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Bodies Toward A Corporeal
Feminism Elizabeth Grosz

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"Volatile Bodies demonstrates that the sexually specific body is socially constructed: biology or nature is inherently social and has no pure or natural 'origin' outside culture. Being the raw material of social and cultural organization,

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it is subject to the endless rewriting and inscription that constitute all sign systems. Grosz demonstrates that the theories of, among others, Freud and Lacan theorize a male body. She then turns to corporeal experiences unique to women--menstruation, pregnancy, childbirth, lactation, menopause--to lay the groundwork for new theories of sexed corporeality."--Back cover.

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M. Jacqui Alexander is one of the most important theorists of transnational feminism working today.

Pedagogies of Crossing brings together essays she has written over the past decade, uniting her incisive critiques, which have had such a profound impact on feminist, queer, and critical race theories, with some of her more recent work. In this landmark interdisciplinary volume, Alexander points

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to a number of critical imperatives made all the more urgent by contemporary manifestations of neoimperialism and neocolonialism. Among these are the need for North American feminism and queer studies to take up transnational frameworks that foreground questions of colonialism, political economy, and racial formation; for a thorough re-conceptualization of modernity to account for

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the heteronormative
regulatory practices of
modern state formations;
and for feminists to
wrestle with the
spiritual dimensions of
experience and the
meaning of sacred
subjectivity. In these
meditations, Alexander
deftly unites large,
often contradictory,
historical processes
across time and space.
She focuses on the
criminalization of queer
communities in both the
United States and the
Caribbean in ways that

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prompt us to rethink how
modernity invents its
own traditions; she
juxtaposes the political
organizing and
consciousness of women
workers in global
factories in Mexico, the
Caribbean, and Canada
with the pressing need
for those in the
academic factory to
teach for social
justice; she reflects on
the limits and failures
of liberal pluralism;
and she presents
original and compelling
arguments that show how

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and why

transgenerational memory
is an indispensable
spiritual practice
within differently
constituted women-of-
color communities as it
operates as a powerful
antidote to oppression.
In this multifaceted,
visionary book,
Alexander maps the
terrain of alternative
histories and offers new
forms of knowledge with
which to mold
alternative futures.
Drawing on in-depth
interviews with women

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reflecting a range of experiences of verbal hostility, physical violence and sexual violence, Spectacle of Violence explores the issues surrounding violence and hostility towards lesbians and gay men. Challenging current thinking, Gail Mason highlights the ways in which different identities, bodies and systems of thought interact, and asks fundamental questions: * Where does violence come from? * What effects

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does it have? * How do lesbians and gay men manage the risk of violence? * What is the relationship between violence and power? She argues for the importance of thinking about homophobic violence in the context of other core issues such as gender and race. Focusing on 'real life' experiences of violence, *The Spectacle of Violence* is an important contribution to current thought about violence. Moving beyond issues of

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causation and prevention, it offers new ways of theorizing the relationship between identity, knowledge and power.

Moira Gatens investigates the ways in which differently sexed bodies can occupy the same social or political space. Representations of sexual difference have unacknowledged philosophical roots which cannot be dismissed as a superficial bias on the part of the philosopher,

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nor removed without destroying the coherence of the philosophical system concerned. The deep structural bias against women extends beyond metaphysics and its effects are felt in epistemology, moral, social and political theory. The idea of sexual difference is contextualised in *Imaginary Bodies* and traced through the history of philosophy. Using her work on Spinoza, Gatens develops alternative conceptions

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of power, new ways of
conceiving women's
embodiment and their
legal, political and
ethical status.

