

The Posthuman Rosi Braidotti

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.

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 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.

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. 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.

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.

The Oxford Handbook of Feminist Theory provides a rich overview of the analytical frameworks and theoretical concepts that feminist theorists have developed to analyze the known world. Featuring leading feminist theorists from diverse regions of the globe, this collection delves into forty-nine subject areas, demonstrating the complexity of feminist challenges to established knowledge, while also engaging areas of contestation within feminist theory. Demonstrating the interdisciplinary nature of feminist theory, the chapters offer innovative analyses of topics central to social and political science, cultural studies and humanities, discourses associated with medicine and science, and issues in contemporary critical theory that have been transformed through feminist theorization. The handbook identifies limitations of key epistemic assumptions that inform traditional scholarship and shows how theorizing from women's and men's lives has profound effects on the conceptualization of central categories, whether the field of analysis is aesthetics, biology, cultural studies, development, economics, film studies, health, history, literature, politics, religion, science studies, sexualities, violence, or war.

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. What does it mean to think beyond humanism? Is it possible to craft a mode of philosophy, ethics, and interpretation that rejects the classic humanist divisions of self and other, mind and body, society and nature, human and animal, organic and technological? Can a new kind of humanities—posthumanities—respond to the redefinition of humanity's place in the world by both the technological and the biological or "green" continuum in which the "human" is but one life form among many? Exploring how both critical thought along with cultural practice have reacted to this radical repositioning, Cary Wolfe—one of the founding figures in the field of animal studies and posthumanist theory—ranges across bioethics, cognitive science, animal ethics, gender, and disability to develop a theoretical and philosophical approach responsive to our changing understanding of ourselves and our world. Then, in performing posthumanist readings of such diverse works as Temple Grandin's writings, Wallace Stevens's poetry, Lars von Trier's *Dancer in the Dark*, the architecture of Diller+Scofidio, and David Byrne and Brian Eno's *My Life in the Bush of Ghosts*, he shows how this philosophical sensibility can transform art and culture. For Wolfe, a vibrant, rigorous posthumanism is vital for addressing questions of ethics and justice, language and trans-species communication, social systems and their inclusions and exclusions, and the intellectual aspirations of interdisciplinarity. In *What Is Posthumanism?* he carefully distinguishes posthumanism from transhumanism (the biotechnological enhancement of human beings) and narrow definitions of the posthuman as the hoped-for transcendence of materiality. In doing so, Wolfe reveals that it is humanism, not the human in all its embodied and prosthetic complexity, that is left behind in posthumanist thought.

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.

Surveying humanity's impact on the planet, with contributions from Donna Haraway, Bill McKibben, Greta Thunberg, Bruno Latour, Alice Waters and others This timely book, in the form of an encyclopedia, considers the totality of issues surrounding the Anthropocene, that geologic era characterized by humanity's vast impact on the Earth. *Connectedness* acknowledges the incomplete nature of its project seeing

as how this riotous era is not yet finished. With contributions by Greta Thunberg, Bill McKibben, Alice Waters, Tomás Saraceno, Björk and many others, this publication consists of approximately 100 entries, arranged alphabetically, each reflecting on questions, phenomena, terms, possibilities and theories associated with the Anthropocene. Examples of entries include Air, Borders and Coexistence, as well as more complex subjects such as Donna Haraway on the Chthulucene or Anders Blok on Climate Risk Communities. The content ranges from scientific to cultural-theoretical and artistic contributions featuring a wide span of scholars, philosophers, anthropologists, scientists, authors, artists and others. The book accompanies the exhibition at the Danish Pavilion at the 2020 Venice Architectural Biennale.

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. 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.

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.

