

## In Defense Of Transracialism

Something is going wrong on many college campuses in the last few years. Rates of anxiety, depression, and suicide are rising. Speakers are shouted down. Students and professors say they are walking on eggshells and afraid to speak honestly. How did this happen? First Amendment expert Greg Lukianoff and social psychologist Jonathan Haidt show how the new problems on campus have their origins in three terrible ideas that have become increasingly woven into American childhood and education: what doesn't kill you makes you weaker; always trust your feelings; and life is a battle between good people and evil people. These three Great Untruths are incompatible with basic psychological principles, as well as ancient wisdom from many cultures. They interfere with healthy development. Anyone who embraces these untruths—and the resulting culture of safetyism—is less likely to become an autonomous adult able to navigate the bumpy road of life. Lukianoff and Haidt investigate the many social trends that have intersected to produce these untruths. They situate the conflicts on campus in the context of America's rapidly rising political polarization, including a rise in hate crimes and off-campus provocation. They explore changes in childhood including the rise of fearful parenting, the decline of unsupervised play, and the new world of social media that has engulfed teenagers in the last decade. This is a book for anyone who is confused by what is happening on college campuses today, or has children, or is concerned about the growing inability of Americans to live, work, and cooperate across party lines.

Original essays on the metaphysics of time, identity, and the self, written by distinguished scholars and important rising philosophers.

A timely, provocative, necessary look at how identity politics has come to dominate college campuses and higher education in America at the expense of a more essential commitment to equality. Thirty years after the culture wars, identity politics is now the norm on college campuses—and it hasn't been an unalloyed good for our education system or the country.

Though the civil rights movement, feminism, and gay pride led to profoundly positive social changes, William Egginton argues that our culture's increasingly narrow focus on individual rights puts us in a dangerous place. The goal of our education system, and particularly the liberal arts, was originally to strengthen community; but the exclusive focus on individualism has led to a new kind of intolerance, degrades our civic discourse, and fatally distracts progressive politics from its commitment to equality. Egginton argues that our colleges and universities have become exclusive, expensive clubs for the cultural and economic elite instead of a national, publicly funded project for the betterment of the country. Only a return to the goals of community, and the egalitarian values underlying a liberal arts education, can head off the further fracturing of the body politic and the splintering of the American mind. With lively, on-the-ground reporting and trenchant analysis, *The Splintering of the American Mind* is a powerful book that is guaranteed to be controversial within academia and beyond. At this critical juncture, the book challenges higher education and every American to reengage with our history and its contexts, and to imagine our nation in new and more inclusive ways.

Not all racial incidents are racist incidents, Lawrence Blum says. "We need a more varied and nuanced moral vocabulary for talking about the arena of race. We should not be faced with a choice of 'racism' or nothing." Use of the word "racism" is pervasive: An article about the NAACP's criticism of television networks for casting too few "minority" actors in lead roles asks, "Is television a racist institution?" A white girl in Virginia says it is racist for her African-American teacher to wear African attire. Blum argues that a growing tendency to castigate as "racism" everything that goes wrong in the racial domain reduces the term's power to evoke moral outrage. In "I'm Not a Racist, But . . .", Blum develops a historically grounded account of racism as the deeply morally-charged notion it has become. He addresses the question whether people of color can be racist, defines types of racism, and identifies debased and

inappropriate usages of the term. Though racial insensitivity, racial anxiety, racial ignorance and racial injustice are, in his view, not "racism," they are racial ills that should elicit moral concern. Blum argues that "race" itself, even when not serving distinct racial malfeasance, is a morally destructive idea, implying moral distance and unequal worth. History and genetic science reveal both the avoidability and the falsity of the idea of race. Blum argues that we can give up the idea of race, but must recognize that racial groups' historical and social experience has been shaped by having been treated as if they were races.

Charles Mills makes visible in the world of mainstream philosophy some of the crucial issues of the black experience. Ralph Ellison's metaphor of black invisibility has special relevance to philosophy, whose demographic and conceptual "whiteness" has long been a source of wonder and complaint to racial minorities. Mills points out the absence of any philosophical narrative theorizing and detailing race's centrality to the recent history of the West, such as feminists have articulated for gender domination. European expansionism in its various forms, Mills contends, generates a social ontology of race that warrants philosophical attention. Through expropriation, settlement, slavery, and colonialism, race comes into existence as simultaneously real and unreal: ontological without being biological, metaphysical without being physical, existential without being essential, shaping one's being without being in one's shape. His essays explore the contrasting sums of a white and black modernity, examine standpoint epistemology and the metaphysics of racial identity, look at black-Jewish relations and racial conspiracy theories, map the workings of a white-supremacist polity and the contours of a racist moral consciousness, and analyze the presuppositions of Frederick Douglass's famous July 4 prognosis for black political inclusion. Collectively they demonstrate what exciting new philosophical terrain can be opened up once the color line in western philosophy is made visible and addressed.

