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**Sylvia Wynter**-Katherine McKittrick 2014-12-08 The Jamaican writer and cultural theorist Sylvia Wynter is best known for her diverse writings that pull together insights from theories in history, literature, science, and black studies, to explore race, the legacy of colonialism, and representations of humanness. *Sylvia Wynter: On Being Human as Praxis* is a critical genealogy of Wynter’s work, highlighting her insights on how race, location, and time together inform what it means to be human. The contributors explore Wynter’s stunning reconceptualization of the human in relation to concepts of blackness, modernity, urban space, the Caribbean, science studies, migratory politics, and the interconnectedness of creative and theoretical resistances. The collection includes an extensive conversation between Sylvia Wynter and Katherine McKittrick that delineates Wynter’s engagement with writers such as Frantz Fanon, W. E. B. DuBois, and Aimé Césaire, among others; the interview also reveals the ever-extending range and power of Wynter’s intellectual project, and elucidates her attempts to rehistoricize humanness as praxis.

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**No Humans Involved** - 2021-10-12 Artists defy Western conceptions of the "human". The term "no humans involved" emerged shortly after the 1991 beating of Rodney King, when it was discovered that the Los Angeles Police Department was using the term as a shorthand for casework that involved Black and Latino men and sex workers. In 1994, Jamaican scholar and theorist Sylvia Wynter challenged her academic colleagues to consider how they themselves might be contributing to the cultural mindset that gave rise to this exclusionary definition of human. In particular, Wynter highlighted the strong influence the notion of race has on the definition of the human and the social hierarchies and injustices that result from this link. No Humans Involved collects works by contemporary artists that serve as a response to Wynter's prompt. Among the artists featured are Eddie Aparicio, who uses large-scale, rubber casts of trees to document social and economic relationships between Latin America and the United States; Tau Lewis, a multidisciplinary artist who creates portraits out of culturally relevant found objects and recycled materials; and Wilmer Wilson IV, who investigates the marginalization of Black bodies in social relations through performance, sculpture, photography and other mediums. This collection of artworks from a diverse group of artists provides a contemporary response to Wynter's call to action, addressing the social divisions present today and exploring opportunities for social unity. Artists include: Eddie Aparicio, Tau Lewis, Las Nietas De Nonó, Sondra Perry, Sangree, Wangshui and Wilmer Wilson IV.

**Demonic Grounds** - Katherine McKittrick 2006 In a long overdue contribution to geography and social theory, Katherine McKittrick offers a new and powerful interpretation of black women's geographic thought. In Canada, the Caribbean, and the United States, black women inhabit diasporic locations marked by the legacy of violence and slavery. Analyzing diverse literatures and material geographies, McKittrick reveals how human geographies are a result of racialized connections, and how spaces that are fraught with limitation are underacknowledged but meaningful sites of political opposition. Demonic Grounds moves between past and present, archives and fiction, theory and everyday, to focus on places negotiated by black women during and after the transatlantic slave trade. Specifically, the author addresses the geographic implications of slave auction blocks, Harriet Jacobs’s attic, black Canada and New France, as well as the conceptual spaces of feminism and Sylvia Wynter’s philosophies. Central to McKittrick’s argument are the ways in which black women are not passive recipients of their surroundings and how a sense of place relates to the struggle against domination. Ultimately, McKittrick argues, these complex black geographies are alterable and may provide the opportunity for social and cultural change. Katherine McKittrick is assistant professor of women’s studies at Queen’s University.

**Black Geographies and the Politics of Place** - Katherine McKittrick 2007 Mapping a new world.

**After Man, Towards the Human** - Anthony Bogues 2006 “Sylvia Wynter’s work is distinctively Caribbean. From her exciting and rigorous interventions on folk culture and its profound meaning for the symbolic universe of Caribbean reality, creative writing and the nature of Caribbean culture, to her present genealogical critique of Western humanism, Wynter has emerged as one of the region’s premier cultural and social theorists. This interdisciplinary collection offers a variety of interpretations of Sylvia Wynter’s work and seeks to cover the range of her thought. Her rich source of investigation of some of the compelling questions that currently face humanity makes her not just a major Caribbean figure, but a world-class intellectual. In its explorations of culture, literary theory and philosophy, this volume significantly expands the field of Caribbean intellectual history and will be useful for courses in Cultural Studies; Caribbean Studies; African-American Studies; Intellectual History and Critical Theory.”
**Becoming Human**-Zakiyyah Iman Jackson 2020-05-19 Argues that blackness disrupts our essential ideas of race, gender, and, ultimately, the human. Rewriting the pernicious, enduring relationship between blackness and animality in the history of Western science and philosophy, Becoming Human: Matter and Meaning in an Antiblack World breaks open the rancorous debate between black critical theory and posthumanism. Through the cultural terrain of literature by Toni Morrison, Nalo Hopkinson, Audre Lorde, and Octavia Butler, the art of Wangechi Mutu and Ezrom Legae, and the oratory of Frederick Douglass, Zakiyyah Iman Jackson both critiques and displaces the racial logic that has dominated scientific thought since the Enlightenment. In so doing, Becoming Human demonstrates that the history of racialized gender and maternity, specifically antiblackness, is indispensable to future thought on matter, materiality, animality, and posthumanism. Jackson argues that African diasporic cultural production alters the meaning of being human and engages in imaginative practices of world-building against a history of the bestialization and thingification of blackness—the process of imagining the black person as an empty vessel, a non-being, an ontological zero—and the violent imposition of colonial myths of racial hierarchy. She creatively responds to the animalization of blackness by generating alternative frameworks of thought and relationality that disrupt not only the racialization of the human/animal distinction found in Western science and philosophy but also by challenging the epistemic and material terms under which the specter of animal life acquires its authority. What emerges is a radically unruly sense of a being, knowing, feeling existence: one that necessarily ruptures the foundations of "the human."

