

The Retrieving Experience Subjectivity And Recognition In Feminist Politics

In *Retrieving Experience*, Sonia Kruks engages critically with the postmodern turn in feminist and social theory. She contends that, although postmodern analyses yield important insights about the place of discourse in constituting subjectivity, they lack the ability to examine how experience often exceeds the limits of discourse. To address this lack and explain why it matters for feminist politics, Kruks retrieves and employs aspects of postwar French existential theory—a tradition that, she argues, postmodernism has obscured by militantly rejecting its own genealogy. Kruks seeks to refocus our attention on the importance for feminism of embodied and "lived" experiences. Through her original readings of Simone de Beauvoir and other existential thinkers—including Sartre, Fanon, and Merleau-Ponty—and her own analyses inspired by their work, Kruks sheds new light on central problems in feminist theory and politics. These include debates about subjectivity and individual agency; questions about recognition and identity politics; and discussion of whether embodied experiences may sometimes facilitate solidarity among groups of different women.

The work of Simone de Beauvoir has endured and flowered in the last two decades, thanks primarily to the lasting influence of *The Second Sex* on the rise of academic discussions of gender, sexuality, and old age. Now, in this new Companion dedicated to her life and writings, an international assembly of prominent scholars, essayists, and leading interpreters reflect upon the range of Beauvoir's contribution to philosophy as one of the great authors, thinkers, and public intellectuals of the twentieth century. The Companion examines Beauvoir's rich intellectual life from a variety of angles—including literary, historical, and anthropological perspectives—and situates her in relation to her forbears and contemporaries in the philosophical canon. Essays in each of four thematic sections reveal the breadth and acuity of her insight, from the significance of *The Second Sex* and her work on the metaphysics of gender to her plentiful contributions in ethics and political philosophy. Later chapters trace the relationship between Beauvoir's philosophical and literary work and open up her scholarship to global issues, questions of race, and the legacy of colonialism and sexism. The volume concludes by considering her impact on contemporary feminist thought writ large, and features pioneering work from a new generation of Beauvoir scholars. Ambitious and unprecedented in scope, *A Companion to Simone de Beauvoir* is an accessible and interdisciplinary resource for students, teachers, and researchers across the humanities and social sciences.

An inquiry into women's agency—how it is developed and deployed and how it can be increased.

Natal Signs: Cultural Representations of Pregnancy, Birth and Parenting explores some of the ways in which reproductive experiences are taken up in the rich arena of cultural production. The chapters in this collection pose questions, unsettle assumptions, and generate broad imaginative spaces for thinking about representation of pregnancy, birth, and parenting. They demonstrate the ways in which practices of consuming and using representations carry within them the productive forces of creation. Bringing together an eclectic and vibrant range of perspectives, this collection offers readers the possibility to rethink and reimagine the diverse meanings and practices of representations of these significant life events. Engaging theoretical reflection and creative image making, the contributors explore a broad range of cultural signs with a focus on challenging authoritative representations in a manner that seeks to reveal rather than conceal the insistently problematic and contestable nature of image culture. *Natal Signs* gathers an exciting set of critically engaged voices to reflect on some of life's most meaningful moments in ways that affirm natality as the renewed promise of possibility.

This volume addresses the need for an international perspective on global education, and provides alternate voices to the theme of global education. The editors asked international educators in different contexts to indicate how their own experience of global education addresses the broad and contested concepts associated with this notion. Following the lead of the internationally acknowledged authors from North America, Europe, Africa, Australia, and Asia, perspectives were provided on a wide variety of contexts including tertiary education, and teacher education; various pedagogies for global education, including digital pedagogies; and curriculum development at school, tertiary and community levels. *Contesting and Constructing International Perspectives in Global Education* explores the tensions inherent in discussions of global education from a number of facets including spatial, pedagogical, temporal, social and cultural; and provides critical, descriptive and values-laden interpretations. The book is divided into five sections, "Temporal and Spatial Views of Global Education"; "Telling National Stories of Global Education"; "Empowering Citizens for Global Education"; "Deconstructing Global Education"; and "Transforming Curricula for Global Education". It is envisaged as a starting point for a stronger international conception of global education and a way to build a conversation for the future of global education in a neo-liberal and less internationally confident time.

