

Judith Butler Gender Trouble

Allison Weir sets forth a concept of identity which depends on an acceptance of nonidentity, difference, and connection to others, defined as a capacity to participate in a social world. Weir argues that the equation of identity with repression and domination links "relational feminists" like Nancy Chodorow, who equate self-identity with the repression of connection to others, and poststructuralist feminists like Judith Butler, who view any identity as a repression of nonidentity or difference. Weir traces this conception of identity as domination back to Simone de Beauvoir's theories of the relation of self and other.

Seminar paper from the year 2021 in the subject Gender Studies, grade: 1,0, University of Luxembourg, language: English, abstract: Gender and its meaning are often discussed by anthropologists, feminists, and other researchers.

However, the way that each defines the word gender is very different and there seems to be no fixed definition as to when one identifies as man or woman. This problematic, that there are so many different definitions for gender, Judith Butler takes as the center of her work, and tries to explain what they understand behind the notions of sex and gender. I will therefore base my analysis on Judith Butler's "Gender Trouble", published in 1990. Butler's approach is very

interesting, as it brings in the notion of culture as well. And because Butler brings in culture, and culture is the subject of anthropological research, I will take some ideas of Lila Abu Lughod's "Writing Against Culture", published in *Recapturing anthropology: working in the present*. The anthropological approach will only lead to a better understand of how culture and gender are so similar, as they are both not innate. The fact that gender is not innate and has to be learned, or as Judith says performed, will be the key idea that I will represent in this paper. The idea that gender is performed and is a social construction, is clearly represented in Walt Disney's "Mulan". I will, therefore, use this movie to prove the point that I am aiming to elaborate. My point is that any individual can perform different gender identities and that individuals are able to change their gender. So, gender is not related to the sexual organs or chromosomes one has, but gender is simply a behavior that adapts to its environment and is fluid.

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.

This introduction places Butler's ideas in their theoretical and philosophical contexts, analyzing her key works and their impact on contemporary thought.

Butler and Ethics

On the Discursive Limits of "Sex"

Bodies that Matter

Kinship Between Life and Death

Judith Butler: Ethics, Law, Politics

Offering an account of the work and thought of Judith Butler, this guide is meant for those studying this pioneering thinker

within the context of sociology, cultural studies, literary criticism, feminism, and philosophy. It explores her contributions to gender theory, and her impact on how the discipline of gender studies has been shaped.

'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. Judith Butler's *Gender Trouble* is a perfect example of creative thinking. The book redefines feminism's struggle against patriarchy as part of a much broader issue: the damaging effects of all our assumptions about gender and identity. Looking at the factionalism of contemporary (1980s) feminism, Butler saw a movement split by identity politics. Riven by arguments over what it meant to be a woman, over sexuality, and over class and race, feminism was falling prey to internal problems of

identity, and was failing to move towards broader solidarity with other liberation movements such as LGBT. Butler turned these issues on their head by questioning the basis that supposedly fundamental and fixed identities such as 'masculine/feminine' or 'straight/gay' actually have. Tracing these binary definitions back to the binary nature of human anatomy ('male/female'), she argues that there is no necessary link between our anatomies and our identities. Subjecting a wide range of evidence from philosophy, cultural theory, anthropology, psychology and anthropology to a renewed search for meaning, Butler shows both that sex (biology) and gender (identity) are separate, and that even biological sex is not simplistically either/or male/female. Separating our biology from identity then allows her to argue that, while categories such as 'masculine/feminine/straight/gay' are real, they are not necessary; rather, they are the product of society's assumptions, and the constant reproduction of those assumptions by everyone around us. That opens up some small hope for change: a hope that - 25 years after Gender Trouble's publication - is having a huge impact on societies and politics across the world.

