
Excitable Speech A Politics Of The Performative

Subjects of Desire

On the Discursive Limits of "sex"

How to Do Things with Words

On the Discursive Limits of "Sex"

Adding Insult to Injury

In Honour of Stuart Hall

Contingency, Hegemony, Universality

The Psychic Life of Power

The Cost of Free Speech

Without Guarantees

Judith Butler

Excitable Speech

Senses of the Subject

Is Critique Secular?

A Politics of the Performative

Frames of War

Theater, Violence, and Antislavery Speech in the Antebellum United States

Excitable Speech

Undoing Gender

Jewishness and the Critique of Zionism

Notes Toward a Performative Theory of Assembly

Excitable Speech

Hegelian Reflections in Twentieth-Century France

Theories in Subjection

Dispossession

A Politics of the Performative

Excitable Speech

The Semiotics of Theatre and Drama

Contemporary Dialogues on the Left

Provocative Eloquence

Giving an Account of Oneself

An Ethico-Political Bind

Butler Matters

Bodies That Matter

Pornography, Hate Speech, and their Challenge to Liberalism

Reviews 1986-2011
An Introduction to Institutional Discourse
Who Sings the Nation-State?
Gender Trouble

*Excitable Speech A
Politics Of The
Performative*

Downloaded from
amsd.per.gov.i by guest

MARQUISE LEVY

Subjects of Desire Verso Books
'When we claim to have been injured by language, what kind of claim do we make?' - Judith Butler, *Excitable Speech*
Excitable Speech is widely hailed as a tour de force and one of Judith Butler's most important books. Examining in turn debates about hate speech, pornography and gayness within the US military, Butler argues that words can wound and linguistic violence is its own kind of

violence. Yet she also argues that speech is 'excitable' and fluid, because its effects often are beyond the control of the speaker, shaped by fantasy, context and power structures. In a novel and courageous move, she urges caution concerning the use of legislation to restrict and censor speech, especially in cases where injurious language is taken up by aesthetic practices to diminish and oppose the injury, such as in rap and popular music. Although speech can insult and demean, it is also a form of recognition and may be used to talk back; injurious speech can reinforce

power structures, but it can also repeat power in ways that separate language from its injurious power. Skillfully showing how language's oppositional power resides in its insubordinate and dynamic nature and its capacity to appropriate and defuse words that usually wound, Butler also seeks to account for why some clearly hateful speech is taken to be iconic of free speech, while other forms are more easily submitted to censorship. In light of current debates between advocates of freedom of speech and 'no platform' and cancel culture, the message of *Excitable Speech* remains more relevant now than ever. This Routledge Classics edition includes a new Preface by the author, where she considers speech and language in the context contemporary

forms of political polarization.

On the Discursive Limits of "sex" Verso Books

This book brings together a group of Judith Butler's philosophical essays written over two decades that elaborate her reflections on the roles of the passions in subject formation through an engagement with Hegel, Kierkegaard, Descartes, Spinoza, Malebranche, Merleau-Ponty, Freud, Irigaray, and Fanon. Drawing on her early work on Hegelian desire and her subsequent reflections on the psychic life of power and the possibility of self-narration, this book considers how passions such as desire, rage, love, and grief are bound up with becoming a subject within specific historical fields of power. Butler shows in different philosophical contexts

how the self that seeks to make itself finds itself already affected and formed against its will by social and discursive powers. And yet, agency and action are not necessarily nullified by this primary impingement. Primary sense impressions register this dual situation of being acted on and acting, countering the idea that acting requires one to overcome the situation of being affected by others and the linguistic and social world. This dual structure of sense sheds light on the desire to live, the practice and peril of grieving, embodied resistance, love, and modes of enthrallment and dispossession. Working with theories of embodiment, desire, and relationality in conversation with philosophers as diverse as Hegel, Spinoza, Descartes, Merleau-Ponty, Freud, and Fanon, Butler

reanimates and revises her basic propositions concerning the constitution and deconstitution of the subject within fields of power, taking up key issues of gender, sexuality, and race in several analyses. Taken together, these essays track the development of Butler's embodied account of ethical relations. How to Do Things with Words Routledge Excitable Speech examines the issue of the threatening action of words. Negotiating the work of Austin, Derrida and Bourdieu, Butler offers a theory of the political performativity of language and illuminates the efficacy of injurious language.

