

Doctori *honoris causa*

Judith Butler



UAB

Universitat Autònoma de Barcelona

Doctori *honoris causa*

JUDITH BUTLER

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PRESENTACIÓ DE
JUDITH BUTLER
PER
LUPE ROMERO

Rector Magnífic de la UAB,
Degana de la Facultat de Traducció i d'Interpretació,
Presidenta del Consell Social,
Estudiantat, autoritats acadèmiques i membres de la comunitat universitària,
Senyores, senyoris i senyors,

És per a mi un privilegi i un honor presentar, en nom de tota la comunitat de la Facultat de Traducció i d'Interpretació i del grup de recerca FeminTra, la destacada trajectòria acadèmica i humana de li professori Judith Butler en aquest acte d'investidura com a doctori *honoris causa* per la nostra universitat. Abans de començar la *laudatio*, voldria agrair al Consell de Govern el fet d'haver aprovat aquesta iniciativa, així com el suport rebut per les deganes de les facultats de Ciències de l'Educació i de Filosofia i Lletres, i, molt especialment, el suport i l'entusiasme sempre inspirador de l'estudiantat de la Facultat de Traducció i d'Interpretació.

Li professori Judith Butler és membre del professorat distingit de la Graduate School de la Universitat de Califòrnia a Berkeley, Estats Units, i anteriorment va ser titular de la càtedra Maxine Elliot del Departament de Literatura Comparada i del programa de Teoria Crítica de la mateixa universitat. És doctori *honoris causa* per diverses universitats d'Amèrica del Sud, Centreamèrica, Amèrica del Nord i Europa i és, sens dubte, una de les figures del pensament crític contemporani més influents i rellevants a escala global del feminisme i

els estudis de gènere, referent ineludible de la teoria queer, la filosofia política i la filosofia postestructuralista.

La seva obra s'ha traduït arreu del món, amb nombrosos títols també disponibles en català i castellà. Les seves idees han repercutit en un gran ventall de disciplines, des dels estudis literaris fins a la sociologia, el dret, la psicoanàlisi i la traductologia. Per aquest motiu, en aquesta *laudatio* no detallaré totes les activitats acadèmiques i científiques del seu extens i intens currículum, sinó que em centraré a assenyalar els aspectes i les contribucions més rellevants, des del punt de vista acadèmic i humà, d'aquesti excepcional professori.

Començaré amb una de les contribucions més destacades de Judith Butler, que és, sens dubte, la seva obra *Gender Trouble: Feminism and the Subversion of Identity* (1990), traduïda al castellà com *El género en disputa: el feminismo y la subversión de la identidad* (2007) per la traductora María Antonia Muñoz, i al català com *Problemes de gènere: el feminisme i la subversió de la identitat* (2021) per li traductor Bel Olid. Ja el mateix títol del llibre és tota una declaració d'intencions i, de fet, poques obres de pensament crític han generat tanta polèmica i han estat tan llegendes i debatudes com aquesta al llarg dels últims quaranta anys.

En aquesta obra i en les posteriors, Judith Butler problematitza el concepte de gènere qüestionant la visió essencialista que defensa que les identitats de gènere són fixes i invariables, que estan arrelades al cos, a la natura o a una heterosexualitat normativa. Sosté que nocions com *home* o *dona* no estan determinades biològicament, sinó preestabertes culturalment. Així, el gènere, com a tal, no deriva d'una realitat prèvia, biològica, sinó que és performatiu, és a dir, el resultat de pràctiques socials, gestos i discursos reiteratius que reforcen normes de masculinitat i feminitat normatives. En aquest sentit, els conceptes de performativitat, identitat i alteritat seran aspectes clau de la seva obra, que desafien i subverteixen les categories binàries i tradicionals

del gènere, desestabilitzen la categoria estable de *dones* com a únic subjecte polític del feminisme i obren la lluita al voltant del gènere a altres minories que són segregades perquè no viuen de manera normativa el seu gènere. Li professori Butler proposa la «igualtat radical», ja que el feminisme no sols s'oposa a la discriminació de les dones, sinó a qualsevol forma de desigualtat basada en el gènere: dones, persones de gènere dissident i minories sexuals, que generalment no són reconegudes i que viuen en un cos que tampoc ho és, perquè acostuma a pertànyer a minories i poblacions vulnerades.

Sobre el concepte de vulnerabilitat com a condició ontològica i corpòria compartida i el concepte de precarietat o precarització com a distribució desigual de la vulnerabilitat, Judith Butler obrirà una reflexió extensa sobre l'existència i una línia de pensament crítica contra el sistema neoliberal i contra certs marcs mediàtics i polítics, els quals generen condicions de precarietat en segons quins cossos i determinen quines vides mereixen ser protegides i quines no. Davant la precarització, Butler proposa la resistència a través de la performativitat, és a dir, els cossos vulnerables poden aliar-se en l'espai públic per manifestar la seva necessitat de protecció i transformar, així, la seva vulnerabilitat en una força política. Aquesta línia de pensament, reveladora i punyent, es desenvoluparà en obres com *Precarious Life: The Power of Mourning and Violence* (2004), traduïda per Fermín Rodríguez al castellà com *Vida precaria: El poder del duelo y la violencia* (2006), o *Frames of War: When Is Life Grievable?* (2009), traduïda per Bernardo Moreno Carrillo al castellà com *Marcos de guerra: Las vidas lloradas* (2010).

Tot aquest corpus teòric de Judith Butler ha tingut una profunda influència en els estudis de traducció en oferir un marc conceptual que entén la traducció com un espai de mediació discursiva i política, on s'articulen tensions entre llengües i cultures entre les quals sempre operen relacions de poder asimètriques. En el seu article «Gender in Translation: Beyond Monolingualism» (2019), l'autori explora la re-

lació entre llenguatge, identitat i gènere des d'una perspectiva crítica que qüestiona el monolingüisme de l'anglès i les seves limitacions. El monolingüisme limita la comprensió del gènere en altres contextos lingüístics i culturals, ja que pressuposa una correspondència directa i estable entre paraules i significats.

Judith Butler proposa anar més enllà del monolingüisme anglòfon per reconèixer la pluralitat de formes en què el gènere es pot expressar i entendre en diferents llengües i cultures. Aquest posicionament obrirà debats molt fructífers en diferents àmbits de recerca dels estudis feministes de la traducció, i molt especialment en la línia de recerca sobre la traducció dels feminismes transnacionals, enfocament que posiciona la traducció com a eina d'activisme per creuar fronteres geopolítiques i descolonitzar l'universalisme feminista occidental mitjançant la traducció de coneixements i veus situades. La recerca en aquesta disciplina visibilitza el flux de teories i experiències feministes en connectar lluites locals i promoure la justícia social a escala global.

La influència de Judith Butler en els estudis de traducció també ha estat fonamental per al desenvolupament de la traductologia queer des dels seus inicis. Aquesta línia de recerca, jove històricament parlant, però ferma i consistent per l'enorme quantitat i qualitat de les investigacions dutes a terme, és reflex de l'impacte de la mirada polièdrica sobre el gènere, la sexualitat i els cossos de la professori Butler.

El seu concepte de *performativitat* és present des dels orígens de la traducció queer, com es pot veure en obres clau com la de Keith Harvey (1998) i la seva anàlisi de la traducció del *camp talk*, és a dir, la traducció de la parla associada al col·lectiu LGTB com a estratègia reivindicativa i discursiva per subvertir l'ordre cisheteronormatiu present en el llenguatge i en el discurs. Tanmateix, la visió profundament política del gènere de Judith Butler ha suposat un impuls per a la construcció de marcs teòrics interdisciplinaris en diferents recerques sobre la traducció queer amb un enfocament interseccional, analitzant

i reflexionant sobre com es tradueixen identitats híbrides que conviuen i es manifesten mitjançant la paraula i el discurs, i «performant» així les seves existències en altres llengües i cultures diferenciades.

Com a investigadores en traducció, que ens movem sempre en l'àmbit de les paraules i els discursos entre cultures, no podem obviar certs relats misògins, LGTBfòbics, racistes i xenòfobs, de vegades explícits i de vegades no tant, i ens toca problematitzar el concepte de *neutralitat*, reflexionar sobre les decisions que es prenen en el procés de traducció i decidir èticament quin és el nostre posicionament davant el text. I en aquesta qüestió, que és especialment rellevant en el moment actual de l'auge de l'extrema dreta i de la vulneració sistemàtica de drets, ens resulten imprescindibles lectures de Judith Butler com l'obra *Excitable Speech: A Politics of the Performative* (1997), traduïda al castellà com *Palabras que hieren. Sobre el discurso de odio y la política de lo performativo* (2025) per Alicia Martorell Linares. En aquesta obra, Butler parla sobre els discursos d'odi i adverteix que limitar legalment el discurs pot ser problemàtic, ja que el llenguatge no sols reproduceix poder, sinó que també pot resignificar-se i tornar-se subversiu, com es fa amb l'apropiació del llenguatge injuriós per part de col·lectius o minories vulnerades. Així, el poder del llenguatge radica en la seva capacitat canviant per desafiar el seu propi ús. Com es pot apreciar, es tracta de reflexions que en els debats actuals sobre llibertat d'expressió o cultura de la cancel·lació són més que pertinents.

La circulació global dels discursos d'odi i, específicament, antigènere constitueix el tema central de la seva última aportació acadèmica, *Who's afraid of gender* (2024), traduïda al castellà com *¿Quién teme al género?* per Alicia Martorell Linares (2024) i al català com *Qui té por del gènere* per Lola Fígols Fornells (2024). En aquesta obra, l'autori reflexiona sobre la postulació del gènere per part de les dretes reaccionàries polítiques, com un fantasma que amenaça i destrueix el sistema nacional i internacional, la societat i la família tradicional. En aquest assaig, Judith Butler ens ofereix un diagnòstic clau per com-

prendre per què el concepte *gènere* s'ha convertit en l'enemic que cal combatre i destruir, per part dels règims autoritaris emergents, les formacions d'extrema dreta i altres posicions transexcloents en el panorama internacional; tanmateix, l'autori ens proposa la possibilitat de fer front a aquesta ofensiva antigènere construint una àmplia coalició en la lluita per la igualtat i contra la injustícia, tal com també ho feia al prefaci de 1999 de *Problemes de gènere: el feminisme i la subversió de la identitat* quan deia: «Continuo tenint l'esperança d'una coalició de minories sexuals que transcendirà les categories simples d'identitat, que rebutjarà que s'esborri la bisexualitat, que lluitarà contra la violència imposada per les normes corporals restrictives i la dissiparà» i acabava dient: «Tot i que crec que aconseguir el reconeixement, per la pròpia condició de minoria sexual, és una tasca difícil dins dels discursos imperants de la llei, la política i el llenguatge, continuo considerant que arribar-hi és una necessitat per a la supervivència».

Per acabar, i en relació amb l'acte d'investidura com a doctori *honoris causa* d'avui, voldria insistir en la idea que el pensament de Judith Butler i la seva activitat acadèmica, intel·lectual i d'activisme constitueixen una referència essencial per a la construcció d'una ètica feminista i queer compromesa amb la justícia social, la igualtat i el respecte a la diversitat. La seva defensa de les vides precàries i vulnerables, així com la seva crítica als mecanismes d'exclusió i violència estructural ofereixen una base teòrica inestimable i de gran rellevància per al desenvolupament d'una universitat que assumeix la seva responsabilitat com a espai de pensament crític, de diàleg i de transformació social. En aquest sentit, la seva obra enforteix la missió de la Universitat Autònoma de Barcelona com a institució compromesa amb els valors de la democràcia, la igualtat de gènere, la diversitat sexual i la defensa dels drets humans.

Per totes aquestes raons, tinc el plaer, l'honor i el privilegi de demanar al Rector Magnífic de la Universitat Autònoma de Barcelona que s'atorgui el grau de doctori *honoris causa* a li professori Judith Butler.

DISCURS D'INVESTIDURA
DE JUDITH BUTLER

I am most honored to be here today to receive this honorary degree. I would especially like to thank the programs and professors who nominated me for this great honor. I thank you all, especially Dr Lupe Romero and the Faculty of Translation and Interpreting at the Universitat Autònoma de Barcelona. I know this university for its brilliant feminist philosophers and its extraordinary work on the study of language, literature, and critical theory.

It is, as you know, not easy to receive a prize, and for some of us it is not easy to receive words of praise. For in this world, now, it is difficult to know if any of us have ever done enough, whether we can help to ameliorate or eradicate so many forms of suffering, to bring about a better world, or provide an opening to that urgent transformation. What I accept is that no one has ever made a difference on their own. I mean, yes, I accept that no one other than me wrote the books you have mentioned today, but even authorship is not quite the act of a single individual. A text emerges from conversations and communities, from forms of social engagement, from reading, and from a willingness to be transformed by what touches you. The traces of others are there throughout whatever text one writes – in the arc of its argument, in its textual passion, its mode of address. For as much as a book is written for others, for others whose names one will never fully know, a book is also, always, the coming together of a composite of voices, even a form of gathering. So many people live on in the books that one writes, it is a densely populated territory; it is sometimes difficult

to know how my voice is distinct from the voices of others: they are there as I speak, and I could not speak without them. Perhaps we are speaking or writing in unison or as a kind of chorus in which each of us has our own intonation? Adriana Cavarero has made clear that there is no democracy without a kind of speaking together that is like a complex melody, one whose rhythm is composed from our singularities working in concert.

As authors and speakers, we do not take over the voices of others, but we do find our voice in the midst of other voices. We are, in effect, bound up with those whose work we read, and with those whose thought incites and changes our own. I love and require that kind of accompaniment, the sense of surprise when I am moved by someone else's thinking and then compelled to reassemble my own thoughts in a new form. That encounter is at once a form of thinking and living, neither of which can happen without one another.

