This Handbook is the key reference for contemporary historical and political approaches to gender in Central-Eastern Europe and Eurasia. Leading scholars examine the region’s highly diverse politics, histories, cultures, ethnicities, and religions, and how these structures intersect with gender alongside class, sexuality, coloniality, and racism. Comprising 51 chapters, the Handbook is divided into six thematic parts: Part I Conceptual debates and methodological differences Part II Feminist and women’s movements cooperating and colliding Part III Constructions of gender in different ideologies Part IV Lived experiences of individuals in different regimes Part V The ambiguous postcommunist transitions Part VI Postcommunist policy issues With a focus on defining debates, the collection considers how the shared experiences, especially communism, affect political forces’ organization of gender through a broad variety of topics including feminisms, ideology, violence, independence, regime transition, and public policy. It is a foundational collection that will become invaluable to scholars and students across a range of disciplines including Women’s, Gender, and Sexuality Studies and Central-Eastern European and Eurasian Studies.

The problematic of biopolitics has become increasingly important in the social sciences. Inaugurated by Michel Foucault’s genealogical research on the governance of sexuality, crime and mental illness in modern Europe, the research on biopolitics has developed into a broader interdisciplinary orientation, addressing the rationalities of power over living beings in diverse spatial and temporal contexts. The development of the research on biopolitics in recent years has been characterized by two tendencies: the increasingly sophisticated theoretical engagement with the idea of power over and the government of life that both elaborated and challenged the Foucauldian canon (e.g. the work of Giorgio Agamben, Antonio Negri, Roberto Esposito and Paolo Virno) and the detailed and empirically rich investigation of the concrete aspects of the government of life in contemporary societies. Unfortunately, the two tendencies have often developed in isolation from each other, resulting in the presence of at least two debates on biopolitics: the historico-philosophical and the empirical one. This Handbook brings these two debates together, combining theoretical sophistication and empirical rigour. The volume is divided into five sections. While the first two deal with the history of the concept and contemporary theoretical debates on it, the remaining three comprise the prime sites of contemporary interdisciplinary research on biopolitics: economy, security and technology. Featuring previously unpublished articles by the leading scholars in the field, this wide-ranging and accessible companion will both serve as an introduction to the diverse research on biopolitics for undergraduate students and appeal to more advanced audiences interested in the current state of the art in biopolitics studies.

This book presents a new approach to the understanding of non-normative sexuality and gender transgressive modes in South Asia and South Asian diaspora. It reconceives sexual representation from the point of view of the theoretical, political and empirical trajectories of decolonization, provincialization and neoliberalism to look at the role of historical contingency, postcolonial sexual politics and gender and sexual diversity. The volume brings together anthropological, historical, material and political analyses around South Asian sexual politics by exploring a range of themes, including culture, class, ethnicity, identity, intersectionality, migration, borders, diaspora, modernity and cosmopolitanism across various local, regional and global contexts. By using southern/non-Western and subaltern theorizations of gender...
and sexuality, the book discusses South Asian sexualities through issues such as the sexual politics of indeterminacy; sexual subculture, iconography and political decision-making; religious identity; queer South Asian diaspora; decolonizing the postcolonial body; sexual politics, gender and feminist debates; discrimination, and socio-political violence; the political economy of empowerment; and critical appropriation of the 377 Indian Penal Code. It also builds forms of dialogues to bridge the gap between academic and development practitioners. With diverse case studies and a fresh theoretical framework, this book will be an essential read for scholars and researchers of South Asian studies, gender studies, sexuality studies, sociology and social anthropology, political studies, diaspora studies, postcolonial and global south studies. This volume gathers together reflections on racism and nationalism, empowerment and futurity. It focuses on collective amnesia in regards to traumatic events of the European past and the ways in which memory and history are presented for the future. The essays cover and oppose the seemingly disparate genocides committed during Belgian colonialism, Austrian antisemitism and turbo-nationalism in âoeRepublika Srpskaâ (Bosnia and Herzegovina), implying by no means a homogenization of the experiences. What connects these historical situations is the fact that, despite available documents, to this very day, nation-states are built on practices of oblivion regarding their past. This volume is indispensable for theoreticians, philosophers, and historians, as well as the general public. It expresses the demand to critically question our inherited knowledge and to rethink the past for a new future of conviviality.

