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We Review the
Best of the Latest
Books

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June 2019

Table of Contents

Anthropology / Human Rights / Latin
American Studies / Women's Studies

[Beyond Repair?: Mayan Women's
Protagonism in the Aftermath of
Genocidal Harm by Alison Crosby &
M. Brinton Lykes \(Genocide, Political
Violence, Human Rights Series:
Rutgers University Press\)](#)

Audio / Literature & Fiction /
Science Fiction & Fantasy

[Atlas Alone by Emma Newman, 1
MP3-CD, unabridged, 11 hours \(A
Planetfall Novel, Book 4: Tantor
Media\)](#)

[Atlas Alone by Emma Newman,
paperback \(A Planetfall Novel:
Ace\)](#)

Business & Economics /
Management & Leadership

[Nine Lies About Work: A Freethinking
Leader's Guide to the Real World by
Marcus Buckingham & Ashley
Goodall \(Harvard Business Review
Press\)](#)

Business Management / Farming

[Managing Pasture: A Complete
Guide to Building Healthy Pasture](#)

[for Grass-Based Meat & Dairy
Animals by Dale Strickler \(Storey
Publishing LLC\)](#)

Children's Books / Age Range: 4-7 /
Grade Level: Preschool-2

[A Boy Like You by Frank Murphy,
illustrated by Kayla Harren \(Sleeping
Bear Press\)](#)

Computers & Internet /
Programming

[Impractical Python Projects: Playful
Programming Activities to Make You
Smarter by Lee Vaughan \(No Starch
Press\)](#)

Health Care & Medicine /
Biographies & Memoirs

[Second Lives, Second Chances: A
Surgeon's Stories of Transformation,
1st edition by Donald R. Laub \(ECW
Press\)](#)

History / Business & Economics

[Imperial Standard: Imperial Oil,
Exxon, and the Canadian Oil
Industry from 1880, 1st edition by
Graham D. Taylor \(Energy Histories,
Cultures, and Politics Series:
University of Calgary Press\)](#)

History / Military / World War II

[Dunkirk: German Operations in
France 1940 by Hans-Adolf
Jacobsen, translated from the
German by Geoffrey Brooks, with](#)

[series editor Matthias Strohn \('Die Wehrmacht im Kampf' Battles and Problems of the Second World War Series: Casemate\)](#)

History / Modern / U.S.

[Two-Buck Chuck & The Marlboro Man: The New Old West by Frank Bergon \(University of Nevada Press\)](#)

History / Texas / Law Enforcement

[The Texas Rangers in Transition: From Gunfighters to Criminal Investigators, 1921–1935 by Charles H. Harris & Louis R. Sadler \(University of Oklahoma Press\)](#)

Literary Criticism / Politics / Gender

[Androgynous Democracy: Modern American Literature and the Dual-Sexed Body Politic by Aaron Shaheen \(The University of Tennessee Press\)](#)

Religion & Spirituality / Christianity / Race Relations

[Can "White" People Be Saved?: Triangulating Race, Theology, and Mission edited by Love L. Sechrest, Johnny Ramirez-Johnson & Amos Yong \(Missiological Engagements Series: IVP Academic\)](#)

Religion & Spirituality / True Stories / Anthology

[The Way of Forgiveness: Readings for a Peaceful Life edited by Michael Leach, James T. Keane & Doris Goodnough \(Orbis Books\)](#)

Sociology / Museums

[The Social Museum in the Caribbean: Grassroots Heritage Initiatives and Community Engagement by Csilla E. Ariese-](#)

[Vandemeulebroucke \(Sidestone Press\)](#)

Sports & Entertainment / Crafts & Hobbies / Sailing

[Short-handed Sailing: Sailing solo or short-handed, 2nd edition by Alastair Buchan \(Skipper's Library Series: Fernhurst Books, distributed in the US by Casemate\)](#)

[Bibliography](#)

Anthropology / Human Rights / Latin American Studies / Women's Studies

[Beyond Repair?: Mayan Women's Protagonism in the Aftermath of Genocidal Harm](#) by Alison Crosby & M. Brinton Lykes (**Genocide, Political Violence, Human Rights Series:** Rutgers University Press)

[Beyond Repair?](#) explores Mayan women's agency in the search for redress for harm suffered during the genocidal violence perpetrated by the Guatemalan state in the early 1980s at the height of the thirty-six-year armed conflict. [Beyond Repair?](#) draws on eight years of feminist participatory action research conducted with fifty-four Q'eqchi', Kaqchikel, Chuj, and Mam women who are seeking truth, justice, and reparation for the violence they experienced during the war, and the women's rights activists, lawyers, psychologists, Mayan rights activists, and researchers who have accompanied them as intermediaries for over a decade. Alison Crosby and M. Brinton Lykes use the concept of

'protagonism' to deconstruct dominant psychological discursive constructions of women as 'victims,' 'survivors,' 'selves,' 'individuals,' and/or 'subjects.'

Crosby is an associate professor in the School of Gender, Sexuality and Women's Studies and the director of the Centre for Feminist Research at York University, Toronto. Lykes is a professor of community-cultural psychology and co-director of the Center for Human Rights and International Justice at Boston College in Massachusetts.

In [Beyond Repair?](#) Crosby and Lykes argue that at different moments Mayan women have been actively engaged as protagonists in constructivist and discursive performances through which they have narrated new, mobile meanings of 'Mayan woman,' repositioning themselves at the interstices of multiple communities.

Chapter 1, "Documenting Protagonism: 'I Can Fly with Large Wings,'" situates the 54 Mayan protagonists within their local rural communities, drawing in part on their testimonies and in-depth interviews. It focuses on the contributions of the creative and participatory workshops in facilitating protagonists' self-reflections over time of (1) their experiences of the continuities of violence embodied in an ever-present past; (2) their representations of violence as a heavy load from the past, in the present, and anticipated in their futures; and (3) their movements within and between home communities and a

multilingual, pluriethnic community of women.

Chapter 2 of [Beyond Repair?](#),

"Recounting Protagonism: No One Can Take This Thorn from My Soul," examines the conditions under which indigenous women whose identities are deeply situated within local Mayan communities narrate and perform truth outside of those contexts, as well as how the multiple spectators, in the presence of whom they recount their truth, relate to 'the pain of others'. Central to the chapter is an analysis of the Tribunal of Conscience, in which Crosby and Lykes participated as honorary witnesses. They argue that truth-telling is both a necessarily complex, gendered, racialized social construction and an inherently relational process. The chapter reflects on the constitutive meaning of harm, taking into consideration the implications of how truth-telling processes tend to be framed within the liberal language of rights and to emphasize the experience of individuated harm, particularly bodily harm.

Chapter 3, "Judicializing Protagonism: 'What Will the Law Say?'" situates the Sepur Zarco trial within the current 'turn to the law' in Guatemala to combat impunity for crimes of the past; it also locates the trial historically in terms of Mayan women's access to the formal legal system and of heterogeneous practices of indigenous or customary law rooted in the Mayan cosmovision. Crosby and Lykes argue in the chapter that retributive or carceral justice is an

integral but not sufficient aspect of the struggle for redress. Chapter 4 of [Beyond Repair?](#), "Repairing Protagonism: `Carrying a Heavy Load,'" examines the implementation of the state-sponsored PNR from the standpoint of the Mayan protagonists. Crosby and Lykes triangulate data on and from the PNR itself with 48 individual interviews and a number of participatory workshops with Mayan women on what reparation(s) means to them, as well as with interviews with reparations stakeholders. The chapter concludes by arguing that 'the everyday work of repair' that protagonists desire requires attention to the deep-seated impoverishment that they highlight as the heavy load of racialized gendered violence they carry with them.

Chapter 5, "Accompanying Protagonism: `Facing Two Directions,'" examines how, through their engagement in struggles, Mayan women are differentially positioning themselves not only within but also at the border of their geographic communities and a community of women. The chapter analyzes how the boundaries of community, as well as the concept of protagonism itself, were shaped by those intermediaries or companions who walked alongside Mayan protagonists. Crosby and Lykes explore both the transformative potential of this work and the limits of reflexivity encountered in the everyday praxis of transitional justice.

The conclusion to [Beyond Repair?](#) provides an opportunity to revisit the overall goals of this research and to interrogate the multiple performances of accompaniment, intermediarity, and pragmatic solidarity represented over eight years of research. It examines the possibilities and constraints of privileged *ladinas'* and transnational feminists' vernacularization of international norms as performed in struggles for justice, to ask whether researchers engage in deep listening and responsiveness to what protagonists desire as integral or transformative reparation(s). In the conclusion, drawing on Anzaldúa's conception of *nos-otras*, Crosby and Lykes identify the contributions and contradictions experienced through these feminist PAR processes, as well as some of their implications for the authors and other anti-racist feminist activists committed to decolonial praxis in working with communities in the wake of genocidal violence toward building more just and equitable futures for all.

*Extremely persuasive and admirably clear, [Beyond Repair?](#) emphasizes the need to analyze gender violence through the historical lens of colonized racial violence and underlines the centrality of the justice constructions and engagements of Mayan women. – Rachel Sieder, editor of *Demanding Justice and Security in Latin America**

This deeply researched book follows Mayan women as they search for justice in the aftermath of sexual violence. Using feminist participatory research methods, the authors attend to both suffering and protagonism.
– Kimberly Theidon, author of *Intimate Enemies: Violence and Reconciliation in Peru*

Crosby and Lykes' hope in [Beyond Repair?](#) is for Mayan women's multiple experiences of suffering and struggle, of voice and silence, to be recognized and addressed on their own terms and in continuous dialogue with multiple others. <>

Audio / Literature & Fiction / Science Fiction & Fantasy

[Atlas Alone](#) by Emma Newman, **1 MP3-CD, unabridged, 11 hours (A Planefall Novel, Book 4:** Tantor Media)

[Atlas Alone](#) by Emma Newman, **paperback (A Planefall Novel:** Ace)

Hugo Award winner Emma Newman returns to the captivating **Planefall** universe with a novel about vengeance and the lengths to which one will go to save the future of humanity.

