

Rosi Braidotti 2013 The Posthuman Cambridge Polity

For more than fifteen years, *Nomadic Subjects* has guided discourse in continental philosophy and feminist theory, exploring the constitution of contemporary subjectivity, especially the concept of difference within European philosophy and political theory. Rosi Braidotti's creative style vividly renders a productive crisis of modernity. From a feminist perspective, she recasts embodiment, sexual difference, and complex concepts through relations to technology, historical events, and popular culture. This thoroughly revised and expanded edition retains all but two of Braidotti's original essays, including her investigations into epistemology's relation to the "woman question;" feminism and biomedical ethics; European feminism; and the possible relations between American feminism and European politics and philosophy. A new piece integrates Deleuze and Guattari's concept of the "becoming-minoritarian" more deeply into modern democratic thought, and a chapter on methodology explains Braidotti's methods while engaging with her critics. A new introduction muses on Braidotti's provocative legacy.

The question of what defines the human, and of what is human about the humanities, have been shaken up by the radical critiques of humanism and the displacement of anthropomorphism that have gained currency in recent years, propelled in part by rapid advances in our knowledge of living systems and of their genetic and algorithmic codes coupled with the global expansion of a knowledge-intensive capitalism. In *Posthuman Knowledge*, Rosi Braidotti takes a closer look at the impact of these developments on three major areas: the constitution of our subjectivity, the general production of knowledge and the practice of the academic humanities. Drawing on feminist, postcolonial and anti-racist theory, she argues that the human was never a neutral category but one always linked to power and privilege. Hence we must move beyond the old dualities in which Man defined himself, beyond the sexualized and racialized others that were excluded from humanity. Posthuman knowledge, as Braidotti understands it, is not so much an alternative form of knowledge as a critical call: a call to build a multi-layered and multi-directional project that displaces anthropocentrism while pursuing the analysis of the discriminatory and violent aspects of human activity and interaction wherever they occur. Situated between the exhilaration of scientific and technological advances on the one hand and the threat of climate change devastation on the other, the posthuman convergence encourages us to think hard and creatively about what we are in the process of becoming.

Posthumanism and the Massive Open Online Course critiques the problematic reliance on humanism that pervades online education and the MOOC, and explores theoretical frameworks that look beyond these limitations. While MOOCs (massive open online courses) have attracted significant academic and media attention, critical analyses of their development have been rare. Following an overview of MOOCs and their corporate means of promotion, this book unravels the tendencies in research and theory that continue to adopt normative views of user access, participation, and educational space in order to offer alternatives to the dominant understandings of community and authenticity in education.

This text addresses the impact of new technology on our ideas about art, science, philosophy and what it is to be human. It argues that many of our beliefs are no longer

useful or relevant and we must develop new ways of thinking about and understanding the complexity of contemporary existence.

The discussions about the ethical, political and human implications of the postmodernist condition have been raging for longer than most of us care to remember. They have been especially fierce within feminism. After a brief flirtation with postmodern thinking in the 1980s, mainstream feminist circles seem to have turned their back on the staple notions of poststructuralist philosophy. *Metamorphoses* takes stock of the situation and attempts to reset priorities within the poststructuralist feminist agenda. Cross-referring in a creative way to Deleuze's and Irigaray's respective philosophies of difference, the book addresses key notions such as embodiment, immanence, sexual difference, nomadism and the materiality of the subject. *Metamorphoses* also focuses on the implications of these theories for cultural criticism and a redefinition of politics. It provides a vivid overview of contemporary culture, with special emphasis on technology, the monstrous imaginary and the recurrent obsession with 'the flesh' in the age of techno-bodies. This highly original contribution to current debates is written for those who find changes and transformations challenging and necessary. It will be of great interest to students and scholars of philosophy, feminist theory, gender studies, sociology, social theory and cultural studies.

