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In this series of essays Fred Moten and Stefano Harney draw on the theory and practice of the black radical tradition as it supports, inspires and extends contemporary social and political thought and aesthetic critique. Today the general wealth of social life finds itself confronted by mutations in the mechanisms of control, from the proliferation of

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capitalist logistics through governance by credit and management of pedagogy. Working from and within the social poesis of life in the undercommons Moten and Harney develop and expand an array of concepts.

In the span of less than a generation, university humanities departments have experienced an almost unbelievable reversal of attitudes, now attacking and undermining what had previously been considered best and most worthy in the Western tradition. John M. Ellis here scrutinizes the new regime in humanistic studies. He offers a careful, intelligent analysis that exposes the weaknesses of notions that are fashionable in humanities today. In

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a clear voice, with forceful logic, he speaks out against the orthodoxy that has installed race, gender, and class perspectives at the center of college humanities curricula. Ellis begins by showing that political correctness is a recurring impulse of Western society and one that has a discouraging history. He reveals the contradictions and misconceptions that surround the new orthodoxy and demonstrates how it is most deficient just where it imagines itself to be superior. Ellis contends that humanistic education today, far from being historically aware, relies on anachronistic thinking; far from being skeptical of Western values, represents a ruthless and unskeptical Western extremism;

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far from being valuable in bringing political perspectives to bear, presents politics that are crude and unreal; far from being sophisticated in matters of "theory," is largely ignorant of the range and history of critical theory; far from valuing diversity, is unable to respond to the great sweep of literature. In a concluding chapter, Ellis surveys the damage that has been done to higher education and examines the prospects for change.

A new way of thinking about data science and data ethics that is informed by the ideas of intersectional feminism. Today, data science is a form of power. It has been used to expose injustice, improve health outcomes, and

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topple governments. But it has also been used to discriminate, police, and surveil. This potential for good, on the one hand, and harm, on the other, makes it essential to ask: Data science by whom? Data science for whom? Data science with whose interests in mind? The narratives around big data and data science are overwhelmingly white, male, and techno-heroic. In *Data Feminism*, Catherine D'Ignazio and Lauren Klein present a new way of thinking about data science and data ethics—one that is informed by intersectional feminist thought. Illustrating data feminism in action, D'Ignazio and Klein show how challenges to the male/female binary can help challenge other hierarchical (and empirically wrong) classification systems.

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They explain how, for example, an understanding of emotion can expand our ideas about effective data visualization, and how the concept of invisible labor can expose the significant human efforts required by our automated systems. And they show why the data never, ever “speak for themselves.” Data Feminism offers strategies for data scientists seeking to learn how feminism can help them work toward justice, and for feminists who want to focus their efforts on the growing field of data science. But Data Feminism is about much more than gender. It is about power, about who has it and who doesn't, and about how those differentials of power can be challenged and changed.

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Clapperton Mavhunga's collection of essays about science, technology, and innovation (STI) from an African perspective opens with the idea, "Things do not (always) mean the same from everywhere; when we insist that only 'our' meaning is the meaning, we silence other people's meanings." Mavhunga and his contributors argue that our contemporary definitions of STI are those of countries and cultures that have acquired their dominance of others through global empires, and as a counter to that, Mavhunga seeks to put the concepts of STI into question, exploring what the technological, scientific, and innovative might mean from Africa in lieu of outside introductions or influences. We strongly feel that

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this book is suited to the Knowledge Unlatched program because of the difficulty of reaching markets and readers in Africa with print books. We feel unlatching would go a long way toward helping Mavhunga reach an important audience for this work that we have been previously unable to reach.

