

**The parody and embodiment of thinking in Performative Philosophy
standard lecture**

(Academic) Philosophy is affected by certain attitudes and behaviours. The practice of doing academic philosophy is connected to a certain habitus, which is not reflected but not essential to philosophy. This habitus is implicitly passed on in philosophical schools and is mainly not discussed. It is even so sticky, that no verbal critic is possible.

Performative Philosophy – it may be claimed for the movement we observe in german speaking countries – is a emerging branch of academic philosophy. Performative Philosophy articulates philosophical thoughts entangled with artistic expression. It could be an important function of Performative Philosophy to show this habitus and its attitudes, prepare them for a critical examination and to make them 'fluid'. Or not at all? Starting with Butlers understanding of a subversive parody and Bourdieus term of habitus und his findings about the homo academicus this contribution argues the role, that Performative Philosophy could have, especially using means of parody. In the same breath the argument will be broken / commented by performative elements in itself, showing academic habitus and unfurling the landscape of argumentation around philosophical performances. We will discuss which attitudes are needed to do philosophy, which role embodiment has and why parody cannot be a philosophical method.

Bio:

Rainer Tetzke (born 1966), is a philosopher at the Otto-von-Guericke University Magdeburg (Germany) and has been self-employed since 2000 as a columnist, author and performer under the pseudonym of Kurt Mondaugen. *He is one of the organizers* of the festival and research project [soundcheck philosophie] in Halle/Leipzig.

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