

## Derrida And Feminism A Remembrance Project Lamar

In this landmark collection of original essays, outstanding feminist critics in Britain, France, and the United States present new perspectives on feminism and psychoanalysis, opening out deadlocked debates. The discussion ranges widely, with contributions from feminists identified with different, often opposed views on psychoanalytic criticism. The contributors reassess the history of Lacanian psychoanalysis and feminism, and explore the significance of its institutional context. They write against the received views on 'French feminism' and essentialism. A remarkable restatement of current positions within psychoanalysis and feminism, the volume as a whole will change the terms of existing debates, and make its arguments and concerns more generally accessible.

Rich in its stories, characters, and imaginative range, *The Book of Laughter and Forgetting* is the novel that brought Milan Kundera his first big international success in the late 1970s. Like all his work, it is valuable for far more than its historical implications. In seven wonderfully integrated parts, different aspects of human existence are magnified and reduced, reordered and emphasized, newly examined, analyzed, and experienced.

This book is a provocative new study of global feminist activism that opposes neoliberal regimes across several sites including Asia, Australia, Canada, Europe, Latin America and the United States. The feminist performative acts featured in the book contest the aggressive unravelling of collectively won gains in gender, sexual and racial equality, the appearance of new planes of discrimination, and the social consequences of political economies based on free market ideology. The investigations of affect theory follow the circulation of intensities – of political impingements on bodies, subjective and symbolic violence, and the shock of dispossession – within and beyond individuals to the social and political sphere. Affect is a helpful matrix for discussing the volatile interactivity between performer and spectator, whether live or technologically mediated. Contending that there is no activism without affect, the collection brings back to the table the activist and hopeful potential of feminism.

A theologically informed look at the postcolonial self that forms as Korean immigrants confront life in the United States. Theologian Choi Hee An explores how Korean immigrants create a new, postcolonial identity in response to life in the United States. *A Postcolonial Self* begins with a discussion of a Korean ethnic self (“Woori” or “we”) and how it differs from Western norms. Choi then looks at the independent self, the theological debates over this concept, and the impact of racism, sexism, classism, and postcolonialism on the formation of this self. She concludes with a look at how Korean immigrants, especially immigrant women, cope with the transition to US culture, including prejudice and discrimination, and the role the Korean immigrant church plays in this. Choi posits that an emergent postcolonial self can be characterized as “I and We with Others.” In Korean immigrant theology and church, an extension of this can be characterized as “radical hospitality,” a concept that challenges both immigrants and American society to consider a new mutuality.

*Dead Theory* Derrida, Death, and the Afterlife of Theory Bloomsbury Publishing

Despite feminism’s uneven movements, it has been predominantly understood through metaphors of generations or waves. *Feminism's Queer Temporalities* builds on critiques of the limitations of this linear model to explore alternative ways of imagining feminism’s timing. It finds in feminism’s literary and cultural archive narratives of temporality that might now be diagnosed as queer, where queer designates modes of being historical that exceed the linear and the generational. Few theorists have looked to popular feminist figures, literature, and

culture to theorize feminism's timing. Through methodologically creative readings, McBean explores non-generational, anti-linear, and asynchronous time in the figure of Antigone, Marge Piercy's *Woman on the Edge of Time*, the film *Ladies and Gentlemen: The Fabulous Stains*, Valerie Solanas and *SCUM Manifesto*, and Alison Bechdel's *Fun Home*. The first to substantially bring together the ways in which time has come to matter in both feminist and queer disciplines, this book will appeal to students and scholars of feminist, queer and gender studies, cultural studies and literary studies.

*Feminist Experiences* develops and defends a distinctive understanding of feminist philosophy as social critique. Feminist philosophy is essentially a political endeavor, Johanna Oksala argues, aiming to expose, analyze, and ultimately change gendered power relations. However, such an understanding of feminist philosophy raises a host of theoretical problems and paradoxes. Oksala investigates the philosophical challenges and outlines the ontological presuppositions and methodological innovations the project requires. Drawing on conceptual tools from the thought of Michel Foucault, but also from the tradition of phenomenology, she explores the role of experience in feminist philosophy and its relationship to language and linguistic meaning. Oksala concludes by sketching a feminist ontology of the present through a critical investigation of neoliberalism and the challenges it presents to feminist theory and politics.

