

Anarchaeologies Reading As Misreading

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Anarchaeologies Erin Graff Zivin 2021 How do we read after the so-called death of literature? If we are to attend to the proclamations that the representational apparatuses of literature and politics are dead, what aesthetic, ethical, and political possibilities remain for us today? This text brings together works of continental philosophy and critical theory (Emmanuel Levinas, Paul de Man, Jacques Derrida, Jacques Rancire) and works of art from Argentina (J. L. Borges, Juan José Saer, Ricardo Piglia, César Aira, Albertina Carri, the Internacional Errorista) in order to practice what Graff Zivin calls anarchaeological reading: reading for the blind spots, errors, points of opacity or untranslatability in works of philosophy and art.

How to Be an Intellectual Jeffrey J. Williams 2014-09-15 Over the past decade, Jeffrey J. Williams has been one of the most perceptive observers of contemporary literary and cultural studies. He has also been a shrewd analyst of the state of American higher education. How to Be an Intellectual brings together noted and new essays and exemplifies Williams's effort to bring criticism to a wider public How to Be an Intellectual profiles a number of critics, drawing on a unique series of interviews that give an inside look at their work and careers. The book often looks at critical thought from surprising angles, examining, for instance, the history of modern American criticism in terms of its keywords as they morphed from sound to rigorous to smart. It also puts in plain language the political travesty of higher education policies that produce student debt, which, as Williams demonstrates, all too readily follow the model of colonial indenture, not just as a metaphor but in actual point of fact. How to Be an Intellectual tells a story of intellectual life since the culture wars. Shedding academic obscurity and calling for a better critical writing, it reflects on what makes the critic and intellectual—the accidents of careers, the trends in thought, the institutions that shape us, and politics. It also includes personal views of living and working with books.

My Name is Romero David A Romero 2020-06-16 My Name Is Romero is the third full-length collection of poetry by Mexican-American poet and spoken word artist David A. Romero. In a world mispronouncing his name, or trying to define it for him, Romero digs through his family history, his childhood memories, and stories of working people, to create his own meaning for his family's name. In the process, Romero challenges his own prejudices as well as those of outsiders, as to what it means to be Mexican-American and Latinx. My Name Is Romero ranges from the political to the personal, with a scope both intimate and epic. My Name Is Romero also includes a discussion guide for conversations around its themes of belonging and exclusion, racism and solidarity. My Name Is Romero features

original cover art by Sonia Romero with advance reviews by Gustavo Arellano (iAsk a Mexican! and Taco USA: How Mexican Food Conquered America), Curtis Marez (University Babylon and Farm Worker Futurism: Speculative Technologies of Resistance), Ulises Bella (multi-instrumentalist, founding member of Ozomatli), Yolanda Nieves (associate professor at Wilbur Wright College, founder of Vida Bella Ensemble), Mike "The Poet" Sonksen (author of Letters to My City and I Am Alive in Los Angeles), and Ana Maria Alvarez (founding artistic director of CONTRA-TIEMPO urban Latin dance theater company).

Untranslating Machines Jacques Lezra 2017 This book explores the interrelated subjects of philosophy of translation and the critique of globalization. Taking a specifically deconstructive-Marxist approach, Lezra examines the concept of translation through the lens of political philosophy, political economy and comparative literature.

Figurative Inquisitions Erin Graff Zivin 2013-01-31 Winner, 2015 LAJSA Best Book in Latin American Jewish Studies The practices of interrogation, torture, and confession have resurfaced in public debates since the early 2000s following human rights abuses around the globe. Yet discussion of torture has remained restricted to three principal fields: the legal, the pragmatic, and the moral, eclipsing the less immediate but vital question of what torture does. *Figurative Inquisitions* seeks to correct this lacuna by approaching the question of torture from a literary vantage point. This book investigates the uncanny presence of the Inquisition and marranismo (crypto-Judaism) in modern literature, theater, and film from Mexico, Brazil, and Portugal. Through a critique of fictional scenes of interrogation, it underscores the vital role of the literary in deconstructing the relation between torture and truth. *Figurative Inquisitions* traces the contours of a relationship among aesthetics, ethics, and politics in an account of the "Inquisitional logic" that continues to haunt contemporary political forms. In so doing, the book offers a unique humanistic perspective on current torture debates.

Profaning Paul Cavan W. Concannon 2021 "Paul's epistles are central to nearly every variation of Christianity, and there are as many different readings of Paul as there are sects of Christianity. Paul has also been co-opted by influential contemporary thinkers such as Agamben, Badiou, and Žižek. Religious scholar Cavan Concannon, however, has other plans. Taking as his starting point the language of excrement, refuse, and waste in Paul's letters, he reads these passages to think about the textual and material uses of garbage and excrement, and, ultimately, whether Paul's writings can be redeemed. Concannon presses on the tension between the evils that have been wrought through Paul's letters and the sacralizing effects of his place in the Christian canon. He drills down into the attempted redemption of Paul within radical European philosophical circles, but he reads these appropriations of Paul alongside professional biblical scholars who have sought to enlist Paul into their own liberal political projects. Concannon's book intervenes in the history of biblical studies, the use of Paul's letters by contemporary philosophers, and the political potential of feminist, African American, and queer biblical scholarship. Can Paul be redeemed, ultimately? Concannon insists the answer is no, but he argues that by paying attention both to why Paul can't be redeemed and what happens to interpreters who try, we can open up a space for Paul's archive to participate in the struggle for a more just future"--

Last Things Jacques Khalip 2018-03 *Last Things* explores lastness as a formal structure in romantic and post-romantic literature and art as something other than either a privation or a

conclusion. It touches on the unthinkable dimensions of our life and world, and reads the fate of romanticism as a limit of the human.