This Handbook brings together 40 of the world’s leading scholars and rising stars who study international law from disciplines in the humanities – from history to literature, philosophy to the visual arts – to showcase the distinctive contributions that this field has made to the study of international law over the past two decades. Including authors from Australia, Canada, Europe, India, South Africa, the UK and the USA, all the contributors engage the question of what is distinctive, and critical, about the work that has been done and that continues to be done in the field of ‘international law and the humanities’. For many of these authors, answering this question involves reflecting on the work they themselves have been contributing to this path-breaking field since its inception at the end of the twentieth century. For others, it involves offering models of the new work they are carrying out, or else reflecting on the future directions of a field that has now taken its place as one of the most important sites for the study of international legal practice and theory. Each of the book’s six parts foregrounds a different element, or cluster of elements, of international law and the humanities, from an attention to the office, conduct and training of the jurist and jurisprudent (Part 1); to scholarly craft and technique (Part 2); to questions of authority and responsibility (Part 3); history and historiography (Part 4); plurality and community (Part 5); as well as the challenge of thinking, and rethinking, international legal concepts for our times (Part 6). Outlining new ways of imagining, and doing, international law at a moment in time when original, critical thought and practice is more necessary than ever, this Handbook will be essential for scholars, students and practitioners in international law, international relations, as well as in law and the humanities more generally.

Building on critical and contemporary theory, these essays address the multiple ways in which the Turkish regime controls its citizens through physical destruction, structural violence and exposure. The 12 case studies include counterinsurgency warfare, enforced disappearances, cemeteries, monuments, prisons, courts and the army.

This volume weaves together a variety of perspectives aimed at confronting a spectrum of ethico-political global challenges arising in the Anthropocene which affect the future of life on planet earth. In this book, the authors offer a multi-faceted approach to address the consequences of its imaginary and projective directions. The chapters span the disciplines of political economy, cybernetics, environmentalism, bio-science, psychoanalysis, bioacoustics, documentary film, installation art, geoperformativity, and glitch aesthetics. The
first section attempts to flesh out new aspects of current debates. Questions over the Capitaloscene are explored via conflations of class and climate, revisiting the eco-Marxist analysis of capitalism, and the financial system that thrives on debt. The second section explores the imaginary narratives that raise questions regarding non-human involvement. The third section addresses ‘geoartistry,’ the counter artistic responses to the specularization of climate disasters, questioning eco-documentaries, and what a post-anthropocentric art might look like. The last section addresses the pedagogical response to the Anthropocene.

This vital new collection presents new Marxist-Feminist analyses of Capitalism as a gendered, racialized social formation that shapes and is shaped by specific nature-labour relationships. Leaving behind former overtly structuralist thinking, Marxist-Feminist Theories and Struggles Today interweaves strands of ecofeminism and intersectional analyses to develop an understanding of the relations of production and the production of nature through the interdependencies of gender, class, race and colonial relations. With contributions and analyses from scholars and theorists in both the global North and South, this volume offers a truly international lens that reveals the the vitality of contemporary global Marxist-Feminist thinking, as well as its continued relevance to feminist struggles across the globe.

This timely Handbook brings together leading international scholars from a range of disciplinary backgrounds and geopolitical perspectives to interrogate the intersections between migration and global justice. It explores how cross-border mobility and migration have been affected by rapid economic, cultural and technological globalisation, addressing the pressing questions of global justice that arise as governments respond to unprecedented levels of global migration.

