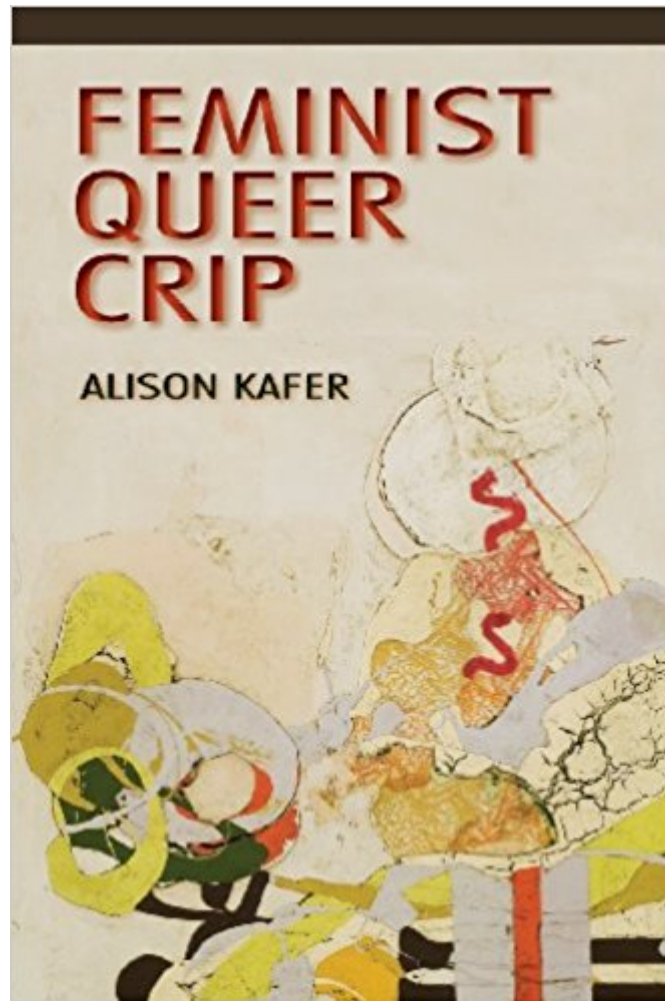




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Feminist, Queer, Crip



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Synopsis

In *Feminist, Queer, Crip* Alison Kafer imagines a different future for disability and disabled bodies. Challenging the ways in which ideas about the future and time have been deployed in the service of compulsory able-bodiedness and able-mindedness, Kafer rejects the idea of disability as a pre-determined limit. She juxtaposes theories, movements, and identities such as environmental justice, reproductive justice, cyborg theory, transgender politics, and disability that are typically discussed in isolation and envisions new possibilities for crip futures and feminist/queer/crip alliances. This bold book goes against the grain of normalization and promotes a political framework for a more just world.

Book Information

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Customer Reviews

"*Feminist Queer Crip* is a unique addition to the feminist, disability literature that could easily serve as a supplemental text in a disability studies or queer studies undergraduate or graduate course.... it is certainly relevant to academicians, researchers and clinicians interested in the future of disability studies and provides an intriguing list of diverse examples with which to further explore this too often invisible topic." *—Sex Roles* "Kafer presents a bold and challenging perspective on potential futures for, and coalitions of, various politicized groups that are usually imagined separately—crips and queers, but also feminists, trans-gendered people, environmentalists, environmental justice activists, reproductive justice activists, 'restroom revolutionaries,' and people with MCS." *—Stacy Alaimo, University of Texas at Arlington* "*Feminist, Queer, Crip* is ambitious, doggedly interdisciplinary, and accessibly written. It retains political sharpness while

remaining determinedly optimistic about queer/crip futures." *QED* "Provocatively poised at the intersections of queer, feminist, disability, environmental, and critical race scholarship and justice movements, this book presents a welcome and necessary meditation on the meaning and temporality of disability. Impressive in scope, sophistication, and imagination." *Kim Q. Hall, Appalachian State University* "Kafer interrogates the ableist assumptions that pervade social and academic discourses and offers a critique of how these assumptions are put into practice in ways that directly affect the lives of people with disabilities. This is an original and comprehensive work that brings together disability studies, feminist theory, and queer theory." *Licia Carlson, Providence College* "Feminist, Queer, Crip makes significant contributions to our understanding of how disability works in the world, contributions that no other academic book in the recently emergent field of interdisciplinary disability studies has done so thoroughly." *Journal of Literary and Cultural Disability Studies* "As it is written in accessible and clear language, *Feminist, Queer, Crip* has the potential to reach a wide range of audiences including undergraduate students. It will expand the thinking of minority studies scholars, including feminist theorists, philosophers, bioethicists, queer studies, critical race theorists, disability studies, environmental studies, and American studies scholars. The book will likely provoke transformative thinking for those who work to build coalitions among identity-based political movements as well as policymakers and medical, legal, and disability service professionals." *PhiloSOPHIA*

Alison Kafer is Associate Professor and Chair of the Department of Feminist Studies at Southwestern University.

Feminist Queer Crip is a scholarly book about disability, gender, and sexuality, and how, together, they shape our ideas about who has a future worth living for. The book is smart, cogently-argued, and very perceptive about different kinds of disabled embodiments. It covers issues ranging from bioethics (e.g. the case of Ashley X) to gender-neutral bathrooms to nature and environmental justice. If you're interested in coalitional politics and nuanced analysis of complicated issues, this is the book for you.

This book changed the way I think about life. Kafer is an outstanding scholar and writer who offers astute and challenging insights from her feminist queer crip perspective. This is not a book only for certain groups of people. Kafer's manuscript de-centers how we think about life in general and invites readers to consider new, and in my view liberating, perspectives. Each chapter (and in some

cases each page) stirred for me new ideas, questions, and challenges. I am grateful to this offer. Her book has de-centered and thus changed me.

Very well. arrive on time. as a gift to Tommy, LOVE! LOVE! LOVE! tell a lot of the product .

It's a book that I needed to get for a class and read a chapter and I haven't been able to stop thinking about it so I'm buying another copy for a friend with interest in the topic.

I only made it about 70 pages in. The theory/ideas seem--oddly--disembodied. The author seems bent on denying the physical realities and losses of disability. As a disabled person, I don't want an analysis that forgets my material experience.

I love the word "crip" - it perfectly embodies the type of embodiment idealized by academic radicals today: one that is ugly, excessive, broken, ill-regulated, and without boundaries. You can tell a lot about a culture from the types of human bodies it celebrates. Mass society's commodified, slick, hyper-sexualized bodies are an obvious example. And I can't help but think that academics are merely presenting a reactive play against this social norm. My personal ideal is the Classical aristocratic body: powerful, symmetrical, athletic, and not crippled. Being crippled is not a good thing. Yes, a decent culture is one that treats such people with respect and kindness, and that makes reasonable efforts to allow them to live whatever sort of lives they wish to. But let us not celebrate damage, lest the culture of victimhood swallow all hope for a dignified response to the equally ugly bodies being sold on billboards. Both the bikini sex-pot and the twisted, ranting "victim" present a vision of life without the capacity for tragedy, for meaningful loss - a cultural mode that could only arise in a society in which death, our universal fate, is obsessively hidden from view, making life seem like some endless playground of signs, in which the infantilized denizens do symbolic battle while standing, or rather hobbling, on the backs of a vast global underclass.

For lesbian/gender-queer people with physical disabilities. It's not about a feminist queer that becomes a "crip" (that sounded more interesting). They might want to clear that up. This is not a novel.- Andrew

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