From the Body's Point of
View

A Love Story

Deleuze and the Body

The Incorporeal

Changes

On the Discursive Limits
of "sex"

The Fate of Place

**The first book to present Gilles
Deleuze's philosophy in language the
nonphilosopher can understand. This
book is a map of the work of Gilles
Deleuze—the man Michel Foucault**

would call the "only real philosophical intelligence in France." It is not only for professional philosophers, but for those engaged in what Deleuze called the "nonphilosophical understanding of philosophy" in other domains, such as the arts, architecture, design, urbanism, new technologies, and politics. For Deleuze's philosophy is meant to go off in many directions at once, opening up zones of unforeseen connections between disciplines. Rajchman isolates the logic at the heart of Deleuze's philosophy and the "image of thought" that it supposes. He then works out its implications for social and cultural thought, as well as for art and design—for how to do critical theory today. In this way he clarifies the aims and assumptions of a philosophy that looks constantly to invent new ways to affirm the "free differences" and the

"complex repetitions" in the histories and spaces in which we find ourselves. He looks at the particular realism and empiricism that this affirmation implies and how they might be used to diagnose new forces confronting us today. In the process, he explores the many connections that Deleuze himself constructs in working out his philosophy, with the arts, political movements, even the neurosciences and artificial intelligence.

This book will be important reading for those with an interest in Deleuze, but also in performance arts, film, and contemporary culture.

Comprising nine original essays by specialists in material culture, book history, literary criticism and curatorial and archival studies, this co-edited volume addresses a wide range of Brontë's writing—from vignettes

composed during her teenage years (“The Tea Party” and “The Secret”) to completed novels (The Professor, Jane Eyre, Shirley and Vilette) and unfinished works (“Ashworth” and “Emma”). In bringing to life the surprising array of embodied experiences that shaped Brontë’s creative practice (from writing to book-making, painting, and drawing), Charlotte Brontë, Embodiment and the Material World forges new connections between historical, material, and textual approaches to the author’s work. In this imaginative and comprehensive study, Edward Casey, one of the most incisive interpreters of the Continental philosophical tradition, offers a philosophical history of the evolving conceptualizations of place and space in Western thought. Not merely a presentation of the ideas of other

philosophers, The Fate of Place is acutely sensitive to silences, absences, and missed opportunities in the complex history of philosophical approaches to space and place. A central theme is the increasing neglect of place in favor of space from the seventh century A.D. onward, amounting to the virtual exclusion of place by the end of the eighteenth century. Casey begins with mythological and religious creation stories and the theories of Plato and Aristotle and then explores the heritage of Neoplatonic, medieval, and Renaissance speculations about space. He presents an impressive history of the birth of modern spatial conceptions in the writings of Newton, Descartes, Leibniz, and Kant and delineates the evolution of twentieth-century phenomenological approaches in the work of Husserl, Merleau-Ponty,

Bachelard, and Heidegger. In the book's final section, Casey explores the postmodern theories of Foucault, Derrida, Tschumi, Deleuze and Guattari, and Irigaray.

Space, Time and Perversion

The Female Grotesque

The Bodies of Women

Volatile Bodies

Corporeal Intersubjectivity in the Works of Irigaray, Winterson, and Woolf

Mattering

Feminism, Science, and Materialism

Michel Foucault's History of Sexuality has been one of the most influential books of the last two decades. It has had an enormous impact on cultural studies and work across many disciplines on gender, sexuality,

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and the body. Bringing a new set of questions to this key work, Ann Laura Stoler examines volume one of *History of Sexuality* in an unexplored light. She asks why there has been such a muted engagement with this work among students of colonialism for whom issues of sexuality and power are so essential. Why is the colonial context absent from Foucault's history of a European sexual discourse that for him defined the bourgeois self? In *Race and the Education of Desire*, Stoler challenges Foucault's tunnel vision of the West and his marginalization of empire. She also argues that this first volume of *History of Sexuality* contains a

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suggestive if not studied treatment of race. Drawing on Foucault's little-known 1976 College de France lectures, Stoler addresses his treatment of the relationship between biopower, bourgeois sexuality, and what he identified as "racisms of the state." In this critical and historically grounded analysis based on cultural theory and her own extensive research in Dutch and French colonial archives, Stoler suggests how Foucault's insights have in the past constrained—and in the future may help shape—the ways we trace the genealogies of race. *Race and the Education of Desire* will revise current notions of the

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connections between European and colonial historiography and between the European bourgeois order and the colonial treatment of sexuality. Arguing that a history of European nineteenth-century sexuality must also be a history of race, it will change the way we think about Foucault.

