

Volatile Bodies Toward A Corporeal Feminism Elizabeth Grosz

This is the first book to offer a systematic account of feminist philosophy as a distinctive field of philosophy. The book introduces key issues and debates in feminist philosophy including: the nature of sex, gender, and the body; the relation between gender, sexuality, and sexual difference; whether there is anything that all women have in common; and the nature of birth and its centrality to human existence. *An Introduction to Feminist Philosophy* shows how feminist thinking on these and related topics has developed since the 1960s. The book also explains how feminist philosophy relates to the many forms of feminist politics. The book provides clear, succinct and readable accounts of key feminist thinkers including de Beauvoir, Butler, Gilligan, Irigaray, and MacKinnon. The book also introduces other thinkers who have influenced feminist philosophy including Arendt, Foucault, Freud, and Lacan. Accessible in approach, this book is ideal for students and researchers interested in feminist philosophy, feminist theory, women's studies, and political theory. It will also appeal to the general reader.

Nobody Passes is a collection of essays that confronts and challenges the very notion of belonging. By examining the perilous intersections of

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identity, categorization, and community, contributors challenge societal mores and countercultural norms. *Nobody Passes* explores and critiques the various systems of power seen (or not seen) in the act of “passing.” In a pass-fail situation, standards for acceptance may vary, but somebody always gets trampled on. This anthology seeks to eliminate the pressure to pass and thereby unearth the delicious and devastating opportunities for transformation that might create. Mattilda, aka Matt Bernstein Sycamore, has a history of editing anthologies based on brazen nonconformity and gender defiance. Mattilda sets out to ask the question, “What lies are people forced to tell in order to gain acceptance as 'real'.” The answers are as varied as the life experiences of the writers who tackle this urgent and essential topic.

The *Judith Butler Reader* is a collection of writings that span her impressive career and trace her intellectual history. Judith Butler, author of influential books such as *Gender Trouble*, has built her international reputation as a theorist of power, gender, sexuality and identity. Organized in active collaboration between Judith Butler and Sara Salih, *Collects* together writings that span Butler’s impressive career as a critical philosopher, including selections from both well-known and lesser-known works. Includes an introduction and editorial material to assist students in their readings of theories that

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stand at the forefront of contemporary theoretical and political debates

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

"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, 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.

Volatile Bodies is based on a risky wager: that all the

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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 nonetheless unable to accommodate the specificities of women's bodies. This book 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.

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.

Grosz gives a critical overview of 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

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Lacanian phallus.

Drawing on in-depth interviews with women 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 through interact, and asks fundamental questions: * Where does violence come from? * What effects 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 causation and prevention, it offers new ways of theorizing the relationship between identity, knowledge and power.

Drawing on relevant discussions of embodiment in 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.

This book is a celebration and explication of the body in the world and the ways that our body situates our consciousness as a lived formation, one which is oriented by the experience of music listening. The book examines the relationship between bodies, technics, and music, using the theoretical tools of somatechnics.

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Somatechnics calls for a recognition of the body in the world as an artefact wrapped up, entangled and produced by the materialities of that world. It traverses discussions on materiality, live music, touchscreen media, the personal computer, and new modes of listening such as virtual reality technologies. Finally, the book looks at music itself as a kind of technology that generates new modes of bodily being.

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 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 health care and health justice.

In *Carnal Appetites*, Elspeth Probyn charts the explosion of interest in food - from the cults that spring up around

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celebrity chefs, to our love/hate relationship with fast food, our fetishization of food and sex, and the impact of our modes of consumption on our identities. 'You are what you eat' the saying goes, but is the tenet truer than ever? As the range of food options proliferates in the West, our food choices become inextricably linked with our lives and lifestyles. Probyn also tackles issues that trouble society, asking questions about the nature of appetite, desire, greed and pleasure, and shedding light on subjects including: fast food, vegetarianism, food sex, cannibalism, forced feeding, and fat politics.

Sexual identities are dangerous, Michel Foucault tells us. Here, Ladelle McWhorter reads Foucault from an original and personal angle and takes the reader beyond unexplored norms and imposed identities as she points the way toward a personal politics, ethics, and style that challenge our sexual selves. Copyright © Libri GmbH. All rights reserved.

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 weight and calories consumed ultimately feed the problem, not only reinforcing ideas about the regulation of women's bodies,

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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 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.

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, 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.

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Discusses the inexpressibility of physical pain and analyzes the philosophical and cultural aspects of pain, torture, and war

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

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uniquely productive force.

"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 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)

This is one of the first books to introduce students to the key concepts and debates surrounding the relationship between bodily boundaries, abject materiality and spaces. The text includes original interview and focus group data informed by feminist theory on the body and uses case studies to illustrate the social construction of bodies. It will critically engage students in topical questions around sexuality, cultural differences and women's sub-ordination to men.

Are bodies sexy? How? In what sorts of ways? *Sexy Bodies* investigates the production of sexual bodies and sexual practices, of sexualities which are dyke, bi, transracial, and even hetero. It celebrates lesbian and queer sexualities but also explores what runs underneath and within all sexualities, discovering what is fundamentally weird and strange about all bodies, all carnalities. Looking at a pleasurable variety of cultural

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forms and texts, the contributors consider the particular charms of girls and horses, from National Velvet to Marnie; discuss figures of the lesbian body from vampires to tribades to tomboys; uncover 'virtual' lesbians in the fiction of Jeanette Winterson; track desire in the music of legendary Blues singers; and investigate the ever-scrutinised and celebrated body of Elizabeth Taylor. The collection includes two important pieces of fiction by Mary Fallon and Nicole Brossard. *Sexy Bodies* makes new connections between and amongst bodies, cruising the borders of the obscene, the pleasurable, the desirable and the hitherto unspoken rethinking sexuality anew as deeply and strangely sexy.