Popular media, art and science are intricately interlinked in contemporary visual culture. This book analyses the scientific imaginary that is the result of the profound effects of science upon the imagination, and conversely, of the imagination in and upon science. As scientific developments in genetics occur and information technology and cybernetics open up new possibilities of intervention in human lives, cultural

theorists have explored the notion of the posthuman. *The Scientific Imaginary in Visual Culture* analyses figurations of the posthuman in history and philosophy, as well as in its utopian and dystopian forms in art and popular culture. The authors thus address the blurring boundaries between art and science in diverse media like science fiction film, futurist art, video art and the new phenomenon of bio-art. In their evaluations of the scientific imaginary in visual culture, the authors engage critically with current scientific and technological concerns. The diverse essays in this volume speak to the relevance of phenomenological and psychological questioning regarding perceptions of the human. This designation, human, can be used beyond the mere identification of a species to underwrite exclusion, denigration, dehumanization and demonization, and to set up a pervasive opposition in Othering all deemed inhuman, nonhuman, or posthuman. As alerted to by Merleau-Ponty, one crucial key for a deeper understanding of these issues is consideration of the nature and scope of perception. Perception defines the world of the perceiver, and perceptual capacities are constituted in engagement with the world – there is co-determination. Moreover, the distinct phenomenology of perception in the spectatorial mode in contrast to the reciprocal mode, deepens the intersubjective and ethical dimensions of such investigations. Questions motivating the essays include: Can objectification and an inhuman gaze serve positive ends? If so, under what constraints and conditions? How is an inhuman gaze achieved and at what cost? How might the emerging insights of the role of perception into our interdependencies and essential sociality from various domains challenge not only theoretical frameworks, but also the practices and institutions of science, medicine, psychiatry and justice? What can we learn from atypical social cognition, psychopathology and animal cognition? Could distortions within the gazer's emotional responsiveness and habituated aspects of social interaction play a role in the emergence of an inhuman gaze? Perception and the Inhuman Gaze will interest scholars and advanced students working in phenomenology, philosophy of mind, psychology, psychiatry, sociology and social cognition.

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.

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.

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.

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.

Electrifying, provocative, and controversial when first published thirty years ago, Donna Haraway's "Cyborg Manifesto" is even more relevant today, when the divisions that she so eloquently challenges—of human and machine but also of gender, class, race, ethnicity, sexuality, and location—are increasingly complex. The subsequent "Companion Species Manifesto," which further questions the human–nonhuman disjunction, is no less urgently needed in our time of environmental crisis and profound polarization. Manifestly Haraway brings together these momentous manifestos to expose the continuity and ramifying force of Haraway's thought, whose significance emerges with engaging immediacy in a sustained conversation between the author and her long-term friend and colleague Cary Wolfe. Reading cyborgs and

companion species through and with each other, Haraway and Wolfe join in a wide-ranging exchange on the history and meaning of the manifestos in the context of biopolitics, feminism, Marxism, human–nonhuman relationships, making kin, literary tropes, material semiotics, the negative way of knowing, secular Catholicism, and more. The conversation ends by revealing the early stages of Haraway’s “Chthulucene Manifesto,” in tension with the teleologies of the doleful Anthropocene and the exterminationist Capitalocene. Deeply dedicated to a diverse and robust earthly flourishing, Manifestly Haraway promises to reignite needed discussion in and out of the academy about biologies, technologies, histories, and still possible futures.

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.

In this companion, an international range of contributors examine the cultural formation of cyberpunk from micro-level analyses of example texts to macro-level debates of movements, providing readers with snapshots of cyberpunk culture and also cyberpunk as culture. With technology seamlessly integrated into our lives and our selves, and social systems veering towards globalization and corporatization, cyberpunk has become a ubiquitous cultural formation that dominates our twenty-first century techno-digital landscapes. The Routledge Companion to Cyberpunk Culture traces cyberpunk through its historical developments as a literary science fiction form to its spread into other media such as comics, film, television, and video games. Moreover, seeing cyberpunk as a general cultural practice, the Companion provides insights into photography, music, fashion, and activism. Cyberpunk, as the chapters presented here argue, is integrated with other critical theoretical tenets of our times, such as posthumanism, the Anthropocene, animality, and empire. And lastly, cyberpunk is a vehicle that lends itself to the rise of new futurisms, occupying a variety of positions in our regionally diverse reality and thus linking, as much as differentiating, our perspectives on a globalized technoscientific world. With original entries that engage cyberpunk’s diverse ‘angles’ and its proliferation in our life worlds, this critical reference will be of significant interest to humanities students and scholars of media, cultural studies, literature, and beyond.

