

# DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

## Chapter 1 : Judith Butler's Precarious Politics : Terrell Carver :

[7, words] *Towards a Cultural Politics of Vulnerability: Precarious Lives and Ungrievable Deaths.* Moya Lloyd. *For a long time now I have been interested in what I see to be a particular tension in.*

This summer we also saw [3] her refusing in person the Civil Courage Award of the Christopher Day Street Parade in Berlin on the grounds that the organisation sustained racist practices against migrant queers. Butler has provided us with a Copernican revolution regarding our understanding of the subject. In *Gender Trouble* she offers us a different path in understanding the gendered subject. *Gender Trouble*, as is widely known, questions those understandings of gender, in which gender is presented as being based on sexual difference, consequentially recognizing masculinity and femininity as the only two spectrums of gender. The term performativity is a linguistic term that Butler takes from Austin and Derrida [4] and adapts to gender. It is an ex-static subject. The subject can subvert the outside Butler, Her critics, though, have warned her of the dangers that loom for the ex-static subject; running a risk of giving up its agency McNay: It is an important thought to note that Butler recognises the subject may not be able to articulate their agency as they may be located in totalising situations, situations whereby they are completely stripped from the possibility of re-acting. In *Precarious Lives and Frames of War* she is explicit about this. In both occasions she articulates that certain subjects, prisoners of war or populations that are not recognised as people e. *Frames of War* in relation to this takes even a step further. In *Subjects of Desire* b she offers a reading of desire that is linked to life. *Excitable Speech* reflects upon injuries inflicted on lives by speech acts. When considering possible ways through which we may open up a space for a better life, Butler directly confronts realms of ethics, politics, law, realms that stage a claim on life via responsibility, decisionism, justice and in certain circumstances, such as those of a state of emergency but not only, tend to threaten or totalise life. In confronting these stakeholders of life ethics, politics, law she demonstrates, in the same way she did when she deconstructed gender, how each one of these realms tries to lay a total claim over life, and how such an act exposes that they are interdependent. How may it then be possible to subvert and transform such violence you may ask? In *An Account of Oneself* she points out that the practice of deliberation may be a possible way of opening a space for an ethics of recognition, a space that under totalising circumstances may not exist. In most of her work she talks about subversion as a way of combating normative assumptions regarding subjects. As each sphere or realm of life depends on each other to sustain its goals regarding life, any possibility for a better life necessarily has to retain an open and agonistic relationship between these spheres of life. Her engagement with aesthetics has been lesser. In her latest work we observe, though, a subtle and refined engagement with this realm. In *Frames of War* she picks up scenes of war, killings, displacement, prisoners of war, incarceration and poetry, to expose and depict what the frame of main-stream media pushes out, but moreover to raise through ephemeral images our interdependence on this earth. What does she hope that the scene of art may offer? It constitutes a form of forgiveness that offers no understanding of the guilty deed, but rather the obliteration of the mark of guilt itself. This power of obliteration constitutes a certain kind of violence, but it is important to understand that this is a violence mobilised against the conception of violence implied by retribution.

# DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

## Chapter 2 : Download Butler and Ethics by Moya Lloyd PDF - Window Cleaning Book Archive

*Towards a cultural politics of vulnerability: precarious lives and ungrivable deaths. By Moya S. Lloyd.*

