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Sick Building Syndrome and the Problem of Uncertainty Vital Decomposition Ethics of Care Frontier
Road Moral Boundaries Deadly Biocultures The Ethics of Care Neofinalism Against Purity Caring
Democracy Manifestly Haraway Care in everyday life Deep Listening Ordinary Affects Isle of Fire The
Great Woman Singer Business Ethics and Care in Organizations Beyond Doer and Done to Matters of
Care Care of the Species The Promise of Infrastructure Distributed Agency Matters of Care We Eat the
Mines and the Mines Eat Us Vibrant Matter What Comes after Entanglement? Posthuman and Political
Care Ethics for Reconfiguring Higher Education Pedagogies Design (&) Activism Second Nature The
Speculative Turn Resilience Knowing Otherwise Global Feminist Ethics Caring Disruptive Christian
Ethics The Core of Care Ethics How Forests Think Matters of Care The Adventure of Relevance Who
Cares?

Sick Building Syndrome and the Problem of Uncertainty

In Moral Boundaries Joan C. Tronto provides one of the most original responses to the controversial questions surrounding women and caring. Tronto demonstrates that feminist thinkers have failed to realise the political context which has shaped their debates about care. It is her belief that care cannot be a useful moral and political concept until its traditional and ideological associations as a "women's

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morality" are challenged. *Moral Boundaries* contests the association of care with women as empirically and historically inaccurate, as well as politically unwise. In our society, members of unprivileged groups such as the working classes and people of color also do disproportionate amounts of caring. Tronto presents care as one of the central activities of human life and illustrates the ways in which society degrades the importance of caring in order to maintain the power of those who are privileged.

Vital Decomposition

From U.S.-Mexico border walls to Flint's poisoned pipes, there is a new urgency to the politics of infrastructure. Roads, electricity lines, water pipes, and oil installations promise to distribute the resources necessary for everyday life. Yet an attention to their ongoing processes also reveals how infrastructures are made with fragile and often violent relations among people, materials, and institutions. While infrastructures promise modernity and development, their breakdowns and absences reveal the underbelly of progress, liberal equality, and economic growth. This tension, between aspiration and failure, makes infrastructure a productive location for social theory. Contributing to the everyday lives of infrastructure across four continents, some of the leading anthropologists of infrastructure demonstrate in *The Promise of Infrastructure* how these more-than-human assemblages made over more-than-human lifetimes offer new opportunities to theorize time, politics, and promise in the contemporary moment. Contributors Nikhil Anand, Hannah Appel, Geoffrey C. Bowker, Dominic Boyer, Akhil Gupta, Penny Harvey, Brian Larkin, Christina Schwenkel, Antina von Schnitzler

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Ethics of Care

To care can feel good, or it can feel bad. It can do good, it can oppress. But what is care? A moral obligation? A burden? A joy? Is it only human? In *Matters of Care*, Marla Puig de la Bellacasa presents a powerful challenge to conventional notions of care, exploring its significance as an ethical and political obligation for thinking in the more than human worlds of technoscience and naturecultures. *Matters of Care* contests the view that care is something only humans do, and argues for extending to non-humans the consideration of agencies and communities that make the living web of care by considering how care circulates in the natural world. The first of the book's two parts, "Knowledge Politics," defines the motivations for expanding the ethico-political meanings of care, focusing on discussions in science and technology that engage with sociotechnical assemblages and objects as lively, politically charged "things." The second part, "Speculative Ethics in Antiecolological Times," considers everyday ecologies of sustaining and perpetuating life for their potential to transform our entrenched relations to natural worlds as "resources." From the ethics and politics of care to experiential research on care to feminist science and technology studies, *Matters of Care* is a singular contribution to an emerging interdisciplinary debate that expands agency beyond the human to ask how our understandings of care must shift if we broaden the world.

