

Theorizing Feminisms Reader

Elizabeth Hackett

This timely anthology brings into sharp relief the extent of violence against women. Its range is global and far reaching in terms of the number of victims. There are deeply entrenched values that need to be rooted out and laid bare. This text offers a philosophical analysis of the problem, with important insights from the various contributors. Topics range from sexual assault to media violence, prostitution and pornography, domestic violence, and sexual harassment. Each of the four parts include essays which tackle these issues and provide us with tools for bringing about change. The philosophical approaches to the topic give readers insight into the harms of interpersonal violence and its impact on the lives of its victims. *Analyzing Violence Against Women* calls us to examine public policies and work for systemic change. In the process, we are reminded that the concerns of the discipline of Philosophy encompasses issues with a wider scope. Students will especially benefit from seeing how the various authors grapple with this pressing issue and clarify why we need to bring about change.

"Tikkun Olam"--To Mend the World is premised on the conviction that artists and theologians have things to learn from one another, things about the complex interrelationality of life and about a coherence of things given and sustained by God. The ten essays compiled in this volume seek to attend to the lives, burdens, and

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hopes that characterize human life in a world broken but unforgotten, in travail but moving towards the freedom promised by a faithful Creator. They reflect on whether the world--wounded as it is by war, by hatred, by exploitation, by neglect, by reason, and by human imagination itself--can be healed. Can there be repair? And can art and theology tell the truth of the world's woundedness and still speak of its hope?

These new essays examine philosophical issues at the intersection of feminism and autonomy studies. Are autonomy and independence useful goals for women and subordinate persons? Is autonomy possible in contexts of social subordination and oppression? Is the pursuit of desires that issue from patriarchal norms consistent with autonomous agency? How should we understand the concepts of relational autonomy and adaptive preferences? How do emotions and caring relate to autonomous deliberation? Contributors to this collection answer these and related questions.

Providing a survey of approaches to theoretical issues raised by the quest for gender justice, this text is for use in interdisciplinary feminist theory courses. With an aim to provide an overview of feminist responses to, including a critique of these questions, its organising questions are: What is sexist oppression? What must be done about it?

The Ethics of Anger provides the resources needed to understand the prevalence of anger in relation to ethics, religion, social and political behavior, and peace studies. Providing theoretical and practical arguments, both for and against the necessity of anger, The Ethics of Anger

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assembles a variety of diverse perspectives in order to increase knowledge and bolster further research. Part one examines topics such as the nature and ethics of vengeful anger and the psychology of anger. Part two includes chapters on the necessity of anger as central to our moral lives, an examination of Joseph Butler's sermons on resentment, and three chapters that explore anger within Confucianism, Buddhism, and other Eastern religions. Part three examines the practical responses to anger, offering several intriguing chapters on topics such as mind viruses, social justice, the virtues of anger, feminism, punishment, and popular culture. This book, edited by Court D. Lewis and Gregory L. Bock, challenges and provides a framework for how moral persons approach, incorporate, and/or exclude anger in their lives.

Since the publication of *Twilight* in 2005, Stephenie Meyer's four-book saga about the tortured relationship between human heroine Bella Swan and her vampire love Edward Cullen has become a world-wide sensation—inciting screams of delight, sighs of derision, and fervent pronouncements. Those looking deeper into its pages and on screen can find intriguing subtexts about everything from gender, race, sexuality, and religion. The 15 essays in this book examine the texts, the films, and the fandom, exploring the series' cultural reach and offering one of the first thorough analyses of the saga.

The Women in Blue Helmets tells the story of the first all-female police unit deployed by India to the UN peacekeeping mission in Liberia in January 2007. Lesley

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J. Pruitt investigates how the unit was originated, developed, and implemented, offering an important historical record of this unique initiative. Examining precedents in policing in the troop-contributing country and recent developments in policing in the host country, the book offers contextually rich examination of all-female units, explores the potential benefits of and challenges to women's participation in peacekeeping, and illuminates broader questions about the relationship between gender, peace, and security.

Vols. for 1969- include a section of abstracts.

