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6E0 - HOLT AVILA

Martin Luther King, Jr., may be America's most revered political figure, commemorated in statues, celebrations, and street names around the world. On the fiftieth anniversary of King's assassination, the man and his activism are as close to public consciousness as ever. But despite his stature, the significance of King's writings and political thought remains underappreciated. In *To Shape a New World*, Tommie Shelby and Brandon Terry write that the marginalization of King's ideas reflects a romantic, consensus history that renders the civil rights movement inherently conservative—an effort not at radical reform but at “living up to” enduring ideals laid down by the nation's founders. On this view, King marshaled lofty rhetoric to help redeem the ideas of universal (white) heroes, but produced little original thought. This failure to engage deeply and honestly with King's writings allows him to be conscripted into political projects he would not endorse, including the pernicious form of “color blindness” that insists, amid glaring race-based injustice, that racism has been overcome. Cornel West, Danielle Allen, Martha Nussbaum, Robert Gooding-Williams, and other authors join Shelby and Terry in careful, critical engagement with King's understudied writings on labor and welfare rights, voting rights, racism, civil disobedience, nonviolence, economic inequality, poverty, love, just-war theory, virtue ethics, political theology, imperialism, nationalism, reparations, and social justice. In King's exciting and learned work, the authors find an array of compelling challenges to some of the most pressing political dilemmas of our present, and rethink the legacy of this towering figure.

Across *Black Spaces* gathers a diverse array of essays and interviews by American philosopher George Yancy. Within this multidisciplinary framework are a series of public intellectual essays that drew international media acclaim for their spotlight on vicious racial tensions in American academia and society at large.

First published in 1995, *I Am Because We Are* has been recognized as a major, canon-defining anthology and adopted as a text in a wide variety of college and university courses. Bringing together writings by prominent black thinkers from Africa, the Caribbean, and North America, Fred Lee Hord and Jonathan Scott Lee made the case for a tradition of “relational humanism” distinct from the philosophical preoccupations of the West. Over the past twenty years, however, new scholarly research has uncovered other contributions to the discipline now generally known as “Africana philosophy” that were not included in the original volume. In this revised and expanded edition, Hord and Lee build on the strengths of the earlier anthology while enriching the selection of readings to bring the text into the twenty-first century. In a new introduction, the editors reflect on the key arguments of the book's central thesis, refining them in light of more recent philosophical discourse. This edition includes important new readings by Kwame Gyekye, Oyèrónké Oy ewùmí, Paget Henry, Sylvia Wynter, Toni Morrison, Charles Mills, and Tommy Curry, as well as extensive suggestions for further reading.

With 7 new essays, the 8th edition of this best-selling text examines the nature, morality, and significance of contemporary sexual phenomena. Topics include love; desire; rape; masturbation; sex online; homosexual, asexual, queer, and transgender issues; polyamory; paraphilia; drugs and sex; objectification; BDSM; and sex and race.

How should we approach the daunting task of renewing the ideal of equality? In this book, Christine Sypnowich proposes a theory of equality centred on human flourishing or wellbeing. She argues that egalitarianism should be understood as seeking to make people more equal in the constituents of a good life. Inequality is a social ill because of the damage it does to human flourishing: unequal distribution of wealth can have the effect that some people are poorly housed, badly nourished, ill-educated, unhappy or uncultured, among other things. When we seek to make people more equal our concern is not just resources or property, but how people fare under one distribution or another. Ultimately, the best answer to the question, ‘equality of what?’ is some conception of flourishing, since whatever policies or principles we adopt, it is flourishing that we hope will be more equal as a result of our endeavours. Sypnowich calls for both retrieval and innovation. What is to be retrieved is the ideal of equality itself, which is often assumed as a background condition of theories of justice, yet at the same time, dismissed as too homogenising, abstract and rigid a criterion for political argument. We must retrieve the ideal of equality as a central political principle. In doing so, she casts doubt on the value of focussing on cultural difference, and rejects the idea of neutrality that dominates contemporary political philosophy in favour of a view of the state as enabling the betterment of its citizens.