Sexual Subversions introduces the works of three well known, if not well-read, French feminists: Julia Kristeva, Luce Irigaray and Micele Le Doeuff. It provides a map of an area where there are few detailed discussion of the achievements of these difficult, yet immensely rewarding, writers. In doing so, this overview raises issues of general relevance to feminist

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research: it participates in debates around the nature of feminist theory, the relations feminist intellectuals have to male dominated knowledges, and the strategies appropriate for developing non patriarchal, autonomous or woman-centred knowledges. No book in French feminism would be complete without including the contributions of Kristeva and Irigaray. The inclusion of Le Deouff's work, which brings a different perspective to bear on the question of sexual difference, provides a counterbalance to literary appropriations of French feminism by Anglo-American readerships. Kristeva, Irigaray and

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Le Deouff are the focal points of this study, precisely because each highlights the differences of the others, revealing the frameworks to which the others are committed. Nevertheless, while these writers do not present a common political or theoretical position or form a school, each addresses the question of women's autonomy from male definition, affirms the sexual specificity of women, seeks out a femininity women can use to question the patriarchal norms and ideals of femininity and rejects the preordained positions patriarchy allots to women. Harnessing the energy of provocative theories generated by

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recent understandings of the human body, the natural world, and the material world, *Material Feminisms* presents an entirely new way for feminists to conceive of the question of materiality. In lively and timely essays, an international group of feminist thinkers challenges the assumptions and norms that have previously defined studies about the body. These wide-ranging essays grapple with topics such as the material reality of race, the significance of sexual difference, the impact of disability experience, and the complex interaction between nature and culture in traumatic events such as Hurricane Katrina. By insisting

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on the importance of materiality, this volume breaks new ground in philosophy, feminist theory, cultural studies, science studies, and other fields where the body and nature collide.

This book brings together a range of theoretical perspectives to consider fundamental questions of health law and the place of the body within it. Health, and more recently health law, has long been animated by discussions of particular bodies - whether they are disordered, diseased, or disabled - but each of these classificatory regimes claim some knowledge about the body. This edited collection aims to uncover and challenge the fundamental

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assumptions that underpin medico-legal knowledge claims about such bodies. This exploration is achieved through a mix of perspectives, but many contributors look towards embodiment as a perspective that understands bodies to be shaped by their institutional contexts. Much of this work alerts us to the idea that medical practitioners not only respond to healthcare issues, but also create them through their own understandings of 'normality' and 'fixing'. Bodies, as a result, cannot be understood outside of, or as separate to, their medical and legal contexts. This compelling book pushes the possibility of new directions in

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health care and health justice.

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Foreign Bodies

Darwinian Reflections on Life,
Politics, and Art

Material Feminisms

A Cultural History of the French
Enlightenment

Essays on the Politics of Bodies

Bodies of Violence

Exploring the fields of
architecture, philosophy, and
queer theory, Grosz shows
how feminism and cultural
analysis have conceptually
stripped bodies of their

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specificity, their corporeality, and the vestigial traces of their production as bodies. She investigates the work of Michel Foucault, Teresa de Lauretis, Gilles Deleuze, Judith Butler and Alphonso Linggi, considering their work by examining the ways in which the functioning of bodies transforms understandings of space and time, knowledge and desire. Grosz moves toward a radical consideration of bodies and their relationship to transgression and perversity.