Offers a complete empirical account of US government programs, policies, and interventions outside the United States on behalf of the human rights of LGBTQ people. Around the world, lesbian, gay, bisexual, transgender, and queer people continue to be threatened, attacked, arrested, tortured, and sometimes executed just for being sexual or gender minorities. Since the final months of the Clinton administration, agencies and officials of the US government have been engaging in programs and projects whose stated purposes are to serve goals of justice and equity for LGBTQ people outside the United States. Because We Are Human gives readers an inside look at US sexual orientation and gender identity (SOGI) human rights assistance programs. Cynthia Burack explores settings where indigenous and transnational human rights advocates meet to fund and strategize SOGI human rights movements. This book also examines key arguments against these programs, policies, and interventions that originate on both the conservative right and the progressive academic left. Burack ultimately recommends support for a US commitment to SOGI human rights and programs that serve the needs of LGBTQ people. "Thorough and thought-provoking ... In Because We Are Human, Cynthia Burack's insights help to shape a smart, comprehensive picture of US involvement in the global fight for LGBTQ rights." — Foreword Reviews

Elizabeth Barnes argues compellingly that disability is primarily a social phenomenon—a way of being a minority, a way of facing social oppression, but not a way of being inherently or intrinsically worse off. This is how disability is understood in the Disability Rights and Disability Pride movements; but there is a massive disconnect with the way disability is typically viewed within analytic philosophy. The idea that disability is not inherently bad or sub-optimal is one that many philosophers treat with open skepticism, and sometimes even with scorn. The goal of this book is to articulate and defend a version of the view of disability that is common in the Disability Rights movement. Elizabeth Barnes argues that to be physically disabled is not to have a defective body, but simply to have a minority body.

Transracial adoption is one of the most contentious issues in adoption politics and in the

politics of race more generally. Some who support transracial adoption use a theory of colorblindness, while many who oppose it draw a causal connection between race and culture and argue that a black child's racial and cultural interests are best served by black adoptive parents. Hawley Fogg-Davis carves out a middle ground between these positions. She believes that race should not be a barrier to adoption, but neither should it be absent from the minds of prospective adopters and adoption practitioners. Fogg-Davis's argument in favor of transracial adoption is based on the moral and legal principle of nondiscrimination and a theory of race-consciousness she terms "racial navigation." Challenging the notion that children "get" their racial identity from their parents, she argues that children, through the process of racial navigation, should cultivate their self-identification in dialogue with others. *The Ethics of Transracial Adoption* explores new ground in the transracial adoption debate by examining the relationship between personal and public conceptions of race and racism before, during, and after adoption.

Is sex identity a feature of one's mind or body, and is it a relational or intrinsic property? Who is in the best position to know a person's sex, do we each have a true sex, and is a person's sex an alterable characteristic? When a person's sex assignment changes, has the old self disappeared and a new one emerged; or, has only the public presentation of one's self changed? *"You've Changed"* examines the philosophical questions raised by the phenomenon of sex reassignment, and brings together the essays of scholars known for their work in gender, sexuality, queer, and disability studies, feminist epistemology and science studies, and philosophical accounts of personal identity. An interdisciplinary contribution to the emerging field of transgender studies, it will be of interest to students and scholars in a number of disciplines.

An impassioned history of the politics of oppression

Open inquiry and engagement with a diverse range of views are long-cherished and central tenets of higher education and are pivotal to innovation and knowledge creation. Yet, free inquiry on American campuses is hampered by a climate that constrains teaching, research, and overall discourse. In *Unassailable Ideas*, Ilana Redstone and John Villasenor examine the dominant belief system on American campuses, its uncompromising enforcement through social media, and the consequences for higher education. They argue that two trends in particular--the emergent role of social media in limiting academic research and knowledge discovery and a campus culture increasingly intolerant to diverse views and open inquiry--are fundamentally reshaping higher education. Redstone and Villasenor further identify and explain how three well-intentioned unwritten rules regarding identity define the current campus climate. They present myriad case studies illustrating the resulting impact on education, knowledge creation--and, increasingly the world beyond campus. They also provide a set of recommendations to build a new campus climate that would be more tolerant toward diverse perspectives and open inquiry. An insightful analysis of the current state of academia, *Unassailable Ideas* highlights an environment in higher education that forecloses entire lines of research, entire discussions, and entire ways of conducting classroom teaching.