"... will draw a wide readership from the ranks of literary critics, film scholars, science studies scholars and the growing legion of 'literature and science' researchers. It should be among the essentials in a posthumanist toolbox." -- Richard Doyle

Automatic teller machines, castrati, lesbians, *The Terminator*: all participate in the profound technological, representation, sexual, and theoretical changes in which bodies are implicated. *Posthuman Bodies* addresses new interfaces between humans and technology that are radically altering the experience of our own and others' bodies. *Posthumanism* synthesizes philosophical, literary, and artistic responses to technological advancements, globalization, and mass extinction in the Anthropocene. It asks what it can mean to be human in an increasingly more-than-human world that has lost faith in the ideal of humanism, the autonomous, rational subject, and it models generative alternatives cognizant of the demands of social and ecological justice. Amid rising social justice movements, collapsing economic structures, and the dwindling power of cultural institutions, posthumanism advances thinking on new and previously unenvisionable challenges. *Posthumanism in Art and Science* is an anthology of indispensable statements and artworks that provide an unprecedented mapping of this intellectual and aesthetic development in a global context. It features groundbreaking theorists including Donna Haraway, Rosi Braidotti, Mel Y. Chen, Michael Marder, Alexander Weheliye, Anna Tsing, Timothy Morton, N. Katherine Hayles, Bruno Latour, Francesca Ferrando, and Cary Wolfe, as well as innovative, influential artists and curators such as Yvonne Rainer, Skawennati, Chus Martínez, William Wegman, Nandipha Mntambo, Cassils, Pauline Oliveros, and Doo-sung Yoo. These provocative and compelling works, including previously unpublished interviews and essays, speak to the ongoing conceptual and political challenge of posthumanist thinking in a time of unprecedented cultural and environmental crises. An essential primer and reference for educators, students, artists, and art enthusiasts, this volume offers a powerful framework for rethinking anthropocentric certitudes and reenvisioning equitable and sustainable futures.

A dazzling new novel by the author of *Galatea 2.2* and *Gain* In a digital laboratory on the shores of Puget Sound, a band of virtual-reality researchers races to complete the Cavern, an empty white room that can become a jungle, a painting, or a vast Byzantine cathedral. In a war-torn Mediterranean city, an American is held hostage, chained to a radiator in another empty white room. What can possibly join these two remote places? Only the shared imagination, a room that these people unwittingly build in common, where they are all about to meet. Adie Klarpol, a skilled but disillusioned artist, comes back to life, revived by the thrill of working with cutting-edge technology. Against the collapse of Cold War empires and the fall of the Berlin Wall, she retreats dangerously into the cyber-realities she has been hired to create. On the other side of the globe, Taimur Martin, an English teacher recovering from a failed love affair, is picked up off the streets in Beirut by Islamic fundamentalists and held in solitary captivity. A mesmerizing fiction that explores the imagination's power to both destroy and save, *Plowing the Dark* recasts the rules of the novel and stands as Richard Powers's most daring work to date.

It showcases how posthumanism has transformed the humanities and what new work is now possible in light of this unsettling.

This work draws together a wide range of literature on contemporary technologies and their ethical implications. It focuses on advances in medical, reproductive, genetic and information technologies.

If art, science, and the humanities have shared one thing, it was their common engagement with constructions and representations of the human. Under the pressure of new contemporary concerns, however, we are experiencing a "posthuman condition"; the combination of new developments-such as the neoliberal economics of global capitalism, migration, technological advances, environmental destruction on a mass scale, the perpetual war on terror and extensive security systems- with a troublesome reiteration of old, unresolved problems that mean the concept of the human as we had previously known it has undergone dramatic transformations. *The Posthuman Glossary* is a volume providing an outline of the critical terms of posthumanity in present-day artistic and intellectual work. It builds on the broad thematic topics of Anthropocene/Capitalocene, eco-sophies, digital activism, algorithmic cultures and security and the inhuman. It outlines potential artistic, intellectual, and activist itineraries of working through the complex reality of the 'posthuman condition', and creates an understanding of the altered meanings of art vis-à-vis critical present-day developments. It bridges missing links across disciplines, terminologies, constituencies and critical communities. This original work will unlock the terms of the posthuman for students and researchers alike. This volume is a critical exploration of multiple posthuman possibilities in the 21st century and beyond. Due to the global engagement with advanced technology, we are witness to a species-wise blurring of boundaries at the edge of the human. On the one hand, we find ourselves in a digital age in which human identity is being transformed through networked technological intervention, a large part of our consciousness transferred to "smart" external devices. On the other hand, we are assisted---or assailed---by an unprecedented proliferation of quasi-human substitutes and surrogates, forming a spectrum of humanoids with fuzzy borders. Under these conditions, critical posthumanism asks, who will occupy and control our planet: Will the "superhuman" merely serve as another sign under which new regimes of dominance are spread across the earth? Or can we discover or invent technologies of existence to counter such dominance? It is issues such as these which are at the heart of this new volume of explorations of the posthuman. The essays in this volume offer leading-edge thought on the subject, with special emphases on postmodern and postcolonial futures. They engage with questions of subalternity and feminism vis-à-vis posthumanism, dealing with issues of