Esi decides to divorce after

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enduring yet another morning's marital rape. Though her friends and family remain baffled by her decision (after all, he doesn't beat her!), Esi holds fast. When she falls in love with a married man wealthy, and able to arrange a polygamous marriage the modern woman finds herself trapped in a new set of problems. Witty and compelling, Aidoo's novel, "inaugurates a new realist style in African literature." What is the relationship between persons and things? And how does the body

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transform this relationship?
In this highly original new
book, Roberto Esposito - one
of Italy's leading political
philosophers - considers
these questions and shows
that starting from the body,
rather than from the thing or
the person, can help us to
reconsider the status of
both. Ever since its
beginnings, our civilization
has been based on a strict,
unequivocal distinction
between persons and things,
founded on the instrumental
domination of persons over
things. This opposition arose
out of ancient Roman law

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and persisted throughout modernity, to take its place in our current global market, where it continues to generate growing contradictions. Although the distinction seems to appear clear and necessary to us, what we are continually witnessing in legal, economic, and technological practice is a reversal of perspectives: some categories of persons are becoming assimilated with things, while some types of things are taking on a personal profile. With his customary rigour, Roberto

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Esposito argues that there exists an escape route out of this paradox, constituted by a new point of view founded in the body. Neither a person nor a thing, the human body becomes the decisive element in rethinking the concepts and values that govern our philosophical, legal, and political lexicons.

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Indiana University Press

Embodiment as
Intercorporeality

Ethics, Embodiment and
Sexual Differences

The Deleuze Connections

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Gender and Power at a
Treatment Center
Race and the Education of
Desire
Feminism, Western Culture,
and the Body
The Difference and
Repetition of Deleuze
**Essays at the intersection of
philosophy and architecture
explore how we understand and
inhabit space. To be outside
allows one a fresh perspective
on the inside. In these essays,
philosopher Elizabeth Grosz
explores the ways in which two
disciplines that are
fundamentally outside each
another—architecture and**

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philosophy—can meet in a third space to interact free of their internal constraints. "Outside" also refers to those whose voices are not usually heard in architectural discourse but who inhabit its space—the destitute, the homeless, the sick, and the dying, as well as women and minorities. Grosz asks how we can understand space differently in order to structure and inhabit our living arrangements accordingly. Two themes run throughout the book: temporal flow and sexual specificity. Grosz argues that time, change, and emergence, traditionally viewed as outside the concerns of

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space, must become more integral to the processes of design and construction. She also argues against architecture's historical indifference to sexual specificity, asking what the existence of (at least) two sexes has to do with how we understand and experience space. Drawing on the work of such philosophers as Henri Bergson, Roger Caillois, Gilles Deleuze, Jacques Derrida, Luce Irigaray, and Jacques Lacan, Grosz raises abstract but nonformalistic questions about space, inhabitation, and building. All of the essays propose philosophical experiments to

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render space and building more mobile and dynamic.

In *Becoming Undone*, Elizabeth Grosz addresses three related concepts—life, politics, and art—by exploring the implications of Charles Darwin's account of the evolution of species.

Challenging characterizations of Darwin's work as a form of genetic determinism, Grosz shows that his writing reveals an insistence on the difference between natural selection and sexual selection, the principles that regulate survival and attractiveness, respectively.

Sexual selection complicates natural selection by introducing

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aesthetic factors and the expression of individual will, desire, or pleasure. Grosz explores how Darwin's theory of sexual selection transforms philosophy, our understanding of humanity in its male and female forms, our ideas of political relations, and our concepts of art. Connecting the naturalist's work to the writings of Bergson, Deleuze, and Irigaray, she outlines a postmodern Darwinism that understands all of life as forms of competing and coordinating modes of openness. Although feminists have been suspicious of the concepts of nature and biology central to

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Darwin's work, Grosz proposes that his writings are a rich resource for developing a more politicized, radical, and far-reaching feminist understanding of matter, nature, biology, time, and becoming.