**Dear Science and Other Stories**-Katherine McKittrick 2020-12-14 In Dear Science and Other Stories Katherine McKittrick presents a creative and rigorous study of black and anticolonial methodologies. Drawing on black studies, studies of race, cultural geography, and black feminism as well as a mix of methods, citational practices, and theoretical frameworks, she positions black storytelling and stories as strategies of invention and collaboration. She analyzes a number of texts from intellectuals and artists ranging from Sylvia Wynter to the electronica band Drexciya to explore how narratives of imprecision and relationality interrupt knowledge systems that seek to observe, index, know, and discipline blackness. Throughout, McKittrick offers curiosity, wonder, citations, numbers, playlists, friendship, poetry, inquiry, song, grooves, and anticolonial chronologies as interdisciplinary codes that entwine with the academic form. Suggesting that black life and black livingness are, in themselves, rebellious methodologies, McKittrick imagines without totally disclosing the ways in which black intellectuals invent ways of living outside prevailing knowledge systems.

**The Black Register**-Tendayi Sithole 2020-04-09 How can thinkers grapple with the question of the human when they have been dehumanized? How can black thinkers confront and make sense of a world structured by antiblackness, a world that militates against the very existence of blacks? These are the questions that guide Tendayi Sithole’s brilliant analyses of the work of Sylvia Wynter, Aimé Césaire, Steve Biko, Assata Shakur, George Jackson, Mabogo P. More, and a critique of Giorgio Agamben. Through his careful interrogation of their writings Sithole shows how the black register represents a uniquely critical perspective from which to confront worlds that are systematically structured to dehumanize. The black register is the ways of thinking, knowing and doing that emerge from existential struggles against antiblackness and that dwell in the lived experience of being black in an antiblack world. The black register is the force of critique that comes from thinkers who are dehumanized, and who in turn question, define, and analyze the reality that they are in, in order to reframe it and unmask the forces that inform subjection. This book redefines the arc of critical black thought over the last seventy-five years and it will be an indispensable text for anyone concerned with the deep and enduring ways in which race structures our world and our thought.

**On Property**-Rinaldo Walcott 2021-02-02 From plantation rebellion to prison labour’s super-exploitation, Walcott examines the relationship between policing and property. That a man can lose his life for passing a fake $20 bill when we know our economies are flush with fake money says something damning about the way we’ve organized society. Yet the intensity of the calls to abolish the police after George Floyd’s death surprised almost everyone. What, exactly, does abolition mean? How did we get here? And what does property have to do with it? In On Property, Rinaldo Walcott
explores the long shadow cast by slavery’s afterlife and shows how present-day abolitionists continue the work of their forebears in service of an imaginative, creative philosophy that ensures freedom and equality for all. Thoughtful, wide-ranging, compassionate, and profound, On Property makes an urgent plea for a new ethics of care.

**Not Only the Master’s Tools**-Lewis R. Gordon 2015-11-17 Not Only the Master’s Tools brings together new essays on African American studies. It is ideal for students and scholars of African studies, philosophy, literary theory, educational theory, social and political thought, and postcolonial studies.

