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Unbearable Weight Twilight Zones Feminist Interpretations of RenŽ Descartes TV Simulacra of the (un)real Living Across and Through Skins Over vrijheid Dedication to Hunger The Creation of Anne Boleyn The Destruction of Hillary Clinton Feminism, Foucault, and Embodied Subjectivity The Male Body Making History Michelle Obama and the FLOTUS Effect Feeding Anorexia The Politics of Weight Critical Feminist Approaches to Eating Dis/Orders Religion, Feminism, and Idoloclasm Why Feminism Matters Keywords in Western Literary Criticism and Contemporary China Appearance and Identity Reading Feminist Theory Charting a New Course for Feminist Psychology Lieve Ijeawele of een feministisch manifest in vijftien suggesties Feminist Theology and Contemporary Dieting Culture Ethical Judgments Performing Femininity The Power of Feminist Theory Fat Shame Female Bodies on the American Stage Beauty around the World: A Cultural Encyclopedia Feminist Existentialism, Biopolitics, and Critical Phenomenology in a Time of Bad Health Feminist Food Studies Feminist Figure Girl Feminist Interpretations of Augustine Feminist Perspectives on Art Feminism and the Body Space, Gender, Knowledge: Feminist Readings Women and Exercise Feminism

This expansive collection enriches the field of food studies with a feminist intersectional perspective, addressing the impacts that race, ethnicity, class, and nationality have on nutritional customs, habits, and perspectives. Throughout the text, international scholars explore three areas in feminist food studies: the socio-cultural, the corporeal, and the material. The textbook's chapters intersect as they examine how food is linked to hegemony, identity, and tradition, while contributors offer diverse perspectives that stem from biology, museum studies, economics, popular culture, and history. This text's engaging writing style and timely subject-matter encourage student discussions and forward-looking analyses on the advancement of food studies. With a unique multidisciplinary and global perspective, this vital resource is well-suited to undergraduate students of food studies, nutrition, gender studies, sociology, and anthropology. Een belangwekkend betoog over wat het werkelijk betekent om vandaag de dag een vrouw te zijn. Een paar jaar geleden ontving Chimamanda Ngozi Adichie een brief van een goede vriendin waarin deze haar vroeg hoe ze haar dochtertje tot feministe kon opvoeden. Lieve Ijeawele is Adichie's antwoord in de vorm van vijftien voorstellen. Haar suggesties zijn vaak recht door zee, wrang, geestig, diepzinnig en opmerkelijk en kunnen helpen een dochter op te laten groeien tot een sterke, onafhankelijke vrouw. Of het nu gaat om het voorstel om haar ook een speelgoedhelikopter te geven en niet alleen een pop, om open gesprekken te voeren over kleding, of om de mythe te ontcrachten dat vrouwen alleen gemaakt zijn om het eten op tafel te zetten, Lieve Ijeawele gaat recht naar het hart van het seksuele debat in de eenentwintigste eeuw. Het is een belangwekkend betoog over wat het werkelijk betekent om vandaag de dag een vrouw te zijn. "The FLOTUS Effect" emphasizes the import of agency on the part of Michelle Obama in relation to her politics as evidenced in her positionality and presence as the first African American woman to serve as First Lady of the United States of America. Her occupation of a previously white space and place tended to frame her as an enigma in the American mind and media. Contributors reflect on Mrs. Obama's eight years in her ceremonial position, and the ways she chose to uniquely embody her role. Hence, the result is a volume that speculates upon her evolving legacy, and the likely "effects" of what it meant to be the first African-American woman to serve in the ceremonial, yet powerful, role of FLOTUS. To be fat hasn't always occasioned the level of hysteria that this condition receives today and indeed was once considered an admirable trait. Fat Shame: Stigma and the Fat Body in American Culture explores this arc, from veneration to shame, examining the historic roots of our contemporary anxiety about fatness. Tracing the cultural denigration of fatness to the mid 19th century, Amy Farrell argues that the stigma associated with a fat body preceded any health concerns about a large body size. Firmly in place by the time the diet industry began to flourish in the 1920s, the development of fat stigma was related not only to cultural anxieties that emerged during the modern period related to consumer excess, but, even