A powerfully and brilliantly crafted novel, *Bodily Harm* is the story of Rennie Wilford, a young journalist whose life has begun to shatter around the edges. Rennie flies to the Caribbean to recuperate, and on the tiny island of St. Antoine she is confronted by a world where her rules for survival no longer apply. By turns comic, satiric, relentless, and terrifying,

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Margaret Atwood's *Bodily Harm* is ultimately an exploration of the lust for power, both sexual and political, and the need for compassion that goes beyond what we ordinarily mean by love. *Volatile Bodies* is based on a risky wager: that all the effects of subjectivity, psychological depth and inferiority can be refigured in terms of bodies and surfaces. It uses, transforms and subverts the work of a number of distinguished male theorists of the body (Freud, Lacan, Merleau-Ponty, Schilder, Nietzsche, Foucault, Lingis and Deleuze) who, while freeing the body from its subordination to the mind, are

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nonetheless unable to accommodate the specificities of women's bodies. *Volatile Bodies* explores various dissonances in thinking the relation between mind and body. It investigates issues that resist reduction to these binary terms - psychosis, hypochondria, neurological disturbances, perversions and sexual deviation - and most particularly the enigmatic status of body fluids, and the female body.

Ethics, Power and Corporeality

Time Travels

The Body in Pain

Imaginary Bodies

A Philosophical History

The Nick of Time

Essays on Virtual and Real Space

Feeding Anorexia challenges prevailing assumptions regarding the notorious difficulty of curing anorexia nervosa. Through a vivid chronicle of treatments at a state-of-the-art hospital program, Helen Gremillion reveals how the therapies participate unwittingly in culturally dominant ideals of gender, individualism, physical fitness, and family life that have contributed to the dramatic increase in the incidence of anorexia in the United States since the 1970s. She describes how strategies including the meticulous measurement of patients' progress in terms of body

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weight and calories consumed ultimately feed the problem, not only reinforcing ideas about the regulation of women's bodies, but also fostering in many girls and women greater expertise in the formidable constellation of skills anorexia requires. At the same time, Gremillion shows how contradictions and struggles in treatment can help open up spaces for change. *Feeding Anorexia* is based on fourteen months of ethnographic research in a small inpatient unit located in a major teaching and research hospital in the western United States. Gremillion attended group, family, and individual therapy sessions and medical staff meetings; ate meals

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with patients; and took part in outings and recreational activities.

She also conducted over one hundred interviews-with patients, parents, staff, and clinicians.

Among the issues she explores are the relationship between calorie-counting and the management of consumer desire; why the "typical" anorexic patient is middle-class and white; the extent to which power differentials among clinicians, staff, and patients model "anorexic families"; and the potential of narrative therapy to constructively reframe some of the problematic assumptions underlying more mainstream treatments.

Foreign Bodies analyzes how our culture elaborates for us the bodies

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we have by natural evolution.

Calling on the new means contemporary thinkers have used to understand the body, Alphonso Lingis explores forms of power, pleasure and pain, and libidinal identity. The book contrasts the findings of theory with the practice of the body as formulated in quite different kinds of language--the language of plastic art (the artwork body builders make of themselves), biography, anthropology and literature. Lingis explains how we experience our own powers of perception, our postures, attitudes, gestures and purposive action; how our susceptibility to pain and excitability by pleasure acquiesce in and resist the ways they are

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identified and manipulated today;
how cultures code our sensuality
with phallic and with fluid identities;
how others dress appeals to and
puts demands on us.

International Relations, in both
theory and practice, has been
increasingly concerned with a
proliferation of modes of violence
that use, target, and construct
bodies in complex ways that
challenge notions of security. The
central argument of this work is that
the bodies that practices of violence
take as their object are deeply
unnatural bodies, constituted in
reference to historical political
conditions as well as acting upon
our world.

