

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

1: richardpayton / butler-desire-rhetoric-hegel

Introduction p. 1 Stubborn Attachment, Bodily Subjection: Rereading Hegel on the Unhappy Consciousness p. 31 Circuits of Bad Conscience: Nietzsche and Freud p.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Lawrence and Wishart, , Mikhail Bakhtin, quoted in V. Ladislav Matejka and I. Seminar Press, , Routledge, , The US Experience, trans. Verso, , 4, Clyde Woods, Development Arrested: Verso, , The American South, " Baton Rouge: Louisiana State University Press, , For an overview of the process see Pete Daniel, Lost Revolutions: The South in the s Chapel Hill: University of North Carolina Press, , particularly chap. Woods, Development Arrested, Duke University Press, , Tauffenburg Verlag, , Princeton University Press, , 6. Charles Johnson, Edwin R. Alexander, The Collapse of the Cotton Tenancy: Books for Libraries Press, , Karl Marx, Grundrisse, trans. Penguin, , " Joel Williamson, The Crucible of Race: Oxford University Press, , Malcolm Bull, Seeing Things Hidden: Apocalypse, Vision and Totality London: Verso, , , My phrasing derives from Bull: Shierry Weber Nichol森 New York: Columbia University Press, , Bull, Seeing Things Hidden, Mandle, Not Slave, Not Free: Duke University Press, London, , Stanford University Press, , Fredric Jameson, The Political Unconscious: Narrative as a Socially Symbolic Act London: Methuen, , p. Blackwell, , "6. Jacques Derrida, Dissemination, trans. See also Derrida, Dissemination, 70" Manchester University Press, , The Cassell Dictionary of Slang, ed. The Random House Dictionary of Slang, ed. You are not currently authenticated. View freely available titles:

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

2: Allison Wunderland's Transcend Dance: June

Judith Butler, "Stubborn Attachment, Bodily Subjection: Rereading Hegel on the Unhappy Consciousness" *from The Psychic Life of Power: Theories in Subjection* (; first published:)

Some different interpretations of G. In their effects these interpretations have crossed the language boundaries and the borders of national discussions. With regard to the conceptual relations between Hegel and Foucault, this problem could be figured out as the question about the possibility of the historicity of knowledge without presupposing a fixed identity of the subject. In the American context, Judith Butler evolved this problem as a question about the effects of political structures in relation to the identity of the subject and his body. So it seems that we have to deal with a transformation of a problem which has been reproduced in different cultural contexts and in different ways. I would like to examine this transformation due to three questions: In which discursive context is the Foucauldian transformation of the Hegelian concept of subjectivity involved? How does Judith Butler combine elements of the Hegelian and the Foucauldian concept of the subject? Elements of the Hegelian notion of the subject in the *Phenomenology of Spirit* Hegel published the *Phenomenology of Spirit* in Jena during the disturbances of the Napoleonic expedition. The content of this difficult and ambitious text is related to the historical context which is characterized by the post-revolutionary situation in France, and by the philosophical discourse of that time concerning the post-Kantian philosophies of Jacobi, Fichte and Schelling. According to this condition, the consciousness changes the knowledge about itself as well as the knowledge about his object until it reaches the true knowledge itself. In this sense Hegel develops a philosophical reflection about the variability of the relation between the subject and its object in a historical dimension. The point is that the servant consciousness emancipates itself from the master consciousness because of his immediate connection to the desired object and his self-transformation in the working process. He describes the *Phenomenology* as a kind of reminiscence of experiences in the medium of the philosophical knowledge. The logical genesis of sense which is not reducible on the anthropological individualism, Hyppolite develops in his later text *Logic and Existence* How the tragical notion of experience in his early text *Madness and Civilization* Baugh In that text Foucault established a critical view of the reasonable and normative conception of the historicity of knowledge and created an alternative history of unreason on the basis of phenomena which are excluded by the notion of reason. With the text *The order of things* , Foucault realized a conception of a history of humanities which describes transformations of knowledge in correlation to discursive practices in a non-teleological and discontinuous way. But his analytical description of unconscious structures of knowledge stays in touch with the premise of a historical totality *â€”* a point that Foucault himself criticizes in his later text *Archeology of knowledge* Referring especially to some texts of Friedrich Nietzsche, Foucault developed in the s a genealogical method for the description of the historical distribution of discursive practices in relation to different types of power like social or political doctrines, techniques of observation or disciplinary regulations. This method allows him to define the modalities of the subject without assuming an autonomous or an fixed anthropological identity. On the contrary I would like to show that the power intensifies through its own practice; power does not change on the other side secretly. So we see that Foucault considers the discursive positions of the subject, the performances of the body and the meanings of the knowledge as constituted by historical situated power-regimes and their transformations Foucault Approximately after the publication of *The order of things* in , Foucault criticized Hegel also in a strategic way. But this strategic or polemic criticism which Foucault formulated mostly in interviews, public discussions or essays was mainly directed against the predominance of a humanistic ideology in the neo-Hegelian, Marxist, existentialist and phenomenological discourses at the French universities during the s and s Bourdieu In Foucault said in an interview: These very popular lectures have effected an anthropological and existential change in some philosophical discourses and led to a multiplication of interpretations of the *Phenomenology*. The theme is the man as a human being, as the real existence in the history. In this sense his

