

Access Free To Speak Is Never Neutral Athlone Contemporary European Thinkers By Luce Irigaray 1 Mar 2002 Hardcover

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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

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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.

Taste as Experience puts the pleasure of food at the center of human experience. It shows how the sense of taste informs our preferences for and relationship to nature, pushes us toward ethical practices of consumption, and impresses upon us the importance of aesthetics. Eating is often dismissed as a necessary aspect of survival, and our personal enjoyment of food is considered a quirk. Nicola Perullo sees food as the only portion of the world we take in on a daily basis, constituting our first and most significant encounter with the earth. Perullo has long observed people's food practices and has listened to their food experiences. He draws on years of research to explain the complex meanings behind our food choices and the thinking that accompanies our gustatory actions. He also considers our indifference toward food as a force influencing us as much as engagement. For Perullo, taste is value and wisdom. It cannot be reduced to mere chemical or cultural factors but embodies the quality and quantity of our earthly experience.

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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.

By tracing the traditional progression of rhetoric from the Greek Sophists to contemporary theorists, *The History and Theory of Rhetoric* illustrates how persuasive public discourse performs essential social functions and shapes our daily worlds. Students gain a conceptual framework for evaluating and practicing

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persuasive writing and speaking in a wide range of settings and in both written and visual media. This new 6th edition includes greater attention to non-Western studies, as well as contemporary developments such as the rhetoric of science, feminist rhetoric, the rhetoric of display, and comparative rhetoric. Known for its clear writing style and contemporary examples throughout, *The History and Theory of Rhetoric* emphasizes the relevance of rhetoric to today's students. In her 2007 poem cycle *Niemand's Frau*, Barbara Köhler returns to Homer's *Odyssey*, not to retell it, but to take up some of the threads it has woven into the cultural tradition of the West – and to unravel them, just as Penelope, the wife of the hero who called himself Nobody, unravelled each night the web she re-wove by day. Köhler's return to the *Odyssey* takes place under the sign of a grammatical shift, from 'er' to 'sie', from the singular hero to a plurality of female voices – Nausicaa, Circe, Calypso, Ino Leucothea, Helen and Penelope herself – with implications for thinking about identity, power and knowledge, about gender and relationality, but also about the corporeality and multivocality which underlies the 'virtual reality' of the printed text. The eight essays in this volume explore Köhler's iridescent poem cycle from a variety of different angles: its context in contemporary German refigurations of the classical; its engagement with Homer and the classical tradition; its contribution to feminist philosophy of

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the subject and a female 'dialectic of enlightenment'; its incorporation of the voices of poetic predecessors; and the surprising alliance it uncovers between poetry and quantum theory.

With an original introduction by Luce Irigaray, and original texts from her students and collaborators, this book imagines the outlines of a more just, ecologically attuned world that flourishes on the basis of sexuate difference.

Conversations is an important collection of interviews in which Luce Irigaray discusses the full range of her work and ideas with leading academics in the fields of Continental Philosophy, Feminist Theory and Critical Theory. Covering all the key topics that have been central to her work in the last thirty years, such as feminism, spirituality, difference, politics, education, and 'being two', this book offers essential insights into Irigaray's career as one of the world's most important contemporary thinkers. Topics and theorists approached include: philosophy, universality and difference, motherhood and gendered subjectivities, cultivation of desire and love, the other and others, globalization and ethics, politics and human rights, spirituality and religion, and, of course, being and becoming woman.

Ioannidis relies on existential and feminist psychoanalysis to provide a radical and intertextual philosophical analysis of altruism. Following Nietzsche, he traces

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altruism to the phenomenon of giving one's word.

As the first book to use fiction as theory, *Shakespeare and Contemporary Fiction* reads backward to demonstrate how recent novelists redeploy founding and lyric plots to uncover a Shakespeare who similarly challenges the mythological homogeneity that scripts us.

