

Time Driven Metapsychology And The Splitting Of The Drive

Examines the relationship between time and sexual difference in the work of French feminists Julia Kristeva and Luce Irigaray. This book is the first to examine the relationship between time and sexual difference in the work of Julia Kristeva and Luce Irigaray. Because of their association with reproduction, embodiment, and the survival of the species, women have been confined to the cyclical time of nature—a temporal model that is said to merely repeat itself. Men, on the other hand, have been seen as bearers of linear time and as capable of change and progress. Fanny Sô derb à ck argues that both these temporal models make change impossible because they either repeat or repress the past. The model of time developed here—revolutionary time—aims at returning to and revitalizing the past so as to make possible a dynamic-embodied present and a future pregnant with change. Sô derb à ck stages an unprecedented conversation between Kristeva and Irigaray on issues of both time and difference, and engages thinkers such as Simone de Beauvoir, Jacques Derrida, Sigmund Freud, Judith Butler, Hannah Arendt, and Plato along the way. Fanny Sô derb à ck is Associate Professor of Philosophy at DePaul University. She is the coeditor (with Henriette Gunkel and Chrysanthi Nigamni) of *Undaunted Daughters: New Directions in Feminist Thought and Practice* and the editor of *Feminist Readings of Antigone*, also published by SUNY Press.

This volume offers a rich and interdisciplinary thought. The authors demonstrate bold creativity in their use of psychoanalytic concepts to think about a wide range of problems in philosophy, art and the clinic. The collection grew out of ‘ Psychoanalysis, Culture and Society, ’ a conference for postgraduate students and research fellows organised by the Centre for Psychoanalysis, Middlesex University, London, in June 2014. The range of themes addressed at the conference demonstrates the interdisciplinary character of psychoanalytic studies. Few of the contributors are affiliated with established psychoanalytic research centres, and, consequently, can feel isolated within their respective departments. They were pleased to have the opportunity to meet with others who are pursuing related questions.

Alain Badiou and Slavoj Žižek together have emerged as two of Europe’s most significant living philosophers. In a shared spirit of resistance to global capitalism, both are committed to bringing philosophical reflection to bear upon present-day political circumstances. These thinkers are especially interested in asking what consequences the supposed twentieth-century demise of communism entails for leftist political theory in the early twenty-first century. Badiou, Žižek, and Political Transformations examines Badiouian and Žižekian depictions of change, particularly as deployed at the intersection of philosophy and politics. The book details the origins of Badiou’s concept of the event and Žižek’s concept of the act as related theoretical visions of revolutionary happenings, delineating a number of difficulties arising from these similar concepts. Johnston finds that Badiou and Žižek tend to favor models of transformation that risk discouraging in advance precisely the efforts at changing the world of today that these uncompromising leftists so ardently desire. Badiou, Žižek, and Political Transformations will surely join Johnston’s Žižek’s Ontology as an instant classic in its field.

Critically engaging with thinkers including Slavoj Zizek, Alain Badiou, Catherine Malabou, Jean-Claude Milner, Martin Hagglund, William Connolly and Jane Bennett, Johnston formulates a materialist and naturalist account of subjectivity that does full just

Time Driven

Exploring the Notion of Time in Lacan’s Work

A Weak Nature Alone

Deleuze and the Lacanian School

Metapsychology and the Splitting of the Drive

Engaging the World

Death and Mastery

This book is the first to systematically investigate how the notion of time is conceptualised in Jacques Lacan’s work. Through a careful examination of Lacan’s various presentations of time, Cheneyang Wang argues that this notion is key to a comprehension of Lacan’s psychoanalytic thinking, and in particular to the way in which he theorises subjectivity. This book demonstrates that time is approached by Lacan not only as consciously experienced, but also as pre-reflectively embodied and symbolically generated. In an analysis that begins with Lacan’s ‘Logical Time’ essay, Cheneyang Wang articulates three temporal registers that correspond to Lacan’s Real-Symbolic-Imaginary triad and also demonstrates how Lacan’s elaboration of other major themes including consciousness, body, language, desire and sexuality is informed by his original perspectives on time. Filling a significant gap in contemporary Lacanian studies, this book will provide essential reading for students and scholars of psychoanalytic theory, continental philosophy and critical theory.

