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Gang Rape Stories

In this "intelligent", "stunning", and "honest" book, Charlotte Pierce-Baker weaves together the accounts of black women

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who have been raped and who have felt that they had to remain silent in order to protect themselves and their race. It opens with the author's harrowing and courageous

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account of her rape and includes the stories of the author's own family's response, plus the voices of black men who have supported rape survivors. Looks a the life and works

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of forty-nine Asian American short story writers.

This book is an exercise in a thoroughgoing narrative theology. The social and legal

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validation of same-sex relationships in the West over the last two decades has presented an immense challenge to the church insofar as it seeks to remain faithful to

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Scripture. But it is not an isolated ethical problem. It is just one element—albeit a very important one—in the much broader, long-term overhaul and reorientation

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of Western culture after the collapse of the Christian consensus. The forces of history that are driving this transformation, however, have also alerted us to

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the historical perspectives that constrained biblical thought. Andrew Perriman suggests that Paul's argument about same-sex behavior, perhaps more

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clearly than any other issue, highlights the narrative shape of the mission of the early church in the Greek world. By the same token, we must ask how that storyline has

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been refracted across the boundary of modernity, and how it now shapes the mission of the church as it adapts to its marginalized position in an aggressively secular

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world.

This is the story of a generation that went bad. Of six guys who lived for booze and dope, sex and rock. When they finally had their showdown with

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the Law, they decided to sink or swim together. They sank. What got Brian and the boys in trouble were two women who said the gang lured them back to their Toronto hangout,

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then repeatedly raped and abused them. It didn't look good in court: two women who had never met each other had been able to quickly pick Brian and his buddies out of a

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group, and gave strikingly similar accounts of how they'd been terrorized. The prison sentences totalled eighty-seven years. Yet to this day the men maintain they are

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innocent. What makes men commit such brutal crimes against women? How should the justice system deal with them? These are the questions Maggie Siggins sought to answer by

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investigating the events of April 23 and May 15, 1979, and by exploring the backgrounds of the Lauder gang and the women they victimized. But as she delved into the incredible

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web of allegations, lies and inconsistencies that surrounded the stories of the rapes, the ideas of "aggressor" and "victim" became much less useful, blurred by a cloud of

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questions about what really happened on those two evenings.

*Why We Doubt What Women Say About Their Lives
Stories that Make History
The Story of a Private*

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Investigation

ENDURER A Rape Story

Power, Change and Social Worlds

Her Stories

Sex, Brotherhood, and Privilege on Campus

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Cheryl Ann Araujo is The Accuser. In 1983, she was victimized by men, the judicial system, the Government, the media, and the Portuguese mob because she stood up against them all in the Big Dan's rape trial in New Bedford, Massachusetts. In 1988, Jodie Foster portrayed a character

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loosely based on Cheryl Araujo in the Hollywood movie *The Accused* for which she won an Academy Award. Foster's character was gang raped on a pinball machine, rather than a pool table. But, by the time the movie was released Cheryl was already dead. After the rape trials, she was run out of

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Massachusetts due to death threats and in 1986, died in a single-car accident in South Florida. Her two young daughters were with her in the car and survived. They recall what happened that fateful day in this book. This is the true story about what the government and Hollywood do not

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want you to know regarding one young woman's fight as an accuser to tell her true story to a jury and to the world without being "victim blamed." Cheryl was one of the first accusers to face a camera in the courtroom shaping the way the media and judicial system covers rape trials today. Her grueling

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experience also planted the first seeds of today's burgeoning #MeToo movement. The book contains never before published information, interviews, and photographs about the life and death of Cheryl Araujo, one of the most tragic accusers and heroines in American history.