**Humanitarian Violence**-Neda Atanasoski 2013-12-01 When is a war not a war? When it is undertaken in the name of democracy, against the forces of racism, sexism, and religious and political persecution? This is the new world of warfare that Neda Atanasoski observes in Humanitarian Violence, different in name from the old imperialism but not so different in kind. In particular, she considers U.S. militarism—humanitarian militarism—during the Vietnam War, the Soviet-Afghan War, and the 1990s wars of secession in the former Yugoslavia. What this book brings to light—through novels, travel narratives, photojournalism, films, news media, and political rhetoric—is in fact a system of postsocialist imperialism based on humanitarian ethics. In the fiction of the United States as a multicultural haven, which morally underwrites the nation’s equally brutal waging of war and making of peace, parts of the world are subject to the violence of U.S. power because they are portrayed to be homogeneous and racially, religiously, and sexually intolerant—and thus permanently in need of reform. The entangled notions of humanity and atrocity that follow from such mediations of war and crisis have reforged conceptions of racial and religious freedom in the post–Cold War era. The resulting cultural narratives, Atanasoski suggests, tend to racialize ideological differences—whereas previous forms of imperialism racialized bodies. In place of the European racial imperialism, U.S. settler colonialism, and pre–civil rights racial constructions that associated racial difference with a devaluing of nonwhite bodies, Humanitarian Violence identifies an emerging discourse of race that focuses on ideological and cultural differences and makes postsocialist and Islamic nations the potential targets of U.S. disciplining violence.

**Posthuman Rap**-Justin Adams Burton 2017-09-01 Posthuman Rap listens for the ways contemporary rap maps an existence outside the traditional boundaries of what it means to be human. Contemporary humanity is shaped in neoliberal terms, where being human means being viable in a capitalist marketplace that favors whiteness, masculinity, heterosexuality, and fixed gender identities. But musicians from Nicki Minaj to Future to Rae Sremmurd deploy queerness and sonic blackness as they imagine different ways of being human. Building on the work of Sylvia Wynter, Alexander Weheliye, Lester Spence, LH Stallings, and a broad swath of queer and critical race theory, Posthuman Rap turns an ear especially toward hip hop that is often read as apolitical in order to hear its posthuman possibilities, its construction of a humanity that is blacker, queerer, more feminine than the norm.

**Toward a Global Idea of Race**-Denise Ferreira Da Silva In this far-ranging and penetrating work, Denise Ferreira da Silva asks why, after more than five hundred years of violence perpetrated by Europeans against people of color, is there no ethical outrage? Rejecting the prevailing view that social categories of difference such as race and culture operate solely as principles of exclusion, Silva presents a critique of modern thought that shows how racial knowledge and power produce global space. Looking at the United States and Brazil, she argues that modern subjects are formed in philosophical accounts that presume two ontological moments—historicity and globality—which are refigured in the concepts of the nation and the racial, respectively. By displacing historicity’s ontological prerogative, Silva proposes that the notion of racial difference governs the present global power configuration because it institutes moral regions not covered by the leading post-Enlightenment ethical ideals—namely, universality and self-determination. By introducing a view of the racial as the signifier of globality,Toward a Global Idea of Race provides a new basis for the investigation of past and present modern social processes and contexts of subjection. Denise Ferreira da Silva is associate professor of ethnic studies at University of California, San Diego.
**Habeas Viscus**-Alexander G. Weheliye 2014-07-30 Habeas Viscus focuses attention on the centrality of race to notions of the human. Alexander G. Weheliye develops a theory of "racializing assemblages," taking race as a set of sociopolitical processes that discipline humanity into full humans, not-quite-humans, and nonhumans. This disciplining, while not biological per se, frequently depends on anchoring political hierarchies in human flesh. The work of the black feminist scholars Hortense Spillers and Sylvia Wynter is vital to Weheliye's argument. Particularly significant are their contributions to the intellectual project of black studies vis-à-vis racialization and the category of the human in western modernity. Wynter and Spillers configure black studies as an endeavor to disrupt the governing conception of humanity as synonymous with white, western man. Weheliye posits black feminist theories of modern humanity as useful correctives to the "bare life and biopolitics discourse" exemplified by the works of Giorgio Agamben and Michel Foucault, which, Weheliye contends, vastly underestimate the conceptual and political significance of race in constructions of the human. Habeas Viscus reveals the pressing need to make the insights of black studies and black feminism foundational to the study of modern humanity.

**A Companion to African-American Studies**-Jane Anna Gordon 2008-04-15 A Companion to African-American Studies is an exciting and comprehensive re-appraisal of the history and future of African American studies. Contains original essays by expert contributors in the field of African-American Studies Creates a groundbreaking re-appraisal of the history and future of the field Includes a series of reflections from those who established African American Studies as a bona fide academic discipline Captures the dynamic interaction of African American Studies with other fields of inquiry.