The essays in Object-Oriented Feminism explore OOF: a feminist intervention into recent philosophical discourses—like speculative realism, object-oriented ontology (OOO), and new materialism—that take objects, things, stuff, and matter as primary. Object-oriented feminism approaches all objects from the inside-out position of being an object too, with all of its accompanying political and ethical potentials. This volume places OOF thought in a long history of ongoing feminist work in multiple disciplines. In particular, object-oriented feminism foregrounds three significant aspects of feminist thinking in the philosophy of things: politics, engaging with histories of treating certain humans (women, people of color, and the poor) as objects; erotics, employing humor to foment unseemly entanglements between things; and ethics, refusing to make grand philosophical truth claims, instead staking a modest ethical position that arrives at being “in the right” by being “wrong.” Seeking not to define object-oriented feminism but rather to enact it, the volume is interdisciplinary in approach, with contributors from a variety of fields, including sociology, anthropology, English, art, and philosophy.

Topics are frequently provocative, engaging a wide range of theorists from Heidegger and Levinas to Irigaray and Haraway, and an intriguing diverse array of objects, including the female body as fetish object in Lolita subculture; birds made queer by endocrine disruptors; and truth claims arising in material relations in indigenous fiction and film.

Intentionally, each essay can be seen as an “object” in relation to others in this collection. Contributors: Irina Aristarkhova, University of Michigan; Karen Gregory, University of Edinburgh; Marina Gržinić, Slovenian Academy of
Border Thinking: Disassembling Histories of Racialized Violence aims to question and provide answers to current border issues in Europe. Central to this investigation is a refugee crisis that is primarily a crisis of global Western capitalism and its components: modernization, nationalism, structural racism, dispossession, and social, political, and economic violence. In this volume, these notions and conditions are connected with the concept of borders, which seems to have disappeared as a function of the global neoliberal economy but is palpably reappearing again and again through deportations, segregations, and war. How can we think about these relations in an open way, beyond borders? Is it possible to develop border thinking for a radical transformation, as a means to revolutionize the state of things? To do this, we must reconsider what is possible for the social and the political as well as for art and culture. Contributors Ilya Budraitiskis, Maira Enesi Caixeta, C.A.S.I.T.A., Yuderky Espinosa Miñoño, Miguel González Cabezas, Marina Grzinic, Juan Guardiola, Çetin Gürer, Neda Hosseinyar, Njideka Stephanie Iroh, Adla Isanovic, Fieke Jansen, Tjasa Kancler, Zoltán Kékesi, Betül Seyma Küpeli, Gergana Mineva, Musawenkosi Ndlovu, Stanimir Panayotov, Suvendrini Perera, Jelena Petrovic, Khaled Ramadan, Rubia Salgado, Marika Schmiedt, Joshua Simon, Aneta Stojnic, Shirley Anne Tate, Göksun Yazici, Hiroshi Yoshioka Publication Series of the Academy of Fine Arts Vienna, vol. 21

This volume will appeal to the reader interested in the so-called “long crisis in the humanities” and transdisciplinary approaches as a possible way out of this. It comprises a selection of 23 essays by both established and young scholars from the United States, Slovenia, Croatia, and Serbia, coming from a variety of disciplines, including aesthetics, anthropology, architecture, art, critical theory, ethnography, feminism, film studies, gender and queer theory, literary theory, Marxism, musicology, philosophy, and sociology, among others. What brings all these together here is the intention to advance transdisciplinarity, both in theory and in practice, in their scholarly work, as a possible solution to this purported crisis, the subject of heated debate in academia since the 1960s, revolving around the “crisis of the subject” and the humanities’ positioning as a field of research. The book examines the place of the humanities in contemporary society, and challenges the ways that issues that form the foci of various disciplines have been addressed in recent theoretical discourses. It reflects on the status of the disciplines in the humanities, and explores the links between history, culture, media, and art.

This book places a focus on the regimes of in/visibility and representation in Europe and offers an innovative perspective on the topic of global capitalism in relation to questions of race, class, gender and migration, as well as historicization of
biopolitics and (de)coloniality. The aim of this volume is to revisit theories of art, new media technology, and aesthetics under the weight of political processes of discrimination, racism, anti-Semitism and new forms of coloniality in order to propose a new dispositive of the ontology and epistemology of the image, of life and capitalism as well as labor and modes of life. This book is firmly embedded in the present moment, when due to rapid and major changes on all levels of political and social reality the need for rearticulation in theoretical, artistic and political practices and rethinking of historical narratives becomes almost tangible.