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

interpretation is more a transformation or an actualization than a close interpretation of the Hegelian text, because he neglects the reflexive dimension of the philosophical knowledge largely to describe a post-historic way of human existing. How it is possible to articulate alternative positions to current power-regimes when we must assume that these regimes determine the conditions of these alternative positions Butler In this way the normativity becomes a psychological dimension of the subject and generates a form of self-subjection. The reflection and realization of power in and through the psyche of the subject means also that the subject becomes a former of power-relations and that its actions are necessary for their reproduction. Because the transformations of the power through the actions of the subject are in some degree unpredictable and irreducible on logical and historical rules, the subject is not determined by the power as well as the power is not determined by the subject in a necessary way Butler The quotations follow the translation of A. Miller, Phenomenology of Spirit, Oxford,

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

3: Hegel and Contemporary Continental Philosophy

Contents Introduction 1 1 Stubborn Attachment, Bodily Subjection Rereading Hegel on the Unhappy Consciousness 31 2 Circuits of Bad Conscience Nietzsche and Freud 63 3 Subjection, Resistance, Resignification.

Already have an account? Page history last edited by PBworks 11 years, 11 months ago Preface to the Paperback Edition Subjects of Desire is my dissertation, revised in As a graduate student in the Department of Philosophy at Yale University in the early s, I trained in the tradition of continental philosophy, studying Marx and Hegel, phenomenology, Heidegger, Kierkegaard, Merleau-Ponty, and the Frankfurt School. I wrote the dissertation under Maurice Natanson, a phenomenologist who generously supported my scholarship, but let me know that French philosophy met its reasonable limit in the work of Sartre and selected writings of Merleau-Ponty. And it was not until I left Yale and became a visiting faculty member and then a postdoctoral fellow at Wesleyan University from that I became open to French theory in a way that I mainly resisted while at Yale. At the Center for the Humanities, I was exposed to critical theory in the French vein, and it was in the initial stages of that exposure that I revised the dissertation as Subjects of Desire: The final chapters on Deleuze, Lacan, and Foucault were not part of the dissertation proper, and they represent first forays into material that I have since come to understand deserves a more complex consideration. I published the book too early, pressured by the job market, and I republish it now too late to make revisions. Any revised version of this work would be a new work altogether, one that I am not prepared to embark upon at this time. In , I was not quite prepared to make the theoretical moves that I begin in the final chapters and that I subsequently made in the writing of Gender Trouble, published in late Although at the time of this writing I am not yet ancient, the book reads to me -- to the extent that I can read it -- as my juvenalia, which means that I ask the reader to approach it with abundant forgiveness in reserve. The text is neither a comprehensive account of French Hegelianism nor a work in intellectual history. If it were to have been a comprehensive treatment, it most certainly would have included a chapter on the work of Georges Bataille. Stoicism, Scepticism, and the Unhappy Consciousness. Rereading Hegel on the Unhappy Consciousness," which constitutes a continued reflection on the Hegelian subject. Hegel offers a configuration of the subject in which subjection becomes a psychic reality, one in which oppression itself is articulated and entrenched through psychic means. My suggestion is that Hegel begins to explain the inversions of power that take place as it acquires the status of psychic reality, an explanation that allies him with insights credited to Nietzsche and Freud. The future is, for Kojeve, no longer constrained by technology, and the future that Hegel anticipates is in some way precisely the one that Kojeve mourns as lost idealism. This predicament of temporality post-Hegel has led some of the Straussians to conclude that history itself must resolve into "perennial" themes, and it has also led Althusserians to conclude that a structuralist analysis of society relieved of the conceits of diachrony is the preferable conclusion. But another perspective can be derived from Kojeve, one that insists that temporality is irreducible to historicity, and that neither is reducible to teleology. The temporality of the concept is neither static nor teleological, but requires a double inverted reading that knows no closure, which will no doubt offend the avatars of common sense, but without which no approach to Hegel is possible. The speculative sentence that Hegel outlines in the Logic underscores this problem of temporality as a predicament of reading. We cannot expect that language will transparently show the truth of what it says, but neither can we expect that this truth will be found outside of language. The truth is not the same as the narrative that the Phenomenology provides, and yet it is made manifest only through its exposition. The sentence moves in such a way that the familiar is rendered unfamiliar, and this pertains to the familiar grammar of the sentence itself. This becomes especially true when we consider the grammatical place of "negation," a term that not only undergoes semantically important shifts in meaning, but that also "acts" in essential ways in the unfolding of essential truths. These functions of "negation" elicit the usual jokes on Hegel by contemporary analysts who insist that Hegel either be made plain or be rejected once and for all. Hegel has other plans in mind when he