Embodying Black Experience is an interdisciplinary work of cultural history and theory that looks at present-day effects of past experiences of the black body through the performances of various artists and athletes, including boxer Muhammad Ali, playwright Suzan-Lori Parks, and choreographer Bill T. Jones, as well as artists and photographers. Harvey Young does close readings of these performances and offers what he calls a “third space between racial essentialism and racial pluralism” by engaging with a number of critical and theoretical debates, expanding on the writings of Stuart Hall, Henry Louis Gates, and Homi Bhabha. In so doing, he also challenges the work of Paul Gilroy, while incorporating the theories of Fanon, Merleau-Ponty, Lacan, and Bourdieu. The people profiled stand up and stand tall as they employ performance (including the performance of stillness) to challenge racializing projections: Ali uses it to refuse induction into the U.S. Army. Robbie McCauley stages it with the aim of reactivating the memories of her great-great-grandparents. James Cameron uses the still photographs of previous lynching campaigns and a souvenir from his own near-lynching to establish an archive of the horrors of U.S. racial violence. Harvey Young is Assistant Professor of Theatre, Performance Studies, and Radio/Television/Film at Northwestern University.

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.

Nick Bromell argues in *The Time is Always Now* that blacks' reflections on their painful experience and their ability to advocate for people 'both black and more than black' (an Obama quote) provides us with the foundation for constructing a democracy that is less angry and more welcoming of a cosmopolitan polity.

The Routledge Companion to Philosophy and Film is the first comprehensive volume to explore the main themes, topics, thinkers and issues in philosophy and film. The Companion features sixty specially commissioned chapters from international scholars and is divided into four clear parts: • issues and concepts • authors and trends • genres • film as philosophy. Part one is a comprehensive section examining key concepts, including chapters on acting, censorship, character, depiction, ethics, genre, interpretation, narrative, reception and spectatorship and style. Part two covers authors and scholars of film and significant theories Part three examines genres such as documentary, experimental cinema, horror, comedy and tragedy. Part four includes chapters on key directors such as Tarkovsky, Bergman and Terrence Malick and on particular films including *Memento*. Each chapter includes a section of annotated further reading and is cross-referenced to related entries. The Routledge Companion to Philosophy and Film is essential reading for anyone interested in philosophy of film, aesthetics and film and cinema studies.

“Black Natural Law offers a new way of understanding the African American political tradition, and it argues that this tradition has collapsed into incoherence. The book revives Black politics by telling stories of its central figures in a way that exhibits the connections between their religious, philosophical, and political ideas”--

With chapters that undertake ideological critiques of education, religion, the politics of reparations, and the problematics of black radical politics in contemporary culture and society, Du Bois's *Dialectics* employs Du Bois as its critical theoretical point of departure and demonstrates his (and Africana Studies') contributions to, as well as contemporary critical theory's connections to, critical pedagogy, sociology of religion, and reparations theory. Raba-

ka offers the first critical theoretical treatment of the W. E. B. Du Bois-Booker T. Washington debate, which lucidly highlights Du Bois's transition from a bourgeois black liberal to a black radical and revolutionary democratic socialist.

The Negritude Movement provides readers with not only an intellectual history of the Negritude Movement but also its prehistory (W.E.B. Du Bois, the New Negro Movement, and the Harlem Renaissance) and its posthistory (Frantz Fanon and the evolution of Fanonism). By viewing Negritude as an “insurgent idea” (to invoke this book's intentionally incendiary subtitle), as opposed to merely a form of poetics and aesthetics, The Negritude Movement explores Negritude as a “traveling theory” (à la Edward Said's concept) that consistently crisscrossed the Atlantic Ocean in the twentieth century: from Harlem to Haiti, Haiti to Paris, Paris to Martinique, Martinique to Senegal, and on and on ad infinitum. The Negritude Movement maps the movements of proto-Negritude concepts from Du Bois's discourse in *The Souls of Black Folk* through to post-Negritude concepts in Fanon's *Black Skin, White Masks* and *The Wretched of the Earth*. Utilizing Negritude as a conceptual framework to, on the one hand, explore the Africana intellectual tradition in the twentieth century, and, on the other hand, demonstrate discursive continuity between Du Bois and Fanon, as well as the Harlem Renaissance and Negritude Movement, The Negritude Movement ultimately accents what Negritude contributed to arguably its greatest intellectual heir, Frantz Fanon, and the development of his distinct critical theory, Fanonism. Rabaka argues that if Fanon and Fanonism remain relevant in the twenty-first century, then, to a certain extent, Negritude remains relevant in the twenty-first century.