Shawn McDaniel's life is not what it may seem to anyone looking at him. He is glued to his wheelchair, unable to voluntarily move a muscle—he can't even move his eyes. For all Shawn's father knows, his son may be suffering. Shawn may want a release. And as long as he is unable to communicate his true feelings to his father, Shawn's life is in danger. To the world, Shawn's senses seem dead. Within these pages, however, we meet a side of him that no one else has seen—a spirit that is rich beyond imagining, breathing life. Supports the Common Core State Standards

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Examines the relationship between time and sexual difference in the work of French feminists Julia Kristeva and Luce Irigaray. This book is the first to examine the relationship between time and sexual difference in the work of Julia Kristeva and Luce Irigaray. Because of their association with reproduction, embodiment, and the survival of the species, women have been confined to the

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cyclical time of nature—a temporal model that is said to merely repeat itself. Men, on the other hand, have been seen as bearers of linear time and as capable of change and progress. Fanny Söderbäck argues that both these temporal models make change impossible because they either repeat or repress the past. The model of time developed here—revolutionary time—aims at returning to and revitalizing the past so as to make possible a dynamic-embodied present and a future pregnant with change. Söderbäck stages an unprecedented conversation between Kristeva and Irigaray on issues of both time and difference, and engages thinkers such as Simone de Beauvoir, Jacques Derrida, Sigmund Freud, Judith Butler, Hannah Arendt, and Plato along the way. Fanny Söderbäck is Associate Professor of Philosophy at DePaul University. She is the coeditor (with Henriette Gunkel and Chrysanthi Nigianni) of *Undutiful Daughters: New Directions in Feminist Thought and Practice* and the editor of *Feminist Readings of Antigone*, also published by SUNY Press.

The real question for homiletics in our increasingly postmodern, post-Christian contexts is not how are we going to prevent preaching from dying, but how are we going to help it die a good death. Preaching was not made to live. At most, preaching is a witness, a sign, a crimson X marking a demolition site. The church has developed sophisticated technologies in modernity to give preaching the

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semblance of life, belying the truth: preaching was born under a death sentence. It was born to die. Only when preaching embraces its own death is it able to truly live.

Behold, I make all things new. Revelation 21:5 It does us all good to refresh, renew, and rediscover what it means to be human, to be a child of God. In Fr. John Henry's latest book, he desires to lead you "home" through a prayerful revitalization of your faith in God's plan for you—your story—by recalling its incredible beauty and depth. He reminds you that your identity as a Christian is strengthened through the sacraments—gifts of the Church that accompany and enrich you through life. "...if people are still people, and the world operates according to all the patterns Ecclesiastes says it does, with sunrise and sunset, rivers flowing to the sea, and the birth and death of all living things (cf. Eccl 1, 3), we should look deeper for an inner renewal caused by grace. Change without grace, renovation without interior renewal, is spiritually worthless. The thing remodeled, so to speak, remains what it always was. The most important kind of regeneration isn't outward or skin-deep but takes places in the hidden depths of the soul." Allow yourself to be reminded that God is a lover whose very desires for you will lead you directly to fulfillment and everlasting joy. The author hopes for you to live the resounding cry: "My story must flow from him, and return to

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him.”

In this book, one of the foremost contemporary scholars in the fields of feminist thought and linguistics, explores the possibility of a new liberating language and hence a new relationship between the sexes. In *I Love to You*, Luce Irigaray moves from the critique of patriarchy to an exploration of the ground for a possible inter-subjectivity between the two sexes. Continuing her rejection of demands for equality, Irigaray poses the question: how can we move to a new era of sexual difference in which women and men establish lasting relations with one another without reducing the other to the status of object?

Luce Irigaray is one of the world's most influential theorists. From her early ground-breaking work on linguistics to her later revolutionary work on the ethics of sexual difference, Irigaray has positioned herself as one of the essential thinkers of our time. This collection of key writings, selected by Luce Irigaray herself, presents a complete picture of her work to date across the fields of Philosophy, Linguistics, Spirituality, Art and Politics. An indispensable work for students of philosophy, literary theory, feminist theory, linguistics and cultural studies.

This book offers a critical analysis of the use of language in mission studies. Language and Christian missionary activity intersect in complicated ways to objectify the other in cross-

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cultural situations. Rethinking missiological language is both urgent and necessary to subvert narratives that continue to fetishize the other as cultural stereotypes. The project takes a step forward to reconceptualize otherness as gift, and such an affirmation should create a pathway for human flourishing and furthermore, open new avenues for missiological exploration to address issues arising from a world dominated by bigoted discourses, lies, and hate speech. The distinctly contemporary proliferation of pornography and hate speech poses a challenge to liberalism's traditional ideal of a 'marketplace of ideas' facilitated by state neutrality about the content of speech. This new study argues that the liberal state ought to depart from neutrality to meet this challenge.