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Ten souls suffering a tragedy. Ten souls feeling that it's hopeless. A MIRACLE OF HOPE finding its way into their lives. When a tragedy happens, it can be difficult to believe it's ever going to get better. Where do you find hope when your life is falling apart? How can it get better after a

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loved one suddenly dies, leaving a little girl to keep asking when is Mommy coming back? What can possibly get better for a person who has everything that someone could wish for, and yet can't find joy in anything? When _ if ever _ does it get better for a gang rape survivor? Who

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can make it better for a desperate drug addict? How can someone facing find peace while facing cancer? Why would it get better for someone who can't keep his job, when he himself believes that he's worthless? Ten souls are struggling to find their way and a reason to hope again, in A Psalm That

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Saved Me: Stories of Pain & Hope Vol. by Sophia Sanchez. They're struggling, they feel that they're failing, they feel it's impossible to move on and they feel so lost. And yet... And yet, MIRACLES have their own way of coming into our lives. HOPE and INSPIRATION can be found in just a

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few words that we hear exactly when we need to hear them most _ a few words that change everything. A few words can CHANGE your life, too, and help you find the light even in the greatest darkness. You will find those words among these stories.

What would it be like if your existence

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was erased for half a century? This is the reality for the Korean comfort girls-women whose lives had been erased since the time of the expansion of comfort stations by the Japanese military in 1937. This book is an effort to bring these women back to life and to make their voices, experiences and

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memories available to future generations. The experiences of Korean comfort girls-women are a paradigmatic example of how military sexual violence can obliterate the dignity of women and shame them into nonexistence. This book examines how the turning of their innocence into

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inadequacy, actively by the Japanese government and passively by the Korean government and its people, and also by the world, compounded their long, miserable suffering for half a century until Kim Hak-sun broke the silence in 1991 with the support of Korean activists. The relentless and

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courageous efforts of Korean comfort girls-women and activists on the road to healing and justice are shared here. These efforts made it possible for us to hear their horrific stories, which are embedded with numerous and intense traumas, allowing them to unfold and be shared on the road to justice and

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healing.

This first study of the legal history of sex offences in Mandate Palestine pioneers a new socio-cultural perspective on evidence.

Confessions of a Free Speech Lawyer
End of Story?

Feminism, Multiculturalism, and the

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Media

Charlottesville and the Politics of Hate

Media and Violence

Rape, Sexual Violence, and the

Hebrew Bible

Narrative Approaches in Theology and

Religious Studies

This widely acclaimed and

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meticulously documented volume illustrates, in painstaking and disturbing detail, the nature of fraternity gang rape. Drawing on interviews with both victims and

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fraternity members, Peggy Reeves Sanday reconstructs daily life in the fraternity, highlighting the role played by pornography, male bonding, and degrading, often

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grotesque, initiation and hazing rituals. In a substantial new introduction and afterword, Sanday updates the incidences of fraternity gang rape on

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college campuses today, highlighting such recent cases as that of Duke University and others in the headlines. Sanday also explores the nature of hazing at sororities on

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campus and how Greek life in general contributes to a culture which promotes the exploitation and sexual degradation of women on campus. More broadly, Sanday examines

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the nature of campus life today and the possibility of creating a rape-free campus culture.

This unnerving work is a contemplation of the middle-class existence in

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a changing world, narrated by an unstable man held hostage by his deteriorating mental state. The story begins with the unhappy marriage of junior clerk Earl

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Summerfield to the much older Bianca. Feeling victimized by his cold wife and mocking superiors at work, Earl decides to keep a diary, a chronicle of his apparently

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crumbling marital relations, the paranoia and abuses he is seemingly forced to tolerate at work, and the world around him going to pieces in 1960's San Francisco. What

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he sees, what he says,
what he wants to say –
everything swarms his head
and consciousness,
inciting and fueling
fantasies of love,
ambition, and avenging the

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violent crimes with which he was become obsessed. His angry and unstable mind alternates between feelings of apprehension and disgust, and exploring his own violent, sexual

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fantasies, and Earl takes action first by breaking into other peoples' houses and then fixating on various women, before settling with utmost and troubling certainty on the

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local beauty queen, Mara St. John's.

Having ninety percent of its members who are women, this is a study of the worldwide community of fans of "Star Trek" and

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other genre television series who create and distribute fiction and art based on their favorite series. This community includes people from various walks of life -

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housewives, librarians,
and professors of medieval
literature

Acquaintance rape is a
crime like no other.