The Souls of Black Folk is Du Bois's outstanding contribution to modern political theory. It is his still influential answer to the question, “What kind of politics should African Americans conduct to counter white supremacy?” Here, in a major addition to American studies and the first book-length philosophical treatment of Du Bois's thought, Robert Gooding-Williams examines the conceptual foundations of Du Bois's interpretation of black politics. For Du Bois, writing in a segregated America, a politics capable of countering Jim Crow had to uplift the black masses while heeding the ethos of the black folk: it had to be a politics of modernizing “self-realization” that expressed a collective spiritual identity. Highlighting Du Bois's adaptations of Gustav Schmöller's social thought, the German debate over the *Geisteswissenschaften*, and William Wordsworth's poetry, Gooding-Williams reconstructs Souls' defense of this “politics of expressive self-realization,” and then examines it critically, bringing it into dialogue with the picture of African American politics that Frederick Douglass sketches in *My Bondage and My Freedom*. Through a novel reading of Douglass, Gooding-Williams characterizes the limitations of Du Bois's thought and questions the authority it still exerts in ongoing debates about black leadership, black identity, and the black underclass. Coming to *Bondage* and then to these debates by looking backward and then forward from *Souls*, Gooding-Williams lets Souls serve him as a productive hermeneutical lens for exploring Afro-Modern political thought in America.

This book presents a metacritique of racial formation theory. Across a diversity of approaches and objects of analysis, the contributors assess the ‘conceptual aphasia’ gripping racial theorizing in our multicultural moment: analyses of racism struck dumb when confronted with the insatiable specter of black historical struggle.

A Companion to American Studies is an essential volume that brings together voices and scholarship from across the spectrum of American experience. A collection of 22 original essays which provides an unprecedented introduction to the “new” American Studies: a comparative, transnational, postcolonial and polylingual discipline Addresses a variety of subjects, from foundations and backgrounds to the field, to different theories of the “new” American Studies, and issues from globalization and technology to transnationalism and post-colonialism Explores the relationship between American Studies and allied fields such as Ethnic Studies, Feminist, Queer and Latin American Studies Designed to provoke discussion and help students and scholars at all levels develop their own approaches to contemporary American Studies Considers the effects of the browning of America on philosophical debates over race, racism, and social justice.

For many decades, race and racism have been common areas of study in departments of sociology, history, political science, English, and anthropology. Much more recently, as the historical concept of race and racial categories have faced significant scientific and political challenges, philosophers have become more interested in these areas. This changing understanding of the ontology of race has invited inquiry from researchers in moral philosophy, me-

taphysics, epistemology, philosophy of science, philosophy of language, and aesthetics. The Routledge Companion to Philosophy of Race offers in one comprehensive volume newly written articles on race from the world's leading analytic and continental philosophers. It is, however, accessible to a readership beyond philosophy as well, providing a cohesive reference for a wide student and academic readership. The Companion synthesizes current philosophical understandings of race, providing 37 chapters on the history of philosophy and race as well as how race might be investigated in the usual frameworks of contemporary philosophy. The volume concludes with a section on philosophical approaches to some topics with broad interest outside of philosophy, like colonialism, affirmative action, eugenics, immigration, race and disability, and post-racialism. By clearly explaining and carefully organizing the leading current philosophical thinking on race, this timely collection will help define the subject and bring renewed understanding of race to students and researchers in the humanities, social science, and sciences.

This book situates the study of Black Religion within the modern temporal and historical structures in the Atlantic World. It describes how black people and Black Religion made a phenomenological appearance in modernity simultaneously and were signified in the identity formation of whites and their religion.

Following the deaths of Trayvon Martin and other black youths in recent years, students on campuses across America have joined professors and activists in calling for justice and increased awareness that Black Lives Matter. In this second edition of his trenchant and provocative book, George Yancy offers students the theoretical framework they crave for understanding the violence perpetrated against the Black body. Drawing from the lives of Ossie Davis, Frantz Fanon, Malcolm X, and W. E. B. Du Bois, as well as his own experience, and fully updated to account for what has transpired since the rise of the Black Lives Matter movement, Yancy provides an invaluable resource for students and teachers of courses in African American Studies, African American History, Philosophy of Race, and anyone else who wishes to examine what it means to be Black in America.

Africana Critical Theory innovatively identifies and analyzes continental and diasporan African contributions to classical and contemporary critical theory through the works of W. E. B. Du Bois, C.L.R. James, Aime Cesaire, Leopold Senghor, Frantz Fanon, and Amilcar Cabral.