Colonial Latin American Literature Rolena Adorno 2011-11-04 An account of the literature of the Spanish-speaking Americas from the time of Columbus to Latin American Independence, this book examines the origins of colonial Latin American literature in Spanish, the writings and relationships among major literary and intellectual figures of the colonial period, and the story of how Spanish literary language developed and flourished in a new context. Authors and works have been chosen for the merits of their writings, their participation in the larger debates of their era, and their resonance with readers today.

The Marrano Specter Erin Graff Zivin 2017-11-21 The *Marrano Specter* pursues the reciprocal influence between Jacques Derrida and Hispanism. On the one hand, Derrida's work has engendered a robust conversation among philosophers and critics in Spain and Latin America, where his work circulates in excellent translation, and where many of the terms and problems he addresses take on a distinctive meaning: nationalism and cosmopolitanism; spectrality and hauntology; the relation of subjectivity and truth; the university; disciplinarity; institutionality. Perhaps more remarkably, the influence is in a profound sense reciprocal: across his writings, Derrida grapples with the theme of marranismo, the phenomenon of Sephardic crypto-Judaism. Derrida's marranismo is a means of taking apart traditional accounts of identity; a way for Derrida to reflect on the status of the secret; a philosophical nexus where language, nationalism, and truth-telling meet and clash in productive ways; and a way of elaborating a critique of modern biopolitics. It is much more than a simple marker of his work's Hispanic identity, but it is also, and irreducibly, that. The essays collected in *The Marrano Specter* cut across the grain of traditional Hispanism, but also of the humanistic disciplines broadly conceived. Their vantage point—the theoretical, philosophically inflected critique of disciplinary practices—poses uncomfortable, often unfamiliar questions for both hispanophone studies and the broader theoretical humanities.

Techno-Magism Orrin N. C. Wang 2022-01-04 *Techno-Magism* explores how British Romantic literature abuts and is organized around both print and non-print media. The book explores not only the print, pictorial art, and theater of early nineteenth-century England and Europe but also communicative technologies invented after the British Romantic period, such as photography, film, video, and digital screens. This proleptic abutting points to one way we can understand the implicit exceptionality wagered by reading Romanticism through media studies and media theory. *Techno-Magism* argues that both media studies and the concept of mediation in general can benefit from a more robust confrontation with, or recovery of, the arguments of deconstruction, an unavoidable consequence of thinking about the relationship between Romanticism and media. The book thinks that relationship through the catachrestic practice of a techno-magism, a technics of inscription always outside the causalities of a dialectical economy. The book further pursues two interrelated ideas: the structural incommensurability of the cut and the unapologetic presentism of the constellation. Marked by its late capitalist moment of composition, the book explores the continuity between the social character of Romantic and post-Romantic media, in terms of commodity culture, revolution, and the ecological devastation of the anthropocene.

Theory at Yale Marc Redfield 2015-11-02 This book examines the affinity between "theory" and "deconstruction" that developed in the American academy in the 1970s by way of the

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"Yale Critics": Harold Bloom, Paul de Man, Geoffrey Hartman, and J. Hillis Miller, sometimes joined by the French philosopher Jacques Derrida. With this semi-fictional collective, theory became a media event, first in the academy and then in the wider print media, in and through its phantasmatic link with deconstruction and with "Yale." The important role played by aesthetic humanism in American pedagogical discourse provides a context for understanding theory as an aesthetic scandal, and an examination of the ways in which de Man's work challenges aesthetic pieties helps us understand why, by the 1980s, he above all had come to personify "theory." Combining a broad account of the "Yale Critics" phenomenon with a series of careful reexaminations of the event of theory, Redfield traces the threat posed by language's unreliability and inhumanity in chapters on lyric, on Hartman's representation of the Wordsworthian imagination, on Bloom's early theory of influence in the 1970s together with his later media reinvention as the genius of the Western Canon, and on John Guillory's influential attempt to interpret de Manian theory as a symptom of literature's increasing marginality. A final chapter examines Mark Tansey's paintings *Derrida Queries de Man and Constructing the Grand Canyon*, paintings that offer subtle, complex reflections on the peculiar event of theory-as-deconstruction in America.

