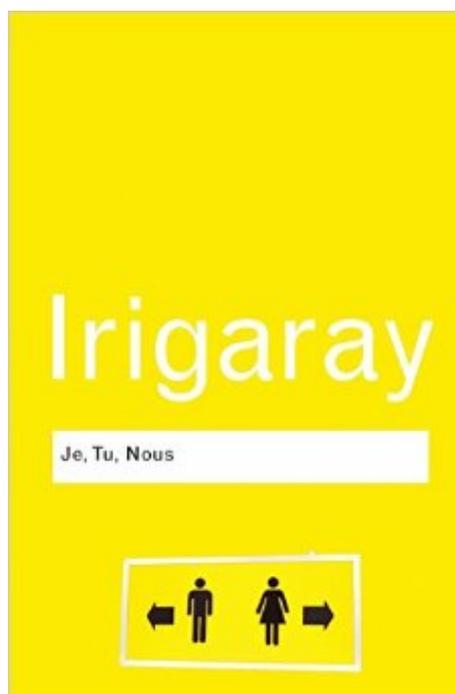


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# Je, Tu, Nous: Towards A Culture Of Difference



## Synopsis

A passionate celebrator of "sexual difference," Luce Irigaray was never simply after the social equality that her generation so publicly demanded. She was seeking more fundamentally a society that celebrated the differences between the genders and their coming together in a union without hierarchy. As she formulates it in this compellingly readable introduction to her own thought, Irigaray is writing about how "I" and "You" become "We." Exploring along the way women's experiences of motherhood, abortion, the AIDS crisis and the beauty industry, this book presents one of the most important thinkers of our day in her own words.

## Book Information

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## Customer Reviews

This thin volume of 16 essays and interviews from 1987-1989 was first published in French in 1990 and translated into English in 1993. Although I would have liked a more direct elaboration of Irigaray's philosophy, which may be found in some of her other, larger books, I found *Je, Tu, Nous* to be an accessible introduction to her work. The topics in this series of essays include mother-daughter relationships and genealogies, linguistics and gendered language, motherhood in feminism, and more. Luce Irigaray uses her background in philosophy and psychoanalysis to analyze society from within a "framework of sexual difference." She believes that women and men are biologically different and that this sexual difference is a crucial part of human life and culture. "To demand to be equal presupposes a point of comparison" (4), legitimizing something outside of women (especially men or masculinity) rather than women themselves as a metric for their own

value. Instead, "what we do need...is for men and women to have equal subjective rights--equal obviously meaning different but of equal value." (61)Irigaray's bifurcation of sex seems to be based on a genetic binary (XX/XY determination), but this does not address a distinction between sex and gender nor does it offer a discussion of other sex and gender concepts--intersex, transgender, intergender, third gender, other--unfulfilled by a m/f dichotomy. I suppose I will have to try another of her books to see if she addresses those issues.

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