Adrian Johnston’s trilogy Prolegomena to Any Future Materialism aims to forge a thoroughly materialist yet antireductive theory of subjectivity. In this second volume, A Weak Nature Alone, Johnston focuses on the philosophy of nature required for such a theory. This volume is guided by a fundamental question: How must nature be rethought so that human minds and freedom do not appear to be either impossible or inexplicable within it? Asked differently: How must the natural world itself be structured such that sapient subjects in all their distinctive peculiarities emerged from and continue to exist within this world? In A Weak Nature Alone, Johnston develops his transcendental materialist account of nature through engaging with and weaving together five main sources of inspiration: Hegelian philosophy, Marxist materialism, Freudian-Lacanian metapsychology, Anglo-American analytic neo-Hegelianism, and evolutionary theory and neurobiology. Johnston argues that these seemingly (but not really) strange bedfellows should be brought together so as to construct a contemporary ontology of nature. Through this ontology, nonnatural human subjects can be seen to arise in an immanent, bottom-up fashion from nature itself.

This volume represents the first over-arching assessment of perversion as a philosophical category, offering a comparative analysis of Deleuze, Agamben and Lacan’s readings of the relationship between perversion, ontology and politics.

Novels by Proust, Woolf, and Nabokov have been read as expressions of a desire to transcend time. Hågglund gives them another reading entirely: fear of time and death is generated by investment in temporal life. Engaging with Freud and Lacan, he opens a new way of reading the dramas of desire as they are staged in both philosophy and literature.

Psychoanalysis

Homo Psyche

Subjectivity In/and Hegel, Heidegger, Marx, and Freud

The Political Project of Psychoanalysis

Prolegomena to Any Future Materialism

Proust, Woolf, Nabokov

Inwardness and Existence

Time has always been the great Given, a fact of existence which cannot be denied or wished away; but the character of lived time is changing dramatically. Medical advances extend our longevity, while digital devices compress time into ever briefer units. We can now exist in several time-zones simultaneously, but we suffer from endemic shortages of time. We are working longer hours and blurring the distinctions between labour and leisure. For many, in an inversion of the old adage, time has become more valuable than money. In this look at life’s most ineffable element, spanning fields from biology and culture to psychoanalysis and neuroscience, Eva Hoffman asks: are we coming to the end of time as we know it?

Time and timelessness are fundamental principles of psychoanalysis yet Freud does not present a consolidated theory of temporality. In this book Kelly Noel-Smith pieces together Freud’s scattered ‘hints’ and ‘suspicions’ about time and its negative, timelessness. She traces a careful temporal trail through Freud’s published works and his daunting Nachlass, and provides a compelling reason as to why Freud kept his remarkable thoughts about time to himself.

Through the employment of the work of Slavoj Žižek and his engagement with the Apostle Paul, Axton argues that Paul in Romans 6-8 understands sin as a lie grounding the subject outside of Christ, and salvation is an exposure and displacement of this lie. The theological significance of Žižek (along with Sigmund Freud and Jacques Lacan) is his demonstration of the pervasive and systemic nature of this lie and its description as he finds it in Romans 7. The specific overlap of the two disciplines of psychology and theology is found in the psychoanalytic understanding that the human Subject or the psyche is structured in three registers: the symbolic, the imaginary and the real. These three registers function like a lie analogous to the Pauline categories of law, ego, and the ‘body of death’ which constitute Paul’s dynamic of sin’s deception. Axton argues that if sin is understood as a lie grounding the Subject, the exposure of the lie or the dispelling of any notion of mystery connected to sin is integral to salvation and the reconstructing of the Subject in Christ. While the lie of sin is mediated by the law, new life in the Spirit is not through the law but is a principle unto itself, which though it accounts for the law, is beyond the law.