Beyond Cuban Waters Paul Ryer 2018-07-10 Twenty-first century Cuba is a cultural stew. Tommy Hilfiger and socialism. Nike products and poverty in Africa. The New York Yankees and the meaning of "blackness." The quest for American consumer goods and the struggle in Africa for political and cultural independence inform the daily life of Cubans at every cultural level, as anthropologist Paul Ryer argues in *Beyond Cuban Waters*. Focusing on the everyday world of ordinary Cubans, this book examines Cuban understandings of the world and of Cuba's place in it, especially as illuminated by two contrasting notions: "La Yuma," a distinctly Cuban concept of the American experience, and "África," the ideological understanding of that continent's experience. Ryer takes us into the homes of Cuban families, out to the streets and nightlife of bustling cities, and on boat journeys that reach beyond the typical destinations, all to better understand the nature of the cultural life of a nation. This pursuit of Western status symbols represents a uniquely Cuban experience, set apart from other cultures pursuing the same things. In the Cuban case, this represents neither an acceptance nor rejection of the American cultural influence, but rather a co-opting or "Yumanizing" of these influences.

The Book in Movement Magali Rabasa 2019-04-23 Over the past two decades, Latin America has seen an explosion of experiments with autonomy, as people across the continent express their refusal to be absorbed by the logic and order of neoliberalism. The autonomous movements of the twenty-first century are marked by an unprecedented degree of interconnection, through their use of digital tools and their insistence on the importance of producing knowledge about their practices through strategies of self-representation and grassroots theorization. *The Book in Movement* explores the reinvention of a specific form of media: the print book. Magalí Rabasa travels through the political and literary underground of cities in Mexico, Bolivia, Argentina, and Chile to explore the ways that autonomous politics are enacted in the production and circulation of books.

Alternative Historiographies of the Digital Humanities Dorothy Kim 2021-06-24

The Wandering Signifier Erin Graff Zivin 2008-12-29 While Jews figure in the work of many modern Latin American writers, the questions of how and to what end they are

represented have received remarkably little critical attention. Helping to correct this imbalance, Erin Graff Zivin traces the symbolic presence of Jews and Jewishness in late-nineteenth- through late-twentieth-century literary works from Argentina, Brazil, Peru, Mexico, Colombia, and Nicaragua. Ultimately, Graff Zivin's investigation of representations of Jewishness reveals a broader, more complex anxiety surrounding difference in modern Latin American culture. In her readings of Spanish American and Brazilian fiction, Graff Zivin highlights inventions of Jewishness in which the concept is constructed as a rhetorical device. She argues that Jewishness functions as a wandering signifier that while not wholly empty, can be infused with meaning based on the demands of the textual project in question. Just as Jews in Latin America possess distinct histories relative to their European and North American counterparts, they also occupy different symbolic spaces in the cultural landscape. Graff Zivin suggests that in Latin American fiction, anxiety, desire, paranoia, attraction, and repulsion toward Jewishness are always either in tension with or representative of larger attitudes toward otherness, whether racial, sexual, religious, national, economic, or metaphysical. She concludes *The Wandering Signifier* with an inquiry into whether it is possible to ethically represent the other within the literary text, or whether the act of representation necessarily involves the objectification of the other.

The Extractive Zone Macarena Gómez-Barris 2017-11-03 In *The Extractive Zone* Macarena Gómez-Barris traces the political, aesthetic, and performative practices that emerge in opposition to the ruinous effects of extractive capital. The work of Indigenous activists, intellectuals, and artists in spaces Gómez-Barris labels extractive zones—majority indigenous regions in South America noted for their biodiversity and long history of exploitative natural resource extraction—resist and refuse the terms of racial capital and the continued legacies of colonialism. Extending decolonial theory with race, sexuality, and critical Indigenous studies, Gómez-Barris develops new vocabularies for alternative forms of social and political life. She shows how from Colombia to southern Chile artists like filmmaker Huichaqueo Perez and visual artist Carolina Caycedo formulate decolonial aesthetics. She also examines the decolonizing politics of a Bolivian anarcho-feminist collective and a coalition in eastern Ecuador that protects the region from oil drilling. In so doing, Gómez-Barris reveals the continued presence of colonial logics and locates emergent modes of living beyond the boundaries of destructive extractive capital.

Naming What We Know Linda Adler-Kassner 2015-06-15 *Naming What We Know* examines the core principles of knowledge in the discipline of writing studies using the lens of “threshold concepts”—concepts that are critical for epistemological participation in a discipline. The first part of the book defines and describes thirty-seven threshold concepts of the discipline in entries written by some of the field's most active researchers and teachers, all of whom participated in a collaborative wiki discussion guided by the editors. These entries are clear and accessible, written for an audience of writing scholars, students, and colleagues in other disciplines and policy makers outside the academy. Contributors describe the conceptual background of the field and the principles that run throughout practice, whether in research, teaching, assessment, or public work around writing. Chapters in the second part of the book describe the benefits and challenges of using threshold concepts in specific sites—first-year writing programs, WAC/WID programs, writing centers, writing majors—and for professional development to present this framework in action. *Naming What We Know* opens a dialogue about the concepts that writing scholars and teachers agree are critical and about why those concepts should and do matter to people outside the field.