Unlike burglary or
embezzlement or any other

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felony, the victim often comes under more suspicion than the alleged perpetrator. This is especially true if the victim is sexually active, if she had been drinking

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prior to the assault--and if the man she accuses plays on a popular sports team. For a woman in this situation, the pain of being forced into sex against her will is only

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the beginning of her ordeal. If she decides to go to the police, undertrained officers sometimes ask if she has a boyfriend, implying that she is covering up

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infidelity. She is told rape is extremely difficult to prove and repeatedly asked if she really wants to press charges. If she does want to charge her assailant,

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district attorneys frequently refuse to prosecute. If the assailant is indicted, even though a victim's name is supposed to be kept confidential, rumors

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start in the community and on social media, labeling her a slut, unbalanced, an attention-seeker. The vanishingly small but highly publicized incidents of false

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accusations are used to dismiss her claims in the press. If the case goes to trial, the woman's entire personal life often becomes fair game for the defense attorneys. This

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brutal reality goes a long way toward explaining why acquaintance rape is the most underreported crime in America. In addition to physical trauma, its victims often suffer

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devastating psychological damage that leads to feelings of shame, emotional paralysis, and stigmatization. In Missoula, Krakauer chronicles the experiences

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of several women in Missoula--the nights when they were raped, their fear and self-doubt in the aftermath; the way they were treated by the police, prosecutors,

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defense attorneys; the public vilification and private anguish; their bravery in pushing forward and what it cost them.

Enterprising Women

The Dark Side of the Ivory

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Tower

Surviving the Silence:
Black Women's Stories of
Rape

Examining Violent Crime
Victims in Investigative
and Legal Contexts

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Fraternity Gang Rape
A Psalm That Saved Me
Beyond the Hijab Debates
Forbidden Sexual Fantasies
is an explicit erotic sex
stories for both adults
men and women . This story

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is about a young scientist Ravan who was researching on how a person can become invisible with the help of change in the gene pattern. He succeeded in his experiments and he

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tried that medicine on himself and he became invisible. He was in love with his girlfriend Catherine who was the medical student in Imperial Medical College,

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Pune, and Maharashtra. He disclosed the fact to his girlfriend Catherine about the success of his experiments. Ravan also persuaded Catherine to use the medicine to check its

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authenticity. So, she also used it and became invisible but Ravan was not able to prepare a medicine that can make them once again visible. Now both Ravan and

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Catherine went to the medical college girl's hostel room where Catherine was staying. Basically Ravan's girlfriend Catherine had suffered a lot during her

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first year ragging session by seniors, she had to be stripped in front of her seniors and also she got sexually abused by them. When Ravan tried to negotiate with Catherine's

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seniors and requested them not to harass her then they also abused Ravan and warned him not to interfere otherwise he will be killed. Now both Ravan and Catherine were

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planning to take revenge from all seniors. Now Ravan and Catherine make all of the medical students as sex slaves including her college Dean Mrs. Bhavya Parera. Now

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Ravan was the king of the college and he first had sex with Dean of the college Mrs. Bhavya Parera. After having sex with him he video graphed the scene and warned to

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leak on internet if she is unable to obey Ravan instructions. Catherine also video graphed Dean's daughter Nikita nude bathing scene to blackmail the Dean. Now Dean was

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just a puppet of both Ravan and Catherine and she was impelled to obey their orders. Now Ravan had sex with all the girls of his choice and Catherine had sex with all

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the boys of his choice. Eventually they also invented a medicine that can enhance their sexual capability by 100 times. After having the medicine they can have sex with 500

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girls or boys in a day. Subsequently both Ravan and her girlfriend moved to Dean's Quarter, which was a really big bungalow. Later on Dean Husband Mr. Ranvir Singh also joined

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in Ravan team. Ravan persuaded Dean to start extra class on sex education for everyone and it must be compulsory for all the students and that will take place at Dean's

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bungalow in a batch of 20 students. Subsequently Dr. Leena Majumdar also developed a medicine to become invisible and also its antidote to become visible once again. Dr.