Over the last years, I find that what I treasure most about public thinking is the sense of intellectual life and political imagination that moves inside and outside the academy, that is part of a broader public intellectual life at the same time that it highlights what universities have to offer. During these times when attacks on higher education are heightened, we must all enter into public life in order to defend and affirm the kind of work we undertake within the academy. For this reason I am less interested in exemplary public intellectuals who provide models of individuality than the possibility of thinking in public with and for others, than I am in the collaborative work of scholars, artists, and activists who seek to show why language, ideas, and art are fundamental to human existence and that, without them, we fail to become fully human or to live fully human lives. There is, I believe, a public form of thinking that can incite collaborative exchange as we rise to the extraordinary challenge of making sense of this world and becoming part of its transformation – a world in which equality, freedom and justice can be imagined and pursued more passionately

and collectively. And in these days, in the midst of a continuing genocide against the people of Gaza, the displacement and deportation of people in the United States, the detention camps along the boundaries of Europe spreading rightlessness and despair, the bombardments of Lebanon and Iran, the massive displacement of people within Sudan, the failure of so-called liberal governments to secure housing, education, and health rights for all of their people, it is most important that we be able to know and name the losses that are daily taking place. We must map and track the strategies of rights-stripping and eliminationism while we collectively hold accountable all those governments and international institutions that have failed to use their power to intervene in brutal wars that continue now in the name of self-defense, empire, or the expansion of real estate markets. But we must do something more: we must jointly imagine the kind of world in which we want to live together, affirming life, love, freedom, equality, and a form of justice beyond all revenge. We must provoke people into asking the impossible and imaginary question: in what world do you want us to live together? In some ways, this question, this experiment in imagination, is at the origin of democracy. And although some of us feel that democracy has failed, and yet others feel that it is an exhausted term, perhaps we are mourning a democracy that has never realized its potential, a democracy always compromised, but capable of renewal. No group established democracy and called the project done. No, every democracy has to be renewed. And for those who live in compromised democracies, it must be renewed in the direction of realizing those potentials that have never been realized before. That would include establishing as public goods shelter, health care, education and the rights to mobility, association, and freedom, and access to the space of dissent and critique, forgiveness of debt and alternatives to prison, the affirmation of the undocumented, of trans people, of women who arrive at that category through different paths, and of those spaces of art and culture, where new forms of imagining help us to find coordinates for the world we are losing and the world we must make together by gathering all those scattered illuminations

of democracy that happen whenever there is free thought, movement without fear, love without pathologization, and forms of co-habitation and interdependency that de-domesticate care and make it into a principle for all of our social forms. It would be a world that opposes the violence of war and sexual violence in all of its forms, and no matter who is committing violence against whom. The opposition to violence knows no national boundary; the opposition to violence must also oppose the violence at the border and the violence of the border.

One obligation of academics during this time is to assert the universal right to education in light of the fact that every academic institution in Gaza has been destroyed. We should be engaged in rebuilding those educational institutions with and for the Palestinian people. And that means that we must assume a public life defending the institutions in which we work, but also those throughout the world, which hold out the promise of thought, of translation, or reading, and collaboration. We are not just workers who fulfill a function within a university but those who, by virtue of being teachers, must exercise critical judgment about how universities are organized. We are, as faculty, obligated to ask what our function should be, and be part of formulating that redefinition. Among the questions we should ask are: what ideals should universities be embodying at this time in history? We are holding out for a future that can be imagined, one in which we want to live without violence and with freedom, including the freedom to imagine without fear.

If you honor me or as you honor me, you honor my allies, my interlocutors, and all those who have made my work possible, those who have made my presence here possible. For if there is a reason why I am here today it is because places like you have received me, my work, and that it became part of what you do. And now I am more firmly part of you, as you are part of me. And this gives me pleasure because I have come to know so many of you over these last years, especially at CCCB and through the translation efforts of Paidós, Angle

Editorial, and other publishers. With this honor given to me, you affirm as well the importance of translation not only as a way of moving between languages, but as a linguistic and cultural transport between worlds, a repeated encounter between translators and the authors and languages with which they work. Here you honor the idea of cultural translation as a way of listening, an experience of productive dislocation from a space of privilege for some of us, and a chance to expand the horizon of mutual understanding outside and against the aims of cultural imperialism. The point of translation is not to make every text into an English text. That would be a project of monolingualism, and our world needs to go in another direction. What happens to the phrase in French when it becomes Chinese? What world of difference is achieved, and what is the importance of coming up against what is nontranslatable. The nontranslatable is the experience of another language that cannot be captured without being distorted. Sometimes it is best to stop and rest at the site of untranslatability, for there is where difference makes itself known. We should neither negate it nor flee from it, but let it change the way we think, let it illuminate a form of sense-making equal in value and inassimilable.

In honoring me, you honor also the fields of European philosophy and modern literature, critical theory, queer theory, feminist studies, gender studies, psychoanalysis, ethics and politics. You honor, as well, the idea of the porous university, the university that belongs to the publics it serves, where communities outside find themselves inside, and vital to what happens here. A university that opens to the world does not shut its walls, does not shut out the noise of the world; we hear and register that noise, let its sense and complexity emerge. All language begins as noise but also has within it the potential for sense-making. The university is the place where we listen and learn across languages. And it is through this practice of translation that worlds open without being captured or assimilated. The university should have its enduring infrastructures, but these should facilitate an opening to the world. The university's highest obligation is to generate those potentials that

help us to know one another and find the sites of collaboration with the power to transform the world. To do this, it must not be guided by corporate interests or logics, but remain committed to public thinking, collaborative imagining, and social transformations that release the unlived potentials of democracy. For this I thank you.

As you know, we are, daily, living with enormous sorrow in the face of the brutal wars; every day brings fresh news of horrific destruction. And, as we know, the destruction brought about by war includes loss of lives and livelihood, the destruction of cities and the toxification of soil, and the accelerated increase of the world's refugees. The number of forcibly displaced people in the world is now estimated as more than 123.2 million – and in the last years, from Palestine, over 2 million have been displaced. As we think together about the future of this world, we must re-imagine sanctuary, asylum, shelter, and borders outside the framework of prison and incarceration. We will, I believe, have to dismantle detention camps to provide durable support for self-governing communities, including health care, rites of passage, shelter, and pathways for finding work and belonging. For so many people living at the border, the border has become a site of abandonment and intensified subjection to carceral powers, an unwanted residence, no residence at all, in the midst of a transition that does not move, a suspended way of life at the edge of the world. We will have to renew international institutions and collaborations to put pressure on those who violate international law, commit crimes against humanity, and bring shame and suffering into the world.

What are those global obligations to intervene in genocide, to provide shelter, belonging, food, health care, education, and legal status to all the people of the world? Has war, pandemic, climate destruction, and forcible displacement not made this into the central ethical question for our times? We can begin by supporting those institutions that reject the idea that migration is a crime and accept migration as a universal freedom to be honored at every border, that reject the idea

of the border as a place where racism is tenaciously reproduced. The war on migrants in my country, executed through abduction, deportation, illegal detention, is supported by pernicious forms of racism and nationalism. A version of this form of legal violence is found in the prison system, the criminalization of refugees and those who seek to assist them. People stopped and detained at the border or people put on transport vehicles and shipped to sites where they have no legal rights – these are but a few of the forms of violence enacted through legal means that constitute global injustice in our time.

In different ways the pandemic and the ongoing wars, the one that continues in Palestine, the one recklessly waged against the Iranian people, the ones continuing in Sudan, compel us to face the enormous sorrow and horror of this world from which we may be tempted to turn away. Even if we ignore the news, or vow to remain ignorant of what happens daily in the wars my country has either started or supported, all of us are living with an experience of loss we have trouble knowing, a shared melancholia, a powerful sorrow that pulls on each of us just below the surface, an ambient and persistent sense of mourning for those whose name and life we did not know, a searing sense of loss for those we did know. And yet, that sorrow, and that denial, connects us to one another across region and language, and it tells us that we honor interconnected life, both human and nonhuman.

People want to know what to do, how to assert solidarity. The first answer is to look at the solidarities that already exist, the mutual care networks that have turned into social movements, whose principles will be crucial for the rearticulation of democracy dedicated to health, education, shelter, and social freedoms. To answer the question of how to form or assert solidarity, ask yourself, as you consider how best to act, whether your action embraces the interconnected character of life where the life of one people is as valuable as the life of another. Or whether they further destroy those bonds of interconnectedness? Let action and solidarity be the occasions in which we embrace that

interconnection, that interdependency, even when we are in conflict or disagreement. For interconnection is not the same as harmony or seamless union; no, it is difficult; it implies dependencies we do not always want to acknowledge; it involves disagreements that are not always resolvable. And yet, if we stay in forms of difficult interconnection, we learn how to affirm those relations even when they are fraught. That complex form of affirmation will help us to build a global solidarity for economic and social justice and equality, and for the freedom to live freely in a just and livable world free of exploitation and violence, including sexual violence, and to bring an end to war and its militarized economy.

We live as well with another sorrow: *climate grief*. This is the grief we feel not just on the occasion of oil spills or heatwaves, but when we know that the world is quickly losing biodiversity and the conditions for life itself, human and nonhuman. We know what it is to survive the loss of loved ones – the process, the struggle, of mourning that takes time. But we also know the gatherings that make survival possible, the ones that bring us to life and let us feel our desire to live. For wanting to live can only be sustained when life is lived with others, when we find ourselves in community or sociality that takes us beyond ourselves and into the world. And when we find our desire to live, it is not just our own lives that we want, for life is that connection with other lives – necessary, fraught, and promising.

There is no way to live now without sorrow and perhaps also, without rage. But it must be added: there is no way to live now without each other, without the ties that bind, those relationships that transform our lives and incite our imagination and our political engagement.

If you honor me here today because of my contributions to gender studies, let us remember that gender studies is under attack by authoritarian regimes. The recent history of Poland, the contemporary politics of Hungary, Russia, the former Brazil of Bolsonaro, South Korea,

France, the United States, Turkey, in parts of Spain, by groups who claim to be defending the nation, or defending traditional values, man, heterosexual marriage, the difference between the sexes, civilization itself. What is this gender? And why is it so frightening? Is gender part of the new identity politics, taking us away from a more comprehensive Left movement? Or are gender justice and gender freedom part of any definition of justice we may have. We are for economic justice, yes, but can we be for one form of justice while leaving other forms of injustice in place? If we are for gender justice, we are for justice, which means we must be for racial and economic justice as well. Otherwise, our ideal of justice is compromised or hypocritical or leads to new forms of inequality which are, after all, unjust.

And yet, in times when gender itself is defined by those who oppose it, we have to struggle at several levels. The gender described by rightwing and authoritarian governments and fascist movements is not the same as the concept of gender that is studied and refined in the academy, the one that is articulated in policies against gender-based violence. No, this new “gender” is precisely a phantasm released from the shared conviction of those gripped by fear and hatred. This “gender” is a force of destruction, and it will rob you, apparently, of all that you value, including your own zones of intimacy. It is demonic and a threat to your life. Why should it not be chased from the country, burnt in effigy, its books banned, its teachers fired? This phantasmatic “gender” is mobilized by new authoritarians and neo-fascism to shore up patriarchal power, the heteronormative family, and authoritarianism, but also the traffic in women and girls, and the rights of the state to decide on intimate questions of reproductive justice. In taking a woman’s right to choose away, in nullifying trans rights, it enters precisely into those zones of intimacies to rob people of their most personal and existential power of decision. In addition, this movement exercises and amplifies the right to inflict violence shamelessly as a sign of true manhood, a right to abuse and violate women and girls as a prerogative of masculine heteronormative sexuality, as an initi-

ation ritual that gains a man entry into the mansphere, but also into business deals that exploit workers, destroy unions, and deregulate labor laws in various zones in the Global South and the peripheries of a visible Europe, or in cities such as Barcelona, as we know.

That said, gender is neither a side issue nor a distraction from real politics. It is a necessary part of any real politics going forward; it will be part of the redefinition of political reality. When Putin and other authoritarians identify feminism, LGBTQI studies, and gender as an assault on national security, national identity, they are telling us that the nation itself depends upon gender inequality and gender violence, that the inequality of women is part of the national status quo, and that fighting inequality, demanding the end to femicide, is an attack on the authority and soul of the nation. They must be against trans in the name of the nation. It is a matter of self-defense. And there we hear the echoes of the Israeli regime whose invocation of self-defense allows them endless killing sprees without impunity. Putin will go to war to defend those “traditional values”; they will put people in prison to suppress their viewpoints; they will censor books that encourage people to think anew about the embodied lives we live together. And in all of the countries that are now nullifying legal rights for trans people, they are practicing eliminationism. They seek to destroy a category of living beings, to return those who depend on the category for their very lives, to situations of radical unlivability and destitution. They undermine rights of self-definition, ones that are otherwise regarded as essential to any and all democratic societies. And in this way, they are anti-democratic, nullifying the existence of people who have every right to belong precisely as they are, with the definitions that let them live a livable life. When the conditions of livable life are destroyed, lives falter and fail unless care networks exist that confer the very rights of recognition that states withhold.

But we must take seriously these claims to self-defense on the part of militarized nations. Which version of the nation is threatened by those

who are seeking access to freedom, equality, and justice, the end to war, and the right to pursue a nonviolent future of social transformation with others? To demand equality, the end to rape and violence, the end to pathologizing queer and trans youth, the end to censorship of gender studies and critical race studies, the end to the criminalization of LGBTQI people throughout the world, to demand the freedom as well to move and breathe on the street in the day or the night without fear of violence or imprisonment – all of these are basic demands that should be heard and honored by any country that calls itself democratic or that is in a process of democratic striving. To move on the street without fear should be a basic freedom; to gather or move on the street with others in acts of solidarity against repression, to deliberate, to act, to form and expand a social movement – these, too, are basic social freedoms for which none of us should have to ask for permission. Indeed, these are freedoms that we can exercise only on the occasion that we take and exercise together; these freedoms belong to none of us as individuals, but only and always to all of us as inhabitants of the world, living and breathing with one another, with all its difficulty, terror, excitement, and promise. These freedoms are not inside us, but between us, a feature of our social bond, activated when we collaborate together. To move on the street and live in the world openly – none of this can happen during incessant bombardments, the violent destruction of life, and forced deportation. All of these struggles are linked, and we must find the analysis and imagination to show the connections and in this now confusing world that seems to have lost so many of its coordinates, we will now have to make new coordinates of our own, experimenting in time and space against and beyond the national border.

Perhaps we are too pessimistic to hear these words. There have been so many losses: people, species, land and water, places of inhabitation, whole communities. In the case of climate grief, we have to acknowledge the losses that have already taken place, the loss of species and glaciers and livable habitats as well as those that are taking

place as we speak. We usually mourn after a loss takes place, but how do we mourn in the midst of ongoing loss whose end is not foreseeable? The feeling of loss lets us know what we value; it is the occasion to know and distill our values in the realm of politics. It teaches us about what is precious and precarious in life, about true equality and a form of social interdependency that goes beyond the neighborhood and the nation. We should all be worthy of being grieved should we become lost to the world; but that mindfulness should guide our ethical actions toward the living. All of our lives should be acknowledged and treated with dignity even when our names are not known. This dignity should be implied by every social policy and every law. In addition, we need the social and political conditions in which we are empowered to live, where the lives of those subordinated and effaced come to matter for each other and for the world. To oppose injustice, we must first name and know the forms of injustice. This is not so easy to do, for we have now new forms of authoritarianism and fascism which it is our task to analyze with critical forms of knowledge that make us wiser about how best to intervene, to stop these wars, to dismantle those powers. But we must supplement our notions of critique with a collaborative form of imagining. We cannot stay in the panic and the fear that says, "the world as we know it is ending." As Denise Ferreira da Silva has made clear: many people have lived through the end of the world for some time, and they think and write and create things after the end of the world. It is one organization of the world that ends when another starts to emerge, drawing first from the animate remains of that world. Some parts are revitalized, and new connections are made. We discover, or make, new coordinates for telling time and knowing where we are. For da Silva, the end of a world produces a threshold for new making, for new ways of thinking about cohabitation. In order to do that, she maintains, we have to supplement our usual practices of critique with the labor of imagination.