Frontier Road

Across the globe, an expanding circle of care is encompassing a growing number of species through

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efforts targeting biodiversity, profoundly revising the line between humans and nonhumans. *Care of the Species* examines infrastructures of care—labs and gardens in Spain and Mexico—where plant scientists grapple with the complexities of evolution and domestication. John Hartigan Jr. uses ethnography to access the expertise of botanists and others engaged with cultivating biodiversity, providing various entry points for understanding plants in the world around us. He begins by tracing the historical emergence of race through practices of care on nonhumans, showing how this history informs current thinking about conservation. With geneticists working on maize, Hartigan deploys Foucault's concept of care of the self to analyze how domesticated species are augmented by an afterlife of data. In the botanical gardens of Spain, *Care of the Species* explores seed banks, herbariums, and living collections, depicting the range of ways people interact with botanical knowledge. This culminates in Hartigan's effort to engage plants as ethnographic subjects through a series of imaginative "interview" techniques. *Care of the Species* contributes to debates about the concept of species through vivid ethnography, developing a cultural perspective on evolutionary dynamics while using ethnography to theorize species. In tackling the racial dimension of efforts to go "beyond the human," this book reveals a far greater stratum of sameness than commonly assumed.

Moral Boundaries

Care is a human ability we all need for growing and flourishing. It implies considering the needs and interests of others, and the quality of how we relate to each other is often defined by care. While the value of care in private life is widely recognized, its role in the public sphere is contested and subject to political debates. In work organizations, instrumentality frequently overrides considerations for

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colleagues and co-workers well-being, while relationships are often sacrificed in the service of performance and meeting organizational targets. The questions this volume attempts to address concerns the organizational conditions that make care flourish and how a caring organization functions in practice. Specifically, we examine what it means to care for each other and what enhances caring behaviours in organizations. The volume ultimately focuses on how caring relations can contribute to making organizations better places. In this perspective, care involves the recognition of, and the limitations of, work as a key aspect of personal and social identity. Because care exceeds the sphere of individual intimacy, the book will also centre on the necessity for building caring institutions through a political process that considers the needs, contributions, and prospects of many different actors. This book aims to contribute to academic discussions on care in organizations, care work, business and organizational ethics, diversity, caring leadership, well-being in organizations, and research ethics. Managers, consultants, policy-makers, and students will find reflections about the goodness of care in organizations, and guidance about the ethical and practical difficulties of pursuing the project of building caring organizations.

Deadly Biocultures

Long considered both best friend and worst enemy to humankind, fire is at once creative and destructive. On the endangered tropical island of Madagascar, these two faces of fire have fueled a century-long conflict between rural farmers and island leaders. Based on detailed fieldwork in Malagasy villages and a thorough archival investigation, *Isle of Fire* offers a detailed analysis of why Madagascar has always been aflame, why it always will be aflame, and ultimately, as Christian Kull argues, why it should

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remain aflame.

The Ethics of Care

Can forests think? Do dogs dream? In this astonishing book, Eduardo Kohn challenges the very foundations of anthropology, calling into question our central assumptions about what it means to be human—and thus distinct from all other life forms. Based on four years of fieldwork among the Runa of Ecuador's Upper Amazon, Eduardo Kohn draws on his rich ethnography to explore how Amazonians interact with the many creatures that inhabit one of the world's most complex ecosystems. Whether or not we recognize it, our anthropological tools hinge on those capacities that make us distinctly human. However, when we turn our ethnographic attention to how we relate to other kinds of beings, these tools (which have the effect of divorcing us from the rest of the world) break down. *How Forests Think* seizes on this breakdown as an opportunity. Avoiding reductionistic solutions, and without losing sight of how our lives and those of others are caught up in the moral webs we humans spin, this book skillfully fashions new kinds of conceptual tools from the strange and unexpected properties of the living world itself. In this groundbreaking work, Kohn takes anthropology in a new and exciting direction—one that offers a more capacious way to think about the world we share with other kinds of beings.

Neofinalism

In Colombia, decades of social and armed conflict and the US-led war on drugs have created a

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seemingly untenable situation for scientists and rural communities as they attempt to care for forests and grow non-illicit crops. In *Vital Decomposition* Kristina M. Lyons presents an ethnography of human-soil relations. She follows state soil scientists and peasants across labs, greenhouses, forests, and farms and attends to the struggles and collaborations between farmers, agrarian movements, state officials, and scientists over the meanings of peace, productivity, rural development, and sustainability in Colombia. In particular, Lyons examines the practices and philosophies of rural farmers who value the decomposing layers of leaves, which make the soils that sustain life in the Amazon, and shows how the study and stewardship of the soil point to alternative frameworks for living and dying. In outlining the life-making processes that compose and decompose into soil, Lyons theorizes how life can thrive in the face of the violence, criminalization, and poisoning produced by militarized, growth-oriented development.

