

Ethique De La Difference Sexuelle

Belief, Bodies, and Being Linda López McAlister 2006 In *Belief, Bodies, and Being*, twelve distinguished contributors present diverse and illuminating viewpoints on feminist issues of embodiment, materialism, and agency from feminist and postmodernist philosophical perspectives. Beginning by positing non-traditional ways of approaching ontological concerns (through the acknowledgement of agential realities and the usage of an ontology of tropes), the volume concludes by addressing highly specific, culturally constituted types of postmodern bodies (monstrous, anorexic, and pharmaceutical bodies).

Philosophy and the Maternal Body Michelle Boulous Walker 2002-01-22 *Philosophy and the Maternal Body* gives a new voice to the mother and the maternal body which have often been viewed as silent within philosophy. Michelle Boulous Walker clearly shows how some male theorists have appropriated maternity, and suggests new ways of articulating the maternal body and women's experience of pregnancy and motherhood.

Comparative Law and the Task of Negative Critique Pierre Legrand 2023-05-09 This book's essays seek to cleanse comparative law of some of the epistemic detritus it has been collecting and that has been cluttering its theory and practice to the point where this flotsam has effectively stultified 'good' comparison. While a critique would pursue adjustments to the prevailing model, this text's negative critique seeks a much more radical refurbishment as it utters an emphatic 'no' to the governing epistemology: it pursues, in effect, a deposition and a disposition of the leading epistemic configuration and the various assumptions regarding the acquisition of knowledge about foreign law that inform it. Negative comparative law thus operates at a primordial level inasmuch as it concerns the matter of justice: it aims to do justice to foreign law as foreignness finds itself appropriated and travestied by comparatists for ideological purposes. In the process, negative critique purports significantly to enhance comparative law's institutional, intellectual, and ethical respectability. This book will benefit all law teachers and postgraduate law students interested in the workings of law on the international scene, whether specialists in comparative law, public international law, private international law, transnational law, or foreign relations law - in particular, individuals bringing to bear a critical inclination to their subject-matter.

La Différence comme non-indifférence Emmanuel Lévinas 1995

The Psyche of Feminism Catherine M. Peebles 2004 Peebles argues that a feminist ethics, in order to be both feminist and ethical, needs to embrace psychoanalyses. Novels of George Sand, Colette and Nathalie Sarraute are interpreted and analysed with a focus on the relevance of psychoanalyses.

From Revolution to Ethics, Second Edition Julian Bourg 2017-11-28 Winner: CHOICE Outstanding Academic Book Award, CHOICE Magazine (2008) Winner: Morris D. Forkosch Prize for the best book in intellectual history, *Journal of the History of Ideas* (2008) The French revolts of May 1968, the largest general strike in twentieth-century Europe, were among the most famous and colourful episodes of the twentieth century. Julian Bourg argues that during the subsequent decade the revolts led to a remarkable paradigm shift in French thought - the concern for revolution in the 1960s was transformed into a fascination with ethics. Challenging the prevalent view that the 1960s did not have any lasting effect, *From Revolution to Ethics* shows how intellectuals and activists turned to ethics as the touchstone for understanding interpersonal, institutional, and political dilemmas. In absorbing and scrupulously researched detail Bourg explores the developing ethical fascination as it emerged among student Maoists courting terrorism, anti-psychiatric celebrations of madness, feminists mobilizing against rape, and pundits and philosophers championing humanitarianism. *From Revolution to Ethics* provides a compelling picture of how May 1968 helped make ethics a compass for navigating contemporary global concerns. In a new preface for the second edition published to mark the fiftieth anniversary of the events, Bourg assesses the worldwide influence of the ethical turn, from human rights to the return of religion and the new populism.

Plenishment in the Earth Stephen David Ross 1995-01-01 This book is an ethic of inclusion leading from gender and sexual difference through the social world of race and culture to the natural world.

Emmanuel Levinas Paulette Kayser 2000 Au centre de ce livre : la différence sexuelle dans les écrits d'Emmanuel Levinas. Différence qui hante la philosophie depuis ses débuts mais dérange les systèmes de pensée. Le féminin serait alors un nom pour ce reste qui échappe aux systèmes de pensée. L'enjeu de Levinas consistant à penser l'Autre comme irréductible au Même, il rompt avec l'apparente neutralité du sujet philosophique. Il établit corrélativement un rapport entre la femme, le féminin et l'hospitalité. A travers l'irruption du féminin, de la voix féminine dans le champ philosophique, le présent ouvrage propose une nouvelle image de la pensée. A partir de l'examen de la " différence des sexes " comme " douce défaillance ", se trouve dégageé la " subjectivité au féminin " qui ramène à l'immémorial. De cet examen à la fois précis et vivant de ses occurrences dans le texte de Levinas, émerge la trace du féminin dans l'un des textes majeurs de la philosophie contemporaine de l'altérité.