Contemporary theorists use the term "social construction" with the aim of

exposing how what's purportedly "natural" is often at least partly social and, more specifically, how this masking of the social is politically significant. In these previously published essays, Sally Haslanger draws on insights from feminist and critical race theory to explore and develop the idea that gender and race are positions within a structure of social relations. On this interpretation, the point of saying that gender and race are socially constructed is not to make a causal claim about the origins of our concepts of gender and race, or to take a stand in the nature/nurture debate, but to locate these categories within a realist social ontology. This is politically important, for by theorizing how gender and race fit within different structures of social relations we are better able to identify and combat forms of systematic injustice. Although the central essays of the book focus on a critical social realism about gender and race, these accounts function as case studies for a broader critical social realism. To develop this broader approach, several essays offer reworked notions of ideology, practice, and social structure, drawing on recent research in sociology and social psychology. Ideology, on the proposed view, is a relatively stable set of shared dispositions to respond to the world, often in ways that also shape the world to evoke those very dispositions. This looping of our dispositions through the material world enables the social to appear natural. Additional essays in the book situate this approach to social phenomena in relation to philosophical methodology, and to specific debates in metaphysics, epistemology, and philosophy of language. The book as a whole explores the interface between analytic philosophy and critical theory. One of the most pressing issues facing the evangelical church today involves dramatic shifts in our culture's perceptions regarding human sexuality. While homosexuality and same-sex marriage have been at the forefront, there is a new cultural awareness of sexual diversity and gender dysphoria. The transgender phenomenon has become a high-profile battleground issue in the culture wars. This book offers a full-scale dialogue on transgender identities from across the Christian theological spectrum. It brings together contributors with expertise and platforms in the study of transgender identities to articulate and defend differing perspectives on this contested topic. After an introductory chapter surveys key historical moments and current issues, four views are presented by Owen Strachan, Mark A. Yarhouse and Julia Sadusky, Megan K. DeFranza, and Justin Sabia-Tanis. The authors respond to one another's views in a respectful manner, modeling thoughtful dialogue around a controversial theological issue. The book helps readers understand the spectrum of views among Christians and enables Christian communities to establish a context where conversations can safely be held.

Reflections by leading Latin American and African American philosophers on their identity within the field of philosophy.

The New York Times bestselling author of *The Origins of Political Order* offers a provocative examination of modern identity politics: its origins, its effects, and what it means for domestic and international affairs of state In 2014, Francis

Fukuyama wrote that American institutions were in decay, as the state was progressively captured by powerful interest groups. Two years later, his predictions were borne out by the rise to power of a series of political outsiders whose economic nationalism and authoritarian tendencies threatened to destabilize the entire international order. These populist nationalists seek direct charismatic connection to “the people,” who are usually defined in narrow identity terms that offer an irresistible call to an in-group and exclude large parts of the population as a whole. Demand for recognition of one’s identity is a master concept that unifies much of what is going on in world politics today. The universal recognition on which liberal democracy is based has been increasingly challenged by narrower forms of recognition based on nation, religion, sect, race, ethnicity, or gender, which have resulted in anti-immigrant populism, the upsurge of politicized Islam, the fractious “identity liberalism” of college campuses, and the emergence of white nationalism. Populist nationalism, said to be rooted in economic motivation, actually springs from the demand for recognition and therefore cannot simply be satisfied by economic means. The demand for identity cannot be transcended; we must begin to shape identity in a way that supports rather than undermines democracy. Identity is an urgent and necessary book—a sharp warning that unless we forge a universal understanding of human dignity, we will doom ourselves to continuing conflict.

### TransGender and Race in an Age of Unsettled Identities Princeton University Press

This book critically interrogates three sets of distortions that emanate from the messianic core of 21st century public discourse on LGBT+ rights in the United States. The first relates to the critique of pinkwashing, often advanced by scholars who claim to be committed to an emancipatory politics. The second concerns a recent US Supreme Court decision, *Obergefell v. Hodges* (2015), a judgment that established marriage equality across the 50 states. The third distortion occurs in Kenji Yoshino’s theorization of the concept of gay covering. Each distortion produces its own injunction to assimilate, sometimes into the dominant mainstream and, at other times, into the fold of what is axiomatically taken to be the category of the radical. Using a queer theoretic analysis, *De-Moralizing Gay Rights* argues for the dismantling of each of these three sets of assimilationist injunctions.

