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theoretical resistances.

~~Duke University Press—Sylvia Wynter~~
January 2015 This essay focuses on Sylvia Wynter's explorations of Frantz Fanon ' s concept of sociogenesis and links it to her ethical interrogation of the concept of Human and Humanity—from the European Renaissance to contemporary investigations of biotechnology and neurophysiology.

~~Sylvia Wynter: What Does It Mean to Be Human? | Sylvia ...~~

Sylvia Wynter : on being human as praxis / Katherine McKittrick, ed. pages cm Includes bibliographical references and index. isbn 978- 0- 8223- 5820- 6 (hardcover : alk. Paper) isbn 978- 0- 8223- 5834- 3 (pbk. : alk. paper) 1. Wynter, Sylvia. 2. Social sciences—Philosophy. 3. Civilization, Modern—Philosophy. 4.

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Race—Philosophy. 5. Human

~~Sylvia Wynter~~ ~~JOSHUA LUBIN~~ ~~LE~~
~~VY~~

1 Anthony Bogues in his preface to *After Man Towards the Human: Critical Essays on Sylvia Wynter* argues that Wynter 's interventions on the nature of Caribbean culture, creative writing, “ folk culture ” and its profound meaning for the symbolic universe of Caribbean reality, and her present genealogical critique of Western humanism can be divided roughly into three periods, which, although distinct, are interconnected and inform each other, establishing a unique discursive practice.

~~Neocolonial mind snatching: Sylvia wynter and the...~~

The ‘ race construct ’ , Wynter argues, grounded in no anatomical differential correlate, “ would enable the now globally

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expanding West to replace the earlier mortal/immortal, natural/supernatural, human/the ancestors, the gods/God distinction as the one on whose basis all human groups had millennially “grounded” their descriptive statement/prescriptive statements of what it is to be human, and to reground its secularizing own on a newly projected human/subhuman distinction instead ...

~~WYNTER, Sylvia — GLOBAL SOCIAL THEORY~~

Wynter argues that Fanon's theorization of sociogeny envisions human being (or experience) as not merely biological, but also based in stories and symbolic meanings generated within culturally specific contexts.

~~Sylvia Wynter — Wikipedia~~

Sylvia Wynter: On Being Human as Praxis sets out to find answers to these difficult

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questions. As the editor, Katherine McKittrick, states in the introduction, “ this is not a project of reviling and thus replacing Man-as-human with an ascendant figure; rather it draws attention to [...] the emancipatory breach Wynter ’ s work offers. ”

~~Real Human Being — The New Inquiry~~
Katherine McKittrick ’ s edited volume *Sylvia Wynter: On Being Human as Praxis* is, as its title makes plain, rooted in the concept of praxis. This is a concept that, for Wynter, involves a vital ethic — vital, as in a matter of life and death.

~~Sylvia Wynter: On Being Human As Praxis | Contemporary ...~~

Sylvia Wynter 261 “ nigger ” rung of being human within the terms of our present ethnoclass Man ’ s overrepresentation of its “ descriptive statement ” [Bateson 1969] as

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if it were that of the human itself), then the struggle of our times, one that has hitherto had no name, is the struggle against this overrepresentation.

~~Unsettling the Coloniality of Being/Power/Truth/Freedom ...~~

Sylvia Wynter: On Being Human as Praxis is a critical genealogy of Wynter ' s work, highlighting her insights on how race, location, Page 1/5. Get Free Sylvia Wynter On Being Human As Praxis and time together inform what it means to be human. Duke University Press - Sylvia Wynter

~~Sylvia Wynter On Being Human As Praxis of Being/Power/Truth/Freedom Towards the Human, After Man, Its Overrepresentation - An Argument Sylvia wynter Stanford University INTRODUCTION Guide-Quotes 1 One thing in any case is certain: man is neither~~

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the oldest nor the most constant problem
that has been posed for human knowledge.
Taking a relatively

~~Unsettling the Coloniality of Being/Power/Truth/Freedom~~

In an interview published in 2015, the
Jamaican writer, critic, and philosopher
Sylvia Wynter concludes her discussion of
the history of Western humanism with the
suggestion that in today's world
"humanness is no longer a noun. Being
human is a praxis".

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