

Genocidal Nightmares Narratives Of Insecurity And The Logic Of M Atrocities

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What explains China's response to intervention at the UN Security Council? China and Intervention at the UN Security Council argues that status is an overlooked determinant in understanding its decisions, even in the apex cases that are shadowed by a public discourse calling for foreign-imposed regime change in Sudan, Libya, and Syria. It posits that China reconciles its status dilemma as it weighs decisions to intervene: seeking recognition from both its intervention peer groups of great powers and developing states. Understanding the impact and scope conditions of status answers why China has taken certain positions regarding intervention and how these positions were justified. Foreign policy behavior that complies with status, and related social factors like self-image and identity, means that China can select policy options bearing material costs. China and Intervention at the UN Security Council offers a rich study of Chinese foreign policy, going beyond works available in breadth and in depth. It draws on an extensive collection of data, including over two hundred interviews with UN officials and Chinese foreign policy elites, participant observation at UN Headquarters, and a dataset of Chinese-language analysis regarding foreign-imposed regime change and intervention. The book concludes with new perspectives on the malleability of China's core interests, insights about the application of status for cooperation and the implications of the status dilemma for rising powers.

How do mass atrocities end? Six case studies reveal the decisions and factors that help decrease mass violence against civilians.

The 9/11 attacks brought large-scale violence into the 21st century with force and have come to epitomize the entanglement of intimate vulnerability and virtual spectacle that is typical of the globalized present. This book works at the intersection of trauma studies, affect theory, and literary studies to offer radically new interpretive frames for interrogating the challenges inherent in representing the initial moments of the terrorist encounter. Beyond the paradigm of traumatic unspeakability, post-9/11 texts expose the materiality of the human body in its universal vulnerability. The intersubjective empathy this engenders is politically subversive, as it undermines the discourse of historical singularity and exceptionalism by establishing a global network of reference and dialogue. Innovative theoretical interconnections between clinical pathology, concepts of cultural trauma, and political aesthetics lay the foundations for exploring formally and geographically diverse texts. Close readings of works by Jonathan Safran Foer, Art Spiegelman, Don DeLillo, and William Gibson map the relationship between representations of 9/11 and complex aspects of trauma theory. This detailed approach makes a case

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for revisiting trauma theory and bringing its Freudian origins into the digitized present. It showcases trauma as a physical and psychological wound as well as an experience that is simultaneously pre-discursive and inhibited by the virtuality of the present-day real. Exploring how contemporary trauma studies can take into account the digitization and virtuality of present-day realities, this book is a key intervention in establishing a contemporary ethics of witnessing terror.

This book brings together international scholars of Islamic philosophy, theology and politics to examine these current major questions: What is the place of pluralism in the Islamic founding texts? How have sacred and prophetic texts been interpreted throughout major Islamic intellectual history by the Sunnis and Shia? How does contemporary Islamic thought treat religious and political diversity in modern nation states and in societies in transition? How is pluralism dealt with in modern major and minor Islamic contexts? How does modern political Islam deal with pluralism in the public sphere? And what are the major internal and external challenges to pluralism in Islamic contexts? These questions that have become of paramount relevance in religious studies especially during the last three-four decades are answered as critically highlighted in Islamic founding sources, the formative classical sources and how it has been lived and practiced in past and present Islamic majority societies and communities around the world. Case studies cover Egypt, Turkey, Indonesia, and Thailand, besides various internal references to other contexts.

Drawing on various perspectives and analysis, the Handbook problematizes Middle East politics through an interdisciplinary prism, seeking a melioristic account of the field. Thematically organized, the chapters address political, social, and historical questions by showcasing both theoretical and empirical insights, all of which are represented in a style that ease readers into sophisticated induction in the Middle East. It positions the didactic at the centre of inquiry. Contributions by forty-four scholars, both veterans and newcomers, rethink knowledge frames, conceptual categories, and fieldwork praxis. Substantive themes include secularity and religion, gender, democracy, authoritarianism, and new "borderline" politics of the Middle East. Like any field of knowledge, the Middle East is constituted by texts, authors, and readers, but also by the cultural, spatial, and temporal contexts within which diverse intellectual inflections help construct (write–speak) academic meaning, knowing, and practice. By denaturalizing notions of singularity of authorship or scholarship, the Handbook plants a dialogic interplay animated by multi-vocality, multi-modality, and multi-disciplinarity. Targeting graduate students and young scholars of political and social sciences, the Handbook is significant for understanding how the Middle East is written and re-written, read and re-read (epistemology, methodology), and for how it comes to exist (ontology).

Kritik an der 'verdrängten' Vergangenheit und der Ausblendung von Opfergruppen löste seit den 1980ern gesellschaftliche Grundsatzdebatten aus. Zugleich wurde das Gedächtnis als wissenschaftliches Paradigma begründet und avancierte rasch zu einem Leitbegriff der Kulturwissenschaften. Nach zwei Jahrzehnten des Abarbeitens traumatischer Erinnerungslasten der europäischen Nationen gewinnt nun ein Aspekt immer stärker an Bedeutung: Gedächtnis als Reflexionsinstanz. Aus der Beobachterposition des Postmémoire richtet der Band den Blick auf das Feld 'Gedächtnis' selbst. Die Beiträge befragen theoretische Positionen und analysieren Verhandlungen, Konflikte und kulturelle Praktiken.

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