

Frames Of War When Is Life Grievable Judith Butler

Ben Anderson

Frames of War Judith Butler, 2016-02-23 In *Frames of War*, Judith Butler explores the media's portrayal of state violence, a process integral to the way in which the West wages modern war. This portrayal has saturated our understanding of human life, and has led to the exploitation and abandonment of whole peoples, who are cast as existential threats rather than as living populations in need of protection. These people are framed as already lost, to imprisonment, unemployment and starvation, and can easily be dismissed. In the twisted logic that rationalizes their deaths, the loss of such populations is deemed necessary to protect the lives of 'the living.' This disparity, Butler argues, has profound implications for why and when we feel horror, outrage, guilt, loss and righteous indifference, both in the context of war and, increasingly, everyday life. This book discerns the resistance to the frames of war in the context of the images from Abu Ghraib, the poetry from Guantanamo, recent European policy on immigration and Islam, and debates on normativity and non-violence. In this urgent response to ever more dominant methods of coercion, violence and racism, Butler calls for a re-conceptualization of the Left, one that brokers cultural difference and cultivates resistance to the illegitimate and arbitrary effects of state violence and its vicissitudes.

Frames of War Judith Butler, 2016-02-02 In this urgent response to violence, racism and increasingly aggressive methods of coercion, Judith Butler explores the media's portrayal of armed conflict, a process integral to how the West prosecutes its wars. In doing so, she calls for a reconceptualization of the Left, one united in opposition and resistance to the illegitimate and arbitrary effects of interventionist military action.

Precarious Life Judith Butler, 2020-10-13 In her most impassioned and personal book to date, Judith Butler responds in this profound appraisal of post-9/11 America 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.

Giving an Account of Oneself Judith Butler, 2009-08-25 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 narratibility 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.

The Force of Nonviolence Judith Butler, 2020-02-04 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 mobilised 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.

Mistaken Identity Asad Haider, 2018-05-15 A powerful challenge to the way we understand the politics of race and the

history of anti-racist struggle Whether class or race is the more important factor in modern politics is a question right at the heart of recent history's most contentious debates. Among groups who should readily find common ground, there is little agreement. To escape this deadlock, Asad Haider turns to the rich legacies of the black freedom struggle. Drawing on the words and deeds of black revolutionary theorists, he argues that identity politics is not synonymous with anti-racism, but instead amounts to the neutralization of its movements. It marks a retreat from the crucial passage of identity to solidarity, and from individual recognition to the collective struggle against an oppressive social structure. Weaving together autobiographical reflection, historical analysis, theoretical exegesis, and protest reportage, *Mistaken Identity* is a passionate call for a new practice of politics beyond colorblind chauvinism and "the ideology of race."

Vulnerability in Resistance Judith Butler, Zeynep Gambetti, Leticia Sabsay, 2016-10-13 Vulnerability and resistance have often been seen as opposites, with the assumption that vulnerability requires protection and the strengthening of paternalistic power at the expense of collective resistance. Focusing on political movements and cultural practices in different global locations, including Turkey, Palestine, France, and the former Yugoslavia, the contributors to *Vulnerability in Resistance* articulate an understanding of the role of vulnerability in practices of resistance. They consider how vulnerability is constructed, invoked, and mobilized within neoliberal discourse, the politics of war, resistance to authoritarian and securitarian power, in LGBTQI struggles, and in the resistance to occupation and colonial violence. The essays offer a feminist account of political agency by exploring occupy movements and street politics, informal groups at checkpoints and barricades, practices of self-defense, hunger strikes, transgressive enactments of solidarity and mourning, infrastructural mobilizations, and aesthetic and erotic interventions into public space that mobilize memory and expose forms of power. Pointing to possible strategies for a feminist politics of transversal engagements and suggesting a politics of bodily resistance that does not disavow forms of vulnerability, the contributors develop a new conception of embodiment and sociality within fields of contemporary power. Contributors. Meltem Ahiska, Athena Athanasiou, Sarah Bracke, Judith Butler, Elsa Dorlin, Başak Ertür, Zeynep Gambetti, Rema Hammami, Marianne Hirsch, Elena Loizidou, Leticia Sabsay, Nükhet Sirman, Elena Tzelepis