Black and Blur Fred Moten 2017-10-13 "Taken as a trilogy, consent not to be a single being is a monumental accomplishment: a brilliant theoretical intervention that might be best described as a powerful case for blackness as a category of analysis."—Brent Hayes Edwards, author of *Epistrophies: Jazz and the Literary Imagination In Black and Blur*—the first volume in his sublime and compelling trilogy consent not to be a single being—Fred Moten engages in a capacious consideration of the place and force of blackness in African diaspora arts, politics, and life. In these interrelated essays, Moten attends to entanglement, the blurring of borders, and other practices that trouble notions of self-determination and sovereignty within political and aesthetic realms. *Black and Blur* is marked by unlikely juxtapositions: Althusser informs analyses of rappers Pras and Ol' Dirty Bastard; Shakespeare encounters Stokely Carmichael; thinkers like Kant, Adorno, and José Esteban Muñoz and artists and musicians including Thornton Dial and Cecil Taylor play off each other. Moten holds that blackness encompasses a range of social, aesthetic, and theoretical insurgencies that respond to a shared modernity founded upon the sociological catastrophe of the transatlantic slave trade and settler colonialism. In so doing, he unsettles normative ways of reading, hearing, and seeing, thereby reordering the senses to create new means of knowing.

The Mobile Mapping Clancy Wilmott 2020-03-12 This book argues for a theory of mobile mapping, a situated and spatial approach towards researching how everyday digital mobile media practices are bound up in global systems of knowledge and power. Drawing from literature in media studies and geography - and the work of Michel Foucault and Doreen Massey - it examines how geographical and historical material, social, and cultural conditions are embedded in the way in which contemporary (digital) cartographies are read, deployed, and engaged. This is explored through seventeen walking interviews in Hong Kong and Sydney, as potent discourses like cartographic reason continue to transform and weave through the world in ways that haunt mobile mapping and bring old conflicts into new media. In doing so, *Mobile Mapping* offers an interdisciplinary rethinking about how multiple translations of spatial knowledges between rational digital epistemologies and tacit ways of understanding space and experience might be conceptualized and researched.

Nice White Ladies Jessie Daniels 2021-10-12 An acclaimed expert illuminates the distinctive role that white women play in perpetuating racism, and how they can work to fight it In a nation deeply divided by race, the “Karens” of the world are easy to villainize. But in *Nice White Ladies*, Jessie Daniels addresses the unintended complicity of even well-meaning white women. She reveals how their everyday choices harm communities of color. White mothers, still expected to be the primary parents, too often uncritically choose to send their kids to the “best” schools, collectively leading to a return to segregation. She addresses a feminism that pushes women of color aside, and a wellness industry that insulates white women in a bubble of their own privilege. Daniels then charts a better path forward. She looks to the white women who fight neo-Nazis online and in the streets, and who challenge all-white spaces from workplaces to schools to neighborhoods. In the end, she shows how her fellow white women can work toward true equality for all.

Modern Latin American Literature: A Very Short Introduction Roberto Gonzalez Echevarria 2012-01-13 This Very Short Introduction chronicles the trends and traditions of modern Latin American literature, arguing that Latin American literature developed as a continent-wide phenomenon, not just an assemblage of national literatures, in moments of political crisis. With the Spanish American War came Modernismo, the end of World War I

and the Mexican Revolution produced the avant-garde, and the Cuban Revolution sparked a movement in the novel that came to be known as the Boom. Within this narrative, the author covers all of the major writers of Latin American literature, from Andrés Bello and José Martí de Heredia, through Borges and García Márquez, to Fernando Vallejo and Roberto Bolaño.

Anarchaeologies Erin Graff Zivin 2020-01-07 How do we read after the so-called death of literature? If we are to attend to the proclamations that the representational apparatuses of literature and politics are dead, what aesthetic, ethical, and political possibilities remain for us today? Our critical moment, Graff Zivin argues, demands anarchaeological reading: reading for the blind spots, errors, points of opacity or untranslatability in works of philosophy and art. Rather than applying concepts from philosophy in order to understand or elucidate cultural works, the book exposes works of philosophy, literary theory, narrative, poetry, film, and performance art and activism to one another. Working specifically with art, film, and literature from Argentina (Jorge Luis Borges, Juan José Saer, Ricardo Piglia, César Aira, Albertina Carri, the *Internacional Errorista*), Graff Zivin allows such thinkers as Levinas, Derrida, Badiou, and Rancière to be inflected by Latin American cultural production. Through these acts of interdiscursive and interdisciplinary (or indisciplinary) exposure, such ethical and political concepts as identification and recognition, decision and event, sovereignty and will, are read as constitutively impossible, erroneous. Rather than weakening either ethics or politics, however, the anarchaeological reading these works stage and demand opens up and radicalizes the possibility of justice.