**B Jenkins**-Fred Moten 2009-12-15 The fourth collection of poetry from the literary and cultural critic Fred Moten, B Jenkins is named after the poet's mother, who passed away in 2000. It is both an elegy and an inquiry into many of the themes that Moten has explored throughout his career: language, music, performance, improvisation, and the black radical aesthetic and political tradition. In Moten's verse, the arts, scholarship, and activism intertwine. Cadences echo from his mother's Arkansas home through African American history and avant-garde jazz riffs. Formal innovations suggest the ways that words, sounds, and music give way to one another. The first and last poems in the collection are explicitly devoted to Moten's mother; the others relate more obliquely to her life and legacy. They invoke performers, writers, artists, and thinkers including not only James Baldwin, Roland Barthes, Frederick Douglass, Billie Holiday, Audre Lorde, Charlie Parker, and Cecil Taylor, but also contemporary scholars of race, affect, and queer theory. The book concludes with an interview conducted by Charles Henry Rowell, the editor of the journal Callaloo. Rowell elicits Moten's thoughts on the relation of his poetry to theory, music, and African American vernacular culture.

**Beyond Coloniality**-Aaron Kamugisha 2019-02-01 Against the lethargy and despair of the contemporary Anglophone Caribbean experience, Aaron Kamugisha gives a powerful argument for advancing Caribbean radical thought as an answer to the conundrums of the present. Beyond Coloniality is an extended meditation on Caribbean thought and freedom at the beginning of the 21st century and a profound rejection of the postindependence social and political organization of the Anglophone Caribbean and its contentment with neocolonial arrangements of power. Kamugisha provides a dazzling reading of two towering figures of the Caribbean intellectual tradition, C. L. R. James and Sylvia Wynter, and their quest for human freedom beyond coloniality. Ultimately, he urges the Caribbean to recall and reconsider the radicalism of its most distinguished 20th-century thinkers in order to imagine a future beyond neocolonialism.

**Dub**-Alexis Pauline Gumbs 2020-02-14 The concluding volume in a poetic trilogy, Alexis Pauline Gumbs's Dub: Finding Ceremony takes inspiration from theorist Sylvia Wynter, dub poetry, and ocean life to offer a catalog of possible methods for remembering, healing, listening, and living otherwise. In these prose poems, Gumbs channels the voices of her ancestors, including whales, coral, and oceanic bacteria to tell stories of diaspora, indigeneity, migration, blackness, genius, mothering, grief, and harm.
Tracing the origins of colonialism, genocide, and slavery as they converge in Black feminist practice, Gumbs explores the potential for the poetic and narrative undoing of the knowledge that underpins the concept of Western humanity. Throughout, she reminds us that dominant modes of being human and the oppression those modes create can be challenged, and that it is possible to make ourselves and our planet anew.

**Encyclopedia of Educational Philosophy and Theory** - Michael A. Peters 2017-09-18 This encyclopaedia is a dynamic reference and study place for students, teachers, researchers and professionals in the field of education, philosophy and social sciences, offering both short and long entries on topics of theoretical and practical interest in educational theory and philosophy by authoritative world scholars representing the full ambit of education as a rapidly expanding field of knowledge and expertise. This is an encyclopaedia that is truly global and while focused mainly on the Western tradition is also respectful and representative of other knowledge traditions. It professes to understand the globalization of knowledge. It is unique in the sense that it is based on theoretical orientations and approaches to the main concepts and theories in education, drawing on the range of disciplines in the social sciences. The encyclopaedia privileges the "theory of practice", recognizing that education as a discipline and activity is mainly a set of professional practices that inherently involves questions of power and expertise for the transmission, socialization and critical debate of competing norms and values.

**Afropessimism** - Frank Wilderson 2020-04-07 Combining trenchant philosophy with lyrical memoir, Afropessimism is an unparalleled account of Blackness. Why does race seem to color almost every feature of our moral and political universe? Why does a perpetual cycle of slavery—in all its political, intellectual, and cultural forms—continue to define the Black experience? And why is anti-Black violence such a predominant feature not only in the United States but around the world? These are just some of the compelling questions that animate Afropessimism, Frank B. Wilderson III’s seminal work on the philosophy of Blackness. Combining precise philosophy with a torrent of memories, Wilderson presents the tenets of an increasingly prominent intellectual movement that sees Blackness through the lens of perpetual slavery. Drawing on works of philosophy, literature, film, and critical theory, he shows that the social construct of slavery, as seen through pervasive anti-Black subjugation and violence, is hardly a relic of the past but the very engine that powers our civilization, and that without this master-slave dynamic, the calculus bolstering world civilization would collapse. Unlike any other disenfranchised group, Wilderson argues, Blacks alone will remain essentially slaves in the larger Human world, where they can never be truly regarded as Human beings, where, “at every scale of abstraction, violence saturates Black life.” And while Afropessimism delivers a formidable philosophical account of being Black, it is also interwoven with dramatic set pieces, autobiographical stories that juxtapose Wilderson’s seemingly idyllic upbringing in mid-century Minneapolis with the abject racism he later encounters—whether in late 1960s Berkeley or in apartheid South Africa, where he joins forces with the African National Congress. Afropessimism provides no restorative solution to the hatred that abounds; rather, Wilderson believes that acknowledging these historical and social conditions will result in personal enlightenment about the reality of our inherently racialized existence. Radical in conception, remarkably poignant, and with soaring flights of lyrical prose, Afropessimism reverberates with wisdom and painful clarity in the fractured world we inhabit. It positions Wilderson as a paradigmatic thinker and as a twenty-first-century inheritor of many of the African American literary traditions established in centuries past.