What is a self? Does it exist in reality or is it a mere social construct—or is it perhaps a neurologically induced illusion? The legitimacy of the concept of the self has been questioned by both neuroscientists and philosophers in recent years. Countering this, in *Subjectivity and Selfhood*, Dan Zahavi argues that the notion of self is crucial for a proper understanding of consciousness. He investigates the interrelationships of experience, self-awareness, and selfhood, proposing that none of these three notions can be understood in isolation. Any investigation of the self, Zahavi argues, must take the first-person perspective seriously and focus on the experiential givenness of the self. *Subjectivity and Selfhood* explores a number of phenomenological analyses pertaining to the nature of consciousness, self, and self-experience in light of contemporary discussions in consciousness research. Philosophical phenomenology—as developed by Husserl, Heidegger, Sartre, Merleau-Ponty, and others—not only addresses crucial issues often absent from current debates over consciousness but also provides a conceptual framework for understanding subjectivity. Zahavi fills the need—given the recent upsurge in theoretical and empirical interest in subjectivity—for an account of the subjective or phenomenal dimension of consciousness that is accessible to researchers and students from a

variety of disciplines. His aim is to use phenomenological analyses to clarify issues of central importance to philosophy of mind, cognitive science, developmental psychology, and psychiatry. By engaging in a dialogue with other philosophical and empirical positions, says Zahavi, phenomenology can demonstrate its vitality and contemporary relevance. Ideal for advanced students across Philosophy, Women's Studies, Anthropology, Sociology and more, this book focuses on emerging trends in feminist phenomenology. It covers foundational feminist issues in phenomenology, feminist phenomenological methods, and applied phenomenological work on the body, politics, ethics, and performance theory.

Moving away from clinical, medical or therapeutic perspectives on disability, this book explores disability in India as a social, cultural and political phenomenon, arguing that this 'difference' should be accepted as a part of social diversity. It further interrogates the multiple issues of identification of the disabled and the forms of oppression

Naples draws on different research topics, such as welfare, poverty, sexual identity, and sexual abuse, to illustrate some of the most salient dilemmas of feminist research: the debate over objectivity, the paradox of discourse, the dilemma of "standpoint," and the challenges of activist research. By linking important feminist theoretical debates with case studies, Naples illustrates the strategies she developed for resolving the challenges posed by postmodern, Third World, postcolonial, and queer studies.

Judith Butler has been arguably the most important gender theorist of the past twenty years. This edited volume draws leading international political theorists into dialogue with her political theory. Each chapter is written by an acclaimed political theorist and concentrates on a particular aspect of Butler's work. The book is divided into five sections which reflect the interdisciplinary nature of Butler's work and activism: Butler and Philosophy: explores Butler's unique relationship to the discipline of philosophy, considering her work in light of its philosophical contributions Butler and Subjectivity: covers the vexed question of subjectivity with which Butler has engaged throughout her published history Butler and Gender: considers the most problematic area, gender, taken by many to be primary to Butler's work Butler and Democracy: engages with Butler's significant contribution to the literature of radical democracy and to the central political issues faced by our post-cold war Butler and Action: focuses directly on the question of political agency and political action in Butler's work. Along with its companion volume, Judith Butler and Political Theory, it marks an intellectual event for political theory, with major implications for feminism, women's studies, gender studies, cultural studies, lesbian and gay studies, queer theory and anyone with a critical interest in contemporary American 'great power' politics.