more profoundly, to prevailing ideas about race, civilization and evolution. For 19th and early 20th century thinkers, fatness was a key marker of inferiority, of an uncivilized, barbaric, and primitive body. This idea—that fatness is a sign of a primitive person—endures today, fueling both our \$60 billion "war on fat" and our cultural distress over the "obesity epidemic." Farrell draws on a wide array of sources, including political cartoons, popular literature, postcards, advertisements, and physicians' manuals, to explore the link between our historic denigration of fatness and our contemporary concern over obesity. Her work sheds particular light on feminisms' fraught relationship to fatness. From the white suffragists of the early 20th century to contemporary public figures like Oprah Winfrey, Monica Lewinsky, and even the Obama family, Farrell explores the ways that those who seek to shed stigmatized identities—whether of gender, race, ethnicity or class—often take part in weight reduction schemes and fat mockery in order to validate themselves as "civilized." In sharp contrast to these narratives of fat shame are the ideas of contemporary fat activists, whose articulation of a new vision of the body Farrell explores in depth. This book is significant for anyone concerned about the contemporary "war on fat" and the ways that notions of the "civilized body" continue to legitimate discrimination and cultural oppression. Analyzes the author's transformation from academic to figure competitor. Feminist Figure Girl chronicles the transformation of art history professor Lianne McTavish, from a university professor into an extraordinarily tanned and crystal-encrusted bikini-wearing "figure girl." Figure competitions seek a softer appearance than traditional forms of bodybuilding but still require rigorous weightlifting, an extreme protein diet, and many hours of posing in high heels. While training for a figure show, McTavish combined autoethnographic methods, participant observation, and feminist theory to find new ways of thinking about physique culture and the female body. The author, who specializes in critical visual culture and the history of the body, explores such contemporary issues as body image, fat studies, identity politics, and "postfeminism," while rethinking fitness culture, diet regimes, feminist politics, reproductive activism, performance art, and the social function of photography. Written in a lively personal style reminiscent of McTavish's popular blog, she clearly explains the complex ideas stemming from the theoretical work of such writers as Judith Butler, Simone de Beauvoir, Michel Foucault, Iris Marion Young, Edmund Husserl, and Maurice Merleau-Ponty. The book also includes many photos documenting McTavish's physical transformation. Lianne McTavish is Professor of the History of Art, Design, and Visual Culture at the University of Alberta. She is the author of *Defining the Modern Museum: A Case Study of the Challenges of Exchange and Childbirth and Childbirth and the Display of Authority in Early Modern France*. Over the past decade there have been significant shifts both in feminist approaches to the field of eating disorders and in the ways in which gender, bodies, body weight, body management and food are understood, represented and regulated within the dominant cultural milieus of the early twenty-first century. *Critical Feminist Approaches to Eating Dis/Orders* addresses these developments, exploring how eating disordered subjectivities, experiences and body management practices are theorised and researched within postmodern and post-structuralist feminist frameworks. Bringing together an international range of cutting-edge, contemporary feminist research and theory on eating disorders, this book explores how anorexia nervosa, bulimia nervosa and obesity cannot be adequately understood in terms of individual mental illness and deviation from the norm but are instead continuous with the dominant cultural ideas and values of contemporary cultures. This book will be essential reading for academic, graduate and post-graduate researchers with an interest in eating disorders and critical feminist scholarship, across a range of disciplines including psychology, sociology, cultural studies and gender studies as well as clinicians interested in exploring innovative theory and practice in this field. Power is clearly a crucial concept for feminist theory. Insofar as feminists are interested in analyzing power, it is because they have an interest in understanding, critiquing, and ultimately challenging the multiple array of unjust power relations affecting women in contemporary Western societies, including sexism, racism, heterosexism, and class

