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Nota di contenuto	Section I: Introduction -- 1. Embodied Difference: Monstrosity, Disability, and the Posthuman -- Section II: Discourses of Bodily Difference -- 2. From Monstrosity to Postnormality: Montaigne, Canguilhem, Foucault -- 3. "If in Other Respects He Appears to be Effectively Human": Defining Monstrosity in Medieval English Law -- 4. (Dis)functional Faces: Signs of the Monstrous? -- 5. Grendel and Goliath: Monstrous Superability and Disability in the Old English Corpus -- 6. E(race)ing the Future: Imagined Medieval Reproductive Possibilities and the Monstrosity of Power -- Section III: Dis/Identifying the Other -- 7. "Blob Child" Revisited: Conflations of Monstrosity, Disability, and Race in King of Tars -- 8. Attending to "Beasts Irrational" in Gower's Visio Anglie -- 9. How a Monster Means: The Significance of Bodily Difference in the Christopher Cynocephalus Tradition -- 10. Lycanthropy and Lunacy: Cognitive Disability in The Duchess of Malfi -- 11. Eschatology for Cannibals: A System of Aberrance in the Old English

Andreas -- 12. The Monstrous Womb of Early Modern Midwifery Manuals -- Section IV: Queer Couplings -- 13. Blindness and Posthuman Sexuality in Paradise Lost -- 14. Dwelling Underground in The Book of John Mandeville: Monstrosity, Disability, Ecology -- Section V: Coda -- 15. Muteness and Disembodied Difference: Three Case Studies.

Sommario/riassunto

This collection examines the intersection of the discourses of “disability” and “monstrosity” in a timely and necessary intervention in the scholarly fields of Disability Studies and Monster Studies. Analyzing Medieval and Early Modern art and literature replete with images of non-normative bodies, these essays consider the pernicious history of defining people with distinctly non-normative bodies or non-normative cognition as monsters. In many cases throughout Western history, a figure marked by what Rosemarie Garland-Thomson has termed “the extraordinary body” is labeled a “monster.” This volume explores the origins of this conflation, examines the problems and possibilities inherent in it, and casts both disability and monstrosity in light of emergent, empowering discourses of posthumanism.
