

Living Alterities Phenomenology Embodiment And

We live in critical times. We face a global crisis in economics and finance, a global ecological crisis, and a constant barrage of international disputes. Perhaps most dishearteningly, there seems to be little faith in our ability to address such difficult problems. However, there is also a more positive sense in which these are critical times. The world's current state of flux gives us a unique window of opportunity for shaping a new international order that will allow us to cope with current and future global crises. In *Critical Theory in Critical Times*, eleven of the most distinguished critical theorists offer new perspectives on recent crises and transformations of the global political and economic order. Essays from Jürgen Habermas, Seyla Benhabib, Cristina Lafont, Rainer Forst, Wendy Brown, Christoph Menke, Nancy Fraser, Rahel Jaeggi, Amy Allen, Penelope Deutscher, and Charles Mills address pressing issues including international human rights and democratic sovereignty, global neoliberalism, novel approaches to the critique of capitalism, critical theory's Eurocentric heritage, and new directions offered by critical race theory and postcolonial studies. Sharpening the conceptual tools of critical theory, the contributors to *Critical Theory in Critical Times* reveal new ways of expanding the diverse traditions of the Frankfurt School in response to some of the most urgent and important challenges of our times.

Simone de Beauvoir's *Le Deuxième Sexe* has been studied extensively since its appearance in 1949. Through the years, certain passages have taken on prestige; others are seen as unimportant to understanding Beauvoir's argument. In *Toward a Phenomenology of Sexual Difference*, Sara HeinSmaa rediscovers those neglected passages in her quest to follow Beauvoir's line of thinking. HeinSmaa, like some other recent philosophers, finds that *Le Deuxième Sexe* is a philosophical inquiry, not the empirical study it is commonly thought to be. Others who view Beauvoir's masterpiece as a work of philosophy argue it is a criticism not only of Sartrean phenomenology, but of phenomenology as a whole. HeinSmaa thinks differently. She finds that Beauvoir's starting point is the Husserlian idea of the living body that she found developed in Merleau-Ponty's *Phénoménologie de la perception*. So when Beauvoir wrote *Le Deuxième Sexe*, she was writing not as Sartre's pupil, but as a scholar in the tradition of Husserl and Merleau-Ponty.

The first in-depth analysis of the radical feminist theory and coalitional praxis of scholar-activist María Lugones. *Speaking Face to Face* provides an unprecedented, in-depth look at the feminist philosophy and practice of the renowned Argentinian-born scholar-activist María Lugones. Informed by her identification as “nondiasporic Latina” and US Woman of Color, as well as her long-term commitment to grassroots organizing in Chicana/o communities, Lugones's work dovetails with, while remaining distinct from, that of other prominent transnational, decolonial, and women of color feminists. Her visionary philosophy motivates transformative modes of engaging cultural others, inviting us to create political intimacies rooted in a shared yearning for interdependence. Bringing together scholars and activists across fields, this volume charts her profound impact in and beyond the academy for the past thirty years. In so doing, it exemplifies a new method of coalitional theorizing—traversing racial, ethnic, sexual, national,

gendered, political, and disciplinary borders in order to cultivate learning, embrace heterogeneity, and provide a unique framework for engaging contemporary debates about identity, oppression, and activism. Across thirteen original contributions, authors address issues of intersectionality, colonial and decolonial subjectivities, the multiplicity and the coloniality of gender, indigenous spiritualities and cosmologies, pluralist and women of color feminisms, radical multiculturalism, popular education, and resistance to multiple oppressions. The book also includes a rare interview with María Lugones and an afterword by Paula Moya, ultimately offering both new critical resources for longstanding admirers of Lugones and a welcome introduction for newcomers to her groundbreaking work. Pedro J. DiPietro is Assistant Professor of Women's and Gender Studies at Syracuse University and an affiliate of Latino and Latin American Studies, Indigenous and Native American Studies, and LGBT Studies. Jennifer McWeeny is Associate Professor of Philosophy at Worcester Polytechnic Institute. She is the coeditor (with Ashby Butnor) of *Asian and Feminist Philosophies in Dialogue: Liberating Traditions* and editor-in-chief of *Simone de Beauvoir Studies*. Shireen Roshanravan is Associate Professor of American Ethnic Studies at Kansas State University. She is the coeditor (with Lynn Fujiwara) of *Asian American Feminisms and Women of Color Politics*.