Under what conditions can another form of solidarity emerge when the world has lost its traditional coordinates? The political Right has

articulated its restoration phantasy, a dedicated effort to restore those lost frameworks of white supremacy and heteronormativity. But what would be another trajectory, a counter-trend or counter-imaginary? Panic and fear can be countered or overcome by mutually generated courage, at which points an impassioned order of horizontal solidarity can emerge. Perhaps it is wise to remember that one can lose one world without losing the world as such. When one says, “I cannot live in this world” the rejoinder has to be: “in which world can you not live?” Or even, in which world can you live – describe it or give it form? This last question also allows for a passage from a right-wing phantasy, partly unconscious, to a form of collective imagining. It allows us to think the coordinates of the world anew, produce another space-time that not only gives us a critical viewpoint on the present, but releases possibility for the future against the odds.

I am not talking about making a new utopia, but of dreaming together, engaging in “dream-work” together. For Freud, dream-work, and unconscious phantasy, are importantly ways of thinking, but also ways of producing form, rendering a repressive power malleable, or breaking it into bits that can be reordered in the service of an emerging freedom. The combination of elements into one thing – which is what happens with condensation – is a way of giving form to disparate elements and establishing a relation among them. Dream-work thus links to art-making, and to the work of imagination, and this means being moved in ways we do not always understand at first when we are in the midst of form-making. The forms we make often reflect back to us what we did not know we wanted or were missing. Dreams take strange shape and proceed according to unusual times; the elements of the dream, though often drawn from everyday life, follow a different set of rules, breaking syntax and making their own. Art-making relies on those elements – panic, fear, desire – by which one is pushed and pulled, and yet in the midst of those strange currents, we sometimes make new life and form. We find ourselves making new life and form. But this cannot happen without a struggle. For what if we are

so deep in sorrow or fear that we feel we cannot move beyond those emotions? I've suggested that finding oneself in the midst of others both suffering loss and desiring to live can be a life-giving activity. It is also a way of making new forms of life for ourselves, for all living creatures, and the planet itself.

Toni Morrison puts it this way: "Certain kinds of trauma visited on peoples are so deep, so cruel, that unlike money, unlike vengeance, even unlike justice, or rights, or the goodwill of others, only writers can translate such trauma and turn sorrow into meaning, sharpening the moral imagination. A writer's life and work are not a gift to mankind; they are its necessity." I wonder whether it must be writing, or if writing might be an allegory for other ways of developing the imaginary one requires for life. Morrison uses the term "translation" here, suggesting that trauma, as obdurate and repetitive as it is, can still produce something new, but not on its own, and not spontaneously. As translation, writing moves between traumatic and discursive directions. In a way, this is a form of dream-work as I discussed it, that is, a way of struggling with and against the censor, or the forces of repression, to bring about new form. Writing would be the name for that linguistic struggle to give form to the domains of trauma not as a resolution or a magical transformation, but only as a re-composition of its disparate elements, haunted by the unspeakable, of what cannot never be recomposed.

And though dreaming follows certain organizing rules or guidelines such as condensation, overdetermination, and displacement, drawing on both unconscious and conscious material, it also produces psychic materials, as it were, for us to work with as we forge an art of living, a collective one. We would have to work with the panic and the anxiety that we never wanted, that converges in each of us with individual life stories and shared political predicaments. The elements of those clustering, as Gramsci has said, become available to partial reworkings. But if we make something new, if we discover the new, we do so in

the midst of the old, the obdurate, the refuse we cannot shake. They become some of our materials for whatever counter-imaginary we are about to make. That they can be partially reworked is the promise of counter-hegemony, but also counter-imaginary.

Perhaps it is some kind of dream-work happening now as people who never considered themselves political gather to oppose deception and injustice, to insist that no one is illegal, and to protect their neighbors from assault, abduction, deportation, and death, to insist upon health care, housing, and education as basic public goods, to stop and reverse the damage done to the planet, the expansion of wars that destroy lives with impunity. Fear and anxiety can turn to collective action, ordinary and persistent forms of mutual aid, and a rage cultivated by principle and well-directed against life-destroying power.

For all of these tasks, we need to keep gathering, to know that even in our isolated moments we are populated by the living and the dead, incited by loss and the prospects of a community in process. That shared world is the one in which we give each other breath, life, expansive and affirmative infrastructures of care, as well as a firm sense that ongoing destruction and the normalization of militarization can be brought to a halt. In our shared sorrow and in our difficult struggle, we find each other or will.

I thank you for welcoming me. You have already expanded my world, and for that I am most grateful.

Judith Butler
Barcelona, May 2026

CURRICULUM VITAE
DE JUDITH BUTLER

Judith Butler és membre del professorat distingit de la Graduate School de la Universitat de Califòrnia a Berkeley, i anteriorment va ser titular de la Càtedra Maxine Elliot del Departament de Literatura Comparada i del programa de Teoria Crítica de la mateixa universitat. Es va doctorar en Filosofia a la Universitat de Yale el 1984. Ha escrit diversos llibres: *Subjects of Desire: Hegelian Reflections in Twentieth-Century France* (1987), *Problemes de gènere: el feminisme i la subversió de la identitat* (1990), *Bodies That Matter: On the Discursive Limits of «Sex»* (1993), *The Psychic Life of Power: Theories of Subjection* (1997), *Excitable Speech* (1997), *Antigone's Claim: Kinship Between Life and Death* (2000), *Precarious Life: Powers of Violence and Mourning* (2004), *Undoing Gender* (2004), *Who Sings the Nation-State?: Language, Politics, Belonging* (en coautoria amb Gayatri Chakravorty Spivak, 2008), *Marc's de guerra. Quines vides plorem?* (2009), *Is Critique Secular?* (en coautoria amb Talal Asad, Wendy Brown i Saba Mahmood, 2009), *Sois Mon Corps* (en coautoria amb Catherine Malabou, 2011), *Parting Ways: Jewishness and the Critique of Zionism* (2012), *Dispossession: The Performative in the Political* (en coautoria amb Athena Athanasiou, 2013), *Senses of the Subject and Notes Toward a Performative Theory of Assembly* (2015), *Vulnerability in Resistance* (coedició del volum, 2015), *La força de la no-violència. Un vincle eticopolític* (2020), *Quina mena de món és aquest? Fenomenologia i pandèmia* (2022) i *Qui té por del gènere?* (2024). Els seus llibres s'han traduït a més de vint-i-set llengües.

Va fundar i dirigir, amb Martin Jay, el programa de Teoria Crítica de la Universitat de Califòrnia a Berkeley. Amb l'ajuda de l'Andrew W. Mellon Foundation va fundar i desenvolupar l'International Consortium of Critical Theory Programs (2016-2020) i ara és co-IP d'una línia sobre els contraimaginariis en temps autoritaris. Anteriorment va dirigir el Departament de Retòrica en els períodes 1998-2003 i 2006-2007, i interinament el Departament de Gènere i d'Estudis de les Dones entre 2002 i 2003. També va presidir la junta directiva del Humanities Research Institute de la Universitat de Califòrnia a Irvine. Va formar part del consell executiu de la Modern Languages Association i en va dirigir el Comitè de Llibertat Acadèmica i Responsabilitat Professional abans d'accedir a la presidència de l'organització el 2020. Forma part del cos de professorat del màster en Psicosociologia del Birkbeck College de la Universitat de Londres i imparteix docència com a titular de la Càtedra Hannah Arendt de l'European Graduate School de Saas-Fee, a Suïssa. Va formar part del professorat distingit visitant de Filosofia a la Universitat New School entre 2020 i 2022. Va ser intel·lectual resident al Centre Pompidou de París el 2024.

Butler ha participat activament en moltes organitzacions a favor dels drets humans, com ara el Center for Constitutional Rights de Nova York o Jewish Voices for Peace, on és membre del consell assessor. Va rebre el premi Andrew Mellon Distinguished Achievement per la seva trajectòria acadèmica en humanitats (2009-2013), el premi Adorno de la ciutat de Frankfurt (2012) per les seves contribucions a la filosofia feminista i moral, i el Brudner Prize de la Universitat de Yale per la seva trajectòria en els estudis gais i lèsbics. Ha rebut diverses beques i ajuts, com ara les de la Guggenheim Foundation, la Rockefeller Foundation, la Ford Foundation i l'American Council of Learned Societies, i ha estat *fellow* a l'Institute for Advanced Study de Princeton i a l'École Normale Supérieure de París. Ha pronunciat les Wellek Lectures a Irvine, les Carpenter Lectures a la Universitat de Chicago, la Watts Lecture al Museu Nobel d'Estocolm, les Gauss Lectures a Princeton, les

Messenger Lectures a Cornell, les Tanner Lectures a Yale i la Sigmund Freud Lecture al Museu Freud de Viena. Ha rebut divuit doctorats *honoris causa*. També és *honorary fellow* del Birkbeck College de la Universitat de Londres. El 2014 se li va concedir el grau de *chevalier* de l'Orde de les Arts i les Lletres del Ministeri de Cultura de França, i posteriorment el grau de *commandeur*, més elevat. Ha format part de l'Advisory Committee de l'Institut für Sozialforschung de Frankfurt. El 2015 va esdevenir *honorary geographer* de l'American Association of Geographers i *corresponding fellow* de la British Academy. Va esdevenir membre de l'American Philosophical Society el 2007 i de l'American Academy of Arts and Sciences el 2019. L'any 2022 se li va atorgar el Premi Internacional Catalunya i la medalla d'or del Círculo de Bellas Artes de Madrid. El 2025 va rebre el Distinguished Lifetime Achievement Award de l'American Council of Learned Societies.

Judith Butler
Curriculum vitae

Department of Comparative Literature
University of California, Berkeley
Berkeley, CA 94720

EDUCATION

1984	Ph.D., Philosophy, Yale University
1982	M.Phil., Philosophy, Yale University
1982	M.A., Philosophy, Yale University
1978-1979	Certificate of Study, Heidelberg Universität, West Germany, Fulbright Fellowship
1978	B.A., Yale University, <i>summa cum laude</i> with Honors in Philosophy
1974-1976	Bennington College

UNIVERSITY POSITIONS

Present:

Distinguished Professor in the Graduate School, University of California, Berkeley, 2021-

Distinguished Visiting Professor of Philosophy, New School University, 2020-22, 25-26

Hannah Arendt Professor, European Graduate School

Affiliated Faculty and Honorary Fellow, Psycho-Social Studies, Birkbeck College, University of London, 2012-23

Co-chair, Board of the International Consortium of Critical Theory Programs, 2016-2024 (founder)

- | | |
|-------------|---|
| 2003-2021 | Maxine Elliot Professor, Comparative Literature and Critical Theory, UC Berkeley |
| 2011-2014 | Visiting Tam Mellon Professor of the Humanities, Columbia University |
| Spring 2011 | Visiting Professor, Philosophy, New School University |
| 2008-2013 | Maxine Elliott Chair, Departments of Rhetoric and Comparative Literature, UC Berkeley; Co-Director, Critical Theory Program |

2006-2007	Interim Chair, Department of Rhetoric, UC Berkeley
2002-2003	Chair, Department of Women's Studies, UC Berkeley
1998-2003	Chair, Department of Rhetoric, UC Berkeley
1996-1999	Chancellor's Professor, UC Berkeley
1994-2008	Professor of Rhetoric and Comparative Literature, UC Berkeley
1993-1994	Professor of Rhetoric, UC Berkeley
1991-1994	Professor of Humanities, The Johns Hopkins University
1989-1991	Associate Professor of Humanities, The Johns Hopkins University
1986-1989	Assistant Professor of Philosophy, The George Washington University
1987-1988	Member, School of Social Science, Institute for Advanced Study
1985-1986	Andrew W. Mellon Postdoctoral Fellow, Humanities Center, Wesleyan University
1983-1985	Visiting Instructor and Assistant Professor of Letters, College of Letters, Wesleyan University
1982-1983	Prize Teaching Fellow, Acting Instructor, Department of Philosophy, Yale University

Fall, 1981

and Spring, 1986 Acting Instructor, Residential College
Seminar, Yale College

VISITING APPOINTMENTS

2023-2024 Intellectual in Residence, Centre Pompidou,
Paris, coordinated with the Écoles Normale
Supérieure

Spring, 2024 Visiting Professor, Philosophy, La Sapien-
za University Roma I

2020-22, 2025-26 Distinguished Visiting Professor, Philoso-
phy, New School Univ.

2012-2022 Affiliated Faculty, Psycho-Social Studies,
Birkbeck College, London

Spring, 2017 Perelman Chair, Université Libre Brux-
elles, May 2017

Fall, 2016 Diane Middlebrook and Carl Djerassi
Chair, Gender Studies, Cambridge Univer-
sity, UK; Fellow, St. Johns College, Cam-
bridge University

Summer, 2016 Critical Social Theory Seminar, New
School for Social Research

Winter, 2015, 2018 Visiting Scholar, Cal Arts, Los Angeles,
California

Spring, 2012-2014 Visiting Tam\ Mellon Professor, Depart-
ment of English and Comparative Litera-
ture, Columbia University

Fall, 2013	Distinguished Scholar in Residence, A.D. White House, Cornell U
May, 2012	Visiting Professor, Honoris Causa, Université Paris VII
Spring, 2011	Visiting Professor, Philosophy, New School University
Spring, 2009	Ecole Normale Supérieure, Distinguished Visiting Lecturer
Fall, 2008	Research Associate, CNRS, Université Paris-Descartes, on social ethics
Feb. - March	Visiting Professor, Ecole normale supérieure and Ecole des hautes études, 2008 Paris
June 2008	Visiting Professor, Centre d'études vivant, Université de Paris – VII
2004-2010	Associate Fellow, Department of Philosophy, Warwick University
2003-	Hannah Arendt Professor of Philosophy, European Graduate School, Saas-Fee, Switzerland
2003-2007	Andrew White Professor at Large, Cornell University
Spring, 2002	Spinoza Professor, Department of Philosophy, University of Amsterdam
Fall, 2001	Old Dominion Professor, Humanities Council, Princeton University

Spring, 1998	Visiting Professor, Stanford School of Law and Department of Comparative Literature
1992	Beckman Lecturer, Department of English, UC Berkeley
Winter, 1991	Professor, Social and Political Thought, York University

ACADEMIC HONORS

Honorary degrees (18)

2025	University of Cyprus
2023	University of Bari, Italy
2022	Autonomous University of Mexico (UNAM)
2021	Universidad de Veracruzana
2021	Honorary Fellow, Birkbeck College, University of London
2020	Royal College of Art, London (postponed)
2019	Belgrade University, Serbia
2019	Universidad de Chile
2018	Universidad de Guatemala
2015	Universidad de Buenos Aires
2015	Université de Liège, Belgium
2015	University of Costa Rica
2014	Fribourg Universität, Switzerland
2013	St. Andrews University
2013	McGill University
2011	Université de Paris VII
2011	Université de Bordeaux III
2008	Grinnell College