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

claims, for instance, in the *Phenomenology* that the speculative proposition destroys the general nature of the proposition Miller. But the question is not what logical sense can be made of negation in Hegel, but how the very use of negation in Hegel calls into question our understanding of logical relations. In the *Phenomenology*, negation emerges in a number of ways, and not merely in the service of an assimilating or domesticating conceptual operation that subdues the alterities it confronts. In the section, "The Truth of Self-Certainty," consciousness negates its objects by consuming them; in *Lordship and Bondage*, negation appears first as the effort of both figures to annihilate one another and then transmutes into relations of domination and servitude. What does it mean that negation "appears" through these various figures? And how are we to understand the transmutations that the appearance of negation undergoes? My suggestion is that in the *Phenomenology*, figures emerge to describe a state that has not yet achieved a stable logical status; indeed, the figure marks the instability of logical relations. Conversely, though, every logical relation assumes a shape or an appearance that is figural. One reads along in the *Phenomenology* with the assumption that a stable reality is being described only to come up against the obduracy of descriptive language itself. We think we know at any given textual moment what negation "is" and what it does, only to find out by following the course of its action, indeed, by reading it, that our former convictions were unfounded. It is the term, in other words, that constantly undermines our own knowingness. The language we thought was reporting on the reality of negation turns out to take part in the activity itself, to have its own negating function, and, indeed, to be subject to negation itself. The language of the text thus exhibits its own rhetoricity, and we find that the question of logic and that of rhetoric are indissociable from each other. Similarly, no claims of cognition can be made apart from the practice of reading: *Essai sur le discours hegelien*, makes a similar point as he disputes the possibility of a Hegelian dogmatism and shows that Hegelian discourse actively initiates the reader into a new mode of philosophical thought. Jean-Luc Nancy makes this point in a different way in his recently published *Hegel: The subject disperses itself into its world*, and this self-surpassing is precisely the operation of its negativity. Indeed, often the marks of a distinctively "post-Hegelian" position are not easy to distinguish from an appropriative reading of Hegel himself. And where objectivity returns via Hegel, it is always devoid of its specifically onomic content, which leads it to valorize a philosophically abstracted notion of equality and democracy at the expense of one wrought from the class struggle. Although Althusser devotes several essays to the reconsideration of Hegel in his *Ecrits philosophiques et politiques*, where he offers a critique of Hegelian abstraction and begins through the practice of immanent critique to articulate a totality without a subject, he is quick to insult Hegel and French Hegelianism in particular. Finally, Althusser not only accuses Hegelian philosophy of providing a philosophical glorification of the bourgeois status quo, but of supplying a revisionism "of a fascist type." The Hegelian subject is one for whom the stable relation between subject and predicate within ordinary grammar becomes undone. Thus, as a reader in the Althusserian tradition, Macheray nevertheless yields an interpretation that converges with that of Lebrun and Nancy in that he acknowledges that the subject is only the term for the process that it accomplishes, is nonsubstantial, and is one whose illimitability destroys its ordinary grammatical function. I have taught courses on Hegel and contemporary theory, and continue to be interested in the way Hegel is read and misread at the advent, institution, and dissemination of structuralism. In a sense, all of my work remains within the orbit of a certain set of Hegelian questions: What is the relation between desire and recognition, and how is it that the constitution of the subject entails a radical constitutive relation to alterity? Whether Antigone functions as a subject for Hegel remains a compelling question for me, and raises the question of the political limit of the subject, that is, both the limitations imposed upon subjecthood who qualifies as one, and the limits of the subject as the point of departure for politics. Hegel remains important here, for his subject does not stay in place, displaying a critical mobility that may well be useful for further appropriations of Hegel to come. Indeed, the self who comes outside of itself, for whom *ek-stasis* is a condition of existence, is one for whom no return to self is possible, for whom there is no final recovery from self-loss. The notion of "difference" is similarly misunderstood, I would suggest, when it is understood as contained within or by the subject: Rather, the moment of its