oppression. In *The Power of Feminist Theory*, Amy Allen diagnoses the inadequacies of previous feminist conceptions of power, and draws on the work of a diverse group of theorists of power, including Michel Foucault, Judith Butler, and Hannah Arendt, in order to construct a new feminist conception of power. The conception of power developed in this book enables readers to theorize domination, resistance, and solidarity, and, perhaps more importantly, to do so in a way that illuminates the interrelatedness of these three modalities of power. A personal, revealing, and sometimes humorous exploration of female experience, *Performing Femininity* challenges traditional and feminist perspectives on gender roles. Using ethnographic method, Lesa Lockford transforms herself into an image-obsessed weight watcher, an exotic dancer, and a theatrical performer. In several evocative narratives, Lockford uses this experimental methodology to rupture the conventional dichotomy of patriarchal versus feminist points of view, goading and challenging her audience as she breaches the borders of these typically opposed ideologies. She explores how both paradigms constrain women, but also how they are simultaneously enacted and subverted in the 'performances' women play in their daily lives. *Performing Femininity* will be a provocative read for the student of feminist thought and for those researchers looking at innovative ways to produce and present their research. *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, 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. *Most Urban People Are Familiar With The Word Feminism, But The Understanding Of It Remains Vague And There Is A General Rejection Of Its Relevance In The Familial Context. In Reality, Feminism Wants You To Be Whoever You Are But With A Political Consciousness. You Want To Be A Feminist Because You Want To Be Exactly Who You Are. This Book Claims To Be A Complete Guide Regarding Feminism And Its Changing Meanings. It Tells You About The History Of Feminism, Theoretical Perspectives On Feminism, Various Feminist Theories Like Liberal, Radical, Marxist, Psychoanalytical, Existential, Cultural, Lesbian, Eco, Post-Modern Feminism, Post-Feminism, Black-Feminism, French Feministic Theory, Etc. It Also Discusses Some Popular Terms Regarding Feminism Amazon Feminism, Moderate Feminism, Materialist, Pop, Gender Sex-Positive Feminism, Difference Feminism, Academic Feminism, Etc. The Major Portion Of This Book Presents Some Feminists Like Simon De Beauvoir, Kate Millett, Betty Friedan, Elain Showalter, Helen Cixous, Juliet Mitchell, Eli Zaretsky, Etc. It Also Discusses Some Major Books On Feminist Theories And Issues. Dr. Tandon Has Beautifully Covered New Issues Like Masculism, Feminist Jurisprudence, Mothering A Feminist Concern, Fertility Vs Masculinity, Feminism In Indian Scenario, Etc. In A Nutshell, This Book Answers Almost All The Queries Of Readers About Feminism. A bold, unconventional cultural exploration of the male body and its current place in the Western World examines contemporary perspectives on masculinity in everything from Playboy to Michael Jordan to the recent Viagra craze. Annotation Presents innovative efforts to advance feminist psychological theory, research, pedagogy, and practice. Taking the concept of beauty seriously, this encyclopedia examines how humanity has sought and continues to seek what is "beautiful" in a variety of cultural contexts, giving readers an*

understanding of how to look at beauty both intellectually and critically.

- Provides an interdisciplinary approach to world beauty practices, from the earliest experiments in plastic surgery in 600 B.C. to contemporary practices
- Gives readers a representative overview of beauty practices around the globe
- Documents how from cosmetics to clothing, exercise to body modification, being beautiful is a goal worldwide
- Identifies numerous authoritative sources of information for further research and reading