Totalitarianism Movements and Political Religions Series Political Transformation and National Identity Change Comparative Perspectives This innovative book series scrutinizes all attempts to totally refashion mankind and society, whether these hailed from the Left or the Right. The series will also provide a forum for the wider discussion of the politics of faith and salvation in general, together with an examination of their inexorably catastrophic consequences. Based upon a seminal conference on political religions, edited by the eminent Professor Hans Maier, the book seeks to define the term and explore its application to the interpretation of a wide variety of totalitarian movements in Europe in the twentieth century. Cohesion, Conflict and National Identity. The Increasing Monopolization of Identity by the State: When Politics and Social Theory Converge: The Role of the State. After , Who are the Czechs? Subjective National Identities in Catalonia. Globalization, Identity Change and Peace in Israel. Economic Integration and National Identity in Mexico. Majority-Minority Conflicts and their Resolution: Protestant Minorities in France and in Ireland. Processes and Experiences of National Identity Change. Basque Militant Youths in France: Race, Religion and Identity in South Africa: A Case Study of a Charismatic Congregation. Being English in North Wales: Immigration and the Immigrant Experience. Religion, Ethnicity and Group Identity: Generations on the Border: This edited volume draws leading international political theorists into dialogue with her political theory. Introduction Terrell Carver and Samuel A. Phenomenology and Epistemology 2. Feminists Know not what they do: Feminism and Philosophy 4. Capitalism and Culture 6. Missing Poststructuralism, Missing Foucault: Towards a Cultural Politics of Vulnerability: Ethics and Sovereignty 8. Gutterman and Sara L. Law, Sovereignty, Power Elena Loizidou Humanity and Vulnerability This Species Which is not One: Identity Practices in Star Trek: Deep Space Nine Kathy E. Vulnerability, Vengeance, and Community: On the Interpretation of Totalitarian Rule 2. The Classical Understanding of Tyranny and Despotism 3. The New Approaches 4. On the Concept and Theory of Political Religions 5. Fascism and Non-Democratic Regimes 6. A Lexicographical Survey 7. Terms of Political Analysis 1. The Body Part 2: Theories of the Political 4. Political Ontology Part 3: The Politics of Heteronormativity 6. Introduction Part 1 1. Reason ableness and Conscience in Liberal Political Theory 2. Reasonable Judgements and Collective Choice: Voting in a Deliberative Democracy 3. Reasonableness and Exclusion 4. Reasonableness and the Limits of Political Liberalism 5. The Problem of Reasonableness Part 2 6. Liberalism, Reason ableness and the Politicization of Truth: The Gender of Public Reason ableness 9. See Order Form on the last page of the catalog Call toll free:

# DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

## Chapter 3 : Judith Butler's Precarious Politics : Samuel A. Chambers :

*Towards a cultural politics of vulnerability: precarious lives and ungrivable deaths / Moya Lloyd Change of address: Butler's ethics at sovereignty's deadlock / Jodi Dean Sovereignty and suffering: towards an ethics of grief in a post-9/11 world / David S. Gutterman & Sara L. Rushing.*

Bibliographical references can be given in footnotes or at the end of each article. The description of the sources or literature should include: Sources and literature referred to more than once, are only the first time cited full. The short reference should be easily recognizable and should be used consistently. If referred to more than once: In the case of different works of the same author: Surname, Easily recognizable part of the title, cit. Williams, Japan and the Enemies, cit. In case of a reference to a work in translation: In case of short reference: In the case of edited books; one editor: In the case of collective works: In the case of collective works and more than 3 authors: In the case of more than one place of publication, the places are separated by - D. Surname, Title of contribution, in Name abbreviated. Lloyd, Towards a Cultural Politics of Vulnerability: Precarious Lives and Ungrievable Deaths, in T. Reference to another contribution in the same volume: Surname, Title of Contribution, in Name abbreviated. Article in a periodical Name abbreviated. Reference to another article in the same Journal number:

# DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

## Chapter 4 : Table of Contents: Judith Butler's precarious politics :

*Towards a Cultural Politics of Vulnerability: Precarious Lives and Ungrievable Deaths. Moya Lloyd - - In Terrell Carver & Samuel Allen Chambers (eds.), Judith Butler's Precarious Politics: Critical Encounters.*