Some social issues and practices have become dangerous areas for academics to research and write about. ‘Academic freedom’ is increasingly constrained, not just by long established ‘normal’ factors (territoriality, power differentials, competition, protectionism), but also by the increased significance of social media and the rise of identity politics (and activists who treat work which challenges their world view as abusive hate-speech). So extreme are these pressures that some institutions and even statutory bodies now adopt policies and practices which contravene relevant regulations and laws. This book seeks to draw attention to the limiting and damaging effects of academic ‘gagging’. The book, drawn from a special edition of *Societies*, offers an eclectic series of international articles which may annoy some people. The book challenges taken for granted mainstream assumptions and practices in a number of areas, including gender mainstreaming, social work education, child sexual abuse, the ethnic disaggregation of population groups, fatherhood and masculinity, the erosion of democratic legitimacy, the trap of victimhood and vulnerability, employment practices in universities, and the challenges presented by the widespread and deliberate suppression of scholarship and

research. In an analytic postscript Laurent Dubreuil discusses the nature of identity politics and the manner in which its effects can be identified across the many topics covered in these challenging articles.

Explores the ethical and political implications of Levinas's and Sartre's accounts of human existence. In *Moments of Disruption*, Kris Sealey considers Emmanuel Levinas and Jean-Paul Sartre together to fully realize the ethical and political implications of their similar descriptions of human existence. Focusing on points of contact and difference between their writings on transcendence, identity, existence, and alterity, Sealey presents not only an understanding of Sartrean politics in which Levinas's somewhat apolitical program might be taken into the political, but also an explicitly political reading of Levinas that resonates well with Sartre's work. In bringing together both thinkers accounts of disrupted existence in this way, a theoretical place is found from which to question the claim that politics and ethics are mutually exclusive.

The *Handbook of Research on Identity Theory in Marketing* features cutting-edge research that delves into the origins and consequences of identity loyalty and organizes these insights around five basic identity principles that span nearly every consumer marketing subdomain. This Handbook is a comprehensive and state of the art treatment of identity and marketing: An authoritative and practical guide for academics, brand managers, marketers, public policy advocates and even intellectually curious consumers.

Heyes' monograph in feminist philosophy is on the connection between the idea of "normalization"--which per Foucault is a mode or force of control that homogenizes a population--and the gendered body. Drawing on Foucault and Wittgenstein, she argues that the predominant picture of the self--a picture that presupposes an "inner" core of the self that is expressed, accurately or not, by the outer body--obscures the connection between contemporary discourses and practices of self-transformation and the forces of normalization. In other words, pictures of the self can hold us captive when they are being read from the outer self--the body--rather than the inner self, and we can express our inner self by working on our outer body to conform. Articulating this idea with a mix of the theoretical and the practical, she looks at case studies involving transgender people, weight-loss dieting, and cosmetic surgery. Her concluding chapters look at the difficult issue of how to distinguish non-normalizing practices of the self from normalizing ones, and makes suggestions about how feminists might conceive of subjects as embodied and enmeshed in power relations yet also capable of self-transformation. The subject of normalization and its relationship to sex/gender is a major one in feminist theory; Heyes' book is unique in her masterful use of Foucault; its clarity, and its sophisticated mix of the theoretical and the anecdotal. It will appeal to feminist philosophers and theorists.

"What every leader needs to know about dignity and how to create a culture in which everyone thrives. This landmark book from an expert in dignity studies explores the essential but under-recognized role of dignity as part of good leadership. Extending the reach of her award-winning book *Dignity: Its Essential Role in Resolving Conflict*, Donna Hicks now contributes a specific, practical guide to achieving a culture of dignity. Most people know very little about dignity, the author has found, and when leaders fail to respect the dignity of others, conflict and distrust ensue. She highlights three components of leading with dignity: what one must know in order to honor dignity and avoid violating it; what one must do to lead with dignity; and how one can create a culture of dignity in any organization, whether corporate, religious, governmental, healthcare, or beyond. Brimming with key research findings, real-life case studies, and workable recommendations, this book fills an important gap in our understanding of how best to be together in a conflict-ridden world."

Weaving together personal stories, history, and analysis, *Same Family, Different Colors* explores the myriad ways skin-color politics affect family dynamics in the United States.

