Lovecidal
Trinh T. Minh-ha
Published in print: 2016 Published Online: May 2017
Item type: book
DOI: 10.5422/fordham/97808232371092.001.0001

This book offers a lyrical, philosophical meditation on the global state of endless war and the violence inflicted by the imperial need to claim victory. It discusses the rise of the police state as linked, for example, to U.S. military intervention in Iraq and Afghanistan, or to China's occupation of Tibet, examining legacies of earlier campaigns and the residual effects of the war on terror. The book also takes up the shifting dynamics of peoples' resistance to acts of militarism and surveillance as well as social media and its capacity to inform and mobilize citizens around the world. At once an engaging treatise and a creative gesture, the book probes the physical and psychic conditions of the world and shows us a society that is profoundly heartsick. Taking up with those who march both as and for the oppressed—who walk with the disappeared to help carry them forward—the text engages the spiritual and affective dimensions of a civilization organized around the rubrics of nonstop governmental subjugation, economic austerity, and highly technologized military conflict. In doing so, it clears a path for us to walk upon. Along with our every step, the world of the disappeared lives on.

Recognizing Democracy’s Disorientation
John Dunn
in Breaking Democracy’s Spell
Published in print: 2014 Published Online: January 2015
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DOI: 10.12987/yale/9780300179910.003.0004

This chapter compares America and China in terms of their perspectives about democracy and politics. It first considers how China has struggled to let go of dynastic monarchy as a form of government, or to understand politics in the West due to inadequate intellectual resources. It then looks
at how political choices and exertions of the political entity have led to a remarkable transformation of the Chinese economy over the past three decades. It also examines the impact of democracy on India.

Conclusions
Allen Buchanan

in The Heart of Human Rights

This chapter recaps the central methodological themes of the book, lists ten major conclusions, and then identifies several key challenges to the system of international legal human rights. It argues that the chief limitations or deficiencies of the system stem from the fact that it is primarily designed to cope with problems resulting from the behavior of states toward those under their jurisdiction. Such a system, unless altered significantly, is not well-suited to deal with the effects of an unjust global basic structure of institutions, emergent cumulative harms such as those produced by global climate change, and injustices resulting from the extreme inequality of power among states.

The world is watching
Trinh T. Minh-ha

This chapter focuses on Tibet. It first explores the symbolic power of tears and expressions of sadness, before giving way to a discussion on Tibetan resistance against Chinese attempts at liberation and modernization, as well as Chinese brutality against Tibet. But the chapter goes beyond Sino-Tibetan relations, arguing that Tibet is an international issue—one that continually brings itself to the world's attention. With the nation's turbulent history and unique position in the world, Tibet stands out as one of the most sensitive security and political issues for China, though one that is usually kept in low profile and remains almost invisible in certain parts of the Middle Empire. Within and beyond the Great Wall, the chapter argues, Tibet is China's—and the UN's—“Big Denial.”
The new rebels

Trinh T. Minh-ha

in Lovecidal: Walking with the Disappeared

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This chapter examines not only the unrest in Tibet but also that among China's civil society. It explores social media as a platform for speaking out against the human rights abuses, as well as the limitations of social media given the Chinese government's attempts at censoring these platforms on the matter of Tibet—an act that shares similarities with the U.S. government's own attempts at information surveillance and control as depicted in the previous chapters. The chapter then turns to Chinese civil society at large, as well as the emerging socio-political significance of the legal profession as China's rule of law consistently comes under public scrutiny.

Displaced, dispossessed, disappeared

Trinh T. Minh-ha

in Lovecidal: Walking with the Disappeared

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This chapter explores the consequences of Chinese attempts at modernization and urbanization as imposed upon Tibet. It examines the likely shifts to occur in Tibet's ethnographic demography as a result of China's efforts at economic development, before surveying the latter in greater detail as China undergoes a “Great Uprooting” of its own, promoting, with her mammoth urbanization drive, rapid shifts from production to consumption, and from countryside to city and megacity. In addition, the chapter looks at the people who have been displaced as a result of this economic progress, before turning to China's tourism industry and how it echoes the discourse of displacement and belonging.
Interval of resistance
Trinh T. Minh-ha

This chapter illuminates aspects of Tibetan resistance in the face of Chinese suppression. Rather than focusing on the censorships and erasures—be they physical or conceptual—the chapter focuses instead on how Tibetans celebrate the “emptiness” left behind. It turns to three primary images—the empty chair, holes in newspapers, and the lotus—to signify how, rather than successfully eradicating the memory of the Dalai Lama, they have instead generated hope for the people they are trying to suppress. Beyond Tibet, the chapter looks at other ways in which these symbols have come to define resistance to the wars peculiar to China.

The screensaver’s light
Trinh T. Minh-ha

This chapter expands on the subject of the Dalai Lama. It first returns to this book’s core theme, lovecidal, or “love suicided,” in describing the actions of the self-immolators. At the core of the testimonies and notes they left behind is the call for life-affirming actions—that is, for the protection of Tibetan cultural identity and for solidarity among Tibetan people in determining their destiny. Two of the wishes voiced almost unanimously were: the return of the Dalai Lama and the freedom of Tibet. Though the Dalai Lama is highly regarded within and outside of Tibet, the chapter shows a different side to the man—a self-described “simple Buddhist monk” as eager to open dialogues with schoolchildren as he is with heads of state.
This chapter interprets Kant's conception of courage and its implications for contemporary political thinking. The chapter begins by examining Kant's reflections on courage in the Groundwork of the Metaphysics of Morals, the 1784 essay on Enlightenment, and the Anthropology from a Pragmatic Point of View. The chapter then considers how contemporary political theorists inflect Kantian courage as apology, jurisprudence, and critique. Finally, the chapter argues that the Enlightenment ethos ought to combine the activities of defence, legislation, and transgression.