**Being Watched** - Carrie Lambert-Beatty 2008 How Yvonne Rainer's art shaped new ways of watching as well as performing; how it connected 1960s avant-garde art to politics and activism.

**Black Knowledges/Black Struggles** - Jason R. Ambroise 2015-09-01 Black Knowledges/Black Struggles: Essays in Critical Epistemology explores the central but often critically neglected role of knowledge and epistemic formations within social movements for Black “freedom” and emancipation. The collection examines the structural subjugation and condemnation of Black African and Afro-mixed descent peoples globally within the past 500 years of trans-Atlantic societies of Western modernity, doing so in connection to the population's dehumanization and/or invisibilization within
various epistemic formations of the West. In turn, the collection foregrounds the extent to which the ending of this imposed subjugation/condemnation has necessarily entailed critiques of, challenges to, and counter-formulations against and beyond knowledge and epistemic formations that have worked to "naturalize" this condition within the West's various socio-human formations. The chapters in the collection engage primarily with knowledge formations and practices generated from within the discourse of "race," but also doing so in relation to other intersectional socio-human discourses of Western modernity. They engage as well the critiques, challenges, and counter-formulations put forth by specific individuals, schools, movements, and/or institutions - historic and contemporary - of the Black world. Through these examinations, the contributors either implicitly point towards, or explicitly take part in, the formation of a new kind of critical - but also emancipatory - epistemology. What emerges is a novel and more comprehensive view of what it means to be human, a formulation that can aid in the unlocking and fashioning of species-oriented ways of "knowing" and "being" much-needed within the context of ending the continued overall global subjugation/condemnation of Black peoples, as a central part of ending the "global problematique" that confronts humankind as a whole.

Satin Island-Tom McCarthy 2015-02-17 Short-listed for the Man Booker Prize From the author of Remainder and C (short-listed for the Man Booker Prize), and a winner of the Windham-Campbell Literature Prize, comes Satin Island, an unnerving novel that promises to give us the first and last word on the world—modern, postmodern, whatever world you think you are living in. U., a “corporate anthropologist,” is tasked with writing the Great Report, an all-encompassing ethnographic document that would sum up our era. Yet at every turn, he feels himself overwhelmed by the ubiquity of data, lost in buffer zones, wandering through crowds of apparitions, willing them to coalesce into symbols that can be translated into some kind of account that makes sense. As he begins to wonder if the Great Report might remain a shapeless, oozing plasma, his senses are startled awake by a dream of an apocalyptic cityscape. In Satin Island, Tom McCarthy captures—as only he can—the way we experience our world, our efforts to find meaning (or just to stay awake) and discern the narratives we think of as our lives.

Victorian Jamaica-Tim Barringer 2018-05-10 Victorian Jamaica explores the extraordinary surviving archive of visual representation and material objects to provide a comprehensive account of Jamaican society during Queen Victoria's reign over the British Empire, from 1837 to 1901. In their analyses of material ranging from photographs of plantation laborers and landscape paintings to cricket team photographs, furniture, and architecture, as well as a wide range of texts, the contributors trace the relationship between black Jamaicans and colonial institutions; contextualize race within ritual and performance; and outline how material and visual culture helped shape the complex politics of colonial society. By narrating Victorian history from a Caribbean perspective, this richly illustrated volume—featuring 270 full-color images—offers a complex and nuanced portrait of Jamaica that expands our understanding of the wider history of the British Empire and Atlantic world during this period. Contributors. Anna Arabindan-Kesson, Tim Barringer, Anthony Bogues, David Boxer, Patrick Bryan, Steeve O. Buckridge, Julian Cresser, John M. Cross, Petrina Dacres, Belinda Edmondson, Nadia Ellis, Gillian Forrester, Catherine Hall, Gad Heuman, Rivke Jaffe, O’Neil Lawrence, Erica Moiah James, Jan Marsh, Wayne Modest, Daniel T. Neely, Mark Nesbitt, Diana Paton, Elizabeth Pigou-Dennis, Veerle Poupeye, Jennifer Raab, James Robertson, Shani Roper, Faith Smith, Nicole Smythe-Johnson, Dianne M. Stewart, Krista A. Thompson