Ovid's Art and the Wife of Bath examines how Ovid's *Ars amatoria* shaped the erotic discourses of the medieval West. The *Ars amatoria* circulated in medieval France and England as an authoritative treatise on desire; consequently, the sexualities of the medieval West are haunted by the imperial Roman constructions of desire that emerge from Ovid's text. The *Ars amatoria* ironically proposes the erotic potential of violence, and this aspect of the *Ars* proved to be enormously influential. Ovid's discourse on erotic violence provides a script for Heloise's epistolary expression of desire for Abelard. The *Roman de la Rose* extends the directives of the *Ars* with a rhetorical flourish and poetic excess that tests the limits of Ovidian irony. While Christine de Pizan critiqued the representations of erotic violence in the *Rose*, Chaucer appropriates the Ovidian discourse from the *Roman de la Rose* to construct the Wife of Bath—a female figure that today's readers find uncannily familiar. Well written and provocative, this book will interest scholars of premodern literature, especially those who work on Medieval English and French, as well as classical, texts. Marilynn Desmond draws on feminist and queer theory, which places Ovid's *Art and the Wife of Bath* at the cutting edge of debates in gender and sexuality.

The recent socio-political changes in Nepal have brought assimilationist notions of Nepali nationalism under a tight scrutiny and drawn attention to more plural, inclusive, and diverse notions of Nepaliness. However, both assimilationist and pluralist visions continue to remain normative in their approach, and often posit ethnic and national identity in opposition to each other. Drawing on the everyday practices in the two schools, this book illustrates that social actors in minority language education did not necessarily select between minority identity and national identity, but instead made simultaneous claims to more than one social identity by discursively positioning 'ethnic identity' as 'national identity'. It builds on the notion of 'simultaneity' to illustrate that it is through the 'unresolved co-presences' of apparently contradictory ways that people maintain their multi-layered identities. By arguing for an analytical necessity to adopt relational approach, it aims to complicate the neat compartmentalisation of identities.

In this sweeping look at political and philosophical history, Linda M. G. Zerilli unpacks the tightly woven core of Hannah Arendt's unfinished work on a tenacious modern problem: how to judge critically in the wake of the collapse of inherited criteria of judgment. Engaging a remarkable breadth of thinkers, including Ludwig Wittgenstein, Leo Strauss, Immanuel Kant, Frederick Douglass, John Rawls, Jürgen Habermas, Martha Nussbaum, and many others, Zerilli clears a hopeful path between an untenable universalism and a cultural relativism that forever defers the possibility of judging at all. Zerilli deftly outlines the limitations of existing debates, both those that concern themselves with the impossibility of judging across cultures and those that try to find transcendental, rational values to anchor judgment. Looking at Kant through the lens of Arendt, Zerilli develops the notion of a public conception of truth, and from there she explores relativism, historicism, and universalism as they shape feminist approaches to judgment. Following Arendt even further, Zerilli arrives at a hopeful new pathway—seeing the collapse of philosophical criteria for judgment not as a problem but a way to practice judgment anew as a world-building activity of democratic citizens. The result is an astonishing theoretical argument that travels through—and goes beyond—some of the most important political thought of the modern period.

Much literary scholarship has been devoted to the flowering of Native American fiction and poetry in the mid-twentieth century. Yet, Robert Warrior argues, nonfiction has been the primary form used by American Indians in developing a relationship with the written word, one that reaches back much further in Native history and culture. Focusing on

autobiographical writings and critical essays, as well as communally authored and political documents, *The People and the Word* explores how the Native tradition of nonfiction has both encompassed and dissected Native experiences. Warrior begins by tracing a history of American Indian writing from the eighteenth century to the late twentieth century, then considers four particular moments: Pequot intellectual William Apess's autobiographical writings from the 1820s and 1830s; the Osage Constitution of 1881; narratives from American Indian student experiences, including accounts of boarding school in the late 1880s; and modern Kiowa writer N. Scott Momaday's essay "The Man Made of Words," penned during the politically charged 1970s. Warrior's discussion of Apess's work looks unflinchingly at his unconventional life and death; he recognizes resistance to assimilation in the products of the student print shop at the Santee Normal Training School; and in the Osage Constitution, as well as in Momaday's writing, Warrior sees reflections of their turbulent times as well as guidance for our own. Taking a cue from Momaday's essay, which gives voice to an imaginary female ancestor, Ko-Sahn, Warrior applies both critical skills and literary imagination to the texts. In doing so, *The People and the Word* provides a rich foundation for Native intellectuals' critical work, deeply entwined with their unique experiences. Robert Warrior is professor of English and Native American studies at the University of Oklahoma. He is author of *Tribal Secrets: Recovering American Indian Intellectual Traditions* (Minnesota, 1994) and coauthor, with Paul Chaat Smith, of *Like a Hurricane: The Indian Movement from Alcatraz to Wounded Knee*.