Parting Ways Judith Butler, 2013-11-01 Judith Butler follows Edward Said's late suggestion that through a consideration of Palestinian dispossession in relation to Jewish diasporic traditions a new ethos can be forged for a one-state solution. Butler engages Jewish philosophical positions to articulate a critique of political Zionism and its practices of illegitimate state violence, nationalism, and state-sponsored racism. At the same time, she moves beyond communitarian frameworks, including Jewish ones, that fail to arrive at a radical democratic notion of political cohabitation. Butler engages thinkers such as Edward Said, Emmanuel Levinas, Hannah Arendt, Primo Levi, Martin Buber, Walter Benjamin, and Mahmoud Darwish as she articulates a new political ethic. In her view, it is as important to dispute Israel's claim to represent the Jewish people as

it is to show that a narrowly Jewish framework cannot suffice as a basis for an ultimate critique of Zionism. She promotes an ethical position in which the obligations of cohabitation do not derive from cultural sameness but from the unchosen character of social plurality. Recovering the arguments of Jewish thinkers who offered criticisms of Zionism or whose work could be used for such a purpose, Butler disputes the specific charge of anti-Semitic self-hatred often leveled against Jewish critiques of Israel. Her political ethic relies on a vision of cohabitation that thinks anew about binationalism and exposes the limits of a communitarian framework to overcome the colonial legacy of Zionism. Her own engagements with Edward Said and Mahmoud Darwish form an important point of departure and conclusion for her engagement with some key forms of thought derived in part from Jewish resources, but always in relation to the non-Jew. Butler considers the rights of the dispossessed, the necessity of plural cohabitation, and the dangers of arbitrary state violence, showing how they can be extended to a critique of Zionism, even when that is not their explicit aim. She revisits and affirms Edward Said's late proposals for a one-state solution within the ethos of binationalism. Butler's startling suggestion: Jewish ethics not only demand a critique of Zionism, but must transcend its exclusive Jewishness in order to realize the ethical and political ideals of living together in radical democracy.

Notes Toward a Performative Theory of Assembly Judith Butler, 2015-11-17 A Times Higher Education Book of the Week Judith Butler elucidates the dynamics of public assembly under prevailing economic and political conditions, analyzing what they signify and how. Understanding assemblies as plural forms of performative action, Butler extends her theory of performativity to argue that precarity—the destruction of the conditions of livability—has been a galvanizing force and theme in today's highly visible protests. "Butler's book is everything that a book about our planet in the 21st century should be. It does not turn its back on the circumstances of the material world or give any succour to those who wish to view the present (and the future) through the lens of fantasies about the transformative possibilities offered by conventional politics Butler demonstrates a clear engagement with an aspect of the world that is becoming in many political contexts almost illicit to discuss: the idea that capitalism, certainly in its neoliberal form, is failing to provide a liveable life for the majority of human beings." —Mary Evans, Times Higher Education "A heady immersion into the thought of one of today's most profound philosophers of action...This is a call for a truly transformative politics, and its relevance to the fraught struggles taking place in today's streets and public spaces around the world cannot be denied." —Hans Rollman, PopMatters

Contingency, Hegemony, Universality Judith Butler, Ernesto Laclau, Slavoj Žižek, 2011-01-10 What is the contemporary legacy of Gramsci's notion of Hegemony? How can universality be reformulated now that its spurious versions have been so thoroughly criticized? In this ground-breaking project, Judith Butler, Ernesto Laclau and Slavoj Žižek engage in a dialogue on central questions of contemporary philosophy and politics. Their essays, organized as separate contributions that respond to one another, range over the Hegelian legacy in contemporary critical theory, the theoretical dilemmas of multiculturalism,

the universalism-versus-particularism debate, the strategies of the Left in a globalized economy, and the relative merits of post-structuralism and Lacanian psychoanalysis for a critical social theory. While the rigor and intelligence with which these writers approach their work is formidable, Contingency, Hegemony, Universality benefits additionally from their clear sense of energy and enjoyment in a revealing and often unpredictable exchange.

