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The interrelationship between sexuality and national identity during Puerto Rico's transition from Spanish to U.S. colonialism.

We Are Left without a Father Here is a transnational history of working people's struggles and a gendered analysis of populism and colonialism in mid-twentieth-century Puerto Rico. At its core are the thousands of agricultural workers who, at the behest of the Puerto Rican government, migrated to Michigan in 1950 to work in the state's sugar beet fields. The men expected to earn enough income to finally become successful breadwinners and fathers. To their dismay, the men encountered abysmal working conditions and pay. The migrant workers in Michigan and their wives in Puerto Rico soon exploded in protest. Chronicling the protests, the surprising alliances that they created, and the Puerto Rican government's response, Eileen J. Suárez Findlay explains that notions of fatherhood and domesticity were central to Puerto Rican populist politics. Patriarchal ideals shaped citizens' understandings of themselves, their relationship to Puerto Rican leaders and the state, as well as the meanings they ascribed to U.S. colonialism. Findlay argues that the motivations and strategies for transnational labor migrations, colonial policies, and worker solidarities are all deeply gendered.

Worker in the Cane is both a profound social document and a moving spiritual testimony. Don Taso portrays his harsh childhood, his courtship and early marriage, his grim struggle to provide for his

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family. He tells of his radical political beliefs and union activity during the Depression and describes his hardships when he was blacklisted because of his outspoken convictions. Embittered by his continuing poverty and by a serious illness, he undergoes a dramatic cure and becomes converted to a Protestant revivalist sect. In the concluding chapters the author interprets Don Taso's experience in the light of the changing patterns of life in rural Puerto Rico. This is the absorbing story of Don Taso, a Puerto Rican sugar cane worker, and of his family and the village in which he lives. Told largely in his own words, it is a vivid account of the drastic changes taking place in Puerto Rico, as he sees them.

Exploring cultural expressions of Puerto Rican queer migration from the Caribbean to New York, Philadelphia, Chicago, and San Francisco, Lawrence La Fountain-Stokes analyzes how artists have portrayed their lives and the discrimination they have faced in both Puerto Rico and the United States. Highlighting cultural and political resistance within Puerto Rico's gay, lesbian, bisexual, and transgender subcultures, La Fountain-Stokes pays close attention to differences of gender, historical moment, and generation, arguing that Puerto Rican queer identity changes over time and is experienced in very different ways. He traces an arc from 1960s Puerto Rico and the writings of Luis Rafael Sánchez to New York City in the 1970s and 1980s (Manuel Ramos Otero), Philadelphia and New Jersey in the 1980s and 1990s (Luz María Umpierre and Frances Negrón-Muntaner), and Chicago (Rose Troche) and San Francisco (Erika López) in the 1990s, culminating with a discussion of Arthur Avilés and Elizabeth Marrero's recent dance-theater work in the Bronx. Proposing a radical new conceptualization of Puerto Rican migration, this work reveals how sexuality has shaped and defined the Puerto Rican experience in the United States.

Between 1840 and 1920, Cuba abolished slavery, fought two wars of independence, and was occupied by the United States before finally becoming an independent republic. Tiffany A. Sippial argues that during this tumultuous era, Cuba's struggle to define itself as a modern nation found focus in the social and sexual anxieties surrounding prostitution and its regulation. Sippial shows how prostitution became a prism through which Cuba's hopes and fears were refracted. Widespread debate about prostitution created a forum in which issues of public morality, urbanity, modernity, and national identity were discussed with consequences not only for the capital city of Havana but also for the entire Cuban nation. Republican social reformers ultimately recast Cuban prostitutes--and the island as a whole--as victims of colonial exploitation who could be saved only by a government committed to progressive reforms in line with other modernizing nations of the world. By 1913, Cuba had abolished the official regulation of prostitution, embracing a public health program that targeted the entire population, not just prostitutes. Sippial thus demonstrates the central role the debate about

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prostitution played in defining republican ideals in independent Cuba.

When the United States took control of the Philippines and Puerto Rico in the wake of the Spanish-American War, it declared that it would transform its new colonies through lessons in self-government and the ways of American-style democracy. In both territories, U.S. colonial officials built extensive public school systems, and they set up American-style elections and governmental institutions. The officials aimed their lessons in democratic government at the political elite: the relatively small class of the wealthy, educated, and politically powerful within each colony. While they retained ultimate control for themselves, the Americans let the elite vote, hold local office, and formulate legislation in national assemblies. American Empire and the Politics of Meaning is an examination of how these efforts to provide the elite of Puerto Rico and the Philippines a practical education in self-government played out on the ground in the early years of American colonial rule, from 1898 until 1912. It is the first systematic comparative analysis of these early exercises in American imperial power. The sociologist Julian Go unravels how American authorities used "culture" as both a tool and a target of rule, and how the Puerto Rican and Philippine elite received, creatively engaged, and sometimes silently subverted the Americans' ostensibly benign intentions. Rather than finding that the attempt to transplant American-style democracy led to incommensurable "culture clashes," Go assesses complex processes of cultural accommodation and transformation. By combining rich historical detail with broader theories of meaning, culture, and colonialism, he provides an innovative study of the hidden intersections of political power and cultural meaning-making in America's earliest overseas empire.