Lion City-Jeevan Vasagar 2021-09-02 Lion City tells the extraordinary story of Singapore - the world's most successful city state. In 1965, Singapore's GDP per capita was on a par with Jordan. Now it has outstripped Japan. After the Second World War and a sudden rupture with newly formed Malaysia, Singapore found itself independent - and facing a crisis. It took the bloody-minded determination and vision of Lee Kuan Yew, its founding premier, to take a small island of diverse ethnic groups with a fragile economy and hostile neighbours and meld it into Asia's first globalised city. Lion City examines the different faces of Singaporean life - from education and health to arts, politics and demographic challenges - and reveals how in just half a century, Lee forged a country with a buoyant economy and distinctive identity. It explores the darker side of how this was achieved too; through authoritarian control that led to it being dubbed 'Disneyland with
the death penalty'. Jeevan Vasagar, former Singapore correspondent for the Financial Times, masterfully takes us through the intricate history, present and future of this unique diamond-shaped island one degree north of the equator, where new and old have remained connected. Lion City is a personal, insightful and essential guide to the city, and how its remarkable rise is shaping East Asia and the rest of the world.

**Being Human After 1492**-Richard Pithouse 2020-11-30 The pamphlet begins with two letters written by Paul the Apostle in which Christianity first acquires a universal address. The new religion came to exclude people who were not Christians from the count of the human. This became explicit around a thousand years later when Pope Urban II authorised the First Crusade. In 1492 planetary history was split into two. Muhammad XII of Granada conceded defeat to Isabella and Ferdinand, the Catholic monarchs of Portugal and Spain, who went on to expel the Jews from the territory under their control. Europe became a Christian project. In the same year Christopher Columbus arrived in the Caribbean and Europe also became an imperial project with a planetary reach. The origins of the racial ideology can be seen in this period, in which ideas about religion came to be entangled with fantastical ideas about the imagined purity of blood. But it was in the English colony of Virginia in the seventeenth century that the legitimation for the exclusion from the count of the human began to move from claims made in the name of religion to claims made in the name of science. This is the point at which modern racism, rooted in the appearance of the body, began to cast its malignant shadow across the planet. The author argues that the struggle to put an end to the epoch of world history that opened in 1492 will require new ideas, and new practices. It follows the Caribbean tradition that runs from Aimé Césaire to Frantz Fanon and Sylvia Wynter in affirming the need for a counter-humanism, a radical humanism, a humanism that, in Césaire’s famous phrases, is "made to the measure of the world". There is a need for a shift in the ground of reason towards the lived experience and struggles of people rendered, in Wynter's phrase, as ‘pariahs outside of the new order’. This pamphlet is part of the Thinking Freedom series published by Daraja Press.

**Contemporary Dystopian Fiction for Young Adults**-Balaka Basu 2013-05-02 Winner of the Children’s Literature Association Edited Book Award From the jaded, wired teenagers of M.T. Anderson’s Feed to the spirited young rebels of Suzanne Collins’ The Hunger Games trilogy, the protagonists of Young Adult dystopias are introducing a new generation of readers to the pleasures and challenges of dystopian imaginings. As the dark universes of YA dystopias continue to flood the market, Contemporary Dystopian Fiction for Young Adults: Brave New Teenagers offers a critical evaluation of the literary and political potentials of this widespread publishing phenomenon. With its capacity to frighten and warn, dystopian writing powerfully engages with our pressing global concerns: liberty and self-determination, environmental destruction and looming catastrophe, questions of identity and justice, and the increasingly fragile boundaries between technology and the self. When directed at young readers, these dystopian warnings are distilled into exciting adventures with gripping plots and accessible messages that may have the potential to motivate a generation on the cusp of adulthood. This collection enacts a lively debate about the goals and efficacy of YA dystopias, with three major areas of contention: do these texts reinscribe an old didacticism or offer an exciting new frontier in children’s literature? Do their political critiques represent conservative or radical ideologies? And finally, are these novels high-minded attempts to educate the young or simply bids to cash in on a formula for commercial success? This collection represents a prismatic and evolving understanding of the genre, illuminating its relevance to children’s literature and our wider culture.

**Animal Rites**-Bruce and Elizabeth Dunlevie Professor Cary Wolfe 2003-02 Now that supposedly distinguishing marks of humanity, from reasoning to tool use, have been found in other species, how can we justify discriminating against nonhuman animals on the basis of their species? Wolfe examines contemporary notions of humanism, ethics and animal rights.