Argues that Foucault's work employs a conception of subjectivity that is well-suited for feminist theory and politics. *Religion, Feminism, and Idoloclasm* identifies religious and secular feminism's common critical moment as that of idol-breaking. It reads the women's liberation movement as founded upon a philosophically and emotionally risky attempt to liberate women's consciousness from a three-fold cognitive captivity to the self-idolizing god called 'Man'; the 'God' who is a projection of his power, and the idol of the feminine called 'Woman' that the god-called-God created for 'Man'. Examining a period of feminist theory, theology, and culture from about 1965 to 2010, this book shows that secular, as well as Christian, Jewish, and post-Christian feminists drew on ancient and modern tropes of redemption from slavery to idols or false ideas as a means of overcoming the alienation of women's being from their own becoming. With an understanding of feminist theology as a pivotal contribution to the feminist criticism of culture, this original book also examines idoloclasm in feminist visual art, literature, direct action, and theory, not least that of the sexual politics of romantic love, the diet and beauty industry, sex robots, and other phenomena whose idolization of women reduces them to figures of the feminine same, experienced as a de-realization or death of the self. This book demonstrates that secular and religious feminist critical engagements with the modern trauma of dehumanization were far more closely related than is often supposed. As such, it will be vital reading for scholars in theology, religious studies, gender studies, visual studies, and philosophy. *Space Gender Knowledge* is an innovative and comprehensive introduction to the geographies of gender and the gendered nature of spatial relations. It examines the major issues raised by women's movements and academic feminism, and outlines the main shifts in feminist geographical work, from the geography of women to the impact of post-structuralism. In making their selection, the editors have drawn on a wide range of interdisciplinary material, ranging across spatial scales from the body to the globe. The book presents influential arguments for the importance of the intersection between space and gender. Looking both at geography and beyond the discipline, it explores the gendered construction of space and the spatial construction of gender. Divided into a number of conceptual sections, each prefaced by an editorial introduction, this reader includes extracts from both landmark texts and less well-known works, making it an indispensable introduction to this dynamic field of study. *Reading Feminist Theory: From Modernity to Postmodernity* interweaves classical and contemporary writings from the social sciences and the humanities to represent feminist thought from the late eighteenth century to the present. Editors Susan Archer Mann and Ashly Suzanne Patterson pay close attention to the multiplicity and diversity of feminist voices, visions, and vantage points by race, class, gender, sexuality, and global location. Along with more conventional forms of theorizing, this anthology points to multiple sites of theory production—both inside and outside of the academy—and includes personal narratives, poems, short stories, zines, and even music lyrics. Offering a truly global perspective, the book devotes three chapters and more than thirty readings to the topics of colonialism, imperialism and globalization. It also provides extensive coverage of third-wave feminism, poststructuralism, queer theory, postcolonial theory, and transnational feminisms. Exercise for women is a heavily-laden social and embodied experience. While exercise promotion has become an increasingly visible part of health campaigns, obesity among women is rising, and studies indicate that women are generally less physically active than men. Women's (lack of) exercise, therefore, has become a public concern, and physiological and psychological research has attempted to develop more effective exercise programs aimed at women. Yet women have a complex relationship with embodiment and physical activity that is difficult for quantitative scientific approaches to explore. This book addresses this neglect by providing a much-needed feminist, qualitative social analysis of women and exercise. The contributors, drawn from across Europe and North America, investigate the ways women experience exercise within the context of the global fitness industry. All the authors take a specifically feminist perspective in their analysis of the fit, feminine body, exploring media images and the global branding of fitness products, the

