

Demonic Grounds is an important text for researchers interested in understanding the connections between black women and geography and, specifically, the impact on Canadian geographies of the presence of black peoples in the early Canadian city.

Sylvia Wynter, OJ born 11 May , [1] is a Jamaican novelist, [1] dramatist [2] critic and essayist. At the age of two she returned to her home country, Jamaica, with her parents both born there and was educated at the St. Andrew High School for Girls. She was awarded the M. In Wynter met the Guyanese novelist Jan Carew , who became her second husband. In Wynter published her only novel, *The Hills of Hebron*. After separating from Carew in the early s, Wynter returned to academic study. In , she was appointed assistant lecturer in Hispanic literature at the Mona campus of the University of the West Indies. She remained there until During this time the Jamaican government asked her to write *Ballad for a Rebellion* and a biography of Sir Alexander Bustamante , the first prime minister of independent Jamaica. Wynter was invited by the Department of Literature at the University of California at San Diego to be a visiting professor for She is now Professor Emeritus at Stanford University. In the mid- to late s Wynter began writing critical articles addressing her interests in Caribbean, Latin American, and Spanish history and literatures. *Reflections on West Indian Writing and Criticism*. She suggests how multiple knowledge sources and texts might frame our worldview differently. In , Sylvia Wynter was awarded the Order of Jamaica OJ for services in the fields of education, history and culture. Her work attempts to elucidate the development and maintenance of modernity and the modern man. *High Life for Caliban" Beyond Liberal and Marxist Leninist Feminisms: Institute for Research on Women and Gender. Part One" , Jamaica Journal , Part Two" , Jamaica Journal, After Humanism" , Boundary II, Caribbean Women and Literature. Do Not Call Us Negroes: Notes Towards a Deciphering Practice", Ex-iles: Essays on Caribbean Cinema. An open letter to my colleagues" , Voices of the African Diaspora, 8: The Counterdoctrine of the Jamesian Poiesis" , C. Race, Founding and Textuality. A New World View. Audiences, Theory and the Moving Image. African-American Studies in Theory and Practice. Human Being as Noun? In Dance, Daryl C.. A Bio-Bibliographical Critical Sourcebook.*

Chapter 2 : Selected Publications | Katherine McKittrick

Demonic Grounds places geography into a context that enables its deconstruction at the same time as complicating its functions. Propelled largely by the philosophy of Sylvia Wynter, Demonic Grounds focuses largely upon the relation human bodies have with their respective geographies.

This is something that she has done many times in her career, as far as I can tell, if the award and its circle of privilege did not represent the social-intellectual work she was doing or believed in. And while I assumed I knew the weight and integrity of the kinds of decisions she was making, I really had no clue. It is only now that I am also a professor that I have reached some level of new understanding. I suppose I think about Professor Wynter and this moment so much now because her ideological stance is so far removed from the decisions that I see most other bourgeois professionals making. And while this issue of declining an award might seem like a trite issue in comparison to what her scholarship achieves, such a stance seems, indeed, part of how and why she does that scholarship. Lesson 1 There is the obvious, main lesson that I learned from Professor Wynter: There is a whole continuum where we can imagine new social possibilities or we can impose more limitations. This rather basic lesson is not necessarily a foregone conclusion. She insisted that she had no desire to do research or scholarship and that she just needed the degree to get a full-time job at the community college where she was working. I wish I could say this was the first time I had heard something like this from a graduate student. Why would we have even taken her classes if that were our only motivations? Given the debt that families and young people are incurring for a college education today, it seems there are, in the least, some ethical questions here. What might it mean for students to sit in classrooms where someone like the graduate student who I just described is responsible for their learning while having not fully committed to her own learning of the content she is disseminating? Nothing is ever simple. There is always an idea behind it. The value and purpose of relentlessly interrogating ideas, especially those that form a system of oppression for people of African descent, was the first lesson I ever learned from her. Robinson reminds us, for example, that some of the most well-funded research on Black youth are basically police studies. Racism significantly impacts who and what constitutes research on Black communities in the academy. What I learned early on from Professor Wynter is that a fierce integrity on how you construct your identity as a scholar is deeply connected to its substance. This means that the methodologies and assumptions that are traditionally used to construct meaning and understanding will not work and trans-disciplinarity is required. On those days when I look more like an attention-and-prestige-seeking charlatan acquiring status by chasing usually white and male networking gimmicks, then I too am caught up in the struggle to represent the kind of intellectual life that Professor Wynter has achieved.