Jacques Lacan and the Freudian Practice of Psychoanalysis paints a completely new picture of the man and his ideas. The book succeeds in showing how ideas can become more accessible, and re-evaluates his significance within the field of psychodynamic psychotherapy. The book is structured thematically around five key issues: diagnosis, the analyst’s position during the treatment, the management of transference, the formulation of interpretations, and the organisation of analytic training. For each of these issues, Lacan’s entire work both published and unpublished material, has been taken into account and theoretical principles have been illustrated with clinical examples. The book also contains the first complete bibliography of Lacan’s works in English. Clear, detailed, and wide ranging, Jacques Lacan and the Freudian Practice of Psychoanalysis will prove essential reading, not only for professionals and students within the fields of psychology and psychiatry, but for all those keen to discover a new Lacan.

Parallax

Theology after Lacan

The Dialectics of Mind and World

The Poverty of Radical Orthodoxy

On Time and Difference in Kristeva and Irigaray

Dying for Time

A Reading of Lacan

A profound, challenging, wide-ranging book, back in print for a new generation ‘Inwardness and Existence accomplishes what no book before or after has even approximated: it demonstrates with great lucidity and insight the shared philosophical project that animates psychoanalysis, Marxism, existentialism, and Hegelian dialectics. Davis roots the reader in the enterprise of questioning what is given and probing beyond what is safe in order to demonstrate that psychoanalytic inquiry, Marxist politics, existential reflection, and dialectical connection all move within the same orbit. No one who reads it will ever think about existence itself in the same way again. Davis’s landmark work will profoundly transform anyone who reads it.’—Todd McGowan, author of The Real Gaze: Film Theory after Lacan

In 2012, philosopher and public intellectual Slavoj Žižek published what arguably is his magnum opus, the one-thousand-page tome Less Than Nothing: Hegel and the Shadow of Dialectical Materialism. A sizable sequel appeared in 2014, Absolute Recoil: Towards a New Foundation of Dialectical Materialism. In these two books, Žižek returns to the German idealist G. W. F. Hegel in order to forge a new materialism for the twenty-first century. Žižek’s reinvention of Hegelian dialectics explores perennial and contemporary concerns: humanity’s relations with nature, the place of human freedom, the limits of rationality, the roles of spirituality and religion, and the prospects for radical sociopolitical change. In A New German Idealism, Adrian Johnston offers a first-of-its-kind sustained critical response to Less Than Nothing and Absolute Recoil. Johnston, a leading authority on and interlocutor of Žižek, assesses the recent return to Hegel against the backdrop of Kantian and post-Kantian German idealism. He also presents alternate reconstructions of Hegel’s positions that differ in important respects from Žižek’s version of dialectical materialism. In particular, Johnston criticizes Žižek’s deviations from the secular naturalism and Enlightenment optimism of his chosen sources of inspiration: not only Hegel, but Karl Marx and Sigmund Freud too. In response, Johnston develops what he calls transcendental materialism, an antireductive and leftist materialism capable of preserving and advancing the core legacies of the Hegelian, Marxian, and Freudian traditions central to Žižek.

Psychoanalytic Geographies is a unique, path-breaking volume and a core text for anyone seeking to grasp how psychoanalysis helps us understand fundamental geographical questions, and how geographical understandings can offer new ways of thinking psychodynamically. Elaborating on a variety of psychoanalytic approaches that embrace geographical imaginations and a commitment toward spatial thinking, this book demonstrates the breadth, depth, and vitality of cutting edge work in psychoanalytic geographies and presents readers with as wide a set of options as possible for taking psychoanalysis forward in their own work. It covers a wide range of themes and perspectives in terms of theoretical approaches such as Freudian, Lacanian, Kristevan, and Irigarayan; conceptual issues such as space, power, identity, culture, political economy, colonialism, ethics, and aesthetics; disciplinary insights including Geography, History, Linguistics, and History of Science; as well as empirical contexts such as the reception of psychoanalysis in early twentieth century England, psychoanalytic geographies of violence and creativity in a small Mexican city, visual cultures of second-

