



UNIVERSITÀ
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Considering the myth within Gender studies, law and politics

“From some tragedy you have a way back, but some others, as that of Antigone, seem to come back to you, not to be analyzed and reveal new impressions, but to allude to something, to be lived again. The reappearance of Antigone in the recent years inspires these pages”. With these words Rossana Rossanda comments the tragedy in the preface to the Feltrinelli edition of *Antigone* (1987, translation by Luisa Biondetti). Almost thirty years after that, in November 2015, Gustavo Zagrebelsky held a *lectio magistralis* about “Antigone and the law”, and spoke about a “unremitting vitality of Antigone’s text”: a dense text constantly “creating sense” from the Sixties, in particular from Jacques Lacan on, and his very troublesome talk in Paris in 1960. Theories and analysis about the conflict between the young Antigone, who speaks for non-written law and King Creon, representing the State-law, about the relationship between the two sisters Antigone and Ismene, about the question of Polinice’s corpse exposed to collective humiliation, about the incest theme as contamination, have been of interest for many contemporary thinkers, such as Luce Irigaray (with e.g. “Between Myth and History: The Tragedy of Antigone”), Judith Butler (*Antigone’s Claim: Kinship Between Life and Death*, 2000) and Slavoj Žižek (“From Antigone to Joan of Arc”, 2004), up to Martha C. Nussbaum (“Sophocles’ Antigone: conflict, vision and simplification”, 1986). The most recent reception of this debate confirms and reveal the necessity of a multifocal scientific approach: a volume of 2010 titled *Interrogating Antigone in Postmodern Philosophy and Criticism* (ed. by S. Wilmer and A. Zukauskaitė, Oxford UP 2010) clears the interdisciplinary vocation of Antigone’s paradigm and confronts the issue from many different points of view: “Philosophy and Politics”; “Psychoanalysis and the Law”; “Gender and Kinship”; “Translations, Adaptations and Performance”. This interdisciplinary approach is not to be left off consideration. Until today, however, there have been not so many occasions of academic dialogue, particularly as regards two disciplines apparently far from each other, as that of gender culture (from feminism to psychoanalysis to queer studies) and the law.

The Tuscia University (DISTU) and Istituto Italiano di Studi Germanici's Research Unit on *The Reception of the Antigone-Creon's Conflict in Germany* are organizing a seminar to discuss some themes about Antigone's paradigm. Proposal about the following are welcome, as well as about other strictly connected sub-themes:

- Reception of the Antigone-Creon conflict in Gender and Queer Culture (Irigaray, Butler etc.) and from a postcolonial (Chanter) and socio anthropological perspective.
- Antigone-Creon conflict as juridical and law paradigm (Hegel, Nussbaum); paths of acknowledgment and of encounter (Habermas, Honneth, Ricoeur);
- Antigone as desire subject and the *deinon* (Lacan, Heidegger, Recalcati etc.);
- The "weight" of the body and of Antigone's life from the point of view of bio-politics (Agamben);
- Political dimension (Antigone and Creon) and power (Žižek, Hegel, Benhabib ecc.) as well as likeness to today's events
- Theory debate about Antigone and other mythical figures next to her or diametrically opposite (Ifigenia, Medea, Edipo etc.);
- Hints to rebellion, suicide, terrorism and resistance up to martyrdom (Weigel).

The seminar will be held at the Istituto Italiano di Studi Germanici on Tuesday, the 27th of September 2016. Admitted languages: Italian, English and German. Please send proposal (up to 3000 characters total) for 20 minutes talk, to one of the following emails within the 31st May 2016: lozzi@unitus.it; delzoppo@unitus.it