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Leena team also took revenge from Dr. Catherine and Ranvir Singh by abusing them sexually; gang raped them and killing them. The story mentions about ragging in

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medical college by senior doctors to new girls and boys who joins the college. It involves extreme sexual abuse, rough anal sex, bloody anal sex vaginal sex and

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oral sex. Story also mentions forced and violent sex, gang rape, publicly clothes stripping of girls and boys, teasing of girls and women, forcibly sucking milk from

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breastfeeding women,
making sex slaves, sex
education by demonstrating
sex in front of group of
peoples, education to make
girls and boys extreme
submissive in sex,

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removing their guilt, shame and fear from their mind. A completely new explicit sex stories that might have any one thought earlier. Extreme Sex punishment, Extreme sexual

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abuse of girls who are not submissive in sex. Sexual Revenge, Counter ragging, Paranormal sex, Ghost Sex, MILF Sex stories, EXPLICIT MENAGE TABOO EROTICA, Tight Pussy Sex, Virgin

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Sex, Small Breasts(Tits massage), Education to enlarge small breasts, Daddy's extreme brutal sex with daughter, Rough Sex with pregnant women. Story involves beautiful

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romance, love, sex and betrayal. Double penetration, Multiple orgasms, Highly energetic, Rough, Filthy, Wild Sex with several women and girls in a raw

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A Global Standard for Reporting Conflict constructs an argument from first principles to identify what constitutes good journalism. It explores and synthesises

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key concepts from political and communication theory to delineate the role of journalism in public spheres. And it shows how these concepts relate to

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ideas from peace research, in the form of Peace Journalism. Thinkers whose contributions are examined along the way include Michel Foucault, Johan Galtung, John Paul

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Lederach, Edward Herman and Noam Chomsky, Manuel Castells and Jurgen Habermas. The book argues for a critical realist approach, considering critiques of

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'correspondence' theories of representation to propose an innovative conceptualisation of journalistic epistemology in which 'social truths' can be identified as the

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basis for the journalistic remit of factual reporting. If the world cannot be accessed as it is, then it can be assembled as agreed – so long as consensus on

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important meanings is kept under constant review. These propositions are tested by extensive fieldwork in four countries: Australia, the Philippines, South Africa

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and Mexico.

Religious Stories We Live By offers philosophical, psychological, and epistemological reflections on the importance of narrative,

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case studies, and disciplinary overviews of narrative perspectives in biblical, empirical, systematic, and historical approaches in theology and religious studies.

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Fraternity Gang RapeSex,
Brotherhood, and Privilege
on CampusNYU Press
A Novel
The Accuser
Religious Stories We Live
By

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Unbelievable

Rape: A Love Story

Television Fandom and the

Creation of Popular Myth

Asian American Short Story

Writers

"Two Pulitzer Prize-winning

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journalists tell the riveting true crime story of a teenager charged with lying about having been raped and the detectives who followed a winding path to arrive at the truth"--

Pleidooi voor een nieuwe, christelijke seksuele ethiek die niet is gebaseerd op

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heteroseksistische vooroordelen. Paying equal attention to the production, content and reception involved in any representation of violence, this book offers a framework for understanding how violence is represented and consumed. The

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discussions are illustrated with topical and well-known examples.

Street-Gang and Tribal-Warrior Autobiographies is a study of the autobiographies of tribal-warrior cultures in North America, the Amazon, the Orinoco Basin, the highlands of

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Luzon, the island of Alor — of headhunters, women, Apaches, New Guinea big men and a Yanomami captive. The book also discusses tribal-warrior autobiographies closer to home: Colton Simpson's *Inside the Crips*, Mona Ruiz's *Two Badges*,

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Nathan McCall's *Makes Me Wanna Holler* and Sanyika Shakur's *Monster*, autobiographies that remember gangbanging at a time when there were close to 500 gang-related homicides a year in Los Angeles—a time when gangbangers were so alienated from

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the larger society that they reinvented something very similar to the tribal-warrior cultures right in the asphalt heart of American cities. Grisly, probing and resonant with the voices of generations of fighters, Street-Gang and Tribal-Warrior Autobiographies is

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an unsettling work of cross-disciplinary scholarship.