Against Purity

In *Beyond Doer and Done To*, Jessica Benjamin, author of the path-breaking *Bonds of Love*, expands her theory of mutual recognition and its breakdown into the complementarity of "doer and done to." Her innovative theory charts the growth of the Third in early development through the movement between recognition and breakdown, and shows how it parallels the enactments in the psychoanalytic relationship. Benjamin's recognition theory illuminates the radical potential of acknowledgment in healing both individual and social trauma, in creating relational repair in the transformational space of thirdness. Benjamin's unique formulations of intersubjectivity make essential reading for both psychoanalytic therapists and theorists in the humanities and social sciences.

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Caring Democracy

By foregrounding the ways that human existence is bound together with the lives of other entities, contemporary cultural theorists have sought to move beyond an anthropocentric worldview. Yet as Eva Haifa Giraud contends in *What Comes after Entanglement?*, for all their conceptual power in implicating humans in ecologically damaging practices, these theories can undermine scope for political action. Drawing inspiration from activist projects between the 1980s and the present that range from anticapitalist media experiments and vegan food activism to social media campaigns against animal research, Giraud explores possibilities for action while fleshing out the tensions between theory and practice. Rather than an activist ethics based solely on relationality and entanglement, Giraud calls for what she describes as an ethics of exclusion, which would attend to the entities, practices, and ways of being that are foreclosed when other entangled realities are realized. Such an ethics of exclusion emphasizes foreclosures in the context of human entanglement in order to foster the conditions for people to create meaningful political change.

Manifestly Haraway

In this powerful anthropological study of a Bolivian tin mining town, Nash explores the influence of modern industrialization on the traditional culture of Quechua-and-Aymara-speaking Indians.

Care in everyday life

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At a time where the relevance of the social sciences is under threat, this innovative book offers a speculative experimentation on the philosophy and methodology of the social sciences to rethink what 'relevance' is, and to cultivate a new ethos of knowledge-making for an eventful world. Engaging a diverse range of thinkers including Alfred North Whitehead, Gilles Deleuze and Isabelle Stengers, as well as the American pragmatists John Dewey and William James, Martin Savransky challenges longstanding assumptions in the social sciences and argues that relevance is an event that is part and parcel of the immanent and situated processes by which things come to matter. He develops new conceptual tools for cultivating an empiricist ethos of inquiry that is attuned to the question of how things come to matter— an ethics that turns social inquiry into a veritable adventure. The result is an original and rigorous book that infuses knowledge-practices in the social sciences with new sensibilities, creative possibilities, and novel habits of thinking, knowing, and feeling.

Deep Listening

This is a book about how the worlds of design and activism (could) inspire each other. As Design and its conceptual, functional, aesthetic, speculative and interventional concepts inevitably affect our lives, it often actively interferes in common definitions, understandings and opinion making, which offers opportunities for ideological engagement (in a good or in a bad sense). The book focuses on theories and practices related to the role of Design in terms of addressing, provoking and creating political discourse. Starting from traditional forms of protest, visual languages of resistance, to new forms of digital participation, this will help us to better understand the rituals, structures and meanings of design activism in history and the present, clarifying that design is intrinsically social and supremely political.

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And it shall help us to derive arguments and examples for the transformative potential of future design (and) activism.

Ordinary Affects

With numerous examples to supplement her rich theoretical discussion, Nel Noddings builds a compelling philosophical argument for an ethics based on natural caring, as in the care of a mother for her child. In *Caring*—now updated with a new preface and afterword reflecting on the ongoing relevance of the subject matter—the author provides a wide-ranging consideration of whether organizations, which operate at a remove from the caring relationship, can truly be called ethical. She discusses the extent to which we may truly care for plants, animals, or ideas. Finally, she proposes a realignment of education to encourage and reward not just rationality and trained intelligence, but also enhanced sensitivity in moral matters.