subjugation, dispensability and surrogacy, as well as the possibilities of resistance, ethical politics or subjective transformation from South Asian archives of cultural and spiritual practice. This volume is a valuable addition to the on-going global dialogues on posthumanism, indispensable to those, from across several disciplines, who are interested in postcolonial and planetary futures.

Rosi Braidotti's nomadic theory outlines a sustainable modern subjectivity as one in flux, never opposed to a dominant hierarchy yet intrinsically other, always in the process of becoming, and perpetually engaged in dynamic power relations both creative and restrictive. Nomadic theory offers an original and powerful alternative for scholars working in cultural and social criticism and has, over the past decade, crept into continental philosophy, queer theory, and feminist, postcolonial, techno-science, media, and race studies, as well as into architecture, history, and anthropology. This collection provides a core introduction to Braidotti's nomadic theory and its innovative formulations, which playfully engage with Deleuze, Foucault, Irigaray, and a host of political and cultural issues. Arranged thematically, essays begin with such concepts as sexual difference and embodied subjectivity and follow with explorations in technoscience, feminism, postsecular citizenship, and the politics of affirmation. Braidotti develops a distinctly positive critical theory that rejuvenates the experience of political scholarship. Inspired yet not confined by Deleuzian vitalism, with its commitment to the ontology of flows, networks, and dynamic transformations, she emphasizes affects, imagination, and creativity and the politics of radical immanence. Incorporating ideas from Nietzsche and Spinoza as well, Braidotti establishes a critical-theoretical framework equal parts critique and creation. Ever mindful of the perils of defining difference in terms of denigration and the related tendency to subordinate sexualized, racialized, and naturalized others, she explores the eco-philosophical implications of nomadic theory, feminism, and the irreducibility of sexual difference and sexuality. Her dialogue with technoscience is crucial to nomadic theory, which deterritorializes the established understanding of what counts as human, along with our relationship to animals, the environment, and changing notions of materialism. Keeping her distance from the near-obsessive focus on vulnerability, trauma, and melancholia in contemporary political thought, Braidotti promotes a politics of affirmation that has the potential to become its own generative life force.

In this age of DNA computers and artificial intelligence, information is becoming disembodied even as the "bodies" that once carried it vanish into virtuality. While some marvel at these changes, envisioning consciousness downloaded into a computer or humans "beamed" Star Trek-style, others view them with horror, seeing monsters brooding in the machines. In *How We Became Posthuman*, N. Katherine Hayles separates hype from fact, investigating the fate of embodiment in an information age. Hayles relates three interwoven stories: how information lost its body, that is, how it came to be conceptualized as an entity separate from the material forms that carry it; the cultural and technological construction of the cyborg; and the dismantling of the liberal humanist "subject" in cybernetic discourse, along with the emergence of the "posthuman." Ranging widely across the history of technology, cultural studies, and literary criticism, Hayles shows what had to be erased, forgotten, and elided to conceive of information as a disembodied entity. Thus she moves from the post-World War II Macy Conferences on cybernetics to the 1952 novel *Limbo* by cybernetics aficionado Bernard Wolfe; from the concept of self-making to Philip K. Dick's literary explorations of hallucination and reality; and from artificial life to postmodern novels exploring the implications of seeing humans as cybernetic systems. Although becoming posthuman can be nightmarish, Hayles shows how it can also be liberating. From the birth of cybernetics to artificial life, *How We Became Posthuman* provides an indispensable account of how we arrived in our virtual age, and of where we might go from here.

How might we reinvent the humanities? This is the question at the heart of this provocative

volume. It is a difficult mission and definitely one which needs to be addressed with increasing urgency. There is no better cast to confront and problematize this question than the contributors to *Conflicting Humanities*. They are world-renowned thinkers who can tackle the problem as researchers and teachers but also as prominent public intellectuals. Taking the intellectual and political legacies of Edward Said as a point of departure and frame of reference, the contributors – working in a range of disciplinary settings – consider the current condition of humanism and the humanities. Said's definition of the core task of the Humanities as the pursuit of democratic criticism remains more urgent than ever, though it needs to be supplemented by gender, environmental, and anti-racist perspectives as well as by detailed analysis of the necro-political governmentality of our time. An innovative piece of scholarship, this volume is committed to the refusal of a world riven by new kinds of warcraft, injustice and exploitation.