The Body of Property Chad Luck 2014-09-15 What does it mean to own something? How does a thing become mine? Liberal philosophy since John Locke has championed the salutary effects of private property but has avoided the more difficult questions of property's ontology. Chad Luck argues that antebellum American literature is obsessed with precisely these questions. Reading slave narratives, gothic romances, city-mystery novels, and a range of other property narratives, Luck unearths a wide-ranging literary effort to understand the nature of ownership, the phenomenology of possession. In these antebellum texts, ownership is not an abstract legal form but a lived relation, a dynamic of embodiment emerging within specific cultural spaces—a disputed frontier, a city agitated by class conflict. Luck challenges accounts that map property practice along a trajectory of abstraction and “virtualization.” The book also reorients recent Americanist work in emotion and affect by detailing a broader phenomenology of ownership, one extending beyond emotion to such sensory experiences as touch, taste, and vision. This productive blend of phenomenology and history uncovers deep-seated anxieties—and enthusiasms—about property across antebellum culture.

The Ethics of Latin American Literary Criticism Erin Graff Zivin 2007-07-15 The last several decades have witnessed a reorientation of the political and a globalization of the cultural in Latin America, shifting literature's function as a homogenizing, citizen-forming institution to a more dispersed, fragmented, and (potentially) democratic and liberating practice. At the same time, and perhaps in response to this cultural shift, the field of Latin American literary studies has expanded to include cultural studies, postcolonial theory, performance studies, gender studies, African studies, and subaltern studies, at once expanding and disrupting the boundaries of literature, criticism, and of Latin America itself. In light of these dramatic transformations within a globalized Latin American culture, as well as within the field of Latin American literary studies itself, what value can we attribute to aesthetics today? Is a reconsideration of artistic creation a mere return to the hegemonic

lettered city described by Angel Rama? Or can we begin to think about an "ethical potential" inscribed within the act of reading, that is, an encounter with otherness that irreversibly alters the reading subject?

An Archaeology of the Contemporary Era Alfredo Gonzalez-Ruibal 2018-12-21 An Archaeology of the Contemporary Era approaches the contemporary age, between the late nineteenth and twenty-first centuries, as an archaeological period defined by specific material processes. It reflects on the theory and practice of the archaeology of the contemporary past from epistemological, political, ethical and aesthetic viewpoints, and characterises the present based on archaeological traces from the spatial, temporal and material excesses that define it. The materiality of our era, the book argues, and particularly its ruins and rubbish, reveals something profound, original and disturbing about humanity. This is the first attempt at describing the contemporary era from an archaeological point of view. Global in scope, the book brings together case studies from every continent and considers sources from peripheral and rarely considered traditions, meanwhile engaging in an interdisciplinary dialogue with philosophy, anthropology, history and geography. An Archaeology of the Contemporary Era will be essential reading for students and practitioners of the archaeology of the contemporary past, historical archaeology and archaeological theory. It will also be of interest to anybody concerned with globalisation, modernity and the Anthropocene.

The Poetics of Unremembered Acts Brian McGrath 2013 Poems—specifically romantic poems, such as those by Thomas Gray, William Wordsworth, and John Keats—link what goes unremembered in our reading to ethics. In "Tintern Abbey," for example, Wordsworth finds in "little . . . unremembered . . . acts" the chance to hear the "still, sad music of humanity." In *The Poetics of Unremembered Acts*, Brian McGrath shows that poetry's capacity to address its reader stages an ethical dilemma of continued importance. Situating romantic poems in relation to Enlightenment debate over how to teach reading, specifically debate about the role of poetry in the process of learning to read, *The Poetics of Unremembered Acts* develops an alternative understanding of poetry's role in education. McGrath also explores the ways poetry makes ethics possible through its capacity to pass along what we do not remember and cannot know about our reading.

On the Horizon of World Literature Emily Sun 2021-04-06 *On the Horizon of World Literature* compares literary texts from asynchronous periods of incipient literary modernity in different parts of the world: Romantic England and Republican China. These moments were oriented alike by "world literature" as a discursive framework of classifications that connected and re-organized local articulations of literary histories and literary modernities. World literature thus provided—and continues to provide—a condition of possibility for conversation between cultures as well as for their mutual provincialization. The book offers readings of a selection of literary forms that serve also as textual sites for the enactment of new socio-political forms of life. The literary manifesto, the tale collection, the familiar essay, and the domestic novel function as testing grounds for questions of both literary-aesthetic and socio-political importance: What does it mean to attain a voice? What is a common reader? How does one dwell in the ordinary? What is a woman? In different languages and activating heterogeneous literary and philosophical traditions, works by Percy Bysshe Shelley, Lu Xun, Charles and Mary Lamb, Lin Shu, Zhou Zuoren, Jane Austen, and Eileen Chang explore the far-from-settled problem of what it means to be modern in different lifeworlds. Sun's book brings to

light the disciplinary-historical impact world literature has had in shaping literary traditions and practices around the world. The book renews the practice of close reading by offering the model of a deprovincialized close reading loosened from confinement within monocultural hermeneutic circles. By means of its own focus on England and China, the book provides methods useful for comparatists working between other Western and non-Western languages. It establishes the critical significance of Romanticism for the discipline of literary studies and opens up new paths of research in global Romanticism and global nineteenth-century studies. And it offers a new approach to analyzing the cosmopolitan character of the literary and cultural transformations of early twentieth-century China.