**The Meanings of Rights**-Costas Douzinas 2014-05-01 Questioning some of the repetitive and narrow theoretical writings on rights, a group of leading intellectuals examine human rights from philosophical, theological, historical, literary and political perspectives.
Contesting Islam, Constructing Race and Sexuality - Sunera Thobani

2020-12-10 The current political standoffs of the 'War on Terror' illustrate that the interaction within and between the so-called Western and Middle Eastern civilizations is constantly in flux. A recurring theme however is how Islam and Muslims signify the 'Enemy' in the Western socio-cultural imagination and have become the 'Other' against which the West identifies itself. In a unique and insightful blend of critical race, feminist and post-colonial theory, Sunera Thobani examines how Islam is foundational to the formation of Western identity at critical points in its history, including the Crusades, the Reconquista and the colonial period. More specifically, she explores how masculinity and femininity are formed at such pivotal junctures and what role feminism has played in the wars against 'radical' Islam. Exposing these symbiotic relationships, Thobani explores how the return of 'religion' is reworking the racial, gender and sexual politics by which Western society defines itself, and more specifically, defines itself against Islam. Contesting Islam, Constructing Race and Sexuality unpacks conventional as well as unconventional orthodoxies to open up new spaces in how we think about sexual and racial identity in the West and the crucial role that Islam has had and continues to have in its development.

Necropolitics - Achille Mbembe 2019-10-25 In Necropolitics Achille Mbembe, a leader in the new wave of francophone critical theory, theorizes the genealogy of the contemporary world, a world plagued by ever-increasing inequality, militarization, enmity, and terror as well as by a resurgence of racist, fascist, and nationalist forces determined to exclude and kill. He outlines how democracy has begun to embrace its dark side—what he calls its “nocturnal body”--which is based on the desires, fears, affects, relations, and violence that drove colonialism. This shift has hollowed out democracy, thereby eroding the very values, rights, and freedoms liberal democracy routinely celebrates. As a result, war has become the sacrament of our times in a conception of sovereignty that operates by annihilating all those considered enemies of the state. Despite his dire diagnosis, Mbembe draws on post-Foucauldian debates on biopolitics, war, and race as well as Fanon's notion of care as a shared vulnerability to explore how new conceptions of the human that transcend humanism might come to pass. These new conceptions would allow us to encounter the Other not as a thing to exclude but as a person with whom to build a more just world.

All Incomplete - Stefano Harney 2021-04-29 Building on the ideas Harney and Moten developed in The Undercommons, All Incomplete extends the critical investigation of logistics, individuation and sovereignty. It reflects their chances to travel, listen and deepen their commitment to and claim upon partiality. All Incomplete studies the history of a preference for the force and ground and underground of social existence. Engaging a vibrant constellation of thought that includes the work of Amilcar Cabral, Erica Edwards, Denise Ferreira da Silva, Cedric Robinson, Walter Rodney, Hortense Spillers and many others, Harney and Moten seek to share and understand that preference. In so doing, Moten and Harney hope to have forged what Manolo Callahan, echoing Ivan Illich, calls a convivial tool that - despite the temptation to improve and demand, develop and govern, separate and grasp - helps us renew our habits of assembly. All Incomplete features the work of award winning photographer Zun Lee, exploring and celebrating the everyday spaces of Black sociality, intimacy, belonging, and insurgency, and a preface by Denise Ferreira da Silva.

Slavery and the Culture of Taste - Simon Gikandi 2014-04-27 It would be easy to assume that, in the eighteenth century, slavery and the culture of taste--the world of politeness, manners, and aesthetics--existed as separate and unequal domains, unrelated in the spheres of social life. But to the contrary, Slavery and the Culture of Taste demonstrates that these two areas of modernity were surprisingly entwined. Ranging across Britain, the antebellum South, and the West Indies, and examining vast archives, including portraits, period paintings, personal narratives, and diaries, Simon Gikandi illustrates how the violence and ugliness of enslavement actually shaped theories of taste, notions of beauty, and practices of high culture, and how slavery's impurity informed and haunted the rarified customs of the time. Gikandi focuses on the ways that the enslavement of Africans and the profits derived from this exploitation enabled the moment of taste in European--mainly British--life, leading to a transformation of bourgeois ideas regarding freedom and selfhood. He explores how these
connections played out in the immense fortunes made in the West Indies sugar colonies, supporting the lavish lives of English barons and altering the ideals that defined middle-class subjects. Discussing how the ownership of slaves turned the American planter class into a new aristocracy, Gikandi engages with the slaves’ own response to the strange interplay of modern notions of freedom and the realities of bondage, and he emphasizes the aesthetic and cultural processes developed by slaves to create spaces of freedom outside the regimen of enforced labor and truncated leisure. Through a close look at the eighteenth century’s many remarkable documents and artworks, Slavery and the Culture of Taste sets forth the tensions and contradictions entangling a brutal practice and the distinctions of civility.

Beyond the Doctrine of Man-Joseph Drexler-Dreis 2019 The essays in this volume interrogate the problem of modern/colonial definitions of the human person and take up the struggle to decolonize such descriptions. Contributions engage work from various fields, including ethnic studies, religious studies, theology, queer theory, philosophy, and literary studies.