Senses of the Subject Judith Butler, 2015-03-02 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.

Antigone's Claim Judith Butler, 2002-05-23 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 post-oedipal 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.

Butler and Ethics Moya Lloyd, 2015-06-03 Bringing together a group of internationally renowned theorists, these 9 essays asks whether there has been an 'ethical turn' in Butler's work, exploring how ethics relate to politics and how they connect to her increasing concern with violence,

Walter Benjamin and Theology Colby Dickinson, Stéphane Symons, 2016-05-19 In the Arcades Project, Walter Benjamin writes that his work is “related to theology as blotting pad is related to ink. It is saturated with it.” For a thinker so decisive to critical literary, cultural, political, and aesthetic writings over the past half-century, Benjamin’s relationship to theological matters has been less observed than it should, even despite a variety of attempts over the last four decades to illuminate the theological elements latent within his eclectic and occasional writings. Such attempts, though undeniably crucial to comprehending his thought, remain in need of deepened systematic analysis. In bringing together some of the most renowned experts from both sides of the Atlantic, *Walter Benjamin and Theology* seeks to establish a new site from which to address both the issue of Benjamin’s relationship with theology and all the crucial aspects that Benjamin himself grappled with when addressing the field and operations of theological inquiry.

Queer Palestine and the Empire of Critique Sa'ed Atshan, 2020-05-26 From Ramallah to New York, Tel Aviv to Porto Alegre, people around the world celebrate a formidable, transnational Palestinian LGBTQ social movement. Solidarity with Palestinians has become a salient domain of global queer politics. Yet LGBTQ Palestinians, even as they fight patriarchy and imperialism, are themselves subjected to an empire of critique from Israeli and Palestinian institutions, Western academics, journalists and filmmakers, and even fellow activists. Such global criticism has limited growth and led to an emphasis within the movement on anti-imperialism over the struggle against homophobia. With this book, Sa'ed Atshan asks how transnational progressive social movements can balance struggles for liberation along more than one axis. He explores critical junctures in the history of Palestinian LGBTQ activism, revealing the queer Palestinian spirit of agency, defiance, and creativity, in the face of daunting pressures and forces working to constrict it. *Queer Palestine and the Empire of Critique* explores the necessity of connecting the struggles for Palestinian freedom with the struggle against homophobia.

How Does Media Frame Grievability? The London Bombings on July 7, 2005, 2019-12-20 Seminar paper from the year 2018 in the subject English Language and Literature Studies - Other, grade: 1,0, University of Innsbruck, language: English, abstract: Based on the understanding of media as a powerful institution that substantially affects our notion of happenings around us, this paper looks into the highly significant impacts of media on the human thinking and behavior in

regard to whom and how we mourn. In particular, the aim of this paper is to demonstrate the constructed differentiation between grievable and un-grievable lives in mass media coverage following the terrorist attacks on July 7, 2005, in London. Media has undeniably taken a highly important role in today's rapidly changing and globally networked world. It allows for a fast exchange of information, worldwide interconnection as well as a deeper human connection. However, regardless of the beneficial functions media fulfills, it is also important to consider the significant impact media has on shaping public opinions as well as the perception of reality. Especially news media has an immense influence on the construction of widely spread concepts and ideas, as they reach a large audience and are (mostly) considered a reliable source of information. Therefore, it seems all the more important to critically reflect upon the medially conveyed thoughts and images, and the associated implications on society. Drawing on Judith Butler's works *Precarious Life* and *Frames of War*, the notion of grievability and the culturally determined framing of humanness are discussed at first. Thus, this paper depicts the global divide between lives that are considered human and, therefore, grievable, and those that do not conform to what is regarded as human within a society and accordingly count as un-grievable. Subsequently, this paper analyzes the specific ways in which newspapers contribute to the construction of grievable and un-grievable life by looking at how the media report disastrous events such as the suicide bombings in London on July 7, 2005. Drawing on the proposed analytical framework by Tal Morse, this paper systematically examines the precise ways in which the media representation of the London bombings had a significant influence on the construction of 'grievable' and 'non-grievable' lives and the act of public mourning. However, due to limited space, this paper focuses only on UK newspapers that have national coverage and investigates reports of the London bombings in selected media, which are considered representative for the extensive reporting of this terror attack.