L'ouvrage aborde la question de la relation entre le soi et l'autre. Il rassemble des contributions proposées par des chercheurs dans les domaines de la philosophie, de la littérature et des sciences humaines. Ce livre soulève plusieurs questions telles que : Est-il toujours possible de comprendre la personne individuelle sans la référence aux autres personnes ? Dans quelle mesure l'identité personnelle dépend-elle des différences entre les personnes ? L'interprétation de l'Autre est-elle toujours complète ? etc. L'ouvrage offre une discussion scientifique originale qui s'adresse tout particulièrement aux enseignants, aux chercheurs et aux étudiants intéressés par cette question de l'Ipséité et de l'Altérité.

This exciting new Handbook offers a comprehensive overview of the contemporary state of the field in feminist philosophy. The editors' introduction and forty-five essays cover feminist critical engagements with philosophy and adjacent scholarly fields, as well as feminist approaches to current debates and crises across the world. Authors cover topics ranging from the ways in which feminist philosophy attends to other systems of oppression, and the gendered, racialized, and classed assumptions embedded in philosophical concepts, to feminist perspectives on prominent subfields of philosophy. The first section contains chapters that explore feminist philosophical engagement with mainstream and marginalized histories and traditions, while the second section parses feminist philosophy's contributions to numerous philosophical subfields, for example metaphysics and bioethics. A third section explores what feminist philosophy can illuminate about crucial moral and political issues of identity, gender, the body, autonomy, prisons, among numerous others. The Handbook concludes with the field's engagement with other theories and movements, including trans studies, queer theory, critical race, theory, postcolonial theory, and decolonial theory. The volume provides a rigorous but accessible resource for students and scholars who are interested in feminist philosophy, and how feminist philosophers situate their work in relation to the philosophical mainstream and other disciplines. Above all it aims to showcase the rich diversity of subject matter, approach, and method among feminist philosophers.

Dem Sehen, seiner Macht und seiner Reflexionsbedürftigkeit kommt in pädagogischen Zusammenhängen eine besondere Bedeutung zu. Die Frage danach, wie Sehen als nicht allein metaphorischer Zugang zu pädagogischer Professionalität gefasst werden kann, ist eines von drei Anliegen des vorliegenden Bandes. Das zweite Anliegen bezieht sich auf die Frage, welches Potenzial theoretische, methodische und methodologische Zugänge qualitativ-interpretativer Forschung in den Erziehungswissenschaften für pädagogische Professionalisierungsprozesse besitzen, zu welchen Sehgewohnheiten diese mithin beitragen. Pädagogische Professionalisierungsprozesse beinhalten nicht nur die Entwicklung und Aneignung neuer Deutungs- und Wahrnehmungsvermögen („Sehen lernen“), sondern haben auch mit der Reflexion und Revision beispielsweise alltagskulturell plausibler Deutungs- und Wahrnehmungsvermögen und ihren Machtwirkungen zu tun („Sehen verlernen“). Die Diskussion der Fragen, ob und wie Professionalisierung als (Ver-)Lernen, (Um-)Lernen oder Bildung von neuen Deutungsmustern gedacht werden kann und welche Formate des hochschulischen Lernens sich hierfür anbieten und bewährt haben, ist das dritte Anliegen dieses Sammelbandes. Der Inhalt Praxis des Sehens – Theoretische Perspektiven ? Seh-Angebote als distinktive Weisen des Sehens ? Formate der Vermittlung pädagogischer Professionalität Die Herausgeber*innen Susanne Gottuck ist wissenschaftliche Mitarbeiterin an der Fakultät für Bildungswissenschaften der Universität Duisburg-Essen. Irina Grünheid und Jan Wolter sind wissenschaftliche Mitarbeiter_innen am Institut für Pädagogik der Carl von Ossietzky Universität Oldenburg. Dr. Paul Mecheril ist Professor am Institut für Pädagogik der Carl von Ossietzky Universität Oldenburg.