This book explores how digital media can extend care practices among friends and peers, researching young people's negotiations of sexual health, mental health, gender/sexuality, and dating apps, and highlighting the need for a multifocal approach that centres young people's expertise. Taking an "everyday practice" approach to digital and social media, *Digital Media, Friendship and Cultures of Care* emphasises that digital media are not novel but integrated into daily life. The book introduces the concept of "digital cultures of care" as a new framework through which to consider digital practices of friendship and peer support, and how these play out across a range of platforms and networks. Challenging common public and academic concerns about peer and friendship influences on young people, these terms are unpacked and reconsidered through attention to digital media, drawing on qualitative research findings to argue that digital and social media have created important new opportunities for emotional support, particularly for young people and LGBTQ+ people who are often excluded from formal healthcare and social support. This book and its comprehensive focus on

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friendship will be of interest to a range of readers, including academics, students, health promoters, educators, policymakers, and advocacy groups for either young people, LGBTQ+ communities, or digital citizenship. Academics most interested in this book will be working in digital media studies, health sociology, critical public health, health communication, sexualities, cultural studies, sex education, and gender studies.

This bestselling book by one of the world's foremost voice and acting coaches is a classic in its field. Practical, passionate and inspiring, it teaches how to use the voice fully and expressively, without fear and in any situation. Patsy Rodenburg has trained thousands of actors, singers, lawyers, politicians business people, teachers and students: her book distills that knowledge and experience so that everyone can enjoy the right to speak. This second edition contains new revisions and additional content taking into account the effect of social media on communication skills, the need for empathetic listening, how scientific discovery now illuminates why and how voice exercises work and cultural and global issues of ethics and storytelling.

Feminist philosopher, linguist, and psychoanalyst Luce Irigaray is renowned for her analyses of language, studies that can be precise and poetic at the same time. In this volume of her work on language, linguistics, and psychoanalysis, she is concerned with developing a model that can reveal those unconscious or pre-conscious structures that determine speech. A key element of her method is the comparison of spoken and written language, through which she teases out the sexual and social configurations of speech.

The Bloomsbury Research Handbook of Contemporary Japanese Philosophy examines the current vibrant trends in Japanese philosophical thinking. Situating Japanese philosophy within

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the larger context of global intercultural philosophical discourse and pointing to new topics of research, this Handbook covers philosophy of science, philosophy of peace, philosophy of social justice and healing. Introducing not only new readings of well-known Japanese philosophers, but also work by contemporary Japanese philosophers who are relatively unknown outside Japan, it makes a unique contribution by offering an account of Japanese philosophy from within and going beyond an objective description of it in its various facets. Also featured is the work of a younger generation of scholars and thinkers, who bring in fresh perspectives that will push the field into the future. These critical essays, by leading philosophers and rising scholars, to the past and the present of Japanese philosophy demonstrate ways of doing engaged philosophy in the present globalized age. With suggestions for further reading, a glossary, a timeline and annotated bibliography, The Bloomsbury Research Handbook of Contemporary Japanese Philosophy is an ideal research guide to understanding the origin, transformation, and reception of Japanese philosophy in the 21st century.

Children of God in the World is a textbook of theological anthropology structured in four parts. The first attempts to clarify the relationship between theology, philosophy and science in their respective approaches to anthropology, and establishes the fundamental principle of the text, stated in Vatican II's *Gaudium et spes*, n. ", "Christ manifests man to man". The second part provides a historical overview of the doctrine of grace: in Scripture (especially the teaching of the book of Genesis on humans 'made in the image of God', as well as Paul and John), among the Fathers (in particular the oriental doctrine of 'divinization' and Augustine), during the Middle Ages (especially Thomas Aquinas) and the Reformation period (centered particularly on Luther

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and the Council of Trent), right up to modern times. The third part of the text, the central one, provides a systematic understanding of Christian grace in terms of the God's life present in human believers by which they become children of God, disciples, friends and brothers of Christ, temples of the Holy Spirit. This section also provides a reflection on the theological virtues (faith, hope and charity), on the relationship between grace and human freedom, on the role of the Church and Christian apostolate in the communication of grace, and on the need humans have for divine grace. After considering the relationship between the natural and the supernatural order, the fourth and last part deals with different philosophical aspects of the human condition, in the light of Christian faith: the union between body and soul, humans as free, historical, social, sexual and working beings. The last chapter concludes with a consideration of the human person, Christianity's greatest and most enduring contribution to human thought.