#1 NEW YORK TIMES BESTSELLER • An intimate and revealing portrait of civil rights icon and longtime U.S. congressman John Lewis, linking his life to the painful quest for justice in America from the 1950s to the present—from the Pulitzer Prize-winning author of *The Soul of America* NAMED ONE OF THE BEST BOOKS OF THE YEAR BY THE WASHINGTON POST AND COSMOPOLITAN John Lewis, who at age twenty-five marched in Selma, Alabama, and was beaten on the Edmund Pettus Bridge, was a visionary and a man of faith. Drawing on decades of wide-ranging interviews with Lewis, Jon Meacham writes of how this great-grandson of a slave and son of an Alabama tenant farmer was inspired by the Bible and his teachers in nonviolence, Reverend James Lawson and Martin Luther King, Jr., to put his life on the line in the service of what Abraham Lincoln called "the better angels of our nature." From an early age, Lewis learned that nonviolence was not only a tactic but a philosophy, a biblical imperative, and a transforming reality. At the age of four, Lewis, ambitious to become a minister, practiced by preaching to his family's chickens. When his mother cooked one of the chickens, the boy refused to eat it—his first act, he wryly recalled, of nonviolent protest. Integral to Lewis's

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commitment to bettering the nation was his faith in humanity and in God—and an unshakable belief in the power of hope. Meacham calls Lewis “as important to the founding of a modern and multiethnic twentieth- and twenty-first-century America as Thomas Jefferson and James Madison and Samuel Adams were to the initial creation of the Republic itself in the eighteenth century.” A believer in the injunction that one should love one's neighbor as oneself, Lewis was arguably a saint in our time, risking limb and life to bear witness for the powerless in the face of the powerful. In many ways he brought a still-evolving nation closer to realizing its ideals, and his story offers inspiration and illumination for Americans today who are working for social and political change.

In the early twentieth century, an exuberant brand of gifted men and women moved to New York City, not to get rich but to participate in a cultural revolution. For them, the city's immigrant neighborhoods--home to art, poetry, cafes, and cabarets in the European tradition--provided a place where the fancies and forms of a new America could be tested. Some called themselves Bohemians, some members of the avant-garde, but all took pleasure in the exotic, new, and forbidden. In *American Moderns*, Christine Stansell tells the story of the most famous of these neighborhoods, Greenwich Village, which--thanks to cultural icons such as Eugene O'Neill, Isadora Duncan, and Emma Goldman--became a symbol of social and intellectual freedom. Stansell eloquently explains how the mixing of old and new worlds, politics and art, and radicalism and commerce so characteristic of New York shaped the modern American urban scene. *American Moderns* is both an examination and a celebration of a way of life that's been nearly forgotten.

NATIONAL BESTSELLER • “In this highly opinionated and highly readable history, Kurlansky makes a case for why 1968 has lasting relevance in the United States and around the world.”—Dan Rather To some, 1968 was the year of sex, drugs, and rock and roll. Yet it was also the year of the Martin Luther King, Jr., and Bobby Kennedy assassinations; the riots at the Democratic National Convention in Chicago; Prague Spring; the antiwar movement and the Tet Offensive; Black Power; the generation gap; avant-garde theater; the upsurge of the women's movement; and the beginning of the end for the Soviet Union. In this monumental book, Mark Kurlansky brings to teeming life the cultural and political history of that pivotal year, when television's influence on global events first became apparent, and spontaneous uprisings occurred simultaneously around the world. Encompassing the diverse realms of youth and music, politics and war, economics and the media, 1968 shows how twelve volatile months transformed who we were as a people—and led us to where we are today.

The contributions of the black population to the history and economic development of Puerto Rico have long been distorted and underplayed, Luis A. Figueroa contends. Focusing on the southeastern coastal

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region of Guayama, one of Puerto Rico's three leading centers of sugarcane agriculture, Figueroa examines the transition from slavery and slave labor to freedom and free labor after the 1873 abolition of slavery in colonial Puerto Rico. He corrects misconceptions about how ex-slaves went about building their lives and livelihoods after emancipation and debunks standing myths about race relations in Puerto Rico. Historians have assumed that after emancipation in Puerto Rico, as in other parts of the Caribbean and the U.S. South, former slaves acquired some land of their own and became subsistence farmers. Figueroa finds that in Puerto Rico, however, this was not an option because both capital and land available for sale to the Afro-Puerto Rican population were scarce. Paying particular attention to class, gender, and race, his account of how these libertos joined the labor market profoundly revises our understanding of the emancipation process and the evolution of the working class in Puerto Rico.

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