Distinguished feminist philosophers consider the future of their field and chart its political and ethical course in this forward-looking volume. Engaging with themes such as the historical trajectory of feminist phenomenology, ways of perceiving and making sense of the contemporary world, and the feminist body in health and ethics, these essays affirm the base of the discipline as well as open new theoretical spaces for work that bridges bioethics, social identity, physical ability, and the very nature and boundaries of the female body. Entanglements with thinkers such as Heidegger, Merleau-Ponty, Beauvoir, and Arendt are evident and reveal new directions for productive philosophical work. Grounded in the richness of the feminist philosophical tradition, this work represents a significant opening to the possible futures of feminist phenomenological research.

The contributors to this book offer productive new readings of Merleau-Ponty's political philosophy and of other facets of his thought. They each deploy his theories to adopt a critical stance on urgent political issues and contemporary situations within society. Each essay focuses on a different aspect of political transformation, be it at the personal, social, national, or international level. The book as a whole maps out possibilities for thinking phenomenologically about politics without a sole focus on the state, turning instead toward contemporary human experience and existence.

Simone de Beauvoir and Luce Irigaray famously insisted on their philosophical differences, and this mutual insistence has largely guided the reception of their thought. What does it mean to return to Simone de Beauvoir and Luce Irigaray in light of questions and problems of contemporary feminism, including intersectional and queer criticisms of their projects? How should we now take up, amplify, and surpass the horizons opened by their projects? Seeking answers to these questions, the essays in this volume

return to Beauvoir and Irigaray to find what the two philosophers share. And as the authors make clear, the richness of Beauvoir and Irigaray's thought far exceeds the reductive parameters of the Eurocentric, bourgeois second-wave debates that have constrained interpretation of their work. The first section of this volume places Beauvoir and Irigaray in critical dialogue, exploring the place of the material and the corporeal in Beauvoir's thought and, in doing so, reading Beauvoir in a framework that goes beyond a theory of gender and the humanism of phenomenology. The essays in the second section of the volume take up the challenge of articulating points of dialogue between the two focal philosophers in logic, ethics, and politics. Combined, these essays resituate Beauvoir and Irigaray's work both historically and in light of contemporary demands, breaking new ground in feminist philosophy.

With the recent barrage of racially motivated killings, violent encounters between blacks and whites, and hate crimes in the wake of the 2016 election that foreground historic problems posed by systemic racism, including disenfranchisement and mass incarceration, it would be easy to despair that Dr. Martin Luther King Jr.'s dream has turned into a nightmare. Many Americans struggle for equal treatment, facing hate speech, brutality, and a national spirit of hopelessness; their reality is hardly "post-racial." The need for clarity surrounding the significance of race and racism in the United States is more pressing than ever. This collection of interviews on race, some originally conducted for The New York Times philosophy blog, The Stone, provides rich context and insight into the nature, challenges, and deepest questions surrounding this fraught and thorny topic. In interviews with such major thinkers as bell hooks, Judith Butler, Cornel West, Kwame Anthony Appiah, Peter Singer, and Noam Chomsky, Yancy probes the historical origins, social constructions, and lived reality of race along political and economic lines. He interrogates fully race's insidious expressions, its transcendence of Black/white binaries, and its link to neo-liberalism, its epistemological and ethical implications, and, ultimately, its future.

This volume considers the phenomenon of yoga travel as an instance of a broader genre of 'spiritual travel' involving journeys to places 'elsewhere', which are imagined to offer the possibility of profound personal transformation. These imaginings are tied up in a continued exoticization of the East, but they are not limited to that. Contributors identify various themes such as authenticity, suffering, space, material markers, and the idea of the 'spiritual', tracing how these ideas manifest in conceptions and fetishizations of 'elsewhere.' To deepen its analysis of this phenomenon, the book incorporates a wide range of disciplines including architecture, sociology, anthropology, philosophy, women's studies, religious studies, and history. While the book's primary focus is yoga and yoga travel, contributors offer up an array of other case studies. Chapters delve into the complex questions of agency and authenticity that accompany the concept of 'spiritual travel' and ideas of 'elsewhere.'