The book argues that necropolitics are a dominant, yet obscene, form of politics that sustains contemporary racism (racialization) as a primal ideology of global capitalism and connects globalization and its modernist narratives directly with colonialism. The book is important for those—and this means almost all of us—working with relations of modes of life and global capitalism and with articulations of political and epistemological principles onto which capitalism organizes its reproduction.

This book analyses and bridges the gap between critical social research on race and politics by reviewing the academic field of race theorising and scholarship, covering changes in race and racism debates in recent decades, and assessing the extent, scope, and limits of academic engagements with, and impact on, policy and politics.

Necropolitics: The Religious Crisis of Mass Incarceration in America explores the pernicious and persistent presence of mass incarceration in American public life. Christophe D. Ringer argues that mass incarceration persists largely because the othering and criminalization of Black people in times of crisis is a significant part of the religious meaning of America. This book traces representations from the Puritan era to the beginning of the War on Drugs in the 1980s to demonstrate their centrality in this issue, revealing how these images have become accepted as fact and used by various aspects of governance to wield the power to punish indiscriminately. Ringer demonstrates how these vilifying images contribute to racism and political economy, creating a politics of death that uses jails and prisons to conceal social inequalities and political exclusion.

How can Western Modernity be analyzed and critiqued through the lens of enslavement and colonial history? The volume maps out answers to this question from the fields of Postcolonial, Decolonial, and Black Studies, delineating converging and diverging positions, approaches, and trajectories. It assembles contributions by renowned scholars of the respective fields, intervening in History, Sociology, Political Sciences, Gender Studies, Cultural and Literary Studies, and Philosophy.

This volume gathers together reflections on racism and nationalism, empowerment and futurity. It focuses on collective amnesia in regards to traumatic events of the European past and the ways in which memory and history are presented for the future. The essays cover and oppose the seemingly disparate genocides committed during Belgian colonialism, Austrian antisemitism and turbo-nationalism in “Republika Srpska” (Bosnia and Herzegovina), implying by no means a homogenization of the experiences. What connects these historical situations is the fact
that, despite available documents, to this very day, nation-states are built on practices of oblivion regarding their past. This volume is indispensable for theoreticians, philosophers, and historians, as well as the general public. It expresses the demand to critically question our inherited knowledge and to rethink the past for a new future of conviviality.

This volume situates and problematizes the points of tension implicated in diverse historical and theoretical conceptualizations of the body through a visual studies framework. By proposing materiality and power as two polarities through which the body is mobilized, it highlights the interstitial function of the body as a mediator between materiality and politics beyond the body/soul-mind dichotomy. Specifically, the book brings together complex analytical approaches to representations of the body in diverse media, such as the visual arts, television, film, literature, architecture, dance, and theatre, among others. As a result, and to highlight the interdisciplinary dimension of this collection of essays, Body between Power and Materiality includes texts by scholars in a wide range of fields, from art historians, media studies experts, and sociologists to literary theorists.

In a time when our loves feel conscripted and exhausted by what we often do not remember desiring, Another Love: A Politics of the Unrequited explores the form, method, imperatives, and inflections of love in the global post colony, and offers a way to re-apprehend and re-inscribe love in an anticolonial, materialist, and nonfascist politics and aesthetics. The figure of “the unrequited” is invoked as a symptom of a brutally loveless yet effusively sentimentalized era, and also as an ineluctable yet very concrete political location in the face of both the intensifying external realities of war, occupation, apartheid, austerity, and terror, as well as the increasingly normalized internalizations of ordinary imperialism, nationalism, neoliberalism, fascism, and colonialism—all of which seem bent on extinguishing the possibility of relation itself. The book asks that we look at practices of love and other material labors that yield and sustain these realities within complex lifeworlds; indeed, those which sustain entire systems of our subjection, extraction, and disposability—such as colonialism, capitalism, liberalism, and fascism—as lifeworlds, especially when given, dominant, forms of recognition, affection, embrace, and belonging are unacceptable or even repulsive. Distancing itself from shortcuts afforded by love’s abstract forms deployed in ethical and moral discourses that at once elevate it yet wholly reduce it to a timeless, apolitical, essence, Another Love sees love as a material and political relation to time and space, signaling willed and unwilled shifts in historical reality in societies juggling various wars and annihilations. It maintains that love is something in and with which we confess our complicities not only with but also against hegemonic notions of belonging, devotion, martyrdom, hospitality, publicity, collectivity, and solidarity nurtured and harvested under capital and colony. The longing and the love—missed by the pernicious and reactionary politics both of liberal democracy and the incidental fascisms that it claims to set out to fix—can give us clues into past, present, and future, moments of rebellion, resistance, rejection, and redemption that are crucial to a liberatory, anticolonial, and antifascist politic, and to rethinking attachment, desire, and relation itself.

