



Luce Irigaray

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## **Luce Irigaray:**

**Luce Irigaray: Key Writings** Luce Irigaray, 2004-06-22 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. [An Ethics of Sexual Difference](#) Luce Irigaray, 1993 Irigaray approaches the question of sexual difference by looking at the ways in which thought and language, whether in philosophy, science, or psychoanalysis, are gendered. **Speculum of the Other Woman** Luce Irigaray, 1985 A radically subversive critique brings to the fore the masculine ideology implicit in psychoanalytic theory and in Western discourse in general: woman is defined as a disadvantaged man, a male construct with no status of her own. [Thinking Life with Luce Irigaray](#) Gail M. Schwab, 2020-04-01 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, Deleuze, and Guattari. It also develops Irigaray's relationship to the arts with essays on theater, poetry, architecture, sculpture, and film. This is a very timely text; it places Irigaray scholarship in conversation with the lively field of feminist philosophies of life, and this is a really wonderful, fruitful match. The collection itself contains many marvelous pieces. Luce Irigaray's essay is strong and pithy; she reiterates a number of her important ideas in accessible language and places them in the context of pertinent questions in feminism. Sabrina L. Hom, coeditor of *Thinking with Irigaray*. **Way of Love** Luce Irigaray, 2004-07-22 *The Way of Love* asks the question: How can we love each other? Here Luce Irigaray, one of the world's foremost philosophers, presents an extraordinary exploration of desire and the human heart. If Western philosophy has claimed to be a love of wisdom, it has forgotten to become a wisdom of love. We still lack words, gestures, ways of doing or thinking to approach one another as humans, to enter into dialogue to build a world where we can live together. **A Politics of Impossible Difference** Penelope Deutscher, 2018-08-06 The influential philosopher and theorist Luce Irigaray has been faulted for giving more importance to sexual difference than to race and multiculturalism. Penelope Deutscher's eagerly awaited book, the first to

focus on the scholar's controversial later works addresses this charge. Through a learned critique of these lesser-known writings, the book examines Irigaray's claim that the politics of feminism and multiculturalism are intrinsically linked. The volume also serves as a clear and comprehensive introduction to her entire corpus. In her recent works, Irigaray promotes sexual difference as the philosophical basis for legal, political, and linguistic reform. Deutscher explores this approach and, in particular, Irigaray's view that the very notion of difference is culturally impossible. Taking this concept of impossibility into consideration, Deutscher evaluates Irigaray's contributions to contemporary debates about the politics of identity, recognition, diversity, and multiculturalism. In a balanced discussion, she considers the philosopher's work from the perspective of fellow critics including Michel Le Doeuff, Drucilla Cornell, Jacques Derrida, Judith Butler, and Charles Taylor. **Luce Irigaray**

Margaret Whitford, 2014-02-25. An ideal introduction to Irigaray's whole corpus which includes previously untranslated texts.

In the Beginning, She Was Luce Irigaray, 2012-10-25. In this new book, crucial for understanding her journey, Luce Irigaray goes further than in *Speculum* and questions the work of the Pre-Socratics at the root of our culture. Reminding us of the story of Ulysses and Antigone, she demonstrates how, from the beginning, Western tradition represents an exile for humanity. Indeed, to emerge from the maternal origin, man elaborated a discourse of mastery and constructed a world of his own that grew away from life and prevented perceiving the real as it is. To recover our natural belonging and learn how to cultivate it humanly is imperative and needs turning back before the golden age of Greek culture. Another language is then to discover, capable of expressing living energy and transforming our instincts into shareable desires. In *In the Beginning, She Was*, Irigaray reworks themes that are central to her thought: the limits of Western logic, the sexualization of discourse, the existence of two different subjects, the necessity of art as mediation towards another culture. These themes are approached with a new level of maturity that reconfirms the place of Irigaray as one of the world's most important contemporary thinkers. **Sexes and**