This collection applies the characterisations of children and childhood made in Deleuze and Guattari's work to concerns that have shaped our idea of the child. Bringing together established and new voices, the authors cover philosophy, literature, religious studies, education, sociology and film studies. They consider aspects of children's lives such as time, language, gender, affect, religion, atmosphere and schooling. As a whole, this book critically interrogates the pervasive interest in the teleology of upward growth of the child.

Les Ballets C de la B was founded by Alain Platel in 1984. Since then it has become a company that enjoys great success at home and abroad. Over the years, Platel has developed a unique choreographic oeuvre. His motto, 'This dance is for the world and

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the world is for everyone', reveals a deep social and political commitment. Through the three topics of emotions, gestures and politics, this book unravels the choreopolitics of Platel's Les Ballets C de la B. His choreopolitics go beyond conveying a (political) message because rather than defending one opinion, Platel is more concerned about the exposure of the complexity within the debate itself. Highly respected scholars from different fields contribute to this book to provide an interdisciplinary perspective on the intense emotions, the damaged narratives, and the precarious bodies in Platel's choreographic oeuvre.

A collection of interviews that deal explicitly with the relationship between daughter and mother, the sexuation of language, the symbolic order, and the importance of both history and philosophy for the liberation of the feminine subject. For Luce Irigaray, one of the most original French feminist theorists, deconstructing the patriarchal tradition is not enough. She admits that it is not an easy task, but she believes that it is necessary to also define new values directly or indirectly suitable to feminine subjectivity and to feminine identity. She begins this project by analyzing and interpreting the absence of the feminine subject in the definition of dominant cultural values. She then wonders how these new values can be constructed without simply reversing the roles. Far from implying a hierarchy, difference affirms the coexistence and fruitful encounter of two different identities. These two heterogeneous identities, masculine and feminine, are not socially but ontologically constructed and describing the feminine requires

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establishing methods other than those already used by the masculine subject. *Why Different?* is a collection of interviews, conducted in both France and Italy, that deal explicitly with the relationship between daughter and mother, the sexuation of language, the symbolic order, and the importance of both history and philosophy for the liberation of the feminine subject. In *Why Different?* Irigaray elaborates on issues brought up in her other books, *Speaking is Never Neutral*, *I Love to You*, *Thinking the Difference*, and *To Be Two* and brings them to fruition.

Engaging scholars from across humanistic fields grappling with the role and value of theory in our times, *Theory's Autoimmunity* argues for reclaiming theory's skepticism as a value. To cultivate theory's skeptical impulses is to embrace what Jacques Derrida has termed autoimmunity: a condition of openness to the outside—openness of the self, the community, democracy, or other ideals—that allows for change. Openness to change comes with risks, and the self-protective temptation to immunize oneself or one's community against these risks is strong. Yet without such risks, without openness to otherness, no encounter with the new, with difference, can ever take place. Without autoimmunity, theory becomes stagnant and programmatic, unable to receive and respond to the other or the event, to address, revise, and produce new meanings. Taking up the challenge of thinking theory as skepticism, with and against philosophy, this study turns to literature as an interlocutor, investigating the ways theory, like the literary works of Montaigne, Baudelaire, Stendhal, Morrison, or Duras, declines to put

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on the interpretive brakes, to stop reading at a point of understanding. Undoing and remaking itself, theory—those critical interpretive practices that revel in the creation and proliferation of meaning—becomes autoimmune.

The book presents a narrative conceived within a baroque framework which attempts, with a proper sense of irony, to reveal the truth about the academy, and the way in which, as institution, it constructs our desires.