Cosmopolitics and Biopolitics seeks to trace cosmopolitical aesthetics understood not only as the union of art, science, and the right to survive, but also as the prism through which artistic practices are developed around questions connected to transculturality, migration, nomadism, post-gender subjectivities, social and natural sustainability, and new digital technologies. This book’s authors fashion a narrative that moves in the territory of “inbetweenness”, between hospitality and hostility, between welcoming and conflict, between languages and intermediate languages, science, and survival in a world that is “common” more than global. Part of a trilogy of volumes on anarchist geographies, this book examines a range of social and spatial practices to examine the potential of left-libertarian principles in geography.
A reappraisal of the history of capitalism that places techniques of racial division and expropriation at the centre of our understanding. This book discusses and theorizes Achille Mbembe’s necropolitics, the politics of death, in the specific context of North America. It works to characterize and analyze the particularities and relational differences of American and Canadian necropowers vis-à-vis their devices, subjectivities, necroempowered subjects, and production of spaces of death in their geographical and symbolic borderlands with the Third World: the US-Mexico border, indigenous lands, migrant and Black-American neighborhoods, and resource rich geographies. North American necropowers not only profit from death, but also conduct disposable populations to death throughout the region. The volume proposes a postcolonial perspective that characterizes the political power of North America as a necropower—or the sovereign power to make die. Each chapter therefore theorizes and analyzes the specificities of necropower, examining different necropolitics that range from asylum and migration restrictions to the economic exploitation and abandonment of deprived populations and policing of ethnic minorities, in particular Mexican immigrants, indigenous peoples, and African American communities. Ariadna Estévez is Professor at the Centre for Research on North America of the National Autonomous University of Mexico (UNAM). She teaches human rights, forced migration, and biopolitical and necropolitical research methodologies at UNAM's Faculty of Political and Social Sciences; human rights critical perspectives at the Instituto de Estudios Críticos 17; and human rights from a feminist perspective at the Instituto Simone de Beauvoir. She is the author of Necropolitical Wars and Asylum Biopolitics in North America (2018) and Human Rights, Migration and Social Conflict: Towards a Decolonized Global Justice (2012).

Policy-makers are increasingly trying to assign economic values to areas such as ecologies, the atmosphere, even human lives. These new values, assigned to areas previously considered outside of economic systems, often act to qualify, alter or replace former non-pecuniary values. Valuing Development, Environment and Conservation looks to explore the complex interdependencies, contradictions and trade-offs that can take place between economic values and the social, environmental, political and ethical systems that inform non-monetary valuation processes. Using rich empirical material, the book explores the processes of valuation, their components, calculative technologies, and outcomes in different social, ecological and conservation domains. The book gives reasons for why economic calculation tends to dominate in practice, but also presents new insights on how the disobedient materiality of things and the ingenuity of human and non-human agencies can combine and frustrate the dominant economic models within calculative processes. This book highlights the tension between, on the one hand, a dominant model that emphasises technical and ‘universalising’ criteria, and on the other hand, valuation practice in specific local contexts which is more likely to negotiate criteria that are plural, incommensurable and political. This book is perfect for researchers and students within development studies, environment, geography, politics, sociology and anthropology who are looking for new insights into how processes of valuation take place in the 21st century, and with what consequential outcomes.