Newman is the author of **Planefall, After Atlas, Before Mars**, and [Atlas Alone](#) and is also a professional audiobook narrator, narrating short stories and novels in all genres. She also cowrites and hosts a Hugo nominated podcast

called "Tea & Jeopardy." Newman is a keen role-player, gamer, and designer-dressmaker.

In [Atlas Alone](#), **Book 4 in the series**, six months after she left, Dee is struggling to manage her rage toward the people who ordered the nuclear strike that destroyed Earth. She's trying to find those responsible, but she's not getting very far alone.

A dedicated gamer, Dee is endeavoring to discover a mersive good enough to enable her to escape her trauma. When she is approached by a designer who asks her to play test his new game, she hopes it will be what she needs – but it isn't like any mersive she's played before. When a man suddenly dies in the real world, she realizes that at the same time in the game, she killed a character who bears a striking resemblance to the dead man – a man she discovers was one of those responsible for the death of millions on Earth.

Disturbed, but thinking it must be a coincidence, Dee continues the hunt for information. But in [Atlas Alone](#) when she finds out the plans for the future colony, she realizes that to save what is left of humanity, she might have to do something that risks what remains of her own.

*Newman builds on the best elements of her interconnected **Planefall** series... [A] winning combination of intriguing mystery and inventive SF. – Publishers Weekly, starred*

review

Emma Newman is one of the very best modern science fiction writers pushing the boundaries of the genre. – Adrian Tchaikovsky, Clarke Award winning author of *Children of Time*

[Atlas Alone](#) is a deeply, deeply unsettling horror novel, one that juxtaposes the personal trauma of one woman and a world-wide catastrophe and what happens when the two combine to tell a story of post-traumatic stress disorder and vengeance.
– Kirkus

Cathartic and transcendent. – *The New York Times* on *Planetfall*

Well written, **[Atlas Alone](#)** is a captivating and disturbing horror novel. <>

Business & Economics / Management & Leadership

[Nine Lies About Work: A Freethinking Leader's Guide to the Real World](#) by Marcus Buckingham & Ashley Goodall (Harvard Business Review Press)

The time has come for a manifesto for truth and change at work.

As strengths guru and bestselling author Marcus Buckingham and Cisco Leadership and Team Intelligence head Ashley Goodall show in **[Nine Lies About Work](#)**, there are some big lies –

distortions, faulty assumptions, wrong thinking – that people encounter every time they show up for work. They cause dysfunction and frustration, ultimately resulting in a workplace that is a shadow of what it could be.

Buckingham, a global researcher and thought leader, is head of people and performance research at the ADP Research Institute. Goodall, previously Director and Chief Learning Officer at Deloitte, is Senior Vice President of Leadership and Team Intelligence at Cisco.

In **[Nine Lies About Work](#)**, Buckingham and Goodall expose the disconnect between the way people know they work best and the ways they are told to work. Packed with stories of freethinkers who cut through the dogma, platitudes, and hollowness of work today, and backed by data about how humans actually work, Buckingham and Goodall expose the nine lies, and reveal the essential truths behind each one.

Buckingham and Goodall reveal the truths that freethinking leaders will recognize immediately: that it is the strength and cohesiveness of the team, not their company's culture, that matter most; that leaders should focus less on top-down planning and more on giving people reliable, real-time intelligence; that rather than trying to align people's goals they should strive to align people's sense of purpose and meaning; that people don't want constant feedback, they want helpful attention.

... leads to some free thinking about the way we do our jobs and how we can approach what we do in a different way. – Financial Times

If a business book teaches me something new – and offers a fresh perspective on leadership – then I know it's a rare find in the category. [Nine Lies About Work](#) is just such a book. It's so thought provoking, I contacted the authors to speak with them directly. – Forbes

... a stimulating, no-nonsense, research-based look at things you likely believe that aren't true – and how to apply the new findings. – The Globe and Mail

The act of work is human. Leading and following and working together is about human interaction and human relationships. The workplace, and the marketplace beyond it, is about emotions and attention and the desire to be seen. It is about trust and, yes, it is about love. I am always grateful to be reminded of that, to see it again clearly, to have it acknowledged. [Nine Lies](#)

[About Work](#) is a great reminder, and a great guide. – 800 CEO READ

Give a copy of this book to everyone in your organization who's leading a team and make it essential reading. – The Hamilton Spectator

If you're looking for a refreshing read that challenges the conventional wisdom of the business world, this is a book for your shelf. – TD magazine (Association for Talent Development)

There is much we can learn about managing and leading our schools from its pages. – Inside Higher Ed

In today's complex world, we instinctively seek simplicity. But in many cases, it's easier to lie to ourselves than it is to face the harsh reality – to see more of what we want to see than how things really are. In [Nine Lies About Work](#), Marcus Buckingham and Ashley Goodall shine a light on just how dangerous those lies can be, especially in the context of our careers. Combining engaging stories about the modern

workplace with nuanced quantitative analysis, [Nine Lies About Work](#) debunks the myths that surround leadership, planning, and balance in the corporate world. Everyone who reads this book is sure to be a better employee, but more importantly, a better leader. – Gen. Stan McChrystal (Ret'd), United States Army

This is one of the most provocative, lucidly written books I've read on work, by a renowned thought leader and an influential talent executive. Be prepared to throw your strategic plan out the window and become well-lopsided instead of well-rounded. – Adam Grant, LinkedIn, The 19 New Leadership Books to Read in 2019

[Marcus] Buckingham and Ashley Goodall ... debunk the most dangerous myths about the workplace. – Richard Feloni & Shana Lebowitz, *Business Insider*, 14 business books everyone will be reading in 2019

Among the 'lies' [Buckingham and Goodall expose]: people crave

feedback; people have potential; work/life balance is something we should all aspire to; and leadership is a 'thing.' (Some of us have been questioning that last one for years.) – Leigh Buchanan, Inc., *10 Business Books You Need to Read in 2019*

[\[Nine Lies About Work\]](#) busts open and calls out ingrained ideas such as 'people can reliably rate other people' and 'people care which company they work for,' making it a guide that could help you rethink your organization's thinking. – Jena McGregor, *Washington Post*, 10 leadership books to watch for in 2019

A provocative and inspiring book, [Nine Lies About Work](#) reveals the core truths that will help readers show just how good they are to those who truly rely on them. Ultimately, it is a passionate plea to overturn ingrained but flawed practices that get in the way of making one's fullest contribution to work.

Business Management / Farming

[Managing Pasture: A Complete Guide to Building Healthy Pasture for Grass-Based Meat & Dairy Animals](#) by Dale Strickler (Storey Publishing LLC)

Grass-fed animal products are in demand – and profitable. Consumers are willing to pay a premium for quality meat that is nutritious and hormone free. [Managing Pasture](#) by Dale Strickler offers farmers and ranchers raising grass-based livestock a path to realizing their pasture's untapped profit potential using practical, sustainable management strategies.

Strickler, a Kansas farmer and rancher, is a professional agronomist who teaches and speaks on the topic of pasture manager. He is a leader in the soil health movement and an agronomist for Green Cover Seed, the nation's leading cover crop-specific seed company. Previously he worked as an agronomist for Land O'Lakes, Star Seed, and Valent.

The health and profitability of grass-based livestock begins with the food they eat. In [Managing Pasture](#), Strickler guides farmers and ranchers through the practical and ideological considerations behind caring for the land as a key part of running a successful grass-based operation, from the profitability of replacing expensive grain feed with nutrient-rich native grasses to the benefits of ecologically-minded land management.

In-depth examinations of the biology and benefits of grazing plants and different grazing strategies accompany detailed plans for paddock and fencing set-ups, livestock watering, and effective methods for dealing with

common pasture problems throughout the seasons, from mud to drought.

Stricker's straightforward methods for profitable pasture management will revolutionize how readers see their grasslands, with detailed guidance on fencing and grazing strategies, and planting for native grass growth. Beyond financial gains, producers will discover long-term environmental benefits, including improved water quality, carbon sequestration, and habitat for diverse wildlife and pollinators. The end result is a profitable, sustainable grass-based operation that is good for the pasture and the planet.

With chapters on beef and dairy cattle, sheep and goats, swine, horses, and poultry, and instructions on every aspect of grass-based livestock raising, from improving pasture productivity to managing livestock nutrition through the winter, [Managing Pasture](#) is a complete manual for the modern farmer.

In [Managing Pasture](#), Dale Strickler offers plenty of first-hand guidance for both seasoned and novice livestock producers. His personal experience with what works and what doesn't makes this a must-read for the range manager who wants to maximize profitability in a way that is best for the land and for the livestock. – Bill Spiegel, Successful Farming

Dale Strickler's [Managing Pasture](#) is a testament to an agricultural awakening going on across America's farms and ranches. Call it sustainability, or regenerative agriculture, or prescribed grazing – it's all about managing the land, understanding how forages produce, and seeing the mutualism that exists between livestock and the land. There are amazing rewards to be found where farmers work with nature, not against it. If you want to understand why sustainable practices work, read this book. –

Victoria G. Myers,
Progressive Farmer
Dale Strickler has written a comprehensive guide to what actually matters in pasture management, with enough humor woven throughout to make it an enjoyable, as well as valuable, read. If you are serious about growing and utilizing productive, high-quality pasture, this book should be on your shelf. –
Jim Gerrish, American
GrazingLands Services, LLC

For readers invested in pasture improvement strategies that offer environmental benefits beyond better meat and dairy, including carbon sequestration, erosion prevention,

increased pollinator resources and wildlife habitat, and improved water quality, [Managing Pasture](#) is an approachable, accessible guide to creating and caring for the grassland that feeds animals and future generations. Livestock farmers and ranchers learn to successfully implement regenerative agriculture practices that reduce unnecessary spending, increase profit, and benefit the environment. <>

Children's Books / Age Range: 4-7 /
Grade Level: Preschool-2

[A Boy Like You](#) by Frank Murphy,
illustrated by Kayla Harren (Sleeping
Bear Press)

*There are billions and
billions and billions of
people in the world.
But you are the only YOU
there is! And the world
needs a boy like you....*

*There are many ways to
be strong. But being strong
isn't just for boys, it's for
girls, too – it's for all
people. And being strong
isn't just about muscles.
Muscles are a part of
being strong on the
'outside.' There's 'inside'
strength, too. – from the
book*

There's more to being a boy than sports, feats of daring, and keeping a stiff upper lip.