On the Discursive Limits of "Sex"

Harvard University Press

In *Bodies That Matter*, Judith Butler

further develops her distinctive theory of

gender by examining the workings of power at the most "material" dimensions of sex and sexuality. Deepening the inquiries she began in *Gender Trouble*, Butler offers an original reformulation of the materiality of bodies, examining how the power of heterosexual hegemony forms the "matter" of bodies, sex, and gender. Butler argues that power operates to constrain "sex" from the start, delimiting what counts as a viable sex. She offers a clarification of the notion of "performativity" introduced in *Gender Trouble* and explores the meaning of a citational politics. The text includes readings of Plato, Irigaray, Lacan, and Freud on the formation of materiality and bodily boundaries; "Paris is Burning," Nella Larsen's "Passing," and short stories by Willa Cather; along with

a reconsideration of "performativity" and politics in feminist, queer, and radical democratic theory.

Adding Insult to Injury Routledge

With the same intellectual courage with which she addressed issues of gender, Judith Butler turns her attention to speech and conduct in contemporary political life, looking at several efforts to target speech as conduct that has become subject to political debate and regulation. Reviewing hate speech regulations, anti-pornography arguments, and recent controversies about gay self-declaration in the military, Judith Butler asks whether and how language acts in each of these cultural sites.

In Honour of Stuart Hall Verso Books

Judith Butler elucidates the dynamics of

public assembly under prevailing economic and political conditions. Understanding assemblies as plural forms of performative action, she extends her theory of performativity to show why precarity—destruction of the conditions of livability—is a galvanizing force and theme in today’s highly visible protests.

Contingency, Hegemony, Universality
Fordham Univ Press

The late twentieth century saw an explosion of interest in semiotics, the science of the signs and processes by which we communicate. In this study, the first of its kind in English, Keir Elam shows how this new 'science' can provide a radical shift in our understanding of theatrical performance, one of our richest and most complex

forms of communication. Elam traces the history of semiotic approaches to performance, from 1930s Prague onwards, and presents a model of theatrical communication. In the course of his study, he touches upon the 'logic' of the drama and the analysis of dramatic discourse. This edition also includes a new post-script by the author, looking at the fate of theatre semiotics since the publication of this book, and a fully updated bibliography. Much praised for its accessibility, *The Semiotics of Theatre and Drama* remains a 'must-read' text for all those interested in the analysis of theatrical performance.

The Psychic Life of Power Verso Books
In *Speaking Hatefully*, David Boromisza-Habashi focuses on the use of the term “hate speech” as a window on the

cultural logic of political and moral struggle in public deliberation. This empirical study of gyűlöletbeszéd, or "hate speech," in Hungarian documents competing meanings of the term, the interpretive strategies used to generate those competing meanings, and the parallel moral systems that inspire political actors to question their opponents' interpretations. In contrast to most existing treatments of the subject, Boromisza-Habashi's argument does not rely on pre-existing definitions of "hate speech." Instead, he uses a combination of ethnographic and discourse analytic methods to map existing meanings and provide insight into the sociocultural life of those meanings in a troubled political environment.