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

"resolution" is finally indistinguishable from the moment of its dispersion; the thinking of this cross-vectored temporality ushers in the Hegelian understanding of infinity and offers a notion of the subject that cannot remain bounded in the face of the world. Misrecognition does not arrive as a distinctively Lacanian corrective to the Hegelian subject, for it is precisely by misrecognition that the Hegelian subject repeatedly suffers its self-loss. Indeed, this is a self constitutively at risk of self-loss. This subject neither has nor suffers its desire, but is the very action of desire as it perpetually displaces the subject. Thus, it is neither precisely a new theory of the subject nor a definitive displacement of the subject that Hegel provides, but rather a definition in displacement, for which there is no final restoration.

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

4: Judith Butler, Performance and Performativity - Théâtre, Performance, Philosophie Colloque

"*Stubborn Attachment, Bodily Subjection: Rereading Hegel on the Unhappy Consciousness.*" In *Intersections: Nineteenth-Century Philosophy and Contemporary Theory*, edited by Tilottama Rajan and David L. Clark.

Radical lesbian post-structuralist semiotics drawing from Foucault, Lacan. Harvard University Press, *The Performative in the Political*. Senses of the Subject. Fordham University Press, Translated by Martin Rueff. *Jewishness and the Critique of Zionism* Butler, Judith. *Jewishness and the Critique of Zionism*. Columbia University Press, Translated by Gildas Le Dem. *Judentum und die Kritik am Zionismus* Butler, Judith. *Judentum und die Kritik am Zionismus*. Edited by Tatiana Eggeling. *The Question of Gender*: Indiana University Press, *The Power of Religion in the Public Sphere*. *Essai sur la violence, la guerre et le deuil* Butler, Judith. *Ce qui fait une vie: Essai sur la violence, la guerre et le deuil*. *When Is Life Grievable? Warum wir nicht jedes Leid beklagen* Butler, Judith. *Warum wir nicht jedes Leid beklagen*. *Blasphemy, Injury, and Free Speech*. University of California Press, *Die Macht der Geschlechternormen und die Grenzen des Menschlichen*. *Adorno-Vorlesungen* Butler, Judith. *Kritik der ethischen Gewalt: Who Sings the Nation-State: Judith Butler in Conversation: Analyzing the Texts and Talk of Everyday Life*. *Giving an Account of Oneself*. *Dar cuenta de si mismo*. Presses Universitaires de France, *The Judith Butler Reader*. Edited by Sara Salih. *The Powers of Mourning and Violence*. Translated by Sarah Clyne Sundberg. *Politische Essays* Butler, Judith. Translated by Guo Jie. *Shanghai san lian shu dian*, Translated by Maxime Cervulle. Translated by Karin Lindeqvist. Translated by Jasmina Husanovic. *Don Juan with J. The Scandal of the Speaking Body: Austin, or Seduction in Two Languages*. Stanford University Press, Siegel, and Robert C. *The Logic of American Antidiscrimination Law*. Duke University Press, *Kinship Between Life and Death*. *Verwandtschaft Zwischen Leben und Tod*. Translated by Reiner Ansen. *Contemporary Dialogues on the Left*. *A Politics of the Performative* Butler, Judith. *A Politics of the Performative*. *Le Pouvoir des Mots: Discours de Haine et Politique du Performatif*. Translated by Charlotte Nordmann. *Zur Politik des Performativen* Butler, Judith. *Zur Politik des Performativen*. Translated by Kathrina Menke, Markus Krist. *Theories of Subjection* Butler, Judith. *The Psychic Life of Power: La Vie Psychique du Pouvoir*: Translated by Brice Mattheussent. Translated by Jacqueline Cruz. *Die Diskursiven Grenzen des Geschlechts*. *Ces Corps Qui Comptent: De la Materialite et des Limites Discursiv*. *Jiangsu ren min chu ban she*. Translated by Sheng Zhang. *O Diskurzivnim Granicama "Spola"*. Translated by Simona Capelli. *Feminism and the Subversion of Identity* Butler, Judith. *Feminism and the Subversion of Identity*. Translated by Renato Aguiar. Translated by Yuting Lin. *Gui guan tu shu gu fen you xian gong si*, Translated by Karolina Krasuska. *Wydawnictwo Krytyki Politycznej*, *Trouble dans le Genre*: Translated by Cynthia Kraus. *Feminizem in Subverzija Identitete* Butler, Judith. *Feminizem in Subverzija Identitete*. Translated by Suzana Tratnik. *Feminizumu to Aidentiti no Kakuran* Butler, Judith. *Feminizumu to Aidentiti no Kakuran*. Translated by Kazuko Takemura. *Das Unbehagen der Geschlechter* Butler, Judith. *Das Unbehagen der Geschlechter*. Translated by Kathrina Menke. *Hegelian Reflections in Twentieth-Century France*. Translated by Philippe Salbot. *Foreword to State of Insecurity: Government of the Precarious*, by Isabell Lorey. *Antigone, Speech, Performance, Power*. Hillis Miller, and Andrzej Warminski. University of Minnesota Press,