These essays survey the histories, the theories and the fault lines that compose the field of memory research. Drawing on the advances in the sciences and in the humanities, they address the question of how memory works, highlighting transactions between the interiority of subjective memory and the larger fields of public or collective memory.

'*Memory and Utopia*' looks at the connection between memory and forgetfulness in Europe during the twentieth century. Drawing on oral history and feminist theory and practice, the book highlights how women struggled to be recognized as full subjects. The themes of utopia and desire in the 1968 movements of students, women and workers are explored. '*Memory and Utopia*' examines the sense of belonging to Europe that has emerged in the last twenty years. The book analyses European identity as expressed through identities based on gender, age and culture to explore an inclusive and non-hierarchical subjectivity.

When the term "postfeminism" entered the media lexicon in the 1990s, it was often accompanied by breathless headlines about the "death of feminism." Those reports of feminism's death may have been greatly exaggerated, and yet contemporary popular culture often conjures up a world in which feminism had never even been born, a fictional universe filled with suburban Stepford wives, maniacal career women, alluring amnesiacs, and other specimens of retro femininity. In *Feminism and Popular Culture*, Rebecca Munford and Melanie Waters consider why the twenty-first century media landscape is so haunted by the ghosts of these traditional figures that feminism otherwise laid to rest. Why, over fifty years since Betty Friedan's critique, does the feminine mystique exert such a strong spectral presence, and how has it been reimagined to speak to the concerns of a postfeminist audience? To answer these questions, Munford and Waters draw from a rich array of examples from contemporary film, fiction, music, and television, from the shadowy cityscapes of *Homeland* to the haunted houses of *American Horror Story*. Alongside this comprehensive analysis of today's popular culture, they offer a vivid portrait of feminism's social and intellectual history, as well as an innovative application of Jacques Derrida's theories of "hauntology." *Feminism and Popular Culture* thus not only considers how contemporary media is being visited by the ghosts of feminism's past, it raises vital questions about what this means for

feminism's future.

Engaging scholars from across humanistic fields grappling with the role and value of theory in our times, *Theory's Autoimmunity* argues for reclaiming theory's skepticism as a value. To cultivate theory's skeptical impulses is to embrace what Jacques Derrida has termed autoimmunity: a condition of openness to the outside—openness of the self, the community, democracy, or other ideals—that allows for change. Openness to change comes with risks, and the self-protective temptation to immunize oneself or one's community against these risks is strong. Yet without such risks, without openness to otherness, no encounter with the new, with difference, can ever take place. Without autoimmunity, theory becomes stagnant and programmatic, unable to receive and respond to the other or the event, to address, revise, and produce new meanings. Taking up the challenge of thinking theory as skepticism, with and against philosophy, this study turns to literature as an interlocutor, investigating the ways theory, like the literary works of Montaigne, Baudelaire, Stendhal, Morrison, or Duras, declines to put on the interpretive brakes, to stop reading at a point of understanding. Undoing and remaking itself, theory—those critical interpretive practices that revel in the creation and proliferation of meaning—becomes autoimmune.

Judith Plaskow, Professor of Religious Studies Emerita at Manhattan College, is a leading Jewish feminist theologian. Plaskow's feminist reading of traditional sources is a critical reading of Judaism that calls Jews to end oppression, exclusion, and marginalization of individuals and groups.

Employing the concept of "layering," this book seeks to rethink our relation to textual tradition against the background of the emergence of digital culture, the increasing spectacularization of psychic as well as social life, the renegotiation of historical thinking and the precarious position of the theoretical humanities within academia.

The concept of 'memory' has given rise to some of the most exciting new directions in contemporary theory. In this much-needed guide to a burgeoning field of a study, *Anne Whitehead: presents a history of the concept of 'memory' and its uses*, encompassing both memory as activity and the nature of memory examines debates around the term in their historical and cultural contexts introduces the reader to key thinkers in the field, from ancient Greece to the present day traces the links between theorisations and literary representations of memory. Offering a clear and succinct guide to one of the most important terms in contemporary theory, this volume is essential reading for anyone entering the field of Memory Studies, or seeking to understand current developments in Cultural and Literary Studies.