relationship between exercise and fat, the construction of physical activity within health discourse, and the lived experience of the exercising body. The collection explores the diversity of women's experiences of exercise in relation to age, ethnicity and body size. The book is essential for anyone interested in health promotion, sport and exercise or the social and cultural study of gender and embodiment. This edited collection is designed to explore the ethical nature of judicial decision-making, particularly relating to cases in the health/medical sphere, where judges are often called upon to issue rulings on questions containing an explicit ethical component. However, judges do not receive any specific training in ethical decision-making, and often disown any place for ethics in their decision-making. Consequently, decisions made by judges do not present consistent or robust ethical theory, even when cases appear to rely on moral claims. The project explores this dichotomy by imagining a world in which decisions by judges have to be ethically as well as legally valid. Nine specific cases are reinterpreted in light of that requirement by leading academics in the fields of medical law and bioethics. Two judgments are written in each case, allowing for different views to be presented. Two commentaries - one ethical and one legal - then explore the ramifications of the ethical judgments and provide an opportunity to explore the two judgments from additional ethical and legal perspectives. These four different approaches to each judgment allow for a rich and varied critique of the decisions and ethical theories and issues at play in each case. When the body is foregrounded in artwork - as in much contemporary performance, sculptural installation and video work - so is gendered and sexualised difference. *Feminist Perspectives on Art: Contemporary Outtakes* looks to interactions between art history, theory, curation, and studio-based practices to theorise the phenomenological import of this embodied gender difference in contemporary art. The essays in this collection are rooted in a wide variety of disciplines, including art-making, curating, and art history and criticism, with many of the authors combining roles of curator, artist and writer. This interdisciplinary approach enables the book to bridge the theory-practice divide and highlight new perspectives emerging from creative arts research. Fresh insights are offered on feminist aesthetics, women's embodied experience, curatorial and art historical method, art world equity, and intersectional concerns. It engages with epistemological assertions of 'how the body feels', how the land has creative agency in Indigenous art, and how the use of emotional or affective registers may form one's curatorial method. This anthology represents a significant contribution to a broader resurgence of feminist thought, methodology, and action in contemporary art, particularly in creative practice research. It will be of particular value to students and researchers in art history, visual culture, cultural studies, and gender studies, in addition to museum and gallery professionals specialising in contemporary art. Explores the dynamic relationship between bodies and the world around them. What if we lived across and through our skins as much as we do within them? According to Shannon Sullivan, the notion of bodies in transaction with their social, political, cultural, and physical surroundings is not new. Early in the 20th century, John Dewey elaborated human existence as a set of patterns of behavior or actions shaped by the environment. Underscoring the continued relevance of his thought, Sullivan brings Dewey into conversation with Continental philosophers -- Nietzsche and Merleau-Ponty -- and feminist philosophers -- Butler and Harding -- to expand thinking about the body. Emphasizing topics such as the role of habit, the discursivity of bodies, communication and meaning, personal and cultural structures of gender, the improvement of bodily experience, and understandings of truth and objectivity, *Living Across and Through Skins* acknowledges the importance of the body's experience without placing it in opposition to psychological, cultural, and social aspects of human life. By focusing on what bodies do, rather than what they are, Sullivan prompts a closer look at concrete, physical transactions that might be changed to improve human experiences of the world. Writing as a competitive athlete, an academic, and a woman, Leslie Heywood merges personal history and scholarship to expose the "anorexic logic" that underlies Western high culture. She maneuvers deftly across the terrain of modern literature, illustrating how this logic—the privileging of mind over body, of hard over soft, of masculine over feminine—is at the heart of the modernist style. Her argument ranges from Plato to women's bodybuilding, from Franz Kafka to Nike ads. In penetrating examinations of Kafka, Pound, Eliot, William Carlos Williams, and Conrad, Heywood demonstrates how the anorexic aesthetic is embodied in high modernism. In a compelling chapter on Jean Rhys, Heywood portrays an author who struggles to develop a clean, spare, "anorexic" style in the midst of a shatteringly

messy emotional life. As Heywood points out, students are trained in the aesthetic of high modernism, and academics are pressured into its straitjacket. The resulting complications are reflected in structures as diverse as gender identity formation, sexual harassment, and eating disorders. Direct, engaging, and intensely informed by the author's personal involvement with her subject, *Dedication to Hunger* offers a powerful challenge to cultural assumptions about language, gender, subjectivity, and identity. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1996. "History" occupies a central, yet ambiguous position in both eighteenth-century studies and postmodernism. *Making History* (together with its companion volume, *Questioning History: The Postmodern Turn to the Eighteenth Century*) is a collection of essays that registers this postmodern challenge, but questions its version of eighteenth-century historiography by demonstrating that historiography to be complicit with and implicit in the postmodern project itself. By identifying a dialogical rather than monological relation between postmodern and Enlightenment discourses and texts, *Making History* offers a theoretically and historically nuanced account of eighteenth-century cultures, and makes a timely and original contribution to the study of the eighteenth century and its dialogue with postmodernism. Considering everything from Nike ads, amaciated models, and surgically altered breasts to the culture wars and the O.J. Simpson trial, author Susan Bordo deciphers the hidden life of cultural images and the impact they have on our lives. With compassion, honesty, and intelligence, Bordo questions the basis of our concepts of reality. 31 b&w photos. The fat female body is a unique construction in American culture that has been understood in various ways during the twentieth and early twenty-first centuries. Analyzing post-WWII stage and screen performances, Mobley argues that the fat actress's body signals myriad cultural assumptions and suggests new ways of reading the body in performance. This thesis project is centered on the female body, specifically body image, in relation to Western, cultural images of women. This is a problem that has been around, essentially, since the beginning of Western art. While different scholars argue whether or not this problem has become worse, it is nonetheless problematic that we are still, in 2018, fighting patriarchy's control of our bodies via body image. Grounding my project in Susan Bordo's 1993 text *Unbearable Weight: Feminism, Western Culture, and the Body*, this thesis explores Bordo's argument that the female body is culturally produced through the lens of Jean Baudrillard's theory of simulation and simulacra. Reading Bordo via Baudrillard allows us to explore this age-old problem at a new angle, giving us new reasons that explain why we are still stuck in patriarchy's chains. Through this lens, I demonstrate how and why Third-wave feminist activism (I focus specifically on the Body Positive Movement) is failing in their attempts to reclaim the female body: the issue lies within Third-wave activism's desire to portray othered bodies as beautiful and desirable. This becomes problematic in the era of simulacra: abject bodies do not resemble the (un)real ideal so they become "unreal", in the eyes of society. This attempt to represent abject bodies (obese, racialized, trans, disabled) as beautiful results in stigmatization and disgust towards said bodies, and thus the Body Positive Movement leaves out abject bodies because these abject bodies cannot be seen as beautiful in a society that deems them unreal. I argue that in order to reclaim the female body, we must first reclaim the mind side of the mind/body dualism before we can successfully reclaim our bodies. To demonstrate how this is possible, I use Margaret Atwood's novel *Lady Oracle* as a case study that not only shows how the female body is culturally produced in the era of simulacra, but also allows us to see how reclaiming the mind side of the binary does allow the protagonist, Joan, to reclaim her past and body as her own, without shame. It is through fiction that reality is represented, and I conclude my thesis with my own personal anecdotes, showing how resistance via fiction can transcend into real life and point to a new, hopeful future. *Object Lessons* is a series of short, beautifully designed books about the hidden lives of ordinary things. Once upon a time, the news was only 15 minutes long and middle-class families huddled around a tiny black-and-white screen, TV dinners on their laps, awaiting weekly sitcoms that depicted an all-white world in which mom wore pearls and heels as she baked endless pies. If this seems a distant past, that's a measure of just how much TV has changed-and changed us. Weaving together personal memoir, social and political history, and reflecting on