The Universal Machine Fred Moten 2018-07-20 "Taken as a trilogy, consent not to be a single being is a monumental accomplishment: a brilliant theoretical intervention that might be best described as a powerful case for blackness as a category of analysis."—Brent Hayes Edwards, author of *Epistrophies: Jazz and the Literary Imagination* In *The Universal Machine*—the concluding volume to his landmark trilogy *consent not to be a single being*—Fred Moten presents a suite of three essays on Emmanuel Levinas, Hannah Arendt, and Frantz Fanon, in which he explores questions of freedom, capture, and selfhood. In trademark style, Moten considers these thinkers alongside artists and musicians such as William Ketrige and Curtis Mayfield while interrogating the relation between blackness and phenomenology. Whether using Levinas's idea of escape in unintended ways, examining Arendt's antiblackness through Mayfield's virtuosic falsetto and Anthony Braxton's musical language, or showing how Fanon's form of phenomenology enables black social life, Moten formulates blackness as a way of being in the world that evades regulation. Throughout *The Universal Machine*—and the trilogy as a whole—Moten's theorizations of blackness will have a lasting and profound impact.

On the Nature of Marx's Things Jacques Lezra 2018-03-27 *On the Nature of Marx's Things* is a major rethinking of the Marxian tradition, one based not on fixed things but on the inextricable interrelation between the material world and our language for it. Lezra traces to Marx's earliest writings a subterranean, Lucretian practice that he calls necrophilological translation that continues to haunt Marx's inheritors. This Lucretian strain, requiring that we think materiality in non-self-evident ways, as dynamic, aleatory, and always marked by its relation to language, raises central questions about ontology, political economy, and reading. "Lezra," writes Vittorio Morfino in his preface, "transfers all of the power of the Althusserian encounter into his conception of translation." Lezra's expansive understanding of translation covers practices that put different natural and national languages into relation, often across periods, but also practices or mechanisms internal to each language. Obscured by later critical attention to the contradictory lexicons—of fetishism and of chrematistics—that Capital uses to describe how value accrues to commodities, and by the dialectical approach that's framed Marx's work since Engels sought to marry it to the natural philosophy of his time, necrophilological translation has a troubling, definitive influence in Marx's thought and in his wake. It entails a radical revision of what counts as translation, and wholly new ways of imagining what an object is, of what counts as matter, value, sovereignty, mediation, and even number. In *On the Nature of Marx's Things* a materialism "of the encounter," as recent criticism in the vein of the late Althusser calls it, encounters Marxological value-form theory, post-Schmittian divisible sovereignty, object-oriented-ontologies and the critique of correlationism, and philosophies of translation and untranslatability in debt to Quine, Cassin, and Derrida. The inheritors of the problems with which Marx grapples range from Spinoza's

marranismo, through Melville's *Bartleby*, through the development of a previously unexplored Freudian political theology shaped by the revolutionary traditions of Schiller and Verdi, through Adorno's exilic antihumanism against Said's cosmopolitan humanism, through today's new materialisms. Ultimately, necrophilology draws the story of capital's capture of difference away from the story of capital's production of subjectivity. It affords concepts and procedures for dismantling the system of objects on which neoliberal capitalism stands: concrete, this-wordly things like commodities, but also such "objects" as debt traps, austerity programs, the marketization of risk; ideologies; the pedagogical, professional, legal, even familial institutions that produce and reproduce inequities today.

Shattering Biopolitics Naomi Waltham-Smith 2021-07-06 A missed phone call. A misheard word. An indiscernible noise. All these can make the difference between life and death. Failures to listen are frequently at the root of the marginalization and exclusion of certain forms of life. Audibility decides livability. *Shattering Biopolitics* elaborates for the first time the intimate and complex relation between life and sound in recent European philosophy, as well as the political stakes of this entanglement. Nowhere is aurality more pivotal than in the dialogue between biopolitical theory and deconstruction about the power over and of life. Closer inspection of these debates reveals that the main points of contention coalesce around figures of sound and listening: inarticulate voices, meaningless sounds, resonant echoes, syncopated rhythms, animal cries, bells, and telephone rings. *Shattering Biopolitics* stages a series of "over-hearings" between Jacques Derrida and Giorgio Agamben who often mishear or completely miss hearing in trying to hear too much. Notions of power and life are further diffracted as Hélène Cixous, Catherine Malabou, and Jean-Luc Nancy join in this high-stakes game of telephone. This self-destructive character of aurality is akin to the chanciness and risk of death that makes life all the more alive for its incalculability. Punctuating the book are a series of excursions on sound-art projects that interrogate aurality's subordination and resistance to biopower from racialized chokeholds and anti-migrant forensic voice analysis to politicized speech acts and activist practices of listening. *Shattering Biopolitics* advances the burgeoning field of sound studies with a new, theoretically sophisticated analysis of the political imbrications of its object of inquiry. Above all, it is sound's capacity to shatter sovereignty, as if it were a glass made to vibrate at its natural frequency, that allows it to amplify and disseminate a power of life that refuses to be mastered.