Isle of Fire

The 2015 winner of the Brown Democracy Medal, Joan C. Tronto, argues in *Who Cares?* that we need to rethink American democracy, as well as our own fundamental values and commitments, from a caring perspective. Asserting that Americans are facing a "caring deficit"—that there are simply too many demands on our time to care adequately for children, elderly people, and ourselves—she asks us to reconsider how we allocate care responsibilities. At the same time, while democratic politics should help

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citizens to care better, most people see caring as unsupported by public life and deem the concerns of politics as too remote from their lives to make a difference in this sphere. Tronto traces the reasons for this disconnect and argues for the need to make care, not economics, the central concern of democratic political life.

The Great Woman Singer

Licia Fiol-Matta traces the careers of four iconic Puerto Rican singers—Myrta Silva, Ruth Fernández, Ernestina Reyes, and Lucecita Benítez—to explore how their voices and performance style transform the possibilities for comprehending the figure of the woman singer. Fiol-Matta shows how these musicians, despite seemingly intractable demands to represent gender norms, exercised their artistic and political agency by challenging expectations of how they should look, sound, and act. Fiol-Matta also breaks with conceptualizations of the female pop voice as spontaneous and intuitive, interrogating the notion of "the great woman singer" to deploy her concept of the "thinking voice"—an event of music, voice, and listening that rewrites dominant narratives. Anchored in the work of Lacan, Foucault, and others, Fiol-Matta's theorization of voice and gender in *The Great Woman Singer* makes accessible the singing voice's conceptual dimensions while revealing a dynamic archive of Puerto Rican and Latin American popular music.

Business Ethics and Care in Organizations

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Americans now face a caring deficit: there are simply too many demands on people's time for us to care adequately for our children, elderly people, and ourselves. At the same time, political involvement in the United States is at an all-time low, and although political life should help us to care better, people see caring as unsupported by public life and deem the concerns of politics as remote from their lives. *Caring Democracy* argues that we need to rethink American democracy, as well as our fundamental values and commitments, from a caring perspective. The idea that production and economic life are the most important political and human concerns ignores the reality that caring, for ourselves and others, should be the highest value that shapes how we view the economy, politics, and institutions such as schools and the family. Care is at the center of our human lives, but Tronto argues it is currently too far removed from the concerns of politics. *Caring Democracy* traces the reasons for this disconnection and argues for the need to make care, not economics, the central concern of democratic political life. Joan C. Tronto is a Professor in the Political Science Department at the University of Minnesota. She is the author of *Moral Boundaries: A Political Argument for an Ethic of Care* (Routledge).

Beyond Doer and Done to

The world is in a terrible mess. It is toxic, irradiated, and full of injustice. Aiming to stand aside from the mess can produce a seemingly satisfying self-righteousness in the scant moments we achieve it, but since it is ultimately impossible, individual purity will always disappoint. Might it be better to understand complexity and, indeed, our own complicity in much of what we think of as bad, as fundamental to our lives? *Against Purity* argues that the only answer—if we are to have any hope of tackling the past, present, and future of colonialism, disease, pollution, and climate change—is a

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resounding yes. Proposing a powerful new conception of social movements as custodians for the past and incubators for liberated futures, *Against Purity* undertakes an analysis that draws on theories of race, disability, gender, and animal ethics as a foundation for an innovative approach to the politics and ethics of responding to systemic problems. Being against purity means that there is no primordial state we can recover, no Eden we have desecrated, no pretoxic body we might uncover through enough chia seeds and kombucha. There is no preracial state we could access, no erasing histories of slavery, forced labor, colonialism, genocide, and their concomitant responsibilities and requirements. There is no food we can eat, clothes we can buy, or energy we can use without deepening our ties to complex webbing of suffering. So, what happens if we start from there? Alexis Shotwell shows the importance of critical memory practices to addressing the full implications of living on colonized land; how activism led to the official reclassification of AIDS; why we might worry about studying amphibians when we try to fight industrial contamination; and that we are all affected by nuclear reactor meltdowns. The slate has never been clean, she reminds us, and we can't wipe off the surface to start fresh—there's no fresh to start. But, Shotwell argues, hope found in a kind of distributed ethics, in collective activist work, and in speculative fiction writing for gender and disability liberation that opens new futures.