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

5: Table of contents for Library of Congress control number

- Butler, Judith Pamela (), *Hartnäckiges Verhaftetsein, körperliche Subjektivation, Hegel über das unglückliche Bewusstsein* ("Stubborn Attachment, Bodily Subjection: rereading Hegel on the unhappy Consciousness"), in: *Psyche der Macht, das Subjekt der Unterwerfung, Suhrkamp, Frankfurt am Main,*

She received her Ph. She is most famous for her notion of gender performativity, but her work ranges from literary theory, modern philosophical fiction, feminist and sexuality studies, to 19th- and 20th-century European literature and philosophy, Kafka and loss, mourning and war. A champion of feminist theory on the American academic scene since the early 90s, Judith Butler boldly confronted establishment ideas of normative behavior. Her contributions to gender theory, for example, are based on the revelation that concepts are tributaries of behavior, and that behavior can generally be understood as the performing of accepted social norms. The roles bodies play are shaped and regulated by disciplinary regimes which, in turn, use these performances as justification for the established model, all the while pretending to deny the element of performance. As a philosopher who demonstrates that ambivalence and precariousness correspond more genuinely to the actual nature of concepts and identities, her work, needless to say, runs counter to traditional theories bent on defining clear roles, not only for how gender should be played, but also for how thinking should be structured. Stanford University Press, *Repetition*, as an integral part of what it means to perform, is what inscribes speech within meanings or norms that oppress, but also what gives speech such a deeply subversive potential. In other words, the very failures of the system to assimilate everyone into a coherent narrative can be appropriated as forms of protest and subversion. In fact, Butler seems to suggest that operating in the cracks and wounds of disciplinary regimes is the only non-violent approach to resist systemic oppression. Coercion and exclusion are such integral parts of human constructions, be they linguistic, political, ethical, or sexual, that the unshackled mind must find ways of responding which are uncanny and destabilizing. Throughout her career, Butler has remained on the political scene, frequently speaking out against discrimination, racism and war. Recognizing the common stakes among a wide range of fronts, she participated in Occupy Wall Street and has served as the chair of the International Gay and Lesbian Human Rights commission and is currently on the advisory board of Jewish Voice for Peace. Her latest book uses the obligation to object to state violence embedded in Jewish ethics to criticize political Zionism. *Making bodies matter in the face of abstract ideologies is paving the way for the failure of disciplinary regimes. Jewishness and the Critique of Zionism.* Columbia University Press, Butler, Judith and Athena Athanasiou. *The Performative in the Political.* Adorno Prize Lecture, September 11, *The Power of Religion in the Public Sphere.* Butler, Judith and Elizabeth Weed. *The Question of Gender.* Indiana University Press, *When Is Life Grievable? Blasphemy, Injury, and Free Speech.* University of California Press, Butler, Judith and Cornel West. *Judith Butler and Cornel West in conversation.* Butler, Judith and Gayatri Chakravorty Spivak. *Who Sings the Nation-State?:* Butler, Judith and Bronwyn Davies. *Judith Butler in conversation: Giving an Account of Oneself.* Fordham University Press, Butler, Judith and Sara Salih Editor. *The Judith Butler Reader.* *The Powers of Mourning and Violence.* *Feminism and the Final Foucault.* University of Illinois Press, *The Scandal of the Speaking Body: Don Juan with J. Austin, or Seduction in Two Languages.* Butler, Judith, Thomas C. Siegel and Robert C. *The Logic of American Antidiscrimination Law.* Duke University Press, Butler, Judith and Paul Rabinow. *The Cultural Life of Everyday Conversation.* Elisabeth Bronfen, Misha Kavka Editors. *Theory for the New Century.* *Kinship between Life and Death.* *Contemporary Dialogues on the Left.* *New Work on the Politics of Literary Theory.* *Essays from the English Institute.* Tom Cohen, Barbara Cohen, J. Hillis Miller, Andrzej Warminski Editors. *Paul de Man and the Afterlife of Theory.* University of Minnesota Press, *Reflections on Drama, Culture, Politics.* *Readers in Cultural Criticism.* *The Turn to Ethics.* *Oxford Readings in Feminism.* Oxford University Press, *Acts of Close Reading in Literary Theory.* Edinburgh University Press, Peter Brooks, Alex Woloch Editors. *The Place of Psychoanalysis in*