gendered Iranian artists living in Los Angeles, and the hysterical underpinnings of climate change scepticism. Adrian Johnston and Catherine Malabou defy theoretical humanities’ deeply-entrenched resistance to engagements with the life sciences. Rather than treat biology and its branches as hopelessly reductive and politically suspect, they view recent advances in neurobiology and its adjacent scientific fields as providing crucial catalysts to a radical rethinking of subjectivity. Merging three distinct disciplines — European philosophy from Descartes to the present, Freudian-Lacanian psychoanalysis, and affective neuroscience — Johnston and Malabou triangulate the emotional life of affective subjects as conceptualized in philosophy and psychoanalysis with neuroscience. Their experiments yield different outcomes. Johnston finds psychoanalysis and neurobiology have the potential to enrich each other, though affective neuroscience demands a reconsideration of whether affects can be unconscious. Investigating this vexed issue has profound implications for theoretical and practical analysis, as well as philosophical understandings of the emotions. Malabou believes scientific explorations of the brain seriously problematize established notions of affective subjectivity in Continental philosophy and Freudian-Lacanian analysis. She confronts philosophy and psychoanalysis with something neither field has seriously considered: the concept of wonder and the cold, disturbing visage of those who have been affected by disease or injury, such that they are no longer affected emotionally. At stake in this exchange are some of philosophy’s most important claims concerning the relationship between the subjective mind and the objective body, the structures and dynamics of the unconscious dimensions of mental life, the role emotion plays in making us human, and the functional differences between philosophy and science.

Psychoanalytic Geographies

A New German Idealism

Thinking after Irigaray

Hegel, Žižek, and Dialectical Materialism

Jungian Perspectives

Self and Emotional Life

Jacques Lacan’s Return to Freud

This book is a close reading of Jacques Lacan’s seminal essay, “The Agency of the Letter in the Unconscious or Reason Since Freud,” selected for the particular light it casts on Lacan’s complex relation to linguistics, psychoanalysis, and philosophy. It clarifies the way Lacan renews or transforms the psychoanalytic field, through his diversion of Saussure’s theory of the sign, his radicalization of Freud’s fundamental concepts, and his subversion of dominant philosophical views. The authors argue, however, that Lacan’s discourse is marked by a deep ambiguity: while he invents a new “language,” he nonetheless maintains the traditional metaphysical motifs of systematicity, foundation, and truth.

It is often said that Lacan is the most radical representative of structuralism, a thinker of negativity and alienation, whereas Deleuze is pictured as a great opponent of the structuralist project, a vitalist and a thinker of creative potentialities of desire. It seems the two cannot be further apart. This volume of 12 new essays breaks the myth of their foreignness (if not hostility) and places the two in a productive conversation. By taking on topics such as baroque, perversion, death drive, ontology/topology, face, linguistics and formalism the essays highlight key entry points for a discussion between Lacan’s and Deleuze’s respective thoughts. The proposed lines of investigation do not argue for a simple equation of their thoughts, but for a ‘disjunctive synthesis’, which acknowledges their differences, while insisting on their positive and mutually informed readings.

Adrian Johnston uniquely details an engagement with the ideas of legendary French psychoanalyst Jacques Lacan. The Freudian Thing is one of Lacan’s most important texts, wherein he explains the significance and stakes of his “return to Freud” as a passionate defence of Freud’s disturbing, epoch-making discovery of the unconscious, against misrepresentations and criticisms of it. However, Lacan is characteristically cryptic in The Freudian Thing. The combination of his writing style and vast range of references renders much of his thinking inaccessible to all but a narrow circle of scholarly specialists. Johnston’s irrepressible Truth opens up the universe of Lacanian psychoanalysis to much wider audiences by furnishing a sentence-by-sentence interpretive unpacking of this pivotal 1955 essay. In so doing, Johnston reveals the precision, rigor, and soundness of Lacan’s teachings.

Adrian Johnston’s Prolegomena to Any Future Materialism, planned for three volumes, will lay the foundations for a new materialist theoretical apparatus, his ‘transcendental materialism.’ In this first volume, Johnston clears an opening within contemporary philosophy and theory for his unique position. He engages closely with Lacan, Badiou, and Meillassoux, demonstrating how each of these philosophers can be seen as failing to forge an authentically atheistic materialism. Johnston builds a new materialism both profoundly influenced by these brilliant comrades of a shared cause as well as making up for the shortcomings of their own creative attempts to bring to realization the Lacanian vision of an Other-less, One-less ontology. The Outcome of Contemporary French Philosophy yields intellectual weapons suitable for deployment on multiple fronts simultaneously, effective against the mutually entrenched spiritualist and scientific foes of our post-Enlightenment, biopolitical era of nothing more than commodities and currencies.