A live issue in anthropology and development studies, humanism is not typically addressed by analytic philosophers. Arguing for humanism as a view about truths, Humanism and Embodiment insists that disembodied reason, not religion, should be the target of secularists promoting freedom of enquiry and human community. Susan Babbitt's original study presents humanism as a meta-ethical view, paralleling naturalistic realism in recent analytic epistemology and philosophy of science.

Considering the nature of knowledge, particularly the radical contingency of knowledge claims upon causal mechanisms, religious thinkers like Thomas Merton and Ivan Illich offer more scientific conceptions of practical deliberation than are offered by some non-religious ethicists. Drawing on philosophical sources such as Marxism, Buddhism and Christianity, this original study considers

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implications of an embodied conception of reason, revealing philosophical, practical and political implications.

This edited collection examines the relationship between three central terms—capitalism, feminism, and critique—while critically celebrating the work and life of a thinker who has done the most to address this nexus: Nancy Fraser. In honor of her seventieth birthday, and in the spirit of her work in the tradition of critical theory, this collection brings together scholars from different disciplines and theoretical approaches to address this conjunction and evaluate Fraser's lifelong contributions to theorizing it.

Scholars from philosophy, political science, sociology, gender studies, race theory and economics come together to think through the vicissitudes of capitalism and feminism while also responding to different elements of Nancy Fraser's work, which weaves together a strong feminist standpoint with a vibrant and complex critique of capitalism. Going beyond conventional disciplinary distinctions and narrow debates, all the contributors to this project share a commitment to critically understanding the connection between capitalism, exploitation, and the viable roads for emancipation. They recover insights provided by classical traditions of political and social thought, but they also open new research directions adapted to the global challenges of our time.

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What makes for a philosophical classic? Why do some philosophical works persist over time, while others do not? The philosophical canon and diversity are topics of major debate today. This stimulating volume contains ten new essays by accomplished philosophers writing passionately about works in the history of philosophy that they feel were unjustly neglected or ignored—and why they deserve greater attention. The essays cover lesser known works by famous thinkers as well as works that were once famous but now only faintly remembered. Works examined include Gorgias' Encomium of Helen, Jane Adams' Women and Public Housekeeping, W.E.B. DuBois' Whither Now and Why, Edith Stein's On the Problem of Empathy, Jonathan Bennett's Rationality, and more. While each chapter is an expression of engagement with an individual work, the volume as a whole, and Eric Schliesser's introduction specifically, address timely questions about the nature of philosophy, disciplinary contours, and the vagaries of canon formation.

Katniss Everdeen (The Hunger Games), Bella Swan (Twilight), Tris Prior (Divergent), and other strong and resourceful characters have decimated the fairytale archetype of the helpless girl waiting to be rescued. Giving as good as they get, these young women access reserves of aggression to liberate themselves—but who truly benefits? By meeting violence with violence, are women turning

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victimization into entertainment? Are they playing out old fantasies, institutionalizing their abuse? In *Hunting Girls*, Kelly Oliver examines popular culture's fixation on representing young women as predators and prey and the implication that violence—especially sexual violence—is an inevitable, perhaps even celebrated, part of a woman's maturity. In such films as *Kick-Ass* (2010), *The Girl with the Dragon Tattoo* (2011), and *Maleficent* (2014), power, control, and danger drive the story, but traditional relationships of care bind the narrative, and even the protagonist's love interest adds to her suffering. To underscore the threat of these depictions, Oliver locates their manifestation of violent sex in the growing prevalence of campus rape, the valorization of woman's lack of consent, and the new urgency to implement affirmative consent apps and policies.

Focuses on *Romeo and Juliet*, *King Lear*, *Macbeth*, *Antony and Cleopatra*, and *The winter's tale*. UkBU. China's countryside is being transformed by rapid, far-reaching development. This wide-reaching and multidisciplinary book questions whether gender politics are changing in response to this development, and explores how gender politics inform and are reproduced or reconfigured in the languages, knowledge, processes and practices of development in rural China. The contributors - prominent scholars in the fields of political science,

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sociology, gender, development and Chinese studies - argue that although gender has been elided in recent development policies, women have been singled out as a 'vulnerable group' requiring protection, instruction and 'empowerment' from paternalistic state and NGOs. Nevertheless, development has facilitated the dissemination of gender equality as an ideal and institutional norm, increased the channels through which women can advance claims for equal rights, and expanded the possibilities for agency available to them. Drawing on extensive field research in sites across China, from remote communities in Inner Mongolia and Guizhou to the fringes of expanding cities, the contributors illustrate how different women are bringing their own aspirations for development to bear in the momentous changes occurring in rural China. This compelling and thought-provoking book will be of interest to scholars, students and researchers in the fields of public and social policy, sociology, political economy, anthropology, gender and development.

