



# The Right to Maim: Debility, Capacity, Disability

*Jasbir K Puar*

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## **The Right to Maim: Debility, Capacity, Disability** Jasbir K Puar

In *The Right to Maim* Jasbir K. Puar brings her pathbreaking work on the liberal state, sexuality, and biopolitics to bear on our understanding of disability. Drawing on a stunning array of theoretical and methodological frameworks, Puar uses the concept of “debility”—bodily injury and social exclusion brought on by economic and political factors—to disrupt the category of disability. She shows how debility, disability, and capacity together constitute an assemblage that states use to control populations. Puar's analysis culminates in an interrogation of Israel's policies toward Palestine, in which she outlines how Israel brings Palestinians into biopolitical being by designating them available for injury. Supplementing its right to kill with what Puar calls the right to maim, the Israeli state relies on liberal frameworks of disability to obscure and enable the mass debilitation of Palestinian bodies. Tracing disability's interaction with debility and capacity, Puar offers a brilliant rethinking of Foucauldian biopolitics while showing how disability functions at the intersection of imperialism and racialized capital.

## **The Right to Maim: Debility, Capacity, Disability Details**

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## **From Reader Review *The Right to Maim: Debility, Capacity, Disability* for online ebook**

### **Samira says**

Puar is brilliant and original - this is possibly one of the best academic works I've encountered so far. Must read.

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### **E says**

Holy shit.

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### **Kevix Mark says**

I learned a lot more about biopolitics, particularly of the settler colonial state of Israel and how it mirrors some aspects of Nazi German. And how the continuation of the occupation requires international support for those living in this enclosed jail and this produces profit off of the suffering.

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### **Matt Sautman says**

This book is far more readable than *Terrorist Assemblages* and expands upon the scholarship Puar presents in that book to explore variations of Crip Nationalism. Much of this book focuses on disability movements' propensity to redirect scholarship towards a white centric focus a la what Puar and others call Crip Nationalism, as well as the role debility plays in allowing state powers to slowly weaken non-hegemonic peoples. The focus on Israel-Palestine in the latter half of the book may be a bit more niche of a scholarly interest compared to the more widely encompassing first half- especially for a book that is partially marketed as American studies, but the synthesis of postcolonial, queer, and disability theory in *The Right to Maim* make for a powerful scholarly resource.

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### **Josh says**

This book had me rather "shook." As a person w/ disabilities it was eye opening to learn, in part, the troubling and problematic history of the ADA, DSM, and disabled rights organizing. More so, it was fascinating to learn the relationships between biopolitical debilitation economies and rehabilitative economies. Especially as it correlates to those effects by US and Israeli settler colonialism & imperialism. I work specifically with refugees (often from those nations) who have disabilities (almost exclusively from those conflicts) to find them work... which of course Puar addresses when she alludes to the relationship between personhood and citizenship to contribution to labor and capital production... Puar offers so much in this text which I will certainly return back to. Her writing and ideas are dense, but it truly expands one's understanding and capacity to understand.

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**Amelia Eskenazi says**

Amazing theorizations of debility and disability in relation to transness & the occupation of Palestine. In addition, Puar expands upon her previous 2007 formulation of homonationalism. As always, extremely blown away by the detailed analysis that Puar provides. There are few theorists as brilliant as she is.

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**Jennifer Doyle says**

Super smart, been waiting for this book. I've absorbed a lot of its vocabulary into my writing — and can't wait to teach it.

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**Melodie Roschman says**

There were some smart and incisive ideas in here when I could make sense of what she was saying, but Puar writes in such dense, jargon-y, and (imo) unnecessarily pretentious language that I found more than half the book incomprehensible. Maybe assemblage theory just isn't my thing, but after slogging through this book for a graduate class I was left with the indelible opinion that her work is completely inaccessible to the majority of people in the vulnerable and oppressed groups she claims to care about.

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