Matters of Care

This volume examines the nature/politics relationship anew in the wake of recent critiques of the category of "nature." Its essays draw on contemporary and canonical thinkers to reflect on "second nature" as a site or paradigm of political contest and intervene into debates about environmentalism, human rights, and more.

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Care of the Species

This volume is fourth in the series of annuals created under the auspices of The Association for Feminist Ethics and Social Theory (FEAST). The topics covered herein—from peacekeeping and terrorism, to sex trafficking and women's paid labor, to poverty and religious fundamentalism—are vital to women and to feminist movements throughout the world.

The Promise of Infrastructure

Distributed Agency presents an interdisciplinary inroad into the latest thinking about the distributed nature of agency: what it's like, what are its conditions of possibility, and what are its consequences. The book's 25 chapters are written by a wide range of scholars, from anthropology, biology, cognitive science, linguistics, philosophy, psychology, geography, law, economics, and sociology. While each chapter takes up different materials using different methods, they all chart relations between the key elements of agency: intentionality, causality, flexibility and accountability. Each chapter seeks to explain how and why such relations are distributed—not just across individuals, but also across bodies and minds, people and things, spaces and times. To do this, the authors work through empirical studies of particular cases, while also offering reviews and syntheses of key ideas from the authors' respective research traditions. Our goals with this collection of essays are to assemble insights from new research on the anatomy of human agency, to address divergent framings of the issues from different disciplines, and to suggest directions for new debates and lines of research. We hope that it will be a resource for

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researchers working on allied topics, and for students learning about the elements of human-specific modes of shared action, from causality, intentionality, and personhood to ethics, punishment, and accountability.

Distributed Agency

Continental philosophy has entered a new period of ferment. The long deconstructionist era was followed with a period dominated by Deleuze, which has in turn evolved into a new situation still difficult to define. However, one common thread running through the new brand of continental positions is a renewed attention to materialist and realist options in philosophy. Among the leaders of the established generation, this new focus takes numerous forms. It might be hard to find many shared positions in the writings of Badiou, DeLanda, Laruelle, Latour, Stengers, and i ek, but what is missing from their positions is an obsession with the critique of written texts. All of them elaborate a positive ontology, despite the incompatibility of their results. Meanwhile, the new generation of continental thinkers is pushing these trends still further, as seen in currents ranging from transcendental materialism to the London-based speculative realism movement to new revivals of Derrida. As indicated by the title *The Speculative Turn*, the new currents of continental philosophy depart from the text-centered hermeneutic models of the past and engage in daring speculations about the nature of reality itself. This anthology assembles authors, of several generations and numerous nationalities, who will be at the centre of debate in continental philosophy for decades to come."

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Matters of Care

This book makes an important contribution to ongoing debates about the epistemological, ethical, ontological and political implications of relational ethics in higher education. By furthering theoretical developments on the ethics of care and critical posthumanism, it speaks to contemporary concerns for more socially just possibilities and enriched understandings of higher education pedagogies. The book considers how the political ethics of care and posthuman/new feminist materialist ethics can be diffracted through each other and how this can have value for thinking about higher education pedagogies. It includes ideas on ethics which push those boundaries that have previously served educational researchers and proposes new ways of conceptualising relational ethics. Chapters consider the entangled connections of the linguistic, social, material, ethical, political and biological in relation to higher education pedagogies. This topical and transdisciplinary book will be of great interest for academics, researchers and postgraduate students in the fields of posthuman and care ethics, social justice in education, higher education, and educational theory and policy.

We Eat the Mines and the Mines Eat Us

DIVAn account of sick building syndrome and the large number of historical conditions--office worker protests, feminism, ventilation engineering, toxicology, etc.--that coalesced to give this phenomenon real existence./div

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Vibrant Matter

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.

What Comes after Entanglement?