This book investigates how contemporary artistic practices engage with the body and its intersection with political, technological, and ethical issues. Departing from the relationship between corporeality and performing arts (such as theater, dance, and performance), it turns to a pluriversal understanding of embodiment that resides in the extra violent conditions of contemporary global necro-capitalism in order to conduct a thorough analysis that goes beyond arts and culture. It brings together theoretical
academic texts by established and emerging scholars alike, exposing perspectives from different fields (philosophy, cultural studies, performance studies, theater studies, and dance studies) as well as from different geopolitical contexts. Through a series of thematic clusters, the study explores the reactivation of the body as a site of a new meaning-making politics. The collection comprises contributions from leading artist-theorists in the fields of necropolitics and tactical media, and from increasingly influential scholars of biomediality and urban performativity.

This book articulates a contemporary, globalized world as one in which radical disparities in distribution of wealth are being reproduced as the basis for depoliticized social, institutional, and ideological discourses. At its center is a reorientation of global capitalism from the management of life towards making a surplus value from death. This change is presented as a reorientation of biopolitics (bio meaning life) to necropolitics (necro meaning death). Therefore in the book we work with processes of change, of a historicization of biopolitics and its turn into necropolitics that leads to a theoretical trajectory from M. Foucault to A. Mbembe and beyond. This book interprets the sustained perception of existence of dichotomy between these provisional extremes as a trademark of apolitical and/or post-political logics on which contemporary institutional, political, and social discourses tend to be structured upon. More, contrary to the majority of approaches that insists on a profound dichotomy between democracy and totalitarianism, between poverty and free market, and between democracy and capitalism, this book does not interpret these relations as dichotomous, but as mutually fulfilling. The book elaborates, in the context of articulation of these logics, contemporary, imperial racism (racialization) as an ideology of capitalism and states that the First World’s monopoly on definition of modernity has its basis in contemporary reorganization of colonialism. In the book, the authors trace a forensic methodology of global capitalism with which life, art, culture, economy, and the political are becoming part of a detailed system of scrutiny presented and framed in relation to criminal or civil law. Criminalization of each and every segment of our life is working hand in hand with a depoliticization of social conflicts and pacification of the relation between those who rules and those who are ruled. The outcome is a differentiation of every single concept that must from now bear the adjectives of the necropolitical or forensic; therefore we can talk about forensic images, art, projects, and necropolitical life, democracy, citizenship. This will change radically the perspectives of an emancipative project of politics (if it is any possible to be named as such) for the future.