Dancing with Iris engages with Iris Marion Young's prolific writings in political theory and in phenomenology. Contributors discuss her work from a variety of disciplines, including philosophy, political science, human rights law, cultural geography and dance studies.

The idea of the struggle for recognition features prominently in the work of various thinkers from Charles Taylor and Jurgen Habermas to Axel Honneth and Nancy Fraser who are concerned with the centrality of issues of identity in modern society. In differing ways, these thinkers use the idea of recognition to develop accounts of the individual which are opposed to the asocial individualism of liberal thought and to the abstraction of much work on the subject. The idea of recognition expresses the notion that individuality is an intersubjective phenomenon formed through pragmatic interactions with others. By highlighting the intersubjective features of individuality, the idea of recognition has both descriptive and normative content and it has important implications for a feminist account of gender identity. In this brilliant and original book, Lois McNay argues that the insights of the recognition theorists are undercut by their reliance on an inadequate account of power. The idea of recognition relies on an account of social relations as extrapolations of a primal dyad of interaction that overlooks the complex ways in which individuality is connected to abstract social structures in contemporary society. Using Bourdieu's relational sociology, McNay develops an alternative account of individual agency that connects identity to structure. By focussing on issues of gender identity and agency, she opens up new pathways to move beyond the oppositions between material and cultural feminisms.

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Wide-ranging critique of the epistemological and ethical assumptions that underlie contemporary debates concerning climate change. In this provocative work, Lorraine Code returns to the idea of "epistemic responsibility," as developed in her influential 1987 book of the same name, to confront the telling new challenges we now face to know the world with some sense of responsibility to other "knowers" and to the sustaining, nonhuman world. *Manufactured Uncertainty* focuses centrally on the environmental and cultural crises arising from postindustrial, man-made climate change, which have spawned new forms of passionately partisan social media that directly challenge all efforts to know with a sense of collective responsibility. How can we agree to act together, Code asks, even in the face of inevitable uncertainty, given the truly life-threatening stakes of today's social and political challenges? How can we engage responsibly with those who take every argument for an environmentally grounded epistemology as an unacceptable challenge to their assumed freedoms, comforts, and "rights?" Through searching critical dialogue with leading epistemologists, cultural theorists, and feminist scholars, this book poses a timely challenge to all thoughtful knowers who seek to articulate an expanded and deepened sense of epistemic responsibility—to a human society and a natural world embraced, together, in the most inclusive spirit. Lorraine Code is Distinguished Research Professor Emerita of Philosophy at York University, Canada. She is the author of several books, including *Epistemic Responsibility*, also published by SUNY Press, and *Ecological Thinking: The Politics of Epistemic Location*.

Age and aging are pressing social-political issues. Yet, philosophers still have not paid sufficient attention to one of the major explorations of this topic, Simone de Beauvoir's seminal work *The Coming of Age* (1970). For much too long, it has been overshadowed by her other groundbreaking work, *The Second Sex* (1949). Now, for the first time, this volume focuses on Beauvoir's essay on old age and critically explores its significance from a phenomenological and feminist perspective. International Beauvoir scholars and renowned feminist phenomenologists from Europe and North America offer a unique look at one of the 20th century's most outstanding existential-philosophical studies on age and aging. Thematically, the articles and short comments collected in this volume cover three main issues which are crucial with respect to an investigation of Beauvoir's study on age: gender, ethics, and time. The volume essentially contributes to Beauvoir studies, aging studies, cultural and gender studies, feminist theory, phenomenology, and existential philosophy.

