina D. Cervántez, the drawings and paintings of Chilean American artist Liliana Wilson, and Favianna Rodríguez's screen-printed images, Pérez identifies art as one of the most valuable laboratories for creating, imagining, and experiencing new forms of decolonial thought. Such art expresses what Pérez calls eros ideologies: understandings of social and natural reality that foreground the centrality of respect and care of self and others as the basis for a more democratic and responsible present and future. Employing a range of writing styles and voices—from the poetic to the scholarly—Pérez shows how art can point to more just and loving ways of being.

Call Your "Mutha"

The Gendered Triangle of Religion, Secularity and Spirituality

The Wanderings of a Spiritualist

Testimonios on Violence

Letras Y Limpias

The Sacred Fire of the Phoenix

Politics, Self-Adornment, and Identity Construction

Eros Ideologies

A Dream Map to the Sixth Sun Restoring Harmony and Balance to our Lives is the only tool kit you will need for entering into the age of the Sixth Sun. Set your computer aside, leave your tablet behind. All you will need is your sharpened senses to awaken from the dream of life and enter into a rich period of creativity and personal power. The Sixth Sun is upon us now as promised by the sages of the early Mesoamerican cultures from time immemorial. The lived experience of indigenous people includes sound, color, felt sensations, travel through multiple dimensions, and the presence of other beings, not readily accepted as normal, natural, or real in dominant cultural reality. The era of the Sixth Sun is the doorway through which the feminine comes into its power and reclaims its rightful domain of strength. Redefining what the feminine means for us today is the task that is presented to us. With an Introduction, utilization of dreams, legends of goddesses and gods and history, portraits of the three women of this narrative emerge that tell a story of time travel, discovery of sacred gifts, and meetings with ancestors that interact in proactive ways in their lives. The window to the feminine era opened on December 21, 2012 and emboldens us to manifest the areas of our lives that yearn for expression and recognition.

A message of spiritual empowerment for African American men combines parables, meditation, prayer, and ritual to guide them

In Nahuatl yolqui is the idea of a warrior brought back from the dead. For author and activist Roberto Cintli Rodríguez, it describes his own experience one night in March 1979 after a brutal beating at the hands of L.A. sheriffs. Framed by Rodríguez's personal testimony of police violence, this book offers a historia profunda of the culture of extralegal violence against Red-Black-Brown communities in the United States. In addition to Rodríguez's story, this book includes several short essays from victims and survivors that bring together personal accounts of police brutality and state-sponsored violence. This wide-ranging work touches on historical and current events, including the Watts rebellion, the Zoot Suit Riots, Operation Streamline, Standing Rock, and much more. From the eyewitness accounts of Bartolomé de las Casas to the protestors and allies at Standing Rock, this book makes evident the links between colonial violence against Red-Black-Brown bodies to police violence in our communities today. Grounded in the stories of the lives of victims and survivors of police violence, Yolqui, a Warrior Summoned from the Spirit World illuminates the physical, spiritual, and epistemic depths and consequences of racialized dehumanization. Rodríguez offers us an urgent, poignant, and personal call to end violence and the philosophies that permit such violence to flourish. Like the Nahuatl yolqui, this book is intended as a means of healing, offering a footprint going back to the origins of violence, and, more important, a way forward. With contributions by Raúl Alcaraz-Ochoa, Citalli Álvarez, Tanya Álvarez, Rebekah Barber, Juvenal Caporale, David Cid, Arianna Martinez Reyna, Carlos Montes, Travis Morales, Simon Moya Smith, Cesar Noriega, Kimberly Phillips, Christian Ramirez, Michelle Rascon Canales, Carolyn Torres, Jerry Tello, Tara Trudell, and Laurie Valdez.