Awards

2025	Grain of Sand Award, American Political Science Association, Interpretive Methodologies Section
2025	American Council of Learned Societies, Distinguished Lifetime Achievement Award
2015-2024	Recipient of Andrew Mellon grants for the International Consortium of Critical Theory Programs and Distinguished Accomplishment in the Humanities.
2022	Gold Medal of the Circulo de Bellas Artes, Madrid
2022	33rd Catalonia International Prize, Barcelona
2021	Honorary Fellow, University of London (Birkbeck)
2021	Officier, Ordre des Arts et des Lettres, French Cultural Ministry
2019	American Academy of Arts and Sciences
2018	Gifford Lectures, Glasgow, Scotland
2018	Lifelong Fellow, St. Johns College, Cambridge University
2016	American Association of Geographers, Honorary Member
2016	Albertus Magnus Professorship, University of Cologne

2015-2020	Andrew Mellon Grant (2) to establish the International Consortium of Critical Theory Programs
2015	Elected to the British Academy, Corresponding Fellow
Winter, 2015	Gold Medal for Contribution to Public Discourse, Trinity University, Dublin, Ireland
May, 2013	Chevalier of the Order of Arts and Letters, French Ministry of Culture, Ceremony in San Francisco, January, 2015
September, 2012	Theodor Adorno Prize, Frankfurt, Germany
February, 2012	Oscar Sternbach Award, National Psychological Association for Psychoanalysis
November, 2011	Mary Flexner Distinguished Lectures, "Bodies in Alliance," Bryn Mawr College
2010	<i>The Guardian</i> , special distinction, women in academe
November, 2009	Forbes Magazine, Princeton President list of seven most powerful thinkers
2009-2013	Andrew Mellon Distinguished Achievement Award for Scholarship in the Humanities
2008-2009	Ford Foundation Grant
2008-2009	American Council of Learned Societies fellowship
2007	Elected to the American Philosophical Society

2004-2005	Research Lecturer, University of California at Berkeley
Spring, 2004	Brudner Distinguished Lifetime Achievement Award for contributions to Lesbian and Gay Studies, Yale University
November, 2002	Adorno Lectures (inaugural series) Frankfurt, Germany
Spring, 2002	Spinoza Lectures, Department of Philosophy, U Amsterdam
December, 2001	Center for Lesbian and Gay Studies, Distinguished Kessler Award for Contributions to Lesbian and Gay Studies, CUNY
2001	Carpenter Lectures, University of Chicago
2001-2002	Laurence Rockefeller Fellowship, Center for Human Values, Princeton University
Fall, 2001	Old Dominion Professor, Humanities Council, Princeton University
May 2001	Berlin Fellow, American Academy in Berlin
Spring, 2001	Mainzer Lecture, Department of German, NYU
December 2000	Master Seminar, Feminist Studies, Utrecht
May, 2000	Raymond Williams Lecture, Cambridge
September, 1999	Invited Guest Plenary Speaker, Committee on Political Thought, American Political Science Association

Spring, 1999	Guggenheim Fellowship
Fall, 1998	Messenger Lectures, Cornell University
Spring, 1998	Christian Gauss Seminar Lectures, Princeton University
Spring, 1998	René Wellek Lectures in Literary Theory and Criticism, UC Irvine
May, 1998	Invited Faculty, Gender Studies Program, Central European University, Budapest, Hungary
June, 1998	Graduiertenkolleg, University of Munich
April, 1998	Plenary, Histories of Theory, Trent University, Canada
1997	Practical Knowledge, UC-Santa Cruz, Summer
Spring, 1996	Humanities Research Fellowship, UC Berkeley
Fall, 2008	
Summer, 1995	Invited Faculty, Dartmouth School of Criticism and Theory
Spring, 1995	Co-convener, Feminism and Discourses of Power, Humanities Research Institute, UC Irvine
Fall, 1994	Donald M. Kramer Visiting Scholar in the Humanities, Brooklyn College
Summer, 1994	Faculty, National Endowment for the Humanities, Seminars for College and Uni-

	versity Professors, Embodiment: Between Nature and Culture, UC Santa Cruz
August 1993	Ethics and Aesthetics, NEH seminar, UC Berkeley
Spring, 1992	Beckman Lectures, Department of English, UC Berkeley
Spring, 1992	Humanities Research Institute, UC Irvine
Fall, 1991	Invited Fellow, Society for the Humanities, Cornell University
1991	Crompton-Noll Award, Modern Language Association
1990-1991	Award for Excellence in Undergraduate Teaching, Johns Hopkins University
1990	Critic's Choice Award, from the American Educational Studies Association for <i>Gender Trouble: Feminism and the Subversion of Identity</i>
Spring, 1988	Fellowship, American Council of Learned Societies
1987-1988	Fellowship, School of Social Science, The Institute for Advanced Study
1987-1988	Research Grant, University Facilitating Fund, George Washington University,
1985-1986	Andrew W. Mellon Post-doctoral Fellowship, Center for Humanities, Wesleyan University

1982-1983	Prize Teaching Fellowship, Yale University
1981-1982	George and Isabella Duncan Fellowship for Women in Philosophy
1979-1982	Yale University Graduate Fellowship
1980	Mary Cady Tew Prize for scholastic excellence, graduate study, Yale University
1980	Council on West European Studies Summer Research Grant, Yale University
1978-1979	Fulbright-Hayes Scholarship, Heidelberg Universität, West Germany
1978	Phi Beta Kappa

PUBLICATIONS

Books

Who is Afraid of Gender, Farrar, Strauss, and Giroux, 2024 (translations in 14 languages)

What World is This? A Pandemic Phenomenology, Columbia University Press, 2022, translations in 7 languages

The Force of Non-Violence: An Ethico-Political Bind, Verso, 2020; Spanish (Paidos), German (Suhrkamp) 2021, Italian (Nottetempo), French (Fayard), Portugese (Boitempo), 2021.

Vivable/Invivable, with Frederic Worms, Presses Universaires de France, 2021, PassagenVerlag, in German and English, forthcoming by Fordham University Press, 2023

Deux lectures, du jeune Marx, Editions Sociale, Paris, France, 2019

Sin Miedo [Forms of Resisting Violence Today], Mexico: Taurus Editorial, Penguin Random House, 2020

Rücksichtlose Kritik, trans. Michael Adrian and Bettina Engels, Konstanz University Press, 2019

Senses of the Subject (Fordham University Press, 2015), translated in Portuguese (Autentica); in German (Turia+Kant); Spanish (Herder, 2016)

Notes Toward a Performative Theory of Assembly (Harvard University Press, 2015); translated in Greek (Angelus Novus Publications, forthcoming 2018); French (Fayard, 2016); German (Suhrkamp Verlag), 2016; Italian (Figure Nottetempo, 2017); Spanish (Paidós Básica, 2017); forthcoming in Polish (Stowarzyszenie Im. Stanisława Brzozowskiego); Portuguese, (Paz e Terra); Chinese (Henan University Press); forthcoming in Japanese (Seidosha); Danish (Billedkunstskolernes Forlag); Russian (Ad Marginem)

Politik des Todestriebes: Der Fall Todesstrafe (Sigmund Freud Vorlesung: Turia & Kant, 2014); translated into Italian, 2016

Qu'est-ce qu'une vie bonne ? (Manuels Payot, 2014); appeared in Italian along with "Sostengo un ebraismo non associato alla violenza di Stato" (Nottetempo, 2013)

Parting Ways: Jewishness and the Critique of Zionism (Columbia University Press, 2012); French (Fayard, 2013); German (Campus Verlag, 2013); Italian (Raffaello Cortina Editore, 2013); Turkish (Metis Yayinlari); Polish (Krytyka Polityczna, 2014); Korean (Window of Times); Arabic (Doha Institute - Arab Center for Research and Policy Studies); Japanese (Seidosha); Chinese (Henan University Press); Portuguese (Boitempo Editorial, 2016)

Frames of War: When is Life Grievable? (Verso, 2009); French (La découverte); Spanish (Ediciones Paidos Iberica); German (Campus Verlag); Portuguese (Editora); Polish (Wydawniczy Ksiazka I Prasa); Czech (Karolin Press); Turkish (Yapi Kredi Yayinlari, 2010);

Japanese (Chikum Shobo); Chinese (Henan University Press); Danish (Forlaget Arena, 2015); Portuguese/Brazil (Editora Record); Vietnamese (Hoa Sen University); Romanian (Casa Cartii de Stiinta); Greek (Ropi Publications, forthcoming 2017); Italian (Fandango Libri, forthcoming); Ukrainian (Medusa Books, forthcoming)

Krieg und Affect (Zurich and Berlin: Diaphanes, 2009).

Giving an Account of Oneself (Fordham University Press, 2005); originally published in shorter form as *Kritik der Ethischen Gewalt* (Suhrkamp Verlag, 2003) and *Giving an Account of Oneself* (Amsterdam: van Orcum Press, 2003). The Fordham version is a fully rewritten and final version of the book. This expanded version appeared in German (Suhrkamp Verlag, 2007); French as *Le récit du soi* (Presses Universitaire de France, 2007); Italian as *Critiqua della violenza etica* (Feltrinelli, 2006); Japanese (Getsuyosha Limited, 2006); Spanish (Amorrortu Editores); Portuguese.

Precarious Life: Powers of Violence and Mourning (Verso, 2004); published in French (Éditions Amsterdam, 2005); German (Suhrkamp Verlag, 2005); Italian (Postmedia, 2004); Japanese (Ibunshu, 2006); Korean (Kyungsung University Press); Spanish (Editorial Paidos Argentina, 2005); Turkish (Metis Yayinlari, 2004); Chinese (Henan University Press, 2013); Romanian (Casa Cartii de Stiinta); Swedish (Tankekraft Forlag); Greek (Ropi Publications, forthcoming 2017); Croatia (Centre for Women's Studies, Zagreb, 2017); Portuguese/Brazil (Grupo Autentica, forthcoming); also incorporated into a musical composition by Swiss composer, Mela Meierhans.

Undoing Gender (Routledge, 2004); published in Chinese (Shanghai Joint Publishing); French (Éditions Amsterdam, 2006); Italian (Meltemi); Italian retranslated as *Fare e Disfare il Genere* (Mimesis, 2014); Korean (Dongmoonsun); Spanish (Paidos); Swedish (Norstedts Akademiska Forlag); German (Suhrkamp Verlag); forthcoming in Bosnian, Croatian, and Serbian (BTC Sahnipasic);

Portuguese (Editora Da Universidade Do Estado Do Rio De Janeiro).

Antigone's Claim: Kinship Between Life and Death (Columbia University Press, 2000); published in French (EPEL, 2003); German (Suhrkamp Verlag, 2001); Greek (Alexandria Publications); Italian (Boringhieri); Hebrew (Resling, 2004); Japanese (Seidosha); Korean (Dongmoosun); Serbian (Belgrade Women's Study and Gender Research Center); Slovenian (Studentska Založba Academic Press); Spanish/Castilian (El Roure); and Turkish (Kabalci Yayinevi).

The Psychic Life of Power: Theories in Subjection (Stanford University Press, 1997); published in German as *Psyche der Macht: Das Subjekt der Unterwerfung*, trans. Reiner Ansén (Suhrkamp Verlag, 2001); also published in Chinese (Jiangsu People's Publishing); French (Leo Scheer, 2003); Greek (Plethron); Italian (Meltemi, 2005); Polish (Uniwersytet Warszawski); Russian (Kahrkov Center for Gender); Serbian (Stampa Akademija, 2012); Spanish (Cátedra); Turkish (Ayrınti Yayınları).

Excitable Speech: A Politics of the Performative (Routledge, 1997); published in Dutch (Parresia); French (Éditions Amsterdam, 2005); German (Berlin Verlag); Japanese, partially in *Shiso: Japanese Journal of the Humanities*, and entirely with Iwanami Shoten (1998); Korean (Dongmoonsun, 1999; republished by Aleph, 2016); Polish (Krytyka Polityczna); and Spanish (Editorial Síntesis, S.A., 2003); sections translated in Slovakian, published in *Aspekte*.

Bodies that Matter: On the Discursive Limits of Sex (Routledge, 1993); reprinted as a Routledge Classic (2011); published in German as *Körper von Gewicht* (Berlin Verlag, 1995); also published in Chinese (Shanghai Joint Publishing, 2006); Croatian (Zenska Infoteka, 1998); French (Éditions Amsterdam, 2008); Greek (EKKREMES, 2008); Hungarian (UJ Mandatum, 2003); Italian

(Giangiacomo Feltrinelli Spa, 1998); Korean (In-Gan-Sa-Rang, 1995); Serbian (Radio B92, 2001); Spanish (Paidos, 1999); Czech (Univerzita Karlova, 2016); Turkish (Kabalci Yayinevi, forthcoming); Swedish; forthcoming in Japanese; chapters translated into other languages and appearing in several anthologies.

Gender Trouble: Feminism and the Subversion of Identity (Routledge, 1990); republished as a Routledge Classic (2007); published in German as *Das Unbehagen der Geschlechter* (Suhrkamp Verlag, 1991); sections reprinted in *Shiso, Japanese Journal of the Humanities* (December, 1994); published in Bulgarian (Critique and Humanism Publishing, 2004); Chinese; Croatian; Dutch; Finnish (University Press of Finland, 2007); French (La Découverte, 2004); Hungarian (Balassi Kiado, 2007); Italian (RCS Libri S.p.a., 2005; republished with Sagittari Laterza, 2013); Japanese (Seidosha, 1998); Korean (Munhakdongne, 2007); Latvian (Nodibinajums Multimodis, 2007); Lithuanian (UAB Apostrofa, 2005); Macedonian (Euro Press, 2002); Norwegian; Portuguese (BCD Uniao de Editoras S.A., 2000); Romanian; Russian; Serbian (Plima, 2007); Slovakian (Aspekt, 2003, 2014); Slovenian (DRUSTVO SKUC, 2001); Serbian (Karpos); Spanish (Ediciones Paidos Iberica SA, 2007); Swedish (Bokforlaget Daidalos AB, 2007); Turkish (Metis Yayinlari, 2002); Danish (Forlaget); Greek (Alexandria); Basque; forthcoming in Arabic; reprinted in several anthologies on feminism, gay and lesbian theory, visual culture and performance theory, architectural theory, legal studies, and cultural studies; final chapter reprinted in Russian in *Contemporary Philosophy*, 1 (1995); excerpted in dozens of anthologies.

Subjects of Desire: Hegelian Reflections in Twentieth Century France (Columbia University Press, 1987); reprinted, with a new introduction in 1999; translated into Italian (Editore Laterza, 2009) and French (Presses Universitaire de France, 2011).