New Conversations on Gender, Race and Religion

Critical and Pedagogical Engagements

Gendering the Debates

The Diary of a Rapist

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The True Story of the Big Dan's Gang Rape Victim

Daytime Soap Opera and US Television History

Tainted Witness

In the last few years, the national press has lavished

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coverage on several major sex-related scandals: the Clarence Thomas-Anita Hill hearings, the William Kennedy Smith rape trial, and the Mike Tyson case. With each event came lurid

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stories pitting either a loose or virginal woman against an unwilling or monstrous man. Such extreme coverage, argues Helen Benedict, perpetuates myths that are harmful to victims of these

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crimes (and sometimes to the accused). In Virgin or Vamp Benedict examines the press's treatment of four notorious sex crimes from the past decade--the Rideout marital rape trial in Oregon,

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the Big Dan's pool table gang rape in Massachusetts, the "Preppy Murder" in New York City, and the Central Park jogger case--and shows how victims are labelled either as virgins or vamps, a

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practice she condemns as misleading and harmful. Benedict also looks at other factors that perpetuate the misunderstanding of rape. For instance, she shows how the New York press

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presented the Central Park jogger rape case as motivated by racism because of its unwillingness to consider rape an issue of gender. She also addresses our inherent language bias,

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the press's tendency to use sexually suggestive language to describe crime victims, and its preference for crimes against whites. In conclusion, Benedict offers a number of solutions that will

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help reporters cover these increasingly common crimes without further harming the victims, the defendants, or public understanding.

The multiplicity of voices in this volume illustrate the

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contradictions inherent in multicultural and feminist perspectives on the media. This book breaks new ground by exploring intersecting variables of oppression, from the personal to the political.

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Compelling case studies illustrate how issues of gender, ethnicity, class, sexual orientation and global origin affect the media coverage, portrayal and reception of individuals. The

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chapters present theoretical perspectives plus examples of methodologies, focus on topics of current interest and represent a variety of media. Since the debut of These Are My Children in 1949, the

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daytime television soap opera has been foundational to the history of the medium as an economic, creative, technological, social, and cultural institution. In Her Stories, Elana Levine draws

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on archival research and her experience as a longtime soap fan to provide an in-depth history of the daytime television soap opera as a uniquely gendered cultural form and a central force in

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the economic and social influence of network television. Closely observing the production, promotion, reception, and narrative strategies of the soaps, Levine examines two

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intersecting developments: the role soap operas have played in shaping cultural understandings of gender and the rise and fall of broadcast network television as a culture industry. In so

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doing, she foregrounds how soap operas have revealed changing conceptions of gender and femininity as imagined by and reflected on the television screen.

In the personal and frank

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Confessions of a Free Speech Lawyer, Rodney A. Smolla offers an insider's view on the violent confrontations in Charlottesville during the "summer of hate." Blending memoir, courtroom drama,

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and a consideration of the unhealed wound of racism in our society, he shines a light on the conflict between the value of free speech and the protection of civil rights.

Smolla has spent his career

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in the thick of these tempestuous and fraught issues, from acting as lead counsel in a famous Supreme Court decision challenging Virginia's law against burning crosses, to

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serving as co-counsel in a libel suit brought by a fraternity against Rolling Stone magazine for publishing an article alleging that one of the fraternity's initiation rituals included

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gang rape. Smolla has also been active as a university leader, serving as dean of three law schools and president of one and railing against hate speech and sexual assault on US

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campuses. Well before the tiki torches cast their ominous shadows across the nation, the city of Charlottesville sought to relocate the Unite the Right rally; Smolla was approached

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to represent the alt-right groups. Though he declined, he came to wonder what his history of advocacy had wrought. Feeling unsettlingly complicit, he joined the Charlottesville Task Force,

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and he realized that the events that transpired there had meaning and resonance far beyond a singular time and place. Why, he wonders, has one of our foundational rights created a land in

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which such tragic clashes happen all too frequently?

Texts after Terror

Forensic Victimology

The Legal History of Sexual Offences in Mandate Palestine

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Virgin Or Vamp
Collection of 14 Explicit
Erotic Sex Stories
Forbidden Sexual Fantasies
A Global Standard for
Reporting Conflict
Second-wave feminism fought

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to end the blanket silence shrouding rape and bring it to public attention. Now feminist critics must confront a different issue. In Public Rape Tanya Horeck considers the public investment in images of rape

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and the figure of the raped woman. Introducing the idea of 'public rape', Horeck looks at how images of rape serve as cultural fantasies of sexual, racial and class difference. Looking at rape in real life as

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well as in literature and films such as The Accused and Boys Don't Cry, Horek reveals how representations of rape raise vital questions about the relationship between reality and fantasy, and between violence

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and spectacle

Headscarves in schools. Ethnic gang rapists. Domestic violence in Indigenous communities.