The Girl Power and Me Too movements have helped provide a platform and

community for many ongoing issues that girls and women face, from pay inequality to health and safety concerns. But while the definition of what it means to be a female has evolved, the same cannot be said for males.

Today's male youth is exposed to confusing messages of what society expects from them and conflicting signals of masculinity. Written by Frank Murphy, [A Boy Like You](#) is a loving tribute to all the wonderful ways to be a boy.

Murphy, a prolific children's author, has been a teacher and coach for more than 25 years. Illustrator Kayla Harren's children's books include *The Boy Who Grew a Forest: The True Story of Jadav Payeng* and *Hannah's Tall Order: An A to Z Sandwich*.

[A Boy Like You](#) encourages every boy to embrace all the things that make him unique, to follow his dreams, to be brave and ask for help, to tell his own story and listen to the stories of those around him.

An author's note opens discussion between adults and children on what it means to be strong.

Boy, oh boy! The world needs a book like this. Frank Murphy's wonderful [A Boy Like You](#) is a breath of fresh air with its message of bravery and kindness, of strength and wisdom. Boys need strong bodies, strong

minds, and strong hearts – this book celebrates all three. – Paige Britt, author of Why Am I Me?

[A Boy Like You](#), I can't even explain the #heartbeeps because they are wicked, wicked BIG. It's beautiful and perfect and the world is going to love it. And my mom cried reading it to me. – Olivia Van Ledtje (aka "LivBits"), Book advocate and social media influencer

It's beautiful! – Corinna Luyken, Author of My Heart
[A Boy Like You](#) is powerful. It conveys messages that I try to exemplify every day! The illustrations fit well and the narrative is fresh and timeless. The world needs a book like this. – George Jackson, Principal at Larchmont Elementary School, Larchmont, NJ

In an age when boys are expected to fit into a particular mold, [A Boy Like You](#) celebrates all the wonderful ways to be a boy. And it expands the definition of what it means to be a boy and a man, making it an important and timely message for all. <>

Computers & Internet / Programming

[Impractical Python Projects: Playful Programming Activities to Make You](#)

Smarter by Lee Vaughan (No Starch Press)

Python undeniably makes programming easier than ever to learn. But once readers understand the basics, what do they do next? Maybe they just need some inspiration for their next weekend project.

Impractical Python Projects is a collection of fun and educational projects designed to entertain programmers while enhancing their Python skills. It picks up where the complete beginner books leave off, expanding on existing concepts and introducing new tools that readers will use every day. And to keep things interesting, each project includes a zany twist featuring historical incidents, pop culture references, and literary allusions. Author Lee Vaughan is a geologist with over 30 years' experience. As the Senior Technical Professional for Geological Modeling at a major international oil company, he was involved in the construction and review of computer models; the development, testing, and commercialization of software; and the training of geoscientists and engineers.

Readers of **Impractical Python Projects** flex their problem-solving skills and employ Python's many useful libraries to do things like:

- Help James Bond crack a high-tech safe with a hill-climbing algorithm.
- Write haiku poems using Markov Chain Analysis.
- Use genetic algorithms to breed a race of gigantic rats.

- Crack the world's most successful military cipher using cryptanalysis.
- Derive the anagram, "I am Lord Voldemort" using linguistical sieves.
- Plan their parents' secure retirement with Monte Carlo simulation.
- Save the sorceress Zatanna from a stabby death using paligrams.
- Model the Milky Way and calculate the odds of detecting alien civilizations.
- Help the world's smartest woman win the Monty Hall problem argument.
- Reveal Jupiter's Great Red Spot using optical stacking.
- Save the head of Mary, Queen of Scots with steganography.
- Foil corporate security with invisible electronic ink.

Readers simulate volcanoes and map Mars, all while gaining valuable experience using free modules like Tkinter, matplotlib, Cprofile, Pylint, Pygame, Pillow, and Python-Docx.

With **Impractical Python Projects**, readers explore the farthest reaches of the galaxy, the souls of poets, the world of high finance, and the trickery of spies.

As readers work through the projects, they increase their knowledge of useful Python libraries and modules; learn more shortcuts, built-in functions, and helpful techniques; and practice designing, testing, and optimizing programs. Additionally, they will be able to relate what they are doing to real-world applications, datasets, and issues.

Each chapter ends with at least one Practice Project or Challenge Project.

Each Practice Project comes with a solution, but that doesn't mean it's the best solution....

Python is a programming language, but it is also fun to play with. This book recognizes that. – Geek Tech Stuff
Rather than being an introductory text, Vaughan's book pushes you in interesting directions for solving a diverse set of problems. Most of these 'impractical' projects, while themselves being not so useless after all, will have parallels to real life projects. – Greg Laden, Greg Laden's Blog

Whether readers are looking to pick up some new Python skills or just need a pick-me-up, they will find endless educational, geeky fun with [Impractical Python Projects](#). With a little dedication, they will learn a great deal from the exercises in this book. <>

Health Care & Medicine / Biographies & Memoirs

[Second Lives, Second Chances: A Surgeon's Stories of Transformation, 1st edition](#) by Donald R. Laub (ECW Press)

[Second Lives, Second Chances](#) is the memoir of a plastic and reconstructive surgeon involved in groundbreaking and life-changing procedures.

Through his work in plastic and reconstructive surgery, Dr. Donald Laub

changed the lives of thousands of people who had been shunned by society. According to [Second Lives, Second Chances](#), Laub's influence fostered the development of three key areas in the surgical profession: pioneering and influencing international humanitarian medical missions in the developing world, being at the forefront of gender affirmation surgery for transgender people since 1968, and the education and training of over 50 plastic and reconstructive surgeons.

Laub was chief of plastic surgery at Stanford University School of Medicine from 1968 to 1980 before entering private practice. In 1969, he founded ReSurge International, the first organization to advance the idea that plastic surgeons could help those in the developing world with injuries or congenital conditions. In the 1970s, he was a pioneer in gender efforts to surgically correct cleft palates gave new lives to thousands of children in developing countries. As one of the original surgeons to perform gender affirmation surgery, Laub not only continually improved on his methods, but he also became a tireless advocate for the rights of transgender people. His non-profit foundation (Interplast, now called ReSurge International) has sent thousands of multidisciplinary teams to perform transformative and reconstructive surgery in the developing world.

[Second Lives, Second Chances](#) is a powerful and inspiring book, chronicling

*a surgeon's efforts to bring dignity and opportunity to thousands of people who had all but abandoned hope. His story is one of optimism and reminds us of the impact one person can have on the lives of many. – Robert Pearl, MD, author of *Mistreated: Why We Think We're Getting Good Health Care – and Why We're Usually Wrong**

Visionaries dream of making a distinct impact on the world with the work they do, perhaps pioneering a new technique or establishing a novel program. This book is about an extraordinary man, Professor Donald Laub, who has done this not once, but twice! He established the field of global reconstructive surgery to serve the poor around the world and devised techniques in gender affirmation surgery to treat these complicated patients. I hope you enjoy this fascinating and entertaining autobiography to see how one man uses his prodigious surgical talents and the sheer will in his engaging personality to make the world much

better. – James Chang, MD, Johnson & Johnson Distinguished Professor and Chief of Plastic Surgery, Stanford University Medical Center

Thoroughly engrossing, [Second Lives, Second Chances](#) is more than just a memoir; it's a testament to how the determination of one person can bring others together to make a lasting difference in the world.

History / Business & Economics

[Imperial Standard: Imperial Oil, Exxon, and the Canadian Oil Industry from 1880, 1st edition](#) by Graham D. Taylor (**Energy Histories, Cultures, and Politics Series**: University of Calgary Press)

For over 130 years, Imperial Oil dominated Canada's oil industry. Their 1947 discovery of crude oil in Leduc, Alberta transformed the industry and the country. But from 1899 onwards, two-thirds of the company was owned by an American giant, making Imperial Oil one of the largest foreign-controlled multinationals in Canada.

[Imperial Standard](#) is the first full-scale history of Imperial Oil. It illuminates Imperial's longstanding connections to Standard Oil of New Jersey, also known as Exxon Mobil. Although this relationship was often beneficial to Imperial, allowing them access to technology and capital, it also came at a cost, causing Imperial to be assailed as the embodiment of foreign control of Canada's natural resources.

The author Graham D. Taylor draws on an extensive collection of primary sources to explore the complex relationship between the two companies in [Imperial Standard](#).

Taylor is professor emeritus in the Department of History at Trent University. He is winner of the 2015 Petroleum History Society Best Article Prize.

From its establishment in 1880 to 2010, Imperial Oil Company Ltd. was the largest petroleum company in Canada; in 2009, Suncor merged with Petro Canada and Imperial fell to second place. Even so, in 2018 Imperial remained among the top ten non-financial companies in Canada, ranked by revenues and assets. The third ranked company, Enbridge, had been a subsidiary of Imperial when it was the Interprovincial Pipeline Company.

During those years Imperial Oil was the largest company in terms of assets, revenues, and net earnings, towering over others in the Canadian oil and gas sector. Even in the 1990s, Imperial's sales and assets were equal to those its two major rivals, Shell Canada and Petro Canada. Its share of the gasoline market in Canada fell from the 60 per cent position it held in the early 1950s, but it still accounted for one-third of that market.

Not only was it Canada's largest petroleum company, it was also in the proximity of – if not always 'present at the creation' of – virtually every major event in the industry after 1900. When demand shifted from kerosene to

gasoline in the early 1900s, Imperial acquired patents to the most efficient thermal cracking processes. During the Second World War, Imperial developed oil fields and a refinery in the Northwest Territories of Canada as part of the war effort. And all this was before Leduc in 1947.