Co-authored volumes

What is a People? Columbia University Press, 2016; *Qu'est-ce qu'un peuple?* With A. Badiou, P. Bourdieu, G. Didi-Huberman, S. Khiari, and J. Rancière (La Fabrique, 2013); translated in Spanish (Eterna Cadencia, 2014); Korean (Hyunsil Publishing Co, 2014); Italian (Derive Approdi, 2014); Japanese (Ichikawa, 2015); Dutch (Octavo, 2017)

Dispossessions: The Performative in the Political, co-edited with Athena Athanasiou (Polity Press, 2012); translations in German and French (Diaphanes, 2014); Korean (Jaeum & Moeum, 2016); Italian (Mimesis Edizioni, forthcoming 2016); Portuguese (Via Verità Editora, forthcoming); Turkish (Metis Yayinlari, pending)

The Power of Religion in the Public Sphere with Cornell West, Jurgen Habermas, and Charles Taylor (Columbia University Press, 2011); translated in Spanish (Editorial Trotta, 2011);

Is Critique Secular? With Talal Asad, Wendy Brown, Saba Mahmood (Berkeley: University of California Press, 2010); reprinted with a new preface (Fordham University Press, 2012); translated in French (Presses Universitaires de Lyon, 2015); in Arabic (Dar Al Jadawel Publishing and Distribution House), forthcoming.

Sois mon corps, with Catherine Malabou (Paris: Bayard, 2009); Italian (Verifiche Journal).

Who Sings the Nation-State? With Gayatri Chakravorty Spivak (Calcutta: Seagull Press, 2007); translated into French, German, Spanish, Japanese.

Feminism and Social Transformation, co-written with Lidia Puigvert (Spain: El Roure Editorial, 2002, in Spanish); republished in English (Rowman and Littlefield, 2003).

Hegemony, Contingency, Universality: Contemporary Dialogues on the Left, with Ernesto Laclau and Slavoj Žižek (Verso Press,

2000); Polish (Wydawnictwo Krytyki Politycznej); Croatian (Naklada Jesenski I Turk), French (Editions du Seuil) (forthcoming), German (Verlag Turin & Kant), Italian (Laterza), Korean (B-Books), Romanian (Tact), Chinese, (Jiangsu People's Publishing), Spanish (Fondo de Cultura Economica, Argentina).

Feminist Contentions, with Seyla Benhabib, Drucilla Cornell, and Nancy Fraser (New York: Routledge, 1995); published in Turkish (Metis Yayinlari, 2007).

Edited books

Vulnerability in Resistance, co-edited with Zeynep Gambetti and Leticia Sabsay (Duke University Press, 2016)

Mary Shelley and her Circle, by Barbara Johnson, co-edited with Shoshana Felman (Stanford University Press, 2014)

The Terms of Gender, co-edited with Elizabeth Weed on historian, Joan W. Scott, including introductory essay (University of Illinois Press, 2011).

What's Left of Theory? New Work on the Politics of Literary Theory (English Institute Papers) co-edited with Kendall Thomas and John Guillory (New York: Routledge, 2000)

Das Undarstellbare der Politik: Zur Hegemonie Theorie Ernesto Laclau, edited by Judith Butler, Simon Critchley, Ernesto Laclau, Slavoj Zizek (Vienna: Verlag Turia-Kant, 1998)

Der Streit um Differenz: Feminismus und Postmoderne in der Gegenwart, co-edited with Seyla Benhabib, Drucilla Cornell, and Nancy Fraser (Fischer Verlag, 1993); in English as *Feminist Contentions: A Philosophical Exchange* (New York: Routledge, 1994)

Erotic Welfare: Sexual Theory and Politics in the Age of Epidemic, Linda Singer (posthumous publication), co-edited with Maureen MacGrogan, introduction (New York: Routledge, 1992)

Feminists Theorize the Political, co-edited with Joan W. Scott
(New York: Routledge, 1992)

Edited journals and series

Flashpoints, University of California Press (2008-2011).

PMLA special issue on Humanities and Human Rights, co-edited
with Domna Stanton (2006).

Atopia, series on aesthetic and political theory, Stanford University
Press, co-edited with Frederick Dolan, closed in 2002.

Diacritics, *Critical Crossings*, 23:5 (1994) special editor with Biddy
Martin.

Editorial Collective, *Critical Times*, 2018-2024.

Work-in-progress

Kafka's Legal Fictions (tentative title of manuscript), focusing on
the time of detention and the sources of hope (in process)

Books, chapters, entries on Judith Butler (selected – several titles
in Spanish and French not included here)

2018-25 not fully updated

Differences, special issue on "Giving an Account of Oneself" called
"Unaccountably Queer", 2024

Reading Greek Tragedy with Judith Butler, Mario Telo, Bloomsbury,
2024

De Kleine Butler, Margriet van Heesch Atlas Contact, 2024

Unaccountably Queer, special issue of *differences*, forthcoming

Special Issue of *Representations* “Proximities: Reading with Judith Butler”, 2022

Judith Butler and Politics, Adriana Zaharijević, Edinburgh University Press, 2023

Judith Butler and Subjectivity, Parisa Shams, Springer, 2021

Bodies That Still Matter, University of Amsterdam Press, ed. Annemie Halsema, anthology on the work of Judith Butler (2021)

Judith Butler, du genre à la non-violence, ed. Mylene Botbol-Baum, Editions Cecile Defaut, 2017

Dos lecturas sobre el pensamiento de Judith Butler, Pamela Abellon and Magdalena De Santo, Coleccion Poliedros, DUVIM, 2017

Chapter on “Judith Butler” in *Makers of Jewish Modernity: Thinkers, Artists, Leaders, and the World They Made*, eds. Jacques Picard, Jacques Revel, Michael P. Steinberg, and Idith Zertal, Princeton University Press, 2016

Special section on Judith Butler — ‘Vulnerability and Resistance’ in *Journal of Philosophy*, Volume XXVII: I (University of Belgrade, 2016)

Christine Greiner, *Leituras de Judith Butler*, Anna Blume Editors, Sao Paulo, Brazil, 2016

Delphine Gardey, Cynthia Kraus, eds., *Politiques de Coalition: Penser et se mobiliser avec Judith Butler/Politics of Coalition: Thinking Collective Action with Judith Butler* (Editions Seismo, 2016)

Maria Luisa Femenías & Ariel Martínez, eds. *Judith Butler: las identidades del sujeto opaco* (Universidad Nacional de la Plata, 2015)

Pamela Abellon and Magdalena de Santo, *Dos lecturas sobre el pensamiento de Judith Butler*, Editora Universitaria Villa Maria, 2015.

Massimo Filippi & Marco Reggio, *Corpi Che Non Contano: Judith Butler e gli animali* (Mimesis, 2015)

Special section, with a 'Response', "Book Discussion: Judith Butler's *Parting Ways*" in *Political Theology*, vol. 16:4 (2015), 367-399.

Moya Lloyd, *Butler and Ethics* (Edinburgh University Press, 2015)

Birgit Schippers, *The Political Philosophy of Judith Butler* (Routledge, 2014)

Michael Glass & Reuben Rose-Redwood, eds., *Performativity, Politics, and the Production of Social Space* (Routledge, 2014)

Bettina Kleiner and Nadine Rose, eds., *(Re-)Produktion von Ungleichheiten im Schulalltag: Judith Butlers Konzept der Subjektivierung in der erziehungswissenschaftlichen Forschung* (Leverkusen: Budrich, 2013).

María Luisa Femenías, Virginia Cano, & Paula Torricella, *Judith Butler; au filosofía a debate* (Buenos Aires: Facultad de Filosofía y Letras, 2013)

Gerry Kearns, "The Butler Affair and the Geopolitics of Identity" in *Environment and Planning Development: Society and Space*, Volume 31 (191-207), 2013.

Roland Faber, Michael Halewood, and Deena M. Lin, eds., *Butler on Whitehead: On the Occasion* (Lexington Books, 2012)

Arthur Kroker, *Body Drift: Butler, Hayles, Haraway* (University of Minnesota Press, 2012)

Patricia Soley-Beltran and Leticia Sabsay, eds., *Butler en Disputa: Lecturas sobre la Performatividad* (Egales, 2012)

Norbert Ricken and Nicole Balzer, eds., *Judith Butler: Pädagogische Lektüren* (Wiesbaden: VS Verlag für Sozialwissenschaften, 2012)

Bart van der Steen, Jasper Lukkezen, and Leendert van Hoogenhuijze, eds., *Linke Philosophie heute: Eine Einführung zu Judith Butler, Antonio Negri und Slavoj Žižek* (Stuttgart: Schmetterling, 2012)

Special Issue on Judith Butler, *Columbia Journal of Law and Gender* (21: 2), 2012.

Eva von Redecker, *Zur Aktualität von Judith Butler. Eine Einleitung in ihr Werk* (Wiesbaden: VS Verlag, 2011)

Performativity and Precarity: Judith Butler in Athens (Nissos), 2011.

Gaja von Sychowski, *Geschlecht und Bildung: Beiträge der Gender-Theorie zur Grundlegung einer Allgemeinen Pädagogik im Anschluss an Judith Butler und Richard Höningwald* (Würzburg: Königshausen & Neumann, 2011)

Paula Irene Villa, *Judith Butler: Eine Einführung 2. aktualisierte Auflage* (Campus Verlag, 2011)

Anita Brady and Tony Schirato, eds., *Understanding Judith Butler* (SAGE, 2011)

Subject heading, *Routledge Encyclopedia of Feminist Theory*, 2010.

Matias Martinez and Michael Scheffel, eds., *Klassiker der modernen Literaturtheorie: Von Sigmund Freud bis Judith Butler* (München: C.H. Beck, 2010)

Anne-Lisa Mueller, *Sprache, Subjekt, und Macht* (Tectum Verlag, 2009)

Roland Faber et al, *Negotiating Whitehead, Deleuze, and Butler* (Fordham University Press, 2009)

Rolando Casale and Ceceilia Chiacchio, eds., *Mascaras del deseo, Una lectura del deseo en Judith Butler* (Buenos Aires: Catalogos, 2009)

Patricia Soley-Beltran, *Transexualidad y la matriz heterosexual: un estudio crítico de Judith Butler* (Barcelona: Edicions Bellaterra, 2009)

Fabienne Brugère and Guillaume Le Blanc, eds., *Judith Butler: trouble dans le sujet, trouble dans les normes* (Presses universitaires de France, 2009)

Lorenzo Bernini and Olivia Guaraldo, eds., *Differenza e relazione: l'ontologia dell'umano nel pensiero di Judith Butler e Adriana Cavarero : con un dialogo tra le due filosofe* (Verona: Ombre corte, 2009)

Monique David-Ménard, ed., *Sexualités, genres et mélancolie : s'entretenir avec Judith Butler* (Paris: Campagne première, 2009)

Samuel Chambers and Terrell Carver, *Judith Butler and Political Theory* (Routledge, 2008)

Samuel Chambers and Terrell Carver, eds., *Judith Butler's Precarious Politics: Critical Encounters* (Routledge, 2008)

Gil Jagger, *Judith Butler: Sexual Politics, Social Change, and the Power of The Performative* (Routledge, 2008)

Pablo Perez Navarro, *Del texto al sexo: Judith Butler y la performatividad* (Madrid: Egales Editorial, 2008)

Elvira Burgos, *Qué cuenta como una vida: la pregunta por la libertad en Judith Butler* (Madrid: Mínimo Tránsito/A. Machado Libros, 2008)

Monica Pasquino, *Fare e disfare: Otto saggi a partire da Judith Butler* (Milan: Mimesis, 2008)

Maria Luisa Feminias, *Judith Butler: Introduccion a su lectura* (Buenos Aires: Catalogos, 2007)

Annika Thiem, *Unbecoming Subjects: Judith Butler, Moral Philosophy, And Critical Responsibility* (Fordham University Press, 2007)

Bronwyn Davies, ed., *Judith Butler in Conversation: Analyzing the Texts and Talk of Everyday Life* (Routledge, 2007)

Elena Loizidou, *Judith Butler: Ethics, Law, Politics* (Routledge-Cavendish, 2007)

Moya Lloyd, *Judith Butler: From Norms to Politics* (Polity Press, 2007)

Ellen T. Armour and Susan M. St. Ville, eds., *Bodily Citations: Religion and Judith Butler* (Columbia University Press, 2006)

Vicki Kirby, *Judith Butler: Live Theory* (London: Continuum, 2006); Published in Spanish as *Judith Butler: pensamiento en acción*, trans. Diego Luis Sanromán Peña (Barcelona: Bellaterra D.L., 2011)

Sebastian Schinkel, *Die Performativität von Überlegenheit: Zu Judith Butlers Kritik des souveränen Subjekts* (Berlin: Logos, 2005)

Margaret Sönsner Breen and Warren J. Blumenfeld, eds., *Butler matters: Judith Butler's impact on feminist and queer studies* (Ashgate Publishing Ltd., 2005)

Alex Geller, *Diskurs von Gewicht?: erste Schritte zu einer systematischen Kritik an Judith Butler* (Köln: Papyrossa, 2005)

Sara Salih, ed. with Judith Butler, *The Judith Butler Reader* (Basel Blackwell, 2004)

Hannelore Bublitz, *Judith Butler: Zur Einführung* (Junius Verlag, 2002)

Sara Salih, *Judith Butler: Critical Reading Series* (Routledge, 2002)

Subject heading in *Norton Anthology of Literary Theory*, 2001.

Christine Hauskeller, *Das paradoxe Subjekt: Widerstand und Unterwerfung bei Judith Butler und Michel Foucault* (Tübingen: Ed. Diskord, 2000)

Chapter Subject, *Blackwell Companion to Major Social Theorists*, eds. George Reitzer and Patricia Clough (Blackwell, 2000)

Chapter Subject, *Feminist Writers* (St. James Press, 1996)

Subject heading in *Routledge Dictionary of Twentieth-Century Philosophers* (Routledge, 1995)

Recent and selected conferences on Judith Butler's work

Modern Language Association, 20 years after Giving an Account of Oneself, 2024

Asian Studies Association, 2020

Free University Amsterdam, April, 2017

Sciences Po Graduate Conference, Paris, June 2017

Université de Liege, 2016

Université de Fribourg, 2015

Panel, Asian Studies Association, 2020 (30 Years of Gender Trouble)

Articles (not fully updated)

Recent articles in *The Guardian*, *The London Review of Books*, *The Nation*, *The Chronicle of Higher Education*, *Boston Review*, and *Lit Hub* on academic freedom, authoritarianism, essays on Lauren Berlant and Sarah Ahmed; article in the LRB, "The Compass of Mourning" (2023-25)

"Academic Freedom in a Time of Destruction: reconsidering Extra-Mural Speech" in *Social Research*, An International Quarterly, 2025

Three lectures on Grief and Grievability, *Les temps qui restent*, 2025

“Grief and Grievability,” *Cultural Critique*, 2025

“Giving an Account: When, Where, for Whom, and Why”. *Differences*, 35:3, 2024

“Endangered Scholarship, Academic Freedom, and the Life of Critique” in *Critical Times*, 2022; “response” to special issue of differences on Judith Butler, *Giving an Account of Oneself*

“Categories by which We Try to Live” in *European Journal of Philosophy*, 2023

“The Public Futures of the Humanities” in *Daedalus*, 2022

“Memory, Witnessing, and Justice” in *Psychoanalysis, Culture, and Society*, 2022

“Kinship Beyond the Bloodline”, *Race, Sex, Belonging, Form*, Duke University Press, ed. Elizabeth Freeman, 2022

“What Ground? What Fall? Kafka’s Bodily Sketches”, *Kafka’s Drawings*, Yale University Press volume on Kafka’s recently discovered sketches, ed. Andreas Kilcher, (German edition: Beck Verlag), Dutch (Athenaeum) 2022

“Recognition and the Social Bond”, “Recognition and Mediation”, in *Recognition and Ambivalence*, eds. Ikaheimo, Lepold, and Stahl, Columbia University Press, 2021

“Leaning Out, Caught in the Fall: Interdependency and Ethics”, in *Toward a Feminist Ethics of Nonviolence*, eds. Huzar and Woodford, Fordham University Press, 2021

“Civil Religion: Secularism as Religion?” in *Thinking with Balibar*, eds. Ann Stoler et al., Fordham University Press, 2020.