In Necropolitics Achille Mbembe, a leader in the new wave of francophone critical theory, theorizes the genealogy of the contemporary world, a world plagued by ever-increasing inequality, militarization, enmity, and terror as well as by a resurgence of racist, fascist, and nationalist forces determined to exclude and kill. He outlines how democracy has begun to embrace its dark side---what he calls its “nocturnal body”---which is based on the desires, fears, affects, relations, and violence that drove colonialism. This shift has hollowed out democracy, thereby eroding the very values, rights, and freedoms liberal democracy routinely celebrates. As a result, war has become the sacrament of our times in a conception of sovereignty that operates by annihilating all those considered enemies of the state. Despite his dire diagnosis, Mbembe draws on post-Foucauldian debates on biopolitics, war, and race as well as Fanon's notion of care as a shared vulnerability to explore how new conceptions of the human
that transcend humanism might come to pass. These new conceptions would allow us to encounter the Other not as a thing to
exclude but as a person with whom to build a more just world.
As migration is described as a problem, mobility is seen as a goal. In a 'Europe without Borders', a place that prides itself on
multiculturalism while struggling with racism, two opposing paradigms characterise contemporary discussions surrounding
migrants. Breaching Borders: Art, Migrants and the Metaphor of Waste aims to interrogate the familiar debates, evolving new
textual and interdisciplinary approaches to European cultural policies and unmasking the assumptions of the essentialist identity
politics that go undeclared at the borders of cultural discourse. Twelve leading figures in post-colonial and translation studies,
political philosophy, art, radical aesthetics, policy-making and sociology, reflect on the political and cultural meanings of migration;
their arguments framed by artworks that provide glimpses of cross-cultural encounters. Essays - including a meditation on "wasted
lives" by internationally renowned academic Zygmunt Bauman - explore the challenges of migration, history and integration and
attempt to develop radical new figurations of migrant identity, underlining the necessity of an imaginative reach towards "The
Other". This book brings together the roles of translation and of art in the central metaphor of waste - the trail of rubbish left behind
by mechanisms of mobility; the excised narratives of wasted identities and people.
Necropolitics, Racialization, and Global CapitalismHistoricization of Biopolitics and Forensics of Politics, Art, and Life
Using the way in which artists from the former Eastern bloc perceive the experience of EU integration and transition from a Soviet
past as a conceptual launching pad, this book explores how artists critically inhabit a permanent state of 'in-between' to capture
the simultaneous existence of multiple and overlapping temporalities. Transitional aesthetics are artistic strategies that disrupt and
interrogate ideologically loaded trajectories of cultural, social, or political transition. Examples of such trajectories include the
movement from totalitarianism to democracy (post-socialism), from war to freedom and reconciliation (post-conflict), and from the
edges of Europe to its centre (inclusion in the European Union). These transitional states include: the future orientation of (failed)
socialism and the perpetual present of global capital; the history of unresolved past conflicts and reconciliation through 'transitional
justice'; nationalist obsessions with the past and the cultural appeal of kitsch and retro objects in fashion, film and music; and the
uncertain future promise of EU membership and resurgence of global right-wing populism, headed by figures like Berlusconi, Le
Pen, and Trump. Transitional Aesthetics shows that apprehending time in contemporary art is fundamental to capturing the lived
experience of a permanent state of instability; particularly relevant to Europe in the contemporary moment. In a world that has
entered 'accelerated transition' towards instability, understanding this experience has broad and resonating relevance for politics,
art and society.
"Using examples from the United States-Mexico border, Central America, and South America, this book argues that forced
migration is not a spontaneous phenomenon, but rather a product of necropolitical strategies"--
Essays on the contemporary continuum of incarceration: the biopolitics of juvenile delinquency, predatory policing, the political
economy of fees and fines, and algorithmic policing. What we see happening in Ferguson and other cities around the country is
not the creation of livable spaces, but the creation of living hells. When people are trapped in a cycle of debt it also can affect their subjectivity and how they temporally inhabit the world by making it difficult for them to imagine and plan for the future. What psychic toll does this have on residents? How does it feel to be routinely dehumanized and exploited by the police? —from Carceral Capitalism

In this collection of essays in Semiotext(e)’s Intervention series, Jackie Wang examines the contemporary incarceration techniques that have emerged since the 1990s. The essays illustrate various aspects of the carceral continuum, including the biopolitics of juvenile delinquency, predatory policing, the political economy of fees and fines, cybernetic governance, and algorithmic policing. Included in this volume is Wang’s influential critique of liberal anti-racist politics, “Against Innocence,” as well as essays on RoboCop, techno-policing, and the aesthetic problem of making invisible forms of power legible. Wang shows that the new racial capitalism begins with parasitic governance and predatory lending that extends credit only to dispossess later. Predatory lending has a decidedly spatial character and exists in many forms, including subprime mortgage loans, student loans for sham for-profit colleges, car loans, rent-to-own scams, payday loans, and bail bond loans. Parasitic governance, Wang argues, operates through five primary techniques: financial states of exception, automation, extraction and looting, confinement, and gratuitous violence. While these techniques of governance often involve physical confinement and the state-sanctioned execution of black Americans, new carceral modes have blurred the distinction between the inside and outside of prison. As technologies of control are perfected, carcerality tends to bleed into society.

This edited volume addresses the set of politically challenging issues that the advent of populist movements raised for individual nation states and the whole Europe. Based on critical engagements with the extant scholarship in comparative politics, political philosophy, international relations, regional studies and critical geopolitics, this collection of chapters offers the interpretation of the contemporary populism as illiberal nationalism, and underscores its deeply political challenge to the post-political core of the EU project. The contributors discuss the deep transformations within the fabric of contemporary European societies that makes scholars rethink the post-Cold War hegemonic understanding of liberal democracy as the dominant paradigm destined to expand from its traditional hotbed in the West to other regions. This edited volume intends to stretch analysis beyond the conventional accounts of populism as an anti-elite and extra-institutional appeal to the general public for the sake of its mobilization against incumbent power holders, and look for more nuanced meanings inherent to this term. The chapters in this book were originally published in European Politics and Society and the Journal of Contemporary European Studies.