key moments in the history of news broadcasting and prime time entertainment, Susan Bordo opens up the 75-year-old time-capsule that is TV and illustrates what a constant companion and dominant cultural force television has been, for good and for bad, in carrying us from the McCarthy hearings and *The Adventures of Ozzie and Harriet* to *Mad Men*, *Killing Eve*, and the emergence of our first reality TV president. *Object Lessons* is published in partnership with an essay series in *The Atlantic*. This book speaks to the politics of weight through an interrogation of dieting, power and the body. In feminist theory, there is no greater site of contestation than that of the body, and Morris explores how these debates often become centred upon a dichotomy between oppression and liberation. Whilst there is a vast diversity of scholarship that challenges this binary including post-colonial, post-structuralist and Marxist feminist work, the dichotomy nevertheless endures. The *Politics of Weight* argues that the 'feminine' body is not simply a site of oppression or liberation by drawing upon the intersections that exist between Foucault's *Discipline and Punish* and post-structuralist feminist work on the body. This provides a unique lens for exploring weight. Through in-depth analysis of interviews with women who seemingly sit on either side of the 'oppression' and 'liberation' debate, members of dieting clubs and fat activists, the book highlights the complexities that surround women's relationship to weight and the body. Likewise it draws upon the wealth of black feminist scholarship to explore the discourses surrounding Oprah Winfrey's dieting 'journey,' seeking to demonstrate how discipline and race interact and how this plays out in dieting and weight. The *Politics of Weight* will be of interest to students and scholars across a range of disciplines, including gender studies, sociology, geography and political science. This exciting book is an innovative and creative critique of the theories and practices of feminism, arguing that it still matters in the 21st century. Written by a mother and daughter authorial team, the book presents a dialogue across generations and reinstates a politics of difference and the importance of the category of 'woman'.

