Sexual identities are dangerous, Michel Foucault tells us. Categories of desire harden into stereotypes by which the forces of normalization hold us and judge us. In Bodies and Pleasures, Ladelle McWhorter reads Foucault from an original and personal angle in order to examine the differences her reading experience has made in her life. McWhorter's analysis advances discussion of key issues in Foucault scholarship: the genealogical critique, the status of the subject and humanism, essentialism versus social construction, and the relationship between identity, community, and political action. Weaving her own experience of coming to grips with her lesbian sexual identity into her readings of Foucault's most recent writings on sexuality and power. McWhorter argues compellingly that Foucault's texts should be read less for their arguments they advance and more for their transformative effect. By exploring bodies and pleasures --gardening, line dancing, or doing philosophy, for example--McWhorter shows that it is possible to develop a personal politics, ethics „ and style that challenges unexplored norms and imposed identities."

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La pensée de Sartre est une pensée de la liberté. Comment restituer une telle pensée en évitant que cette restitution l'enferme et l'éteigne? Comment aborder, de façon synthétique, 'toute' l'oeuvre--dans sa diversité--sans l'homogénéiser et la clôturer, en en préservant la dynamique?

Dans ce but, l'ouvrage procède par problèmes, plutôt que d'étudier l'évolution de la pensée sartrienne dans son ordre chronologique.

Il s'agira de convoquer , à propos de chacun des problèmes choisis - la question de l'ontologie, du temps, de la situation, de l'intersubjectivité sociale, de la psychanalyse, de la morale, de