Is shame dead? With personal information made so widely available, an eroding public/private distinction, and a therapeutic turn in public discourse, many seem to think so. People across the political spectrum have criticized these developments and sought to resurrect shame in order to protect privacy and invigorate democratic politics. *Democracy and the Death of Shame* reads the fear that 'shame is dead' as an expression of anxiety about the social disturbance endemic to democratic politics. Far from an essential supplement to democracy, the recurring call to 'bring back shame' and other civilizing mores is a disciplinary reaction to the work of democratic citizens who extend the meaning of political equality into social realms. Rereadings from the ancient Cynics to the mid-twentieth century challenge the view that shame is dead and show how shame, as a politically charged idea, is disavowed, invoked, and negotiated in moments of

democratic struggle.

Diversity matters. Whether in the context of ecosystems, education, the workplace, or politics, diversity is now recognized as a fact and as something to be positively affirmed. But what is the value of diversity? What explains its increasing significance? *Valuing Diversity* is a groundbreaking response to these questions and to the contemporary global dynamics that make them so salient. Peter D. Herschok examines the changes of the last century to show how the successes of Western-style modernity and industrially-powered markets have, ironically, coupled progressive integration and interdependence with the proliferation of political, economic, social, cultural, and environmental differences. Global predicaments like climate change and persistent wealth inequalities compel recognition that we are in the midst of an era-defining shift from the primacy of the technical to that of the ethical. Yet, neither modern liberalism nor its postmodern critiques have offered the resources needed to address such challenges. Making use of Buddhist and ecological insights, *Valuing Diversity* develops a qualitatively rich conception of diversity as an emerging value and global relational commons, forwarding an ethics of interdependence and responsive virtuosity that opens prospects for a paradigm shift in our pursuits of equity, freedom, and democratic justice.

In this important new book, Diana Coole shows how existential phenomenology illuminates and enlivens our understanding of politics. Merleau-Ponty's focus on embodied experience allows us to approach political life in a manner that is both critical and engaged. With breadth of vision and penetrating insight, Coole demonstrates that political questions were always central to Merleau-Ponty's philosophical project. Her examination of his complete body of work presents us with a rigorous philosophy that maintains our capacities for agency despite moving beyond a philosophy of the subject. *Merleau-Ponty and Modern Politics after Anti-humanism* is the first major work on Merleau-Ponty's political philosophy in over two decades. Coole presents his later philosophy of flesh as the outline for a new understanding of the political, which forms the basis for reconsidering humanism after, but also through, anti-humanism. She also shows how Merleau-Ponty's concern with contingency anticipated arguments by thinkers such as Derrida, Foucault and Deleuze, while sustaining a robust sense of politics as the domain of collective life. The result is a philosophical analysis that speaks to our contemporary concerns in which we seek a coherent account of our actions, our environment and ourselves, such that we might become exemplary political actors within a complex and uncertain world.

In 1949 Simone de Beauvoir asked, "What does it mean to be a woman?" Her answer to that question inaugurated a radical transformation of the meaning of "woman" that defined the direction of subsequent feminist theory. What Beauvoir discovered is that it is impossible to define "woman" as an equal human being in our philosophical and political tradition. Her effort to redefine "woman" outside these parameters set feminist theory on a path of radical transformation. The feminist theorists who wrote in the wake of Beauvoir's work followed that path. Susan Hekman's original and highly engaging new book traces the evolution of "woman" from Beauvoir to the present. In a comprehensive synthesis of a number of feminist theorists she covers French feminist thinkers Luce Irigaray and Helene Cixous as well as theorists such as Carol Gilligan, Carole Pateman and Judith Butler. The book examines the relational self, feminist liberalism and Marxism, as well as feminist theories of race and ethnicity, radical feminism, postmodern feminism and material feminism. Hekman argues that the effort to redefine "woman" in the course of feminist theory is a cumulative process in which each approach builds on that which has gone before. Although they have approached "woman" from different perspectives, feminist theorists has moved beyond the negative definition of our tradition to a new concept that continues to evolve. *The Feminine Subject* is a remarkably succinct yet wide-ranging analysis which will appeal to all feminist scholars and students as well as anyone interested in the changing nature of feminism since the 1950s.