Imperial built the first oil pipeline linking the Alberta oil fields to central Canada in the early 1950s. At one point the company held between one-third and one-half of the assets of every oil pipeline in the country. When the oil sands began to be exploited in the 1960s-70s, Imperial was a founding member of the Syncrude consortium; a decade later Imperial developed its own project at Cold Lake.

[Imperial Standard](#), a history of Imperial Oil, addresses its role as one of the major shapers of Canada's petroleum industry – arguably as important for the nation's economic development in the twentieth century as was the Canadian Pacific Railway in the nineteenth century and the Hudson's Bay Company in the years before Confederation. At the same time Taylor presents its dual status as an integrated oil company in Canada and an integral part of the system of continental and then global expansion and dominion that Exxon pursued from its emergence in 1880.

[Imperial Standard](#) is structured as a narrative, tracing the history of the Imperial Oil company and its role in the evolution of the Canadian petroleum industry. At the same time, it seeks to

provide an analysis of the relationship between Imperial Oil and the American company that controlled it from 1899.

Imperial Standard has four major sections:

The first part (chapters 1 to 3), covering the period from 1880 to 1918, traces the parallel development of Imperial Oil in Canada and Standard Oil in the United States that formed the backdrop to Standard's takeover in 1899, through the reorganization of Imperial under Walter Teagle in 1914-18.

The second part (chapters 4 to 6), which could be designated the 'pre-Leduc era' from 1918 to 1947, covers a period in which Imperial was closely tied in with Jersey Standard's expansion, and the Canadian company embarked on a thirty-year quest to find oil in Alberta to replace its now-diminished capacity in Ontario.

The third part (chapters 7 to 10), the 'post-Leduc era' from 1948 to 1980, focuses on the expansion of Imperial's role as a major Canadian oil producer as well as its continuing role as the country's largest vertically integrated company in the industry, and traces its efforts at diversification into petrochemicals and related areas, and its involvement in the opening of the oil sands from the 1960s and northern oil and gas exploration in the following decade.

The epilogue (chapters 11 to 13) carries the history forward beyond 1980, selectively focusing on government-

company relations during the energy crises of the 1970s-80s, the consolidations of the 1980s-90s, and the emergence of environmental issues as a major concern for both Imperial and Exxon.

The conclusion of **Imperial Standard** undertakes a review of Imperial's evolving linkages with Exxon in the context of the broader history of multinational enterprises in the nineteenth through twenty-first centuries, which provides a useful contribution to the literature on parent-subsidiary relations.

This authoritative historical study of one of Canada's largest companies provides a compelling contribution to the sparse literature on the relationships between affiliates and parents within large multinationals. Taylor expertly brings out the nuance and evolving nature of Imperial's relationship with its parent Exxon, and delivers a study of significance for all students of the global enterprise. – Geoffrey Jones, Isidor Straus Professor of Business History, Harvard Business School
Graham Taylor's history of Imperial Oil is a triumph. – Mira Wilkins, Emeritus Professor of Economics,

Florida International University
Graham Taylor's broad ranging history of the most important corporate player in the development of the petroleum industry in Canada makes a ground-breaking contribution, not only to the existing literature on the vital oil and gas sector, but also to the broader fields of Canadian business and economic history – David Breen, Emeritus Professor, Department of History, University of British Columbia

[Imperial Standard](#), a groundbreaking history, provides unprecedented insight into one of Canada's most influential oil companies as it has grown and evolved with the industry itself. <>

History / Military / World War II

[Dunkirk: German Operations in France 1940](#) by Hans-Adolf Jacobsen, translated from the German by Geoffrey Brooks, with series editor Matthias Strohn ('**Die Wehrmacht im Kampf**' **Battles and Problems of the Second World War Series**: Casemate)

The British narrative of the retreat and evacuation at Dunkirk that prompted perhaps Winston Churchill's most famous wartime speech has always been well known; however only now is Hans-Adolf Jacobsen's detailed account of the

battle from the German perspective available in English in [Dunkirk](#).

Jacobsen was a German political scientist and historian. In 1943, as a teenager, he joined the German Army, and soon after was taken prisoner by the Soviets. During five years' captivity he learned Russian and started a life-long interest in the Soviet Union. Upon release he returned to his education, becoming a renowned academic specializing in the Second World War and international relations. Translator Geoffrey Brooks specializes in World War II History.

[Dunkirk](#) is part of the series, '*Die Wehrmacht im Kampf*' *Battles and Problems of the Second World War*, a series originally edited by Hermann Teske and published in German in the 1950s and 1960s. Written by former members of the German army in World War II, it provides valuable and historically significant information on the German army's perspective of many crucial campaigns and battles. Now being published in English for the first time, each volume has a modern introduction by Matthias Strohn, a lecturer at Sandhurst and the University of Buckingham, and an expert on the German army.

As told in [Dunkirk](#), in late May and early June 1940 a battle took place in northeastern France that had been, for many, unthinkable only a few weeks earlier: on May 20th armored formations of the German Wehrmacht reached the English Channel at Abbeville. This meant

that the entire Allied Army Group 1, comprising 29 French, 22 Belgian, and 12 British divisions, was encircled in arguably the biggest encirclement operation in the history of warfare. The Germans reduced the pocket step by step and this operation reached its climax in the battle of Dunkirk which raged until early June. When the weapons fell silent on the beaches of Dunkirk, the Wehrmacht had achieved an operational and even strategic victory: Belgium was defeated, and France was practically defenseless; she would not be able to hold out much longer and would surrender on June 22nd. Finally, the British Army had been thrown back into the Channel and would not play a role on the continent for several years. The outcome of the entire campaign in the West had practically been decided on the beaches of the English Channel. And yet, the battle of Dunkirk has gone down in history – especially in Britain – as what can nearly be described as a British victory. How can this discrepancy be explained? The British succeeded in evacuating the bulk of their expeditionary force back to England – although they lost all of their equipment – and so the British Army did not vanish on the shores of the Channel. The Belgians and the French were less lucky and most of them fell into German captivity. But why did the Germans let the British escape? This question has been debated ever since the last British boats left the beaches of Dunkirk. Over the years, several views and arguments have been put forward; for instance,

that Hitler did not want to humiliate the British, or that Hermann Goring had promised that the German Luftwaffe could give the British Army the coup de grace.

The academic debate surrounding this topic was opened in Germany with [Dunkirk](#). It was published in 1958 in a series that covered many important battles of the war. Most of these volumes were written by former senior officers. This book on Dunkirk was not. It was written by a rising star on the German academic firmament, Dr (and later Professor) Jacobsen. After his military service in World War II and five years in Soviet captivity as a prisoner of war, he went to university and gained his PhD with a thesis on the German plans for the invasion of the West in 1940. In 1969, he became a full professor at the University of Bonn and, for many years, he was one of the most prominent historians in Germany. The same can be said of his *adlatus*, who wrote the sections of [Dunkirk](#) on the Allied actions and reactions.

The fact that they approached the topic through their academic lens gives it a different perspective to that of many other books in this series. Yet they did not regard their arguments as finite. In 1958, the authors did not have access to all the files required to write an all-encompassing history of the battle of Dunkirk. Many of the relevant sources had been requisitioned by the Allied powers in 1945 and, at the time of writing, were still being held overseas. It would be the task of future generations

of historians to analyze these sources once they had been returned to Germany.

As Strohn says in the preface, this means that there are gaps in the analysis and the authors were the first to acknowledge these – as they did in the original foreword to [Dunkirk](#). So why is this book still relevant? It is relevant for a number of reasons: first, it shows the understanding of the battle of Dunkirk from a predominately German perspective as it was understood in the late 1950s. This in itself makes it a significant source. The most important aspect is, however, that the authors were able to utilize the knowledge and understanding of former German senior generals who had held important positions in 1940. So, albeit indirectly, [Dunkirk](#) offers a path into the mindset of the German military leadership in 1940 and the views and ideas that these officers held in 1940. It is this fact in particular which makes the book relevant even today.

History / Modern / U.S.

[Two-Buck Chuck & The Marlboro Man: The New Old West](#) by Frank Bergon (University of Nevada Press)

Frank Bergon's astonishing portrayals of people in California's San Joaquin Valley in [Two-Buck Chuck & The Marlboro Man](#) reveal a country where the culture of a vanishing West lives on in many twenty-first-century Westerners, despite the radical technological transformations around them. All are immigrants, migrants, their children, or

their grandchildren whose lives intertwine with Bergon's, including several races and ethnicities: Chicanos, Mexicans, African Americans, Italians, Asians, Native Americans, Scots-Irish descendants of Steinbeck's Okies, and Basques of the author's own heritage. Bergon is a critically acclaimed novelist, critic, and essayist whose writings focus primarily on the history and environment of the American West. He has taught at the University of Washington and for many years at Vassar College, where he is Professor Emeritus of English. He is a member of the Nevada Writers Hall of Fame.

Bergon presents a wide array of rural and small-town Westerners who often see themselves as part of a region and a way of life most Americans aren't aware of or don't understand, their voices unheard, their stories untold. In the 12 essays in [Two-Buck Chuck & The Marlboro Man](#), Westerners from the diverse heritage of the San Joaquin Valley include California's legendary Fred Franzia, the maker of the world's best-selling Charles Shaw wines dubbed 'Two-Buck Chuck,' and Darrell Winfield, a Dust Bowl migrant and lifelong working cowboy who for more than thirty years reigned as the iconic Marlboro Man. Their voices help readers understand the complexities of today's rural West, where Old West values intersect with New West realities. [Two-Buck Chuck & The Marlboro Man](#) is the West (and America today) – a region in conflict with itself.

Two-Buck Chuck & The Marlboro Man is

a personal portrayal of how California's Great Central Valley breaks down distinctions between the Old and New West to create America's True West. Bergon writes about rural and small-town Westerners, some with ties to Nevada, Oregon, Idaho, New Mexico, Arizona, Wyoming, Oklahoma, and Texas, whose lives have intertwined with his, all shaped by California's Great Valley, a place itself shaped in large part by migrants and immigrants. In their myriad voices, Bergon hears a vibrant oral history of today's rural West.