Essay from the year 2000 in the subject Sociology - Gender Studies, grade: A, University of Illinois at Chicago, language: English, abstract: [...] Therefore, the baby tries to replace his/her sucking in a mother direction in other words, the mother gets displaced. In the theory of Freud the female sex is incomplete. She is the castrate of the real sex, the man. ``...the little girl is first a little boy, actively desiring her mother in the preoedipal period. When she recognizes her lack- the penis she must have to gain her mother's love- she turns with hostility from her mother, represses her inappropriately phallic desire, takes her father as love object and is thrust into the feminine position (Bernheimer 1 , p.28.)``. How can be a girl be a boy? (I will come back to this question later) But how could girls in Freud's society figure out that they are incomplete? Where could they see naked kids or adults? Would they not more likely see the father as uncompleted, which has no obvious sex organs, missing the breath? Or was his society not as bluestocking as history use to tell us and Foucault, with his beliefs about the un-prude bourgeoisie society is right? Freud impute all women a desire

for a penis. Out of this penis envy the girl rejects her mother and turns to the father. This includes the rescue of the girl from her homosexuality. The original desire is displaced. Also, the desire after the nipple has to be transferred. Again, this displacement, in the theory of Freud, occurs in different ways not directly related to the cause. As result, the mother gets not only associate with a passive loss, out of stopping breathed feeding; also the mother gets active rejected, out of her incompleteness. That means, in early childhood, the mother gets twice related with negative associations and experiences. In Dora`s case 2 , Freud does not only diagnosis a hysteria out of the cause of displacement, he also diagnosis bisexuality. The 19 years old Dora lives with her patents in one house. The mother seems to play a minor role in Doras life.[...]

Feminism and the Subversion of Identity

From Norms to Politics

Troubling Politics

Judith Butler and Organization Theory

Subjects of Desire

For Fauziya Kassindja, an idyllic childhood in Togo, West Africa, sheltered from the tribal

practices of polygamy and genital mutilation, ended with her beloved father's sudden death. Forced into an arranged marriage at age seventeen, Fauziya was told to prepare for kakia, the ritual also known as female genital mutilation. It is a ritual no woman can refuse. But Fauziya dared to try. This is her story--told in her own words--of fleeing Africa just hours before the ritual kakia was to take place, of seeking asylum in America only to be locked up in U.S. prisons, and of meeting Layli Miller Bashir, a law student who became Fauziya's friend and advocate during her horrifying sixteen months behind bars. Layli enlisted help from Karen Musalo, an expert in refugee law and acting director of the American University International Human Rights Clinic. In addition to devoting her own considerable efforts to the case, Musalo assembled a team to fight with her on Fauziya's behalf. Ultimately, in a landmark decision in immigration history, Fauziya Kassindja was granted asylum on June 13, 1996. *Do They Hear You When You Cry* is her unforgettable chronicle of triumph.

Taking a thematic approach to Butler as a political thinker, this text develops Butler's theory of the political through an exploration of her politics of troubling.

Essay from the year 2015 in the subject Women Studies / Gender Studies, grade: A, language: English, abstract: A critical assessment of the view of Judith Butler that gender is not a fact, using the relevant examples, including documentaries and other academic sources. The politics of gender continues to facilitate complex discourse of why, when and how gender is constructed and has attracted a plethora of theories. With third wave feminism being more

inclusive of gender diversity the idea of gender as a social construct became a popular argument, as explored by Judith Butler in her book 'Gender Trouble. Butler looks at a new way of approaching sex and gender construct, as opposed to the traditional heterosexualized notion of masculinity and femininity. Like many other scholars, theorists and feminists such as Michel Foucault, Audre Lorde and Adrienne Rich, Butler presents the argument that gender should be seen as fluid and adapt to our behavior and mannerisms at different times and in different situations rather than a rigid definition of who we are as gendered beings. Butler's entire argument of gender is centered on the idea of deconstructing the historical definition of gender, so as to move toward a more inclusive and equal society; one where we are not limited to feminine and masculine constructs. While many argue that gender is a biological, biosocial construct that is influenced by nature, work by Butler and other theorists, as well as the lived experiences of different human beings from various cultures, support the idea that gender is indeed not a fact but rather a socially constructed theory.

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 question 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.

Sacrificial Logics

Tenth Anniversary Edition

Excitable Speech

Study Guide: Gender Trouble by Judith Butler (SuperSummary)

Undoing Gender

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.

The author of "Gender Trouble" further develops her distinctive theory of gender by

examining the workings of power at the most material dimensions of sex and sexuality. Butler examines how the power of heterosexual hegemony forms the matter of bodies, sex, and gender.