The Cost of Free Speech Columbia

University Press

What does it mean to lead a moral life? In her first extended study of moral philosophy, Judith Butler offers a provocative outline for a new ethical practice—one responsive to the need for critical autonomy and grounded in a new sense of the human subject. Butler takes as her starting point one's ability to answer the questions "What have I done?" and "What ought I to do?" She shows that these questions can be answered only by asking a prior question, "Who is this 'I' who is under an obligation to give an account of itself and to act in certain ways?" Because I find that I cannot give an account of myself without accounting for the social conditions under which I emerge, ethical reflection requires a turn to social

theory. In three powerfully crafted and lucidly written chapters, Butler demonstrates how difficult it is to give an account of oneself, and how this lack of self-transparency and narrativity is crucial to an ethical understanding of the human. In brilliant dialogue with Adorno, Levinas, Foucault, and other thinkers, she eloquently argues the limits, possibilities, and dangers of contemporary ethical thought. Butler offers a critique of the moral self, arguing that the transparent, rational, and continuous ethical subject is an impossible construct that seeks to deny the specificity of what it is to be human. We can know ourselves only incompletely, and only in relation to a broader social world that has always preceded us and already shaped us in

ways we cannot grasp. If inevitably we are partially opaque to ourselves, how can giving an account of ourselves define the ethical act? And doesn't an ethical system that holds us impossibly accountable for full self-knowledge and self-consistency inflict a kind of psychic violence, leading to a culture of self-beratement and cruelty? How does the turn to social theory offer us a chance to understand the specifically social character of our own unknowingness about ourselves? In this invaluable book, by recasting ethics as a project in which being ethical means becoming critical of norms under which we are asked to act, but which we can never fully choose, Butler illuminates what it means for us as "fallible creatures" to create and share an ethics of vulnerability, humility,

and ethical responsiveness.

Without Guarantees Routledge

"Judith Butler is the most creative and courageous social theorist writing today." – Cornel West "Judith Butler is quite simply one of the most probing, challenging, and influential thinkers of our time." – J. M. Bernstein Judith Butler's new book shows how an ethic of nonviolence must be connected to a broader political struggle for social equality. Further, it argues that nonviolence is often misunderstood as a passive practice that emanates from a calm region of the soul, or as an individualist ethical relation to existing forms of power. But, in fact, nonviolence is an ethical position found in the midst of the political field. An aggressive form of nonviolence accepts that hostility is

part of our psychic constitution, but values ambivalence as a way of checking the conversion of aggression into violence. One contemporary challenge to a politics of nonviolence points out that there is a difference of opinion on what counts as violence and nonviolence. The distinction between them can be mobilized in the service of ratifying the state's monopoly on violence. Considering nonviolence as an ethical problem within a political philosophy requires a critique of individualism as well as an understanding of the psychosocial dimensions of violence. Butler draws upon Foucault, Fanon, Freud, and Benjamin to consider how the interdiction against violence fails to include lives regarded as ungrievable. By considering how "racial phantasms"

inform justifications of state and administrative violence, Butler tracks how violence is often attributed to those who are most severely exposed to its lethal effects. The struggle for nonviolence is found in movements for social transformation that reframe the grievability of lives in light of social equality and whose ethical claims follow from an insight into the interdependency of life as the basis of social and political equality.

Judith Butler Routledge

Dispossession describes the condition of those who have lost land, citizenship, property, and a broader belonging to the world. This thought-provoking book seeks to elaborate our understanding of dispossession outside of the conventional logic of possession, a

hallmark of capitalism, liberalism, and humanism. Can dispossession simultaneously characterize political responses and opposition to the disenfranchisement associated with unjust dispossession of land, economic and political power, and basic conditions for living? In the context of neoliberal expropriation of labor and livelihood, dispossession opens up a performative condition of being both affected by injustice and prompted to act. From the uprisings in the Middle East and North Africa to the anti-neoliberal gatherings at Puerta del Sol, Syntagma and Zucchotti Park, an alternative political and affective economy of bodies in public is being formed. Bodies on the street are precarious - exposed to police force, they are also standing for, and opposing,

their dispossession. These bodies insist upon their collective standing, organize themselves without and against hierarchy, and refuse to become disposable: they demand regard. This book interrogates the agonistic and open-ended corporeality and conviviality of the crowd as it assembles in cities to protest political and economic dispossession through a performative dispossession of the sovereign subject and its propriety.

