

## ABOUT THE SERIES

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History, as radical historians have long observed, cannot be severed from authorial subjectivity, indeed from politics. Political concerns animate the questions we ask, the subjects on which we write. For over thirty years the *Radical History Review* has led in nurturing and advancing politically engaged historical research. *Radical Perspectives* seeks to further the journal's mission: any author wishing to be in the series makes a self-conscious decision to associate her or his work with a radical perspective. To be sure, many of us are currently struggling with the issue of what it means to be a radical historian in the early twenty-first century, and this series is intended to provide some signposts for what we would judge to be radical history. It will offer innovative ways of telling stories from multiple perspectives; comparative, transnational, and global histories that transcend conventional boundaries of region and nation; works that elaborate on the implications of the post-colonial move to "provincialize Europe"; studies of the public in and of the past, including those that consider the commodification of the past; histories that explore the intersection of identities such as gender, race, class and sexuality with an eye to their political implications and complications. Above all, this book series seeks to create an important intellectual space and discursive community to explore the very issue of what constitutes radical history. Within this context, some of the books published in the series may privilege alternative and oppositional political cultures, but all will be concerned with the way power is constituted, contested, used, and abused.

"Speaking truth to power" is a political strategy long celebrated by historians of radical and oppositional movements, and it is at the very heart of James N. Green's gripping study of opposition to the Brazilian military dictatorship, starting with the title: *We Cannot Remain Silent*. Chronicling the emergence of a hemispheric human-rights discourse and activism in response to illegal detentions and torture by the military regime that ruled Brazil from 1964 to 1985, Green gives particular attention to a diverse group

of academics, clerics, and exiles based in the United States who sought to counteract press censorship in Brazil and media indifference in the United States by publicizing the way power was being used and abused by the Brazilian government. Not only does Green's research disclose an aspect of (U.S.-based) opposition to the regime that had previously gone largely unacknowledged, but it also demonstrates how a transnational approach to this history can reveal and reconstitute a series of narratives that are crucial for understanding the politics of this era.

*We Cannot Remain Silent* is an exemplary piece of radical historical research in its attention to multiple perspectives and innovative narrative strategies. Green is well aware that a conventional historical account dedicated to the activities—however admirable—of North American academics and clerics could be (mis)read as a tale of enlightened First World actors riding to the rescue of Third World victims. Thus, he repeatedly reminds his readers, in each chapter and its companion “capítulo,” that these protests abroad cannot be understood apart from the activism of Brazilian opponents of the regime and apart from their relentless efforts to call attention to what was happening, sometimes to themselves, in the jail cells and interrogation chambers of the military dictatorship. Green's study offers us historical insights into everything from the articulation of a genuinely transnational human-rights discourse as a result of Latin America's multiplying, U.S.-backed military regimes, to the transformation of the field known as “area studies.” And in an academic world where most historians now think beyond national borders, *We Cannot Remain Silent* prompts us to carefully consider the political implications of our increasingly transnational scholarship.