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through everyday actions. First published just months before the Arab Spring swept across the region, this timely and prophetic book sheds light on the ongoing acts of protest, practice, and direct daily action.

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Life as Politics: How Ordinary People Change the Middle East, Second Edition: Bayat, Professor of Sociology and Middle East Studies Asef: Amazon.com.au: Books

Prior to 2011, popular imagination perceived the Muslim Middle East as unchanging and unchangeable, frozen in its own traditions and history. In *Life as Politics*, Asef Bayat argues that such presumptions fail to recognize the routine, yet important, ways in which ordinary people make meaningful change through everyday actions. First published just months before the Arab Spring swept across the region, this timely and prophetic book sheds light on the ongoing acts of protest, practice, and direct daily action. The second edition includes three new chapters on the Arab Spring and

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Iran's Green Movement and is fully updated to reflect recent events. At heart, the book remains a study of agency in times of constraint. In addition to ongoing protests, millions of people across the Middle East are effecting transformation through the discovery and creation of new social spaces within which to make their claims heard. This eye-opening book makes an important contribution to global debates over the meaning of social movements and the dynamics of social change.

From a major British political thinker and activist, a passionate case that both the left and right have lost their faith in ordinary people and must learn to find it again. This

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is an age of polarization. It's us vs. them. The battle lines are clear, and compromise is surrender. As *Out of the Ordinary* reminds us, we have been here before. From the 1920s to the 1950s, in a world transformed by revolution and war, extreme ideologies of left and right fueled utopian hopes and dystopian fears. In response, Marc Stears writes, a group of British writers, artists, photographers, and filmmakers showed a way out. These men and women, including J. B. Priestley, George Orwell, Barbara Jones, Dylan Thomas, Laurie Lee, and Bill Brandt, had no formal connection to one another. But they each worked to forge a politics that resisted the empty idealisms and totalizing abstractions of their time. Instead they were convinced that people going about their daily lives possess all the insight, virtue, and determination required to build a good society. In poems, novels, essays,

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films, paintings, and photographs, they gave witness to everyday people's ability to overcome the supposedly insoluble contradictions between tradition and progress, patriotism and diversity, rights and duties, nationalism and internationalism, conservatism and radicalism. It was this humble vision that animated the great Festival of Britain in 1951 and put everyday citizens at the heart of a new vision of national regeneration. A leading political theorist and a veteran of British politics, Stears writes with unusual passion and clarity about the achievements of these apostles of the ordinary. They helped Britain through an age of crisis. Their ideas might do so again, in the United Kingdom and beyond.

The “school-to-prison pipeline” is an emerging trend that pushes large numbers of at-risk youth—particularly children of

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color—out of classrooms and into the juvenile justice system. The policies and practices that contribute to this trend can be seen as a pipeline with many entry points, from under-resourced K-12 public schools, to the over-use of zero-tolerance suspensions and expulsions and to the explosion of policing and arrests in public schools. The confluence of these practices threatens to prepare an entire generation of children for a future of incarceration. In this comprehensive study of the relationship between American law and the school-to-prison pipeline, co-authors Catherine Y. Kim, Daniel J. Losen, and Damon T. Hewitt analyze the current state of the law for each entry point on the pipeline and propose legal theories and remedies to challenge them. Using specific state-based examples and case studies, the authors assert that law can be an effective weapon in the struggle to reduce the

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number of children caught in the pipeline, address the devastating consequences of the pipeline on families and communities, and ensure that our public schools and juvenile justice system further the goals for which they were created: to provide meaningful, safe opportunities for all the nation's children.

In the late 1970s and throughout the 1980s, an active political movement emerged on the streets of Iran's largest cities. Poor people began to construct their own communities on unused urban lands, creating an infrastructure----roads, electricity, running water, garbage collection, and shelters----all their own. As the Iranian government attempted to evict these illegal settlers, they resisted----fiercely and ultimately successfully. This is the story of their economic and political strategies.

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People Change The Middle

“It's been a long time since I've read a more interesting, informing, and inspiring book than *The Leaderless Revolution*.”