Subjectivity In-Between Times

Title of the Letter, The

The Real, the Symbolic, and the Imaginary

Philosophy, Art and Clinic

Psychoanalytic Drive Theory and the Subject of Late Capitalism

Philosophy, Psychoanalysis, and Neuroscience

The Passion for the Real

The first philosophers of the Frankfurt School famously turned to the psychoanalytic theories of Sigmund Freud to supplement their Marxist analyses of ideological subjectification. Since the collapse of their proposed “marriage of Marx and Freud,” psychology and social theory have grown apart to the impoverishment of both. Returning to this union, Benjamin Y. Fong reconstructs the psychoanalytic “foundation stone” of critical theory in an effort to once again think together the possibility of psychic and social transformation. Drawing on the work of Hans Loewald and Jacques Lacan, Fong complicates the famous antagonism between Eros and the death drive in reference to a third term: the woefully undertheorized drive to mastery. Rejuvenating Freudian metapsychology through the lens of this pivotal concept, he then provides fresh perspective on Theodor Adorno, Max Horkheimer, and Herbert Marcuse’s critiques of psychic life under the influence of modern cultural and technological change. The result is a novel vision of critical theory that rearticulates the nature of subjectin in late capitalism and renews an old project of resistance.

Gaillaume Collet questions to what extent we can locate Deleuze within the Lacanian School during the late-1960s, prior to Guattari. In so doing, he offers a new, integrated reading of Deleuze’s The Logic of Sense (1969) by understanding it as a ‘psychoanalysis of sense’, and gives a new interpretation of Deleuze’s conception of philosophy itself. The Psychoanalysis of Sense shows that Deleuze was not merely aware of the debates animating the Lacanian School during the 1960s, he sought to contribute to them. Emphasising his appropriation of the work of post-Lacanian Serge Leclaire, Collet explains how Deleuze constructed a more singular and immanent theory of the linguistic structure of the unconscious - granting the enogenous body a larger structuring role.

Time DrivenMetapsychology and the Splitting of the DriveNorthwestern University Press

The ways in which we imagine and experience time are changing dramatically. Climate change, unending violent conflict, fraying material infrastructures, permanent debt and widening social inequalities mean that we no longer live with an expectation of a progressive future, a generative past, or a flourishing now that characterized the temporal imaginaries of the post-war period. Time, it appears, is not flowing, but has become stuck, intensely felt, yet radically suspended. How do we now ‘take care’ of time? How can we understand change as requiring time not passing? And what can quotidian experiences of suspended time – enacting, delaying, staying, remaining, enduring, returning and repeating - tell us about the survival of social bonds? Enduring Time responds to the question of the relationship between time and care through a paradoxical engagement with time’s suspension. Working with an eclectic archive of cultural, political and artistic objects, it aims to reestablish the idea that time might be something we both have and share, as opposed to something we are always running out of. A strikingly original philosophy of time, this book also provides a detailed survey of contemporary theories of the topic; it is an indispensable read for those attempting to live meaningfully in the current age.