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In *Vibrant Matter* the political theorist Jane Bennett, renowned for her work on nature, ethics, and affect, shifts her focus from the human experience of things to things themselves. Bennett argues that political theory needs to do a better job of recognizing the active participation of nonhuman forces in events. Toward that end, she theorizes a "vital materiality" that runs through and across bodies, both human and nonhuman. Bennett explores how political analyses of public events might change were we to acknowledge that agency always emerges as the effect of ad hoc configurations of human and nonhuman forces. She suggests that recognizing that agency is distributed this way, and is not solely the province of humans, might spur the cultivation of a more responsible, ecologically sound politics: a politics less devoted to blaming and condemning individuals than to discerning the web of forces affecting situations and events. Bennett examines the political and theoretical implications of vital materialism through extended discussions of commonplace things and physical phenomena including stem cells, fish oils, electricity, metal, and trash. She reflects on the vital power of material formations such as landfills, which generate lively streams of chemicals, and omega-3 fatty acids, which can transform brain chemistry and mood. Along the way, she engages with the concepts and claims of Spinoza, Nietzsche, Thoreau, Darwin, Adorno, and Deleuze, disclosing a long history of thinking about vibrant matter in Western philosophy, including attempts by Kant, Bergson, and the embryologist Hans Driesch to name the "vital force" inherent in material forms. Bennett concludes by sketching the contours of a "green materialist" ecophilosophy.

Posthuman and Political Care Ethics for Reconfiguring Higher Education Pedagogies

Prejudice is often not a conscious attitude: because of ingrained habits in relating to the world, one may

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act in prejudiced ways toward others without explicitly understanding the meaning of one's actions. Similarly, one may know how to do certain things, like ride a bicycle, without being able to articulate in words what that knowledge is. These are examples of what Alexis Shotwell discusses in *Knowing Otherwise* as phenomena of "implicit understanding." Presenting a systematic analysis of this concept, she highlights how this kind of understanding may be used to ground positive political and social change, such as combating racism in its less overt and more deep-rooted forms. Shotwell begins by distinguishing four basic types of implicit understanding: nonpropositional, skill-based, or practical knowledge; embodied knowledge; potentially propositional knowledge; and affective knowledge. She then develops the notion of a racialized and gendered "common sense," drawing on Gramsci and critical race theorists, and clarifies the idea of embodied knowledge by showing how it operates in the realm of aesthetics. She also examines the role that both negative affects, like shame, and positive affects, like sympathy, can play in moving us away from racism and toward political solidarity and social justice. Finally, Shotwell looks at the politicized experience of one's body in feminist and transgender theories of liberation in order to elucidate the role of situated sensuous knowledge in bringing about social change and political transformation.

Design (&) Activism

Is resilience simply a fad, or is it a new way of thinking about human-environment relations, and the governance of these relations, that has real staying power? Is resilience a dangerous, depoliticizing concept that neuters incipient political activity, or the key to more empowering, emancipatory, and participatory forms of environmental management? Resilience offers an advanced introduction to these

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debates. It provides students with a detailed review of how the concept emerged from a small corner of ecology to critically challenge conventional environmental management practices, and radicalize how we can think about and manage social and ecological change. But Resilience also situates this new style of thought and management within a particular historical and geographical context. It traces the roots of resilience to the cybernetically-influenced behavioral science of Herbert Simon, the neoliberal political economic theory of new institutional economics, the pragmatist philosophy of John Dewey, and the modernist design aesthetic of the Bauhaus school. These diverse roots are what distinguish resilience approaches from other ways of studying human-environment relations. Resilience thinking recalibrates the study of social and environmental change around a will to design, a drive or desire to synthesize diverse forms of knowledge and develop collaborative, cross-boundary solutions to complex problems. In contrast to the modes of analysis and critique found in geography and cognate disciplines, resilience approaches strive to pragmatically transform human-environment relations in ways that will produce more sustainable futures for complex social and ecological systems. In providing a road map to debates over resilience that brings together research from geography, anthropology, sociology, international relations, and philosophy, this book gives readers the conceptual and theoretical tools necessary to engage with political and ethical questions about how we can and should live together in an increasingly interconnected and unpredictable world.

Second Nature

The international contributors to this unique collection demonstrate the significance of care ethics as a transformative way of thinking across diverse geographical, policy and interpersonal contexts.

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The Speculative Turn

This book brings to the fore the difficult realities of racism and the sexual violation of women. Traci West argues for a liberative method of Christian social ethics in which the discussion begins not with generic philosophical concepts but in the concrete realities of the lives of the socially and economically marginalized.