A groundbreaking analysis of the operations to bodies and narratives that inform - and form - Francophone literature.

"A regional history of contact between Utes and white settlers, from 1879-2009, that examines the production of an idealized American religion in the American West through the intersection of religion, land, and cultural memory."--Provided by publisher.

Identity: The Necessity of a Modern Idea is the first comprehensive history of identity as the answer to the question, "who, or what, am I?" It covers the century from the end of World War I, when identity in this sense first became an issue for writers and philosophers, to 2010, when European political leaders declared multiculturalism a failure just as Canada, which pioneered it, was hailing its success. Along the way the book examines Erik Erikson's concepts of psychological identity and identity crisis, which made the word famous; the turn to collective identity and the rise of identity politics in Europe and America; varieties and theories of group identity; debates over accommodating collective identities within liberal democracy; the relationship between individual and group identity; the postmodern critique of identity as a concept; and the ways it nonetheless transformed the social sciences and altered our ideas of ethics. At the same time the book is an argument for the validity and indispensability of identity, properly understood. Identity was not a concept before the twentieth century because it was taken for granted. The slaughter of World War I undermined the honored identities of prewar Europe and, as a result, the idea of identity as something objective and stable was thrown into question at the same time that people began to sense that it was psychologically and socially necessary. We can't be at home in our bodies, act effectively in the world, or interact comfortably with others without a stable sense of who we are. Gerald Izenberg argues that, while it is a mistake to believe that our identities are givens that we passively discover about ourselves, decreed by God, destiny, or nature, our most important identities have an objective foundation in our existential situation as bodies, social beings, and creatures who aspire to meaning and transcendence, as well as in the legitimacy of our historical particularity.

A Companion to Phenomenology and Existentialism is a complete guide to two of the dominant movements of philosophy in the twentieth century. Written by a team of leading scholars, including Dagfinn Føllesdal, J. N. Mohanty, Robert Solomon, Jean-Luc Marion Highlights the area of overlap between the two movements Features longer essays discussing each of the main schools of thought, shorter essays introducing prominent themes, and problem-oriented chapters Organised topically, around concepts such as temporality, intentionality, death and nihilism Features essays on unusual subjects, such as medicine, the emotions, artificial intelligence, and environmental philosophy

Through the re-interpretation of influential thinkers such as Arendt, Weil, Beauvoir and Habermas, Mary G. Dietz weds the concerns of democratic thought with that of feminist political theory, demonstrating how important feminist theory has become to democratic thinking more generally. Bringing together fifteen years of commentary on critical debates, *Turning Operations* begins

with problems central to feminism and ends with a series of reflections on the "the politics of politics," inviting the reader to think more expansively about the expressly public nature of political life.

The essential companion to Simone de Beauvoir's celebrated novel.

This book offers a detailed analysis of Beauvoir's concepts of freedom and recognition concerning their impact on a philosophy of gender. It demonstrates that Beauvoir is much more than a simple equality feminist and that she posed questions that are at the center of contemporary feminist research. It shows that Beauvoir's existentialist approach must be taken seriously in that it provides a fundamental instrument for the interpretation of gender relations. On the basis of her work the conflicts are revealed that arise when modern emancipation theories and post-modern deconstructivism clash. By investigating these conflicting tendencies the thesis is elaborated that Beauvoir's work can be seen as a pivot between modern and post-modern discourse.

Over the course of the last four decades, William Leon McBride has distinguished himself as one of the most esteemed and accomplished philosophers of his generation. This volume—which celebrates the occasion of his seventy-fifth birthday—includes contributions from colleagues, friends, and former students and pays tribute to McBride's considerable achievements as a teacher, mentor, and scholar.