Despite several decades of feminist activism and scholarship, women's bodies continue to be sites of control and contention both materially and symbolically. Issues such as reproductive technologies, sexual violence, objectification, motherhood, and sex trafficking, among others, constitute ongoing, pressing concerns for women's bodies in our contemporary milieu, arguably exacerbated in a neoliberal world where bodies are instrumentalized as sites of human capital. This book engages with these

themes by building on the strong tradition of feminist thought focused on women's bodies, and by making novel contributions that reflect feminists' concerns—both theoretically and empirically—about gender and embodiment in the present context and beyond. The collection brings together essays from a variety of feminist scholars who deploy diverse theoretical approaches, including phenomenology, pragmatism, and new materialisms, in order to examine philosophically the question of the current status of gendered bodies through cutting-edge feminist theory.

This is the most comprehensive book ever published on philosophical methodology. A team of thirty-eight of the world's leading philosophers present original essays on various aspects of how philosophy should be and is done. The first part is devoted to broad traditions and approaches to philosophical methodology (including logical empiricism, phenomenology, and ordinary language philosophy). The entries in the second part address topics in philosophical methodology, such as intuitions, conceptual analysis, and transcendental arguments. The third part of the book is devoted to essays about the interconnections between philosophy and neighbouring fields, including those of mathematics, psychology, literature and film, and neuroscience.

Examines the lived experience of social encounters drawing on phenomenological insights. *Body/Self/Other* brings together a variety of phenomenological perspectives to examine the complexity of social encounters across a range of social, political, and ethical issues. It investigates the materiality of social encounters and the habitual attitudes that structure lived experience. In particular, the contributors examine how constructions of race, gender, sexuality, criminality, and medicalized forms of subjectivity affect perception and social interaction. Grounded in practical, everyday experiences, this book provides a theoretical framework that considers the extent to which fundamental ethical obligations arise from the fact of individuals' intercorporeality and sociality. At a moment in history when the status of minorities, particularly ethno-racial minorities, is the subject of intense, often acrimonious debate, this book offers a timely and relevant discussion of the core themes of assimilation, interculturalization, and identity in the oeuvre of three independent American filmmakers: Scorsese, Allen, and Lee.

With this nuanced and interdisciplinary work, political theorist Mihaela Mihai tackles several interrelated questions: How do societies remember histories of systemic violence? Who is excluded from such histories' cast of characters? And what are the political costs of selective remembering in the present? Building on insights from political theory, social epistemology, and feminist and critical race theory, Mihai argues that a double erasure often structures hegemonic narratives of complex violence: of widespread, heterogeneous complicity and of "impure" resistances, not easily subsumed to exceptionalist heroic models. In dialogue with care ethicists and philosophers of art, she then suggests that such narrative reductionism can be disrupted aesthetically through practices of "mnemonic care," that is, through the hermeneutical labor that critical artists deliver—thematically and formally—within communities' space of meaning. Empirically, the book examines both consecrated and marginalized artists who tackled the memory of Vichy France, communist Romania, and apartheid South Africa. Despite their specificities, these contexts present us with an opportunity to analyze similar mnemonic dynamics and to recognize the political impact of dissenting artistic production. Crossing disciplinary boundaries, the book intervenes in debates over collective responsibility, historical injustice, and the aesthetics of violence within political theory, memory studies, social epistemology, and transitional justice.

