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Instead, she demonstrates that her sense of self is inseparable from the condition of her face, even if, or especially because, that face is also subject to patriarchal attitudes toward female [End Page 172] beauty and sexuality. Grealy writes not as a passive body onto which otherness, in the form of gender or deformity, has simply been pasted, but rather as a uniquely lived body enmeshed in social practice, family circumstance, and private desire.

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