Going to Extremes Cass R. Sunstein, 2009 In *Going to Extremes*, renowned legal scholar and best-selling author Cass R. Sunstein offers startling insights into why and when people gravitate toward extremism.--Inside jacket.

Taking-Place: Non-Representational Theories and Geography Ben Anderson, 2016-04-01 Emerging over the past ten years from a set of post-structuralist theoretical lineages, non-representational theories are having a major impact within Human Geography. Non-representational theorisation and research has opened up new sets of problematics around the body, practice and performativity and inspired new ways of doing and writing human geography that aim to engage with the taking-place of everyday life. Drawing together a range of innovative contributions from leading writers, this is the first book to provide an extensive and in-depth overview of non-representational theories and human geography. The work addresses the core themes of this still-developing field, demonstrates the implications of non-representational theories for many aspects of human geographic thought and practice, and highlights areas of emergent critical debate. The collection is structured around four thematic sections - Life, Representation, Ethics and Politics - which explore the varied relations between non-representational theories and contemporary human geography.

Gender Trouble Judith Butler, 2011-09-22 With intellectual reference points that include Foucault and Freud, Wittig, Kristeva and Irigaray, this is one of the most talked-about scholarly works of the past fifty years and is perhaps the essential work of contemporary feminist thought.

Undoing Gender Judith Butler, 2004-10-22 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.

The Top Books of the Year
Frames Of War When Is Life Grievable Judith Butler
The year 2023 has witnessed a noteworthy surge in literary brilliance, with numerous engrossing novels captivating the hearts of readers worldwide. Let's delve into the realm of top-selling books, exploring the engaging narratives that have charmed audiences this year.
The Must-Read :
Colleen Hoover's "It Ends with Us" This touching tale of love, loss, and resilience has captivated readers with its raw and emotional exploration of domestic abuse. Hoover skillfully weaves a story of hope and healing, reminding us that even in the darkest of times, the human spirit can succeed.
Frames Of War When Is Life Grievable Judith Butler : Taylor Jenkins Reids
"The Seven Husbands of Evelyn Hugo" This captivating historical fiction novel unravels the life of Evelyn Hugo, a Hollywood icon who defies expectations and societal norms to pursue her dreams. Reids' captivating storytelling and compelling characters transport readers to a bygone era, immersing them in a world of glamour, ambition, and self-discovery.
Discover the Magic : Delia Owens
"Where the Crawdads Sing" This evocative coming-of-age story follows Kya Clark, a young woman who grows up alone in the marshes of North Carolina. Owens spins a tale of resilience, survival, and the transformative power of nature, entrancing readers with its evocative prose and mesmerizing setting. These top-selling novels represent just a fraction of the literary treasures that have emerged in 2023. Whether you seek tales of romance, adventure, or personal growth, the world of literature offers an abundance of compelling stories waiting to be discovered. The novel begins with Richard Pape, a bright but troubled young man, arriving at Hampden College. Richard is immediately drawn to the group of students who call themselves the Classics Club. The club is led by Henry Winter, a brilliant and charismatic young man.

Henry is obsessed with Greek mythology and philosophy, and he quickly draws Richard into his world. The other members of the Classics Club are equally as fascinating. Bunny Corcoran is a wealthy and spoiled young man who is always looking for a good time. Charles Tavis is a quiet and reserved young man who is deeply in love with Henry. Camilla Macaulay is a beautiful and intelligent young woman who is drawn to the power and danger of the Classics Club. The students are all deeply in love with Morrow, and they are willing to do anything to please him. Morrow is a complex and mysterious figure, and he seems to be manipulating the students for his own purposes. As the students become more involved with Morrow, they begin to commit increasingly dangerous acts. The Secret History is a brilliant and gripping novel that will keep you wondering until the very end. The novel is a warning tale about the dangers of obsession and the power of evil.

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