This book is a brilliant and timely analysis of the complex issues raised by the relation between women and philosophy. It offers a critical account of a wide range of contemporary philosophical and feminist texts and it develops this account into an original project of critical feminist thought. Braidotti examines contemporary French philosophy as practised by men such as Foucault and Derrida, showing that they rely on a notion of 'the feminine' in order to undermine classical thought, which bears no direct relevance to the historical experience of women. Braidotti then looks at the attempts of contemporary feminist thinkers in Europe and the United States to show the gendered nature of discursive power games. She discusses the contributions of Luce Irigaray and many other feminist theorists to the understanding of sexual difference and of its implications for philosophy and politics. This book will be of interest to students and researchers in women's studies, feminist theory, social theory, cultural studies, philosophy and literature, and anyone interested in contemporary feminism and the relation between feminist theory, post-structuralism and psychoanalysis.

What does it mean to be human today? The answer to this question, which is as old as the human species itself, is becoming less and less certain. Current technological developments increasingly erode our traditional humanist reflexes: consciousness, emotion, language, intelligence, morality, humour, mortality - all these no longer demonstrate the unique character and value of human existence. Instead, the spectre of the 'posthuman' is now being widely invoked as the 'inevitable' next evolutionary stage that humans are facing. Who comes after the human? This is the question that posthumanists are taking as their starting point. This critical introduction understands posthumanism as a discourse, which, in principle, includes everything that has been and is being said about the figure of the 'posthuman'. It outlines the genealogy of the various posthuman 'scenarios' in circulation and engages with their theoretical and philosophical assumptions and social and political implications. It does so by connecting the philosophical debate about the future of humanity with a range of texts, including examples from new media, popular culture, science and the media.

"To all who love the God with a 1000 names and respect science" In the last quarter century, the academic field of Science and Theology (Religion) has attracted scholars from a wide variety of disciplines. The question is, which disciplines are attracted and what do these disciplines have to contribute to the debate? In order to answer this question, the encyclopedia maps the (self)-identified disciplines and religious traditions that participate or might come to participate in the Science and Religion debate. This is done by letting each representative of a discipline and tradition answer specific chosen questions. They also need to identify the discipline in relation to the Science and Religion debate. Understandably representatives of several disciplines and traditions

answered in the negative to this question. Nevertheless, they can still be important for the debate; indeed, scholars and scientists who work in the field of Science and Theology (Religion) may need knowledge beyond their own specific discipline. Therefore the encyclopedia also includes what are called general entries. Such entries may explain specific theories, methods, and topics. The general aim is to provide a starting point for new lines of inquiry. It is an invitation for fresh perspectives on the possibilities for engagement between and across sciences (again which includes the social and human sciences) and religions and theology. This encyclopedia is a comprehensive reference work for scholars interested in the topic of 'Science and Religion.' It covers the widest spectrum possible of academic disciplines and religious traditions worldwide, with the intent of laying bare similarities and differences that naturally emerge within and across disciplines and religions today. The A–Z format throughout affords easy and user-friendly access to relevant information. Additionally, a systematic question-answer format across all Sciences and Religions entries affords efficient identification of specific points of agreement, conflict, and disinterest across and between sciences and religions. The extensive cross-referencing between key words, phrases, and technical language used in the entries facilitates easy searches. We trust that all of the entries have something of value for any interested reader. Anne L.C. Runehov and Lluís Oviedo