Excitable Speech Stanford University Press

Judith Butler's work on gender, sexuality, identity, and the body has proved massively influential across a range of academic disciplines in the humanities and social sciences. Yet it is also notoriously difficult to access. This key

book provides a comprehensive introduction to Butler's work, plus a critical examination of it and its precursors, both feminist (including Simone de Beauvoir, Monique Wittig, Julia Kristeva and Luce Irigaray), and non-feminist (including Erving Goffman, Michel Foucault, Jacques Lacan, and Jacques Derrida). The volume covers such topics as: gender as performance and performativity sociological notions of performance the materiality of the body and the role of biology power, identity and social regulation subjectivity, agency and feminist political practice. A comprehensive introduction to Butler's work, this book also covers melancholia and gender identity, hate speech, pornography and 'race', social change and transformation, and Butler's shifting

relation to psychoanalysis. Clearly laid out to cover key themes for a student audience, this text will be an essential read for undergraduates in the fields of gender, psychoanalysis and sociology. *Senses of the Subject* Routledge

Since the 1990 publication of *Gender Trouble*, Judith Butler has had a profound influence on how we understand gender and sexuality, corporeal politics, and political action both within and outside the academy. This collection, which considers not only *Gender Trouble* but also *Bodies That Matter*, *Excitable Speech*, and *The Psychic Life of Power*, attests to the enormous impact Butler's work has had across disciplines. In analyzing Butler's theories, the contributors demonstrate their relevance to a wide range of topics and fields,

including activism, archaeology, film, literature, pedagogy, and theory. Included is a two-part interview with Judith Butler herself, in which she responds to questions about queer theory, the relationship between her work and that of other gender theorists, and the political impact of her ideas. In addition to the editors, contributors include Edwina Barvosa-Carter, Robert Alan Brookey, Kirsten Campbell, Angela Failler, Belinda Johnston, Rosemary A. Joyce, Vicki Kirby, Diane Helene Miller, Mena Mitrano, Elizabeth M. Perry, Frederick S. Roden, and Natalie Wilson.

Is Critique Secular? Routledge

Jean Baudrillard (1929-2007) was a controversial social and cultural theorist known for his trenchant analyses of media and technological communication.

Belonging to the generation of French thinkers that included Gilles Deleuze, Jean-François Lyotard, Michel Foucault, and Jacques Lacan, Baudrillard has at times been vilified by his detractors, but the influence of his work on critical thought and pop culture is impossible to deny (many might recognize his name from The Matrix movies, which claimed to be based on the French theorist's ideas). Steve Redhead takes a fresh look at Baudrillard in relation to the intellectual and political climates in which he wrote. Baudrillard sought to produce a theory of modernity, but the modern world of the 1950s was radically different from the reality of the early twenty-first century. Beginning with Baudrillard's initial publications in the 1960s and concluding with his writings

on 9/11 and Abu Ghraib, Redhead guides the reader through Baudrillard's difficult texts and unorthodox views on current issues. He also proposes an original theory of Baudrillard's relation to postmodernism, presenting the theorist's work as "non-postmodernist," after Bruno Latour's concept of "non-modernity." Each section of the Reader includes an extract from one of Baudrillard's writings, prefaced by a short bibliographical introduction that places the piece in context and puts the debate surrounding the theorist into sharp perspective. The conflict over Baudrillard's legacy stems largely from the fact that a comprehensive selection of his writings has yet to be translated and collected into one volume. The Jean Baudrillard Reader provides an

expansive and much-needed portrait of the critic's resonant work.