"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)

The result of the 2016 presidential election was widely thought to be a foregone conclusion: a historic victory for an extraordinarily well-qualified, experienced and admired candidate against an opponent seen as not just unelectable but unfit for office. As we know, it didn't work out like that. So how did Hillary Clinton lose? How did she come to be seen as a tool of the establishment, a chronic liar and a talentless politician? In this masterful narrative of the 2016 campaign year, Susan Bordo unpacks the right-wing assault on Clinton and her reputation, the way she provoked the suspicion and indifference of a younger generation, and the unprecedented influence of the media. Urgent, insightful, and engrossing, *The Destruction of Hillary Clinton* is an essential guide to understanding the most controversial presidential election in American history. Dr Susan Bordo holds the Otis A. Singletary Chair in the Humanities at the University of Kentucky, where she is a professor of Gender and Women's Studies. She is an author of a number of seminal books on feminist theory, including the Pulitzer Prize-nominated *Unbearable Weight: Feminism, Western Culture and the Body*, *The Male Body: A New Look at Men in Public and Private* and *The Creation of Anne Boleyn: A New Look at England's Most Notorious Queen*. 'One of the most incisive social critics working today—and one of the best writers, too. Whether she's dissecting *Lolita*, movie and book, or Marlon Brando, 50s icon and symbol of masculinity, she's never predictable and often profound.' Katha Pollitt 'To read Susan Bordo is to take a wild ride through the cultural images that form our daily lives, and to see them with a startling X-ray vision that reveals their blood and guts and bones, a vision that reveals us, finally, to ourselves.' Leslie Heywood 'Bordo's feminist analysis is concise and incisive. She moves from the double standards faced by female politicians, often in the form of the likability penalty, through to a discussion of the ultimate red herring, the emails. Quartz 'Due to no fault of Bordo, who writes in an accessible and enjoyable style, the reading experience is as sickening as ingesting medicine meant to induce vomiting because we know how awfully the story ends. Bordo sharpens her focus most clearly and closely on sexism,

exposing how gender stereotypes, misogynistic assumptions and chauvinistic typecasting have made it nearly impossible for Clinton or her supporters to influence, much less control, public perceptions about her ideology and candidacy. Salon 'This perceptive, thoroughly readable book will strike a chord with her supporters and prove enlightening to many others hoping to make sense of a contentious election. Booklist 'Bordo's explanation for how these voters — not misogynists, not automatic Trump voters — came to see "elitist", "corporate whore" Hillary as unsupportable is important for us all to digest, especially if we ever hope to see a woman lead the United States.' Conversation 'Bordo is, of course, right to note that Clinton was the subject of vicious, misogynist attacks. The stark contrast Bordo draws with the 2012 campaign and the reaction to Mitt Romney's 'binders full of women' gaffe and the disgusting, misogynist bile that issued from the mouth of the current president is striking.' Daily Review 'In this political version of *Cluedo*, Susan Bordo seeks to discover who killed Hillary Clinton's hopes of becoming US President...This is a deeply passionate book, a chronicle of "pain, anger and frustration" at how Clinton was sometimes treated, and Bordo does not hide her dismay at the price America paid.' Herald 'Chicken soup for the Clintonite's soul' Washington Post 'With x-ray vision, Bordo's book offers a razor-sharp insight into a complex, accomplished and still much-admired woman.' Toowoomba Chronicle 'Susan Bordo is one of Clinton's "true believers", and her book is a howl of rage against the forces she believes came together to defeat her candidate.' Sydney Morning Herald 'An excellent catalogue of the smears that have been levelled at Clinton over the years...certainly the result of groups on the right unable to accept her place in the corridors of power.'