In 12 prose portraits of people and place, western novelist and historian Bergon portrays the marriage of Old West spirit with New West realities... a way of life and culture he believes to be misunderstood and misreported... Bergon sets this record straight with close-up stories of people with whom he grew up and befriended in the San Joaquin Valley, homeland of his own Basque progenitors. – Booklist
... a tour of the interior West worth taking. – Kirkus Reviews
... insightful ... Bergon's memories and interviews ground larger historical events... – Publishers Weekly
With a novelist's fine gifts

for character and scene, a historian's depth of perspective, and a local's intimate knowledge and love, Frank Bergon leads us through California's Big Valley, where the past lies entwined with the present and every critical tension in modern America plays out in its most distilled form. – Miriam Horn, author of Rancher, Farmer, Fisherman: Conservation Heroes of the American Heartland
Novelist and critic Frank Bergon paints a remarkable portrait of life in California's Great Central Valley through his loving sketches of rural and small-town Westerners. – Henry Louis Gates, Jr., Alphonse Fletcher University Professor, Harvard University, author of Colored People: A Memoir
No one grasps the astonishing diversity of the American West better than Frank Bergon.... Bergon weaves a Breughel-like tapestry of today's rural West. And he does so in prose insightful, judicious, even amusing – as crisply restrained and wryly revealing as the figures it describes. Once

started, I dare you (Western style) to try to put this book down! – Lee Clark Mitchell, author of Late Westerns: The Persistence of a Genre With the perspective and compassion of a long-gone native son, Frank Bergon returns to his boyhood home in California's San Joaquin Valley to understand the contemporary West. He introduces us to antigovernment ranchers, disappointed writers, successful physicians, and enterprising farmers..... Bergon's beautifully drawn portraits capture a slice of the twenty-first-century West where old values are tightly held, idiosyncrasies are gently endured, and change is acknowledged, if not always embraced. – Martha A. Sandweiss, Professor of History, Princeton University, author of Passing Strange: A Gilded Age Tale of Love and Deception Across the Color Line

The introduction's pithy summary of how the mythology of the 'Old West' both collides with and overlaps with the realities of the 'New West' is compelling and rich... –

San Francisco Review of Books

With a powerful cast of characters, [Two-Buck Chuck & The Marlboro Man](#) helps readers understand the complexities of today's rural West. <>

History / Texas / Law Enforcement

[The Texas Rangers in Transition: From Gunfighters to Criminal Investigators, 1921–1935](#) by Charles H. Harris & Louis R. Sadler (University of Oklahoma Press)

[The Texas Rangers in Transition](#) is an official Texas Ranger Bicentennial publication. It is a sequel to the book *The Texas Rangers and the Mexican Revolution: The Bloodiest Decade, 1910-1920*.

Newly rich in oil money, and all the trouble it could buy, Texas in the years following World War I underwent momentous changes – and those changes propelled the transformation of the state's storied Rangers. Charles H. Harris III and Louis R. Sadler explore this important but relatively neglected period in the Texas Rangers' history in Harris and Sadler are professors emeriti of history at New Mexico State University, Las Cruces.

In a Texas awash in booze and oil in the Prohibition years, the Rangers found themselves riding herd on gamblers and bootleggers, but also tasked with everything from catching murderers to preventing circus performances on Sunday. [The Texas Rangers in Transition](#) takes up the Rangers' story at a time of political turmoil, as the largely rural state

was rapidly becoming urban. At the same time, law enforcement was facing an epidemic of bank robberies, an increase in organized crime, the growth of the Ku Klux Klan, Prohibition enforcement – new challenges that the Rangers met by transitioning from gunfighters to criminal investigators. Steeped in tradition, reluctant to change, the agency was reduced to its nadir in the depths of the Depression, the victim of slashed appropriations, an antagonistic governor, and mediocre personnel.

Harris and Sadler document the further and final change that followed when, in 1935, the Texas Rangers were moved from the governor's control to the newly created Department of Public Safety. This proved a watershed in the Rangers' history, marking their transformation into a modern law enforcement agency, the elite investigative force that they remain to this day.

According to Harris and Sadler in [The Texas Rangers in Transition](#), there was a mystique about the Texas Rangers. Although they were only a state agency, their fame rivaled that of national organizations such as the FBI, Scotland Yard, and the Royal Canadian Mounted Police. Politically, Texas was a proud component of the 'Solid South,' the new iteration of the old Confederacy in which the Democratic Party reigned supreme, Jim Crow segregation was the order of the day, and black men who got out of line were in danger of being lynched. Some party stalwarts proudly described themselves as 'Yellow Dawg' Democrats, who

would sooner vote for a yellow dog than for a Republican.

Texas also remained a violent place. Disputes often ended in violence, perhaps best symbolized in the name of a small community in East Texas, "Cut and Shoot." Violence notwithstanding, what characterized Texas during the years 1921-35 was a stupendous boom in oil production. And there was also a phenomenal production of booze. Prohibition went into effect in 1920, but by then, many Texans were accustomed to having a sociable drink or two and had no intention of becoming teetotalers. Bootlegging, supplemented by the wholesale smuggling of liquor across the border from Mexico, became a major industry.

This, then, was the background against which the Texas Rangers operated during the period examined in [The Texas Rangers in Transition](#). The Rangers remained at the mercy of the political winds, whether emanating from the governor or from the legislature. Some of the most important battles the Rangers fought were in Austin, and this crucial political component of their history is often overshadowed by accounts of their derring-do.

The combination of improved relations with Mexico, a succession of major oil discoveries, and Prohibition produced new missions for the Rangers. Increasingly, their focus shifted away from the Mexican border and toward the oil boomtowns. Much of the crime they combated in these localities

stemmed from moonshining and bootlegging. Rangers spent a lot of their time attempting to eliminate illegal distilleries (stills). Their efforts to enforce Prohibition in Texas reflected the nationwide movement to ban the production, sale, and consumption of alcohol. The public's insatiable thirst for liquor meant that organized crime received spectacular impetus, and despite the best efforts of lawmen, illicit operations continued to spring up. Moreover, Rangers increasingly had to confront a new kind of criminal – ruthless, highly mobile, heavily armed bandits, best exemplified by Bonnie and Clyde. Unfortunately, the Ranger Force was still bound by tradition and thus was far behind the curve in dealing with this new generation of outlaws.

As told in [The Texas Rangers in Transition](#), despite all the changes and challenges, and they were considerable, the Texas State Ranger Force for years remained the model of a state constabulary. Ranger headquarters periodically received letters from entities outside the state interested in establishing a similar constabulary. For one thing, the law specified that Rangers must be citizens of Texas. This stipulation was routinely ignored when handing out Special Ranger commissions. The Rangers maintained service records on the political hacks and celebrities just as they did on those actually engaged in law enforcement. If someone had just had wit enough to designate these frivolous commissions as conferring honorary Ranger status, it would have

prevented a lot of confusion and avoided ridiculous situations.

[The Texas Rangers in Transition](#) reveals that the Ranger Force developed into a bureaucracy, one in which administration and logistics were of critical importance. No matter how tough a Ranger might be, unless he was paid, fed, housed, armed, equipped, and transported, he was not going to catch many criminals. Given the scope and complexity of the Rangers' activities, Harris and Sadler adopt a topical approach in order to discuss in some depth the developments in each gubernatorial administration.

Harris and Sadler use multiple important sources to tell the story of the difficult period in which the Texas Rangers transitioned from the early years that created the 'Ranger Mystique' to their inclusion in the Texas Department of Public Safety and their recognition as an elite international law enforcement organization.
– Donaly Brice, coauthor of *Texas Rangers: Lives, Legend, and Legacy*

Harris and Sadler carry readers on a wild ride through probably the least understood period in the story of the Texas Rangers, the years of Prohibition

and the gangland crime when booze flowed as freely as Texas Crude. Skillfully steering us through the Roaring Twenties and the Great Depression – times that gave rise to some of the most desperate men and women ever to stalk Texas – the authors track them all: brazen bootleggers, bank robbers, racketeers, Klansmen, con artists, and casino operators. And, instead of a few officers in command, they focus on the ranks of Rangers who endured daily dangers and accepted the challenges facing law enforcement. The famous and the unfamiliar, the devoted and the disgraced members of the Ranger force – they are all here. – Michael L. Collins, author of A Crooked River: Rustlers, Rangers, and Regulars on the lower Rio Grande, 1861-1877

The Texas Rangers in Transition traces a crucial turning point for the famed law enforcement agency, which became a bureaucracy. <>

Literary Criticism / Politics / Gender

Androgynous Democracy: Modern American Literature and the Dual-Sexed

Body Politic by Aaron Shaheen (The University of Tennessee Press)

Androgynous Democracy examines how the notions of gender equality propounded by transcendentalists and other nineteenth-century writers were further developed and complicated by the rise of literary modernism. Aaron Shaheen specifically investigates the ways in which intellectual discussions of androgyny, once detached from earlier gonadal-based models, were used by various American authors to formulate their own paradigms of democratic national cohesion.

Shaheen is UC Foundation Assistant Professor of English at the University of Tennessee at Chattanooga.

Androgynous Democracy focuses specifically on Henry James, Frank Norris, Charlotte Perkins Gilman, John Crowe Ransom, Grace Lumpkin, W. E. B. Du Bois, and Marita Bonner. Certainly many other writers at this time were interested in gender fluidity in general and androgyny in particular; authors ranging from Robert Herrick to H. D. to Ernest Hemingway were fascinated by the concept, yet they typically did not tie androgyny to larger issues of national destiny. The seven figures featured in the chapters of **Androgynous Democracy**, however, expressed an abiding interest in androgyny, and their interest had a direct bearing on their thoughts about some of the most prominent issues America confronted before and after the turn of the twentieth century. Among those issues

were postbellum reconciliation and the struggle for universal suffrage (James); America's remarkable economic ascendancy in the first decades of the twentieth century, which led to the development of a consumer culture (Norris and Gilman); the threat of socialism after the Great Depression had weakened the country's faith in both capitalism and religious fundamentalism (Ransom and Lumpkin); and the flight of blacks from the southern countryside to northern cities in search of economic and social advancement (Du Bois and Bonner).