Colorism and color bias—the preference for or presumed superiority of people based on the color of their skin—is a pervasive and damaging but rarely openly discussed phenomenon. In this unprecedented book, Lori L. Tharps explores the issue in African American, Latino, Asian American, and mixed-race families and communities by weaving together personal stories, history, and analysis. The result is a compelling portrait of the myriad ways skin-color politics affect family dynamics in the United States. Tharps, the mother of three mixed-race children with three distinct skin colors, uses her own family as a starting point to investigate how skin-color difference is dealt with. Her journey takes her across the country and into the lives of dozens of diverse individuals, all of whom have grappled with skin-color politics and speak candidly about experiences that sometimes scarred them. From a Latina woman who was told she couldn't be in her best friend's wedding photos because her dark skin would "spoil" the pictures, to a light-skinned African American man who spent his entire childhood "trying to be Black," Tharps illuminates the complex and multifaceted ways that colorism affects our self-esteem and shapes our lives and relationships. Along with intimate and revealing stories, Tharps adds a historical overview and a contemporary cultural critique to contextualize how various communities and individuals navigate skin-color politics. Groundbreaking and urgent, *Same Family, Different Colors* is a solution-seeking journey to the heart of identity politics, so that this more subtle "cousin to racism," in the author's words, will be exposed and confronted.

Between the decline of the labor movement, the aftershocks of the falls of so-called "actually existing socialism," and the long exile of even social democrats from the levers of real power, we have gotten far too used to thinking of leftism as a performative exercise in expressing our political commitments rather than a serious effort to achieve left-wing goals in the real world. *Cancelling Comedians While the World Burns* calls for a smarter, funnier, more strategic left. In the summer of 2015, shortly after Caitlyn Jenner came out as transgender, the NAACP official and political activist Rachel Dolezal was "outed" by her parents as white, touching off a heated debate in the media about the fluidity of gender and race. If Jenner could legitimately identify as a woman, could Dolezal legitimately identify as black? Taking the controversial pairing of "transgender" and "transracial" as his starting point, Rogers Brubaker shows how gender and race, long understood as stable, inborn, and unambiguous, have in the past few decades opened up—in different ways and to different degrees—to the forces of change and choice. Transgender identities have moved from the margins to the mainstream with dizzying speed, and ethnoracial boundaries have blurred. Paradoxically, while sex has a much deeper biological basis than race, choosing or changing one's sex or gender is more widely accepted than choosing or changing one's race. Yet while few accepted Dolezal's claim to be black, racial identities are becoming more fluid as ancestry—increasingly understood as mixed—loses its authority over identity, and as race and ethnicity, like gender, come to be understood as something we do, not just something we have. By rethinking race and ethnicity through the multifaceted lens of the transgender experience—encompassing not just a movement from one category to another but positions between and beyond existing categories—Brubaker underscores the malleability, contingency, and arbitrariness of racial categories. At a critical time when gender and race are being reimagined and reconstructed, *Trans* explores fruitful new paths for thinking about identity.

An in-depth look at the historic and strategic deployment of rights in political conflicts throughout the world. Rights are usually viewed as defensive concepts representing mankind's highest aspirations to protect the vulnerable and uplift the downtrodden. But since the Enlightenment, political combatants have also used rights belligerently, to batter despised communities, demolish existing institutions, and smash opposing ideas. Delving into a range of historical and contemporary conflicts from all areas of the globe, *Rights as Weapons* focuses on the underexamined ways in which the powerful wield rights as aggressive weapons against the weak. Clifford Bob looks at how political forces use rights as rallying cries: naturalizing novel claims as rights inherent in humanity, absolutizing them as trumps over rival interests or community concerns, universalizing them as transcultural and transhistorical, and depoliticizing them as concepts beyond debate. He shows how powerful proponents employ rights as camouflage to cover ulterior motives, as crowbars to break rival coalitions, as blockades to suppress subordinate groups, as spears to puncture discrete policies, and as dynamite to explode whole societies. And he demonstrates how the targets of rights campaigns repulse such assaults, using their own rights-like weapons: denying the abuses they are accused of, constructing rival rights to protect themselves, portraying themselves as victims rather than violators, and repudiating authoritative decisions against them. This sophisticated framework is applied to a diverse range of examples, including nineteenth-century voting rights movements; the American civil rights movement; nationalist, populist, and religious movements in today's Europe; and internationalized conflicts related to Palestinian self-determination, animal rights, gay rights, and transgender rights. Comparing key episodes in the deployment of rights, *Rights as Weapons* opens new perspectives on an idea that is central to legal and political conflicts.