Seduction and Theory Dianne Hunter 1989 Sexton, Anne; Dietrich, Marlene; Freud; Lacan.

Athanos (2001) S. Petrilli 2001

Toward a Phenomenology of Sexual Difference Sara Heinämaa 2004-09-01 Simone de Beauvoir's *Le Deuxième Sexe* has been studied extensively since its appearance in 1949. Through the years, certain passages have taken on prestige; others are seen as unimportant to understanding Beauvoir's argument. In *Toward a Phenomenology of Sexual Difference*, Sara Heinämaa rediscovers those neglected passages in her quest to follow Beauvoir's line of thinking. Heinämaa, like some other recent philosophers, finds that *Le Deuxième Sexe* is a philosophical inquiry, not the empirical study it is commonly thought to be. Others who view Beauvoir's masterpiece as a work of philosophy argue it is a criticism not only of Sartrean phenomenology, but of phenomenology as a whole. Heinämaa thinks differently. She finds that Beauvoir's starting point is the Husserlian idea of the living body that she found developed in Merleau-Ponty's *Phénoménologie de la perception*. So when Beauvoir wrote *Le Deuxième Sexe*, she was writing not as Sartre's pupil, but as a scholar in the tradition of Husserl and Merleau-Ponty.

Ethique de la différence sexuelle

Differences Emily Parker 2018 Simone de Beauvoir and Luce Irigaray famously insisted on their philosophical differences, and this mutual insistence has largely guided the reception of their thought. What does it mean to return to Simone de Beauvoir and Luce Irigaray in light of questions and problems of contemporary feminism, including intersectional and queer criticisms of their projects? How should we now take up, amplify, and surpass the horizons opened by their projects? Seeking answers to these questions, the essays in this volume return to Beauvoir and Irigaray to find what the two philosophers share. And as the authors make clear, the richness of Beauvoir and Irigaray's thought far exceeds the reductive parameters of the Eurocentric, bourgeois second-wave debates that have constrained interpretation of their work. The first section of this volume places Beauvoir and Irigaray in critical dialogue, exploring the place of the material and the corporeal in Beauvoir's thought and, in doing so, reading Beauvoir in a framework that goes beyond a theory of gender and the humanism of phenomenology. The essays in the second section of the volume take up the challenge of articulating points of dialogue between the two focal philosophers in logic, ethics, and politics. Combined, these essays resituate Beauvoir and Irigaray's work both historically and in light of contemporary demands, breaking new ground in feminist philosophy.

Homme et femme Xavier Lacroix 1993 La différence sexuelle met en échec tout projet d'une anthropologie achevée. La critique des stéréotypes dans lesquels elle risque toujours de se figer, loin de la relativiser, n'en fait que mieux ressortir le caractère premier et fondateur. Une étude qui privilégie l'approche réflexive et philosophique.

L'éthique sexuelle de l'Islam Georges-Henri Bousquet 1990

Ethique de la différence sexuelle Luce Irigaray 1982

Feminist Utopias Frances Bartkowski 1991-01-01 The utopias envisioned by Edward Bellamy and other novelists late in the nineteenth century were generally blueprints of government. As satellites of men, women were expected to share in the general improvement of society. The resurgence of the feminist movement since the late 1960s has produced a very different kind of utopian literature. Frances Bartkowski explores a body of work that is striking and vital because it reflects the hopes, fears, and desires of women who have glimpsed the possibilities of a bright new world freed from

stifling patriarchal structures. *Feminist Utopias* is a comparative study of the utopian fiction of nine women writers in the United States, France, and Canada. Except for Charlotte Perkins Gilman's *Herland* (1915), the prototype for feminist literary utopias, all of the works were published between 1969 and 1986. Bartkowski discusses Monique Wittig's *Les Guérillères*, Joanna Russ's *The Female Man*, Marge Piercy's *Woman on the Edge of Time*, Suzy McKee Charnas's *Motherlines*, Christine Rochefort's *Archaos, ou le jardin étincelant*, E. M. Broner's *A Weave of Women*, Louky Bersianik's *The Eugelionne*, and two dystopian novels, Charnas's *Walk to the End of the World* and Margaret Atwood's *The Handmaid's Tale*.

Le Partage de la Parole Luce Irigaray 2001 The work of Luce Irigaray on feminism and language is expanded in this essay, drawing on both previous writing and new empirical evidence. In this collection, her arguments are underpinned by empirical research on the language of schoolchildren.