Polygamy. Sharia law. It seems that in public debates around the world, concerns about

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marginalised communities often revolve around issues of gender and women's rights. Yet all too often, discussions about complex matters are reduced to simplistic debates such as "hijab: to ban or not to ban?" or

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“Muslim women: oppressed or liberated?”. This collection provides a space for in-depth analyses on the politics of gender, race and religion. As well as critical reflections on images and experiences of

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Muslim women, chapters also explore the relationships between gender, violence and protection, and offer innovative possibilities for intellectual and practical understandings at the intersection of gender, race and

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religion. Essential reading for scholars and students of gender and women's studies, cultural studies, racial and ethnic studies, religious studies and an educated public interested in understanding the challenges

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and possibilities of tackling both racism and the oppression of women.

History has an inescapable centrality in the Hebrew Bible, and biblical narratives are for many readers the best

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recognized and most memorable parts of the Bible. Yet the history of ancient Israel and the nature of Hebrew historiography remain hotly contested topics in contemporary scholarship. The

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Historical Writings introduces students to the character of the Deuteronomistic History (Joshua through Kings) and other historical writings (Ezra, Nehemiah, and 1 and 2 Chronicles); to the different

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roles history-writing plays throughout the Hebrew Bible; to the key historical questions and methods shaping contemporary scholarly debate in light of archaeological research; and to the literary and theological

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contours of the biblical narratives themselves. An introduction presents issues in the historical and literary interpretation of these writings. Subsequent chapters on the books Joshua through Kings,

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Ezra-Nehemiah, and Chronicles each discuss literary concerns, historical issues, and theological themes relevant to each book, then offer succinct and informative commentary on the book. Pedagogical features

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include maps, photographs, primary sources from the ancient Near East, reading lists, and a glossary.

Teena Maguire should not have tried to shortcut her way home that Fourth of July. Not after

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midnight, not through Rocky Point Park. Not the way she was dressed in a tank top, denim cutoffs, and high-heeled sandals. Not with her twelve-year-old daughter Bethie. Not with packs of local guys running

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loose on hormones, rage and alcohol. A victim of gang rape, left for dead in the park boathouse, the once vivacious Teena can now only regret that she has survived. At a relentlessly compelling pace

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punctuated by lonely cries in the night and the whisper of terror in the afternoon, Joyce Carol Oates unfolds the story of Teena and Bethie, their assailants, and their unexpected, silent champion, a

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man who knows the meaning of justice. And love.

Violence and the State in Suharto's Indonesia

A Story of Gang Rape

Unbroken

How the Press Covers Sex

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Crimes

*Rape and the Justice System in
a College Town*

Luckiest Girl Alive

*Same-Sex Relationships and the
Narratives of Evangelical
Mission*

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A Publishers Weekly Best Book of 2018 “ Brilliant, necessary reading on the ways we talk—and, more importantly, don ’ t talk—about rape and rape culture. ” —HelloGiggles

“ What We Talk About When We Talk About Rape is brilliant, frank, empowering, and urgently necessary.

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Sohaila Abdulali has created a powerful tool for examining rape culture and language on the individual, societal, and global level that everyone can benefit from reading. ” —Jill Soloway In the tradition of Rebecca Solnit, a beautifully written, deeply intelligent,

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searingly honest—and ultimately hopeful—examination of sexual assault and the global discourse on rape told through the perspective of a survivor, writer, counselor, and activist After surviving gang-rape at seventeen in Mumbai, Sohaila Abdulali was indignant about the

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deafening silence that followed and wrote a fiery piece about the perception of rape—and rape victims—for a women ' s magazine. Thirty years later, with no notice, her article reappeared and went viral in the wake of the 2012 fatal gang-rape in New Delhi, prompting her to write

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a New York Times op-ed about healing from rape that was widely circulated. Now, Abdulali has written *What We Talk About When We Talk About Rape*—a thoughtful, generous, unflinching look at rape and rape culture. Drawing on her own experience, her work with hundreds

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of survivors as the head of a rape crisis center in Boston, and three decades of grappling with rape as a feminist intellectual and writer, Abdulali tackles some of our thorniest questions about rape, articulating the confounding way we account for who gets raped and why—and asking how

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we want to raise the next generation. In interviews with survivors from around the world we hear moving personal accounts of hard-earned strength, humor, and wisdom that collectively tell the larger story of what rape means and how healing can occur. Abdulali also points to the

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questions we don't talk about: Is rape always a life-defining event? Is one rape worse than another? Is a world without rape possible? *What We Talk About When We Talk About Rape* is a book for this #MeToo and #TimesUp age that will stay with readers—men and women alike—for a long, long

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time.