Judith Butler's *GENDER TROUBLE: Feminism and the Subversion of Identity* radically claimed that the sexed body is a fallacy, discursively constructed by the performance of gender. A.W. Strouse has undertaken to rewrite Butler's classic tome into an octosyllabic poem. Inspired by the rhyming encyclopedias of the Middle Ages, Strouse transforms each of Butler's sentences into punchy medieval couplets. This performative repetition of Chapter 1 of Butler's now classic treatise on gender, identity, and sexuality, "Subjects of Sex/Gender/Desire," deconstructs Butler's deconstruction. Relishing in the campiness of rhyme and meter-in the bodily pleasures of form-Strouse's *GENDER TROUBLE COUPLETS*, Volume 1 is an imitation for which there is no original. Butler's *GENDER TROUBLE*, perhaps, was poetry all along. "In the tradition of the Revolutionary Cookbook ("Eggs Benedict Arnold"), teaching Structuralism through Hipster vs. Amish beards ("Is that beard ironic?"), and literary hostess gifts ("Lady Macbeth's Soap"), comes this brilliant rhymed couplet version of Judith Butler's *Gender Trouble*. Rarely has a poet applied his gifts to a more deserving subject. Strouse is the the Jeff Koons of queer theory, the Kim Kardashian of *différance*, the Lisa Frank of same-sex. In the grand tradition of rhymed pedagogical commentary - think Chaucer teaching Litel Louis how to

use the Astrolabe - this funny and useful book will be an instant bestseller, a perfect gift for the nerd and hipster in your life, and the best Valentine cadeau for your secret queer crush whom you want but cannot quite name." Anna M. Klosowska, author of *QUEER LOVE IN THE MIDDLE AGES* (Palgrave, 2005) A.W. STROUSE teaches medieval literature at The New School, and has published a wide variety of creative works, including *MY GAY MIDDLE AGES* (punctum, 2015) and with Patty Barth, *TRANSFER QUEEN* (punctum, 2018).

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Bodies That Matter

Creatures of Prometheus

Sexual Politics, Social Change and the Power of the Performative

Judith Butler

Giving an Account of Oneself

'Space Gender Knowledge' is an innovative and comprehensive introduction to the geographies of gender and the gendered nature of spatial relations. It examines the major issues raised by women's movements and academic feminism, and outlines the main shifts in feminist geographical work, from the geography of women to the impact of post-structuralism. In making their selection, the editors have drawn on a wide range of interdisciplinary material, ranging across spatial scales from the body to the

globe. The book presents influential arguments for the importance of the intersection between space and gender. Looking both at geography and beyond the discipline, it explores the gendered construction of space and the spatial construction of gender. Divided into a number of conceptual sections, each prefaced by an editorial introduction, this reader includes extracts from both landmark texts and less well-known works, making it an indispensable introduction to this dynamic field of study.

“ 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.

10 essays give the first sustained evaluation of Judith Butler's alleged ethical turn. Judith Butler is best known for *Gender Trouble* (1990), the book that introduced the idea of gender performativity. However, with the publication of *Giving an Account of Oneself* in 2005, it appeared that her work had taken a different turn: away from considerations of sex, gender, sexuality and politics, and towards ethics.

Bringing together a group of internationally renowned theorists, the volume asks: has there been an "ethical turn" in Butler's work or is the increasing emphasis on ethics the culmination of ideas in her earlier work? How do ethics relate to politics in her work, and how do they connect to her increasing concern with violence, war and conflict? *Butler and Ethics* will break new ground in scholarship on Butler and will also advance on-going debates about materiality and the body, biopolitics, affect theory, precariousness and subjectification.

A collection of work by leading feminist scholars, engaging with the question of the political status of poststructuralism within feminism, and affirming the contemporary debate over theory as politically rich and consequential.

Hegelian Reflections in Twentieth-Century France

The Judith Butler Reader

Freud's Displacement In Dora's Case And Judith Butler's "Gender Trouble"

Judith Butler's Impact on Feminist and Queer Studies

Gender and the Politics of Technology

In this anthology, prominent contemporary theorists assess the benefits and dangers of postmodernism for feminist theory. The contributors examine the meaning of postmodernism

both as a methodological position and a diagnosis of the times. They consider such issues as the nature of personal and social identity today, the political implications of recent aesthetic trends, and the consequences of changing work and family relations on women's lives. Contributors: Seyla Benhabib, Susan Bordo, Judith Butler, Christine Di Stefano, Jane Flax, Nancy Fraser, Donna Haraway, Sandra Harding, Nancy Hartsock, Andreas Huyssen, Linda J. Nicholson, Elspeth Probyn, Anna Yeatman, Iris Young.