Drawing on the concept of the ‘politics of compassion’, this Handbook interrogates the political, geopolitical, social and anthropological processes which produce and govern borders and give rise to contemporary border violence. This book comes at a time when the intrinsic and self-evident value of queer rights and protections, from gay marriage to hate crimes, is increasingly put in question. It assembles writings that explore the new queer vitalities within their wider context of structural violence and neglect. Moving between diverse geopolitical contexts – the US and the UK, Guatemala and Palestine, the Philippines, Iran and Israel – the chapters in this volume interrogate claims to queerness in the face(s) of death, both spectacular
and everyday. Queer Necropolitics mobilises the concept of ‘necropolitics’ in order to illuminate everyday death worlds, from more expected sites such as war, torture or imperial invasion to the mundane and normalised violence of racism and gender normativity, the market, and the prison-industrial complex. Contributors here interrogate the distinction between valuable and pathological lives by attending to the symbiotic co-constitution of queer subjects folded into life, and queerly abjected racialised populations marked for death. Drawing on diverse yet complementary methodologies, including textual and visual analysis, ethnography and historiography, the authors argue that the distinction between ‘war’ and ‘peace’ dissolves in the face of the banality of death in the zones of abandonment that regularly accompany contemporary democratic regimes. The book will appeal to activist scholars and students from various social sciences and humanities, particularly those across the fields of law, cultural and media studies, gender, sexuality and intersectionality studies, race, and conflict studies, as well as those studying nationalism, colonialism, prisons and war. It should be read by all those trying to make sense of the contradictions inherent in regimes of rights, citizenship and diversity.

This open access book deals with contestations “from below” of legal policies and implementation practices in asylum and deportation. Consequently, it covers three types of mobilization: solidarity protests against the deportation of refused asylum seekers, refugee activism campaigning for residence rights and inclusion, and restrictive protests against the reception of asylum seekers. By applying both a longitudinal analysis of protest events and a series of in-depth case studies in three immigration countries, this edited volume provides comparative insights into these three types of movement in Austria, Germany, and Switzerland over a time span of twenty-five years. Embedded in concepts of political change, limited state sovereignty, and migration control, the findings shed light on actors, repertoires, and the effects of protest activities. The contributions illustrate how local contexts, national political settings, issue specifics, and social ties lead to distinctly different forms of protest emergence, dynamics, and strategies. Additionally, they give a profound understanding of the mechanisms and constellations that contribute to protest success, both in terms of preventing deportations of individuals as well as changing policies. In sum, this book constitutes a major contribution to empirically informed theoretical reflections on collective contestation in the fields of refugee studies and social protest movements.

If art, science, and the humanities have shared one thing, it was their common engagement with constructions and representations of the human. Under the pressure of new contemporary concerns, however, we are experiencing a “posthuman condition”; the combination of new developments—such as the neoliberal economics of global capitalism, migration, technological advances, environmental destruction on a mass scale, the perpetual war on terror and extensive security systems— with a troublesome reiteration of old, unresolved problems that mean the concept of the human as we had previously known it has undergone dramatic transformations. The Posthuman Glossary is a volume providing an outline of the critical terms of posthumanity in present-day artistic and intellectual work. It builds on the broad thematic topics of Anthropocene/Capitalocene, eco-sophies, digital activism, algorithmic cultures and security and the inhuman. It outlines potential artistic, intellectual, and activist itineraries of
working through the complex reality of the 'posthuman condition', and creates an understanding of the altered meanings of art vis-
à-vis critical present-day developments. It bridges missing links across disciplines, terminologies, constituencies and critical
communities. This original work will unlock the terms of the posthuman for students and researchers alike.