Each chapter in [Androgynous Democracy](#) depicts two different 'voices' in conversation with one another. In most instances, the exchange takes place between two different figures, though chapter 1 showcases only one author, Henry James, whose writings from different stages of his career create their own revealing dialogue. Despite the number of interlocutors involved in any given conversation, the first voice in each chapter proposes a way in which androgyny could be used, for better or for worse, to delineate the outermost boundary of democratic enfranchisement. The second voice in the chapter then responds to those proposals, usually revealing (in James's case unwittingly) their continuing reliance on male privilege.

[Androgynous Democracy](#)'s specific trajectory traces the development of modern American nationalism from its origins in the post-Civil War era to its

moment of crisis in the 1930s, a decade that witnessed both the devastation of the Great Depression at home and the rise of fascism abroad. Chapter 1 begins in the 1880s as Henry James comes to the realization that notions of androgynous wholeness voiced by romantic writers featured in this introduction no longer held any sway. At issue for James in his 1886 *The Bostonians* is how to reinvent the modern American citizen in an age marked by the political enfranchisement of blacks, women's suffrage, and the emergence of sexological and evolutionary discourses that tie androgyny to homosexual pathology and racial degeneration. By late career, James's opinions had begun to change. Looking at "The Manner of Our Speech," "The Speech of American Women," "The Manners of American Women," and *The American Scene*, four pieces the writer composed during and after his last visit to America in 1904, Shaheen argues that James cautiously envisioned greater public affirmation of androgyny through the construction of a disembodied national voice, a *vox Americana* that consisted of distinct 'masculine' and 'feminine' elements. Ironically, though James held transcendentalism at arm's length throughout his professional life, his writings from this later period largely endorse the romantic notion of androgyny once propounded by Emerson, Fuller, and Whitman.

If in chapter 1 he explains how sexology and evolution led James to conclude that the only way to accommodate white women and African Americans

into the new paradigm of citizenship was to transcend the body in favor of an androgynous vox Americana, then the first part of chapter 2 explains how sexology's and evolution's co-optation of androgyny could explain, of all things, the development of America's consumer culture in the first decades of the twentieth century. The second chapter therefore addresses the rise of what he calls 'commercial androgyny.' The country's economic ascension in the first two decades of the twentieth century helped create a new paradigm of economic liberalism, one that combined in individual citizens of both sexes the production and consumption impulses.

In the second part of chapter 2, Shaheen discusses Charlotte Perkins Gilman, who, while also affirming the legitimacy of evolutionary science, rejected the new configuration of the androgynous liberal subject found in Norris's writings. In *Women and Economics* (1898) and her utopian novel *Herland* (1915), Gilman critiques the discursive historical processes that have gendered economic spheres. Relying on evolutionary science that clearly revealed an Anglo-Saxon bias, Gilman's writings search instead for universal 'human' qualities and propose reforming relations between American men and women through a different and nongendered understanding of production and consumption.

Despite Gilman's personal efforts, the notion of commercial androgyny persisted throughout the first decades of

the twentieth century, making southern poet and critic John Crowe Ransom, the central figure in the first part of chapter 3, deeply suspicious about the overall stability of the American economy. Ransom's fears were realized with the eventual crash of the stock market in 1929. As a response to both the market crash and the nation's potential susceptibility to radical takeover, Ransom set upon a defense of southern nationalism in his contributions to the Agrarian symposium *I'll Take My Stand* and in his book on theology *God Without Thunder*. Ransom's project in both works is not to dismiss androgyny, but rather to strip it of its capitalist parameters and reformulate it as the central tenet of religious fundamentalism. For Ransom, belief in an androgynous Christian godhead (consisting exclusively of God the Father and a feminine Holy Ghost) would serve as the best defense against a welfare state that, in its misguided effort to provide economic stability for American citizens, would create social, racial, and sexual disarray.

The chapter's second half then allows the southern proletarian author Grace Lumpkin to respond to the masculine impulses embedded in the Agrarian vision of androgyny voiced by Ransom. Lumpkin addresses these issues in *To Make My Bread*, her 1932 novel based on the violent textile mill strike in Gastonia, North Carolina, in 1929. Initially resisting Ransom's volkish sensibilities, the novel explores to what extent striking southern workers can safely and successfully dissolve gender

boundaries under the aegis of class. Ostensibly, the novel's 'protagonist' is the dual-sexed proletarian social body, though in the striking workers' creation of a union, women laborers in particular question what it means to join a radical movement that regards them as little more than pseudo-men.

In its discussion of black leader W. E. B. Du Bois and Harlem Renaissance author Marita Bonner, the fourth and final chapter brings together the various evolutionary, sexological, racial, and Agrarian themes that have run throughout the rest of [Androgynous Democracy](#). The volkish sense of national belonging that punctuates Ransom's (and later Lumpkin's) love of the agrarian South was not the exclusive ideological territory of whites. The Herderian notions of organic nationalism resonated just as deeply with Du Bois and Bonner. He contextualizes both authors' works within the discourse of the Volk movement, which had been developing in Europe and America throughout the nineteenth century. In resisting the evolutionary and racial uplift discourses that had linked blackness to androgyny throughout much of the nineteenth century, Du Bois reformulated his 'black folk' to position manhood, not racial purity, as its prime component. Yet in setting up the money obsessed inner-city black man as the unmanly foil to his black folk, he often relied on the various nineteenth-century discourses of androgyny that denigrated or mocked black manhood.

In her writings from the 1920s and 1930s, Marita Bonner, the featured figure in the second half of chapter 4, exposes the fallacies in Du Bois's volkish scheme and suggests that the heterogeneous American inner-city neighborhood provides the most hospitable site for the transgression or blurring of racial and gender boundaries. As fascism was on the rise in Europe during the 1930s, Bonner implicitly probed how the United States' notions of order and civility were simply a mask for the violent suppression of racial and gender fluidity.

If chapter 4 ends with the looming question of fascism and the attendant issues of racial purity and rigidly defined gender roles, the epilogue investigates androgyny's own potential link to the hyper-nationalism on which fascism was historically based. The epilogue begins with an assessment of the sixth chapter of *A Room of One's Own*, in which Virginia Woolf critiques Mussolini's wish to commission fascist literature. In Woolf's eyes, Mussolini's project is destined to fail because it will be written from a hypermasculine point of view rather than from an androgynous perspective. Thus, while Woolf clearly sees androgyny as the antidote to fascism, a review of the authors Shaheen has investigated in [Androgynous Democracy](#) shows that fascism, for all its masculine bravado, nonetheless accommodates androgynous paradigms of national cohesion. Androgyny has indeed been a key concern in the history of America's ideological formation. In the modern rage for order it appeared as both

monstrosity and sublime ideal, as both perdition and salvation.

Engrossing and thoroughly documented, [Androgynous Democracy](#), will be a valuable resource in the fields of American literary criticism, feminism and gender theory, queer theory, and politics and nationalism. <>

Religion & Spirituality / Christianity / Race Relations

[Can "White" People Be Saved?: Triangulating Race, Theology, and Mission](#) edited by Love L. Sechrest, Johnny Ramirez-Johnson & Amos Yong (**Missiological Engagements Series: IVP Academic**)

No one is born white. But while there is no biological basis for a white race, whiteness is real. What's more, whiteness as a way of being in the world has been parasitically joined to Christianity, and this is the ground of many problems today, according to this book. It is time to redouble the efforts of the church and its institutions to muster well-informed, gospel-based initiatives to fight racialized injustice and overcome the heresy of whiteness. Written by a world-class roster of scholars, [Can "White" People Be Saved?](#) develops language to describe the current realities of race and racism.

[Can "White" People Be Saved?](#) has 3 editors: Love L. Sechrest, Johnny Ramirez-Johnson and Amos Yong. Sechrest is dean of the faculty, vice president of academic affairs and

associate professor of New Testament at Columbia Theological Seminary, Decatur, GA. Ramirez-Johnson is professor of anthropology and professor del Centro Latino at Fuller Theological Seminary, Pasadena, CA. Yong is professor of theology and mission and director of the Center for Missiological Research, also at Fuller Theological Seminary. The book has 14 contributors.

[Can "White" People Be Saved?](#)

challenges evangelical Christianity in particular to think more critically and constructively about race, ethnicity, migration, and mission in relation to white supremacy. Historical and contemporary perspectives from Africa and the African Diaspora prompt fresh theological and missiological questions about place and identity. Native American and Latinx experiences of colonialism, migration, and hybridity inspire theologies and practices of shalom. And Asian and Asian American experiences of ethnicity and class generate transnational resources for responding to the challenge of systemic injustice.

All but one of the authors in [Can "White" People Be Saved?](#) were also participants in the 'Race, Theology, and Mission' lectures at Fuller Theological Seminary in Pasadena, California, on November 1-3, 2017.

Along with a constructive conclusion and an epistolary epilogue, [Can "White" People Be Saved?](#) attempts to capture discourse about race in ways that reflect the authors' own global horizons,

with eleven essays divided among the following five contextual realities: (1) race and place at the dawn of modernity, (2) race and the colonial enterprise, (3) race and mission to Latin America, (4) race in North America – between and beyond Black-and-White, and (5) scriptural reconsiderations and ethnoracial hermeneutics.

"Can 'White People Be Saved? Reflections on the Relationship of Missions and Whiteness" by Willie Jennings is the first essay in part 1 of [Can "White" People Be Saved?](#), which is on race and place at the dawn of modernity. Jennings describes the missionary enterprise as the result of a tragic fusion between whiteness and Christianity, a fusion that acts as a constraining factor on Christian faith and, yet, paradoxically draws its energy from Christianity. This chapter offers a way to uncouple Christian faith from whiteness by means of a theology of place.