Resilience

An exploration of the moral theory examines the characteristics of the ethics of care, discussing the feminist roots of this moral approach, what is meant by "care," and the potential of the ethics of care for dealing with social issues.

Knowing Otherwise

Ordinary Affects is a singular argument for attention to the affective dimensions of everyday life and the potential that animates the ordinary. Known for her focus on the poetics and politics of language and landscape, the anthropologist Kathleen Stewart ponders how ordinary impacts create the subject as a capacity to affect and be affected. In a series of brief vignettes combining storytelling, close ethnographic detail, and critical analysis, Stewart relates the intensities and banalities of common experiences and strange encounters, half-spied scenes and the lingering resonance of passing events.

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While most of the instances rendered are from Stewart's own life, she writes in the third person in order to reflect on how intimate experiences of emotion, the body, other people, and time inextricably link us to the outside world. Stewart refrains from positing an overarching system—whether it's called globalization or neoliberalism or capitalism—to describe the ways that economic, political, and social forces shape individual lives. Instead, she begins with the disparate, fragmented, and seemingly inconsequential experiences of everyday life to bring attention to the ordinary as an integral site of cultural politics. Ordinary affect, she insists, is registered in its particularities, yet it connects people and creates common experiences that shape public feeling. Through this anecdotal history—one that poetically ponders the extremes of the ordinary and portrays the dense network of social and personal connections that constitute a life—Stewart asserts the necessity of attending to the fleeting and changeable aspects of existence in order to recognize the complex personal and social dynamics of the political world.

Global Feminist Ethics

To care can feel good, or it can feel bad. It can do good, it can oppress. But what is care? A moral obligation? A burden? A joy? Is it only human? In *Matters of Care*, María Puig de la Bellacasa presents a powerful challenge to conventional notions of care, exploring its significance as an ethical and political obligation for thinking in the more than human worlds of technoscience and naturecultures. *Matters of Care* contests the view that care is something only humans do, and argues for extending to non-humans the consideration of agencies and communities that make the living web of care by considering how care circulates in the natural world. The first of the book's two parts, "Knowledge Politics," defines the motivations for expanding the ethico-political meanings of care, focusing on discussions in science and

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technology that engage with sociotechnical assemblages and objects as lively, politically charged things. The second part, "Speculative Ethics in Antiecolological Times," considers everyday ecologies of sustaining and perpetuating life for their potential to transform our entrenched relations to natural worlds as resources. From the ethics and politics of care to experiential research on care to feminist science and technology studies, *Matters of Care* is a singular contribution to an emerging interdisciplinary debate that expands agency beyond the human to ask how our understandings of care must shift if we broaden the world.

Caring

Although little known today, Raymond Ruyer was a post-World War II French philosopher whose works and ideas were significant influences on major thinkers, including Deleuze, Guattari, and Simondon. With the publication of this translation of *Neofinalism*, considered by many to be Ruyer's magnum opus, English-language readers can see at last how this seminal mind allied philosophy with science. Unfazed by the idea of philosophy ending where science began, Ruyer elaborated a singular, nearly unclassifiable metaphysics and reactivated philosophy's capacity to reflect on its canonical questions: What exists? How are we to account for life? What is the status of subjectivity? And how is freedom possible? *Neofinalism* offers a systematic and lucidly argued treatise that deploys the innovative concepts of self-survey, form, and absolute surface to shape a theory of the virtual and the transspatial. It also makes a compelling plea for a renewed appreciation of the creative activity that organizes spatiotemporal structures and makes possible the emergence of real beings in a dynamic universe.

