Perspectives on Politics seeks to provide a space for broad and synthetic discussion within the political science profession and between the profession and the broader scholarly and reading publics. Such discussion necessarily draws on and contributes to the scholarship published in the more specialized journals that dominate our discipline. At the same time, Perspectives seeks to promote a complementary form of broad public discussion and synergistic understanding within the profession that is essential to advancing research and promoting scholarly community.

Perspectives seeks to nurture a political science public sphere, publicizing important scholarly topics, ideas, and innovations, linking scholarly authors and readers, and promoting broad reflexive discussion among political scientists about the work that we do and why this work matters.

Perspectives on Politics is sold ONLY as part of a joint subscription with American Political Science Review and PS: Political Science & Politics.
PS: Political Science & Politics provides critical analyses of contemporary political phenomena and is the journal of record for the discipline of political science reporting on research, teaching, and professional development. PS, begun in 1968, is the only quarterly professional news and commentary journal in the field and is the prime source of information on political scientists' achievements and professional concerns.

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Transition is a publication of the W.E.B. Du Bois Institute for African and African American Research at Harvard University.

An International Review
Tommie Shelby, Glenda Carpio, Vincent Brown, Editors

Born in Africa and bred in the diaspora, Transition is a unique forum for the freshest, most compelling, most curious ideas about race. Since its founding in 1961, the magazine has kept apace of the rapid transformation of the black world and has remained a leading forum of intellectual debate. Now, in an age that demands ceaseless improvisation, it aims to be both an anchor of deep reflection on black life and a map charting new routes through the globalized world.

While other magazines routinely send journalists around the world, Transition invites the world to write back. Three times a year, its writers fill the magazine’s pages with unusual dispatches, unforgettable memoirs, unorthodox polemics, unlikely conversations, and unsurpassed original fiction.

Transition came into being in 1961, in the midst of independence movements and breaks with colonial rule across the African continent. What was needed then was a forum for intellectual debate and cultural exchange about this simultaneously ancient and emerging continent. A half-century later, this forum is still vital to our understanding of the richness and complexity of the African world, both within the continent’s borders and beyond.

HENRY LOUIS GATES, JR.
"To us, the radical potential for intersectionality lies in moving beyond its acknowledgement of categorical differences to build political coalitions based on the recognition of connections among systems of oppression as well as on a shared vision of social justice. We used an analysis of the interlocking systems of race, gender, and disability in conjunction with a radical practice of coalition building between reproductive rights and justice, anti-racist, and disability rights activists to demonstrate the use of an intersectional paradigm as a positive tool for social change."

"I would underline that the annexing of intersectionality by disciplinary feminism is by no means coincidental to the systematic marginalizing of racialized scholars and activists in contemporary debates and knowledge production on intersectionality. Reframing intersectionality as a creation of "feminism," an outcome of feminism's internal debates, effectively erases a landmark oppositionality from which intersectionality emerged: feminisms of color confronting racism within feminism."

"The rhetoric about Black male "exceptionalism" must be dismissed. Black male intersectionality is a more accurate way of conceptualizing the issues. It acknowledges that Black men have specific issues, but they are not "worse" than Black women's, and do not require a hierarchy that requires displacing Black women and girls. Understanding male privilege means acknowledging that Black men's issues have historically been prioritized over Black women's issues."

"An intersectional analysis reveals that Black women, rather than being marginal figures in mass incarceration discourse, are essential to our understanding of how the prison functions as a mechanism of racial control. When Black women are centered in the interrogation of mass incarceration, a broader narrative of incarceration becomes legitimate. An intersectional analysis also elucidates how the prison operates to discipline, police, and punish deviant gender identity performance in ways that are deeply raced, classed, and animated by heteronormativity."

"The forces that work to constrain the opportunities for Kelley Williams-Bolar and her children—and thousands of women like her—are highly intersectional. As a poor, Black woman and mother, Williams-Bolar's life is significantly impacted by an intersecting matrix of social and structurally determined conditions that profoundly limit her ability to move up the economic and social ladder and to provide her children with a safe and supportive spatial and educational environment."