This companion is a cutting-edge primer to critical forms of the posthumanities and the feminist posthumanities, aimed at students and researchers who want to catch up with the recent theoretical developments in various fields in the humanities, such as new media studies, gender studies, cultural studies, science and technology studies, human animal studies, postcolonial critique, philosophy and environmental humanities. It contains a collection of nineteen new and original short chapters introducing influential concepts, ideas and approaches that have shaped and developed new materialism, inhuman theory, critical posthumanism, feminist materialism, and posthuman philosophy. A resource for students and teachers, this comprehensive volume brings together established international scholars and emerging theorists, for timely and astute definitions of a moving target – posthuman humanities and feminist posthumanities. The notion of 'the human' is in need of urgent redefinition. At a time of radical biotechnological developments, and in light of the political and environmental imperatives of our age, the term 'posthuman' provides an alternative. The philosophical landscape which has developed as a response to the crisis of the human, includes several movements, such as: Posthumanism, Transhumanism, Antihumanism and Object Oriented Ontology. This book explains the similarities and differences between these currents and offers a detailed examination of a number of topics that fall under the "posthuman" umbrella, including the anthropocene, artificial intelligence and the deconstruction of the human. Francesca Ferrando affords particular focus to Philosophical Posthumanism, defined as a philosophy of mediation which addresses the meaning of humanity not in separation, but in relation to technology and ecology. The posthuman shift thus emerges in the global call for social change, responsible science and multispecies coexistence.

This timely book examines the rise of posthumanism as both a material condition and a developing philosophical-ethical project in the age of cloning, gene engineering, organ transplants and implants. Nayar first maps the political and philosophical critiques of

traditional humanism, revealing its exclusionary and 'speciesist' politics that position the human as a distinctive and dominant life form. He then contextualizes the posthumanist vision which, drawing upon biomedical, engineering and techno-scientific studies, concludes that human consciousness is shaped by its co-evolution with other life forms, and our human form inescapably influenced by tools and technology. Finally the book explores posthumanism's roots in disability studies, animal studies and bioethics to underscore the constructed nature of 'normalcy' in bodies, and the singularity of species and life itself. As this book powerfully demonstrates, posthumanism marks a radical reassessment of the human as constituted by symbiosis, assimilation, difference and dependence upon and with other species. Mapping the terrain of these far-reaching debates, Posthumanism will be an invaluable companion to students of cultural studies and modern and contemporary literature. The Subject of Rosi Braidotti: Politics and Concepts brings into focus the diverse influence of the work of Rosi Braidotti on academic fields in the humanities and the social sciences such as the study and scholarship in - among others - feminist theory, political theory, continental philosophy, philosophy of science and technology, cultural studies, ethnicity and race studies. Inspired by Braidotti's philosophy of nomadic relations of embodied thought, the volume is a mapping exercise of productive engagements and instructive interactions by a variety of international, outstanding and world-renowned scholars with texts and concepts developed by Braidotti throughout her immense body of work. In Braidotti's work, traversing themes of engagements emerge of politics and philosophy across generations and continents. Therefore, the edited volume invites prominent scholars at different stages of their careers and from around the world to engage with Braidotti's work in terms of concepts and/or political practice. A kaleidoscopic portrait of Derrida's life and works through the prism of his Jewish heritage, by a leading feminist thinker and close personal friend. From the circumcision act to family relationships, through Derrida's works to those of Celan, Rousseau, and Beaumarchais, Cixous effortlessly merges biography and textual commentary in this playful portrait of the man, his works, and being (or not being) Jewish. MacIntyre's project, here as elsewhere, is to put up a fight against philosophical relativism. . . . The current form is the 'incommensurability,' so-called, of differing standpoints or conceptual schemes. Mr. MacIntyre claims that different schools of philosophy must differ fundamentally about what counts as a rational way to settle intellectual differences. Reading between the lines, one can see that he has in mind nationalities as well as thinkers, and literary criticism as well as academic philosophy. More explicitly, he labels and discusses three significantly different standpoints: the encyclopedic, the genealogical and the traditional. . . . [T]he chapters on the development of Christian philosophy between Augustine and Duns Scotus are very interesting indeed. . . . [MacIntyre] must be the past, present, future, and all-time philosophical historians' historian of philosophy. -The New York Times Book Review A gripping account of the Russian visionaries who are pursuing human immortality As long as we have known death, we have dreamed of life without end. In The Future of Immortality, Anya Bernstein explores the contemporary Russian communities of visionaries and utopians who are pressing at the very limits of the human. The Future of Immortality profiles a diverse cast of characters, from the owners of a small cryonics outfit to scientists inaugurating the field of biogerontology, from grassroots neurotech enthusiasts to believers in the Cosmist ideas of the Russian Orthodox thinker Nikolai Fedorov. Bernstein puts their debates and polemics in the

context of a long history of immortalist thought in Russia, with global implications that reach to Silicon Valley and beyond. If aging is a curable disease, do we have a moral obligation to end the suffering it causes? Could immortality be the foundation of a truly liberated utopian society extending beyond the confines of the earth—something that Russians, historically, have pondered more than most? If life without end requires radical genetic modification or separating consciousness from our biological selves, how does that affect what it means to be human? As vividly written as any novel, *The Future of Immortality* is a fascinating account of techno-scientific and religious futurism—and the ways in which it hopes to transform our very being.