The connection and science behind race, racism, and mental illness In 2012, an interdisciplinary team of scientists at the University of Oxford reported that - based on their clinical experiment - the beta-blocker drug, Propranolol, could reduce implicit racial bias among its users. Shortly after the experiment, an article in Time Magazine cited the study, posing the question: Is racism becoming a mental illness? In *Are Racists Crazy?* Sander Gilman and James Thomas trace the idea of race and racism as psychopathological categories., from mid-19th century Europe, to contemporary America, up to the aforementioned clinical experiment at the University of Oxford, and ask a slightly different question than that posed by Time: How did racism become a mental illness? Using historical, archival, and content analysis, the authors provide a rich account of how the 19th century 'Sciences of Man' - including anthropology, medicine, and biology - used race as a means of defining psychopathology and how assertions about race and madness became embedded within disciplines that deal with mental health and illness. An illuminating and riveting history of the discourse on racism, antisemitism, and psychopathology, *Are Racists Crazy?* connects past and present claims about race and racism, showing the dangerous implications of this specious line of thought for today. This book explains the importance of embodiment in understanding the function of race. With chapters by expert contributors and coverage of the most recent thinking in philosophy of race, the book is ideal for upper-level students in Phenomenology, Philosophy of Race and Critical Race Theory.

Writing Migration through the Body builds a study of the body as a mutable site for negotiating and articulating the transnational experience of mobility. At its core stands a selection of recent migration stories in Italian, which are brought into dialogue with related material from cultural studies and the visual arts. Occupying no single disciplinary space, and drawing upon an elaborate theoretical framework ranging from phenomenology to anthropology, human geography and memory studies, this volume explores the ways in which the skin itself operates as a border, and brings to the surface the processes by which a sense of place and self are described and communicated through the migrant body. Through investigating key concepts and practices of transnational embodied experience, the book develops the interpretative principle that the individual bodies which move in contemporary migration flows are the primary agents through which the transcultural passages of images, emotions, ideas, memories – and also histories and possible futures – are enacted.

Top scholars provide a critical analysis of the current ethical challenges facing police officers, police departments, and the criminal justice system From George Floyd to Breonna Taylor, the brutal deaths of Black citizens at the hands of law enforcement have brought race and policing to the forefront of national debate in the United States. In *The Ethics of Policing*, Ben Jones and Eduardo Mendieta bring together an interdisciplinary group of scholars across the social sciences and humanities to reevaluate the role of the police and the ethical principles that guide their work. With contributors such as Tracey Meares, Michael Walzer, and Franklin Zimring, this volume covers timely topics including race and policing, the use of aggressive tactics and deadly force, police abolitionism, and the use of new technologies like drones, body cameras, and predictive analytics, providing different perspectives on the past, present, and future of policing, with particular attention to discriminatory practices that have historically targeted Black and Brown communities. This volume offers cutting-edge insight into the ethical challenges facing the police and the institutions that oversee them. As high-profile cases of police brutality spark protests around the country, *The Ethics of Policing* raises questions about the proper role of law enforcement in a democratic society.

Draws from Latina feminism, existential phenomenology, and race theory to explore the concept of selfhood. This original study intertwining Latina feminism, existential phenomenology, and race theory offers a new philosophical approach to understanding selfhood and identity.

Focusing on writings by Gloria Anzaldúa, María Lugones, and Linda Martín Alcoff, Mariana Ortega articulates a phenomenology that

introduces a conception of selfhood as both multiple and singular. Her Latina feminist phenomenological approach can account for identities belonging simultaneously to different worlds, including immigrants, exiles, and inhabitants of borderlands. Ortega's project forges new directions not only in Latina feminist thinking on such issues as borders, mestizaje, marginality, resistance, and identity politics, but also connects this analysis to the existential phenomenology of Martin Heidegger and to such concepts as being-in-the-world, authenticity, and intersubjectivity. The pairing of the personal and the political in Ortega's work is illustrative of the primacy of lived experience in the development of theoretical understandings of who we are. In addition to bringing to light central metaphysical issues regarding the temporality and continuity of the self, Ortega models a practice of philosophy that draws from work in other disciplines and that recognizes the important contributions of Latina feminists and other theorists of color to philosophical pursuits.