A cursory reading of the history of US colleges and universities reveals that campus crime has been part of collegiate life since the Colonial Era, yet it was not until the late 1980s that it suddenly became an issue on the public stage. Drawing from numerous

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mass media and scholarly sources and using a theoretical framework grounded in social constructionism, this text chronicles how four groups of activists - college student advocates, feminists, victims and their families, and public health experts - used a variety of tactics and

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strategies to convince the public that campus crime posed a new danger to the safety and security of college students and the ivory tower itself, while simultaneously convincing policymakers to take action against the problem. Readers from a range of disciplinary interests will find the

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book both compelling and valuable to understanding campus crime as a newly constructed social reality. These essays investigate institutionalized violence in New Order Indonesia and the ongoing legacy Suharto's dictatorship has conferred on the nation. The

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collection includes papers on East Timor, Aceh, Biak, the police, and the Indonesian military, among other topics.

Rape Culture and Religious Studies explores how teachers and scholars in religion should respond to sexual violence and rape culture in

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classrooms, curriculums, and the community. The volume offers critical reflections and practical teaching strategies from leading experts working in a variety of institutional contexts and religious traditions.

Brian & the Boys

The Historical Writings

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Telling Sexual Stories

What We Talk About When We Talk
About Rape

An A-to-Z Guide

Plausible Crime Stories

Heterosexism

*The purpose of this book is to capture an
insiders' view on sex work in Ethiopia's*

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capital, Addis Ababa. While most of the case stories focus on female sex-workers, it also contains stories of promiscuous sex e.g. pre-marital multiple sexual partnerships and extra-marital affairs, university students, civil servants, older women, and married partners.

Nonetheless, the reader will readily and

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pleasantly learn more about the sex-worker's position than is known to the average non-reader. If my labors induce the concerned reader to improve the appalling sex-workers life circumstances, I trust, s/he will become a solution seeker and master of much more gender activist than the ordinary citizen. This book is

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indeed a legacy which I bequeath to everyone concerned to help sex-workers stop working out their own death.

In 1991, Anita Hill's testimony during Clarence Thomas's Senate confirmation hearing brought the problem of sexual harassment to a public audience.

Although widely believed by women, Hill

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was defamed by conservatives and Thomas was confirmed to the Supreme Court. The tainting of Hill and her testimony is part of a larger social history in which women find themselves caught up in a system that refuses to believe what they say. Hill's experience shows how a tainted witness is not who someone is, but

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what someone can become. Why are women so often considered unreliable witnesses to their own experiences? How are women discredited in legal courts and in courts of public opinion? Why is women's testimony so often mired in controversies fueled by histories of slavery and colonialism? How do new

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feminist witnesses enter testimonial networks and disrupt doubt? Tainted Witness examines how gender, race, and doubt stick to women witnesses as their testimony circulates in search of an adequate witness. Judgment falls unequally upon women who bear witness, as well-known conflicts about testimonial

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authority in the late twentieth and early twenty-first centuries reveal. Women's testimonial accounts demonstrate both the symbolic potency of women's bodies and speech in the public sphere and the relative lack of institutional security and control to which they can lay claim. Each testimonial act follows in the wake of a

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long and invidious association of race and gender with lying that can be found to this day within legal courts and everyday practices of judgment, defining these locations as willfully unknowing and hostile to complex accounts of harm. Bringing together feminist, literary, and legal frameworks, Leigh Gilmore

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provides provocative readings of what happens when women's testimony is discredited. She demonstrates how testimony crosses jurisdictions, publics, and the unsteady line between truth and fiction in search of justice. First published in 2004. Routledge is an imprint of Taylor & Francis, an informa

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company.