Chapter 3 : Demonic Grounds – University of Minnesota Press

Specifically, the author addresses the geographic implications of slave auction blocks, Harriet Jacobs's attic, black Canada and New France, as well as the conceptual spaces of feminism and Sylvia Wynter's philosophies.

By Matt Sautman Inspired by Dr. She is mentioned within the dialogue of the play, but she never appears herself as an actor. For our purposes here, the invisible is the construct of the sundown town. I first learned about sundown towns whenever I was a Freshman in high school. No teacher ever taught me about them or any of my classmates for that matter. Personally testimony, of course, can count as weak evidence, but in the act of speaking about this apparent invisible nature of sundown towns, perhaps I can generate a larger collective of voices to assert my claim. Sundown towns, according to James W. That is a project for someone else to take up, or for me to undertake another day. Using information Loewen collected and filtered through my map, there are confirmed sundown towns and an additional unconfirmed sundown towns, as well as 1 confirmed sundown county and 6 unconfirmed sundown counties. Of the 1, municipal governments that existed at the time of the census, approximately 9. Furthermore, the data set Loewen has is incomplete, so there is a possibility that these percentages could be even larger. Some other observations from the map: From a zoomed out position, they appear to dominate these portions of the map, though of course, there are plenty of towns within these regions that are not recorded as being sundown towns at all. The unconfirmed sundown towns overlap with some of these regions, but it largely spreads upward towards the Northeast, around the Chicago area. This leaves the Northwestern portion of Illinois relatively untouched. This could simply be because missing data or it is possible that the minority groups these sundown towns discriminated against never migrated that far North. There are also enough unconfirmed city-suburbs that counting them all is a chore in itself- a task for another day perhaps? Jacob, and Highland all are unconfirmed sundown towns. Some questions worth pondering: How does the history of these sundown towns reflect within the regional politics? Is there a political reason as to why certain unconfirmed cities are not confirmed as sundown towns? How does population size affect these ratios further? Works Cited Unnecessary for an Unconference, I suppose, but still useful: A Hidden Dimension of American Racism. Black Women and the Cartographies of Struggle. United States Census Bureau. The Black Feminist Reader. Joy James and T. Madison County Assessment Office.

Chapter 4 : Demonic grounds : Black women and the cartographies of struggle in SearchWorks catalog

What Sylvia Wynter's analytical grounds make available, for geography, is a space to rethink the complex linkages between history, blackness, race, and place.

She is an academic and writer whose work focuses on black studies , cultural geography , anti-colonial and diaspora studies , with an emphasis on the ways in which social justice emerges in black creative texts music, fiction, poetry, visual art. She is currently Editor at Antipode: A Radical Journal of Geography. *Black Women and the Cartographies of Struggle* The book has been reviewed in *Canadian Woman Studies*. Creative texts she analyzed include music, music making, poetry, visual art, and literature, while specifically looking at the works of Sylvia Wynter , Toni Morrison , bell hooks , Robbie McCauley, M. Publications Books Sylvia Wynter: *On Being Human as Praxis*. *Black Women and the Cartographies of Struggle*. University of Minnesota Press, South End Press, *A Caribbean Platform for Criticism*, 3 42 November *Cross Cultural Poetics*, 17 *Honouring Black Canadian Geographies*", *Topia: Canadian Journal of Cultural Studies*, 7 Duke University Press, With Clyde Woods, "Introduction: Global Dialogues Press, An Interview with Katherine McKittrick". State University of New York. Retrieved on 12 August University of Minnesota Press. University of Carolina Press. *Canadian Journal of Cultural Studies*. *Diasporic Pasts and Futures: Transnational Cultural Studies in Canada* 17 Spring: *Black Women and the Cartographies of struggle*". *American Literature* 79 4: *Black Geographies and the Politics of Place*. *Black Geographies and the Politics of Place*".

Chapter 5 : Sylvia Wynter | Duke University Press

Audre Lorde, Sister Outsider, I expand on demonic grounds and Wynter's work in chapter 5. Sylvia Wynter and David Scott, "The Re-Enchantment of Humanism: An.