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

Contemporary Culture. Yale University Press, Between Freud and Foucault. Studies in Continental Thought. Princeton University Press, John Phillips, Lyndsey Stonebridge Editors. Practices of Cultural Regulation. A Politics of the Performative. The Psychic Life of Power: Female Subjects in Black and White: Gender, Nation, and Postcolonial Perspectives. A Reader in Feminist Theory. Critical Terms for Literary Study. University of Chicago Press, London, New York, Nineteenth-Century Philosophy and Contemporary Theory. The Margins of Literature. State University of New York Press, Sexual Theory and Politics in the Age of Epidemic. A Collection of Essays. Solomon, Kathleen Marie Higgins Editors. The Age of German Idealism. Butler, Judith, Joan W. Feminists Theorize the Political. Institute for the Humanities. University of Michigan Press, Hegel, the Sign, and History. Louisiana State University Press, MacMillan Publishing Company, Glick, Stanley Bone Editors. Pleasure Beyond the Pleasure Principle. Feminism and the Subversion of Identity.

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

6: Project MUSE - William Faulkner

"Stubborn Attachment, Bodily Subjection: Rereading Hegel on the Unhappy Consciousness"--from The Psychic Life of Power: Theories in Subjection (; first published:)

Harvard University Press, The Performative in the Political. Senses of the Subject. Fordham University Press, Translated by Martin Rueff. Jewishness and the Critique of Zionism, Butler, Judith. Jewishness and the Critique of Zionism. Columbia University Press, Translated by Gildas Le Dem. Judentum und die Kritik am Zionismus, Butler, Judith. Judentum und die Kritik am Zionismus. Edited by Tatiana Eggeling. The Question of Gender: Indiana University Press, The Power of Religion in the Public Sphere. Essai sur la violence, la guerre et le deuil, Butler, Judith. Ce qui fait une vie: Essai sur la violence, la guerre et le deuil. When Is Life Grievable? Warum wir nicht jedes Leid beklagen, Butler, Judith. Warum wir nicht jedes Leid beklagen. Blasphemy, Injury, and Free Speech. University of California Press, Die Macht der Geschlechternormen und die Grenzen des Menschlichen. Adorno-Vorlesungen , Butler, Judith. Kritik der ethischen Gewalt: Who Sings the Nation-State: Judith Butler in Conversation: Analyzing the Texts and Talk of Everyday Life. Giving an Account of Oneself. Dar cuenta de si mismo. Presses Universitaires de France, The Judith Butler Reader. Edited by Sara Salih. The Powers of Mourning and Violence. Translated by Sarah Clyne Sundberg. Politische Essays, Butler, Judith. Translated by Guo Jie. Shanghai san lian shu dian, Translated by Maxime Cervulle. Translated by Karin Lindeqvist. Translated by Jasmina Husanovic. Don Juan with J. The Scandal of the Speaking Body: Austin, or Seduction in Two Languages. Stanford University Press, Siegel, and Robert C. The Logic of American Antidiscrimination Law. Duke University Press, Kinship Between Life and Death. Verwandtschaft Zwischen Leben und Tod. Translated by Reiner Ansen. Contemporary Dialogues on the Left. A Politics of the Performative, Butler, Judith. A Politics of the Performative. Le Pouvoir des Mots: Discours de Haine et Politique du Performatif. Translated by Charlotte Nordmann. Zur Politik des Performativen, Butler, Judith. Zur Politik des Performativen. Translated by Kathrina Menke, Markus Krist. Theories of Subjection, Butler, Judith. The Psychic Life of Power: La Vie Psychique du Pouvoir: Translated by Brice Matthieussent. Translated by Jacqueline Cruz. Die Diskursiven Grenzen des Geschlechts. Ces Corps Qui Comptent: De la Materialite et des Limites Discursiv. Jiangsu ren min chu ban she. Translated by Sheng Zhang. O Diskurzivnim Granicama "Spola". Translated by Simona Capelli. Feminism and the Subversion of Identity, Butler, Judith. Feminism and the Subversion of Identity. Translated by Renato Aguiar. Translated by Yuting Lin. Gui guan tu shu gu fen you xian gong si, Translated by Karolina Krasuska. Wydawnictwo Krytyki Politycznej, Trouble dans le Genre: Translated by Cynthia Kraus. Feminizem in Subverzija Identitete, Butler, Judith. Feminizem in Subverzija Identitete. Translated by Suzana Tratnik. Feminizumu to Aidentiti no Kakuran, Butler, Judith. Feminizumu to Aidentiti no Kakuran. Translated by Kazuko Takemura. Das Unbehagen der Geschlechter, Butler, Judith. Das Unbehagen der Geschlechter. Translated by Kathrina Menke. Hegelian Reflections in Twentieth-Century France. Translated by Philippe Salbot. Foreword to State of Insecurity: Government of the Precarious, by Isabell Lorey. Antigone, Speech, Performance, Power. Hillis Miller, and Andrzej Warminski. University of Minnesota Press, Nietzsche and Freud Butler, Judith.