In a context marked by the virulent return of patriarchal and white supremacist attitudes, a new generation of activists, from the Xenofeminists to Pussy Riot, are continuing the struggle, fighting alongside star feminists like Emma Watson and Scarlett Johansson: these are very feminist times. But how do these and other struggles relate to our contemporary posthuman condition? In this important new book, Rosi Braidotti examines the implications of the posthuman turn for feminist theory and practice. She defines the posthuman turn as a convergence between post-humanism on the one hand and post-anthropocentrism on the other, and she examines the double impact of these two lines of critical enquiry for contemporary feminist practice. In so doing she develops five theses: that contemporary feminism is neo-materialist and that feminism today is not a humanism; that *Anthropos* has been de-centered and that non-human life, *Zoe*, is now the ruling concept; and that, as a result of these shifts of perspective, today sexuality can be defined as a force beyond, beneath and after gender. The book ends with a plea for joyful political resistance, calling for embedded and embodied cartographies of the new power relations that are emerging from the current geo-political order. This bold new text by a leading feminist philosopher will be of great interest to students and scholars throughout the humanities and social sciences.

This major new book offers a highly original account of ethical and political subjectivity in contemporary culture. It makes a strong case for a non-unitary or nomadic conception of the subject, in opposition to the claims of ideologies such as conservatism, liberal individualism and techno-capitalism. Braidotti takes a bold stand against moral universalism, while offering a vigorous defence of nomadic ethics against the charges of relativism and nihilism. She calls for a new form of ethical accountability that takes "Life" as the subject, not the object, of enquiry. This ethics is presented as a fundamental reconfiguration of our being in the world and it calls for more conceptual creativity in the production of worldviews that can better enable us to behave ethically in a technologically and globally mediated world. The nomadic ethical subject negotiates successfully the complex tension between the multiplicity of political forces on the one hand and the sustained commitment to emancipatory politics on the other. *Transpositions* provides an intellectually rich guide to the leading critical debates of our time and will be of great interest to scholars and students throughout the humanities and social sciences.

From the Arthur C. Clarke Award-winning Adrian Tchaikovsky, *The Doors of Eden* is an extraordinary feat of the imagination and a page-turning adventure about parallel universes and the monsters that they hide. They thought we were safe. They were wrong. Four years ago, two girls went looking for monsters on Bodmin Moor. Only one came back. Lee thought she'd lost Mal, but now she's miraculously returned. But what happened that day on the moors? And where has she been all this time? Mal's reappearance hasn't gone unnoticed by MI5 officers either, and Lee isn't the only one with questions. Julian Sabreur is investigating an attack on top physicist Kay Amal Khan. This leads Julian to clash with agents of an unknown power - and they may or may not be human. His only clue is grainy footage, showing a woman who supposedly died on Bodmin Moor. Dr Khan's research was theoretical; then she found cracks between our world and parallel Earths. Now these cracks are widening, revealing extraordinary creatures. And as the doors crash open, anything could come through.

"Tchaikovsky weaves a masterful tale... a suspenseful joyride through the multiverse."

(Booklist)

Through specific readings and uses of Deleuze's conceptual apparatus, this volume examines the operation of human-actioned systems as complex and heterogeneous arenas of affection and accountability.

This volume focuses on the most urgent themes in contemporary cultural theory, namely ecology, the posthuman, and the rise of the digital in a globally interlinked world. Contributions by the most prominent voices in the field provide up-to-date and accessible introductions to complex theories.