On Queer Theory and Erotophobia

Time in Early Twentieth-Century Philosophy

Time and the Psyche

A Transcendental Materialist Theory of Subjectivity

Dialogues with Contemporary Thinkers

Enjoying What We Don't Have

Allegorically there have been many attempts to apply the ideas of psychoanalysis to political thought, this book is the first to identify the political project inherent in the fundamental tenets of psychoanalysis. And this political project, Todd McGowan contends, provides an avenue for emancipatory politics after the failure of Marxism in the twentieth century. The author has been looking to Freud’s early work on sexuality. McGowan focuses on Freud’s discovery of the death drive and Jacques Lacan’s elaboration of this concept. He argues that the self-destruction occurring as a result of the death drive is the foundational act of emancipation around which we should construct our political politics. Emancipation not as an act of overcoming loss but as the embrace of loss. It is only through the embrace of loss, McGowan suggests, that we find the path to enjoyment, and enjoyment is the determinative factor in all political struggles—and only in a political project that embraces the centrality of loss will we find a viable alternative to it. Can queer theory be erotophobic? This book proceeds from the perplexing observation that for all of its political agility, rhetorical virtuosity, and intellectual restlessness, queer theory conforms to a model of erotic life that is psychologically conservative and narrow. Even after several decades of combative, dazzling, irreverent queer critical and radical potential lies in its being understood as ‘exogenous, intersubjective and intrusive’ (Laplanche). In particular, and despite the pervasiveness and popularity of recent calls to deconstruct the ideological foundations of contemporary queer thought, no study has as yet considered or in any way investigated the singular role of psychologized limitations. Through close readings of key thinkers in queer theoretical thought—Eve Kosofsky Sedgwick, Lee Bersani, Lee Edelman, Judith Butler, Lauren Berlant, and Jane Gallop—Homo Psyche introduces metapsychology as a new dimension of analysis vis-à-vis the theories of French psychoanalyst Jean Laplanche, who insisted on ‘new four existing Freudian and Lacanian models of the mind. Staging this intervention, Ashtor deepens current debates about the future of queer studies by demonstrating how the field’s systematic neglect of metapsychology as a necessary and independent realm of ideology ultimately enforces the complicity of queer studies with psychological control to queer theory’s radical and ethical project.

‘Lacan Deleuze Badiou’ guides us through the crucial, under-remarked interrelations between these three thinkers, identifying the conceptual passages, connections and disjunctions that underlie the often superficial statements of critique, indifference or Slavoj Žižek is one of the most interesting and important philosophers working today, known chiefly for his theoretical explorations of popular culture and contemporary politics. This book focuses on the generally neglected and often overshadowed philosophical core of Žižek’s work—an essential component in any true appreciation of this philosopher. Proclaimed, is to use psychoanalysis (especially the teachings of Jacques Lacan) to redevelop the insights of late-modern German philosophy, in particular, the thought of Kant, Schelling, and Hegel. By taking this avowal seriously, Adrian Johnston finally clarifies the philosophical project underlying Žižek’s efforts. His book charts the interlinking intersection of German Idealism and Lacanian theory. Johnston also uses Žižek’s combination of philosophy and psychoanalysis to address two perennial philosophical problems: the relationship of mind and body, and the nature of human freedom. By bringing together the past two centuries of European philosophy, psychoanalytic metapsychology, and critical theory, Johnston develops a transcendental materialist theory of subjectivity—in short, an account of how more-than-material forms of subjectivity can emerge from a corporeal being. His work shows how an engagement with Žižek’s philosophy can produce compelling answers to today’s most vexing and urgent questions as inherited from the history of philosophy.

An Analysis of the Meaning of the Death of Christ in Light of the Psychoanalytical Reading of Paul

The Outcome of Contemporary French Philosophy

Revolutionary Time

A Philosophical Thematic Atlas

A Disjunctive Synthesis

Time

The Latino Body tells the story of the United States Latino body politic and its relation to the state: how the state configures Latino subjects and how Latino subjects have in turn altered the state. Lázaro Lima charts the interrelated groups that define themselves as Latinos and examines how these groups have responded to calls for unity and nationally shared conceptions of American cultural identity. He contends that their responses, in times of cultural or political crisis, have given rise to profound cultural transformations, enabling the so-called “Latino subject” to emerge. Analyzing a variety of cultural, literary, artistic, and popular texts from the nineteenth century to the present, Lima dissects the ways in which the Latino body has been imagined, dismembered, and reimagined anew, providing one of the first comprehensive accounts of the construction of Latino cultural identity in the United States.

In Time and the Psyche, a diverse selection of contributors explores the multi-layered aspects of time through the lens of analytical psychology. The book aims to bridge the gap between practice and preface, emphasising time’s fundamental role in the workings and expressions of the psyche, and additionally exploring cultural and clinical dimensions. The contributors deal with temporality in our inner world and its manifestations as expressed by products of our psyche, covering topics including disturbances of temporality within the psychoanalytic session, the causal connecting principle of synchronicity, time as expressed in film, objects, literature, and culture, and temporality as understood in various types of dreams and imaginary practices. The book also explores the time-bound world, time versus timelessness, the realm of the eternal, human versus cosmic time, Chronos versus Kairos and other temporality-related dimensions and their relationship to our psyche and our experience in the world. With contributors from backgrounds in clinical work, the arts, literature, and philosophy, this collection is unique in its scope. Time and the Psyche is a thought-provoking reading for academics and students of Jungian and post-Jungian studies, analytical psychologists and Jungian analysts in practice and in training.