Questioning Platonism Drew A. Hyland 2012-02-01 Explores interpretations of Plato by Heidegger, Derrida, Irigaray, Cavarero, and Gadamer.

Between Politics and Ethics James N. Comas 2006 *Between Politics and Ethics* traces the development of politics and ethics in contemporary English studies, questions the current political orientation of the discipline, and proposes a rethinking of the history of English studies based on a "vocative" dimension of writing--the idea that writers form a virtual community by "calling to" and listening to other writers.

Mapping a Tradition Sam Haigh 2000 In recent years, critical interest in francophone literature has become increasingly pronounced. In the case of the French Caribbean, the work of several writers (Aime Césaire, Frantz Fanon, Édouard Glissant and Patrick Chamoiseau, for example) has gained international recognition, and has formed a vital part of more general debates on history, culture, language and identity in the post colonial world. The majority of such writers, however, have been male and, perhaps recalling the preference that France has always shown for the island, have come in large part from Martinique. *Mapping a Tradition: Francophone Women's Writing from Guadeloupe* aims to explore a different side of francophone Caribbean writing through the examination of selected novels by Jacqueline Manicom, Michele Lacrosil, Maryse Conde, Simone Schwarz-Bart and Dany Bebel-Gisler. Placing the work of these writers in the context of that of their better-known, male counterparts, this study argues that it has provided an important mode of intervention in, and disruption of, a literary tradition which has failed to address questions of sexual difference and has often excluded issues relating to French Caribbean women. At the same time, this study suggests that Guadeloupean women's writing of the last thirty years may be seen to constitute a 'tradition' in itself, replete with its own influences and inheritances. At once within, and outside the 'dominant' tradition, women's writing from Guadeloupe - and Martinique - has come to occupy a position at the forefront of contemporary efforts to expand and redefine a still-burgeoning corpus of literary and theoretical work.

Between Feminism and Psychoanalysis Teresa Brennan 2002-03-11 In this landmark collection of original essays, outstanding feminist critics in Britain, France, and the United States present new perspectives on feminism and psychoanalysis, opening out deadlocked debates. The discussion ranges widely, with contributions from feminists identified with different, often opposed views on psychoanalytic criticism. The contributors reassess the history of Lacanian psychoanalysis and feminism, and explore the significance of its institutional context. They write against the received views on 'French feminism' and essentialism. A remarkable restatement of current positions within psychoanalysis and feminism, the volume as a whole will change the terms of existing debates, and make its arguments and concerns more generally accessible.

Ethique et esthétique de la perversion Janine Chasseguet-Smirgel 2006 Après une discussion sur les théories freudiennes de la perversion, l'auteure développe sa propre théorie en s'écartant des schémas psychanalytiques classiques et en proposant une réflexion sur la condition humaine. S'appuyant sur des oeuvres littéraires (Sade et Wilde) et artistiques (Bellmer), elle analyse également la nature des liens que la perversion entretient avec l'esthétique.

Delicate Subjects Julie Ellison 2018-07-05 "There is no more romantic a tendency in contemporary critical theory, Julie Ellison asserts, than its emerging analysis of philosophical language as masculine and aggressive. Addressing the interrelated issues of the history of anxieties about rational violence and the significance of the feminine in romantic literature and theory, Ellison focuses on the works of three major writers -Schleiermacher, Coleridge, and Fuller- and on the 'delicate, ' and perennially challenging, subject of the function of gender in ethical discourse. Her book yields a fresh perspective on the importance of the romantic tradition for feminism and on the role of feminism in the current reevaluation of romanticism."-- Quatrième de couverture of paperback ed.

French Women Writers Eva Martin Sartori 1994-01-01 Marie de France, Mme. De Sävignä, and Mme. De Lafayette achieved international reputations during periods when women in other European countries were able to write only letters, translations, religious tracts, and miscellaneous fragments. There were obstacles, but French women writers were more or less sustained and empowered by the French culture. Often unconventional in their personal lives and occupied with careers besides writing?as educators, painters, actresses, preachers, salon hostesses, labor organizers?these women did not wait for Simone de Beauvoir to tell them to make existential choices and have "projects in the world." *French Women Writers* describes the lives and careers of fifty-two literary figures from the twelfth century to the late twentieth. All the contributors are recognized authorities. Some of their subjects, like Colette and George Sand, are celebrated, and others are just now gaining critical notice. From Christine de Pizan and Marguerite de Navarre to Rachilde and Häl_ne Cixous, from Louise Labe to Marguerite Duras?these women speak through the centuries to issues of gender, sexuality, and language. *French Women Writers* now becomes widely available in this Bison Book edition.