A distinctive focus of 19th- and 20th-century Latin American philosophy is the convergence of identity formation and political liberation in ethnically and racially diverse postcolonial contexts. From this perspective, Omar Rivera interprets how a "we" is articulated and deployed in central political texts of this robust philosophical tradition. In particular, by turning to the work of Peruvian political theorist José Carlos Mariátegui among others, Rivera critiques philosophies of liberation that are invested in the redemption of oppressed identities as conditions for bringing about radical social and political change, foregrounding Latin America's complex histories and socialities to illustrate the power and shortcomings of these projects. Building on this critical approach, Rivera studies interrelated epistemological, transcultural, and aesthetic delimitations of Latin American philosophy in order to explore the possibility of social and political liberation "beyond redemption."

Perfect for use at advanced undergraduate and graduate level, this is the first text to offer students a unified narrative regarding the place of the body in Western thinking. The body is simultaneously active and passive, powerful and vulnerable and as such, it fundamentally informs ontological, political, ethical and epistemological issues.

Geographies of Embodiment provides a critical discussion of the literatures on the body and embodiment, and humanism and post-humanism, and develops arguments about "otherness" and "encounter" which have become key ideas in urban studies, and studies of the city. It situates these arguments in a wider political context, looking at power-relations through case studies at urban, national and transnational scales. These arguments are situated across disciplinary boundaries, at the borderline between philosophy and social science that is associated to critical phenomenology, and reaches across Human Geography, Sociology, Philosophy, Anthropology, Cultural Studies and Urban Studies.

Philosophers consider race and racism from the perspective of lived, bodily experience. Broadening the philosophical conversation about race and racism, Living Alterities considers how people's racial embodiment affects their day-to-day lived experiences, the lived experiences of individuals marked by race interacting with and responding to others marked

by race, and the tensions that arise between different spheres of a single person's identity. Drawing on phenomenology and the work of thinkers such as Frantz Fanon, Maurice Merleau-Ponty, and Iris Marion Young, the essays address the embodiment experiences of African Americans, Muslims, Asian Americans, Latinas, Jews, and white Americans. The volume's focus on specific situations, temporalities, and encounters provides important context for understanding how race operates in people's lives in ordinary settings like classrooms, dorm rooms, borderlands, elevators, and families. Offers a timely reconsideration of the writings of Gloria Anzaldúa, treating issues of multiplicitous agency, identarian politics, and the stakes of coalition building as core themes in the author's work. In a refreshingly novel approach to the writings of Gloria E. Anzaldúa (1942–2004), Andrea J. Pitts addresses issues relevant to contemporary debates within feminist theory and critical race studies. Pitts explores how Anzaldúa addressed, directly and indirectly, a number of complicated problems regarding agency in her writings, including questions of disability justice, trans theorizing, Indigenous sovereignty, and identarian politics. Anzaldúa's conception of what Pitts describes as multiplicitous agency serves as a key conceptual link between these questions in her work, including how discussions of agency surfaced in Anzaldúa's late writings of the 1990s and early 2000s. Not shying away from Anzaldúa's own complex and sometimes problematic framings of disability, mestizaje, and Indigeneity, Pitts draws from several strands of contemporary Chicana, Latina, and African American philosophy to examine how Anzaldúa's work builds pathways toward networks of solidarity and communities of resistance. Andrea J. Pitts is Assistant Professor of Philosophy at the University of North Carolina, Charlotte. They are the coeditor (with Mark William Westmoreland) of *Beyond Bergson: Examining Race and Colonialism through the Writings of Henri Bergson*, also published by SUNY Press, and the coeditor (with Mariana Ortega, and José M. Medina) of *Theories of the Flesh: Latina and Latin American Feminisms, Transformation, and Resistance*. This book explores revisions of black male vulnerability in contemporary literature, examining how an everyday life determined by racialized social control can be transformed. It shows how transformative change takes place in black male characters' efforts to work through the criminality-as-vulnerability script in order to make a social impact. The 17 original essays of this volume explore the relevance of the phenomenological approach to contemporary debates concerning the role of embodiment in our cognitive, emotional and practical life. The papers demonstrate the theoretical vitality and critical potential of the phenomenological tradition both through critically engagement with other disciplines (medical anthropology, psychoanalysis, psychiatry, the cognitive sciences) and through the articulation of novel interpretations of classical works in the tradition, in particular the works of Edmund Husserl, Maurice Merleau-Ponty and Jean-Paul Sartre. The concrete phenomena analyzed in this book include: chronic pain, anorexia, melancholia and depression.