"I was born a boy, raised as a girl. . . . One may raise a healthy boy in as womanish a manner as one wishes, and a female creature in as mannish; never will this cause their senses to remain forever reversed." So writes the pseudonymous N. O. Body, born in 1884 with ambiguous genitalia and assigned a female identity in early infancy. Brought up as a girl, "she" nevertheless asserted stereotypical male behavior from early on. In the end, it was a passionate love affair with a married woman that brought matters to a head. Desperately confused, suicidally depressed, and in consultation with Magnus Hirschfeld, one of the most eminent and controversial sexologists of the day, "she" decided to become "he." Originally published in 1907 and now available for the first time in English, *Memoirs of a Man's Maiden Years* describes a childhood and youth in Kaiser Wilhelm's Germany that is shaped by bourgeois attitudes and stifled by convention. It is, at the same time, a book

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startlingly charged with sexuality. Yet, however frank the memoirist may be about matters physical or emotional, Hermann Simon reveals in his afterword the full extent of the lengths to which N. O. Body went to hide not just his true name but a second secret, his Jewish identity. And here, Sander L. Gilman suggests in his brilliant preface, may lie the crucial hint to solving the real riddle of the ambiguously gendered N. O. Body.

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 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 Darwin’s work, Grosz proposes that his writings are a rich resource for developing a more politicized, radical, and far-reaching feminist

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understanding of matter, nature, biology, time, and becoming.

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 other—architecture and 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 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 render space and building more mobile and dynamic. Feminists today are re-imagining nature, biology, and matter

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

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,

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with some of her more recent work. In this landmark interdisciplinary volume, Alexander points 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 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 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 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. 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

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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.

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During the 1980s, capitalism triumphantly secured its global reach, anti-communist ideologies hammered home socialism's inherent failure, the New Left increasingly moved into the professional middle class--and many of feminism's earlier priorities were marginalized. "Identity politics", often formulated in terms of social reconstructionism or multiculturalism, has increasingly suppressed materialist feminism's systematic perspective, replacing it with discourse analysis or cultural politics. Materialist Feminism: A Reader argues against the retreat to multiculturalism for keeping invisible the material links among the explosion of meaning-making practices in highly industrialized social sectors, the exploitation of women's labor, and the appropriation of women's bodies that continues to undergird the scramble for profits and state power in multinational capitalism.

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

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 woman's body in the discourse of the grotesque.

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 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

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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 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 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

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better locates the mechanisms of discrimination but also provides the means to subvert them.

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

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

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the body from its subordination to the mind, are 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.

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.

This book seeks to engage Chinese philosophy to reframe existing Western scholarship in the fields of gender, body, and aesthetics. The assembled essays cover traditional and current global issues related to Chinese female bodies by addressing the following questions: Does Confucianism rule out the capacity of women as moral subjects, and hence, as aesthetic subjects? Do forms of Chinese philosophy in some ways contribute or correspond to the patriarchal Confucian culture? In what ways can Chinese philosophy provide alternative perspectives sought by Western feminist scholars? Professor Man uses an interdisciplinary approach to explore feminist philosophy through the issues of the body, aesthetical representation and gender politics, which are simultaneously historical and contextual. The first section of the book, "Body Discourses in Chinese Philosophy", brings in theoretical and philosophical discussions of Western traditions such as those of Plato, Descartes, and Kant, to examine their views on body and mind and how the Chinese philosophical ideas offered by Confucians and Daoists provide alternative body ontologies for critical feminist

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practices. The second section, "Chinese Bodies, Aesthetics and Art", reviews female aesthetical representations in classical traditional Chinese works ranging from The Books of Songs, women's embroidery, sexuality and suggested ways of kissing, and the contemporary body art represented by the controversial body artist He Chengyao. These chapters demonstrate the intertwining relationship among body, sexuality, aesthetics and the ascribed gendered roles in social environments. The third section, "Chinese Bodies and Gender Matters", aims to unfold the changing perceptions of femininity from imperial China to contemporary China. Case studies touch on female body ideals in the literary fantasies in late Ming, in the iron girls in Communist China, and in the Olympics Hoopla at the 2008 Beijing Olympics. This section also discusses Hong Kong women's fashion in the 1960s and how their bodies were shaped by colonial politics. Finally, the subject of sex and emotion in the development of ethical discourse of Chinese female sex workers from late Qing to contemporary society is discussed alongside the impact of the global economy on female beauty today. Overall, this book discusses new conceptual models that feminist scholars are using to displace dualism and emancipate notions of the body from Cartesian mechanistic models and metaphors. The different chapters review traditional and contemporary alternatives to understanding female bodies in Chinese society. Eva Man is professor of humanities and creative writing at Hong Kong Baptist University. She publishes widely in comparative aesthetics, feminist philosophy, cultural studies, art, and cultural criticism.

A collection of essays examining the relationship between cultural values and the body as a source of symbols and instrument of experience.

Drawing on postmodernist analyses, *Leaky Bodies and Boundaries* presents a feminist investigation into the

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

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