“Companion Thinking: A Response” in *New Literary History* issue on Animality, Posthumanism, Disability, 51:4, 2020

“A Dissenting View from the Humanities: A Defense of Critical Inquiry”, *Academe*, Spring, 2020

“Gender in Translation: Beyond Monolingualism,” in *Why Gender?* ed. Jude Browne, Cambridge University Press, 2021 (reprinted and revised from *philoSOPHIA*, Volume 9, Number 1, Winter 2019)

“Political Philosophy in Freud: War, Destruction, and the Critical Faculty” in the *Oxford Handbook of Philosophy and Psychoanalysis*, Oxford University Press, 2019

“The Inorganic Body in the Early Marx”, *Radical Philosophy*, 2.06 Winter, 2019

“Critique, Crisis, and the Elusive Tribunal”, in *The Routledge Companion to the Frankfurt School*, New York and London: Routledge, 2018

“Criminalization of Knowledge”, *Chronicle of Higher Education*, June, 2018

“Solidarity/Susceptibility”, in *Social Text* 36.4, December, 2018

“Academic Freedom and the Critical Tasks of the University”, *Globalizations*, May, 2017

“Arendt: Thinking Cohabitation and the Dispersion of Sovereignty” in *Sovereignty in Ruins: A Politics of Crisis*, eds. George Edmondson and Klaus Mladek, Duke University Press, 2017.

“Fiction and Solicitude: Ethics and the Conditions of Survival” in *Probing the Ethics of Holocaust Culture*, eds. Claudio Fogu, Wulf Kansteiner, and Todd Presner, Harvard University Press, 2017.

“Academic Freedom and Boycott Politics” in Geoffrey Stone, Akeel Bilgrami, *Who’s Afraid of Academic Freedom?* Columbia University Press, 2016

“Uprisings”, catalogue for *Soulèvements*, exhibition at the Jeu de Paume, Paris, Gallimard, 2016; translated into Italian (2017); Catalan (Museu Nacional d’Art de Catalunya, 2017)

“‘Philosophy Has Become Worldly’: Marx on Ruthless Critique”, in *PMLA* 131:2, Fall, 2016

“Gesture as Event” in *Interviews in Performance Philosophy: Contemporary Crossings and Conversations*, ed. Anna Street, et al. (Palgrave: forthcoming)

“Wrong-doing, Truth-telling: The Case of Sexual Avowal” in *Foucault in the Making of Subjects*, eds. L. Cremonesi, et al. (Roman and Littlefield, 2016)

“Rethinking Vulnerability and Resistance” for *Vulnerability in Resistance* (Duke University Press, 2016); translated in Serbian (Institute of Philosophy, Special Volume, Belgrade University, 2016)

“One Time Traverses Another: Benjamin’s ‘Theological-Political Fragment’” in *Walter Benjamin and Theology*, eds. C. Dickinson and S. Symons (Fordham University Press, 2016)

“Versions of Binationalism in Said and Buber” in *Conflicting Humanities: Essays in Honor of Edward Said*, eds. Rosi Braidotti & Paul Gilroy (Bloomsbury, 2016); reprinted in *Martin Buber: His Intellectual and Scholarly Legacy*, ed. Sam Shonkoff, Brill Publishing, 2018

“Laclau, Marx y el poder performativo de la negación” in *Debates y Combates* (Nº 9), Special Volume dedicated to the work of Ernesto Laclau (Fondo de Cultura Económica/Publicaciones periódicas, 2015)

“Theatrical Machines” in *differences*, volume 26:3 (2015)

“Human Shields” *London Review of International Law* (2015)

“Reflections on Object Life in the Work of Monique David-Me-nard” in *philoSOPHIA*, Vol. 5:1 (2015), pp. 80-89

“On Cruelty” *London Review of Books*, July, 2014.

“Gender,” *Dictionary of the Untranslatables*, Emily Apter, Barbara Cassin, Jacques Lezra, (Princeton University Press, 2013); “Gender and Gender Trouble,” *Philosopher en langues, Les intraduisables en translation*, ed. Barbara Cassin, (Editions Rue d’Ulm, 2014)

“Reflections on Ethics, Destructiveness, and Life: Rosi Braidotti and the Posthuman” in Blaagaard and van der Tuin, eds, *The Subject of Rosi Braidotti: Politics and Concepts* (Bloomsbury, 2014)

“Foreword”, *The Making of a Protest Movement in Turkey*, ed. Umüt Ozkirimli (Palgrave Press, 2014)

“Ordinary, Incredulous” in *The Humanities and Public Life*, ed. Peter Brooks (Fordham University Press, 2014)

“Pinkwashing: the Politics of Human Rights Discourse”, Conference Proceedings from Homonationalism and Pinkwashing Conference, NYC, 2013 (Duke University Press, forthcoming)

“Barbara Johnson’s Frankenstein” in Barbara Johnson, *Mary Shelley and her Circle* (Stanford University Press, 2014)

“Personhood and Other Objects: The Figural Dispute with Philosophy” in *The Barbara Johnson Reader: The Surprise of Otherness* (Duke University Press, 2014)

“Reading Proust at the End,” in *Reading Eve Kosofsky Sedgwick: Gender, Sexuality, Embodiment*, eds. Lauren Berlant and Lee Edelman, Duke University Press, forthcoming

“Bodily Vulnerability, Coalitions, and Street Politics,” in *The State of Things*, ed. Pablo Lafuente et al. (Oslo: Office for Contemporary Art Norway, and London: Koenig Books, 2012); reprinted in *Differences in Common*, Marta Segarra, ed. (Rodopi, 2014)

“The Right to Appear: Hannah Arendt and the Politics of the Street,” in *Sensible Politics: The Visual Culture of Nongovernmental Activism*, ed. Yates McKee (Zone Press, 2012)

“Bodies in Alliance and the Politics of the Street”, published in *eipcp.net*, translated into Arabic, Sharjah Art Foundation, forthcoming; reprinted in revised form in *Parting Ways*, 2012.

“Palestine, State Politics, and the Anarchist Impasse,” in *The Anarchist Turn*, eds. Simon Critchley and Jacob Blumenthal (London: Pluto Press, 2012).

“To Sense What is Living in the Other: Hegel’s Early Love,” in *Documenta 13 Notebooks*, #66, Hantje Cantz (2012) (bilingual edition: English/German).

“Precarious Life, Vulnerability, and the Ethics of Co-habitation,” in *Journal of Speculative Philosophy*, Vol. 26, no. 2, pp. 134-5 (2012).

“Rethinking Sexuality and Kinship in Juliet Mitchell’s Psychoanalysis and Feminism,” in *differences*, 23:2, pp. 1-23 (2012).

“‘What shall we do without exile?’: Said, Darwish, and the Address to the Future,” in *Alif: Journal of Comparative Poetics* 32, Cairo (2012).

“On This Occasion...” in *Butler on Whitehead: On the Occasion*, ed. Roland Faber (Fordham University Press, 2012)

“Bodies in Public,” in *Occupy!: Scenes from Occupied America*, eds. Keith Gessen et al. (Verso, 2011)

“Foreword” and “There are some muffins there if you want... A Conversation on Queerness, Precariousness, Binationalism, and BDS,” in Udi Aloni, *What Does a Jew Want?* (Columbia University Press, 2011).

“Hannah Arendt’s Death Sentences,” in *Comparative Literature Studies*, Vol. 48, no. 3 (2011), 280-295.

“Sexual Consent: Some Thoughts on Psychoanalysis and Law,” *Columbia Journal of Gender and Law* 21:2, (2011) (special issue on *Judith Butler and the Law*).

“Gender and Education,” in *Judith Butler, Gender, and Education*, ed. Nicole Mosconi, (Paris: L’harmattan, published in German (2011)).

“Speaking Up, Talking Back: An Essay on Joan W. Scott” in *The Terms Of Gender*, eds. Elizabeth Weed and Judith Butler (University of Illinois Press, 2011)

“Is Judaism Zionism?” in *The Power of Religion in the Public Sphere*, ed. Roberto Mendieta, with Jurgen Habermas, Charles Taylor, Cornel West (Columbia University Press, 2011); reprinted in *Deconstructing Zionism: A Critique of Political Metaphysics* eds. Gianni Vattimo and Michael Marder (Bloomsbury Press, 2014)

“Who Owns Kafka?” *London Review of Books* (March, 2011); translated into Spanish (Palinodia, 2014)

“Be My Body for Me: Shape and Life in Hegel’s Phenomenology,” with Catherine Malabou in, *Blackwell Companion to Hegel*, ed. Stephen Houlgate (London: Blackwell, 2011); (published in French as *Sois mon corps* with Bayard Press, 2011).

“Academic Freedom and the Right to Education,” in *Mita’am* (in Hebrew) (2010); revised version appeared as “Exercising Rights: Academic Freedom and Boycott Politics” in anthology, *Who’s Afraid of Academic Freedom?*, eds. Akeel Bilgrami & Jonathan Cole (Columbia University Press, 2015).

“Performative Agency,” in *Journal of Cultural Economy*, 3:2 (July 2010).

“Partitions of Thought and Postwar Responsibility: Maruyama and Arendt,” Maruyama Occasional Papers, Center for Japanese Studies, UC Berkeley (2010).

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Editorials in *Le Monde*, *Liberation*, *Il Manifesto*, *Reset*, *The Guardian*, *LRB blog*, *NY Times*, *The Nation*, short pieces for *Tidal*. 2001-8

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“Philosophy Talk” on War, Sacrifice, and Media, KQED San Francisco (2009).

Several interviews in English, French, German, English, Italian, Swedish, Dutch, Japanese, Greek, Korean and Spanish, from 2003-14, including *Philosophie* and *Le Nouvel Obs* in France and in the Netherlands, *Mouvement*, *La Vanguardia*, *Parousia*, *Reset: Dialogues on Civilization*, *Politis*, *Massachusetts Review*, *Symposium*, *Zero*, *Contretemps*, *Analyse und Kritik*, *Vagant*, *JoongAng Ilbo*, *Asahi Shimbun*, *Ha’aretz*, *Minerva* (Spain), *Die Zeit*, *Tagespiege*, *Aviva* (Berlin).

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“Foreword” to Denis Gu  non, *A Semite* (Columbia University Press, 2014)

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“Reflections on Germany” in Daniel Boyarin et al, *Queer Theory and the Jewish Question* (Princeton University Press, 2003)

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“Agencies of Style,” festschrift in honor of Stuart Hall, Angela McRobbie and Paul Gilroy, eds. (Basil Blackwell, 2000)

“Afterword,” Transgenderism, a special issue of the journal, *Sexualities* (August, 1998)

Afterword, for Sally Munt, ed., *Butch\Femme: Inside Lesbian Gender* (Cassell, 1998)

“Analysis to the Core: Commentary on Papers by James Hansell and Diane Elise” in *Psychoanalytic Dialogues* (Spring, 1998)

“Response to Lynne Layton’s ‘The Doer Behind the Deed: Tensions and Intersections between Butler’s vision of Performativity and Relational Psychoanalysis,’” in *Gender and Psychoanalysis*, 2:4 (October, 1997)

“Further Reflections on Conversations of Our Time,” *Diacritics* 27/1 (Spring, 1997)

Preface to Maurice Natanson, *The Erotic Bird: Phenomenology in Literature* (Princeton University Press, 1997)

Response to Régis Debray on Transmitting Symbols, and Manfred Frank on Mental Intimacy and Epistemic Self-Ascription, for *Common Knowledges* (1995)

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Response to Sarah Kofman, in *Comparatio*, special issue on Reading Feminism Otherwise, 1:1 (1993)

Response to Teri Shearer’s Review of *Gender Trouble: Feminism and the Subversion of Identity*, for *The Journal of Social Epistemology* (1991)

Catharine MacKinnon’s *Toward a Feminist Theory of the State*; Carole Pateman’s *The Disorder of Women*, for *Transition, An International Review*, Issue 53 (1991)

Peter Dews’ *The Logics of Disintegration: Poststructuralist Thought and the Claims of Critical Theory*, for *International Studies in Philosophy*, vol. XXII, no. 2 (Summer, 1990).

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Edith Wyschogrod’s *Spirit in Ashes: Hegel, Heidegger, and Man-made Mass Death*, for *History and Theory*, vol. XXVII, no. 1 (March, 1988)

Linda Nicholson’s *Gender and History: The Limits of Social Theory in the Age of the Family*, for *Praxis International*, vol. 7, no. 1 (April, 1987)

Book reviews and short pieces

“What’s Wrong with ‘All Lives Matter’”, NY Times The Opinionator Column, January 12, 2015.

“Micro-Portrait” of Etienne Balibar, *La Raison Publique*, 2015

Short essays on U.S. politics in *The Frankfurter Rundschau* and *Il Manifesto* (Spring 2003) various European venues, 2003-2014.

“Literary Futures,” in Hans Gumbrecht and Walter Moser eds., *The Future of Literary Studies / L’avenir des études littéraires*, *Canadian Review of Comparative Literature*, 26:3-4 (2001).

Andrea Nye’s *Feminist Theory and the Philosophy of Man*, for *Canadian Philosophical Reviews*, Vol. IX, no. 8 (August, 1989).

Chris Weedon’s *Feminist Practice & Post-structuralist Theory*, in *Ethics* (April, 1989).

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Joseph Fell’s *Heidegger and Sartre: An Essay on Being and Place* in *The Philosophical Review*, vol. XCI, no. 4 (October, 1982).

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“The German Question” Herbert Ammon and Peter Brandt, *Telos*, no. 51 (Spring, 1982) pp. 32-45, originally published as Die Deutsche Frage, in *Befreiung*, no. 21 (1981).

“Seven Taboos and a Perspective” Rudolph Bahro and Michael Vester, *Telos*, no. 51 (Spring 1982) pp. 45-52, originally published as Sieben Tabus und eine Perspektive, *Alternativen Europaischer Friedenspolitik* (Berlin, 1981).