This book analyses three of the most prevalent illnesses of late modernity: anxiety, depression and Alzheimer's disease, in terms of their relation to cultural pathologies of the social body. Usually these conditions are interpreted clinically in terms of individualized symptoms and responded to discretely, as though for the most part unrelated to each other. However, these diseases also have a social and cultural profile that transcends their particular symptomologies and etiologies. Anxiety, depression and Alzheimer's are diseases related to disorders of the collective esprit de corps of contemporary society. Multidisciplinary in approach, the book addresses questions of how these conditions are manifest at both the individual and collective levels in relation to hegemonic biomedical and psychologistic understandings. Rejecting such reductive diagnoses, the authors argue that anxiety, depression and Alzheimer's disease, as well as other contemporary epidemics, are to be analysed in the light of individual and collective experiences of profound and radical changes in our civilization. A diagnosis of our times, *Late Modern Subjectivity and its Discontents* will appeal to a broad range of scholars with interests in health and illness, the sociology of medicine and contemporary life.

The first book-length study to provide a detailed examination of a distinctive crossroads in the history of the left

WINNER OF: Frantz Fanon Outstanding Book from the Caribbean Philosophical Association Canadian Political Science Association's C.B. MacPherson Prize Studies in Political Economy Book Prize Over the past forty years, recognition has become the dominant mode of negotiation and decolonization between the nation-state and Indigenous nations in North America. The term "recognition" shapes debates over Indigenous cultural distinctiveness, Indigenous rights to land and self-government, and Indigenous peoples' right to benefit from the development of their lands and resources. In a work of critically engaged political theory, Glen Sean Coulthard challenges recognition as a method of organizing difference and identity in liberal politics, questioning the assumption that contemporary difference and past histories of destructive colonialism between the state and Indigenous peoples can be reconciled through a process of acknowledgment. Beyond this, Coulthard examines an alternative politics—one that seeks to revalue, reconstruct, and redeploy Indigenous cultural practices based on self-recognition rather than on seeking appreciation from the very agents of colonialism. Coulthard demonstrates how a "place-based" modification of Karl Marx's theory of "primitive accumulation" throws light on Indigenous-state relations in settler-colonial contexts and how Frantz Fanon's critique of colonial recognition shows that this relationship reproduces itself over time. This framework strengthens his exploration of the ways that the politics of recognition has come to serve the interests of settler-colonial power. In addressing the core tenets of Indigenous resistance movements, like Red Power and Idle No More, Coulthard offers fresh insights into the politics of active decolonization.

A study of Simone de Beauvoir's (1908-1986) political thinking. The author locates de Beauvoir in her own intellectual and political context and demonstrates her continuing significance.

The specter of a prison punishment for even slight political offenses became an element of daily life in post-war Poland. In interwar Poland, imprisonment, especially for communists, had served as a rite of passage, endurance training, and a university teaching life skills. The post-war order brought a dramatic shift, as communists all over the region, often veterans of interwar prisons or war-time concentration camps, used incarceration sites as a way to mold the future. The prison system functioned as a tool to subjugate society and silence or destroy enemies—anti-communists as well as committed communists. Arrests, trials, and prison sentences directly and indirectly affected tens of thousands of people and instilled fear and insecurity in many more. Many of those imprisoned as enemies of the new post-war Communist authorities were women. Some were jailed for their alleged collaboration with the Nazi resistance during the war, some for post-war activities in various civil and quasi-military groups, still others on the basis of their relationships with those already imprisoned. For some, there was evidence of their anti-state activities, while for many others the accusations were contrived. In this work, Anna Mller unearths the prison lives of these women through their autobiographical writings, interrogation protocols, cell spy reports, and original interviews with former political prisoners. Her interviewees narrated their own versions of what happened during their arrests, interrogations, and confinement. They also explored their emotions: surprise, confusion, fear, and anger. Although their imprisonments interrupted their lives, separated them from families, and caused much suffering, the women reflected on how they refashioned themselves during their interrogations; applied their senses to orient themselves in the prison space; and used their bodies to gain control over themselves and as a means to exercise pressure on the authorities. The creativity that they displayed individually and collectively in their cells helped them rebuild a semblance of normal life inside prison walls despite the abuses inflicted by interrogation officers and guards. By examining women's lives in the cells of Communist-era prisons, *If the Walls Could Speak* contributes to our understanding of coercion and resistance under totalitarian regimes.