This new edition of Drucilla Cornell's highly acclaimed book includes a substantial new introduction by the author, which situates the book within current feminist debates. In *Beyond Accommodation*, Drucilla Cornell offers a highly original vision of what feminist theory can give contemporary women. She challenges essentialist and naturalist accounts of feminine sexuality, arguing that any attempt to affirm woman's value and difference by either emphasizing her maternal role or repudiating the feminine only entraps women, once again, in a container that curtails feminine sexual difference, legitimates the masculine fantasy of woman, and reinstates, rather than dismantles, the gender hierarchy. In response to these movements, *Beyond Accommodation* strives to

broaden the scope of feminist theory by articulating a platform, under the concept of relative universalism, which proposes the idea that women are not a unified and homogenous group although they are positioned as women in patriarchy. Cornell's theory allows for differences in women's situations without giving up on the idea that women are fighting a common phenomenon called patriarchy.

Philosophy reads humanity against animality, arguing that "man" is man because he is separate from beast. Deftly challenging this position, Kelly Oliver proves that, in fact, it is the animal that teaches us to be human. Through their sex, their habits, and our perception of their purpose, animals show us how not to be them. This kinship plays out in a number of ways. We sacrifice animals to establish human kinship, but without the animal, the bonds of "brotherhood" fall apart. Either kinship with animals is possible or kinship with humans is impossible. Philosophy holds that humans and animals are distinct, but in defending this position, the discipline depends on a discourse that relies on the animal for its very definition of the human. Through these and other examples, Oliver does more than just establish an animal ethics. She transforms ethics by showing how its very origin is dependent upon the animal. Examining for the first time the treatment of the animal in the work of Heidegger, Merleau-Ponty, Derrida, Agamben, Freud, Lacan, and Kristeva, among others, *Animal Lessons* argues that the animal bites back, thereby reopening the question of the animal for philosophy.

Following the profile of recent issues of the Yearbook, volume 13 (2009) of *Redescriptions* focuses on contemporary debates around the concept of democracy. Several articles, by scholars from different fields (political theory, philosophy, history, rhetoric, women's studies, law), discuss the present state and future prospects of democracy, its relationship to other concepts (deliberation, rhetoric, parliament, majority vs. minority) as well as its (in)compatibility with the power of the courts and the expertise. In this volume examples of conceptual histories are provided by articles on women's suffrage and friendship.

For almost 30 years, scholars and advocates have been exploring the interaction and potential between the rights and well-being of women and the promise of international law. This collection posits that the next frontier for international law is increasing its relevance, beneficence and impact for women in the developing world, and to deal with a much wider range of issues through a feminist lens.

Through close readings of Barthes, Derrida, Sedgwick, and Spivak, Jane Gallop connects the theoretical death of the author to the writer's literal death, as well as other authorial deaths, such as obsolescence.

*Yielding Gender* examines three crucial areas; the issue of gender as 'troubled'; deconstruction; and feminist criticism of the history of philosophy.

The first-ever compilation of articles that highlights the intersection of Derridean and feminist theories--a work that represents the extensive and diverse response feminist theorists have had to Derrida, particularly to the issues of gender,

identity, and the construction of the subject.

"Poststructuralism and Critical Theory's Second Generation" analyses the major themes and developments in a period that brought continental philosophy to the forefront of scholarship in a variety of humanities and social science disciplines and that set the agenda for philosophical thought on the continent and elsewhere from the 1960s to the present.