The second chapter in this section is "Decolonizing Salvation" by Andrea Smith. This chapter notes that the history of mission to Indigenous peoples in the United States has been simultaneously the history of Indigenous genocide. Rather than dismissing the missionary enterprise altogether as hopelessly corrupted, Smith instead wrestles with the idea of decolonizing the mission enterprise by ordering readers' affections such that they see all their interlocutors as humans, as kin, whether or not they share the bonds of blood or spirit.

Smith's essay thus leads seamlessly into the two essays in part 2, on race and the colonial enterprise. "Christian Debates on Race, Theology, and Mission in India" by Daniel Jeyaraj is the first chapter in this section. Jeyaraj focuses his attention on excavating the multilayered notions of race among the Tamil people of India. The essay centers on Indian society, providing a thick description of the marginalized in that context.

"Ambivalent Modalities: Mission, Race, and the African Factor" by Akintunde Akinade with Clifton Clarke is the last essay in this section on the colonial enterprise. This paper examines constructs of race in colonial modernity (i.e., scientific racism) and briefly brings African projects that theorize and theologize race into conversation with those of African American scholars. Yet the focal point of this essay is its examination of various African responses to the colonial past and the way that race has shaped the ebb and flow of the Christian faith in Africa in resistance to Eurocentric narratives.

Shifting gears to consider race and mission to Latin America, part 3 of [Can "White" People Be Saved?](#) offers chapters that discuss Latinx experience broadly and the Puerto Rico-American context specifically. Elizabeth Conde-Frazier begins from her own location as a Puerto Rican professor of practical theology, pastor, and leader before moving to a discussion of the broad contours of the Latinx experience within evangelicalism in "Siempre Lo Mismo:

Theology, Rhetoric and Broken Praxis." Conde-Frazier begins with an explicitly evangelical and theological description of racism as sin before synthesizing this perspective with concepts from ethnic and racial studies, including white supremacy, colorblind racism, and the racist roots of the colonization of Latin America and the Caribbean.

Angel Santiago-Vendrell writes the last chapter in this section, "Constructing Race in Puerto Rico: The Colonial Legacy of Christianity and Empires, 1510-1910." Santiago-Vendrell begins by unpacking the influence of the medieval Spanish blood-purity laws. Santiago-Vendrell concludes by exposing the way that the myth of a Mestizaje Puerto Rican identity erases the real and continuing disadvantages faced by those of African or Amerindian descent.

There are three essays in part 4 of [Can "White" People Be Saved?](#) on the subject of race in North America: between and beyond Black-and-White. An essay by Andrew Draper, "The End of 'Mission': Christian Witness and the Decentering of White Identity" begins this section. Draper explores the vulnerability necessary for the White body to be joined with others in ways that decenter false claims to a universal subjectivity and proceeds by describing a set of five spiritual disciplines that Whites may use in building an antiracist identity.

In the next chapter, ethicist and Martin Luther King Jr. scholar Hak Joon Lee

shows that moving beyond the Black-White binary does not entail leaving behind the perspectives and legacy of the Black church. In "Community, Mission, and Race: A Missiological Meaning of Martin Luther King Jr.'s Beloved Community for Racial Relationships and Identity Politics," Lee studies King's wisdom and legacy for leverage in addressing the complexity and tumult of race relations in a post-civil-rights-era United States complicated by white identity politics.

In the last chapter of this section, Jonathan Tran examines Asian American experience in an essay titled "'The Spirit of God Was Hovering over the Waters': Pressing Past Racialization in the Decolonial Missionary Context; or, Why Asian American Christians Should Give Up Their Spots at Harvard." Tran critiques postracialism in the way that it tries to imagine a future that is disconnected from the past, a characteristic shared with many accounts of Christian racial reconciliation.

The focus on ethics and practice in part 4 segues into a discussion of mission practice that is shaped by New Testament narratives about encounters with the other in part 5 of [Can "White" People Be Saved?](#): scriptural reconsiderations and ethnoracial hermeneutics. The first of two essays in this section is "Intercultural Communication Skills for a Missiology of Interdependent Mutuality" by Johnny Ramirez-Johnson. This chapter describes human anthropology from two critical

perspectives before developing a model of intercultural communication.

In "'Humbled Among the Nations': Matthew 15:21-28 in Antiracist Womanist Missiological Engagement;" Love Sechrest reads the scene between Jesus and the Canaanite woman back into its historical milieu by describing the active oppression and sectarian conflict at the time of its composition. In Matthew 15:27, Sechrest sees the Canaanite's humble posture as an implicit critique of the social hegemony of modern Christian culture, one that reminds Gentile Christians of all colors that, like the Canaanite, they too have been accepted into a group from which they were excluded by birth.

In the conclusion, "Mission After Colonialism and Whiteness: The Pentecost Witness of the 'Perpetual Foreigner' for the Third Millennium," Amos Yong surveys the theological and missiological implications of each essay in [Can "White" People Be Saved?](#). His reflections additionally sketch a missional theology of race and ethnicity that is informed by his own Malaysian American Pentecostal social location.

Originally delivered as a response to Andrew Draper's essay at the Missiology Lectures that convened the contributors to [Can "White" People Be Saved?](#), Erin Dufault-Hunter provides a final word in an epilogue, an imaginative essay that is a reprise of C. S. Lewis's classic *The Screwtape Letters*. Her essay is titled "A Letter from the Demon of Racialization to Her Angels in the United States" and

examines the spirituality of racism by describing it and whiteness as weapons in demonic warfare designed to obstruct union in the body of Christ across all kinds of racial, ethnic, cultural, and gender difference. It is a fitting end to [Can "White" People Be Saved?](#).

This tour de force challenges the destructive nature of racism that has torn down the very structures of our local and global societies in order to construct the edifices of colonial Christianity. Beginning with the discourse around white supremacy, the book argues that the colonial mentality has invaded many other forms of Christianity around the globe such as: European Christians and indigenous peoples of the Americas, caste and race in India, and Asian Americans and affirmative action. This is a topic which Christians today – especially evangelicals – can no longer ignore. – Alexander Chow, senior lecturer in theology and world Christianity, School of Divinity, University of Edinburgh

The emphatically Christian voices in this important book explore the damage

done to Christian witness by the tight bond between Western missionary activity and unreflective racist assumptions. While some particularly helpful contributors record parallel difficulties arising in other cultures, all pose a biblically based challenge to the aggressive nationalism, manipulative colonialism, and unthinking Enlightenment assumptions that long tainted Western missions activity. It is a sobering and thought-provoking book. – Mark Noll, coauthor, *Clouds of Witnesses: Christian Voices from Africa and Asia*

Can "White" People Be Saved?: Triangulating Race, Theology, and Mission is informed by a narrative historical timeline that traces and analyzes the study of race and racism. In an era where the relevance of church is increasingly called into question, this compilation of inter-disciplinary essays is essential reading. – Angela D. Sims, author of *Lynched: The Power of Memory in a Culture of Terror*

It is obvious from this volume's chapters that the past quarter decade of 'reconciliation miracles' in and among evangelical and Pentecostal denominations and movements were hopeful gestures. The authors lay down clear signposts of the rocky paths Christians have trod, of the troubled crossroads evangelicals inhabit, and of the way of straightening still to be done in search of a beloved community. **Can "White" People Be Saved?** challenges readers to undertake a difficult but ultimately rewarding journey of introspection. – Daniel Ramirez, author, *Migrating Faith: Pentecostalism in the United States and Mexico in the Twentieth Century*

For those of us whose skin pigmentation has been labeled black, we shall be delighted that finally the question is asked bluntly, **Can "White" People Be Saved?** These essays demand, however (without stating it explicitly), that we ask the corollary, Can 'Black' People Be Saved? Both whiteness and blackness are 'demons' that ought

to be exorcised for us to embrace God's salvation because as the essays articulate, any racial categorization renders some people outside of the category of human. I commend this volume in its entirety, not because it is infallible on matters of race and theology (for we know it is not) but because it models for us how as a people of God in this historical moment, in our diverse social locations, we may boldly confront, in love and with integrity, the distortions and deformations of the gospel inherent in the partiality and particularity of any location – historical, cultural, racial, or otherwise. – D. Zac Niringiye, bishop emeritus of Kampala Diocese, Anglican Church of Uganda, senior fellow, Institute of Religion, Faith and Culture in Public Life

With their call for practical resistance to the Western whiteness project, the perspectives in [Can "White" People Be Saved?](#) may revitalize a vision of racial justice and peace in the body of Christ. The book prompts fresh theological and missiological questions about place and identity. It challenges evangelical Christianity in particular to think more critically and constructively about race,

ethnicity, migration, and mission in relation to white supremacy. <>

Religion & Spirituality / True Stories / Anthology

[The Way of Forgiveness: Readings for a Peaceful Life](#) edited by Michael Leach, James T. Keane & Doris Goodnough (Orbis Books)

Can readers imagine a world without the lightness of forgiveness? How could anyone go on? Everyone needs to stop blaming themselves and others, and lay their resentments on the altar of consciousness, saying, "Please, God, take these thoughts away from me. They are my crown of thorns and they hurt so much. Give me your thoughts. Think for me. Your thoughts only!"

[The Way of Forgiveness](#) offers a collection of inspiring stories that foster healing for those seeking peace in their lives. Whether it is learning to forgive ourselves or others, or to experience the forgiveness of God, readers will know in the end what Marianne Williamson calls 'the miracle of forgiveness.'

[The Way of Forgiveness](#) is the third in a series of writings on values that transform people. The first was **The Way of Gratitude**. Then came **The Way of Kindness**.

The editors are Michael Leach, James T. Keane and Doris Goodnough. Leach is Publisher Emeritus of Orbis Books and author and editor of many books. Keane is Senior Editor at *America*. Goodnough is Permissions Coordinator

for Orbis Books. Together they have also edited the other volumes in the series.

The editors say their bet is that gratitude, kindness, and forgiveness are among the values readers value most. The idea for the series is to share inspiring stories, from writers people love and writers they will love, that illuminate the power of these virtues to bring them freedom, joy, and peace.