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

7: Judith Butler - The European Graduate School

«*Stubborn Attachment, Bodily Subjection: Rereading Hegel on the Unhappy Consciousness*» Tilottama Rajan, David L. Clark (Editors). *Intersections: Nineteenth-Century Philosophy and Contemporary Theory*.

This course will explore the productive engagements with and reinventions of the tradition of Hegelian dialectical theory and practice in three of the most important literary and cultural theorists operating today: We will begin our discussion with an examination of a short text by Hegel: With this framework in hand, we will then look at early re-imaginings of the dialectical tradition and method by our three thinkers: Kant, Hegel, and the Critique of Ideology. Finally, we will explore the persistence of these commitments in later work of these three thinkers. Other readings will be made available, at various spaces and places, as the semester progresses.

Aims and Methods

1. Full presence in every spatial, ontological, existential, and intellectual sense of the word, as well as active and engaged participation in the seminar discussions. Given your presence here, I assume that all of you are looking forward as much as I am to having the opportunity for a serious and careful engagement with these texts. Thus, the most general expectation that I have for this semester is that all of you intend to read these works, and to do so in a responsible and rigorous fashion, and in a spirit of good faith and intellectual camaraderie. As I imagine all of our work fundamentally to be a collective project, you will do this in groups of three, with each group being responsible for the readings on two different occasions. Your group can take a variety of approaches to this task: I only ask that you keep the opening comments brief 15 minutes maximum total so that we can begin our general discussion as soon as possible. I also hope that your groups will continue to work together throughout the semester, sharing ideas, giving support, discussing research projects, drinking beer, and other important tasks. I will be very happy to meet with your group beforehand to suggest some secondary readings and discuss approaches and tactics. As there will be a great deal of discussion relevant to our class, I ask that all enrolled students plan to attend some of the sessions and events.

For the major written component of the course, I will ask each of you to develop an independent research program, which will take one of two forms: The aim of the longer project will be one of the following: I would also like to ask that all Ph. D students plan to pursue option b, with the goal of producing an essay that will serve either as the basis of a dissertation chapter or a publishable essay or even both. I ask each of you who choose this second option to turn in a detailed paper proposal, complete with bibliography, about a month before the paper is due. If you require additional time to work on this project, I am happy to allow you to do so. However, in order to avoid extending the course indefinitely, I expect that the project will be completed by the end of the summer terms; work turned in after that time should not expect to receive extensive comments.

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

8: Allison Wunderland's Transcend Dance

Judith Butler, *"Stubborn Attachment, Bodily Subjection: Rereading Hegel on the Unhappy Consciousness"* from Keenan March 30 - *The Politics of Monstrous Kinships*.