Towards a Posthuman Theory of Educational Relationality critically reads the intersubjective theories on educational relations and uses a posthuman approach to ascribe agency relationally to humans and nonhumans alike. The book introduces the concept of 'educational relationality' and contains examples of nonhuman elements of technology and animals, putting educational relationality and other concepts into context as part of the philosophical investigation. Drawing on educational and posthuman theorists, it answers questions raised in ongoing debates regarding the roles of students and teachers in education, such as the foundations of educational relations and how these can be challenged. The book explores educational relations within the field of philosophy of education. After critically examining intersubjective approaches to theories of educational relations, anthropocentrism and subject-centrism are localized as two problematic aspects. Post-anthropocentrism and intra-relationality are proposed as a theoretical framework, before the book introduces and develops a posthuman theory of educational relations. The analysis is executed through a diffractive reading of intersubjective theories, resulting in five co-concepts: impermanence, uniqueness-as-relationality, proximity, edu-activity, and intelligibility. The analysis provided through educational examples demonstrates the potential of using the proposed theory in everyday practices. Towards a Posthuman Theory of Educational Relationality will be of great interest to researchers and postgraduate students in the fields of philosophy of education, early childhood education, research methodology and curriculum studies.

The Posthuman offers both an introduction and major contribution to contemporary debates on the posthuman. Digital 'second life', genetically modified food, advanced prosthetics, robotics and reproductive technologies are familiar facets of our globally linked and technologically mediated societies. This has blurred the traditional distinction between the human and its others, exposing the non-naturalistic structure of the human. The Posthuman starts by exploring the extent to which a post-humanist move displaces the traditional humanistic unity of the subject. Rather than perceiving this situation as a loss of cognitive and moral self-mastery, Braidotti argues that the posthuman helps us make sense of our flexible and multiple identities. Braidotti then analyzes the escalating effects of post-anthropocentric thought, which encompass not only other species, but also the sustainability of our planet as a whole.

Because contemporary market economies profit from the control and commodification of all that lives, they result in hybridization, erasing categorical distinctions between the human and other species, seeds, plants, animals and bacteria. These dislocations induced by globalized cultures and economies enable a critique of anthropocentrism, but how reliable are they as indicators of a sustainable future? The Posthuman concludes by considering the implications of these shifts for the institutional practice of the humanities. Braidotti outlines new forms of cosmopolitan neo-humanism that emerge from the spectrum of post-colonial and race studies, as well as gender analysis and environmentalism. The challenge of the posthuman condition consists in seizing the opportunities for new social bonding and community building, while pursuing sustainability and empowerment.

The Posthuman John Wiley & Sons

Water is the element that, more than any other, ties human beings in to the world

around them – from the oceans that surround us to the water that makes up most of our bodies. Exploring the cultural and philosophical implications of this fact, *Bodies of Water* develops an innovative new mode of posthuman feminist phenomenology that understands our bodies as being fundamentally part of the natural world and not separate from or privileged to it. Building on the works by Luce Irigaray, Maurice Merleau-Ponty and Gilles Deleuze, Astrida Neimanis's book is a landmark study that brings a new feminist perspective to bear on ideas of embodiment and ecological ethics in the posthuman critical moment.

Frank Popper traces the development of immersive, interactive new media art from its antecedents through today's digital, multimedia, & networked art.

Posthuman Gothic is an edited collection of thirteen chapters, and offers a structured, dialogical contribution to the discussion of the posthuman Gothic.

Contributors explore the various ways in which posthuman thought intersects with Gothic textuality and mediality. The texts and media under discussion – from *I am Legend* to *In the Flesh*, and from *Star Trek* to *The Truman Show*, transgress the boundaries of genre, moving beyond the traditional scope of the Gothic.

These texts, the contributors argue, destabilise ideas of the human in a number of ways. By confronting humanity and its Others, they introduce new perspectives on what we traditionally perceive as human. Drawing on key texts of both Gothic and posthumanist theory, the contributors explore such varied themes as posthuman vampire and zombie narratives, genetically modified posthumans, the posthuman in video games, film and TV, the posthuman as a return to nature, the posthuman's relation to classic monster narratives, and posthuman biohorror and theories of prometheanism and accelerationism. In its entirety, the volume offers a first attempt at addressing the various intersections of the posthuman and the Gothic in contemporary literature and media.