**Genealogies** Luce Irigaray, 1993. In the tradition of Simone de Beauvoir and Julia Kristeva, Luce Irigaray is one of France's most versatile feminist critics. *Sexes and Genealogies*, a collection of lectures delivered throughout Canada and Europe, introduces her writing to a wider American audience. Irigaray's most famous work, *Speculum of the Other Woman*, prompted her expulsion from the Lacanian Ecole Freudienne because of its searing depiction of Platonic and Freudian representations of women. Now *Sexes and Genealogies* analyzes sexual difference according to what she terms the double dimension of gender and ideology. Irigaray covers major issues in religion, the law, psychoanalysis, and literature, such as the continued neglect by psychoanalysts of the sexual and gender dimensions of therapy, the urgency of female divinity for contemporary feminist movements, and a reconsideration of women's relation to the market economy. *Sexes and Genealogies* also includes Irigaray's dazzling reading of the *Oresteia*. *Body Against Body: In Relation to the Mother*, now acknowledged as a feminist classic. **I**

**Love to You** Luce Irigaray, 2016-02-04. 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 intersubjectivity 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?

**This Sex which is Not One** Luce Irigaray, 1985. In eleven acute and widely ranging essays, Irigaray reconsiders the question of female sexuality in a variety of contexts that are relevant to current discussion of feminist theory and practice.

*To Be Two* Luce Irigaray, 2017-09-25. In this major new work, French philosopher Luce Irigaray continues to explore the issue central to her thought: the feminist redefinition of Being and Identity. For Irigaray, the notion of the individual is twinned with a reconceived notion of difference or alterity. What does it mean to be someone? How can identity be created or discovered in relation to others? In *To Be Two*, Irigaray gives new clarity to her project, grounding it in relation to such major figures as Sartre, Levinas, and Merleau-Ponty. Yet at the same time, she enriches her discussion with an attempt to bring the elements earth, fire, water into philosophical discourse. Even the polarities of heaven and earth come to play in this ambitious and provocative text. At once political, philosophical, and poetic, *To Be Two* will become one of Irigaray's central works.

**Sharing the Fire** Luce Irigaray, 2019-12-13. Whilst he broaches the theme of the difference between the sexes, Hegel does not go deep enough into the question of their mutual desire as a crucial stage in our becoming truly human. He ignores the dialectical process regarding sensitivity and sensuousness. And yet this is needed to make spiritual the relation between two human subjectivities differently determined by nature and to ensure the connection between body and spirit, nature and culture, private life and public life. This leads Hegel to fragment human subjectivity into yearnings for art, religion, and philosophy, thereby losing the unity attained through the cultivation of a longing for the absolute, born of a desire for one another as different. Furthermore, our epoch of history is different from the Hegelian one and demands that we consider additional aspects of human subjectivity. This is essential if we are to overcome the nihilism inherent in our traditional metaphysics without falling into a worse nihilism due to a lack of rigorous thinking common today. The increasing power of technique and technologies, as well as the task of building a world culture, are two other challenges we face. Our sexual belonging provides us with a universal living determination of our subjectivity, now a dual subjectivity and also with a natural energy potential which allows us to use technical resources without becoming dependent on them.

Luce Irigaray Luce Irigaray, Mary Green, 2008-11-18. Luce Irigaray is one of the world's most important and influential contemporary theorists, and this book presents a collection of essays exploring the full range of her work from an international team of academics in many different fields.

**Irigaray** Rachel Jones, 2013-05-03. The work of French philosopher Luce Irigaray has exerted a profound influence on feminist thinking of recent decades and provides a far-reaching challenge to western philosophy's entrenched patriarchal norms. This book guides the reader through Irigaray's critical and creative transformation of western thought. Through detailed analysis of her most important text, *Speculum*, of the