What if we are more multiple as persons than traditional psychology has taught us to believe? And what if our multiplicity is a part of how we are made in the very image of a loving, relational, multiple God? How have modern, Western notions of Oneness caused harm--to both individuals and society? And how can an appreciation of our multiplicity help liberate the voices of those who live at the margins, both of society and within our own complex selves? *Braided Selves* explores these questions from the perspectives of postmodern pastoral psychology and Trinitarian theology, with implications for the practice of spiritual care, counseling, and psychotherapy. This volume gathers ten years of essays on this theme by preeminent pastoral theologian Pamela Cooper-White, whose writings bring into dialogue postmodern, feminist, and psychoanalytic theory and constructive theology.

The inner figure of the blind victim, the one who has the power to withstand the dark pull of the archetypal dynamic of illness/wholeness, was particularly active for a long period of time after I initially lost my eyesight. She kept looking for what I could not see,

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checking each eye over and over again separately, crying out in despair to the other eye to see if it could not grasp what this one could not. As a metaphor pointing to something not seen—shadow material not identified with—the soul of my blindness kept reaching out past her claustrophobic confinement to the blackness pressing in on her. She was relentless in her efforts to stay connected to the “not-me” that might help her learn how to see in another less literal way. I reflect now on how seeing and my sense of self became symbiotic in that what I could see, I felt was still a part of me; I could still be whole. I still had a relationship with these parts of my experience. And what I could not see, was not lost to me forever vanished as if my very sense of myself was suddenly unavailable, absent. Dead.

This book rethinks women’s madness through a rigorous analysis of colonial paranoia. Arguing that colonialism produces a distinct cultural expression of women’s madness, this book contends that it is the male characters of the novels who exhibit symptoms of colonial paranoia, as inheritors and agents of the colonial enterprise.

John Kinsella is known internationally as the acclaimed author of more than thirty books of poetry and prose, but in tandem with—and often through—those creative works, Kinsella is also a prominent political activist. In this collection of essays, he explores anarchism, veganism, pacifism, and ecological poetics and makes a compelling argument for poetry as a vital form of resistance to a variety of social and ethical ills. Building on his own earlier notion of "linguistic disobedience," he analyzes his poetry

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and prose in the context of resistance. For Kinsella, all poetry is a call to action, and *Activist Poetics* reads like a lively manifesto for it to escape the aesthetic vacuum and enter the real world.

A new way of thinking about data science and data ethics that is informed by the ideas of intersectional feminism. Today, data science is a form of power. It has been used to expose injustice, improve health outcomes, and topple governments. But it has also been used to discriminate, police, and surveil. This potential for good, on the one hand, and harm, on the other, makes it essential to ask: Data science by whom? Data science for whom? Data science with whose interests in mind? The narratives around big data and data science are overwhelmingly white, male, and techno-heroic. In *Data Feminism*, Catherine D'Ignazio and Lauren Klein present a new way of thinking about data science and data ethics—one that is informed by intersectional feminist thought. Illustrating data feminism in action, D'Ignazio and Klein show how challenges to the male/female binary can help challenge other hierarchical (and empirically wrong) classification systems. They explain how, for example, an understanding of emotion can expand our ideas about effective data visualization, and how the concept of invisible labor can expose the significant human efforts required by our automated systems. And they show why the data never, ever “speak for

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themselves.” Data Feminism offers strategies for data scientists seeking to learn how feminism can help them work toward justice, and for feminists who want to focus their efforts on the growing field of data science. But Data Feminism is about much more than gender. It is about power, about who has it and who doesn't, and about how those differentials of power can be challenged and changed.

A broad exploration of Irigaray's philosophy of life and living. Featuring a highly accessible essay from Irigaray herself, this volume explores her philosophy of life and living. Life-thinking, an important contemporary trend in philosophy and in women's and gender studies, stands in contrast to philosophy's traditional grounding in death, exemplified in the work of philosophers such as Socrates, Plato, and Schopenhauer. The contributors to *Thinking Life with Luce Irigaray* consider Irigaray's criticisms of the traditional Western philosophy of death, including its either-or dualisms and binary logic, as well as some of Irigaray's “solutions” for cultivating life. The book is comprehensive in its analyses of Irigaray's relationship to classical and contemporary philosophers, writers, and artists, and produces extremely fruitful intersections between Irigaray and figures as diverse as Homer and Plato; Alexis Wright, the First-Nations novelist of Australia; and twentieth-century French philosophers like Sartre, Badiou,