Focusing on the years 1960-1984, the volume examines the major figures associated with poststructuralism and the second generation of critical theory, the two dominant movements that emerged in the 1960s: Althusser, Foucault, Deleuze, Derrida, Lyotard, Irigaray, and Habermas. Influential thinkers such as Serres, Bourdieu, and Rorty, who are not easily placed in "standard" histories of the period, are also covered. Beyond this, thematic essays engage with issues as diverse as the Nietzschean legacy, the linguistic turn in continental thinking, the phenomenological inheritance of Gadamer and Ricoeur, the influence of psychoanalysis, the emergence of feminist thought and a philosophy of sexual difference, the renewal of the critical theory tradition, and the importation of continental philosophy into literary theory. In this pathbreaking philosophical work, Elizabeth Grosz points the way toward a theory of becoming to replace the prevailing ontologies of being in social, political, and biological discourse. Arguing that theories of temporality have significant and underappreciated relevance to the social dimensions of science and the political dimensions of struggle, Grosz engages key theoretical concerns related to the reality of time. She explores the effect of time on the organization of matter and on the emergence and development of biological life. Considering how the relentless forward movement of time might be conceived in political and social terms, she begins to formulate a model of time that incorporates the future and its capacity to supersede and transform the past and present. Grosz develops her argument by juxtaposing the work of three major figures in Western thought: Charles Darwin, Friedrich Nietzsche, and Henri Bergson. She reveals that in theorizing time as an active, positive phenomenon with its own characteristics and specific effects, each of these thinkers had a profound effect on contemporary understandings of the body in relation to time. She shows how their allied concepts of life, evolution, and becoming are manifest in the work of Gilles Deleuze and Luce Irigaray. Throughout *The Nick of Time*, Grosz emphasizes the political and cultural imperative to fundamentally rethink time: the more clearly we understand our temporal location as beings straddling the past and the future without the security of a stable and abiding present, the more transformation becomes conceivable.

This collection of essays explores the main concepts and methods of reading launched by French philosopher Jacques Derrida who died in 2004. Derrida exerted a huge influence on literary critics in the 1980s, but later there was a backlash against his theories. Today, one witnesses a general return to his way of reading literature, the rationale of which is detailed and explained in the essays. The authors, both well-known and younger specialists, give many precise examples

of how Derrida, who always remained at the cusp between literature and philosophy, posed fundamental questions and thus changed the field of literary criticism, especially with regard to poetry. The contributors also highlight the way Derrida made spectacular interventions in feminism, psychoanalytic studies, animal studies, digital humanities and post-colonial studies.

A widely recognized and respected authority on French literature, women's writing, feminist theory, and Jewish studies, Elaine Marks wrote groundbreaking books on Collette, Simone de Beauvoir, and Jewish themes in French literature. In *Memory of Elaine Marks* continues her legacy of rigorous intellectual exploration, enlivening scholarship in diverse areas of thought. The eleven essays in the collection bring together a number of intellectual, political, and ethical domains that were central to Marks's work: pedagogy, feminism, lesbianism, women's auto/biography, Jewish identity, community, memory, mourning, isolation, and death. In their interpretations of works by Marks, Simone de Beauvoir, Hélène Cixous, Philip Roth, Jacques Derrida, Roland Barthes, Saint-Simon, La Bruyère, Marcel Proust, and others, the authors illustrate and engage Marks's existential vision, fearlessly probing the human experience to make sense of how we live, die, and understand both.

What is the legacy of Theory after the deaths of so many of its leading lights, from Jacques Derrida to Roland Barthes? Bringing together reflections by leading contemporary scholars, *Dead Theory* explores the afterlives of the work of the great theorists and the current state of Theory today. Considering the work of thinkers such as Derrida, Deleuze, and Levinas, the book explores the ways in which Theory has long been haunted by death and how it might endure for the future.

Autobiographical writings have been a major cultural genre from antiquity to the present time. General questions of the literary as, e.g., the relation between literature and reality, truth and fiction, the dependency of author, narrator, and figure, or issues of individual and cultural styles etc., can be studied preeminently in the autobiographical genre. Yet, the tradition of life-writing has, in the course of literary history, developed manifold types and forms. Especially in the globalized age, where the media and other technological / cultural factors contribute to a rapid transformation of lifestyles, autobiographical writing has maintained, even enhanced, its popularity and importance. By conceiving autobiography in a wide sense that includes memoirs, diaries, self-portraits and autofiction as well as media transformations of the genre, this three-volume handbook offers a comprehensive survey of theoretical approaches, systematic aspects, and historical developments in an international and interdisciplinary perspective. While autobiography is usually considered to be a European tradition, special emphasis is placed on the modes of self-representation in non-Western cultures and on inter- and transcultural perspectives of the genre. The individual contributions are closely interconnected by a system of cross-references. The handbook addresses scholars of cultural and literary studies, students as well as non-academic readers.