Consulting an extensive archive of early modern literature, Joy of the Worm asserts that voluntary death in literature is not always a matter of tragedy. In this study, Drew Daniel identifies a surprisingly common aesthetic attitude that he calls “joy of the worm,” after Cleopatra’s embrace of the deadly asp in Shakespeare’s play—a pattern where voluntary death is imagined as an occasion for humor, mirth, ecstatic pleasure, even joy and celebration. Daniel draws both a historical and a conceptual distinction between “self-killing” and “suicide.” Standard intellectual histories of suicide in the early modern period have understandably emphasized attitudes of abhorrence, scorn, and severity toward voluntary death. Daniel reads an archive of literary scenes and passages, dating from 1534 to 1713, that complicate this picture. In their own distinct responses to the surrounding attitude of essays, writers including Shakespeare, Donne, Milton, and Addison imagine death not as sin or sickness, but instead as a heroic gift, sexual release, elemental return, amorous fusion, or political self-rescue. “Joy of the worm” emerges here as an aesthetic mode that shades into Schadenfreude, satirical cruelty, and deliberate “trolling,” but can also underwrite powerful feelings of belonging, devotion, and love.

This book presents a collection of authoritative contributions on the concept of time in early twentieth-century philosophy. It is structured in the form of a thematic atlas: each section is accompanied by relevant elementary logic maps that reproduce in a “spatial” form the directionalities (arguments and/or discourses) reported on in the text. The book is divided into three main sections, the first of which covers phenomenology and the perception of time by analyzing the works of Bergson, Husserl, Sartre, Merleau-Ponty, Deleuze, Guattari and Derrida. The second section focuses on the language and conceptualization of time, examining the works of Cassirer, Wittgenstein, Heidegger, Lacan, Ricoeur and Foucault, while the last section addresses the science and logic of time as they appear in the works of Guillaume, Einstein, Reichenbach, Prigogine and Barbour. The purpose of the book is threefold: to provide readers with a comprehensive overview of the concept of time in early twentieth-century philosophy; to show how conceptual reasoning can be supported by accompanying linguistic and spatial representations; and to stimulate novel research in the humanistic field concerning the complex role of graphic representations in the comprehension of concepts.

Zizek's Ontology

Psychoanalysis of Sense

Speculative Realism

Jacques Lacan and the Freudian Practice of Psychoanalysis

The Cadence of Change

Joy of the Worm

Deleuze, Agamben, Lacan

Radical Orthodoxy, whose founding father is John Milbank, claims that God has been pushed to the margins in modernity and that a false and misleading neo-theology has taken hold that needs to be revisited and contested. It is this return to the premodern that often leads theologians to have reservations about Radical Orthodoxy when they might otherwise have some sympathy for many of its positions.

Radical Orthodoxy, like most traditional theology, claims that the power of God is in all creation and that God sits everywhere for all to partake of. But there appears to be a failure to see that the church and theology do not set in place systems that live out this basic assumption. Liberation theology, while sharing much of the same assumption that God is everywhere and to be shared, at the same time engages in a critique of the structures that claim to facilitate this vision, and finds them wanting. From here, then, liberation theologians attempt to refigure our understanding of shared power in order to broaden the vision, while it may be argued that Radical Orthodoxy simply restates the assumption with little political critique of the issues. Perhaps this point explains why this book is titled The Poverty of Radical Orthodoxy rather than Radical Error!

