

黃涵榆

Slavoj Žižek, "Neighbors and Other Monsters: A Plea for Ethical Violence"

*new power system (from prohibition to permissiveness) and authentic art: the living-dead as the ethico-political foundation

*contemporary ethics (from cultural critique to pop psychology)

- A. "ethics without violence" (135)
- B. John Gray: "a creative positive rewriting the narrative of our past," revisiting the primal traumatic scene (135-36) [vulgar cognitive therapy, pop-psychology]
- C. Ethics of bad conscience, resentment, the Last Man (136)

The bourgeois is an individual who does not want to leave the apolitical riskless private sphere. He rests in the possession of his private property, and under the justification of his possessive individualism he acts as an individual against the totality. He is a man who finds his compensation for his political nullity in the fruits of freedom and enrichment and above all in the total security of its uses. Consequently he wants to be spared bravery and exempted from the danger of a violent death. (Carl Schmitt, *The Concept of the Political* 62-63) [Chicago: Chicago UP, 2007]

D. Judith Butler

Suspending the demand for self-identity or, more particularly, for complete coherence seems to me to counter a certain ethical violence, which demands that we manifest and maintain self-identity at all times and require that others do the same. (*Giving an Account of Oneself* 42)

[O]nly through an experience of the other under conditions of suspended judgment do we finally become capable of an ethical reflection on the humanity of the other, even when that other has sought to annihilate humanity. (45)

The failure to narrate fully may well indicate the way in which we are, from the start, ethically implicated in the lives of others. (64)

1. Ethics of finitude (137-38):
 2. "the standard Derridean turn from condition of impossibility to condition of possibility" (137)
 3. acceptance of radical decentrement (137)
 4. (with Foucault) the subject's freedom to arrange, subvert norms (137)
 5. the impossibility of narrating oneself in Lacanian terms (137-40)
 6. fundamental forgiveness and toleration (138)
 7. "solidarity of the vulnerable" (139)
- E. negativity of freedom as the ground for questioning the positive element (140)
- F. the violent imposition of the law, the minimum distance toward the Neighbor qua the Thing:

*ethical transcendence and subjectivity

- A. two modes of the subject's relation to transcendence (142)
 1. Sartre: "transcendence of the ego"
 2. Levinas: openness to an "irreducible-unfathomable-transcendent Otherness"
- B. Hegelian (inter)subjectivity and recognition (142)
- C. The three aspects of the Other: the "Borromean knot" of the imaginary, symbolic and real (143)

*Levinas

- A. Infinite, absolute ethical responsibility for the Other [not an empirical spatio-temporal event], tied with the face (145)
- B. "ethics preexists and grounds ontology" (145)
- C. Different from Kierkegaard (145-46)
- D. The face: "human" face as the fetishist disavowal and gentrification of the neighbor-Thing (146-47)
- E. losing face: shame
 1. Other sources:
 - a. Sartre, *Being and Nothingness*
 - b. Lacan, *The Other Side of Psychoanalysis*
 - c. Agamben, *Remnants of Auschwitz*
 2. shame as "subjectivization at its purest" and "an actively assumed passivity," always concerning fantasy (147-48)
 3. Confrontation with the excess of/in the body (169)
 4. Displaying "a desperate attempt to keep the appearance," to cover one's castration (171)

5. The subject confronted with what remains uncastrated (173)
 6. Cynicism [shameless] and perversion [displacing shame to the victim](176-77)
 7. Link with radical responsibility toward the (Levinasian) neighbor's face (177)
- F. non-reciprocal, asymmetrical ethics (148-49)
 - G. Anti-biopolitical (149-50)
 - H. Self-questioning equal to self-privileging (155-56)
 - I. Ignoring immanent excess of the human (160)
 - J. The radical anti-Levinasian conclusion: justice not for the Neighbor (183-84)

*the inhuman

- A. a dimension which eludes the face-to-face relationship of humans (158) [the Neighbor-Thing, the Other qua the Real (143)]
- B. The impenetrable ground of the human (158)
- C. Kant's transcendental turn: "negative judgment" ("He is not human") and "indefinite judgment" ("He is undead," "He is inhuman") (159)
- D. The *Muselmann*, the living dead
 1. Agamben: the "absolute/impossible witness" and "invisible Third"(160), no longer able to say "Here I am" (161)
 2. "there is no Other": no identification between the witness and the receiver (of the testimony)
 3. Pure excess of life deprived of its "normal" base ("bare life") (161)
- E. The Neighbor-Thing (161-62) [also see Odradek]
- F. problematizing "face" (162):

[H]uman life is never 'just life': humans are not simply alive, they are possessed by the strange drive to enjoy life to excess, passionately attached to a surplus which sticks out and derails the ordinary run of things. (Žižek, *In Defense of Lost Causes* 395).

- G. Odradek
 1. *Jouissance* embodied (164)
 2. Partial objects qua the (Kafkaesque) *Jouissance*-Thing (164-65)
 3. Universal singularity (166)
 4. The narrator's *sinthome* (171-72)
 5. The remainder of the failure of castration (173)

H. "organ without body," *objet a*, *agalma*, *lamella*

1. *Lamella* (167):

It is the libido, *qua* pure life instinct, that is to say, immortal life, or irrepressible life, life that has need of no organ, simplified, indestructible life. It is precisely what is subtracted from the living being by virtue of the fact that it is subject to the cycle of sexed production. And it is of this that all the forms of the *objet a* that can be enumerated are the representatives, its figures. (Lacan, *The Four Fundamental Concepts of Psycho-analysis* 198)

2. Sound in Chaplin's *City Lights* (169)

3. Pavka in Nikolai Ostrovsky's *How the Steel Was Tempered* (169-71)

4. "that which escapes castration" (171) [remainder of sexuation, asexual object]

5. "alive while dead" (171) [in contrast to "dead while alive"]

6. Figures of distortion or "creaturely life" in Kafka (172)

7. Parallaxical link between lack and surplus (173-74)

*Gaze

A. The non-duped cynic and the psychotic (179)

B. Contemporary tragicomic reversal of panoptic gaze and anxiety toward not being exposed to the Other's gaze (180)