Unsettling Nostalgia in Spain and Chile Lisa DiGiovanni 2019-11-30 *Unsettling Nostalgia in Spain and Chile: Longing for Resistance in Literature and Film* reframes nostalgia to analyze how writers and filmmakers have responded to 20th-century dictatorial violence and loss in Spain and Chile. By reaching beyond reductive definitions that limit nostalgia to a conservative desire to defend traditional power hierarchies, Lisa DiGiovanni captures the complexity of a critically conscious type of longing and form of transmission that she terms "unsettling nostalgia." Using literature and film, DiGiovanni illustrates how unsettling nostalgia imbues representations of pre-dictatorial mobilization during the Second Spanish Republic (1931-1939) and the Chilean Popular Unity (1970-1973), as well as depictions of clandestine resistance to the Franco dictatorship (1939-1975) and the Pinochet regime (1973-1989). Positive memories of efforts to upend power hierarchies coexist with retrospective critiques that fissure romanticized views of revolutionary struggle. Unsettling nostalgic works engender deeper understandings of the complexities of political movements and how stories of resistance are meaningful today. By calling attention to the parallels between nostalgic modes that resist multiple injustices based on gender, class, and sexuality,

this book traces an evocative continuity between Spain and Chile that goes beyond the initial work that links forms of militaristic authoritarianism. Scholars of Latin American studies, film studies, literary studies, history, women's and gender studies, memory studies, and rhetoric will find this book particularly useful.

Xenocitizens Jason Berger 2020-06-02 In *Xenocitizens*, Jason Berger returns to the antebellum United States in order to challenge a scholarly tradition based on liberal-humanist perspectives. Through the concept of the xenocitizen, a synthesis of the terms “xeno,” which connotes alien or stranger, and “citizen,” which signals a naturalized subject of a state, Berger uncovers realities and possibilities that have been foreclosed by dominant paradigms. Innovatively re-orienting our thinking about traditional nineteenth-century figures such as Ralph Waldo Emerson and Henry David Thoreau as well as formative writers such as William Wells Brown, Martin R. Delany, Margaret Fuller, and Harriet Beecher Stowe, *Xenocitizens* glimpses how antebellum thinkers formulated, in response to varying forms of oppression and crisis, startlingly unique ontological and social models as well as unfamiliar ways to exist and to leverage change. In doing so, Berger offers us a different nineteenth century—pushing our imaginative and critical thinking toward new terrain.

Digital Memory and the Archive Wolfgang Ernst 2013 "Digital Memory and the Archive, the first English-language collection of the German media theorist's work, brings together essays that present Wolfgang Ernst's controversial materialist approach to media theory and history. His insights are central to the emerging field of media archaeology, which uncovers the role of specific technologies and mechanisms, rather than content, in shaping contemporary culture and society."--pub. desc.

A Billion Black Anthropocenes or None Kathryn Yusoff 2018-11-02 Rewriting the “origin stories” of the Anthropocene No geology is neutral, writes Kathryn Yusoff. Tracing the color line of the Anthropocene, *A Billion Black Anthropocenes or None* examines how the grammar of geology is foundational to establishing the extractive economies of subjective life and the earth under colonialism and slavery. Yusoff initiates a transdisciplinary conversation between feminist black theory, geography, and the earth sciences, addressing the politics of the Anthropocene within the context of race, materiality, deep time, and the afterlives of geology. *Forerunners* is a thought-in-process series of breakthrough digital works. Written between fresh ideas and finished books, *Forerunners* draws on scholarly work initiated in notable blogs, social media, conference plenaries, journal articles, and the synergy of academic exchange. This is gray literature publishing: where intense thinking, change, and speculation take place in scholarship.

Migrants in Translation Cristiana Giordano 2014-05-16 *Migrants in Translation* is an ethnographic reflection on foreign migration, mental health, and cultural translation in Italy. Its larger context is Europe and the rapid shifts in cultural and political identities that are negotiated between cultural affinity and a multicultural, multiracial Europe. The issue of migration and cultural difference figures as central in the process of forming diverse yet unified European identities. In this context, legal and illegal foreigners—mostly from Eastern Europe and Northern and Sub-Saharan Africa—are often portrayed as a threat to national and supranational identities, security, cultural foundations, and religious values. This book addresses the legal, therapeutic, and moral techniques of recognition and cultural translation that emerge in response to these social uncertainties. In particular, *Migrants in Translation*

focuses on Italian ethno-psychiatry as an emerging technique that provides culturally appropriate therapeutic services exclusively to migrants, political refugees, and victims of torture and trafficking. Cristiana Giordano argues that ethno-psychiatry's focus on cultural identifications as therapeutic—inasmuch as it complies with current political desires for diversity and multiculturalism—also provides a radical critique of psychiatric, legal, and moral categories of inclusion, and allows for a rethinking of the politics of recognition.

