



# **Del texto al sexo. Judith Butler y la performatividad (Spanish Edition)**

*Pablo Pérez Navarro*

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La performatividad es un concepto relativamente reciente. J.L. Austin lo introdujo en la filosofía del lenguaje en la década de los cincuenta para designar aquellas expresiones que, en las circunstancias apropiadas, hacen justo aquello que dicen que hacen (como cuando alguien exclama «te lo prometo»). Desde entonces ha sido sometido a intensos procesos de discusión, crítica y resignificación que lo han conducido a terrenos de reflexión teórica, filosófica y política progresivamente alejados de su contexto originario.

Este libro explora, entre todos los trayectos posibles en el interior de estos debates, el modo en que la preocupación de Austin por comprender cómo hacemos cosas con palabras llegó a derivar en lo que Judith Butler, omo feminista, como filósofa y como teórica queer, hace con la performatividad.

Con este fin se atiende, en primer lugar, a un contexto genealógico en el que confluyen trabajos y discusiones explícitas sobre la performatividad lingüística junto a la obra de otros autores que, si bien no la tratan explícitamente, hacen posible su particular recepción por parte de Butler, como Michel Foucault.

En segundo lugar, se trata de entender la reformulación de la performatividad en el ámbito de las identidades sexuales y genéricas, con la que Butler desplaza género y sexo del conjunto de las cosas que 'somos' al orden de las cosas que 'hacemos'. Las relaciones entre cuerpo y lenguaje, materia y textualidad, sexo y género sufren así una transformación con efectos de largo alcance sobre la filosofía, los estudios de género y las políticas identitarias.

El intercambio de críticas entre Butler y autores como Seyla Benhabib, Nancy Fraser o Pierre Bourdieu contribuye a entender parte de esos efectos, y también a profundizar en algunas de las prioridades políticas de nuestra autora: la resistencia a los efectos excluyentes de la normatividad genérica y, en particular, del sistema «dos sexos, dos géneros», en dirección a una versión más abierta, inclusiva y proliferante de la identidad.

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