White identity is in ferment. White, European Americans living in the United States will soon share an unprecedented experience of slipping below 50% of the population. The impending demographic shifts are already felt in most urban centers and the effect is a national backlash of hyper-mobilized political, and sometimes violent, activism with a stated aim that is simultaneously vague and deadly clear: 'to take our country back.' Meanwhile the spectre of 'minority status' draws closer, and the material advantages of being born white are eroding. This is the political and cultural reality tackled by Linda Martín Alcoff in *The Future of Whiteness*. She argues that whiteness is here to stay, at least for a while, but that half of whites have given up on ideas of white supremacy, and the shared public, material culture is more integrated than ever. More and more, whites are becoming aware of how they appear to non-whites, both at home and abroad, and this is having profound effects on white identity in North America. The young generation of whites today, as well as all those who follow, will have never known a country in which they could take white identity as the unchallenged default that dominates the political, economic and cultural leadership. Change is on the horizon, and the most important battleground is among white people themselves.

The Future of Whiteness makes no predictions but astutely analyzes the present reaction and evaluates the current signs of turmoil. Beautifully written and cogently argued, the book looks set to spark debate in the field and to illuminate an important area of racial politics.

A lot of people have made up their minds about Rachel Doležal. But none of them know her real story. In June 2015, the media "outed" Rachel Doležal as a white woman who had knowingly been "passing" as Black. When asked if she were African American during an interview about the hate crimes directed at her and her family, she hesitated before ending the interview and walking away. Some interpreted her reluctance to respond and hasty departure as dishonesty, while others assumed she lacked a reasonable explanation for the almost unprecedented way she identified herself. What determines your race? Is it your DNA? The community in which you were raised? The way others see you or the way you see yourself? With *In Full Color*, Rachel Doležal describes the path that led her from being a child of white evangelical parents to an NAACP chapter president and respected educator and activist who identifies as Black. Along the way, she recounts the deep emotional bond she formed with her four adopted Black siblings, the sense of belonging she felt while living in Black communities in Jackson, Mississippi, and Washington, DC, and the experiences that have shaped her along the way. Her story is nuanced and complex, and in the process of telling it, she forces us to consider race in an entirely new light—not as a biological imperative, but as a function of the experiences we have, the culture we embrace, and, ultimately, the identity we choose.

We in the West are living in the midst of a deadly culture war. Our rival worldviews clash with increasing violence in the public arena, culminating in deadly riots and mass shootings. A fragmented left now confronts a resurgent and reactionary right, which threatens to reverse decades of social progress. Commentators have declared that we live in a "post-truth world," one dominated by online trolls and conspiracy theorists. How did we arrive at this cultural crisis? How do we respond? This book speaks to this critical moment through a new reading of the thought of Alasdair MacIntyre. Over thirty years ago, MacIntyre predicted the coming of a new Dark Ages. The premise of this book is that MacIntyre was right all along. It presents his diagnosis of our cultural crisis. It further presents his answer to the challenge of public reasoning without foundations. Pitting him against John Rawls, Jürgen Habermas, and Chantal Mouffe, *Ethics Under Capital* argues that MacIntyre offers hope for a critical democratic politics in the face of the culture wars.

*Whiteshift: the turbulent journey from a world of racially homogeneous white majorities to one of racially hybrid majorities* This is the century of whiteshift. As Western societies are becoming increasingly mixed-race, demographic change is transforming politics. Over half of American babies are non-white, and by the end of the century, minorities and those of mixed race are projected to form the majority in the UK and other countries. The early stages of this transformation

have led to a populist disruption, tearing a path through the usual politics of left and right. Ethnic transformation will continue, but conservative whites are unlikely to exit quietly; their feelings of alienation are already redrawing political lines and convulsing societies across the West. One of the most crucial challenges of our time is to enable conservatives as well as cosmopolitans to view whiteness as a positive development. In this groundbreaking book, political scientist Eric Kaufmann examines the evidence to explore ethnic change in North America and Western Europe. Tracing four ways of dealing with this transformation—fight, repress, flight, and join—he charts different scenarios and calls for us to move beyond empty talk about national identity. If we want to avoid more radical political divisions, he argues, we have to open up debate about the future of white majorities. Deeply thought provoking, enriched with illustrative stories, and drawing on detailed and extraordinary survey, demographic, and electoral data, *Whiteness* will redefine the way we discuss race in the twenty-first century. This book brings together a large and diverse collection of philosophical papers addressing a wide variety of public policy issues. Topics covered range from long-standing subjects of debate such as abortion, punishment, and freedom of expression, to more recent controversies such as those over gene editing, military drones, and statues honoring Confederate soldiers. Part I focuses on the criminal justice system, including issues that arise before, during, and after criminal trials. Part II covers matters of national defense and sovereignty, including chapters on military ethics, terrorism, and immigration. Part III, which explores political participation, manipulation, and standing, includes discussions of issues involving voting rights, the use of nudges, and claims of equal status. Part IV covers a variety of issues involving freedom of speech and expression. Part V deals with questions of justice and inequality. Part VI considers topics involving bioethics and biotechnology. Part VII is devoted to beginning of life issues, such as cloning and surrogacy, and end of life issues, such as assisted suicide and organ procurement. Part VIII navigates emerging environmental issues, including treatments of the urban environment and extraterrestrial environments.