How philosophers and theorists can find new models for the creation, publication, and dissemination of knowledge, challenging the received ideas of originality, authorship, and the book. In *Pirate Philosophy*, Gary Hall considers whether the fight against the neoliberal corporatization of higher education in fact requires scholars to transform their own lives and labor. Is there a way for philosophers and theorists to act not just for or with the antiausterity and student protestors—“graduates without a future”—but in terms of their political struggles? Drawing on such phenomena as peer-to-peer file sharing and anticopyright/pro-piracy movements, Hall explores how those in academia can move beyond finding new ways of thinking about the world to find instead new ways of being theorists and philosophers in the world. Hall describes the politics of online sharing, the battles against the current intellectual property regime, and the actions of Anonymous, LulzSec, Aaron Swartz, and others, and he explains Creative Commons and the open access, open source, and free software movements. But in the heart of the book he considers how, when it comes to scholarly ways of creating, performing, and sharing knowledge, philosophers and theorists can challenge not just the neoliberal model of the entrepreneurial

academic but also the traditional humanist model with its received ideas of proprietorial authorship, the book, originality, fixity, and the finished object. In other words, can scholars and students today become something like pirate philosophers?

This volume explores activism, research and critique in the age of digital subjects and objects and Big Data capitalism after a digital turn said to have radically transformed our political futures. Optimists assert that the 'digital' promises: new forms of community and ways of knowing and sensing, innovation, participatory culture, networked activism, and distributed democracy. Pessimists argue that digital technologies have extended domination via new forms of control, networked authoritarianism and exploitation, dehumanization and the surveillance society. Leading international scholars present varied interdisciplinary assessments of such claims – in theory and via dialogue – and of the digital's impact on society and the potentials, pitfalls, limits and ideologies, of digital activism. They reflect on whether computational social science, digital humanities and ubiquitous datafication lead to digital positivism that threatens critical research or lead to new horizons in theory and society. An electronic version of this book is freely available, thanks to the support of libraries working with Knowledge Unlatched. KU is a collaborative initiative designed to make high quality books Open Access for the public good. More information about the initiative and details about KU's Open Access programme can be found at www.knowledgeunlatched.org.

There should no longer be any doubt: drones are here to stay. In civil society, they are used for rescue, surveillance, transport and leisure. And on the battlefield, their promises of remote protection and surgical precision have radically changed the way wars are fought. But what impact are drones having on our identity, and how are they affecting the communities around us? This book addresses these questions by investigating the representation of civilian and military drones in visual arts, literature, and architecture. What emerges, the contributors argue, is a compelling new aesthetic: 'drone imaginary', a prism of cultural and critical knowledge, through which the complex interplay between drone technology and human communities is explored, and from which its historical, cultural and political dimensions can be assessed. The contributors offer diverse approaches to this interdisciplinary field of aesthetic drone imaginaries. With essays on the aesthetic configurations of drone swarming, historical perspectives on early unmanned aviation, as well as current debates on how drone technology alters the human body and creates new political imaginaries, this book provides new insights to the rapidly evolving field of drone studies. Working across art history, literature, photography, feminism, postcolonialism and cultural studies, Drone imaginaries offers a unique insight into how drones are changing our societies.

What does feminism have to say to the Anthropocene? How does the concept of the Anthropocene impact feminism? This book is a daring and provocative

response to the masculinist and techno-normative approach to the Anthropocene so often taken by technoscientists, artists, humanists, and social scientists. By coining and, for the first time, fully exploring the concept of “anthropocene feminism,” it highlights the alternatives feminism and queer theory can offer for thinking about the Anthropocene. Feminist theory has long been concerned with the anthropogenic impact of humans, particularly men, on nature. Consequently, the contributors to this volume explore not only what current interest in the Anthropocene might mean for feminism but also what it is that feminist theory can contribute to technoscientific understandings of the Anthropocene. With essays from prominent environmental and feminist scholars on topics ranging from Hawaiian poetry to Foucault to shelled creatures to hypomodernity to posthuman feminism, this book highlights both why we need an anthropocene feminism and why thinking about the Anthropocene must come from feminism. Contributors: Stacy Alaimo, U of Texas at Arlington; Rosi Braidotti, Utrecht U; Joshua Clover, U of California, Davis; Claire Colebrook, Pennsylvania State U; Dehlia Hannah, Arizona State U; Myra J. Hird, Queen’s U; Lynne Huffer, Emory U; Natalie Jeremijenko, New York U; Elizabeth A. Povinelli, Columbia U; Jill S. Schneiderman, Vassar College; Juliana Spahr, Mills College; Alexander Zahara, Queen’s U.

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