[The Way of Forgiveness](#) features more than forty essays, stories, poems, and meditations on the rewards of forgiving and being forgiven from Anne Lamott, Mary Oliver, e. e. cummings, Frederick Buechner, Joyce Rupp, James Martin, Maya Angelou, Richard Rohr, Marianne Williamson, Jon Mundy, Jack Kornfield, Dorothy Day, C. S. Lewis, and many others. Readers could do worse than invite any of these folk to their houses to sit around the kitchen table and have a cup of coffee and talk about life or anything at all. [The Way of Forgiveness](#) also intersperses wisdom from the likes of Shakespeare, Oprah, and The Little Prince, and texts from Buddhism, Judaism, Christianity, and Islam.

[The Way of Forgiveness](#) is a moving anthology of inspiring true stories that foster healing and harmony. It helps the sun shine in. <>

Sociology / Museums

[The Social Museum in the Caribbean: Grassroots Heritage Initiatives and Community Engagement](#) by Csilla E. Ariese-Vandemeulebroucke (Sidestone Press)

A mosaic is the only image which can do justice to museums in the Caribbean. They are as diverse and plentiful as the many communities which form the cores of their organizations and the hearts of their missions. These profoundly social museums adopt participatory practices and embark on community engagement processes in order to embed themselves firmly in contemporary Caribbean societies.

[The Social Museum in the Caribbean](#) is a dissertation presenting a mosaic of 195 Caribbean museums and the results of a unique research project based on a mixed methods approach. It begins with a macro view of Caribbean museums and their participatory practices. The first part of the study consisted of a regional museum survey in which the museum visit was approached as an event, leading to the creation of an extensive database of Caribbean museums and their participatory practices. The dissertation continues by zooming in to a micro level to explore the dynamics of community engagement processes in two case studies.

Author Csilla E. Ariese-Vandemeulebroucke is a PhD Candidate at Leiden University. She works within the ERC-Synergy project NEXUS1492, studying how museums throughout the Caribbean region are engaging with a diversity of communities.

According to Ariese-Vandemeulebroucke, museums carry an old reputation of being temples of

knowledge, storehouses of history. For roughly the past half century, museums have worked diligently to reinvent themselves as institutions in the service of the present and its societies. In the context of this world and this time, the epitome of the museum is the social museum.

This social museum has become the ideal or idealized image of the museum around the world. Yet, its presence is perhaps most suitable and most important in the Caribbean region, an area characterized by widespread cultural, linguistic, ethnic, political, and religious diversity. For the research in [The Social Museum in the Caribbean](#), based on shared political and cultural ties, a broader definition of the Caribbean was relevant which stretches to include the Bahamas and Turks & Caicos Islands in the Lucayan Archipelago, as well as Belize in Central America, and Venezuela, Guyana, Suriname, and French Guiana in South America.

Museums throughout the region have, are, and will rely on grassroots heritage initiatives and community engagement to write their own reconciliations of past and present. [The Social Museum in the Caribbean](#) explores both what museums are doing in this regard – their participatory practices – and how they are choosing to work – their community engagement processes.

Couched in the theoretical discourse of the New Museology, [The Social Museum in the Caribbean](#) asks how Caribbean museums are realigning their societal

role in relation to contemporary Caribbean communities. The answer is approached from a macro and a micro level, presenting both a broad view of the mosaic of Caribbean museums and offering depth to this image.

The macro level assesses the participatory practices employed by Caribbean museums and is the result of visits to 195 museums throughout the region. This fieldwork consisted primarily of museum visits and discussions with staff, requiring the development of a unique mixed methodology which combines museological and anthropological techniques. The collected data was visualized through a computer science collaboration, supporting the analysis of different variables. This macro level research resulted in a broad understanding of Caribbean museums and their participatory practices.

The micro level was designed to add depth by investigating the complexities and the dynamics of community engagement processes. To gain this deeper processual understanding, two case studies were conducted with fieldwork consisting of interviews, participant observation, and community surveys. By investigating both practices and processes – the macro and micro levels – the dissertation examines how Caribbean museums are actively considering and reconsidering their societal roles.

Chapter 2 of [The Social Museum in the Caribbean](#) presents the theoretical

frameworks which lie at the basis of this research project, and roughly aims to answer the first sub-question. Couched in the New Museology, the chapter discusses this theory in detail, as well as the development of two related theories: post-colonial theories and the current heritage discourse. It delves into the history of the term 'museum,' identifies a suitable working definition for this research project, and explores a number of museum models.

Chapter 3 follows by describing the methodology of the research as a whole. It begins by considering the research approach and its design into a macro and a micro level. A detailed description of the regional museum survey of 195 museums is provided. This section discusses the selection of islands and countries, and the museums visited within them. It describes the fieldwork methodology, as well as the computer science collaboration which resulted in the creation of various data visualizations placed throughout this dissertation. Similarly, for the micro level research, that is the two case studies, the selection criteria are discussed along with the fieldwork methodology. The section details how data was collected and what kind of data was collected during the fieldwork sessions.

Chapter 4 of [The Social Museum in the Caribbean](#) presents the main findings of the regional museum survey, or the macro level approach, with examples of participatory practices from Caribbean museums. The chapter is structured by participatory practice:

each practice is first categorized and followed by multiple practical examples. This extensive collection of Caribbean participatory practices provides a broad regional perspective. It is of notable relevance to museum professionals wishing to adopt or adapt participatory practices.

Chapters 5 & 6 present the findings of the two case studies, or the micro level approach, by detailing the processes surrounding two community engagement projects which were ongoing at the time of this research. Chapter 5 focuses on the Kalinago Barana Aute in Dominica, a museum envisioned and managed by the Indigenous Kalinago community but constructed and owned by Dominica's government. This long-term collaboration process allows for a closer look at how the Kalinago community perceives the value and outcomes of the museum, particularly in light of its ownership model. Chapter 6 concerns the Bengal to Barbados exhibition project in Barbados, a co-curation project between the local East Indian community and the Barbados Museum & Historical Society. The very beginning of this collaboration provides insight into the development of the exhibition and the process of finding shared goals, especially in the context of a heterogeneous community.

Chapter 7 of [The Social Museum in the Caribbean](#) is the stage of an extensive discussion of the research as a whole and combines both macro and micro level perspectives. The chapter contains

interpretations, statements, results, and discussion points, all of which tie back to the final sub question as well as the main research question. It considers the societal role of Caribbean museums by exploring differences such as the museum's location, its type of content, or its ownership. It furthermore discusses community engagement processes in terms of challenges or conditions for success. The chapter sketches a wide diversity of ways in which Caribbean museums, often complementarily to each other, are realigning their societal roles and engaging with contemporary Caribbean communities.

Chapter 8 provides a short conclusion of the complete dissertation, revealing the image of the social museum in the Caribbean. It ends by indicating a number of possibilities for further research.

[The Social Museum in the Caribbean](#) is a unique resource for museologists around the world, especially those interested in community engagement. It is particularly valuable for those working in, with, or on museums in the Caribbean. By giving voice to grassroots museums, this unique research project shifts the museological discussion away from the usual suspects to consider topics such as the ephemeral museum. By combining a regional museum survey with case studies, it provides both overarching and close-up views of this mosaic. From ecomuseums and object donations, to multi-vocality and participatory styles, and the need for negotiation and representativity, the

study reveals a multitude of facets of the social museum in the Caribbean.
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Sports & Entertainment / Crafts & Hobbies / Sailing

[Short-handed Sailing: Sailing solo or short-handed, 2nd edition](#) by Alastair Buchan (**Skipper's Library Series:** Fernhurst Books, distributed in the US by Casemate)

According to [Short-handed Sailing](#), there is much more to short-handed sailing than a lack of crew.

While relatively few cruise single-handed, many sail shorthanded. It may be a couple sailing together or a skipper with a novice crew – he may have lots of people onboard but, in terms of the sailing, he is shorthanded. The sailor soon discovers that there is much more to shorthanded sailing than a lack of crew. It demands a different approach, a new mindset. The skipper has a much greater workload but there are also fewer people, sometimes no one at all, to consult during the decision-making process. Under these circumstances fatigue can be as dangerous as heavy weather: it creeps up on sailors, often unnoticed, destroying their morale and ability to make rational decisions. And when shorthanded, the crew's limited physical resources must be watched over and zealously guarded.

In [Short-handed Sailing](#) Alastair Buchan passes on the lessons of his hard-won experience gained short- and single-

handed sailing in coastal, offshore and ocean waters. Buchan began sailing on the Clyde. In a Hurley 20 he sailed single-handed around Britain, and made his first single-handed Atlantic circuit. He made his second in a Dockrell 27 (27 ft this time) sailing from Britain to the Caribbean and on to the U.S. via Venezuela and Cuba before sailing home.

Buchan says that compared to the skipper of a fully crewed boat, the short-handed sailor takes a very different approach to passage planning, passage making, and crew organization. Just carrying out evolutions short-handed must be pre-planned, and probably requires modifications to the boat. Short-handed skippering is not an option or fall-back position that sailors can pull out of the hat when problems arise on passage. It is a skill that needs to be learned and every passage requires careful planning and preparation before they even think about casting off.

The purpose of [Short-handed Sailing](#) is to show readers how to go about becoming short-handed sailors. It attempts to describe short-handed techniques and the thinking behind them. There are no formulaic routines that, slavishly followed, promise success every time. Even simple, repetitive events such as berthing, or tacking, are slightly different on every occasion. The principles remain constant but how sailors follow them varies to suit their circumstances. These circumstances include the sailor. Everyone brings a

unique baggage of preferences, experience and expertise to every task. [Short-handed Sailing](#) will help readers find the solutions that suit them and their style of sailing.

Covers the basics from coming alongside... casting off, to sail handling routines and... tricky situations – like going aloft – with diagrams. – Yachts & Yachting

This is the book for everyone who puts to sea short-handed. – Boatmart

[Short-handed Sailing](#) shows readers everything they need to know about handling a boat alone or shorthanded, from choosing a suitable craft to passage planning, maneuvering, sleep management and watch keeping. Highly illustrated, it provides readers with the tools to cope, in a way that is easy to understand. <>

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