Contemporary scholars who study race and racism have emphasized that white complicity plays a role in perpetuating systemic racial injustice. *Being White, Being Good* seeks to explain what scholars mean by white complicity, to explore the ethical and epistemological assumptions that white complicity entails, and to offer recommendations for how white

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complicity can be taught. The book highlights how well-intentioned white people who might even consider themselves as paragons of antiracism might be unwittingly sustaining an unjust system that they say they want to dismantle. What could it mean for white people 'to be good' when they can reproduce and maintain racist system even when, and especially when, they believe themselves to be good? In order to answer this question, Barbara Applebaum advocates a shift in our understanding of the subject, of language, and of moral responsibility. Based on these shifts a new notion of moral responsibility is articulated that is not focused on guilt and that can help white students understand and acknowledge their white complicity. *Being White, Being Good* introduces an approach to social justice pedagogy called 'white complicity pedagogy.' The practical and pedagogical implications of this approach are fleshed out by emphasizing the role of uncertainty, vulnerability, and vigilance. White students who acknowledge their complicity have an increased potential to develop alliance identities and to engage in genuine cross-racial dialogue. White complicity pedagogy promises to facilitate the type of listening on the part of white students so that they come open and willing to learn, and 'not just to say no.' Applebaum also conjectures that systemically marginalized students would be more likely and willing to invest energy and time, and be more willing to engage with the systemically privileged, when the latter acknowledge rather than deny their complicity. It is a central claim of the book that acknowledging complicity encourages a willingness to listen to, rather than dismiss,

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the struggles and experiences of the systemically marginalized.

"It is widely recognized that American culture is both exceptionally religious and exceptionally violent. Americans participate in religious communities in high numbers, yet American citizens also own guns at rates far beyond those of citizens in other industrialized nations. Since 9/11, United States scholars have understandably discussed religious violence in terms of terrorist acts, a focus that follows United States policy. Yet, according to Jon Pahl, to identify religious violence only with terrorism fails to address the long history of American violence rooted in religion throughout the country's history. In essence, Americans have found ways to consider blessed some very brutal attitudes and behaviors both domestically and globally. In *Empire of Sacrifice*, Pahl explains how both of these distinctive features of American culture work together by exploring how constructions along the lines of age, race, and gender have operated to centralize cultural power across American civil or cultural religions in ways that don't always appear to be religious at all. Pahl traces the development of these forms of systemic violence throughout American history, using evidence from popular culture, including movies such as *Rebel without a Cause* and *Reefer Madness* and works of literature such as *The Narrative of the Life of Frederick Douglass* and *The Handmaid's Tale*, to illuminate historical events. Throughout, Pahl focuses an intense light on the complex and durable interactions between religion and violence in American history, from Puritan Boston to

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George W. Bushs Baghdad"--Cover.

In this collection of original essays, international scholars put Asian traditions, such as Hinduism, Buddhism, Daoism, and Confucianism, into conversation with one or more contemporary feminist philosophies, founding a new mode of inquiry that attends to diverse voices and the complex global relationships that define our world. These cross-cultural meditations focus on the liberation of persons from suffering, oppression, illusion, harmful conventions and desires, and other impediments to full personhood by deploying a methodology that traverses multiple philosophical styles, historical texts, and frames of reference. Hailing from the discipline of philosophy in addition to Asian, gender, and religious studies, the contributors offer a fresh take on the classic concerns of free will, consciousness, knowledge, objectivity, sexual difference, embodiment, selfhood, the state, morality, and hermeneutics. One of the first anthologies to embody the practice of feminist comparative philosophy, this collection creatively and effectively engages with global, cultural, and gender differences within the realms of scholarly inquiry and theory construction.