This book explores how white supremacy produces a racialized orientation in our lives, arguing that racism is habituated, enacting within us racialized and racist dispositions and bodily comportments that inform how we interact with others. Thus, eradicating racism requires unlearning racialized habits and cultivating new anti-racist habits.

Phenomenology and existentialism transformed understanding and experience of the Twentieth Century to their core. They had strikingly different inspirations and yet the two waves of thought became merged as both movements flourished. The present collection of research devoted to these movements and their unfolding interaction is now especially revealing. The studies in this first volume to be followed by two succeeding ones, range from the predecessors of existentialism – Kierkegaard/Jean Wahl, Nietzsche, to the work of its adherents – Shestov, Berdyaev, Unamuno, Blondel, Blumenberg, Heidegger and Mamardashvili, Dufrenne and Merleau-Ponty to existentialism's congruence with Christianity or with atheism. Among the leading Husserlian insights are treated essence and experience, the place of questioning, ethics and intentionality, temporality and passivity and the life world. The following book will uncover the perennial concerns guiding the wondrous interplay of these two inspirational sources.

Examines Bergson's work from the perspectives of critical philosophy of race and decolonial theory, placing it in conversation with theorists from Africa, the African Diaspora, and Latin America. Building upon recent interest in Henri Bergson's social and political philosophy, this volume offers a series of fresh and novel perspectives on Bergson's writings through the lenses of critical philosophy of race and decolonial theory. Contributors place Bergson's work in conversation with theorists from Africa, the African Diaspora, and Latin America to examine Bergson's influence on literature, science studies, aesthetics, metaphysics, and social and political philosophy within these geopolitical contexts. The volume pays particular attention to both theoretical and practical forms of critical resistance work, including historical analyses of anti-racist, anti-imperialist, and anti-capitalist movements that have engaged with Bergson's writings—for example, the Négritude movement, the Indigenismo movement, and the Peruvian Socialist Party. These historical and theoretical intersections provide a timely and innovative contribution to the existing scholarship on Bergson, and demonstrate the importance of his thought for contemporary social and political issues. Andrea J. Pitts is Assistant Professor of Philosophy at the University of North Carolina, Charlotte. Mark William Westmoreland is a doctoral candidate and instructor of ethics and philosophy at Villanova University.

Leading experts in psychiatry, philosophy, and psychology integrate the scientific lenses relevant to understanding psychiatric disorders.

In the wake of Donald J. Trump's victory and his administration's attacks on an array of vulnerable populations, a diverse collection of scholars and ethnographers document how marginalized peoples have experienced the first years of Trump mayhem. A feminist approach to the Anthropocene that recovers the relevance of sensation and phenomenology. *Earthly Encounters* develops a fuller account of the lived experience of racialized gender formation as it exists on this planet, earth. It analyzes sensations: the chill of winter, the warm embrace of the wind, the feeling of being immersed in water, and a stifling sense of

containment. Through this analysis in settler colonial and colonial contexts, in twentieth-century North America and Africa, Stephanie D. Clare shows how sensation is unevenly distributed within social worlds and productive of racial, national, and gendered subjectivities. From revealing the relevance of phenomenology, especially in the writings of Maurice Merleau-Ponty and Frantz Fanon, to debates concerning new materialism and affect theory, Clare shows how the phenomenology of race and gender must consider both the production of the body-subject and the environment. She concludes by making a case for the continued significance of sensation in the context of the Anthropocene. Stephanie D. Clare is Assistant Professor of English at the University of Washington.

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