Why you have the right to resist unjust government For centuries, almost everyone has believed that we must allow the government and its representatives to act without interference, no matter how they behave. We may complain, protest, sue, or vote officials out, but we can't fight back. But in *When All Else Fails*, Jason Brennan argues that we have every right to react with acts of "uncivil disobedience" when governments violate our rights. We may resist arrest for violation of unjust laws. We may disobey orders, sabotage government property, or reveal classified information. We may deceive ignorant, irrational, or malicious voters. We may even use force to defend ourselves or others. The result is a provocative challenge to long-held beliefs about how citizens may respond when government officials act unjustly or abuse their power.

The schizoanalytic method and the lines of flight that it has inspired align with contemporary

feminist concerns and practices in productive and revealing ways in this ground-breaking collection. To address the relevance of schizoanalysis for contemporary developments in new materialism, affect theory, transnational feminism, political ontology, feminist critiques of globalization and capitalism, feminist pedagogy, and ethics, the overarching questions explored are: What can schizoanalysis do for feminist theory? What would a feminist schizoanalysis look like? Is it possible to perform a schizoanalysis of feminism? How do schizoanalytic-feminist alliances create new ways of understanding the future, sexuality and bodily transformation, political resistance, new subjectivities, and ethical relationships? Highlighting the strength, richness, and diversity of feminist perspectives this collection shows how issues of re-conceiving desire, theorizing embodiment and materiality, interrogating the status of sexuality and difference, decentring feminist practice to be inclusive of transnational and de-colonial concerns, critiques of binary logic and gender, transversal politics, and the need for new political visions in light of advanced capitalism are all enhanced by this alliance. An anthropologist visits the frontiers of genetics, medicine, and technology to ask: whose values are guiding gene-editing experiments, and what are the implications for humanity? At a conference in Hong Kong in November 2018, Dr. Jiankui He announced that he had created the first genetically modified babies—twin girls named Lulu and Nana—sending shockwaves around the world. A year later, a Chinese court sentenced Dr. He to three years in prison for “illegal medical practice.” As scientists elsewhere start to catch up with China’s vast genetic research programme, gene editing is fuelling an innovation economy that threatens to widen racial and economic inequality. Fundamental questions about science, health, and social justice are at stake. Who gets access to gene-editing technologies? As countries loosen regulations around the globe, can we shape research agendas to promote an ethical and fair society? Professor Eben Kirksey takes us on a groundbreaking journey to meet the key scientists, lobbyists, and entrepreneurs who are bringing cutting-edge genetic modification tools like CRISPR to your local clinic. He also ventures beyond the scientific echo chamber, talking to doctors, hackers, chronically ill patients, disabled scholars, and activists and who have alternative visions of a genetically modified future for humanity. The Mutant Project empowers us to ask the right questions, uncover the truth, and navigate this new era of scientific enquiry.

An award-winning writer delivers a poignant and provocative novel of identity, race and the search for belonging in the age of globalization. One afternoon, not long after Kelly Thorndike has moved back to his hometown of Baltimore, an African American man he doesn’t recognize calls out to him. To Kelly’s shock, the man identifies himself as Martin, who was one of Kelly’s closest friends in high school—and, before his disappearance nearly twenty years before, skinny, white, and Jewish. Martin then tells an astonishing story: After years of immersing himself in black culture, he’s had a plastic surgeon perform “racial reassignment surgery”—altering his hair, skin, and physiognomy to allow him to pass as African American. Unknown to his family or childhood friends, Martin has been living a new life ever since. Now, however, Martin feels he can no longer keep his new identity a secret; he wants Kelly to help him ignite a controversy that will help sell racial reassignment surgery to the world. Kelly, still recovering from the death of his wife and child and looking for a way to begin anew, agrees, and things quickly begin to spiral out of control. Inventive and thought-provoking, *Your Face in Mine* is a brilliant novel about cultural and racial alienation and the nature of belonging in a world where identity can be a stigma or a lucrative brand.