Selected presentations and lectures

“On the Distinction Between Sensate and Sensitive,” Keynote lecture for *Politics of the Sensate Subject*, Sciences Po, 28-29 June 2017

“Critique, Crisis, and Violence,” Academy of Global Humanities and Critical Theory, Bologna, June 2017

Chaire Perelman Lectures, “Whose lives matter?,” Faculty de Philosophie et Sciences sociales, May 2017

“The Politics of Vulnerability, or Bodies that Still Matter,” Tufts University, Spring, 2017

“Shadows of the Absent Body” for the Harvard Art Museum, March, 2017

“Bodies that Still Matter,” British Academy Conference, 9-10 February 2017

“Breaks in the Bond: Reflections on Kinship Trouble,” Housman Lecture, University of College London, Department of Greek and Latin, 2017

Lecture for *Probing the Ethics of Holocaust* Culture conference, UCLA, January 2017

“Gender in Translation/Beyond Monolingualism,” Djerassi Middlebrook Lecture, Gender Institute, Cambridge University, Fall, 2016

Albertus Magnus Professor Lectures, Universitat Koln, Germany, 2016

“Interpreting Non-Violence,” Tanner Lectures, Spring, 2016, Yale University

“Ethics and Politics of Non-Violence” the Robert Burke Lecture in Philosophy, Religion, and Society, Oakland University, October 2015

“Why Preserve the Life of the Other?” *British Psychoanalytic Society*, May, 2015

“Koehn Lecture, “Said, Buber, and the Question of Binationalism,” University of California, Irvine, Spring, 2015.

“Interpreting Non-Violence” Department of Philosophy, Catholic University of Brussels; Université Fribourg, Fall, 2014; Stanford University, May, 2014

“Resistance and Vulnerability”, Plenary Address, International Association of Feminist Philosophers, Alcala, Spain, 2014

“Death Drive: The Case of the Death Penalty,” Annual Sigmund Freud Lecture, Freud Museum, Vienna, Austria, 2014

Said Memorial Lecture, The Palestine Center, Washington, D.C., 2014

“Avowing Sexuality” Foucault Conference, Paris, June, 2014; Yale University, 2014

“Capital\ Punishment”, American Comparative Literature Association, Plenary lecture, New York University, 2014

“Kinship and Fallible Recognition in *the Bacchae*” Barnard College, 2012; Brown University, 2014

“When the Gesture Becomes Event,” Philosophy and Performance International Conference, Sorbonne, Paris, 2014

“Freedom of Assembly,” Istanbul Bienale\Bogazici University, 2013; University of Toronto, Alexander Lecture, 2014

“Grief and Rage” the Penn World Literature Festival, May, 2014

“Vulnerability and Resistance,” Columbia University, 2013; MLA 2014

“Buber, Said and the Question of Binationalism,” University of Utrecht, 2013; Vassar College, 2013; Wesleyan University, 2013.

“Precarity, Vulnerability, and Coalition,” plenary lecture for Université Genève for conference on *Judith Butler and Coalition*, May, 2012; Peter Wall Institute, University of British Columbia, May, 2012.

Six presentations on Hegel and love, sexual consent, theory and life, and translation at Université Paris-VII, May, 2012.

“Ordinary Incredulous,” plenary lecture for *The Humanities in The Public Sphere*, Princeton University, April, 2012.

“Proust on the Splendors of Jealousy and the Undoing of Gender,” Plenary lecture, Conference on Masculinities/Complex, CUNY, November 2011; San Francisco Center for Psychoanalysis, February, 2012.

“Self-Determination, Palestinian Statehood, and the Anarchist Impasse,” Plenary lecture, Citizenship after Orientalism, *The Open University*, Milton Keynes, UK, February, 2012.

“Rethinking Sexuality and Kinship in Juliet Mitchell’s *Psychoanalysis and Feminism*,” National Association of Psychoanalysis, New School University, January, 2012.

Plenary Speaker, *American Academy of Religion*, December, 2011.

“Bodies in Alliance,” Mary Flexner Distinguished Lectures, October-November, 2011.

“The Politics of the Street,” Norwegian Exhibition on “The State of Things,” Venice Biennale, September, 2011.

“The Future of Co-Habitation,” Watson Lecture, The Nobel Museum, Stockholm, Sweden, May, 2011.

“Hannah Arendt and the Politics of the Street,” Meredith Miller Memorial Lecture, Princeton University; Department of Philosophy, New School for Social Research; Universidad Diego Portales, Santiago, Chile, Spring, 2011.

“Hannah Arendt and the Dispersion of Sovereignty,” Conference on Judith Butler, University of Westminster, London, February, 2011.

“Who Owns Kafka?” British Museum, London Review of Books Lecture, February, 2011.

“What Shall We Do Without Exile? Darwish and Said and the Address to the Future,” the Edward Said Memorial Lecture, American University of Cairo, Egypt, November, 2010.

“Gender and Anti-War Politics,” Ankara, Turkey, April, 2010; Berlin, May, 2010.

“From Performativity to Precarity,” Pantheon University, Athens, December, 2009; Conference on Performativity, Freie Universität Berlin, July, 2010.

“Religion in Public Life: Is Judaism Zionism?” SSRC, NYU, SUNY, Cooper Union, October, 2009, Birkbeck College, London, April, 2010.

“Who Sings the Nation-State?” Feria del Libros, Buenos Aires, April 2009; University of Complutense, Madrid, June 2009.

Les Grandes Conférences (two lectures), Ecole Normale Supérieure, Paris, May, 2009

“Disturbance and Dispersal in the Visual Field: The Work of Bracha Ettinger,” Freud Museum, London, June, 2009.

Dialogue with Avital Ronell, Centre Beaubourg, Paris, June, 2009.

“On This Occasion,” meetings of the Alfred North Whitehead Society on “Butler and Whitehead”, Pomona, California, December, 2009.

“Ideologies of the Super-Ego,” in tribute to Juliet Mitchell, Cambridge University, May, 2009.

“Gender Identification,” Argentine Psychoanalytic Association, April, 2009.

“Frames of War,” Center for Humanities, Freie Universität Berlin, February, 2009; Manchester University, February, 2009; University of Illinois-Chicago Circle, 2009.

“Sexual Politics and Secular Time,” University of Chicago, 2008.

“Vulnerability, Survivability,” Center for Cultural Criticism in Barcelona, Birkbeck College, University of London, University of Utrecht, University of Poitiers, Winter, 2008.

Plenary Speaker, World Congress of Philosophy, Seoul Korea, July, 2008 (in absentia).

“Arendt and Responsibility,” University of Southampton, UK; Cornell University, Summer, 2008; Northwestern University, 2009.

“Laplanche, Seduction, and Gender Assignment,” International Psychoanalytic Congress, special session with Jean Laplanche, July, 2007; Harvard University, Fall, 2007; San Francisco Psychoanalytic Association, 2008.

“Violence et Non-violence des norms,” Groupe de Recherches Théoriques, La Sorbonne, May, 2007; and Centre de Recherches Philosophiques sur la Nature, L’Université de Bordeaux III, May, 2007.

“Joan’s Arc: Speaking Up, Talking Back, and Other Career Trajectories,” Center for 21st Century Studies, ‘In Terms of Gender’ Conference, University of Wisconsin – Milwaukee, May, 2007.

“Said, Levinas and the Paradoxes of Universalism,” Humanities Without Boundaries Lecture Series, University of Wisconsin – Madison, May, 2007.

“Primo Levi for the Present,” Humanities Without Boundaries Lecture Series, University of Wisconsin – Madison, May, 2007.

“Abu Ghraib and the Territory of Photography,” 25th Anniversary Society and Space Lecture, Association of American Geographers, April, 2007.

“Transgender and the ‘Spirit of Revolt’: Reflections on Melancholic Rage,” Cambridge Centre for Gender Studies, Cambridge University, March, 2007.

“Hannah Arendt and the End of the Nation-State?” Hoggart Lecture Series, University of London – Goldsmiths College, March, 2007.

“Said, Levinas and the Ethical Demand of Post-Zionism,” Alain Locke Lecture, Temple University, February, 2007.

“Sexual Politics, Torture, and Secular Time,” Institute for Queer Theory – University of Hamburg, May, 2007; Université Libre de Bruxelles, May, 2007; and R. Jean Brownlee Lecture in Sexuality Studies, University of Pennsylvania, January, 2007.

“Critique and Disciplinarity: Foucault via Kant,” Pembroke Center 25th Anniversary Lecture Series, Brown University, January, 2007.

“Torture and the Ethics of Photography,” Wesleyan University; University of Warwick; and Bryn Mawr University, Spring, 2005; Question of Humanity after Abu-Ghraib Conference, Stanford University, November, 2006.

“Torture, Photography, and the Limits of Secularism,” New York University Distinguished Lecture Series, October, 2006.

“Universality and its Paradoxes: Hidden Histories of Post-Zionism,” Eqbal Ahmad Lecture, Hampshire College, October, 2006.

“The Forgotten Histories of Post-Zionism,” University of London; Princeton University, as the Edward Said Memorial Lecture; and UC Irvine, Paradoxes of Universalism conference, 2005.

“Shadow of Algiers: Sartre and Fanon on the Question of Violence,” Sartre Society at the University of San Francisco, February, 2005.

Response to Jonathan Lear, on Psychoanalysis and Irony, San Francisco Psychoanalytic Association, 2005.

Response to Axel Honneth, on Recognition, Tanner Lecture Series, UC Berkeley, 2005.

“Monique Wittig’s Universalism,” Wittig Memorial Conference, Harvard, December, 2004.

Lectures in Jerusalem and Tel Aviv, January, 2004.

Lectures, Brown University and Yale University, October, 2003.

Plenary session, American Studies Association conference, October, 2003.

University of London, September, 2003.

European Graduate School, June, 2003.

College des Hautes Etudes, May, 2003.

Plenary, International Association of Philosophy and Literature, Leeds, May, 2003.

College Internationale de Philosophie, May, 2003.

Amnesty International Lecture on “Sexual Rights,” Oxford University, Spring, 2002
Bodies and Pleasures Revisited, Foucault Conference, Frankfurt Universität, Germany, September, 2002.

Women and Social Transformation, plenary speaker, CREA, Barcelona, Spain, October, 2002.

Ecole des Hautes Etudes, May, 2002.

Spinoza Lectures, University of Amsterdam, Spring, 2002.

Mainzer Lecture, Department of German, NYU, Spring, 2001.

Carpenter Lectures, University of Chicago, January, 2001.

Radcliffe Institute, Inquiry on Gender, Fall, 2000.

Plenary, Merleau-Ponty Circle, September, 2000.

Foucault on Critique, School for Criticism and Theory, Cornell, July, 2000.

Raymond Williams Lecture, Cambridge University, May, 2000.

Subject in Crisis, Conference on Judith Butler, Ohrid, Macedonia, May, 2000.

“Is Kinship Always Already Heterosexual?” College des Hautes Etudes en Sciences Sociales, May, 2000: Division 39, American Psychological Association Meetings, San Francisco, April, 2000.

Confessions, Plenary Panel, Division 39, American Psychological Association, April, 2000.

Perspectives on Censorship, Wayne State University, November, 1999.

Plenary Speaker, Feminism and Rhetorics, University of Minnesota, October, 1999.

Plenary Speaker, Second Biennial International Feminisms and Rhetorics Conference, University of Minnesota, October, 1999.

“Antigone’s Claim, Psychoanalysis and the Questions Of Philosophy,” UC-Berkeley, September, 1999.

Invited Guest Speaker, Committee on Political Thought, American Political Science Association, September, 1999.

Author Meets Critics Roundtable Discussion: Judith Butler’s *Excitable Speech*, Pacific Division, American Philosophical Association, March, 1999.

Philosophy and the Humanities, Stanford University, Humanities Center, January, 1999.

Respondent, Panel on Status, American Association of Law Schools, December, 1998.

Respondent, Logics of Appearance, by Robert Post, Brennan Center Lecture, Boalt Law School, November, 1998.

Christian Gauss Lectures, Princeton University, Fall, 1998.

Messenger Lectures, Cornell University, Fall, 1998.

Rene Wellek Lectures in Literary Theory, UC-Irvine, Spring, 1998.

Plenary, Histories of Theory, Trent University, Canada, April, 1998.

The Turn to Ethics, Harvard University April, 1998.

“Psychoanalysis and the Question of Truth,” for the conference, Whose Freud? The Place of Psychoanalysis in Contemporary Culture, Whitney Humanities Center, Yale University, April, 1998.

“How Can I Deny That These Hands Are Mine? Descartes and Body Skepticism,” for invited panel on Body, Self, and Identity, American Philosophical Association, Eastern Division, Philadelphia, December, 1997; revised for conference on Aesthetic Ideologies, UC-Davis, April, 1998.

“Bodies and Pleasures Reconsidered,” for invited seminar on Pratiques politiques et usage de Michel Foucault, CERI, Paris, November, 1997.

Respondent, Panel on Judith Butler’s Work, American Academy of Religion, November, 1997.

Plenary Address, American Psychological Association, section 25, The Sexually Unperformable, Chicago, August, 1997.

“Embodying the Norm of Gender,” two lectures, National Endowment for the Humanities faculty seminar, UC-Santa Cruz, July, 1997.

“Antigone’s Claim: Feminism at the End of the Century,” Institute for Advanced Study, 25th Anniversary conference on The Future of the Social Sciences, Einstein Forum, Berlin, Germany, Centennial lectures (Erbschaft Unserer Zeit) June, 1997; Graduierten Colleg, Munich University, Germany, June, 1997.

Roundtable with Gesa Lindemann and Sabine Hark, Literaturwerkstatt, Berlin, 1997.

Gender Studies Colloquium, Central European University, Budapest, Hungary, June, 1997.

“Merely Cultural,” Institute for Contemporary Arts, London, May, 1997; Department of Sociology, University of Essex, May, 1997; reprinted in *New Left Review* 227, 1998.

Roundtable with Ernesto Laclau and Renata Salecl, Institute for Contemporary Arts, London, May, 1997.

“Melancholia, Ambivalence, Rage,” UC-Santa Barbara, April, 1997.

“Ruled Out: Vocabularies of the Censor,” Barnard College, February, 1997.

“Locations of Power,” plenary lecture for Languages and Politics of Marxism, Amherst, MA, December, 1996.

“Hate Speech\State Speech,” Pembroke Center, Brown University, December, 1996.

“Affirmative Action: An Affirmative View,” University of Texas - Austin, series on Race, September, 1996.

“Hate Speech\State Speech,” Women’s Studies, University of Utrecht, The Netherlands, May, 1996.

“Assujettissement,” University of Paris, VII, May, 1996.

“The End of Sexual Difference?” Interventionen, Zurich, Switzerland; Graduate Student National Conference, Basel, Switzerland, May, 1996;

“Anti-Intellectualism,” Symposium with Pierre Bourdieu, UC Berkeley, April, 1996.

Legal Theory Workshop, Yale University School of Law, seminar on speech acts and hate speech, April 25, 1996.