"A splendid opportunity to rethink Douglass's political thought . . . relevant today given the discourse of white nationalism in the United States." —Choice Frederick Douglass was a writer and public speaker whose impact on America has been long studied by historians and literary critics. Yet as political theorists have focused on the legacies of such notables as W.E.B. Du Bois and Booker T. Washington, Douglass's profound influence on Afro-modern and American political thought has often been undervalued. In an effort to fill this gap in the scholarship on Douglass, editor Neil Roberts and an exciting group of established and rising scholars examine the author's autobiographies, essays, speeches, and novella. Together, they illuminate his genius for analyzing and articulating core American ideals such as independence, liberation, individualism, and freedom, particularly in the context of slavery. The contributors explore Douglass's understanding of the self-made American and the way in which he expanded the notion of individual potential by arguing that citizens had a responsibility to improve not only their own situations but also those of their communities. A Political Companion to Frederick Douglass also considers the idea of agency, investigating Douglass's passionate insistence that every person in a democracy, even a slave, possesses an innate ability to act. Various essays illuminate Douglass's complex racial politics, deconstructing what seems at first to be his surprising aversion to racial pride, and others explore and critique concepts of masculinity, gender, and judgment in his oeuvre. The volume concludes with a discussion of Douglass's contributions to pre- and post-Civil War jurisprudence. "Rich insights from scholarship both old and new. A fine collection." —Political Theory

Across Black Spaces gathers and builds on a diverse array of essays and interviews by American philosopher and leading public intellectual George Yancy. Within this multidisciplinary framework are works from The New York Times, The Guardian, and other major media outlets which have drawn international acclaim for their spotlight on vicious racial tensions in American academia and society at large. With this collection of revised and updated works, Yancy engages a vast scope of social, political, historical, linguistic, and philosophical themes that together illustrate what it means to be Black in America. Four sections of the book engage, first, moral outrage at contemporary ethical crises; second, the search for identity and value of vulnerability; third, the history and present values of Black and Africana philosophy; and fourth, the essential role of African American language in understanding Black lived experience. Representing twenty years of persistent inquiry and advocacy, Across Black Spaces celebrates Yancy's undeniable importance in American intellectual progress and essential social change.

This book focuses on the normative questions raised by the postulation and declaration of a global ethic. Its scope covers the questions "why do we need a global ethic?", "what kind of global ethic do we need and what sort of normative justification does it imp-

ly?" The book considers the imperative of global ethic to be plausible because it demands consistency in the application of the rule or standard of moral behavior.

This book presents the first introduction to African American academic philosophers, exploring their concepts and ideas and revealing the critical part they have played in the formation of philosophy in the USA. The book begins with the early years of educational attainment by African American philosophers in the 1860s. To demonstrate the impact of their philosophical work on general problems in the discipline, chapters are broken down into four major areas of study: Axiology, Social Science, Philosophy of Religion and Philosophy of Science. Providing personal narratives on individual philosophers and examining the work of figures such as H. T. Johnson, William D. Johnson, Joyce Mitchell Cooke, Adrian Piper, William R. Jones, Roy D. Morrison, Eugene C. Holmes, and William A. Banner, the book challenges the myth that philosophy is exclusively a white academic discipline. Packed with examples of struggles and triumphs, this engaging introduction is a much-needed approach to studying philosophy today.

First published in 2006. Routledge is an imprint of Taylor & Francis, an informa company.

By examining Amilcar Cabral's theories and praxes, Reiland Rabaka reintroduces and analyzes several of the core characteristics of the Africana critical theory. Ultimately, this book promotes the ways in which classical black radicalism should inform contemporary black radicalism, and contemporary Africana critical theory.

Over the last thirty years, postcolonial critiques of European imperial practices have transformed our understanding of colonial ideology, resistance, and cultural contact. The Enlightenment has played a complex but often unacknowledged role in this discussion, alternately reviled and venerated as the harbinger of colonial dominion and avatar of liberation, as target and shield, as shadow and light. This volume brings together two arenas - eighteenth-century studies and postcolonial theory - in order to interrogate the role and reputation of Enlightenment in the context of early European colonial ambitions and postcolonial interrogations of Western imperial aspirations. With essays by leading scholars in the field, Postcolonial Enlightenment address issues central not only to literature and philosophy but also to natural history, religion, law, and the emerging sciences of man. The contributors situate a range of writers - from Hobbes and Herder, Behn and Burke, to Defoe and Diderot - in relation both to eighteenth-century colonial practices and to key concepts within current postcolonial theory concerning race, globalization, human rights, sovereignty, and national and personal identity. By enlarging the temporal and geographic framework through which we read, the essays in this volume open up alternate genealogies for categories, events and ideas central to the emergence of global modernity.