This groundbreaking volume highlights the continuing relevance of Jacques Lacan (1901-1981), a French psychiatrist and psychoanalyst whose linguistic reworking of Freudian analysis radicalised both psychoanalysis and its approach to theology. The book’s first section, Part I: Lacan, Religion, and Others, explores the application of Lacan’s thought to the development and phenomena of religion. Part II: Theology and the Other Lacan moves through the physical world and into the metaphysical, probing theological issues and ideas of today’s world with curiosity and in the light of Lacan. In both parts I and II, a central place is given to Lacan’s exposition of the real, thereby reflecting the impact of his later work. Topics traverse culture, art, philosophy and politics, as well as providing critical exegesis of Lacan’s most gnomic utterances on theology, including The Triumph of Religion. Contributors include some of the most renowned readers and influential academics in their respective fields: Tina Beattie, Lorenzo Chiesa, Clayton Crockett, Creston Davis, Adrian Johnston, Katerina Kolozova, Thomas Lynch, Marcus Pound, Carl Raschke, Kenneth Reinhard, Mario D’Amato, Noelle Vahanian and Slavoj Žižek.

Offers essays demonstrating the critical relevance of Irigaray’s thought of sexual difference for addressing contemporary ethical and social issues. Engaging the World explores Luce Irigaray’s writings on sexual difference, deploying the resources of her work to rethink philosophical concepts and commitments and expose new possibilities of vitality in relationship to nature, others, and to one’s self. The contributors present a range of perspectives from multiple disciplines such as philosophy, literature, education, evolutionary theory, sound technology, science and technology, anthropology, and psychoanalysis. They place Irigaray in conversation with thinkers as diverse as Charles Darwin, Claude Lévi-Strauss, Gilles Deleuze, René Descartes, and Avital Ronell. While every essay challenges Irigaray’s thought in some way, each one also reveals the transformative effects of her thought across multiple domains of contemporary life.

Parallax, or the change in the position of an object viewed along two different lines of sight and more precisely, the assumption that this adjustment is not only due to a change of focus, but a change in that object’s ontological status has been a key philosophical concept throughout history. Building upon Slavoj Žižek’s The Parallax View, this volume shows how parallax is used as a figure of thought that proves how the incompatibility between the physical and the theoretical touches not only upon the ontological, but also politics and aesthetics. With articles written by internationally renowned philosophers such as Frank Ruda, Graham Harman, Paul Livingston and Zizek himself, this book shows how modes of parallax remain in numerous modern theoretical disciplines, such as the Marxian parallax in the critique of political economy and politics; and the Hegelian parallax in the concept of the work of art, while also being important to debates surrounding speculative realism and dialectical materialism. Spanning philosophy, parallax is then a rich and fruitful concept that can illuminate the studies of those working in epistemology, ontology, German Idealism, political philosophy and critical theory.

Enduring Time

Inheritance in Psychoanalysis

Freud on Time and Timelessness

Lacan Deleuze Badiou

Irrepressible Truth

Adventures in Transcendental Materialism

Lacan and Deleuze

The first book-length survey of speculative realism, a rapidly emerging field in contemporary Continental philosophy.

Freud outlines two types of conflict; that between drives and reality; and that between the drives themselves. Adrian Johnston identifies a third; the conflict embedded within each and every drive.

Critically engaging with thinkers including Slavoj Zizek, Alain Badiou, Catherine Malabou, Jean-Claude Milner, Martin Hagglund, William Connolly and Jane Bennett, Johnston formulates a materialist and naturalist account of subjectivity that does full justice to human beings as irreducible to natural matter alone."e;

Anthology of recent, cutting-edge work in psychoanalysis and philosophy on the concept of inheritance. In contrast to the way inheritance is understood in scientific discourse and culture more broadly, inheritance in psychoanalysis is a paradox. Although it’s impossible, strictly speaking, for the unconscious to be inherited, this volume demonstrates how the concept of inheritance can occasion a rich reassessment and reinvention of psychoanalytic theory and practice. The collection enacts a critical traversal of inheritance for psychoanalysis: from the most basic assumptions of natural or biological inheritance, such as inateness, heredity, evolution, and ontogenesis, to analysis of the ways cultural traditions can be challenged and transformed, and finally to the reinvention of psychoanalytic practice, in which the ethics of inheritance is fully realized as the individual’s responsibility to transform the social bond. Featuring strong interdisciplinary analysis rooted in both psychoanalysis and philosophy, this volume further engages science, politics, and cultural studies, and addresses contemporary political challenges such as autism and transgenderism.

Badiou, Zizek, and Political Transformations

Ontology and Perversion

The Psychotheory of Sin and Salvation

Suicide and Pleasure in Early Modern English Literature

Problems and Prospects