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Annotated Bibliography

Paul B Preciado, ***Dysphoria Mundi*** 2025

Dysphoria mundi is an emotionally charged political framework that explores gender through personal experience within the boundaries of our everyday lives. Building on this, Dysphoria aims to argue that we are tired of capitalism and that stepping outside the binary is symbolic of this exhaustion of capitalist structure.

Preciado, in his own dysphoria diagnoses, declares himself mad in reference to how the diagnosis is analysed through a binary construct. Preciado argues throughout the book that dysphoria is not a medical illness but a necessary awakening against societal norms. Preciado makes critical points, capitalism is in a state of collapse like it has never been before in our lifetimes, inflation and the rising gap in equality is leaving people frustrated with the system that dictates our daily lives.

To have dysphoria is to exist beyond the system of oppression, and this reflects on my practice because it intersects gender identity and the body in relation to tearing down the norms of social structures.

Douglas Murray, ***The Madness Of Crowds*** 2019

Murray, a critic of culture and a political right-wing commentator, aims to break down the “madness” (Murray. Pg 8) of modern-day identity politics from a neo-conservative perspective. Madness of Crowds is split into four key parts: gay, women, race, and trans, and the title of the book playfully emulates Charles Mackay’s theory that it’s a collective mindset of irrationality and impulse that the woke ideology operates through. diversity hiring and how trans aggression has undermined the factual gains for equality in society, arguing that these trends are the outcome of an ideology of being better than the equal. There is an urgency in the book to look at tribalistic totalitarianism values of identity

politics, where he claims identity ideology has replaced reason, undermining today's transgender movement as “trying to believe the unbelievable.” Disregarding its existence in society because it does not align with cultural norms.

Murray supports these arguments with political philosophy. However, these arguments are grounded in neo-conservative ideology, and although he alludes to wider issues of performative online activism, which are actually constructed for the loudest voice to be heard. He uses this as a central argument against the transgender movement as he confronts identity with social order.

This Political theory supports my practice because it supports how the body and gender identity are shaped by economic systems and political doctrine. Through Precideo and Murray, I can analyse two opposing views on gender identity philosophy. Murray, who sees gender representation as a symptom of the extremity of liberalism, and Preciado, who views identity as liberating, I can therefore consider engaging in my practice with how Murray exploits fear through political discourse, with how gender nonconformity forms rising tension within the politically charged social climate.

Judith Butler **Gender Trouble** 1990

Butler a feminist philosopher who holds compelling arguments on gender. Raises questions with critical thinking on how we interpret sex, gender, and identity, and where do they come from, Butler also urges feminists to rethink womanhood and its problematic constrictions through labelling. , butler comments on an essay which doesn't look at patriarchy as the reason for gender imbalance, but instead touches on structuralism, nature being reflective of systemic inequality, nature supports a system of hierarchy based on sex, however in the book butler disputes that birth sex is only framework, this framework can be moulded into different identities based on culture and environmental factors, gender is not fixed and is constantly being built upon to form ones sense of self so butler is arguing why are we always constricting ourselves to labels.

Butlers arguments, have been vital in queer theory, through exposing power through gender structural order and social performance with gender identity, butler questions

why conformity is normality and the expectation to perform in a way that aligns to your designated sex in either a more masculine or feminine way in your of what would be seen as socially expected of yourself in your binary gender role, therefore she deconstructs gender as performance of binary and urges people to ask why.

This theory is relevant to Murray because it supports that limiting gender leads to the simulation of power that society wants you to operate by, and although Butler and Murray attack gender from opposing stances, they both question the fear that society has of stepping outside our understanding of societal norms.

Isabelle Bonnett *Casa Susana The Story of the First Trans Network in the United States, 1959-1968*

Susana's refuge documents a safe haven, one where society in that time period declared you a outlaw through law of incriminating the otherness "Othering involves zeroing in on a difference and using that difference to dismantle a sense of similarity or connectedness between people." (Curle 2020) being the other in an age where young cisgender women "cisgender is a term that is used to describe people whose gender identity matches the sex they were assigned at birth." (International Association of Providers of AIDS Care 2025. Where rallying for equality through the second wave of feminism.

The book is not politically charged; however, the act of 'passing is a form of privilege because those who are assumed to be cisgender are therefore extended the privileges of being cisgender." Therefore, the transvestites in Casa Susana, "Exclusive Heterosexuals" (Nicholson 2023) liberate their own identity from the postmen's movement patriarchy. Documenting them also acts as a deliberate act of activism, as cross-dressing was a really risky thing to do.

This Artist's catalogue holds significance because the act of transvestia a "person who wears clothes designed for the opposite sex" (Merriam Webster 2025) shows liberation

of the strict gender code. Susana, in her liberation, found “Total freedom” (Nicholson 2023). This adds significant framework for my work because it represents authenticity, and community will always prevail against extremity.

Laurence Philomene **Puberty** 2019

Puberty is 288 Book of self-portraiture depicting a personal journey from female to the non-binary, through self-medication. The images are vibrant, voyeuristic, and cinematically composed. Picture diary, starting in 2019 during the COVID-19 pandemic. Philomene represents “trans existence,” although not inherently an argument, visibility is becoming the centre of political discourse. (Renaldi 2022) Phillimore’s work takes steps to “break down the dehumanisation of trans people” (Renaldi 2022), documenting the weird and wonderful life of adolescent puberty in adulthood.

Puberty supports my theory of fluidity without the binary because Philomene utilises femininity in her work and creates work evoking “emotion” (Philomene 2022), a way of seeing tied to the female gaze.

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