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Goodness and the Literary Imagination Toni Morrison,2019-10-01 What exactly is goodness? Where is it found in the literary imagination? Toni Morrison, one of American letters' greatest voices, pondered these perplexing questions in her celebrated Ingersoll Lecture, delivered at Harvard University in 2012 and published now for the first time in book form. Perhaps because it is overshadowed by the more easily defined evil, goodness often escapes our attention. Recalling many literary examples, from Ahab to Coetzee's Michael K, Morrison seeks the essence of goodness and ponders its significant place in her writing. She considers the concept in relation to unforgettable characters from her own works of fiction and arrives at conclusions that are both eloquent and edifying. In a lively interview conducted for this book, Morrison further elaborates on her lecture's ideas, discussing goodness not only in literature but in society and history—particularly black history, which has responded to centuries of brutality with profound creativity. Morrison's essay is followed by a series of responses by scholars in the fields of religion, ethics, history, and literature to her thoughts on goodness and evil, mercy and love, racism and self-destruction, language and liberation, together with close examination of literary and theoretical expressions from her works. Each of these contributions, written by a scholar of religion, considers the legacy of slavery and how it continues to shape our memories, our complicities, our outcries, our lives, our communities, our literature, and our faith. In addition, the contributors engage the religious orientation in Morrison's novels so that readers who encounter her many memorable characters such as Sula, Beloved, or Frank Money will learn and appreciate how Morrison's notions of goodness and mercy also reflect her understanding of the sacred and the human spirit.

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The Critical Life of Toni Morrison Susan Neal Mayberry,2021 The first book to trace the critical reception of the great African American woman writer, attending not only to her fiction but to her nonfiction and critical writings.

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Art Scents Larry Shiner, 2020-02-11 Although the arts of incense and perfume making are among the oldest of human cultural practices, it is only in the last two decades that the use of odors in the creation of art has begun to attract attention under the rubrics of 'olfactory art' or 'scent art.' Contemporary olfactory art ranges from gallery and museum installations and the use of scents in music, film, and drama, to the ambient scenting of stores and the use of scents in cuisine. All these practices raise aesthetic and ethical issues, but there is a long-standing philosophical tradition, most notably articulated in the work of Kant and Hegel, which argues that the sense of smell lacks the cognitive capacity to be a vehicle for either serious art or reflective aesthetic experience. This neglect and denigration of the aesthetic potential of smell was further reinforced by Darwin's and Freud's views of the human sense of smell as a near useless evolutionary vestige. Smell has thus been widely neglected within the philosophy of art. Larry Shiner's wide-ranging book counters this tendency, aiming to reinvigorate an interest in smell as an aesthetic experience. He begins by countering the classic arguments against the aesthetic potential of smell with both philosophical arguments and evidence from neuroscience, psychology, anthropology, history, linguistics, and literature. He then draws on this empirical evidence to explore the range of aesthetic issues that arise in each of the major areas of the olfactory arts, whether those issues arise from the use of scents with theater and music, sculpture and installation, architecture and urban design, or avant-garde cuisine. Shiner gives special attention to the art status of perfumes and to the ethical issues that arise from scenting the body, the ambient scenting of buildings, and the use of scents in fast food. Shiner's book provides both philosophers and other academic readers with not only a comprehensive overview of the aesthetic issues raised by the emergence of the olfactory arts, but also shows the way forward for further studies of the aesthetics of smell.

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Ethics and Aesthetics in Toni Morrison's Fiction Mariangela Palladino, 2018-01-22 Ethics and Aesthetics in Toni Morrison's Fiction investigates Morrison's aesthetics in terms of narrative's ethical import. Morrison's writing is concerned with ethically debatable issues and it offers a problematic representation of human experiences in African American history. Whilst previous critical studies consider ethics in relation to events in the story, Palladino explores its intersection with aesthetics. Narrativizing the moral law, Morrison's imperative is to relate the past, and to find ways to tell what is often unspeakable. The quest for ways to narrate horrific facts is a quest for an aesthetics which includes an appeal to the reader and thus necessarily engages with the ethical. This study foregrounds the equivocal as a key feature of narrative ethics.

Art and Ritual in the Black Diaspora Paul Griffith, 2016-12-14 Archetypes of Transition in Diaspora Art and Ritual examines residually oral conventions that shape the black diaspora imaginary in the Caribbean and America. Colonial

humanist violations and inverse issues of black cultural and psychological affirmation are indexed in terms of a visionary gestalt according to which inner and outer realities unify creatively in natural and metaphysical orders. Paul Griffith's central focus is hermeneutical, examining the way in which religious and secular symbols inherent in rite and word as in vodun, limbo, the spirituals, puttin' on ole massa, and dramatic and narrative structures, for example, are made basic to the liberating post-colonial struggle. This evident interpenetration of political and religious visions looks back to death-rebirth traditions through which African groups made sense of the intervention of evil into social order. Herein, moreover, the explanatory, epistemic, and therapeutic structures of art and ritual share correspondences with the mythic archetypes that Carl Jung posits as a psychological inheritance of human beings universally.

After Modernism Pelagia Goulimari, 2023-03-31 While celebrating the centenary of the "annus mirabilis" of modernism, we now encounter modernism after postmodernist, poststructuralist, postcolonial, critical race, feminist, queer and trans writing and theory. Out of the figures, narratives and concepts they have developed, a less universal, more global, decentred, context-specific, interconnected modernism emerges. In "after modernism" the meanings of "after" include periodisation, homage and critique. This book attends to neglected genealogies and intertexts—"high" and "low," yet offering unacknowledged ontological, epistemological, conceptual and figurative resources. How have artists of the Global South negotiated the hierarchical division of art capital into Western high art vs. Global-South culture? Modernity's location has been the Western metropolis, but other origin stories have been centring slavery, colonialism, the nation-state. If modernity did not originate once, why not multiple and still-to-come modernities? Instead of a universalizable Western modernity vs. local non-Western traditions, the contributors to this book discern multiple modern traditions. Rather than reifying their heterogeneity, the authors tunnel for lost transnational connections. The nation-state and the citizen have together defined Western modernity and the "civilized." Yet they have required the gender binary, gender and sexual normativity, assimilation, exclusion, forced migration, partition, segregation. In-between the public and the private, humans and the natural world, this book explores a multiple, relational modern subjectivity, collectivity and cosmic interconnectivity, whose space is indivisible, entangled, ever folding and unfolding. It was originally published as a special issue of the journal *Angelaki*.

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