“Contagious Word: Homosexuality and Paranoia in the Military,” Letter of the Law series at Stanford University, February, 1996;

Department of Sociology, UC Berkeley, February, 1996; Series on Citizenship and Responsibility, University of San Francisco, March, 1996.

“Censorship and Silence,” jointly sponsored by Getty Museum and University of California, end of year-long series on censorship, December, 1995.

“Rethinking Equality,” Pomona College, Hewlett Foundation lecture series on Pluralism and Unity, November, 1995.

Symposium on Political Conviction and Contingency, at The New School for Social Research, April, 1996; University of Padua, Bologna Italy, March 28-30, 1996 (cancelled); Department of Art History, University of Chicago, April, 1996; Public Lecture Series, Vanderbilt University, March, 1996; Series on Women and Modernity, Rutgers University, October, 1995.

“Linguistic Vulnerability and the Politics of Representation,” Theory Seminar, University of Virginia, October, 1995; lecture series on The Letter of the Law at Stanford University, February, 1996; Whitney Independent Study Program, New York, April, 1996; Women’s Studies, University of Utrecht, The Netherlands, May, 1996.

“Sovereign Performative, States of Paranoia,” Dartmouth School of Criticism and Theory, July, 1995.

“Risk of Gender,” The Athlete’s Body Conference, Stanford University, May, 1995.

“Conscience, Paranoia, and Melancholia,” for Narcissistic Disturbance panel, Otis Gallery, Los Angeles, April, 1995.

“Sovereign Performatives in the Contemporary Scene of Utterance,” Lecture and seminar presentation for the Critical Theory Emphasis, UC Irvine, March, 1995; Hume Society, Department of Philosophy, Stanford University, March, 1995; Invited speaker, UCLA, February, 1995.

“Against Proper Objects,” Departments of Literature and Women’s Studies, UC San Diego, February, 1995; University of Southern California, May, 1995.

“Melancholia of Sexual Difference,” conference on The End of Psychoanalysis? University of London and the Psychoanalytic Forum, March, 1995; Pembroke Center, Brown University, September, 1995.

“Mimesis, Translation, Politics,” Artforum lecture series, public conversation with Homi Bhabha, New York City, March, 1995.

“Names and Injuries,” Conference on Silencing Women at UC Riverside, February, 1995.

“The Flux of Time,” panel in honor of Joseph Margolis at the American Historical Association, January, 1995

“Withholding the Name: Gender as Translation in Willa Cather’s On the Gull’s Road,” Department of English, Harvard University, November, 1994.

Seminar on Gender and Performativity, Department of Philosophy, Johannes Goethe Universität, Frankfurt, West Germany; invited lectures at University of Munich and University of Vienna, May, 1994.

“Circuits of Bad Conscience,” Conference on Memory and Desire, Department of Philosophy, University of Toronto, May, 1994.

“Irigaray on Merleau-Ponty: Sexual Difference as a Question of Ethics,” American Philosophical Association, invited panelist, April, 1994.

Response to Alan Ryan on Liberalism and Pluralism, Townsend Center, UC Berkeley, February, 1994.

Lectures at the Whitney Independent Study Program, 1993 and 1994.

Invited seminar on psychoanalysis and literary criticism, American Psychoanalytic Association, December, 1993.

“Subjection,” Institute for Contemporary Arts, London, England, October, 1993; public forums with Homi Bhabha and Parveen Adams.

“Burning Acts,” English Institute, Harvard University, August, 1993; Deconstruction, conference, New York University, October, 1993.

Faculty, NEH seminar for University Professors, Ethics and Aesthetics, UC Berkeley, August, 1993; Embodiment, 1994.

“Reflections on Gender and Performativity,” Philosophisches Seminar, Institut für Sozialforschung, Goethe Universität, Frankfurt; Germanistik and Soziologie, Freie Universität-Berlin, Germany, May, 1993.

“Feminismus y Postmoderna,” Charles University, Prague, Czech Republic, May, 1993.

“Das Unbehagen der Geschlechter,” Frankfurter Frauenschule, Germany, April, 1993.

“Melancholy Gender\Refused Identifications,” American Psychological Association, Division 39, April 1993, Lectures at Harvard, Yale, Stanford, psychoanalytic division #39, American Psychological Association, Spring, 1993 (from *Bodies that Matter*).

Lecture and seminar series with Donna Haraway, Smith College, January, 1993.

“Poststructuralism and Postmarxism,” American Historical Association, December, 1992.

Plenary Panel, The Social Construction of Nature, Society for Phenomenology and Existential Philosophy, October, 1992.

“Phantasmatic Identification,” Program in Social and Political Theory, Cambridge University, England, June, 1992.

“Questions of Homosexuality,” University of London, June, 1992.

“Bodies that Matter,” *Feminismo, Filosofía, Ciencia*, Universidad Internacional Menéndez Pelayo, Valencia, Spain, June, 1992.

Beckman Lectures, Department of English, UC Berkeley, February, 1992.

Panel on *Gender Trouble*, Society for Phenomenology and Existential Philosophy, October, 1991.

Co-director, Mellon Foundation Seminar in Literary Theory, Tulane University, 1991.

Invited scholar in residence, January 1-21, 1991, Department of Sociology, York University, January, 1991.

“Sexual Inversions: Rereading Foucault’s *History of Sexuality, Vol. I*,” Symposium on Foucault-Sexuality-Foucault, The University of Michigan, November, 1990.

“A Note on Performative Violence,” conference On the Necessity of Violence in Any Theory of Justice, Cardozo Law School, October, 1990.

“Feminism and the Question of Postmodernism,” Greater Philadelphia Philosophy Consortium, Symposium on Feminism/Postmodernism, September, 1990.

NEH seminar presentation on integrating Plato and Aristotle into the undergraduate curriculum, Mount Vernon College, June, 1989.

“Theoretical Directions,” for Rockefeller Foundation Conference on Women’s Studies Research: Critical Issues Past, Present, and Future, Institute for Advanced Study, June, 1988.

Gender Politics and the Categories of Sex, Vivian Schatla Memorial Lecture in Medicine and the Humanities, Yale University Medical School, April, 1988.

Dissertation

Recovery and Invention: The Projects of Desire in Hegel, Kojève, Hyppolite, and Sartre (1984). Advisor: Maurice Natanson

TEACHING AREAS

Philosophical Fictions; Literary Theory; Twentieth-century French philosophy; literary and cultural theory; German Idealism (Hegel and contemporary theory); gender and sexuality studies; modernist fiction; Hegel, Nietzsche, Kierkegaard; psychoanalysis; philosophy and literature; social and political philosophy; critical theory.

LANGUAGES

German (very good speaking and reading)

French (very good reading and speaking)

Spanish, Italian, Dutch (proficiency in reading)

UNIVERSITY SERVICE

UC Berkeley

Faculty Representative, Police Review Board, Winter, 2012

Chair, Research Lecture Committee, UCB Senate, 2007-2008

Advisory Board, Townsend Center for the Humanities, 2006-2010

Co-Chair, Critical Theory Initiative and Program, 2005-present

Ad hoc member, UCOP Humanities Advisory Council, 2004-2007

Placement Officer, Departments of Rhetoric and Comparative Literature

Chair, Department of Women's Studies, 2002-2003

Affiliated Faculty, Theatre Arts Graduate Program

Gender and Sexuality Graduate Emphasis Executive Board

Comparative Ethnic Studies Emphasis, Ethnic Studies Executive Committee

American Cultures Advisory Committee

Affirmative Action Committee, Graduate Division

Chair, Department of Rhetoric, 1998-2003, 2006-2007

Chair, Board of Governors, UC Humanities Research Institute, 1997-1999

Humanities Research Fellowship, Selection Committee, 1996-1998

Affirmative Action Officer (departmental)

Chair, Search Committee in Law and Political Discourse, 1997-1998

Comparative Literature, 1997-1998

Graduate Advising, comparative literature and rhetoric

Senate Ad Hoc Tenure review committee chair (6)

Junior faculty mentor

Graduate Admissions Committee

Presidential Fellowship Mentor

Howison Lectures committee, ongoing

Search Committee Chair, Rhetoric, 1997-1998

Placement Committee, Chair (Rhetoric, 1993-1998, 2003-2006, 2007-2010)

Other service

Thesis and habilitation committees in France: Écoles des Hautes Études (3), Science et Politiques (2); Nanterre (1); European Graduate School (4); Université Lausanne (1)

PH.D. ADVISING (GENERAL AREAS)

19th Century Aestheticism; Levinas and contract theory; gender theory and embodiment; Zootsuit Uprisings; Orientalism and the Figures of Religious Authority; Asian-American Autobiography; Hegel and the tradition of critique; The Beginning and End of History; Pascal and the moderns; 19th century materialism and psychoanalysis; constructions of sexuality and gender; Heidegger and Nietzsche on the practice of rereading; ranting and minority modernisms; prostitution in 19th century French and British fiction; Hegel's end of history thesis in relation to the postcolonial outside of history thesis; Foucault's authors; censorship and literary canon formation; critical historiographies of Western tradition; mimesis and critical theory; Nietzsche's theory of the body; rhetoric of autobiography in Descartes; racialization and citizenship in Antebellum U.S. culture; reading the Kaballah reception in terms of orientalism; trauma, testimony and confession in post-war European literature; Foucault, Hegel, and the problem of "life"; Beckett, Kafka; Simone Weil; Jazz and trauma; queer theory; religion and secularism.

PROFESSIONAL ASSOCIATIONS AND BOARDS

Senior Editor, *Public Seminar*

Editorial Board, *philoSophia*

Editorial Board, *Critical Times*

Modern Language Association, Second-Vice President, 2018; President, 2020

Advisory Council, The New University in Exile, the New School
Editorial Board, *Debate Feminista*

International Board, *Institute for Social Research*, Frankfurt, 2015-18
Board, *School for Criticism and Theory*, Cornell University, 2012-18
Editorial Board, *Atropos Press*, New York and Dresden

Editorial Board, *Political Theology*

Committee on Professional Responsibilities and Academic Freedom, Modern Language Association, 2012-2015 (Chair, 2014-15)

Comité Editorial Internacional de la *Revista Estudios Hegelianos*, Chile

Affiliate, *Austrian Science Fund* working group on linguistic violence and vulnerability

Editorial Board, *Flashpoints*, University of California Press, 2006-2009

Admissions Reviewer, American Academy in Berlin, 2003-

Conseil scientifique, Fédération de Recherche sur le Genre, Paris, 2010-

Editorial Boards, several journals in feminism, critical theory

Executive Committee, Faculty for Israeli-Palestinian Peace-USA

Committee on Constitutional Amendments, Modern Language Association, 2004-2007

Executive Council, Modern Language Association, 2000-2004

Chair, Board of Governors, University of California Humanities Research Institute, 1997-1999

Board of Governors, Humanities Research Institute, University of California, 1995-1998

Board (co-chair) International Gay and Lesbian Human Rights Commission, 1992-1996

Board of Directors, The Society for Critical Exchange, 1995-1998

Chair, Supervisory Board, English Institute, 1996-1997

Supervisory Board, English Institute, 1994-1998

Executive Committee, Modern Language Association, 1998-2001

Editor, Atopia Series, Stanford University Press, 1999-2002

Editorial Board: *Studies in Gender and Sexuality: Psycho-analytic Perspectives*

Advisory Board, *Law, Humanities, and Culture*, on-line journal for the Legal Scholarship Network

Associate Editor, Northwestern University Press Series on Phenomenology and Existential Philosophy

Editorial Board, *Hypatia: Journal of Philosophy and Feminism*

Editorial Board, *Genders*, 1990-1992

Consulting Editor, *Signs*, 1991-1998

Consulting Editor, *Feminist Studies*, 1991- 1999

Editorial Board, *Modern Language Notes*

Editorial Board, *GLQ*

Editorial Advisory Board, *Social Semiotics*

Editorial Collective, *Critical Mass: A Journal of Asian American Criticism*

Advisory Board, *Journal for the Translation of Works on Gender into Chinese*

Philosophy and Psychoanalysis Division, *Association for the Psychoanalysis of Culture*

Advisory Board, Oxford University Press *Companion to Women's Writing in the United States*

Advisory Board, *Philosophy and Feminism*

Newsletter, American Philosophical Association

National Advisory Board Member, The Pembroke Center for Research and Teaching on Women, Brown University

Advisor on Philosophy of Literature to the American Philosophical Association Program Committee, 1991-1993

Selection Panel, Bunting Institute, Radcliffe College, 1991-1995

Selection Committee, Pembroke Center Fellowships, 1989-1993

Selection Committee, Philosophy Panel, American Council of Learned Societies, 1990-1995

Panel Organizer, 1988, 1989, International Association of Philosophy and Literature

Hegel Society of America

Selection Committee, Book Review Session in Continental Feminism, Society for Phenomenology and Existential Philosophy, 1989-1991

Society for Women in Philosophy

Society for Phenomenology and Psychiatry

Modern Language Association

American Philosophical Association

Reader for National Endowment for the Humanities (conference and research divisions) 1993-1995

Reader for journals and publishing houses including:

Hypatia: Journal of Philosophy and Feminism, Feminist Studies, Signs, International Studies in Philosophy, Jour-

nal of the History of Sexuality, Indiana University Press, The Free Press, Routledge, University of Chicago Press, Northeastern University Press, Beacon Press, Columbia University Press, Northwestern University Press, University of Massachusetts Press, University of Minnesota Press, Stanford University Press, Princeton University Press, Rowman and Littlefield

ACORD 93/2025, d'11 de desembre, del Consell de Govern

Vista la petició formulada pel Deganat de la Facultat de Traducció i d'Interpretació, i l'acord de la Junta de la Facultat de data 11 de novembre de 2025, pel qual se sol·licita al Consell de Govern el nomenament de la doctora Judith Butler com a doctora *honoris causa* de la Universitat Autònoma de Barcelona a proposta del Deganat de la Facultat.

Atès que, tant del currículum de la candidata com de la documentació referent als seus mèrits i de les circumstàncies que concorren, queda acreditat que la seva activitat en el camp de la docència i de la recerca la fan mereixedora d'obtenir la distinció de doctora *honoris causa* de la Universitat Autònoma de Barcelona.

Atès que l'article 5.2 de la normativa que regula el procediment per a l'atorgament del títol de doctor/a *honoris causa*, aprovada pel Consell de Govern en data 26 de maig de 2004, estableix que el Consell de Govern podrà atorgar un nomenament cada dos anys a la Facultat de Ciències, a la Facultat de Filosofia i Lletres i a la Facultat de Medicina, i un nomenament cada quatre anys a cadascun dels centres restants.

Atès que la proposta de la Facultat de Traducció i d'Interpretació compleix els requisits exigits a la normativa abans esmentada.

S'ACORDA:

PRIMER. Nomenar la doctora Judith Butler doctora *honoris causa* de la UAB.

SEGON. Encarregar a la secretària general l'execució i el seguiment d'aquest acord.

TERCER. Comunicar el present acord al Deganat de la Facultat de Traducció i d'Interpretació.