This classic work by one of the most important philosophers and critics of our time charts the genesis and trajectory of the desiring subject from Hegel's formulation in *Phenomenology of Spirit* to its appropriation by Kojève, Hyppolite, Sartre, Lacan, Deleuze, and Foucault. Judith Butler plots the French reception of Hegel and the successive challenges waged against his metaphysics and view of the subject, all while revealing ambiguities within his position. The result is a sophisticated reconsideration of the post-Hegelian tradition that has predominated in modern French thought, and her study remains a provocative and timely intervention in contemporary debates over the unconscious, the powers of subjection, and the subject.

The celebrated author of *Gender Trouble* here redefines Antigone's legacy, recovering her revolutionary significance and liberating it for a progressive feminism and sexual politics. Butler's new interpretation does nothing less than reconceptualize the incest taboo in relation to kinship—and open up the concept of kinship to cultural change. Antigone, the renowned insurgent from Sophocles's *Oedipus*, has long been a feminist icon of defiance. But what has remained unclear is whether she escapes from the forms of power that she opposes. Antigone

proves to be a more ambivalent figure for feminism than has been acknowledged, since the form of defiance she exemplifies also leads to her death. Butler argues that Antigone represents a form of feminist and sexual agency that is fraught with risk. Moreover, Antigone shows how the constraints of normative kinship unfairly decide what will and will not be a livable life. Butler explores the meaning of Antigone, wondering what forms of kinship might have allowed her to live. Along the way, she considers the works of such philosophers as Hegel, Lacan, and Irigaray. How, she asks, would psychoanalysis have been different if it had taken Antigone—the "postoedipal" subject—rather than Oedipus as its point of departure? If the incest taboo is reconceived so that it does not mandate heterosexuality as its solution, what forms of sexual alliance and new kinship might be acknowledged as a result? The book relates the courageous deeds of Antigone to the claims made by those whose relations are still not honored as those of proper kinship, showing how a culture of normative heterosexuality obstructs our capacity to see what sexual freedom and political agency could be.

Undoing Gender constitutes Judith Butler's recent reflections on gender and sexuality, focusing on new kinship, psychoanalysis and the incest taboo, transgender, intersex, diagnostic categories, social violence, and the tasks of social transformation. In terms that draw from feminist and queer theory, Butler considers the norms that govern--and fail to govern--gender and sexuality as they relate to the constraints on recognizable personhood. The book constitutes a reconsideration of her earlier view on gender performativity from *Gender Trouble*. In this work, the critique of gender norms is clearly situated within the framework of human persistence and

survival. And to "do" one's gender in certain ways sometimes implies "undoing" dominant notions of personhood. She writes about the "New Gender Politics" that has emerged in recent years, a combination of movements concerned with transgender, transsexuality, intersex, and their complex relations to feminist and queer theory.

An Ethico-Political Bind

Feminism/Postmodernism

Gender Trouble Couplets

Judith Butler and Political Theory

Gender Trouble

The Judith Butler Reader is a collection of writings that span her impressive career and trace her intellectual history. Judith Butler, author of influential books such as Gender Trouble, has built her international reputation as a theorist of power, gender, sexuality and identity. Organized in active collaboration between Judith Butler and Sara Salih, it collects together writings that span Butler's impressive career as a critical philosopher, including selections from both well-known and lesser-known works. Includes an introduction and editorial material to assist students in their readings of theories that stand at the forefront of contemporary theoretical and political debates. 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. 2020 will mark thirty years since the first publication of Judith Butler ' s ground-breaking book, *Gender Trouble*. Here, and in subsequent work, Butler argues that gender and other forms of identity can best be understood as performative acts. These acts are what bring our subjectivities into existence, enabling us to be recognized as viable employable social beings, worthy of rights, responsibilities and respect. The three decades since the publication of *Gender Trouble* have witnessed Butler become one of the most widely cited and controversial figures in contemporary feminist thinking. While it is only in her most recent work that Butler has engaged directly with themes such as work and organization, her writing has profound implications for thinking, and acting, on the relationship between power, recognition and organization. Whilst her ideas have made important in-roads into work, organization and gender studies that are discussed here, there is considerable scope to explore further avenues that her concepts and theories open up. These inroads and avenues are the focus of this book. *Judith Butler and Organization Theory* makes a substantial contribution to the analysis of gender, work and organization. It not only covers central issues in Butler ' s work, it also offers a close reading of the complexities and nuances in her thought. It does so by ' reading ' Butler as a theorist of organization, whose work resonates with scholars, practitioners and activists concerned to understand and engage with organizational life, organization and organizing. Drawing