Despite decades of activism, resistance, and education, both feminists and gender rebels continue to experience personal, political, institutional, and cultural resistance to rights, recognition, and respect. In the face of these inequalities and disparities, *Transgressing Feminist Theory and Discourse* seeks to engage with, and disrupt the long-standing debates, unquestioned conceptual formations, and taboo topics in contemporary feminist studies. The

first half of the book challenges key concepts and theories related to feminist scholarship by advocating new approaches for theorizing interdisciplinarity, intersectionality, critical race theory, trans studies, and genetics. The second half of the book offers feminist critiques or explorations of timely topics such as the 2017 Women's March and Donald Trump's election as well as non-Western perspectives of family and the absence of women's perspectives in healthcare. Contributors comprise of leading scholars and activists from disciplines including gender and sexuality studies, African American studies, communication studies, sociology, political science, and media. *Transgressing Feminist Theory and Discourse* is a compelling examination of some of the most high-profile feminist issues today. It hopes to infuse future and current debates and conversations around feminism and feminist theory with intersectional, imaginative, provocative, and evocative ideas, inspiring bold cross-fertilizations of concepts, principles, and practices.

In this ethnographic examination of Mexican-American and white girls coming of age in California's Central Valley, Julie Bettie turns class theory on its head, asking what cultural gestures are involved in the performance of class, and how class subjectivity is constructed in relationship to color, ethnicity, gender, and sexuality. A new introduction contextualizes the book for the contemporary moment and situates it within current directions in cultural theory. Investigating the cultural politics of how inequalities are both reproduced and challenged, Bettie examines the discursive formations that provide a context for the complex identity performances of contemporary girls. The book's title refers at once to young working-class women who have little cultural capital to enable class mobility; to the fact that analyses of class too often remain insufficiently transformed by feminist, ethnic, and queer studies; and to the failure of some feminist theory itself to theorize women as class subjects. *Women without Class* makes a case for analytical and political attention to class, but not at the expense of attention to other social formations.

In *Hidden Agender*, Gerard Casey develops a timely and provocative defence of free speech and toleration against the transgenderist ideology that has infiltrated so much of the media, the political establishment and the law. Opposing ideas, not individuals, *Hidden Agender* provides a compelling critique of the transgender ideologists and trans activists, and the new reactionary form of legal intolerance of our right to free thought and free speech. As a libertarian, Casey believes that we should be free to say and do whatever we wish provided that, in so doing, we do not perpetrate violence, or threaten to perpetrate violence, against the person or property of another. The fundamental objection is rather to individuals being forced, on pain of legal or social sanctions, to believe (or to pretend to believe) what to them is patently false, namely, that a man can become a woman or a woman a man, and to be legally obliged to treat those who claim to have transitioned from one sex to another as if they really had managed to do so. Drawing on extensive research, both scientific and anecdotal, *Hidden Agender* is a robust defence of free speech and tolerance against the combined forces of prejudice, wokeness and legal intimidation.

Amidst discontent over America's growing diversity, many white Americans now view the political world through the lens of a racial identity. Whiteness was once thought to be invisible because of whites' dominant position and ability to claim the mainstream, but today a large portion of whites actively identify with their racial group and support policies and candidates that they view as protecting whites' power and status. In *White Identity Politics*, Ashley Jardina offers a landmark analysis of emerging patterns of white identity and collective political behavior, drawing on sweeping data. Where past research on whites' racial attitudes emphasized out-group hostility, Jardina brings into focus the significance of in-group identity and favoritism. *White Identity Politics* shows that disaffected whites are not just found among the working class; they make up a broad proportion of the American public - with profound implications for political behavior and the future of racial conflict in America.

A trailblazing exploration of the political stakes of curiosity. Curiosity is political. Who is curious, when, and how reflects the social values and power structures of a given society. In *Curiosity and Power*, Perry Zurn explores the political philosophy of curiosity, staking the groundbreaking claim that it is a social force—the heartbeat of political resistance and a critical factor in social justice. He argues that the very scaffolding of curiosity is the product of political architectures, and exploring these values and architectures is crucial if we are to better understand, and more ethically navigate, the struggle over inquiry in an unequal world. *Curiosity and Power* explores curiosity through the lens of political philosophy—weaving in Nietzsche, Foucault, and Derrida in doing so—and the experience of political marginalization, demonstrating that curiosity is implicated equally in the maintenance of societies and in their transformation. Curiosity plays as central a role in establishing social institutions and fields of inquiry as it does in their deconstruction and in building new forms of political community. Understanding curiosity is critical to understanding politics, and understanding politics is critical to understanding curiosity. Drawing not only on philosophy and political theory but also on feminist theory, race theory, disability studies, and trans studies, *Curiosity and Power* tracks curiosity in the structures of political marginalization and resistance—from the Civil Rights Movement to building better social relationships. *Curiosity and Power* insists that the power of curiosity be recognized and engaged responsibly.

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