Convocation et provocation de l'éthique Denis Müller 2014

Nothing Mat(t)ers Somer Brodribb 1993 *Nothing Mat(t)ers* is a feminist critique of the theories of Foucault, Derrida, and Lacan, among others. Somer Brodribb analyzes the texts and the arguments that post-structuralism has nominated as central, in the process exposing the misogyny at their core. Brodribb provides a history of definitions of structuralism, post-structuralism, deconstruction, and postmodernism. She considers feminist encounters with structuralism and existentialism. She evaluates the originality of Foucault's contributions and discusses feminist responses to his work. Turning to Derrida, she considers his fixation with dissemination and demeaning versus conception and new embodiment. She contrasts the work of Lacan and Irigaray on ethics before turning to the work of de Beauvoir, O'Brien, and other feminists as an authentic alternative to postmodern critical theory.

Feminism, Bakhtin, and the Dialogic Dale M. Bauer 1991-01-01 *Feminism, Bakhtin, and the Dialogic* assembles thirteen essays on the intersection of Bakhtin's narrative theory, especially his concept of dialogism. The book explores the dimensions of using Bakhtin for a feminist analysis and discerns the connections between feminist dialogics and cultural materialism. The authors offer various views ranging from studies of ecofeminism, gender theories of novelistic discourse, Bakhtin and French feminism, to analyses of contemporary novelists such as Toni Morrison, Nadine Gordimer, and Pat Barker. Drawing on Bakhtin's sociolinguistics, this book provides an introduction to feminist work on Bakhtin and the development of a cultural politics of reading. Challenging questions are raised: What is dialogic feminism? Can Bakhtin's theories advance a feminist politics? How does a feminist dialogics fit into a materialist feminist practice? Can the "dialogic imagination" also describe some of the most radical moments within feminist thinking? The interdisciplinary focus of these responses represents the ongoing dialogue among literary critics, cultural theorists, and feminists.

Daimon Life David Farrell Krell 1992-12-22 "Daimon Life is life-enchanting. To read it is to become richer in wor(l)d." -John Llewelyn Disclosure of Martin Heidegger's complicity with the National Socialist regime in 1933-34 has provoked virulent debate about the relationship between his politics and his philosophy. Did Heidegger's philosophy exhibit a kind of organicism readily transformed into ideological "blood and soil"? Or, rather, did his support of the Nazis betray a fundamental lack of loyalty to living things? David Farrell Krell traces Heidegger's political authoritarianism to his failure to develop a constructive "life-philosophy"—his phobic reactions to other forms of being. Krell details Heidegger's opposition to Lebensphilosophie as expressed in *Being and Time*, in an important but little-known lecture course on theoretical biology given in 1929-30 called "The Basic Concepts of Metaphysics," and in a recently published key text, *Contributions to Philosophy*, written in 1936-38. Although Heidegger's attempt to think through the problems of life, sexual reproduction, behavior, environment, and the ecosystem ultimately failed, Krell contends that his methods of thinking nonetheless pose important tasks for our own thought. Drawing on and away from Heidegger, Krell expands on the topics of

life, death, sexuality, and spirit as these are treated by Freud, Nietzsche, Derrida, and Irigaray. Daimon Life addresses issues central to contemporary philosophies of politics, gender, ecology, and theoretical biology.

Feminist Literary Criticism Mary Eagleton 2014-06-06 Looks at the work of a range of critics, including Elaine Showalter, Kate Millett, Gayatri Chakravorty Spivak and the French feminists. The critical approaches encompass Marxist feminism and contemporary critical theory as well as other forms of discourse. It also provides an overview of the developments in feminist literary theory, and covers all the major debates within literary feminism, including "male feminism".

Féminisme Lucille Roy-Bureau 1992

Éthique sexuelle et familiale Olivier Bonnewijn 2006 Quel avenir pour le mariage et la famille? Quel est le sens de la chasteté? Quelle différence y a-t-il entre la continence périodique et la contraception? Que dire à propos de l'homosexualité? Par rapport aux désordres sexuels, une liberté est-elle possible? Que penser de la production d'embryons destinés à un projet parental? Ne peut-on en aucun cas recourir à l'avortement? Toutes ces questions, et plusieurs autres abordées dans ce livre, s'entrechoquent dans l'esprit et le coeur de nombreux contemporains. Comment voir clair? Comment tracer une route juste, à la fois généreuse et réaliste, respectueuse de la complexité des personnes et des situations? Le parti pris de l'auteur n'est pas tant de dénoncer le mal que de décrire le bien et de montrer comment y accéder. Proclamer la loi sans en montrer le chemin et la miséricorde n'est pas chrétien. A travers ombres et lumières, cet ouvrage ouvre une espérance. Il allie avec bonheur la rigueur rationnelle de l'éthique théologique et la douceur de l'Évangile qui s'adresse aux pauvres et aux petits. Embrassant de vastes horizons scripturaires, théologiques, psychologiques et anthropologiques, il aide à une meilleure compréhension de la grande tradition morale catholique, qu'il contribue à renouveler.--

Gilles Deleuze and the Ruin of Representation Dorothea Olkowski 1999-10-28 Item includes discussion of Mary Kelly's work.