—Bill Moyers What can we do beyond Occupy Wall Street? Political and economic systems are failing us, and it's time for citizens to create change—individually and collaboratively. In *The Leaderless Revolution*, Carne Ross sounds a call to action. With dramatic stories from the United States and around the world, Ross's analysis contrasts with the naïve, Panglossian optimism of globalization boosters like Thomas Friedman. Uncontrolled economic volatility, perpetual insecurity, rampant inequality, and accelerating climate change are heading us into a dangerous period of prolonged crisis. Ross—a former British diplomat to Iraq who resigned over his nation's involvement in the U.S.-led

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invasion—draws from his own experiences to offer an empowering new vision of how we can put things right.

The revolutionary wave that swept the Middle East in 2011 was marked by spectacular mobilization, spreading within and between countries with extraordinary speed. Several years on, however, it has caused limited shifts in structures of power, leaving much of the old political and social order intact. In this book, noted author Asef Bayat—whose *Life as Politics* anticipated the Arab Spring—uncovers why this occurred, and what made these uprisings so distinct from those that came before. *Revolution without Revolutionaries* is both a history of the Arab Spring and a history of revolution writ broadly. Setting the 2011 uprisings side by side with the revolutions of the 1970s, particularly the Iranian Revolution,

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Bayat reveals a profound global shift in the nature of protest: as acceptance of neoliberal policy has spread, radical revolutionary impulses have diminished. Protestors call for reform rather than fundamental transformation. By tracing the contours and illuminating the meaning of the 2011 uprisings, Bayat gives us the book needed to explain and understand our post-Arab Spring world.

Kristen Block examines the entangled histories of Spain and England in the Caribbean during the long seventeenth century, focusing on colonialism's two main goals: the search for profit and the call to Christian dominance. Using the stories of ordinary people, Block illustrates how engaging with the powerful rhetoric and rituals of Christianity was central to survival. Isobel Criolla was a runaway slave in Cartagena who

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successfully lobbied the Spanish governor not to return her to an abusive mistress.

Nicolas Burundel was a French Calvinist who served as henchman to the Spanish governor of Jamaica before his arrest by the Inquisition for heresy. Henry Whistler was an English sailor sent to the Caribbean under Oliver Cromwell's plan for holy war against Catholic Spain. Yaff and Nell were slaves who served a Quaker plantation owner, Lewis Morris, in Barbados. Seen from their on-the-ground perspective, the development of modern capitalism, race, and Christianity emerges as a story of negotiation, contingency, humanity, and the quest for community. *Ordinary Lives in the Early Caribbean* works in both a comparative and an integrative Atlantic world frame, drawing on archival sources from Spain, England, Barbados, Colombia, and the United States. It pushes the boundaries of how

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historians read silences in the archive, asking difficult questions about how self-censorship, anxiety, and shame have shaped the historical record. The book also encourages readers to expand their concept of religious history beyond a focus on theology, ideals, and pious exemplars to examine the communal efforts of pirates, smugglers, slaves, and adventurers who together shaped the Caribbean's emerging moral economy.

Ordinary Affects is a singular argument for attention to the affective dimensions of everyday life and the potential that animates the ordinary. Known for her focus on the poetics and politics of language and landscape, the anthropologist Kathleen Stewart ponders how ordinary impacts create the subject as a capacity to affect and be affected. In a series of brief vignettes combining

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storytelling, close ethnographic detail, and critical analysis, Stewart relates the intensities and banalities of common experiences and strange encounters, half-spied scenes and the lingering resonance of passing events. While most of the instances rendered are from Stewart's own life, she writes in the third person in order to reflect on how intimate experiences of emotion, the body, other people, and time inextricably link us to the outside world. Stewart refrains from positing an overarching system—whether it's called globalization or neoliberalism or capitalism—to describe the ways that economic, political, and social forces shape individual lives. Instead, she begins with the disparate, fragmented, and seemingly inconsequential experiences of everyday life to bring attention to the ordinary as an integral site of cultural politics. Ordinary affect, she insists, is

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registered in its particularities, yet it connects people and creates common experiences that shape public feeling.

Through this anecdotal history—one that poetically ponders the extremes of the ordinary and portrays the dense network of social and personal connections that constitute a life—Stewart asserts the necessity of attending to the fleeting and changeable aspects of existence in order to recognize the complex personal and social dynamics of the political world.

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