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Deleuze, and Guattari. It also develops Irigaray's relationship to the arts, with essays on theater, poetry, architecture, sculpture, and film. Gail M. Schwab is Special Assistant to the Provost and Professor Emerita of French at Hofstra University. The author of many articles on Luce Irigaray's philosophy, she is also the translator of several works by Irigaray, including *To Speak Is Never Neutral*. The essays in this groundbreaking collection stage conversations between the thought of the controversial feminist philosopher, linguist and psychoanalyst Luce Irigaray and premodern writers, ranging from Empedocles and Homer, to Shakespeare, Spenser and Donne. They explore both the pre-Enlightenment roots of Luce Irigaray's thought, and the impact that her writings have had on our understanding of ancient, medieval and Renaissance culture. Luce Irigaray has been a major figure in Anglo-American literary theory, philosophy and gender studies ever since her germinal works, *Speculum of the Other Woman* and *This Sex Which Is Not One*, were published in English translation in 1985. This collection is the first sustained examination of Irigaray's crucial relationship to premodern discourses underpinning Western culture, and of the transformative effect she has had on scholars working in pre-Enlightenment periods. Like Irigaray herself, the essays work at the intersections of gender, theory, historicism and language. This collection offers powerful ways of understanding

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premodern texts through Irigaray's theories that allow us to imagine our past and present relationship to economics, science, psychoanalysis, gender, ethics and social communities in new ways.

This book explores an exciting range of creative engagements with ecologies of place, using geopoetics, deep mapping and slow residency to propose broadly based collaborations in a form of 'disciplinary agnosticism'. Providing a radical alternative to current notions of interdisciplinarity, this book demonstrates the breadth of new creative approaches and attitudes that now challenge assumptions of the solitary genius and a culture of 'possessive individualism'. Drawing upon a multiplicity of perspectives, the book builds on a variety of differing creative approaches, contrasting ways in which both visual art and the concept of the artist are shifting through engagement with ecologies of place. Through examples of specific established practices in the UK, Australia and the USA, and other emergent practices from across the world, it provides the reader with a rich illustration of the ways in which ensemble creative undertakings are reactivating art's relationship with place and transforming the role of the artist. This book will be of interest to artists, art educators, environmental activists, cultural geographers, place-based philosophers and postgraduate students and to all those concerned with the revival of place through creative work in the

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twenty-first century.

In an age of internet scrolling and skimming, where concentration and attention are fast becoming endangered skills, it is timely to think about the act of reading and the many forms that it can take. *Slow Philosophy: Reading Against the Institution* makes the case for thinking about reading in philosophical terms. Boulos Walker argues that philosophy involves the patient work of thought; in this it resembles the work of art, which invites and implores us to take our time and to engage with the world. At its best, philosophy teaches us to read slowly; in fact, philosophy is the art of reading slowly – and this inevitably clashes with many of our current institutional practices and demands. Slow reading shares something in common with contemporary social movements, such as that devoted to slow food; it offers us ways to engage the complexity of the world. With the help of writers as diverse as Nietzsche, Wittgenstein, Woolf, Adorno, Levinas, Critchley, Beauvoir, Le Dœuff, Irigaray, Cixous, Weil, and others, Boulos Walker offers a foundational text in the emerging field of slow philosophy, one that explores the importance of unhurried time in establishing our institutional encounters with complex and demanding works.

The *Handbook of Interior Architecture and Design* offers a compelling collection of original essays that seek to examine the shifting role of interior architecture

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and interior design, and their importance and meaning within the contemporary world. Interior architecture and interior design are disciplines that span a complexity of ideas, ranging from human behaviour and anthropology to history and the technology of the future. Approaches to designing the interior are in a constant state of flux, reflecting and adapting to the changing systems of history, culture and politics. It is this process that allows interior design to be used as evidence for identifying patterns of consumption, gender, identity and social issues. The Handbook of Interior Architecture and Design provides a pioneering overview of the ideas and arrangements within the two disciplines that make them such important platforms from which to study the way humans interact with the space around them. Covering a wide range of thought and research, the book enables the reader to investigate fully the changing face of interior architecture and interior design, while offering questions about their future trajectory.

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