Philosophy has inherited a powerful

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impulse to embrace either dualism or a reductive monism—either a radical separation of mind and body or the reduction of mind to body. But from its origins in the writings of the Stoics, the first thoroughgoing materialists, another view has acknowledged that no forms of materialism can be completely self-inclusive—space, time, the void, and sense are the incorporeal conditions of all that is corporeal or material. In *The Incorporeal* Elizabeth Grosz argues that the ideal is inherent in the material and the material in the ideal, and, by tracing its development over time, she makes the case that this same idea reasserts itself in different intellectual contexts. Grosz shows

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that not only are idealism and materialism inextricably linked but that this "belonging together" of the entirety of ideality and the entirety of materiality is not mediated or created by human consciousness. Instead, it is an ontological condition for the development of human consciousness. Grosz draws from Spinoza's material and ideal concept of substance, Nietzsche's amor fati, Deleuze and Guattari's plane of immanence, Simondon's preindividual, and Raymond Ruyer's self-survey or autoaffection to show that the world preexists the evolution of the human and that its material and incorporeal forces are the conditions for all forms of life,

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human and nonhuman alike. A
masterwork by an eminent
theoretician, *The Incorporeal* offers
profound new insight into the mind-
body problem

Unbearable Weight

Leaky Bodies and Boundaries

Feminism, Postmodernism and
(Bio)ethics

Body Images

Charlotte Brontë, Embodiment and
the Material World

The Making and Unmaking of the
World

Theory and Praxis

Recently the distinguished feminist
theorist Elizabeth Grosz has turned
her critical acumen toward
rethinking time and duration. *Time
Travels* brings her trailblazing

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essays together to show how reconceptualizing temporality transforms and revitalizes key scholarly and political projects. In these essays, Grosz demonstrates how imagining different relations between the past, present, and future alters understandings of social and scientific projects ranging from theories of justice to evolutionary biology, and she explores the radical implications of the reordering of these projects for feminist, queer, and critical race theories. Grosz's reflections on how rethinking time might generate new understandings of nature, culture, subjectivity, and politics are wide ranging. She moves from a compelling argument that Charles Darwin's notion of

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biological and cultural evolution can potentially benefit feminist, queer, and antiracist agendas to an exploration of modern jurisprudence's reliance on the notion that justice is only immanent in the future and thus is always beyond reach. She examines Henri Bergson's philosophy of duration in light of the writings of Gilles Deleuze, Maurice Merleau-Ponty, and William James, and she discusses issues of sexual difference, identity, pleasure, and desire in relation to the thought of Deleuze, Friedrich Nietzsche, Michel Foucault, and Luce Irigaray. Together these essays demonstrate the broad scope and applicability of Grosz's thinking about time as an

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undertheorized but uniquely productive force.

Germinal Life is the sequel to the highly successful Viroid Life. Where Viroid Life provided a compelling reading of Nietzsche's philosophy of the human, Germinal Life is an original and groundbreaking analysis of little known and difficult theoretical aspects of the work of French philosopher Gilles Deleuze. In particular, Keith Ansell Pearson provides fresh and insightful readings of Deleuze's work on Bergson and Deleuze's most famous texts Difference and Repetition and A Thousand Plateaus. Germinal Life also provides new insights into Deleuze's relation to some of the most original thinkers of modernity,

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from Darwin to Freud and Nietzsche, and explores the connections between Deleuze and more recent thinkers such as Adorno and Merleau-Ponty.

The grotesque - the exaggerated, the deformed, the monstrous - has been a well-considered subject for students of comparative literature and art. In a major addition to the literature of art, cultural criticism and feminist studies, Mary Russo re-examines the grotesque in the light of gender, exploring the works of Angela Carter David Cronenberg Bahktin Kristeva Freud Zizek. Mary Russo looks at the portrayal of the grotesque in Western culture and by combining the iconographic and the historical, locates the role of the

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woman's body in the discourse of the grotesque.