Published in 2009, the first edition of Forensic Victimology introduced criminologists and criminal investigators to the idea of systematically gathering and examining victim information for the purposes of addressing investigative and forensic issues. The concepts presented

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within immediately proved vital to social scientists researching victims-offender relationships; investigators and forensic scientists seeking to reconstruct events and establish the elements of a crime; and criminal profilers seeking to link pattern crimes. This is because the principles and guidelines in Forensic Victimology were

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written to serve criminal investigation and anticipate courtroom testimony. As with the first, this second edition of Forensic Victimology is an applied presentation of a traditionally theoretical subject written by criminal justice practitioners with years of experience-both in the field and in the classroom. It distinguishes the

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investigative and forensic aspects of applied victim study as necessary adjuncts to what has often been considered a theoretical field. It then identifies the benefits of forensic victimology to casework, providing clearly defined methods and those standards of practice necessary for effectively serving the

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criminal justice system. 30% new content, with new chapters on Emergency Services, False Confessions, and Human Trafficking Use of up-to-date references and case examples to demonstrate the application of forensic victimology Provides context and scope for both the investigative and forensic aspects of case

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examination and evidence interpretation Approaches the study of victimology from a realistic standpoint, moving away from stereotypes and archetypes Useful for students and professionals working in relation to behavioral science, criminology, criminal justice, forensic science, and criminal investigation

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An Ethical Challenge

Public Rape

Missoula

Stories of Pain and Hope

Tell Me Everything

*The Experience and Memories of the
Japanese Military >Comfort Girls-
Women<*

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Campus Crime as a Social Problem

A New York Times Book Review Editors' Choice Part memoir and part literary true crime, *Tell Me Everything* is the mesmerizing story of a landmark sexual assault investigation and the female private investigator who helped crack it open. Erika Krouse has one of those faces. “I

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don't know why I'm telling you this," people say, spilling confessions. In fall 2002, Erika accepts a new contract job investigating lawsuits as a private investigator. The role seems perfect for her, but she quickly realizes she has no idea what she's doing. Then a lawyer named Grayson assigns her to investigate a

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sexual assault, a college student who was attacked by football players and recruits at a party a year earlier. Erika knows she should turn the assignment down. Her own history with sexual violence makes it all too personal. But she takes the job anyway, inspired by Grayson's conviction that he could help change things forever. And

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maybe she could, too. Over the next five years, Erika learns everything she can about P. I. technique, tracking down witnesses and investigating a culture of sexual assault and harassment ingrained in the university's football program. But as the investigation grows into a national scandal and a historic civil rights case,

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Erika finds herself increasingly consumed. When the case and her life both implode at the same time, Erika must figure out how to help win the case without losing herself. Texts after Terror offers an important new theory of rape and sexual violence in the Hebrew Bible. While the Bible is filled with stories of rape, scholarly approaches

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to sexual violence in the scriptures remain exhausted, dated, and in some cases even un-feminist, lagging far behind contemporary discourse about sexual violence and rape culture. Graybill responds to this disconnect by engaging contemporary conversations about rape culture, sexual violence, and #MeToo,

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arguing that rape and sexual violence - both in the Bible and in contemporary culture - are frequently fuzzy, messy, and icky, and that we need to take these features seriously. *Texts after Terror* offers a new framework informed by contemporary conversations about sexual violence, writings by victims and survivors,

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and feminist, queer, and affect theory. In addition, Graybill offers significant new readings of biblical rape stories, including Dinah (Gen. 34), Tamar (2 Sam. 13), Bathsheba (2 Sam. 11), Hagar (Gen. 16), Daughter Zion (Lam. 1-2), and the unnamed woman known as the Levite's concubine (Judges 19). *Texts after Terror*

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urges feminist biblical scholars and readers of all sorts to take seriously sexual violence and rape, while also holding space for new ways of reading these texts that go beyond terror, considering what might come after.

Sex: Untold Stories

40 Educational True Stories from the Field

Research-based Gender Perspective:

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Implication for HIV/AIDS & STI
Rape Culture and Religious Studies
Street-Gang and Tribal-Warrior
Autobiographies

Introducing Israel's Historical Literature
Representing Violation in Fiction and Film