

**The category of body: on the borderline of feminism, gender studies, and queer theory.
Corporeal practices, and the matter of gender in conceptions of chosen thinkers**

SUMMARY

The most important research thesis of my doctoral dissertation is as follows: more or less until the eighties of the twentieth century in the feminist discourse about identity the category of body was ignored in considerations relating to establishment of another, a 'new' definition of femininity. My doctoral thesis applies to examine reasons of this situation, but primarily I intend to consider aforementioned change in feminist thought which took place in the last decades of twentieth century. Presented theories of female subjectivity created by third-wave feminists: Judith Butler (the concept of gender performativity, and performative forming of gender/sexual identity), Rosi Braidotti (the theory of nomadic subject), and Elizabeth Grosz (the idea of corporeal (embodied), two-dimensional subject), prove that we cannot omit the category of body in deliberations on subjectivity in general, not only forming theories about feminine identity. Importantly, these feminist philosophers are responsible for the change in our understanding of the body-construct, and the category of corporeality, as their reflections on the body (or more specifically – on the matter of gender), have contributed to spread of present-day trends, including the new feminist materialism, post-humanism, etc. According to Butler, Braidotti, and Grosz, the body is a cultural construct historically variable, but not refusing the importance of biology and human physiology, they preferably admit that the body as a philosophical category is rather the result of interaction of two spheres: nature and culture.

In my dissertation I emphasize that the 'founders' of *queer theory*, and queer-people have made use this way of thinking about the body, and corporality presented in contemporary feminist thought, as a necessary element of gender (and sexual) identity constitution. In my research I am dedicated to point out that in the line with *queer theory*, sometimes the process of identification with sex assigned at birth does not come in such an automatic and easy way, what actually takes place with regard to heterosexual people. By the queer, i.e., non-heteronormative stylizing of the body, homosexual, bisexual, people with *trans-* prefix, or simply queer-people can be recognize in society, they can gain their own subjectivity.

Variations in feminist theory dealing with the issue of female identity have entailed the development of *gender studies*, and indirectly contributed to rise of *queer theory*. For transgender people and queer individuals the body and subversive (other than heteronormative) practices on body (corporality) have become the main strategy of resistance against oppressive social norms in which gender and sexual identity are determined in Western culture. My research show that this category is a 'tool' using by homosexual and queer-people to refute myths and stereotypes connected with non-normative sexual identity.

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