What is Africanness? Contesting nativism in race, culture and sexualities by Charles Ngwena 2018 ISBN: 978-1-920538-82-8 Pages: 306  
Print version: Available Electronic version: Free PDF available About the publication What is Africanness: Contesting nativism in culture, race and sexualities, by Charles Ngwena, Professor of Law at the Centre for Human Rights, Faculty of Law, University of Pretoria, is a peer-reviewed monograph aiming to contribute to the ongoing scholarly conversation in and beyond South Africa about who is African and what is African. It aims to implicate a reductive sameness in the naming of Africans ('nativism') by showing its teleology and effects; and offers an alternative understanding of how Africans can be named or can name themselves. The book develops an epistemology for constructing the

hermeneutics of Africanness today, long after the primal colonial moment and its debasing racialising ideology. It interrogates the making of Africa in colonial discourses and the making of an African race and African culture(s) and sexuality(ies) in ways that are not just historically conscious but also have a heuristic capacity to contest nativism from the outside as well as from within. The arguments in this book go beyond problematising African identity by addressing an existential gap in theory for explicating African social identity. The book develops an interpretive method – a hermeneutics – for locating and deciphering African identifications in ways that are historically conscious and conjunctural. The hermeneutics look to the present and the future in addition to the past, so that African identifications are not nailed to a mast but remain invested with mobility and the capacity to mutate radically and make new and unexpected beginnings. Comments Charles Ngwena’s timely and original book is a wonderful read, rich in theory and insight, and an essential companion for those interested in exploring the ‘multiplicity of histories, cultures and subjectivities’ that constitute the diversity of ‘Africanness’ and African identities. – Professor Cathi Albertyn, School of Law, University of the Witwatersrand, Editor, South African Journal on Human Rights This is a brilliant exploration of liberating and affirming ways to speak of African identities and sexualities, reminding us there can be creative beauty where pain and dispossession have resided. – Rudo Chigudu, Centre for Human Rights, University of Pretoria This is a masterpiece! Not only does the author capture the discourse and debates on “Africanness”, he aptly examines them before offering his views on “decentring the race of Africanness” with the important recognition of “Africa as land of diverse identifications”. – Prof Serges Djoyou Kamga, Thabo Mbeki African Leadership Institute, UNISA Table of Contents ACKNOWLEDGMENTS PREFACE DEDICATION PART 1: BACKGROUND TO THE HERMENEUTICS OF HETEROGENOUS AFRICANNESS 1. INTRODUCING THE ‘MANYNESS’ OF AFRICANNESS 1 Introduction 2 Nativism 2.1 Theocratic vision 2.2 Logic of identity 3 Reformulating African identity: Overcoming status subordination and achieving inclusive equality 4 Scope and structure of the book: A broad triangulation of race, culture and sexualities 4.1 Part 1: Background to the hermeneutics of heterogeneous Africanness 4.2 Part 2: Africanness, race and culture 4.3 Part 3: Heterogeneous sexualities 2. HERMENEUTICS OF AFRICANNESS: BUILDING ON STUART HALL’S CULTURAL THEORY OF IDENTIFICATIONS 1 Introduction 2 Connecting inclusive equality with a deconstructive hermeneutics of Africanness 3 Who/what is African?: A central discursive question 4 Hall’s cultural theory of identity as enunciation 4.1 Identity as becoming and being 4.2 Implications of a Hallian approach for conceptualising Africanness 4.2.1 Transposing Hall’s theory to Africanness as broad cultural and racial identifications 4.2.2 Transposing Hall’s theory onto African sexuality identifications 5 Positionality PART 2: AFRICANNESS, RACE AND CULTURE 3. WHAT’S IN A NAME? THE NAMING OF AFRICA AND AFRICANS, AND THE CONSTRUCTION OF RADICAL CULTURAL ALTERITY 1 Introduction: Representation, truth, knowledge and power 2 Naming of Africa 2.1 Provenance of the naming 3 Naming of Africans: Epochal re-description 3.1 Africa at the edge of time: The founding of alterity in anachronistic space 3.2 Africa as land of cultural otherness: A leaf from Mudimbe’s The invention of Africa 3.2.1 Christianity and the production of African spiritual alterity 3.2.2 Anthropology and the production of African cultural alterity 4 Mudimbe’s contribution to dialogic Africanness 4. AFRICA AS LAND OF RACIAL OTHERNESS 1 Introduction 2 The contribution of philosophy and science to the construction of African racial alterity 2.1 Philosophy 2.2 Science 3 Re-membering Saartjie Baartman: Black embodiment, ascribed identity and fetishisation 3.1 Logic of identity 3.2 Fetishisation 4 Apartheid and the banality of race 4.1 Creating ‘Africans’, ‘Coloureds’, ‘Indians’ and ‘Whites’ 4.1.1 ‘Africans’ and ‘Whites’ as extreme polarities 4.1.2 ‘Coloureds’ 4.1.3 ‘Indians’ 4.2 Racial positioning among inferiorised ‘races’ 4.3 Apartheid as not so much about apartness but baasskapism 5 Ode to an open Africanness 5. DECENTRING THE RACE OF AFRICANNESS 1 Introduction: putting race under erasure 2 Recalling Hall’s deconstructive identification template 3 Decentring