from a range of illustrative examples, the book examines key texts or ‘ moments ’ in the development of Butler ’ s writing to date, positing her as a thinker concerned to understand and address the ways in which our most basic desire for recognition comes to be organized within the context of contemporary labour markets and workplaces. It examines insights from Butler ’ s work, and the philosophical ideas she draws on, considering the impact of these on work, organization and management studies thus far; it also explores some of the many ways in which her thinking might be mobilized in future, considering what scope there is for a non-violent ethics of organization, and for a (re)assembling of the relationship between vulnerability and resistance within and through organizational politics.

One of the most talked-about scholarly works of the past fifty years, Judith Butler's *Gender Trouble* is as celebrated as it is controversial. Arguing that traditional feminism is wrong to look to a natural, 'essential' notion of the female, or indeed of sex or gender, Butler starts by questioning the category 'woman' and continues in this vein with examinations of 'the masculine' and 'the feminine'. Best known however, but also most often misinterpreted, is Butler's concept of gender as a reiterated social performance rather than the expression of a prior reality. Thrilling and provocative, few other academic works have roused passions to the same extent.

Volume 1

The Force of Nonviolence
Do They Hear You When You Cry
Space, Gender, Knowledge: Feminist Readings
Antigone's Claim

Judith Butler's *Gender Trouble* is a perfect example of creative thinking. The book redefines feminism's struggle against patriarchy as part of a much broader issue: the damaging effects of all our assumptions about gender and identity. Looking at the factionalism of contemporary (1980s) feminism, Butler saw a movement split by identity politics. Riven by arguments over what it meant to be a woman, over sexuality, and over class and race, feminism was falling prey to internal problems of identity, and was failing to move towards broader solidarity with other liberation movements such as LGBT. Butler turned these issues on their head by questioning the basis that supposedly fundamental and fixed identities such as 'masculine/feminine' or 'straight/gay' actually have. Tracing these binary definitions back to the binary nature of human anatomy ('male/female'), she argues that there is no necessary link between our anatomies and our identities. Subjecting a wide range of evidence from philosophy, cultural theory, anthropology, psychology and anthropology to a renewed search for meaning, Butler shows both that sex (biology) and gender (identity) are separate, and that even biological sex is not simplistically either/or male/female. Separating our biology from identity then

allows her to argue that, while categories such as 'masculine/feminine/straight/gay' are real, they are not necessary; rather, they are the product of society's assumptions, and the constant reproduction of those assumptions by everyone around us. That opens up some small hope for change: a hope that - 25 years after *Gender Trouble's* publication - is having a huge impact on societies and politics across the world.

In an era of backlash and supposed stagnation, feminist philosophers are still providing fresh and challenging perspectives—you just have to know where to look. Continental feminist theory continues to address pressing questions of equality and difference, identity and subjectivity. Modern thinkers like Judith Butler, Kelly Oliver, and Drucilla Cornell give strikingly new perspectives on sex, gender, sexual politics, and the various social reasons for gender inequality. Yet their theories are not always well received. *Continental Feminism Reader* responds to the marginalization of these thinkers and others like them. In this volume, Ann J. Cahill and Jennifer Hansen collect the most groundbreaking recent work in Continental Feminist Theory, introducing and explaining pieces that are often mystifying to those outside the field and outside academia. With these essays, *Continental Feminism Reader* begins the process of reanimating feminist politics through the critical tools of its contributors.

The first to use Judith Butler ' s work as a reading of how the legal subject is formed, this book traces how Butler comes to the themes of ethics, law and politics analyzing their

interrelation and explaining how they relate to Butler ' s question of how people can have more liveable and viable lives. Acknowledging the potency and influence of Butler ' s ' concept ' of gender as process, which occupies a well developed and well discussed position in current literature, Elena Loizidou argues that the possibility of people having more liveable and viable lives is articulated by Butler within the parameters of a sustained agonistic relationship between the three spheres of ethics, law and politics. Suggesting that Butler ' s rounded understanding of the interrelationship of these three spheres will enable critical legal scholarship, as well as critical theory more generally, to consider how the question of life ' s unsustainable conditions can be rethought and redressed, this book is a key read for all students of legal ethics, political philosophy and social theory.

