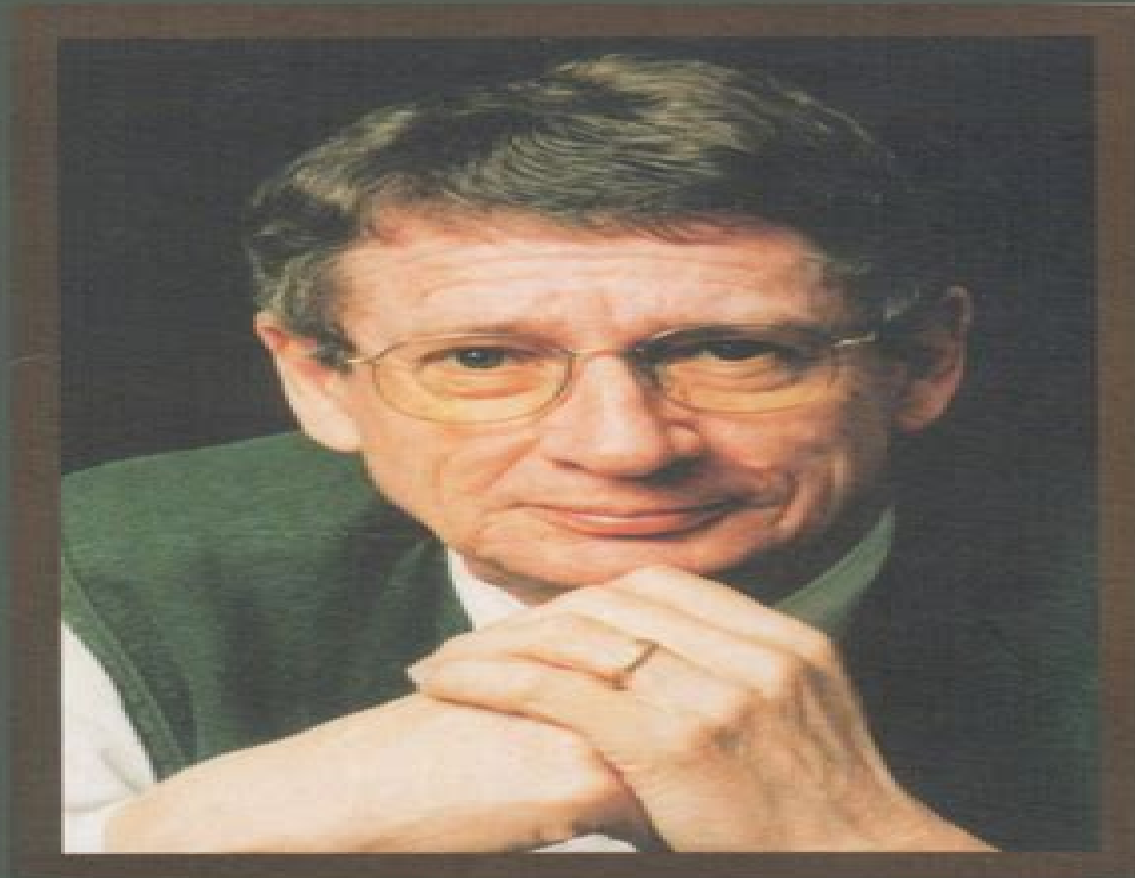




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Politics and the New Humanism Walt Anderson, 1973 *Frantz Fanon and the Future of Cultural Politics* Anthony C. Alessandrini, 2014-07-01 This book focuses on a reading of Frantz Fanon's work and life asking how the work of a revolutionary writer such as Fanon might be best appropriated for contemporary political and cultural issues Separate chapters introduce Fanon's life and examine the question of Fanon as our contemporary review the field of Fanon studies that has grown up around his work bring Fanon into conversation with the critical contemporary figures Edward Said Michel Foucault Jamaica Kincaid and Paul Gilroy and turn to Fanon's work to think through the contemporary popular uprisings that have come to be known as the Arab Spring The book concludes by arguing that a reevaluation of Fanon's life and work can provide us with a particular set of lessons about solidarity lessons that are crucial for the contemporary political struggles that face us today and that will continue to confront us in the future Finding Something Different *Frantz Fanon and the Future of Cultural Politics* is inspired by Fanon's unsparing struggle against the depredations of racism and colonialism and his lifelong commitment to finding something different

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crime into a crime against humanity In its judgment the court argued that the rapists violated the Muslim women s right to sexual self determination Announcing this right to sexual integrity the court transformed women s vulnerability from an invitation to abuse into a mark of human dignity This close reading of the trial guided by the phenomenological themes of the lived body and ambiguity feminist critiques of the autonomous subject and the liberal sexual social contract critical legal theory assessments of human rights law and institutions and psychoanalytic analyses of the politics of desire argues that the court by validating women s epistemic authority their right to establish the meaning of their experience of rape and affirming the dignity of the vulnerable body thereby dethroning the autonomous body as the embodiment of dignity shows us that human rights instruments can be used to combat the epidemic of wartime rape if they are read as de legitimating the authority of the masculine autonomous subject and the gender codes it anchors

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