Feminist social theory and female body experience are the twin themes of Iris Marion Young's twelve outstanding essays written over the past decade and brought together here. Her contributions to social theory raise critical questions about women and citizenship, the relations of capitalism and women's oppression, and the differences between a feminist theory that emphasizes women's difference and one that assumes a gender-neutral humanity. Loosely following a phenomenological method of description, Young's essays on female embodiment discuss female movement, pregnancy, clothing, and

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the breasted body. In an introduction that situates her work in the context of shifts in feminist theory and politics over the past decade, Young emphasizes the rootedness of her theorizing in a dedicated and seasoned political activism.

Foucault's History of Sexuality and the Colonial Order of Things

Bodily Harm

Feeding Anorexia

Meditations on Feminism, Sexual Politics, Memory, and the Sacred

Handbook of Feminist Research

Risk, Excess and Modernity

Architecture from the Outside

The author of "Gender Trouble" further develops her distinctive theory of gender by examining the workings of

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power at the most material dimensions of sex and sexuality. Butler examines how the power of heterosexual hegemony forms the matter of bodies, sex, and gender.

Drawing on postmodernist analyses, *Leaky Bodies and Boundaries* presents a feminist investigation into the marginalization of women within western discourse that denies female moral agency and embodiment. With reference to contemporary and historical issues in biomedicine, the book argues that the boundaries of both the subject and the body are no longer secure. The aim is both to valorise women and to suggest that 'leakiness' may be the very ground for a postmodern feminist ethic. The contribution made by *Leaky Bodies and Boundaries* is to go beyond modernist feminisms to radically

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displace the mechanisms by which women are devalued. The anxiety that postmodernism cannot yield an ethics, nor advance feminist concerns is addressed. This book will provide invaluable reading for those studying feminist philosophy, cultural studies and sociology.

"Unbearable Weight is brilliant. From an immensely knowledgeable feminist perspective, in engaging, jargonless (!) prose, Bordo analyzes a whole range of issues connected to the body—weight and weight loss, exercise, media images, movies, advertising, anorexia and bulimia, and much more—in a way that makes sense of our current social landscape—finally! This is a great book for anyone who wonders why women's magazines are always describing delicious food as 'sinful' and why there

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is a cake called Death by Chocolate.

Loved it!"—Katha Pollitt, Nation
columnist and author of Subject to
Debate: Sense and Dissents on
Women, Politics, and Culture (2001)
Discusses the inexpressibility of
physical pain and analyzes the
philosophical and cultural aspects of
pain, torture, and war

A Jurisprudence of the Body
Throwing Like a Girl and Other Essays
in Feminist Philosophy and Social
Theory

Pedagogies of Crossing
Becoming Undone

Toward a Corporeal Feminism

A Feminist Introduction

Theorizing Embodied Subjects in
International Relations

Drawing on relevant discussions
of embodiment in

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phenomenology, feminist theory, psychoanalytic theory, queer theory and post-colonial theory, *Body Images* explores the role played by the body image in our everyday existence.

In this pathbreaking philosophical work, Elizabeth Grosz points the way toward a theory of becoming to replace the prevailing ontologies of being in social, political, and biological discourse. Arguing that theories of temporality have significant and underappreciated relevance to the social dimensions of science and the political dimensions of struggle, Grosz engages key theoretical

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concerns related to the reality of time. She explores the effect of time on the organization of matter and on the emergence and development of biological life. Considering how the relentless forward movement of time might be conceived in political and social terms, she begins to formulate a model of time that incorporates the future and its capacity to supersede and transform the past and present. Grosz develops her argument by juxtaposing the work of three major figures in Western thought: Charles Darwin, Friedrich Nietzsche, and Henri Bergson. She reveals that

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in theorizing time as an active, positive phenomenon with its own characteristics and specific effects, each of these thinkers had a profound effect on contemporary understandings of the body in relation to time. She shows how their allied concepts of life, evolution, and becoming are manifest in the work of Gilles Deleuze and Luce Irigaray. Throughout *The Nick of Time*, Grosz emphasizes the political and cultural imperative to fundamentally rethink time: the more clearly we understand our temporal location as beings straddling the past and the future without the security of a stable

and abiding present, the more transformation becomes conceivable.