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.

On the Discursive Limits of "sex"

A Politics of the Performative

Senses of the Subject

Butler Matters

Judith Butler: Live Theory

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 Failer, Belinda Johnston, Rosemary A. Joyce, Vicki Kirby, Diane Helene Miller, Mena Mitrano, Elizabeth M. Perry, Frederick S. Roden, and Natalie Wilson.

Since its initial publication in 1990, this book has become a key work of contemporary feminist theory, and an essential work for anyone interested in the study of gender, queer theory, or the politics of sexuality in culture. This is the text where the author began to advance the ideas that would go on to take life as "performativity theory," as well as some of the first articulations of the possibility for subversive gender practices. Overall, this book offers a powerful critique of heteronormativity and of the function of gender in the modern world.

A valuable intervention in Kristevan scholarship and a significant and exciting contribution in its own right to post-structuralist discussions of ethical and political agency and practice.

Contributors: Judith Butler, Tina Chanter, Marilyn Edelstein, Jean Graybeal, Suzanne Guerlac, Alice Jardine, Lisa Lowe, Noelle McAfee, Norma Claire Moruzzi, Kelly Oliver, Tilottma Rajan, Jacqueline Rose, Allison Weir, Mary Bittner Wiseman, Ewa Ziarek

Since its publication in 1990, *Gender Trouble* has become one of the key works of contemporary feminist theory, and an essential work for anyone interested in the study of gender, queer theory, or the politics of sexuality in culture.

Ethics, Politics, and Difference in Julia Kristeva's Writing

Continental Feminism Reader

Gender Performativity in Disney 's "Mulan"

Feminists Theorize the Political

Feminist Theory and the Critique of Identity

The Frankenstein nature of Chernobyl's nuclear reactor is the author's main venture into contemporary technology. Kaufman-Osborn (political theory, Whitman College) symbolically explores the relationship between human beings and their creations, and how gender informs that relationship. From the title, some may expect this to be a feminist analysis. In a sense it is, elaborating upon Judith Butler's ideas in *Gender Trouble* that gender is imposed by norm-governed dualisms of "performativity" (what Kaufman-Osborn terms "the gender-specific forms of divided labor"). The author waxes eloquently on artifacts as agents, agents as artifacts, exemplary artifacts (shield, cyborg, and reactor), and the myths of Prometheus and Philomela' loom. Annotation copyrighted by Book News, Inc., Portland, OR

SuperSummary, a modern alternative to SparkNotes and CliffsNotes, offers high-quality

study guides for challenging works of literature. This 51-page guide for "Gender Trouble" by Judith Butler includes detailed chapter summaries and analysis covering 3 chapters, as well as several more in-depth sections of expert-written literary analysis. Featured content includes commentary on major characters, 25 important quotes, essay topics, and key themes like Gender As Performative and Feminism and Queer Theory.

This unique volume presents a debate between four of the top feminist theorists in the US today, discussing the key questions facing contemporary feminist theory, responding to each other, and distinguishing their views from others.

With the publication of her highly acclaimed and much-cited book *Gender Trouble*, Judith Butler became one of the most influential feminist theorists of her generation. Her theory of gender performativity and her writings on corporeality, on the injurious capacity of language, on the vulnerability of human life to violence and on the impact of mourning on politics have, taken together, comprised a substantial and highly original body of work that has a wide and truly cross-disciplinary appeal. In this lively book, Moya Lloyd provides both a clear exposition and an original critique of Butler's work. She examines Butler's core ideas, traces the development of her thought from her first book to her most recent work, and assesses Butler's engagements with the philosophies of Hegel, Foucault, Derrida, Irigaray and de Beauvoir, as well as addressing the nature and impact of Butler's writing on feminist theory. Throughout Lloyd is particularly concerned to

examine Butler's political theory, including her critical interventions in such contemporary political controversies as those surrounding gay marriage, hate-speech, human rights, and September 11 and its aftermath. Judith Butler offers an accessible and original contribution to existing debates that will be an invaluable resource for students and scholars alike.

Der Streit Um Differenz Engl

Gender is Not a Fact. A Critical Assessment of of Judith Butler's View