Australian Since the reform and opening up of China in 1978, Western literary criticism has begun to flourish and gain in popularity within the country's academic literature community. These two volumes meticulously select and examine nine of the most influential keywords from Western literary theory while identifying the intricate historical sources of these terms and analyzing their relevance to other disciplines and ideas. The result shows how these words function as heterogeneous cultural contexts in the complexity of experience but also how they function within the context of Chinese culture as well as Chinese literature and criticism. In this volume, the editors focus on metaphor, the other, ideology and the body from the perspectives of etymology, documentation, meanings and other core factors. Students of literature and languages, and especially Chinese literature, will benefit from this two-volume set. This biography reconstructs the life of the second wife of Henry VIII, drawing on scholarly studies and critical analysis to define an English queen who has been alternately viewed as a whore, martyr, feminist icon and cautionary tale over the centuries. This book explores the personal value of healthy behavior, arguing that our modern tendency to praise or blame individuals for their health is politically and economically motivated and has reinforced growing health disparities between the wealthy and poor under the guise of individual responsibility. We are awash in concerns about the state of our health and recommendations about how to improve it from medical professionals, public health experts, and the diet-exercise-wellness industry. The idea that health is about wellness and not just preventing illness becomes increasingly widespread as we find out how various modifiable behaviors, such as smoking or our diets, impact our health. In a critical examination of health, we find that alongside the move toward wellness as a state that the individual is responsible to in part produce, there is a roll-back of public programs. This book explores how this "good health imperative" is not as apolitical as one might assume. The more the individual is the locus of health, the less structural and historical issues that create health disparities are considered. *Feminist Existentialism, Biopolitics, and Critical Phenomenology in a Time of Bad Health's* charts the impact of the increasing shift to a model of individual responsibility for one's health. It will benefit readers who are interested to think critically about normalization to produce "healthy bodies." In addition, this book will benefit readers who understand the value of personal health, but are wary of the ways in which health can be used as a tool to discriminate and fuel inequalities in health care access. This volume is primarily of interest to academics, students, public health and medical professionals, and readers who are interested in critically examining health from philosophical perspective in order to understand how we can celebrate the value of healthy behavior without reinforcing discrimination. By definition, feminism is concerned with the historical, social and political meanings of sexual difference in the human body, and the spectrum of experiences those meanings produce. At the beginning of the twenty-first century, gendered forms of violence persist, abortion

remains a political issue, reproductive and cosmetic technologies and their concomitant ethical questions are proliferating, and the presence of women's bodies in public spaces and for public consumption produces a range of anxieties about women's well-being and the common good. Feminist scholars from across the disciplines grapple with these issues in *Feminism and the Body*. In so doing they continue a history of intellectual endeavor that, for centuries, has striven to identify the interplay between corporeal differences and relationships of power. This collection will take the reader on a journey into myriad domains in which a variety of discursive effects come to life in the embodied subject: from the theatres of medical surgery and law to the discussion fora of sex therapy and marriage guidance experts; from Peruvian villages of the late twentieth century to African American plays of the 1920s and 1930s; from explicitly feminist novels and films to the mainstream press and right into feminist scholarship that theorises the female body. In so doing, this collection restates and reinvigorates feminism's long-standing, necessary and emphatic engagement with the female body. This book casts a critical look at the dominant position that fashion has come to occupy in contemporary society. It addresses various aspects of fashion in postmodern culture including makeup, cosmetic surgery, tattoos, ornament in dress and the blurring of gender boundaries. Hannah Bacon draws on qualitative research conducted inside one UK secular commercial weight loss group to show how Christian religious forms and theological discourses inform contemporary weight-loss narratives. Bacon argues that notions of sin and salvation resurface in secular guise in ways that repeat well-established theological meanings. The slimming organization recycles the Christian terminology of sin – spelt 'Syn' – and encourages members to frame weight loss in salvific terms. These theological tropes lurk in the background helping to align food once more with guilt and moral weakness, but they also mirror to an extent the way body policing techniques in Christianity have historically helped to cultivate self-care. The self-breaking and self-making aspects of women's Syn-watching practices in the group continue certain features of historical Christianity, serving in similar ways to conform women's bodies to patriarchal norms while providing opportunities for women's self-development. Taking into account these tensions, Bacon asks what a specifically feminist theological response to weight loss might look like. If ideas about sin and salvation service hegemonic discourses about fat while also empowering women to shape their own lives, how might they be rethought to challenge fat phobia and the frenetic pursuit of thinness? As well as naming as 'sin' principles and practices which diminish women's appetites and bodies, this book forwards a number of proposals about how salvation might be performed in our everyday eating habits and through the cultivation of fat pride. It takes seriously the conviction of many women in the group that food and the body can be important sites of power, wisdom and transformation, but channels this insight into the construction of theologies that resist rather than reproduce thin

privilege and size-ist norms. Contributors are Susan Bordo, Stanley Clarke, Erica Harth, Leslie Heywood, Luce Irigaray, Genevieve Lloyd, Mario Moussa, Eileen O'Neill, Adrianna Paliyenko, Ruth Perry, Mario S´enz, Karl Stern, Thomas Wartenberg, and James Winders.

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- [Twilight Zones](#)
- [Feminist Interpretations Of RenZ Descartes](#)
- [TV](#)
- [Simulacra Of The Unreal](#)
- [Living Across And Through Skins](#)
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