What sort of ethics do we need? Rosalyn Diprose argues that the usual approaches to ethics both perpetuate and remain blind to the mechanisms of the subordination of women. In *Bodies of Women: Ethics, Embodiment and Sexual Differences*, she claims that injustice against women is found in the social discourses and practices which both evaluate and constitute their modes of embodiment as improper in relation to men. Diprose critically analyses the attempts in both

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feminist and non-feminist ethics to recognise the role of sexual difference and the biomedical discourses whose descriptions mask a constitution and regulation of the 'body'. Her critiques draw on insights from Anglophone feminist theory and continental philosophy, and are supported by critical readings of Irigaray, Cornell and Fraser, Hegel, Nietzsche, Merleau-Ponty, Derrida and Foucault. What emerges is a new ethics of sexual difference which not only better locates the mechanisms of discrimination but also provides the means to subvert them. Grosz gives a critical overview of

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Lacan's work from a feminist perspective. Discussing previous attempts to give a feminist reading of his work, she argues for women's autonomy based on an indifference to the Lacanian phallus.

Feminism, Nature, Power
The Spectacle of Violence
Ontology, Ethics, and the Limits
of Materialism

The Republic of Letters

Sexual Subversions

Bodies that Matter

Homophobia, Gender and
Knowledge

Feminists today are re-imagining
nature, biology, and matter in
feminist thought and critically

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addressing new developments in biology, physics, neuroscience, epigenetics and other scientific disciplines. *Mattering*, edited by noted feminist scholar Victoria Pitts-Taylor, presents contemporary feminist perspectives on the materialist or 'naturalizing' turn in feminist theory, and also represents the newest wave of feminist engagement with science. The volume addresses the relationship between human corporeality and subjectivity, questions and redefines the boundaries of human/non-human and nature/culture, elaborates on the entanglements of matter, knowledge, and practice, and addresses biological materialization as a complex and open process. This volume insists that feminist theory can take matter and biology seriously while also

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accounting for power, taking materialism as a point of departure to rethink key feminist issues. The contributors, an international group of feminist theorists, scientists and scholars, apply concepts in contemporary materialist feminism to examine an array of topics in science, biotechnology, biopolitics, and bioethics. These include neuralplasticity and the brain-machine interface; the use of biometrical identification technologies for transnational border control; epigenetics and the intergenerational transmission of the health effects of social stigma; ADHD and neuropharmacology; and randomized controlled trials of HIV drugs. A unique and interdisciplinary collection, *Mattering* presents in grounded, concrete terms the need

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for rethinking disciplinary boundaries and research methodologies in light of the shifts in feminist theorizing and transformations in the sciences.

Goodman chronicles the story of the Republic of Letters from its earliest formation through major periods of change: the production of the Encyclopedia, the proliferation of a print culture that widened circles of readership beyond the control of salon governance, and the early years of the French Revolution.

The second edition of the Handbook of Feminist Research: Theory and Praxis, presents both a theoretical and practical approach to conducting social science research on, for, and about women. The Handbook enables readers to develop an understanding of feminist research by introducing a range of feminist

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epistemologies, methodologies, and methods that have had a significant impact on feminist research practice and women's studies scholarship. The Handbook continues to provide a set of clearly defined research concepts that are devoid of as much technical language as possible. It continues to engage readers with cutting edge debates in the field as well as the practical applications and issues for those whose research affects social policy and social change. It also expands on the wealth of interdisciplinary understanding of feminist research praxis that is grounded in a tight link between epistemology, methodology and method. The second edition of this Handbook will provide researchers with the tools for excavating subjugated knowledge on women's

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lives and the lives of other
marginalized groups with the goals of
empowerment and social change.

Germinal Life

Bringing the Body Back

Politics, Evolution, and the Untimely

Jacques Lacan

Persons and Things