In the early 1970s, a number of West German left-wing activists took up arms, believing that revolution would lead to social change. In the years to come, the bombings, shootings, kidnappings and bank robberies of the Red Army Faction (RAF) and Movement 2nd June dominated newspaper headlines and polarized legislative debates. Half of the terrorists declaring war on the West German state were women who understood their violent political actions to be part of their liberation

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from restrictive gender norms. As women participating in a brand of systematic violence usually associated with masculinity, they presented a cultural paradox, and their political decisions were viewed as gender transgressions by the state, the public, and even the burgeoning women's movement, which considered violence as patriarchal and unfeminist. *Death in the Shape of a Young Girl* questions this separation of political violence from feminist politics and offers a new understanding of left-wing female terrorists' actions as feminist practices that challenged existing gender ideologies. Patricia Melzer draws on archival sources, unpublished letters, and interviews with former activists to paint a fresh and interdisciplinary picture of West Germany's most notorious political group, from feminist responses to sexist media coverage of female terrorists to the gendered nature of their infamous hunger strikes while in prison. Placing the controversial actions of the Red Army Faction into the context of feminist politics, *Death in the Shape of a Young Girl* offers an innovative and engaging cultural history that foregrounds how gender shapes our perception of women's political choices and of any kind of political violence.

A growing frustration with "spin doctors," doublespeak, and outright lying by public officials has resulted in a deep public cynicism regarding politics today. It has also led many voters to seek out politicians who engage in "straight talk," out of a hope that sincerity signifies a dedication to the truth. While this is an understandable reaction to the degradation of public discourse inflicted by political hype, Elizabeth Markovits argues that the

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search for sincerity in the public arena actually constitutes a dangerous distraction from more important concerns, including factual truth and the ethical import of political statements. Her argument takes her back to an examination of the Greek notion of parrhesia (frank speech), and she draws from her study of the Platonic dialogues a nuanced understanding of this ancient analogue of “straight talk.” She shows Plato to have an appreciation for rhetoric rather than a desire to purge it from public life, providing insights into the ways it can contribute to a fruitful form of deliberative democracy today.

In *Feminism is Queer*, Mimi Marinucci provides a valuable introduction to the intimately related disciplines of gender and queer theory, and develops the innovative concept of queer feminism, which treats queer theory as being continuous with feminist theory. While there were significant conceptual tensions between second-wave feminism and traditional lesbian and gay studies, queer feminism offers a paradigm for understanding gender, sex and sexuality that overcomes this conflict in order to foster solidarity between those campaigning for women’s rights and those for LGBTQ rights. This updated and expanded edition engages with the latest developments in feminism and queer theory, including the new forms of both feminism and 'antifeminism' which have developed within online communities, the growing prominence of trans experiences in popular media, and the relevancy of queer feminism to a new generation of feminist activists. *Feminism is Queer* remains the indispensable guide for anyone with an interest in

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gender, sexuality, and the connections between feminism and queer issues.

DIVA collection of foundational and contemporary essays in postcolonial science studies./div

Theorizing FeminismsA ReaderOxford University Press, USA

The handbook is a partial survey of multiple areas of food ethics: conventional agriculture and alternatives to it; animals; consumption ethics; food justice; food workers; food politics and policy; gender, body image, and healthy eating; and, food, culture and identity.

This study examines the broad political contexts in which violence, specifically domestic violence, occurs. The author argues that liberal and Enlightenment notions of the social contract, rationality, and egalitarianism--the ideas that constitute norms of good citizenship--are inextricably linked to violence. According to this dynamic, targets of abuse are viewed as being irrational, incapable of making good choices or negotiating with their abusers, or otherwise violating norms of the social contract; they are, in other words, second-class citizens. In fact, as the author shows, drawing from Nietzsche and Foucault's theories of power and arguing against much of the standard literature on domestic violence, the very mechanisms that purportedly help targets of domestic abuse actually work to compound the problem by exacerbating (or

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ignoring) the power differences between the abuser and the abused. The key to preventing domestic violence, the author contends, lies in seeing it as a political rather than a personal issue that has political consequences. Enlightenment ideas about intimacy that conceive of personal relationships as mutual, equal, and contractual must be challenged, as well as policy ideas that suggest targets of abuse can simply choose to leave abusive relationships without other personal or economic consequences.--From publisher description.