Other Woman Rachel Jones carefully examines Irigaray's transformative readings of such icons of the western tradition as Plato Descartes Kant and Hegel She shows that these readings underpin Irigaray's claim that western philosophy has been dependent on the forgetting of both sexual difference and of our singular beginnings in birth In response Irigaray seeks to recover a positive account of sexual difference which would release woman from her traditional position as the other of the subject and allow her to speak as a subject in her own right In a sensitive reading of Irigaray's work Jones shows why this distinctively feminist project necessarily involves the transformation of the fundamental terms of western metaphysics By foregrounding Irigaray's approach to questions of otherness and alterity she concludes that for Irigaray cultivating an ethics of sexual difference is the condition of ethical relations in general Lucidly and persuasively written this book will be an invaluable resource for students and scholars seeking to understand Irigaray's original contribution to philosophical and feminist thought     Conversations Luce Irigaray, Stephen Pluháček, 2008-11-08 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     **Being as Relation in Luce Irigaray** Emma R. Jones, 2023-01-23 Many scholars have struggled with Irigaray's focus on sexual difference in particular with her claim that it is ontological wondering if this implies a problematically naïve or essentialist account of sexual difference As a result the ethical vision which Irigaray elaborates has not been taken up in a robust way in the fields of philosophy feminism or psychoanalysis By tracing the notion of relation throughout Irigaray's work this book identifies a rigorous philosophical continuity between the three self-identified phases in Irigaray's thought despite some critics' concerns that there is a discontinuity between these phases and clarifies the relational ontology that underlies Irigaray's conceptualization of sexual difference one that always already implies an ethical project The text demonstrates that an understanding of Irigaray's Heideggerian inheritance especially prominent in her later texts is essential to grasping the sense of the idea that sexual difference is ontological it concerns Being rather than beings This book further develops potential applications of this ontological notion of a relational limit for the fields of philosophy feminism and psychotherapy     **Thinking with Irigaray** Mary C. Rawlinson, Sabrina L. Hom, Serene J. Khader, 2011-11-01 Thinking with Irigaray takes up Irigaray's challenge to think beyond the androcentric one-subject culture identifying much that is useful and illuminative in Irigaray's work while also questioning some of her assumptions and claims Some contributors reject outright her prescriptions for changing our culture others suggest that her prescriptions are inconsistent with the basic ethical concerns of her project and still others attempt to identify blind spots in her work By confronting and challenging the mechanisms of masculine domination Irigaray has identified and applying these insights to a wide range of practical and contemporary concerns including popular media representations of women's sexuality feminist practice in the arts political resistance and yoga the contributors demonstrate the unique potential of Irigaray's thought within feminist philosophy and gender studies     The Irigaray Reader Margaret Whitford, 1992-04-08

Luce Irigaray is one of the leading French feminist philosophers and psychoanalysts. The Irigaray Reader is a collection of her most important papers to date ranging across feminism, philosophy, psychoanalysis, and linguistics. A number of them appear here for the first time in English.

**To Be Born** Luce Irigaray, 2017-02-17

According to the words of Phaedrus in the Symposium of Plato, Love, sometimes named Eros, has no parents, no age, no history, and its origin remains unknown to anyone. Love, whose destiny is said to be unique amongst the gods and humans, perhaps embodies desire for a conjunction always in search of its happening. Love would represent a dynamism longing for the copula incarnating the transcendence of our being. As such, Love would remain the everlasting yearning for the accomplishment of the ecstatic destiny of humanity.

In this book, Luce Irigaray, philosopher, linguist, psychologist, and psychoanalyst, proposes nothing less than a new way of conceiving what a human being is, as well as a means to ensure our individual and relational development from birth. Unveiling the mystery of our origin is probably what most motivates our quests and plans. And yet, such a disclosure proves to be impossible. Indeed, we were born as one from a union between two, and we are forever deprived of an origin of our own. Hence, our ceaseless search for roots in our genealogy, in the place where we were born, in our culture, religion, or language. But a human being cannot develop from its own roots as a tree does. As humans, we must take responsibility for our own being and existence without any given continuity with our origin and background. How can we achieve that?

First, by cultivating our breathing, which is more than a means to come into the world and to exist. Breathing also allows us to transcend mere survival, to secure for ourselves a spiritual becoming. Taking on our sexual belonging is the second element which enables us to assume our natural existence. Indeed, this determination at once brings us energy and provides us with a structure which contributes to our individuation and our relations with other living beings and the world. Our sexualization can compensate for our absence of roots too, by compelling us to unite with the other sex so that we freely approach the copulative conjunction from which we were born, that is, the mystery of our origin. This does not occur through a mere sexual instinct or drive, but requires us to cultivate desire and love with respect for our mutual difference. In this way, we can give rise to a new human being, not only at a natural but also at an ontological level.

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