the race of Africanness 3.1 Appiah's In my father's house 3.2 Blyden's black personality 4 Retaining the political salience of race 4.1 Afropolitanism 5 Africa as space for diverse identifications and recognition of ever-evolving ethnicities PART 3: HETEROGENEOUS SEXUALITIES 6. REPRESENTING AFRICAN SEXUALITIES: CONTESTING NATIVISM FROM WITHOUT 1 Introduction 2 Said's discourse of orientalism 2.1 Orientalism and Said's aporias 2.1.1 Hybridity: Breaking with coloniser/ colonised binary 3 Nativising African peoples 4 Mamdani's discourse of nativism 5 Nativism and the construction of colonial whiteness 5.1 Compulsory whiteness and regulation of sexualities 6 Nativising black men's sexuality 6.1 Southern Rhodesia and the phantom of the 'black peril' 7 Black women's sexual degeneracy and colonial continuities in Caldwell et al: A performative study of African women 7. 'TRANSGRESSIVE' SEXUALITIES: CONTESTING NATIVISM FROM WITHIN AND OVERCOMING STATUS SUBORDINATION 1 Introduction 1.1 Proclaiming heterosexuality and castigating homosexuality 1.2 Democratizing sexuality 2 Discursive clarifications 2.1 Transgressive sexualities: the terminological rationale 2.2 Overcoming status subordination 2.3 Avoiding LGBTI essentialism 2.4 Avoiding unproductive LGBTI anti-essentialism 2.5 Remaining conscious of colonising sexuality knowledge 3 Deconstructing sexualities 3.1 Essentialist social construction 3.2 Transformative social construction 3.3 Deconstructing the relationship between sexuality and gender: Drawing on Richardson's analytic template 3.3.1 Naturalist approach 3.3.2 Prioritising gender over sexuality 3.3.3 Gender as an effect of sexuality 3.3.4 Sex and gender as separate, non-deterministic, historically and culturally situated systems 3.3.5 Sexuality and gender elision 4 Way forward 8. MEDIATING CONFLICTING SEXUALITY IDENTIFICATIONS THROUGH POLITICS AND AN ETHICS OF PLURALISM 1 Introduction 2 Rawls' overlapping consensus 3 Rescher's dissensus management approach 4 Young's critique of the ideal of impartiality and the civic public 5 Arendt's concept of citizenship in a plural political community 6 Finding an overlapping consensus and asymmetrical reciprocity in African political and constitutional frameworks EPILOGUE: THEORISING AFRICANNESS BIBLIOGRAPHY INDEX

Marks the trajectory of the author's work as a feminist methodologist.