Subjectivity and Truth Michel Foucault 2017-07-22 “The working hypothesis is this: it is true that sexuality as experience is obviously not independent of codes and systems of prohibitions, but it needs to be recalled straightaway that these codes are astonishingly stable, continuous, and slow to change. It needs to be recalled also that the way in which they are observed or transgressed also seems to be very stable and very repetitive. On the other hand, the point of historical mobility, what no doubt change most often, what are most fragile, are modalities of experience.” - Michel Foucault In 1981 Foucault delivered a course of lectures which marked a decisive reorientation in his thought and of the project of a History of Sexuality outlined in 1976. It was in these lectures that arts of living became the focal point around which he developed a new way of thinking about subjectivity. It was also the moment when Foucault problematized a conception of ethics understood as the patient elaboration of a relationship of self to self. It was the study of the sexual experience of the Ancients that made these new conceptual developments possible. Within this framework, Foucault examined medical writings, tracts on marriage, the philosophy of love, or the prognostic value of erotic dreams, for evidence of a structuration of the subject in his relationship to pleasures (aphrodisia) which is prior to the modern construction of a science of sexuality as well as to the Christian fearful obsession with the flesh. What was actually at stake was establishing that the imposition of a scrupulous and interminable hermeneutics of desire was the invention of Christianity. But to do this it was necessary to establish the irreducible specificity of ancient techniques of self. In these lectures, which clearly foreshadow *The Use of Pleasures* and *The Care of Self*, Foucault examines the Greek subordination of gender differences to the primacy of an opposition between active and passive, as well as the development by Imperial stoicism of a model of the conjugal bond which advocates unwavering fidelity and shared feelings and which leads to the disqualification of homosexuality.

Theory and the Disappearing Future Tom Cohen 2011-11-10 Paul de Man is often associated with an era of 'high theory', an era it is argued may now be coming to a close. This book, written by three leading contemporary scholars, includes both a transcript and facsimile print of a previously unpublished text by de Man of his handwritten notes for a lecture on Walter Benjamin. Challenging and relevant, this volume presents de Man's work as a critical resource for dealing with the most important questions of the twenty-first century and argues for the place of theory within it. The humanities are flooded with crises of globalism, capitalism and terrorism, contemporary narratives of financial collapse, viral annihilation, species extinction, environmental disaster and terrorist destruction. Cohen, Colebrook and Miller draw out the implications of these crises and their narratives and, reflecting on this work by de Man, explore the limits of political thinking, of historical retrieval and the ethics of archives and cultural memory.

The Art of Memory Stefano Varese 2020-12-01 Combining personal and family recollections with incisive accounts of academic, political, and institutional experiences, *The Art of*

Memory offers a remarkable account of the life of one of the foremost Latin American ethnographers and a leading expert in Indigenous cultures, peoples, and cosmologies. Varese narrates the story of his journey from Italy to Peru, his formative years as an Anthropologist and the critical work he did with Amazonian communities in the 1970s, his transformation into an activist scholar, his move to Mexico and his long-standing commitment with the peoples of Oaxaca, and his life as an academic in the United States. The reader will appreciate the honesty and transparency with which Varese brings out all these experiences. This extraordinary book combines the personal, the political, and the transnational to produce a vivid account of a unique and fulfilling journey.

Archaeologies of the Contemporary Past Victor Buchli 2002-01-04 *Archaeologies of the Contemporary Past* turns what is usually seen as a method for investigating the distant past onto the present. In doing so, it reveals fresh ways of looking both at ourselves and modern society as well as the discipline of archaeology. This volume represents the most recent research in this area and examines a variety of contexts including: * Art Deco * landfills * miner strikes * college fraternities * an abandoned council house.

General Ecology Erich Hörl 2017-05-04 *Ecology* has become one of the most urgent and lively fields in both the humanities and sciences. In a dramatic widening of scope beyond its original concern with the coexistence of living organisms within a natural environment, it is now recognized that there are ecologies of mind, information, sensation, perception, power, participation, media, behavior, belonging, values, the social, the political... a thousand ecologies. This proliferation is not simply a metaphorical extension of the figurative potential of natural ecology: rather, it reflects the thoroughgoing imbrication of natural and technological elements in the constitution of the contemporary environments we inhabit, the rise of a cybernetic natural state, with its corresponding mode of power. Hence this ecology of ecologies initiates and demands that we go beyond the specificity of any particular ecology: a general thinking of ecology which may also constitute an ecological transformation of thought itself is required. In this ambitious and radical new volume of writings, some of the most exciting contemporary thinkers in the field take on the task of revealing and theorizing the extent of the ecologization of existence as the effect of our contemporary sociotechnological condition: together, they bring out the complexity and urgency of the challenge of ecological thought-one we cannot avoid if we want to ask and indeed have a chance of affecting what forms of life, agency, modes of existence, human or otherwise, will participate-and how-in this planet's future.