These critiques call into question an incipient foundationalism in the feminist political theory Butler produces in these texts, one seemingly at odds with her previous antifoundationalist commitments. This is because, without a clear account of a method of rendering foundations contingent, or of rendering ontologies provisional, we tend to repeat the political move to establish an apolitical ground on which we can found a politic. This foundationalist move thus shields that ground from political critique and transformation—a move that Butler herself has done so much work to expose and displace. In this article, I ask whether feminist theory must repeat a recourse to foundations by examining the charge that Butler does so in her most recent work. The article will proceed as follows: In the third, I explore whether or not the charge that Butler is instituting a new humanism is correct. And in the fourth, I question what is at stake in this charge. Essentially, the article asks of this new humanist charge: Is this a thing or not a thing, and so what? I will conclude by arguing that a greater attention to method can help to avoid the reification of the distinction between politics and its conditions that leads to the recourse of foundations. Either form is problematic, Honig argues, insofar as they both seek to settle essentially political questions by recourse to a position beyond politics: This is because it institutes a prepolitical mortality, or a principle of mourning, which acts as the ethical grounds that ought to orient politics. Honig extends her critique of mortalist humanism in her book *Antigone, Interrupted*. There she argues that the politics of lamentation performed by mortalist humanists quickly lapses into the lamentation of politics; the focus on the universality of mourning is a way of mourning the loss of a stable universality on which to ground politics. Rather than situated outside politics, Honig draws on Arendt and Benjamin to articulate an agonist Antigone situated fully within the political. Her decision to bury Polyneices may enact a certain form of politics but it originates in an appeal to an ethical communality beyond the divisive categorizations of the political. The feminist politics Antigone validates thus more often than not reinscribe the role of women whose defiance of the state takes the form of their demand to mourn the unmournable. While Honig critiques the mortalist humanism she sees at work in Butler, she does not shy away from humanism as such: Such an agonistic humanism would not seek to settle political questions by recourse to a prepolitical ethical space, not even, Honig claims, the distinction between animal and human itself *ibid*. Against the antipolitical, apolitical, or extrapolitical mortalist humanism of Butler, then, Honig situates her agonistic humanism as fully within politics. Butler on Humanism That Butler would have come around to supporting a humanist position would come as a surprise, given her earlier critiques of humanism and the foundationalist philosophy on which humanism rests. Humanism is predicated upon the metaphysics of substance that posits a foundation outside of or beyond politics or power, or that posits a doer behind the deed, as Butler describes it in Nietzschean terms. Butler argues that what seems like a foundation for politics, existing prior to and conditioning political action—this foundation is therefore naturalized—the most insidious political ruse, because it walls off from critique, contestation, and transformation the boundary this foundation draws around who is included and who is excluded Butler , Her denaturalization of gender in *Gender Trouble* allows her to critique the concept of woman at the basis of feminist politics as heterosexual, to de-link the concept of woman from the metaphysics of substance on which it rests, and to develop an account of gender as performative. Nevertheless, in her later work, she refuses to accede to the demand to give up entirely on the concept of humanism. She argues, Humanness is not something given, it is a differentiating effect of power, but we need the term because without it we cannot understand what is happening. Why go back to that which was? Why go back to humanness? Well, because these concepts, these really important ideals, have not left us, they continue to form us. And there is a new way of understanding them that starts with the idea that they do not have a single form and that, in fact, their regulation operates politically to

## DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

produce new exclusions that we must challenge. Butler Butler argues therefore that we cannot simply do without the concept of humanism, even if it is an unstable one. An ethical query emerges in light of such an analysis: Undoing Gender, 35 In keeping with her earlier critique of foundationalism, Butler advocates a concept of the human that cannot act as a stable foundation on which to ground either an ethics or a politics. But from where does this ethical call issue? And what ought we to do in light of it? From where—“from what position within the sphere of power—“can a normative judgment be made? A similar challenge is sometimes made to feminist theory: These critiques tend to presume a standpoint outside of politics from which an independent individual ethical agent makes a judgment about what is right or wrong within that sphere of politics. Clearly, this is not the way Butler goes about doing theory. A Thing or Not a Thing? So this is the charge: I argue that this charge overstates the case in two key respects. First, she saw strong parallels between the foreclosure or disavowal of grief and mourning in the period immediately following September 11, , and the refusal of public rituals of mourning for gay men during the AIDS crisis. Several recent commentaries take up this issue. For Murphy, this resistance reflects the fundamental ambiguity that marks vulnerability: In other words, no clear normative claim issues from an ontology of vulnerability. Instead, as Murphy notes, the normative claim or the ethical call issues from the realization of the differential distribution of that fundamental vulnerability. The ethical claim inheres in the political distribution of precarity, rather than the ontological condition of precariousness—“a crucial distinction in Frames of War Butler So for these readers of Butler, while the social ontology of vulnerability does have an ethical valence, it is not set up as an outside of politics, or as a prepolitical ground on which to establish a politics or to which politics ought to respond. Such a claim would rely on an understanding of vulnerability that entailed a clear normative demand, whereas Butler herself sometimes acknowledges that no such claim issues from the condition of vulnerability or precariousness. What Murphy identifies as a fundamental ambiguity in the condition of vulnerability undercuts the stability of the normative claim on which a mortalist humanism would have to be grounded. It seems clear to me that the ethical problem is posed by the frames that shape in advance our ability to respond to the ethical claim made on us by precariousness or vulnerability. Less clear, however, is the reason why there should be anything outside of, or beyond, this framing that makes a claim on us in the first place, or if there were, what kind of claim it might have on us. However, as I indicated above, I am less invested in the distinction between ethics and politics as such. Instead, I am interested in the question of whether Butler is marking off a space prior to or independent of politics, whether ethical or ontological, and what kind of effects such a positioning might have. When Butler articulates a social ontology of vulnerability and precariousness, I do not take her to be establishing a universal principle of mourning or a naturalization of the maternal through practices of mourning. Nevertheless, there is still a problem here. The problem lies in the relation between the different levels of analysis in the so-called ethical turn—“ethics, politics, epistemology, and ontology. In certain instances, Butler does seem to seek to establish precariousness or vulnerability as a fundamental ontological fact that makes an ethical claim on us, and to which our political formations ought to respond fairly. These two places are the operation of the Spinozan conatus, and the ethical imperative in the Levinasian face. First, Lloyd argues that, while Butler is careful to call into question the Spinozan conatus as a metaphysical substance, and instead to cast it in a more social light, she seems to want to carry over a pre- or extrapolitical desire for persistence or survival at the root of the conatus: Second, Lloyd notes that in focusing her ethical work on the norm, Butler seems to have struck a deal between ethics and politics: Lloyd is concerned that in doing this Butler establishes a prepolitical ontology, even as she elsewhere critiques ontologies as political formations. It is precisely this depoliticizing move that most concerns Honig. What claims does this ontology make on us, and what claims can we make on it? If precariousness is merely an ontological fact of human existence, then what does that tell us about what we should do—“what kind of ethical responsibility do we have to it, and how are we meant to organize politics in light of it? The problem is not exclusively the relationship between ethics or ontology and politics per se. The problem to my mind is the following: Can feminist theory, critical theory, or a feminist critical theory, do without an appeal to

## DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

foundations? The question is, can one entirely avoid making such a theoretical move oneself? Can one avoid setting up such a foundation, even with the knowledge that in doing so, one may be producing unforeseen exclusions and foreclosing possibilities? If such an appeal to foundationsâ€”or an appeal to a transcendental moment within the immanent sphere of politicsâ€”is unavoidable, I argue that a clearer articulation of the method of such an appeal is necessary, so as to render them more emphatically contingent. This agonist feminism does without any claim to a foundation, such as a unified and stable concept of the human, on which to found a politics. While it would certainly be far too strong to read natality as a foundation in the sense that humanism relies on the concept of the human as a foundation, nevertheless, as a principle of the new, natality does mark an interruption of transcendence into the immanent field of politics. While natality acts as the condition of possibility of politics, it does not exist prior to or beyond politics. It is rather an irruption of transcendence within immanence. The question is structural in that it asks how this sphere is delimited and where and how that border is drawn. It asks what this border leaves out and how this border defines itself on the inclusion of what it purportedly leaves out. This reading is overdetermined; Butler is not arguing that we are all the same, and all deserve livable lives, insofar as we all will die and we all have mothers who will mourn us when we do. Nevertheless, Butler does leave herself open to this form of critique. In other words, if recourse is made to an outside of politicsâ€”either in the form of ethics or in the form of ontologyâ€”then this ethics or this ontology would have to be understood as provisional. However, Butler has never been very clear about the method proper to this provisional ontology in the contingency of foundations. Without specifying how these transcendentals are provisional, these foundations seem, well, a bit too foundational. This problemâ€”the confusion about the contingency of these foundations, or the provisionality of these ontologiesâ€”presents itself most at those points where Butler operates farthest from the specific political state of affairs she critiques. Matters are much less clear in the opening essay of the book, in which she offers a more general political theory of vulnerability that acts to unify the themes of the later chapters. However, a better account of the relation between the concrete and the abstractâ€”that is, a better articulation of methodâ€”would be necessary to forestall the problems of appealing to foundations, even contingent ones. As a result, she tends to reify the distinction between politics pleasure, natality, agonistic humanism and the a-, anti-, pre-, or extrapolitical ethics, mourning, mortalist humanism. Rather than emphasize the distinction or opposition between politics and ethics, or between politics and the extrapolitical space of ontology, a more dialectical approach would emphasize the relation between a delimited field of politics and its conditions. Emphasis on the dialectical relation between politics and its conditionsâ€”consistent with what I describe in that essay as constitutive exclusionâ€”allows for thinking the irruption of the transcendental within the immanent sphere of politics, without reifying the distinction between politics and its internal outside. It also requires us to interrogate the specific relation between politics and its conditions at each step; in other words, it requires us to specify the terms of the contingency for each establishment of a contingent foundation, or the conditions of provisionality for each establishment of a provisional ontology. Such a method would be negative, dialectical, and ultimately genealogical, as it would require a more specific account of the conditions of this provisional or social ontology in each instance. Rather than treat these as strictly demarcated, ontology would thus be read as the condition of politics, in a kind of open relationship to the more strictly delimited political field. As a result, we could say that Antigone both is and is not a political agent. She is not a political agent from within the definition of politics operative in ancient Thebes, which was defined by excluding women from its terms. However, she is a political agent in that she makes a political critique by calling into question this restricted definition of politics, pointing out the conditions upon which the ancient Theban political sphere depends, but which Creon refuses to recognize: Where an ethical call issues from this tension, it would be to respect the humility of these claims: If feminist theory must have recourse to foundations, the relationship between those foundations and the sphere of politics they are meant to condition remain very much in question. I have argued in this essay that a clearer articulation of the method of that relation is necessary in order to forestall the exclusions and foreclosures Butler is concerned about in her articulation of

# DOWNLOAD PDF TOWARDS A CULTURAL POLITICS OF VULNERABILITY : PRECARIOUS LIVES AND UNGRIEVABLE DEATHS MOYA LLOYD

the establishment of foundations.

## Chapter 5 : Norme editoriali

*'Towards a cultural politics of vulnerability: precarious lives and ungrievable deaths', from Terrell Carver and Samuel Chambers (eds.), Judith Butler's precarious politics: critical encounters (London: Routledge, ) more.*

## Chapter 6 : Politics and International Relations / Research and Scholarly by Jessica Plummer - Issuu

*Towards a Cultural Politics of Vulnerability: Precarious Lives and Ungrievable Deaths Moya Lloyd Part 4: Ethics & Sovereignty 8. Change of Address: Butler's Ethics at Sovereignty's Deadlock Jodi Dean 9.*

## Chapter 7 : Works by Moya Lloyd - PhilPapers

*Table of Contents for Judith Butler's precarious politics: critical encounters / edited by Terrell Carver and Samuel A. Chambers, available from the Library of Congress. Bibliographic record and links to related information available from the Library of Congress catalog.*

## Chapter 8 : Judith Butler's "New Humanism": A Thing or Not a Thing, and So What? | Sina Kramer - www.r

*Judith Butler's precarious politics: critical encounters / edited by Terrell Carver and Samuel A. Chambers.*

## Chapter 9 : Towards a cultural politics of vulnerability: precarious lives and ungrievable deaths - CORE

*Judith Butler has been arguably the most important gender theorist of the past twenty years. This edited volume draws leading international political theorists into dialogue with her political theory.*