The Black Shoals-Tiffany Lethabo King 2019-09-27 In The Black Shoals Tiffany Lethabo King uses the shoal—an offshore geologic formation that is neither land nor sea—as metaphor, mode of critique, and methodology to theorize the encounter between Black studies and Native studies. King conceptualizes the shoal as a space where Black and Native literary traditions, politics, theory, critique, and art meet in productive, shifting, and contentious ways. These interactions, which often foreground Black and Native discourses of conquest and critiques of humanism, offer alternative insights into understanding how slavery, anti-Blackness, and Indigenous genocide structure white supremacy. Among texts and topics, King examines eighteenth-century British mappings of humanness, Nativeness, and Blackness; Black feminist depictions of Black and Native erotics; Black fungibility as a critique of discourses of labor exploitation; and Black art that rewrites conceptions of the human. In outlining the convergences and disjunctions between Black and Native thought and aesthetics, King identifies the potential to create new epistemologies, lines of critical inquiry, and creative practices.

Zombie Theory-Sarah Juliet Lauro 2017-10-15 Zombies first shuffled across movie screens in 1932 in the low-budget Hollywood film White Zombie and were reimagined as undead flesh-eaters in George A. Romero’s The Night of the Living Dead almost four decades later. Today, zombies are omnipresent in global popular culture, from video games and top-rated cable shows in the United States to comic books and other visual art forms to low-budget films from Cuba and the Philippines. The zombie’s ability to embody a variety of cultural anxieties—ecological disaster, social and economic collapse, political extremism—has ensured its continued relevance and legibility, and has precipitated an unprecedented deluge of international scholarship. Zombie studies manifested across academic disciplines in the humanities but also beyond, spreading into sociology, economics, computer science, mathematics, and even epidemiology. Zombie Theory collects the best interdisciplinary zombie scholarship from around the world. Essays portray the zombie not as a singular cultural figure or myth but show how the undead represent larger issues: the belief in an afterlife, fears of contagion and technology, the effect of capitalism and commodification, racial exclusion and oppression, dehumanization. As presented here, zombies are not simple metaphors; rather, they emerge as a critical mode for theoretical work. With its diverse disciplinary and methodological approaches, Zombie Theory thinks through what the walking undead reveal about our relationships to the world and to each other. Contributors: Fred Botting, Kingston U; Samuel Byrnand, U of Canberra; Gerry Canavan, Marquette U; Jeffrey Jerome Cohen, George Washington U; Jean Comaroff, Harvard U; John Comaroff, Harvard U; Edward P. Comentale, Indiana U; Anna Mae Duane, U of Connecticut; Karen Embry, Portland Community College; Barry Keith Grant, Brock U; Edward Green, Roosevelt U; Lars Bang Larsen; Travis Linnemann, Eastern Kentucky U; Elizabeth McAlister, Wesleyan U; Shaka McGlotten, Purchase College-SUNY; David McNally, York U; Tayla Nyong'o, Yale U; Simon Orpna, U of Alberta; Steven Shaviro, Wayne State U; Ola Sigurdsdson, U of Gothenburg; Jon Stratton, U of South Australia; Eugene Thacker, The New School; Sherryl Vint, U of California Riverside; Priscilla Wald, Duke U; Tyler Wall, Eastern Kentucky U; Jen Webb, U of Canberra; Jeffrey Andrew Weinstock, Central Michigan U.
City Kids—Maria Kromidas 2016-11-03 Cosmopolitanism—the genuine appreciation of cultural and racial diversity—is often associated with adult worldliness and sophistication. Yet, as this innovative new book suggests, children growing up in multicultural environments might be the most cosmopolitan group of all. City Kids profiles fifth-graders in one of New York City’s most diverse public schools, detailing how they collectively developed a sophisticated understanding of race that challenged many of the stereotypes, myths, and commonplaces they had learned from mainstream American culture. Anthropologist Maria Kromidas spent over a year interviewing and observing these young people both inside and outside the classroom, and she vividly relates their sometimes awkward, often playful attempts to bridge cultural rifts and reimagine racial categories. Kromidas looks at how children learned race in their interactions with each other and with teachers in five different areas—navigating urban space, building friendships, carrying out schoolwork, dealing with the school’s disciplinary policies, and enacting sexualities. The children’s interactions in these areas contested and reframed race. Even as Kromidas highlights the lively and quirky individuals within this super-diverse group of kids, she presents their communal ethos as a model for convivial living in multiracial settings. By analyzing practices within the classroom, school, and larger community, City Kids offers advice on how to nurture kids’ cosmopolitan tendencies, making it a valuable resource for educators, parents, and anyone else who is concerned with America’s deep racial divides. Kromidas not only examines how we can teach children about antiracism, but also considers what they might have to teach us.

National Identities and Socio-Political Changes in Latin America—Antonio Gomez-Moriana 2013-10-31 This study frames the social dynamics of Latin American in terms of two types of cultural momentum: foundational momentum and the momentum of global order in contemporary Latin America.