Feminist Interpretations of Martin Heidegger Nancy J. Holland 2010-11-01 The 14 essays included in this collection illustrate the ways in which feminist readings can deepen understanding of Heidegger's philosophy. They illuminate both the richness and the limitations of the resources Heidegger's work can provide for feminist thought.

An Ethics of Sexual Difference Luce Irigaray 2005-02-01 Luce Irigaray (1932-) is the foremost thinker on sexual difference of our times. In *An Ethics of Sexual Difference* Irigaray speaks out against many feminists by pursuing questions of sexual difference, arguing that all thought and language is gendered and that there can therefore be no neutral thought. Examining major philosophers, such as Plato, Spinoza and Levinas, with a series of meditations on the female experience, she advocates new philosophies through which women can develop a distinctly female space and a "love of self". It is an essential feminist text and a major contribution to our thinking about language.

Transitions in Continental Philosophy Arleen B. Dallery 1994-01-01 This book challenges and renews the discussions that have historically characterized the tradition of continental thought in the areas of ethics, feminism, aesthetics, and political theory. The classical origins of this tradition--phenomenology, existentialism, and hermeneutics--emerged according to models that were foundational and systematic in character. The book shows that continental philosophy is now woven between counter-discourses and concrete interventions, complicated in the relationship between theory and practice; that is, in the transition between concept and determination, idea and intuition, the ontic and the ontological, experience and judgment.

The Metaphysics of Love Stella Sandford 2001-11-01 Emmanuel Levinas is best known for having reintroduced the question of ethics into the Continental philosophical tradition. In *The Metaphysics of Love*, however, Stella Sandford argues that an over-emphasis on ethics in the reception of Levinas's thought has covered over both the basis and the details of his philosophical project--a metaphysics which affirms the necessity to think of an unqualified transcendence as a first principle. Sandford's book is at the same time a powerful feminist critique of both Levinas's gendered philosophical categories and the attempt to reclaim aspects of this philosophy for feminist theory.

Returning to Irigaray Maria Cimitile 2006-11-06 Luce Irigaray is one of the most influential philosophers and theorists in the field of feminist thought, and her work is considered both revolutionary and controversial. This volume offers the first critical assessment of the relation of her early critical and poetic writings to her later political and practical philosophy. Contributors examine how the question of sexual difference has unfolded in a wealth of different directions in Irigaray's later work, focusing on the areas of nature and technology, social and political theory and praxis, ethics, psychoanalysis, and phenomenology. They also address whether there has been a radical conceptual "turn" in Irigaray's thought by exploring the idea of a "turn" as a return to themes that have concerned her all along. The essays contend that Irigaray's writings should be read, criticized, or promoted within the context of her overall philosophical project.

L'habillé et le nu André Guindon 1998 Ce livre nous invite à une réflexion diachronique et multidisciplinaire qui met en cause l'éthique traditionnelle du monde occidental. Servi par une culture impressionnante, André Guindon nous révèle, à travers l'histoire des sociétés, la signification profonde de comportements qui dépassent largement la langue et l'écriture. Pourquoi la différence sexuelle est-elle si marquée par le vêtement ? Comment les sociétés choisissent-elles d'habiller le pouvoir ou de dénuder ceux qu'elles veulent humilier ? Et même, comment définir la nudité ? *L'Habillé et le nu* est une incursion audacieuse dans un domaine encore en friche, au point de rencontre d'une éthique des comportements et d'une sociologie de la parure. Pour André Guindon, cette réflexion doit nous apprendre à discerner les pratiques susceptibles de favoriser une humanisation variée de la vie individuelle et d'améliorer les rapports intersubjectifs. L'auteur débat largement toutes les questions, sans puritanisme, dans la perspective d'une réflexion éthique contemporaine et d'une gestuelle chrétienne authentique.

La morale de l'islam et son éthique sexuelle Georges-Henri Bousquet 1953

Ethique De La Difference Sexuelle

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Ethique De La Difference Sexuelle Introduction

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