Colonialism/Postcolonialism is a comprehensive yet accessible guide to the historical and theoretical dimensions of colonial and postcolonial studies. Ania Loomba deftly introduces and examines: key features of the ideologies and history of colonialism the relationship of colonial discourse to literature challenges to colonialism, including

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anticolonial discourses recent developments in postcolonial theories and histories issues of sexuality and colonialism, and the intersection of feminist and postcolonial thought debates about globalization and postcolonialism Recommended on courses across the academic disciplines and around the world, Colonialism/Postcolonialism has for some years been accepted as the essential introduction to a vibrant and politically charged area of literary and cultural study. With new coverage of emerging debates around globalization, this second edition will continue to serve as the ideal guide for students new to colonial discourse theory, postcolonial studies or postcolonial theory as well as a reference for

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advanced students and teachers.

This book is about Christianity, Islam, Judaism, and how the Arabs and Europeans took these Afrikan Religious Belief Systems from ancient Egypt, North Afrika and used them during The Trans-Sahara Afrikan Slave Trade by the Arabs in the name of Allah, and followed by The Transatlantic Afrikan Slave Trade by the Europeans in the name of Jesus, to enslave the bodies, minds, and souls of the Afrikan Race. This book is about the “ Jesus ’ Deception ” that has been passed on down through history by European historians, that is still being taught around the world today. This book takes a provocative intellectual, scholastic,

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historical, cultural, and sociological look at the Bible. This book identifies the names of the translators of the King James Bible of 1611 A. D., and when the chapters and verses in the Bible were created and who created them. The purpose of this book is to expose the historical, cultural, sociological, religious and theological lies of the Europeans and the Arabs. This book reveals the truth of the origination of The Bible, as “ There Is No Religion Higher Than The Truth ” . Join me in an intellectual odyssey through time. Here, I feel like a Lone Warrior standing before a mighty army. Come with me on this perilous pilgrimage as we travel through a parallel universe. I dedicate this book to my mother

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and father who gave me life. To the rest of my Native Afrikan family for supporting me and encouraging me on this publishing venture. To the Heavenly Father, without whom none of this would be possible. There are others I would also like to thank for being a part of helping me through this journey called Life, such as my professors at the Alabama State University where many a great scholars paths I have crossed. To my American family and friends in Mobile, Alabama who nurtured and taught me from childhood to adulthood. The many friends and colleagues I met in my travels all across America in my intellectual journey, and last but certainly not least, to my publisher for granting me the opportunity to speak to

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many all around the world in this forum. I am eternally indebted to you all-Thank you.

Japan ' s monastic warriors have fared poorly in comparison to the samurai, both in terms of historical reputation and representations in popular culture. Often maligned and criticized for their involvement in politics and other secular matters, they have been seen as figures separate from the larger military class. However, as Mikael Adolphson reveals in his comprehensive and authoritative examination of the social origins of the monastic forces, political conditions, and warfare practices of the Heian (794 – 1185) and Kamakura (1185 – 1333) eras, these "monk-warriors"(s ô hei)

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were in reality inseparable from the warrior class. Their negative image, Adolphson argues, is a construct that grew out of artistic sources critical of the established temples from the fourteenth century on. In deconstructing the s ô hei image and looking for clues as to the characteristics, role, and meaning of the monastic forces, *The Teeth and Claws of the Buddha* highlights the importance of historical circumstances; it also points to the fallacies of allowing later, especially modern, notions of religion to exert undue influence on interpretations of the past. It further suggests that, rather than constituting a separate category of violence, religious violence needs to be understood in its political, social, military, and ideological

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contexts.

This collection of essays from eminent scholar F. Abiola Irele provides a comprehensive formulation of what he calls an "African imagination" manifested in the oral traditions and modern literature of Africa and the Black Diaspora. The African Imagination includes Irele's probing critical readings of the works of Chinua Achebe, Edward Kamau Brathwaite, Amadou Hampat é Bâ, and Ahmadou Kourouma, among others, as well as examinations of the growing presence of African writing in the global literary marketplace and the relationship between African intellectuals and the West. Taken as a whole, this volume makes a superb

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introduction to African literature  
and to the work of one of its  
leading interpreters.

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