Recently the distinguished feminist theorist Elizabeth Grosz has turned her critical acumen toward rethinking time and duration. *Time Travels* brings her trailblazing essays together to show how reconceptualizing temporality transforms and revitalizes key scholarly and political projects. In these essays, Grosz demonstrates how imagining different relations between the past, present, and future alters understandings of social and scientific projects ranging from theories of justice to evolutionary biology, and she explores the radical implications of the reordering of these projects for feminist, queer, and critical race theories. Grosz's reflections on how rethinking time might generate new understandings of nature, culture, subjectivity, and politics are wide ranging. She moves from a compelling argument that Charles Darwin's notion of biological and cultural evolution can potentially benefit feminist, queer, and antiracist agendas to an exploration of modern jurisprudence's reliance on the notion that justice is only immanent in the future and thus is always beyond reach. She examines Henri Bergson's philosophy of duration in light of the writings of Gilles Deleuze, Maurice Merleau-Ponty, and William James, and she discusses issues of sexual difference, identity, pleasure, and desire in relation to the thought of Deleuze, Friedrich Nietzsche, Michel Foucault, and Luce Irigaray. Together these essays demonstrate the broad scope and applicability of Grosz's thinking about time as an undertheorized but uniquely productive force.

This collected volume is the first to study the interface between contemporary social movements, cultural memory and digital media. Establishing the digital memory work practices of social movements as an important area of research, it reveals how activists use digital media to lay claim to, circulate and curate cultural memories. Interdisciplinary in scope, its contributors address mobilizations of mediated

remembrance in the USA, Germany, Sweden, Italy, India, Argentina, the UK and Russia.

Provides the listing of books, articles, and book reviews concerned with French literature since 1885. This is a reference source in the study of modern French literature and culture. It contains nearly 8,800 entries.

This major discussion takes a look at some of the most important ethical issues confronting us today by some of the world's leading thinkers. Including essays from leading thinkers, such as Jurgen Habermas, Alasdair MacIntyre, Julia Kristeva and Paul Ricoeur, the book's highlight – an interview with Jacques Derrida - presents the most accessible insight into his thinking on ethics and politics for many years. Exploring topics ranging from history, memory, revisionism, and the self and responsibility to democracy, multiculturalism, feminism and the future of politics, the essays are grouped into five thematic sections: \* hermeneutics \* deconstruction \* critical theory \* psychoanalysis \* applied ethics. Each section considers the challenges posed by ethics and how critical thinking has transformed philosophy today.

Questioning Ethics affords an unsurpassed overview of the state of ethical thinking today by some of the world's foremost philosophers.

What world has been constructed for dancing through the use of the term 'world dance'? What kinds of worlds do we as scholars create for a given dance when we undertake to describe and analyze it? This book endeavours to make new epistemological space for the analysis of the world's dance by offering a variety of new analytic approaches.

Responsibility, Complexity, and Abortion: Toward a New Image of Ethical Thought draws from feminist theory, post-structuralist theory, and complexity theory to develop a new set of ethical concepts for broaching the thinking challenges that attend the experience of unwanted pregnancy.

Combining critical reflections from scholars around the globe as well as experiential records from some of the world's most tenacious explorers, this book interrogates the concept of the 'frontier' as a realm of transformation, exploration and adventure. We discover the affective power of social, physical, spiritual and political frontiers in shaping humanity's abilities to change and become. We collectively unpack the enduring conceptualization of the frontier as a site of nation-state identity formation, violent colonization, masculine prowess and the triumph of progress. In its place, this book charts a more complex and subtle emotional geography amidst an array of frontiers: the expanding human psyche that is induced under free-diving narcosis and tales of survival on one of the most technically difficult mountains in the world, 'The Ogre'. Chapters consider solitude in the Sahara, near-death experiences in Tibetan Buddhism, the aftermath of a volcanic eruption in Bali, the Spanish Imaginary, snatched moments of sexual curiosity, and many more. This book will be of upmost importance to researchers working on theories of affect, the Anthropocene, frontier theory and human geography. It will be vital supplementary reading for undergraduates and postgraduates on courses such as Heritage

Studies, Human and Cultural Geography, Anthropology, Tourism Studies and History.  
A reassessment of the film musical post-2000

[Copyright: 00b028b491e3f7f83687c57b722df102](#)