States of Injury: Power and Freedom in Late Modernity

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Abstract

Whether in characterizing Catharine MacKinnon's theory of gender as itself pornographic or in identifying liberalism as unable to make good on its promises, Wendy Brown pursues a central question: how does a sense of woundedness become the basis for a sense of identity? Brown argues that efforts to outlaw hate speech and pornography powerfully legitimize the state: such apparently well-intentioned attempts harm victims further by portraying them as so helpless as to be in continuing need of governmental protection. "Whether one is dealing with the state, the Mafia, parents, pimps, police, or husbands," writes Brown, "the heavy price of institutionalized protection is always a measure of dependence and agreement to abide by the protector's rules." True democracy, she insists, requires sharing power, not regulation by it; freedom, not protection. Refusing any facile identification with one political position or another, Brown applies her argument to a panoply of topics, from the basis of litigiousness in political life to the appearance on the academic Left of themes of revenge and a thwarted will to power. These and other provocations in contemporary political thought and political life provide an occasion for rethinking the value of several of the last two centuries' most compelling theoretical critiques of modern political life, including the positions of Nietzsche, Marx, Weber, and Foucault.

Keywords
Toward a Critical-Sentimental Orientation in Human Rights Education.
Michalinos Zembylas - 2016 - *Educational Philosophy and Theory* 48 (11).

The Politics of Sex and Gender: Benhabib and Butler Debate Subjectivity.

Foucault, Rights and Freedom.

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Exercising Doxastic Freedom.
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States of Injury book. Read 19 reviews from the world's largest community for readers. Whether in characterizing Catharine MacKinnon's theory of gender a...Â in late modernity. Brown argues instead for reinvigorating desires for radical freedom, freedom disentangled from its masculinist liberal connotations of “freedom against” the will of others (other male individuals) or “freedom from” social constraints (the family, reproductive obligations, sexual availability). States of injury: power and freedom in late modernity. Add to My Bookmarks Export citation. Type.Â Your reading intentions are private to you and will not be shown to other users. What are reading intentions? Setting up reading intentions help you organise your course reading. It makes it easy to scan through your lists and keep track of progress. Here's an example of what they look like: Your reading intentions are also stored in your profile for future reference. How do I set a reading intention? To set a reading intention, click through to any list item, and look for the panel on the left hand side In locating this sort of freedom in late Foucault, I will draw upon Foucaultâ€™s specific discussions each of genealogy, space, modernity, and the cultivation of the self, and will relate each to a notion of historical limits. It is my aim with this paper to articulate the importance, for Foucault, of a critical recognition of these historical limits towards a cultivation of possible free-dom.Â Dumm understands the delinquent as tied to freedom in two distinct ways. First, Dumm posits the delinquent himself as the emblematic figure of freedom in the mod-ern world.ii The delinquentâ€™s status as a figure of freedom is due to the delinquentâ€™s role as disciplinary powerâ€™s paradigmatic transgressor.