Republicanism and Political Theory is the first book to offer a comprehensive and critical survey of republican political theory. Critically assesses its historical credentials, conceptual coherence, and normative proposals Brings together original contributions from leading international scholars in an interactive way Provides the reader with valuable insight into new debates taking place in republican political theory

In this collection of previously published essays, Sally Haslanger draws on insights from feminist and critical race theory and on the resources of contemporary analytic philosophy to develop the idea that gender and race are positions within a structure of social relations. Explicating the workings of these interlocking structures provides tools for understanding and combatting social injustice. Confucian traditions have ingrained gender

stratifications in Chinese culture today. Yuan proposes re-reading early Confucian texts as a vision of Ren with Dao with the unity of heaven, earth, and humanity, in order to reclaim the egalitarian aspects and develop openness for gender equity with integration of feminist critical care ethics.

A revised second edition of the bestselling anthology on the major figures and themes in aesthetics and philosophy of art, the ideal resource for a comprehensive introduction to the study of aesthetics *Aesthetics: A Comprehensive Anthology* offers a well-rounded and thorough introduction to the evolution of modern thought on aesthetics. In a collection of over 60 readings, focused primarily on the Western tradition, this text includes works from key figures such as Plato, Hume, Kant, Nietzsche, Danto, and others. Broad in scope, this volume also contains contemporary works on the value of art, frequently-discussed continental texts, modern perspectives on feminist philosophy of art, and essays by authors outside of the community of academic philosophy, thereby immersing readers in an inclusive and balanced survey of aesthetics. The new second edition has been updated with contemporary essays, expanding the volume's coverage to include the value of art, artistic worth and personal taste, questions of aesthetic experience, and contemporary debates on and new

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theories of art. This edition also incorporates new and more standard translations of Kant's Critique of the Power of Judgment and Schopenhauer's The World as Will and Representation, as well as texts by Rousseau, Hegel, DuBois, Alain Locke, Budd, Robinson, Saito, Eaton and Levinson. Presents a comprehensive selection of introductory readings on aesthetics and philosophy of art Helps readers gain a deep historical understanding and clear perspective on contemporary questions in the field Offers new essays specifically selected to promote inclusivity and to highlight contemporary discussions Introduces new essays on topics such as environmental and everyday aesthetics, evolutionary aesthetics, and the connections between aesthetics and ethics Appropriate for both beginning and advanced students of philosophical aesthetics, this selection of texts initiates readers into the study of the foundations of and central developments in aesthetic thought.

Was ist gerecht? Ist gerecht, was dem Gesetz entspricht? Wie sind gesellschaftliche Güter gerecht zu verteilen? Wie ist globale Gerechtigkeit zu erreichen? Und wie die Gerechtigkeit gegenüber zukünftigen Generationen? Das Handbuch stellt die Geschichte des Gerechtigkeitsbegriffs dar, erläutert die unterschiedlichen Gerechtigkeitstypen und deren philosophische Grundlagen wie Utilitarismus, Diskursethik sowie Kritische Theorie und betrachtet die Gerechtigkeit im

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Kontext von Moral, Menschenwürde und Menschenrechten. Das Schlusskapitel beleuchtet aktuelle Anwendungsfragen wie Generationengerechtigkeit, Gesundheitsversorgung und Lohngerechtigkeit.

The Canadian Constitution in Transition reflects on the ideas that will shape the development of Canadian constitutional law in the decades to come.

