Dominicanas de letras

New York: DWA, 2019

As the title indicates, Dominicanas de letras is an anthology of ten Dominican writers that lived and/or live outside of the island; they are: Camila Henríquez Ureña, Rhina Espaillat, Mélida García, Osiris Mosquea, Josefina Báez, Aurora Arias, Yrene Santos, Marianela Medrano, Rosa Silverio & Sussy Santana. Besides a sample of their valuable literary work, this book also includes a tribute (in the form of fiction, essay or anecdote) written for each and one of them by ten collaborators, also very important Dominican writers living in diaspora.
Cuaderno vital

San Salvador: La Chifurnia, 2019

This chapbook is a collection of eighteen powerful, profound and beautifully elaborated poems that touch on topics often considered taboo. In her dedication, in a way, the writer summarizes the content, and the intention, of this provocative literary work:

A las que por nacer hembra
les sellaron los ojos
les taparon la boca
y les cortaron las alas
y el clitoris.

A todas nosotras.

To those whom, for being born female,
had their eyes sealed
their mouth covered
and their wings
and clitoris cut off.

To all of us [female form.]
At this time, Mía brings us two stories: In “Mía y los colores de su paleta” / “Mía and the Colors of her Palette,” with the same joy as always, Mía tells us about her friends and how different they are from each other. Learning about their traditions, customs and celebrations delights us, but, just as they are interesting, they also seem complicated to the little girl... In “Mía, Esteban y las luces” / “Mía, Esteban and the Lights,” we immerse ourselves in the wonderful End of the Year and New Year’s celebrations: Mía and her family await the Three Kings, while Norita and Nico look forward to Santa Claus’ visit! Who is Esteban waiting for if he doesn’t even have a tree? Who is going to bring him gifts?
Gendered Morality: Classical Islamic Ethics of the Self, Family, and Society

Columbia University Press, 2019

Islamic scriptural sources offer potentially radical notions of equality. Yet medieval Islamic philosophers chose to establish a hierarchical, male-centered virtue ethics. In *Gendered Morality*, Zahra Ayubi rethinks the tradition of Islamic philosophical ethics from a feminist critical perspective. She calls for a philosophical turn in the study of gender in Islam based on resources for gender equality that are unlocked by feminist engagement with the Islamic ethical tradition.

Developing a lens for a feminist philosophy of Islam, Ayubi analyzes constructions of masculinity, femininity, and gender relations in classic works of philosophical ethics. In close readings of foundational texts by Abu Hamid Muhammad al-Ghazali, Nasir-ad-Din Tusi, and Jalal ad-Din Davani, she interrogates how these thinkers conceive of the ethical human being as an elite male within a hierarchical cosmology built on the exclusion of women and nonelites. Yet in the course of prescribing ethical behavior, the ethicists speak of complex gendered and human relations that contradict their hierarchies. Their metaphysical premises about the nature of the divine, humanity, and moral responsibility indicate a potential egalitarian core. *Gendered Morality* offers a vital and disruptive new perspective on patriarchal Islamic ethics and metaphysics, showing the ways in which the philosophical tradition can support the aims of gender justice and human flourishing.