A Politics of the Performative

Routledge

In this profound appraisal of post-September 11, 2001 America, Judith Butler considers the conditions of heightened vulnerability and aggression that followed from the attack on the US, and US retaliation. Judith Butler critiques the use of violence that has emerged as a response to loss, and argues that the dislocation of first-world privilege offers instead a chance to imagine a world in which that violence might be minimized and in which interdependency becomes acknowledged as the basis for a global political community. Butler considers the means by which some lives become grief-worthy, while others are perceived

as undeserving of grief or even incomprehensible as lives. She discusses the political implications of sovereignty in light of the prisoners in Guantanamo Bay. She argues against the anti-intellectual current of contemporary US patriotism and the power of censorship during times of war. Finally, she takes on the question of when and why anti-semitism is leveled as a charge against those who voice criticisms of the Israeli state. She counters that we have a responsibility to speak out against both Israeli injustices and anti-semitism, and argues against the rhetorical use of the charge of anti-semitism to quell public debate. In her most impassioned and personal book to date, Judith Butler responds to the current US policies to wage perpetual war, and calls for a

deeper understanding of how mourning and violence might instead inspire solidarity and a quest for global justice.

Frames of War Routledge

No other word in the English language is more endemic to contemporary Black American culture and identity than "Soul". Since the 1960s Soul has been frequently used to market and sell music, food, and fashion. However, Soul also refers to a pervasive belief in the capacity of the Black body/spirit to endure the most trying of times in an ongoing struggle for freedom and equality. While some attention has been given to various genre manifestations of Soul—as in Soul music and food—no book has yet fully explored the discursive terrain signified by the term. In this

broad-ranging, free-spirited book, a diverse group of writers, artists, and scholars reflect on the ubiquitous but elusive concept of Soul. Topics include: politics and fashion, Blaxploitation films, language, literature, dance, James Brown, and Schoolhouse Rock. Among the contributors are Angela Davis, Manning Marable, Paul Gilroy, Lyle Ashton Harris, Michelle Wallace, Ishmael Reed, Greg Tate, Manthia Diawara, and dream hampton.

Theater, Violence, and Antislavery Speech in the Antebellum United States Routledge

Excitable Speech A Politics of the Performative Routledge

Excitable Speech Oxford University Press
This spirited and engaging conversation between two of America's foremost and

influential cultural critics and international theorists of the last decade explores what both Enlightenment and contemporary philosophers have to say about the idea of the nation-state, who exercises power in today's world, whether there is such a thing as a right to rights, and the past, present, and future of the state in a time of globalization. In a world of migration and shifting allegiances caused by cultural, economic, military, and climatic change, the nation-state, as Judith Butler and Gayatri Chakravorty Spivak argue, has become a more provisional place—and its inhabitants, more stateless.

Undoing Gender Columbia University Press

This volume collects the notable published book reviews of Martha C.

Nussbaum, an acclaimed philosopher who is also a professor of law and a public intellectual. Her academic work focuses on questions of moral and political philosophy and on the nature of the emotions. But over the past 25 years she has also written many book reviews for a general public, in periodicals such as *The New Republic* and *The New York Review of Books*. Dating from 1986 to the present, these essays engage, constructively and also critically, with authors like Roger Scruton, Allan Bloom, Charles Taylor, Judith Butler, Richard Posner, Catharine MacKinnon, Susan Moller Okin, and other prominent intellectuals of our time. Throughout, her views defy ideological predictability, heralding valuable work from little-known sources, deftly criticizing where

criticism is due, and generally providing a compelling picture of how philosophy in the Socratic tradition can engage with broad social concerns. For this volume, Nussbaum provides an intriguing introduction that explains her selection and provides her view of the role of the

public philosopher.

Jewishness and the Critique of Zionism OUP USA

A controversial look at the social politics of equality and cultural politics of difference.

Best Sellers - Books :

- [History Of Russian Revolution Trotsky](#)
- [History Of St Georges Chapel Windsor Castle](#)
- [History Of Sloss Furnace](#)
- [History Of Tammany Hall](#)
- [History Of The Black Irish](#)
- [History Of Redwood City](#)
- [History Of Suicidal Ideation Icd 10](#)
- [History Of The Church Of Thyatira](#)
- [History Of Thanksgiving Wishes](#)
- [History Of Texas State Fair](#)