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.

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

Posthuman theory asks in various ways what it means to be human in a time when philosophy has become suspicious of claims about human subjectivity. Those subjects who were historically considered aberrant, and our future lives becoming increasingly hybrid show we have always been and are continuously transforming into posthumans. What are the ethical considerations of thinking the posthuman? Posthuman Ethics asks not what the posthuman is, but how posthuman theory creates new, imaginative ways of understanding relations between lives. Ethics is a practice of activist, adaptive and creative interaction which avoids claims of overarching moral structures. Inherent in thinking posthuman ethics is the status of bodies as the site of lives inextricable from philosophy, thought, experiments in being and fantasies of the future. Posthuman Ethics explores certain kinds of bodies to think new relations that offer liberty and a contemplation of the practices of power which have been exerted upon bodies. The tattooed and modified body, the body made ecstatic through art, the body of the animal as a strategy for abolitionist animal rights, the monstrous body from teratology to fabulations, queer bodies becoming angelic, the bodies of the nation of the dead and the radical ways in which we might contemplate human extinction are the bodies which populate this book creating joyous political tactics toward posthuman ethics.

The Posthuman John Wiley & Sons

This book addresses contemporary philosophical issues in higher education and how we can create socially just pedagogies and a

socially just university. Providing a forum for thinking through how critical posthumanism, affect theory and feminist new materialisms provide a useful lens for higher education, and shows how these standpoints can benefit methods and practices of learning and teaching. Gross inequalities in higher education continue to affect pedagogical practices across geopolitical contexts and there is a need to consider new theories which call into question the commonplace humanist assumptions currently dominating the discourse around social justice in this context. However scholarship on the affective turn, critical posthumanism and new material feminisms, opens both new possibilities and responsibilities for higher education pedagogies. The approaches of this book also provide imaginative ways of engaging with current dissatisfactions with higher education, from the marketization of education, to issues of racism, discrimination and lack of diversity. Of international relevance, this collection particularly foreground southern contexts and case studies, such as the student activism in South African universities that has sparked a global project of decolonization and social justice in educational institutions. This book is an urgent call to reconceptualize, rethink and reconfigure pedagogies in higher education and the implications for future citizenship and social participation.

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. 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.

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 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 geopolitical 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.

Death of the PostHuman undertakes a series of critical encounters with the legacy of what had come to be known as 'theory, ' and its contemporary supposedly post-human aftermath. There can be no redemptive post-human future in which the myopia and anthropocentrism of the species finds an exit and manages to emerge with ecology and life. At the same time, what has come to be known as the human - despite its normative intensity - can provide neither foundation nor critical lever in the Anthropocene epoch. Death of the PostHuman argues for a twenty-first century deconstruction of ecological and seemingly post-human futures Frank Popper traces the development of immersive, interactive new media art from its antecedents through today's digital, multimedia, & networked art.

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.

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.

The notion of 'the human' is in need of urgent redefinition. At a time of radical bio-technological 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.

'Biopunk Dystopias' contends that we find ourselves at a historical nexus, defined by the rise of biology as the driving force of scientific progress, a strongly grown mainstream attention given to genetic engineering in the wake of the Human Genome Project

(1990-2003), the changing sociological view of a liquid modern society, and shifting discourses on the posthuman, including a critical posthumanism that decenters the privileged subject of humanism. The book argues that this historical nexus produces a specific cultural formation in the form of "biopunk", a subgenre evolved from the cyberpunk of the 1980s. Biopunk makes use of current posthumanist conceptions in order to criticize contemporary reality as already dystopian, warning that a future will only get worse, and that society needs to reverse its path, or else destroy all life on this planet.

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