The Oxford Handbook of Gender and Politics brings to political science an accessible and comprehensive overview of the key contributions of gender scholars to the study of politics, and it shows how these contributions produce a richer understanding of politics and societies.

At no point in recorded history has there been an absence of intense, and heated, discussion about the subject of how to conduct relations between women and men. This Handbook provides a comprehensive guide to these omnipresent issues and debates, mapping the present and future of thinking about feminist theory. The chapters gathered here present the state of the art in scholarship in the

field, covering: Epistemology and marginality Literary, visual and cultural representations Sexuality Macro and microeconomics of gender Conflict and peace. The most important consensus in this volume is that a central organizing tenet of feminism is its willingness to examine the ways in which gender and relations between women and men have been (and are) organized. The authors bring a shared commitment to the critical appraisal of gender relations, as well as a recognition that to think 'theoretically' is not to detach concerns from lived experience but to extend the possibilities of understanding. With this focus on theory and theorizing about the world in which we live, this Handbook asks us, across all disciplines and situations, to abandon our taken-for-granted assumptions about the world and interrogate both the origin and the implications of our ideas about gender relations and feminism. It is an essential reference work for advanced students and academics not only of feminist theory, but of gender and sexuality across the humanities and social sciences.

Looks at the dynamics of identification, envy, and idealization in fictional narratives by Margaret Atwood, Angela Carter, Sandra Cisneros, Toni Morrison, and others, as well as in nonfictional accounts of cross-race relations by white feminists and feminists of color.

Few words in both everyday parlance and theoretical discourse have been as rhapsodically defended or as fervently resisted as "experience." Yet, to date, there have been no comprehensive studies of how the concept of experience has evolved over time and why so many thinkers in so many different traditions have been compelled to understand it. *Songs of Experience* is a remarkable history of Western ideas about the nature of human experience written by one of our best-known intellectual historians. With its sweeping historical reach and lucid comparative analysis—qualities that have made Martin Jay's previous books so distinctive and so successful—*Songs of Experience* explores Western discourse from the sixteenth century to the present, asking why the concept of experience has been such a magnet for controversy. Resisting any single overarching narrative, Jay discovers themes and patterns that transcend individuals and particular schools of thought and illuminate the entire spectrum of intellectual history. As he explores the manifold contexts for understanding experience—epistemological, religious, aesthetic, political, and historical—Jay engages an exceptionally broad range of European and American traditions and thinkers from the American pragmatists and British Marxist humanists to the Frankfurt School and the French poststructuralists, and he delves into the thought of individual philosophers as well, including Montaigne, Bacon, Locke, Hume and Kant, Oakeshott, Collingwood, and Ankersmit. Provocative, engaging, erudite, this key work will be an essential source for anyone who joins the ongoing debate about the material, linguistic, cultural, and theoretical meaning of "experience" in modern cultures.

This book stages a timely discussion about the centrality of identity politics to theatre and performance studies. It acknowledges the important close relationship between the discourses and practices historically while maintaining that theatre and performance can enlighten ways of being with others that are not limited by conventional identitarian languages. The essays engage contemporary theatre and performance practices that pose challenging questions about identity, as well as subjectivity, relationality, and the politics of aesthetics, responding to neo-liberal constructions and exploitations of identity by seeking to discern, describe, or imagine a new political subject. Chapters by leading international scholars look to visual arts practice, digital culture, music, public events, experimental theatre, and performance to investigate questions about representation, metaphysics, and politics. The collection seeks to foreground shared, universalist connections that unite rather than divide, visiting metaphysical questions of being and becoming, and the possibilities of producing alternate realities and relationalities. The book asks what is at stake in thinking about a subject, a time, a place, and a performing arts practice that would come 'after' identity, and explores how theatre and performance pose and interrogate these questions.

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