W. E. B. Du Bois and the Problems of the Twenty-First Century utilizes Du Bois's thought and texts to develop an informed critical theory of contemporary society. This book broadens the base of critical theory, making it more multicultural, transethnic, transgender, and non-Western European philosophy focused by placing it in dialogue with theory and phenomena that had been heretofore woefully neglected. Taking the preeminent black intellectual of the twentieth century as his primary point of departure, Reiland Rabaka identifies and analyzes several key contributions that Du Bois and the black racial tradition offer to those interested in redeveloping and racially revising contemporary critical social theory. With chapters on critical race theory, postcolonial theory, feminism, and Marxism, this volume builds bridges from Africana Studies to disparate discursive communities, accessibly demonstrating Du Bois's, and the black radical tradition's, contributions to, and the potential impact on, a wide-range of new social scientific research and radical political struggles.

Identifying African American religiosity as the ingenuity of a people constantly striving to inhabit their humanity and eke out a meaningful existence for themselves amid harrowing circumstances, Black Lives and Sacred Humanity constructs a concept of sacred humanity and grounds it in the writings of Anna Julia Cooper, W. E. B. Du Bois, and James Baldwin. Supported by current theories in science studies, critical theory, and religious naturalism, this concept, as Carol Wayne White demonstrates, offers a capacious view of humans as interconnected, social, value-laden organisms with the capacity to transform themselves and create nobler worlds wherein all sentient creatures flourish. Acknowledging the great harm wrought by divisive and problematic racial constructions in the United States, this book offers an alternative to theistic models of African American religiosity to inspire newer, conceptually compelling views of spirituality that address a classic, perennial religious question: What does it mean to be fully human and fully alive?

Look, a White! returns the problem of whiteness to white people. Prompted by Eric Holder's charge, that as Americans, we are cowards when it comes to discussing the issue of race, noted philosopher George Yancy's essays map out a structure of whiteness. He considers whiteness within the context of racial embodiment, film, pedagogy, colonialism, its "danger," and its position within the work of specific writers. Identifying the embedded and opaque ways white power and privilege operate, Yancy argues that the Black countergaze can function as a "gift" to whites in

terms of seeing their own whiteness more effectively. Throughout Look, a White! Yancy pays special attention to the impact of whiteness on individuals, as well as on how the structures of whiteness limit the capacity of social actors to completely untangle the way whiteness operates, thus preventing the erasure of racism in social life.

Left Universalism, Africentric Essays presents a defense of universalism as the foundation of moral and political arguments and commitments. Consisting of five intertwined essays, the book claims that centering such arguments and commitments on a particular place, in this instance the African world, is entirely compatible with that foundational universalism. Ato Sekyi-Otu thus proposes a less conventional mode of Africentrism, one that rejects the usual hostility to universalism as an imperialist Eurocentric hoax. Sekyi-Otu argues that universalism is an inescapable presupposition of ethical judgment in general and critique in particular, and that it is especially indispensable for radical criticism of conditions of existence in postcolonial society and for vindicating visions of social regeneration. The constituent chapters of the book are exhibits of that argument and question some fashionable conceptual oppositions and value apartheid. This book will be of great interest to students and scholars in the fields of social and political philosophy, contemporary political theory, postcolonial studies, African philosophy and social thought.

This comprehensive collection of original essays written by an international group of scholars addresses the central themes in Latin American philosophy. Represents the most comprehensive survey of historical and contemporary Latin American philosophy available today. Comprises a specially commissioned collection of essays, many of them written by Latin American authors. Examines the history of Latin American philosophy and its current issues, traces the development of the discipline, and offers biographical sketches of key Latin American thinkers. Showcases the diversity of approaches, issues, and styles that characterize the field.

The Souls of Black Folk is Du Bois's outstanding contribution to modern political theory. It is his still influential answer to the question, "What kind of politics should African Americans conduct to counter white supremacy?" Here, in a major addition to American studies and the first book-length philosophical treatment of Du Bois's thought, Robert Gooding-Williams examines the conceptual foundations of Du Bois's interpretation of black politics.