My First Two Lessons Posted on by Carmen Kynard As an undergraduate student in her classes, I once witnessed Professor Sylvia Wynter receive notification of an award that she quite forthrightly declined. This is something that she has done many times in her career, as far as I can tell, if the award and its circle of privilege did not represent the social-intellectual work she was doing or believed in. And while I assumed I knew the weight and integrity of the kinds of decisions she was making, I really had no clue. It is only now that I am also a professor that I have reached some level of new understanding. I suppose I think about Professor Wynter and this moment so much now because her ideological stance is so far removed from the decisions that I see most other bourgeois professionals making. And while this issue of declining an award might seem like a trite issue in comparison to what her scholarship achieves, such a stance seems, indeed, part of how and why she does that scholarship. Lesson 1 There is the obvious, main lesson that I learned from Professor Wynter: There is a whole continuum where we can imagine new social possibilities or we can impose more limitations. This rather basic lesson is not necessarily a foregone conclusion. She insisted that she had no desire to do research or scholarship and that she just needed the degree to get a full-time job at the community college where she was working. I wish I could say this was the first time I had heard something like this from a graduate student. Why would we have even taken her classes if that were our only motivations? Given the debt that families and young people are incurring for a college education today, it seems there are, in the least, some ethical questions here. What might it mean for students to sit in classrooms where someone like the graduate student who I just described is responsible for their learning while having not fully committed to her own learning of the content she is disseminating? Nothing is ever simple. There is always an idea behind it. The value and purpose of relentlessly interrogating ideas, especially those that form a system of oppression for people of African descent, was the first lesson I ever learned from her. Robinson reminds us, for example, that some of the most well-funded research on Black youth are basically police studies. Racism significantly impacts who and what constitutes research on Black communities in the academy. What I learned early on from Professor Wynter is that a fierce integrity on how you construct your identity as a scholar is deeply connected to its substance. This means that the methodologies and assumptions that are traditionally used to construct meaning and understanding will not work and trans-disciplinarity is required. On those days when I look more like an attention-and-prestige-seeking charlatan acquiring status by chasing usually white and male networking gimmicks, then I too am caught up in the struggle to represent the kind of intellectual life that Professor Wynter has achieved.

Chapter 6 : Download [PDF] Sylvia Wynter On Being Human As Praxis Free Online | New Books in Politics

Demonic Grounds moves between past and present, archives and fiction, theory and everyday, to focus on places negotiated by black women during and after the transatlantic slave trade. Specifically, the author addresses the geographic implications of slave auction blocks, Harriet Jacobs's attic, black Canada and New France, as well as the.

Biography[edit] McKittrick has a Ph. She is currently Editor at Antipode: A Radical Journal of Geography. Black Women and the Cartographies of Struggle The book has been reviewed in Canadian Woman Studies. Creative texts she analyzed include music, music making, poetry, visual art, and literature, while specifically looking at the works of Sylvia Wynter , Toni Morrison , bell hooks , Robbie McCauley, M. This alternate reading aims to uncover instances of black freedom within the transatlantic archive as inherent to the mathematics of anti-black violence, or "as possibilities that are iterations of black life that cannot be contained by black death. Books[edit] Sylvia Wynter: On Being Human as Praxis. Black Women and the Cartographies of Struggle. University of Minnesota Press, South End Press, CLR James Journal, A Caribbean Platform for Criticism, 3 42 November Cross Cultural Poetics, 17 Honouring Black Canadian Geographies", Topia: Canadian Journal of Cultural Studies, 7 Duke University Press, Conversations," in Katherine McKittrick, ed. With Clyde Woods, "Introduction: Global Dialogues Press, An Interview with Katherine McKittrick". State University of New York.

Chapter 7 : demonic grounds | Download eBook PDF/EPUB

Demonic Grounds: Sylvia Wynter Demonic Grounds. reveals that the interplay between domination and black women's geographies is underscored by the social.

Chapter 8 : Sylvia Wynter | Speedy deletion Wiki | FANDOM powered by Wikia

Stanford Libraries' official online search tool for books, media, journals, databases, government documents and more.

Chapter 9 : Project MUSE - Demonic Grounds

In "Beyond Miranda's Meanings," originally published in Carole Boyce Davies's and Elaine Savory Fido's Out of the Kumbia: Caribbean Women and Literature, Wynter introduces the notion of "Demonic Grounds" based on theories of math and physics where a system that is in place is called demonic when it does not have an already.