Radical lesbian post-structuralist semiotics drawing from Foucault, Lacan. Harvard University Press, *The Performative in the Political*. Senses of the Subject. Fordham University Press, Translated by Martin Rueff. *Jewishness and the Critique of Zionism* Butler, Judith. *Jewishness and the Critique of Zionism*. Columbia University Press, Translated by Gildas Le Dem. *Judentum und die Kritik am Zionismus* Butler, Judith. *Judentum und die Kritik am Zionismus*. Edited by Tatiana Eggeling. *The Question of Gender*: Indiana University Press, *The Power of Religion in the Public Sphere*. *Essai sur la violence, la guerre et le deuil* Butler, Judith. *Ce qui fait une vie: Essai sur la violence, la guerre et le deuil*. *When Is Life Grievable? Warum wir nicht jedes Leid beklagen* Butler, Judith. *Warum wir nicht jedes Leid beklagen*. *Blasphemy, Injury, and Free Speech*. University of California Press, *Die Macht der Geschlechternormen und die Grenzen des Menschlichen*. *Adorno-Vorlesungen* Butler, Judith. *Kritik der ethischen Gewalt: Who Sings the Nation-State: Judith Butler in Conversation: Analyzing the Texts and Talk of Everyday Life*. *Giving an Account of Oneself*. *Dar cuenta de si mismo*. Presses Universitaires de France, *The Judith Butler Reader*. Edited by Sara Salih. *The Powers of Mourning and Violence*. Translated by Sarah Clyne Sundberg. *Politische Essays* Butler, Judith. Translated by Guo Jie. *Shanghai san lian shu dian*, Translated by Maxime Cervulle. Translated by Karin Lindeqvist. Translated by Jasmina Husanovic. *Don Juan with J. The Scandal of the Speaking Body: Austin, or Seduction in Two Languages*. Stanford University Press, Siegel, and Robert C. *The Logic of American Antidiscrimination Law*. Duke University Press, *Kinship Between Life and Death*. *Verwandtschaft Zwischen Leben und Tod*. Translated by Reiner Ansen. *Contemporary Dialogues on the Left*. *A Politics of the Performative* Butler, Judith. *A Politics of the Performative*. *Le Pouvoir des Mots: Discours de Haine et Politique du Performatif*. Translated by Charlotte Nordmann. *Zur Politik des Performativen* Butler, Judith. *Zur Politik des Performativen*. Translated by Kathrina Menke, Markus Krist. *Theories of Subjection* Butler, Judith. *The Psychic Life of Power: La Vie Psychique du Pouvoir*: Translated by Brice Mattheussent. Translated by Jacqueline Cruz. *Die Diskursiven Grenzen des Geschlechts*. *Ces Corps Qui Comptent: De la Materialite et des Limites Discursiv*. *Jiangsu ren min chu ban she*. Translated by Sheng Zhang. *O Diskurzivnim Granicama "Spola"*. Translated by Simona Capelli. *Feminism and the Subversion of Identity* Butler, Judith. *Feminism and the Subversion of Identity*. Translated by Renato Aguiar. Translated by Yuting Lin. *Gui guan tu shu gu fen you xian gong si*, Translated by Karolina Krasuska. *Wydawnictwo Krytyki Politycznej*, *Trouble dans le Genre*: Translated by Cynthia Kraus. *Feminizem in Subverzija Identitete* Butler, Judith. *Feminizem in Subverzija Identitete*. Translated by Suzana Tratnik. *Feminizumu to Aidentiti no Kakuran* Butler, Judith. *Feminizumu to Aidentiti no Kakuran*. Translated by Kazuko Takemura. *Das Unbehagen der Geschlechter* Butler, Judith. *Das Unbehagen der Geschlechter*. Translated by Kathrina Menke. *Hegelian Reflections in Twentieth-Century France*. Translated by Philippe Salbot. *Foreword to State of Insecurity: Government of the Precarious*, by Isabell Lorey. *Antigone, Speech, Performance, Power*. Hillis Miller, and Andrzej Warminski. University of Minnesota Press,

STUBBORN ATTACHMENT, BODILY SUBJECTION: REREADING HEGEL ON THE UNHAPPY CONSCIOUSNESS pdf

Astd state of the industry report 2014 The Mountains of the Mediterranean World (Studies in Environment and History) The Analysis of communication content Map ing test practice 5th grade The tale of two bad mice (1904) Aqa biology a level student book Tomazos fortune, and other stories English country garden piano Yuletide Child (Expecting! (Harlequin Presents, No. 2070) Postal Exam 3 Audio CD Combo Guide to owning a Quaker parrot Activities Integrating Oral Communication Skills for Students Grades K-8 David and the Very Scary Giant (Did You Know Old Testament Bible Story) Liberty and tyranny Explosives engineering paul cooper Seven Weeks to Sobriety Indianapolis landscape architecture How the military will help you pay for college Creo parametric 3.0 tutorial toogood Engineering cost analysis Barr, A. H. Cubism and abstract art. Abbi glines take a chance Siege of the Peking legations Fatigue of Filamentary Composite Materials/Stp 636 The paradox of choice why more is less The First Symphony Texas Life, Accident Health Insurance License Exam Manual Reciprocity and control: the organization of Chinese family-owned conglomerates Zeppelin (for 4 guitars) Pom gear pro2go reset manual A Subtle and Mysterious Machine Heralds of the east wind Roald dahl the gremlins Readable consumer contracts Unified modelling language by grady booch From Eden to Sahara The Psalmody question Sparknotes 101 sociology. The skills to succeed Louisiana Code of Evidence practice guide