While Kantian constructivism has become one of the most influential and systematic schools of thought in analytic moral and political philosophy, Hegelian approaches to practical normativity hold out the promise of building upon Kantian insights into individual self-determination while avoiding their dualistic tendencies. James Gledhill and Sebastian Stein unite distinguished scholars of German idealism and contemporary Anglophone practical philosophy with rising stars in the field, to explore whether Hegelian idealist philosophy can offer the categories that analytic practical philosophy requires to overcome the contradictions that have so far plagued Kantian constructivism. The volume organizes the contributions into three parts. The first of these engages debates in metaethics regarding the relationship between realism and constructivism. The second part sees contributors draw on debates about the nature of political normativity, focusing primarily on the problems of historical contextualism, relativism, and critical reflection. The concluding part considers the application of the Hegelian framework to contemporary debates about specific ethical issues, including multiculturalism, democracy, and human rights. Hegel and Contemporary Practical Philosophy contributes to the on-going debate about the importance of systematic philosophy in the context of practical philosophy, engages with contemporary discussions about the shape of a rational social order, and gauges the timeliness of Hegelian philosophy. This book is a must read for scholars interested in Hegel and in the contemporary tradition of Kantian constructivism in moral and political philosophy.

Black Skin, White Masks is a classic, devastating account of the dehumanising effects of colonisation experienced by black subjects living in a white world. First published in English in 1967, this book provides an unsurpassed study of the psychology of racism using scientific analysis and poetic grace. Franz Fanon identifies a devastating pathology at the heart of Western culture, a denial of difference, that persists to this day. A major influence on civil rights, anti-colonial, and black consciousness movements around the world, his writings speak to all who continue the struggle for political and cultural liberation. With an introduction by Paul Gilroy, author of *There Ain't No Black in the Union Jack*.

This is the most comprehensive book ever published on philosophical methodology. A team of thirty-eight of the world's leading philosophers present original essays on various aspects of how philosophy should be and is done. The first part is devoted to broad traditions and approaches to philosophical methodology (including logical empiricism, phenomenology, and ordinary language philosophy). The entries in the second part address topics in philosophical methodology, such as intuitions, conceptual analysis, and transcendental arguments. The third part of the book is devoted to essays about the interconnections between philosophy and neighbouring fields, including those of mathematics, psychology, literature and film, and neuroscience.

This volume explores the nature of human agency, including both its vitality and its vulnerabilities. The book identifies emancipatory sources of agency under conditions of domination and oppression, and it suggests a new, pluralist way to understand political freedom. Non-sovereign freedom should be conceived in a plural way because it takes diverse forms, happens in many different places, and aims at a variety of ends. The book reconstructs liberal individualism in fundamental ways. It offers new categories for conceiving human action, personal responsibility, and the meaning of liberty.

The first anthology devoted to the theory and practice of all forms of public philosophy *A Companion to Public Philosophy* brings together in a single volume the diverse practices, modalities, and perspectives of this rapidly growing field. Forty-two chapters written by established practitioners and newer voices alike consider

questions ranging from the definition of public philosophy to the value of public philosophy to both society and philosophy itself. Throughout the book, philosophers offer insights into the different publics they have engaged, the topics they have explored, the methods they have used and the lessons they have learned from these engagements. The Companion explores important philosophical issues concerning the practice of philosophy in the public sphere, how public philosophy relates to advocacy, philosophical collaborations with political activists, locations where public philosophy can be done, and more. Many essays highlight underserved topics such as effective altruism, fat activism, trans activism, indigenous traditions, and Africana philosophy, while other essays set the stage for rigorous debates about the boundaries of public philosophy and its value as a legitimate way to do philosophy. Discusses the range of approaches that professional philosophers can use to engage with non-academic audiences Explores the his-

tory and impact of public philosophy from the time of Socrates to the modern era Highlights the work of public philosophers concerning issues of equity, social justice, environmentalism, and medical ethics Covers the modalities used by contemporary public philosophers, including film and television, podcasting, internet memes, and community-engaged teaching Includes essays by those who bring philosophy to corporations, government policy, consulting, American prisons, and activist groups across the political spectrum *A Companion to Public Philosophy* is essential reading for philosophers from all walks of life who are invested in and curious about the ways that philosophy can impact the public and how the public can impact philosophy. It is also an excellent text for undergraduate and graduate courses on the theory and practice of public philosophy as well as broader courses on philosophy, normative ethics, and comparative and world philosophy.