We no longer ascribe the term 'mermaid' to those we deem sexually or economically threatening; we do not ubiquitously use the mermaid's image in political propaganda or feature her within our houses of worship; perhaps most notably, we do not entertain the possibility of the mermaid's existence. This, author Tara Pedersen argues, makes it difficult for contemporary scholars to consider the mermaid as a figure who wields much social significance. During the early modern period, however, this was not the case, and Pedersen illustrates the complicated category distinctions that the mermaid inhabits and challenges in 16th-and 17th-century England. Addressing epistemological questions about embodiment and perception, this study furthers research about early modern theatrical culture by focusing on under-theorized and seldom acknowledged representations of mermaids in English locations and texts. While individuals in early modern England were under pressure to conform to seemingly monolithic ideals about the natural order, there were also significant challenges to this order. Pedersen uses the figure of the mermaid to rethink some of these challenges, for the mermaid often appears in surprising places; she is

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situated at the nexus of historically specific debates about gender, sexuality, religion, the marketplace, the new science, and the culture of curiosity and travel. Although these topics of inquiry are not new, Pedersen argues that the mermaid provides a new lens through which to look at these subjects and also helps scholars think about the present moment, methodologies of reading, and many category distinctions that are important to contemporary scholarly debates.

The Oxford Handbook of Feminist Theory provides a rich overview of the analytical frameworks and theoretical concepts that feminist theorists have developed to analyze the known world. Featuring leading feminist theorists from diverse regions of the globe, this collection delves into forty-nine subject areas, demonstrating the complexity of feminist challenges to established knowledge, while also engaging areas of contestation within feminist theory. Demonstrating the interdisciplinary nature of feminist theory, the chapters offer innovative analyses of topics central to social and political science, cultural studies and humanities, discourses associated with medicine and science, and issues in contemporary critical theory that have been transformed through feminist theorization. The handbook identifies limitations of key epistemic assumptions that inform traditional scholarship and shows how theorizing from women's and men's lives has profound effects on the conceptualization of central categories, whether the field of analysis is aesthetics, biology, cultural studies, development, economics, film studies, health, history, literature, politics, religion, science studies, sexualities,

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violence, or war.

Victim's Stories and the Advancement of Human Rights takes on a set of questions suggested by the worldwide persistence of human rights abuse and the prevalence of victims' stories in human rights campaigns, truth commissions, and international criminal tribunals: What conceptions of victims are presumed in contemporary human rights discourse? How do conventional narrative templates fail victims of human rights abuse and resist raising novel human rights issues? What is empathy, and how can victims frame their stories to overcome empathetic obstacles and promote commitment to human rights? How can victims' stories be used ethically in the service of human rights? The book addresses these concerns by analyzing the rhetorical resources for and constraints on victims' ability to articulate their stories and by clarifying how their stories can contribute to enlarged understandings of human rights protections and deepened commitments to realizing human rights. It theorizes the normative content that victims' stories can convey and the bearing of that normative content on human rights. Throughout the book, published victims' stories—including stories of torture, slavery, genocide, rape in wartime, and child soldiering—are analyzed in conjunction with philosophical arguments. This book mobilizes philosophical theory to illuminate victims' stories and appeals to victims' stories to enrich the philosophy of human rights.

"Understanding Feminism" provides an accessible guide to one of the most important and contested movements in progressive modern thought. Presenting feminism as a

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dynamic, multi-faceted and adaptive movement that has evolved in response to the changing practical and theoretical problems faced by women, the authors take a problem-oriented approach that maps the complex strands of feminist thinking in relation to women's struggles for equal recognition and rights, and freedom from oppressive constraints of sex, self-expression and autonomy. Each chapter focuses on a different cluster of concerns, demonstrating key moves in second-wave feminist thought, as well as some of the diversity in response-strategies that encompass both socio-economic and cultural-symbolic concerns. This approach not only shows how central feminist insights, theories and strategies emerge and re-emerge across different contexts, but makes clear that far from being 'over', feminism remains a vital response to the diverse issues that women (and men) find pressing and socially important.

Written by award-winning scholar Jonathan Turner, *Theoretical Sociology: 1830 to the Present* covers new and emerging aspects of sociological theory and examines the significant contributions of both modern and founding theorists. Nine sections present detailed analyses of key theories and paradigms, including functionalism, evolutionary theory, conflict theory, critical theory, exchange theory, interactionist theory, and structuralism. Despite the in-depth discussions of theorists and their contributions to the field, the text is concise and focused, a perfect resource for readers seeking to develop a deeper understanding of contemporary and classical sociological theory.

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