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Disruptive Christian Ethics

Frontier Road uses the history of one road in southern Colombia—known locally as “the trampoline of death”—to demonstrate how state-building processes and practices have depended on the production and maintenance of frontiers as inclusive-exclusive zones, often through violent means. Considers the topic from multiple perspectives, including ethnography of the state, the dynamics of frontiers, and the nature of postcolonial power, space, and violence Draws attention to the political, environmental, and racial dynamics involved in the history and development of transport infrastructure in the Amazon region Examines the violence that has sustained the state through time and space, as well as the ways in which ordinary people have made sense of and contested that violence in everyday life Incorporates a broad range of engaging sources, such as missionary and government archives, travel writing, and oral histories

The Core of Care Ethics

Deep Listening: A Composer's Sound Practice offers an exciting guide to ways of listening and sounding. This book provides unique insights and perspectives for artists, students, teachers, mediators and anyone interested in how consciousness may be effected by profound attention to the sonic environment. Deep Listeningr is a practice created by composer Pauline Oliveros in order to enhance her own as well as other's listening skills. She teaches this practice worldwide in workshops, retreats and in her ground breaking Deep Listening classes at Rensselaer Polytechnic Institute and Mills College. Deep

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Listening practice is accessible to anyone with an interest in listening. Undergraduates with no musical training benefit from the practices and successfully engage in creative sound projects. Many report life changing effects from participating in the Deep Listening classes and retreats. Oliveros is recognized as a pioneer in electronic music and a leader in contemporary music as composer, performer, educator and author. Her works are performed internationally and her improvisational performances are documented extensively on recordings, in the literature and on the worldwide web.

How Forests Think

Care has been struggled for, resisted and celebrated. The failure to care in 'care services' has been seen as a human rights problem and evidence of malaise in contemporary society. But care has also been implicated in the oppression of disabled people and demoted in favour of choice in health and social care services. In this bold wide ranging book Marian Barnes argues for care as an essential value in private lives and public policies. She considers the importance of care to well-being and social justice and applies insights from feminist care ethics to care work, and care within personal relationships. She also looks at 'stranger relationships', how we relate to the places in which we live, and the way in which public deliberation about social policy takes place. This book will be vital reading for all those wanting to apply relational understandings of humanity to social policy and practice.

Matters of Care

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The ethics of care has flourished in recent decades yet we remain without a succinct statement of its core theoretical commitment. This study argues for a simple care ethical slogan: dependency relationships generate responsibilities. It uses this slogan to unify, specify and justify the wide range of views found within the care ethical literature.

The Adventure of Relevance

A trenchant analysis of the dark side of regulatory life-making today In their seemingly relentless pursuit of life, do contemporary U.S. "biocultures" where biomedicine extends beyond the formal institutions of the clinic, hospital, and lab to everyday cultural practices also engage in a deadly endeavor? Challenging us to question their implications, *Deadly Biocultures* shows that efforts to "make live" are accompanied by the twin operation of "let die": they validate and enhance lives seen as economically viable, self-sustaining, productive, and oriented toward the future and optimism while reinforcing inequitable distributions of life based on race, class, gender, and dis/ability. Affirming life can obscure death, create deadly conditions, and even kill. *Deadly Biocultures* examines the affirmation to hope, target, thrive, secure, and green in the respective biocultures of cancer, race-based health, fatness, aging, and the afterlife. Its chapters focus on specific practices, technologies, or techniques that ostensibly affirm life and suggest life's inextricable links to capital but that also engender a politics of death and erasure. The authors ultimately ask: what alternative social forms and individual practices might be mapped onto or intersect with biomedicine for more equitable biofutures?

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Who Cares?

To care can feel good, or it can feel bad. It can do good, it can oppress. But what is care? A moral obligation? A burden? A joy? Is it only human? In *Matters of Care*, Marla Puig de la Bellacasa presents a powerful challenge to conventional notions of care, exploring its significance as an ethical and political obligation for thinking in the more than human worlds of technoscience and naturecultures. *Matters of Care* contests the view that care is something only humans do, and argues for extending to non-humans the consideration of agencies and communities that make the living web of care by considering how care circulates in the natural world. The first of the book's two parts, "Knowledge Politics," defines the motivations for expanding the ethico-political meanings of care, focusing on discussions in science and technology that engage with sociotechnical assemblages and objects as lively, politically charged "things." The second part, "Speculative Ethics in Antiecollogical Times," considers everyday ecologies of sustaining and perpetuating life for their potential to transform our entrenched relations to natural worlds as "resources." From the ethics and politics of care to experiential research on care to feminist science and technology studies, *Matters of Care* is a singular contribution to an emerging interdisciplinary debate that expands agency beyond the human to ask how our understandings of care must shift if we broaden the world.

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